
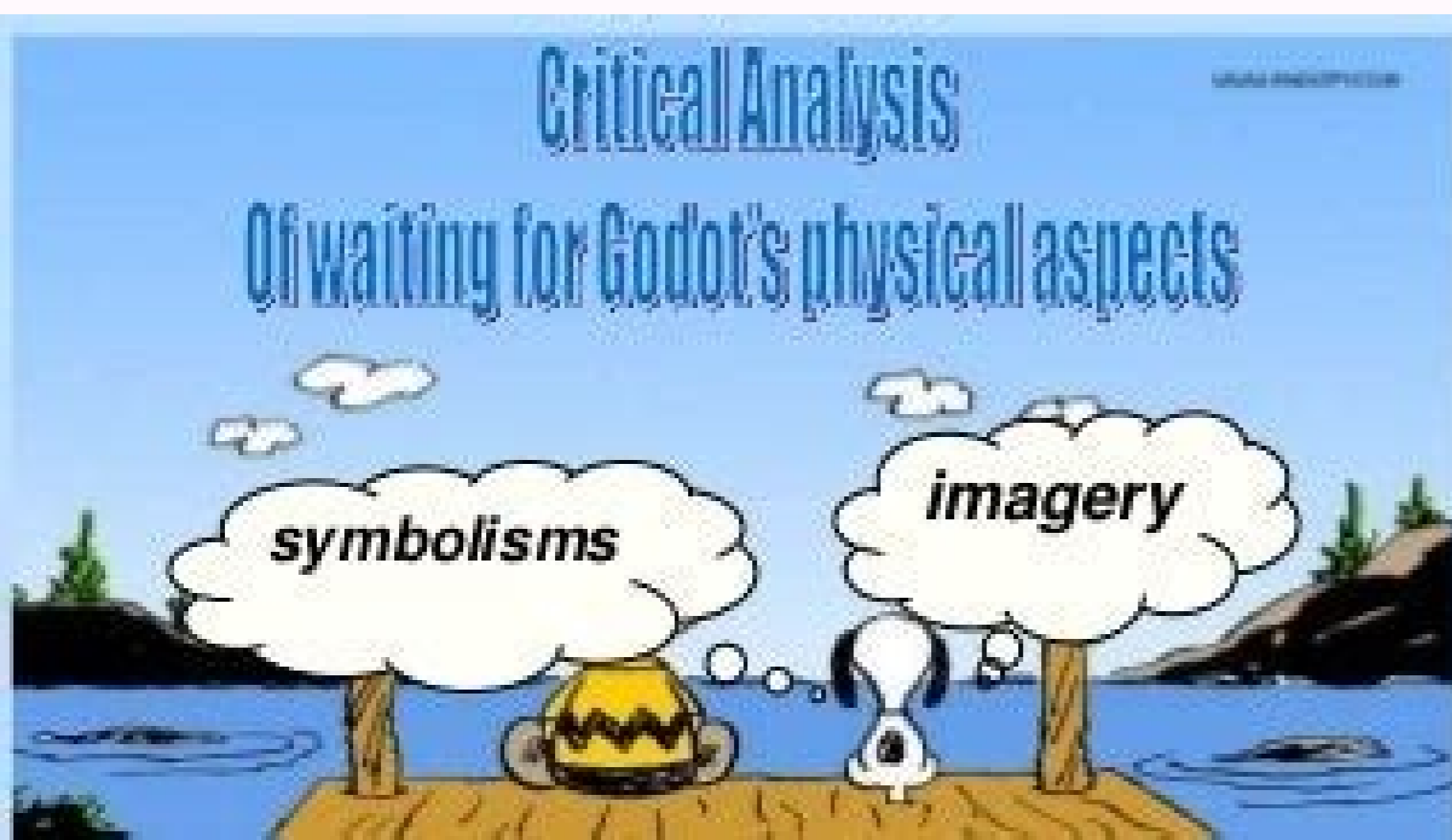
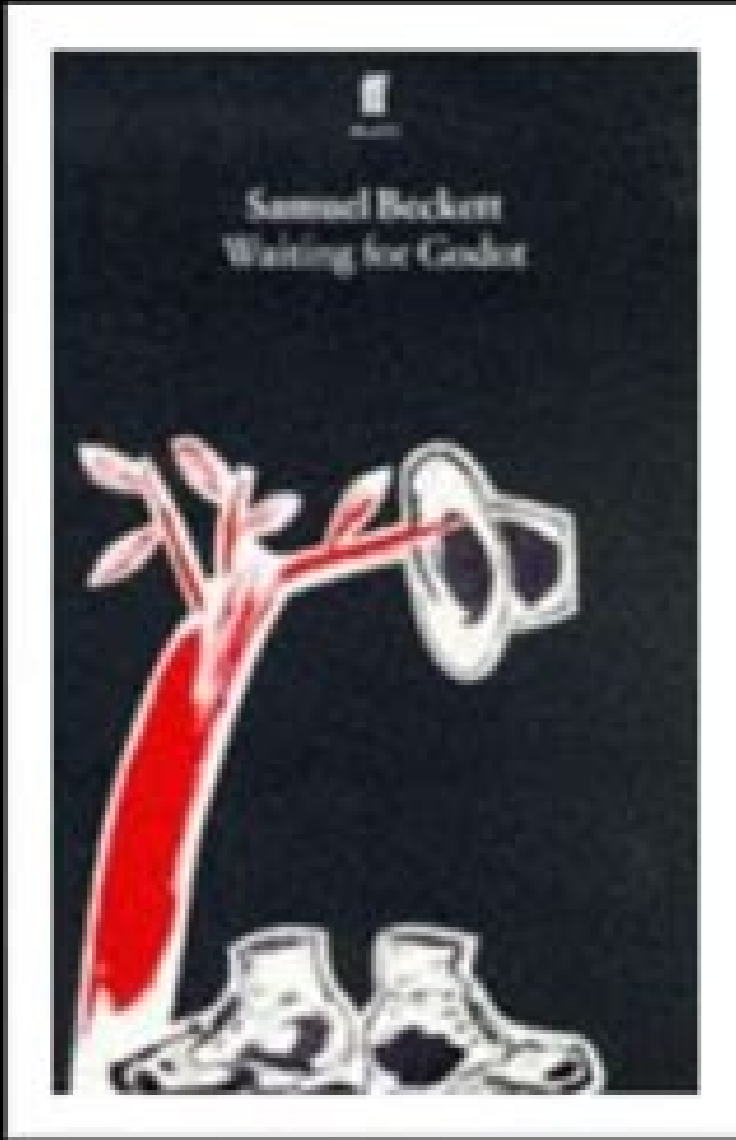


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Meaninglessness of life



➤ Theatre of the Absurd presented the life as meaningless and one that could simply end in casual laughter. This was reflected in the society of the time. It was because of the following reasons:

- (A) Mechanical nature of Man of the Life
- (B) Alien worlds
- (C) Time
- (D) Isolation

➤ In the play waiting for godot we can see the **Senseless activity of Vladimir and Estragon .**

Summary of the Day

Waiting for Godot by Samuel Beckett

- Two tramps wait for Godot every day on the roadside. Gogo fusses with his boots & Didi fusses with his hat.
- They talk about separation, suicide, religion and Godot.
- Pozzo (who own everything) passes by with his slave Lucky talking of many things. Lucky obeys his Master's commands cries, dances and thinks).
- A goat-boy tells that Godot will arrive the next day. Didi asks him about his brother (a shepherd).
- Night arrives. Both decide to separate.
- The next day, the same happens.
- Both the tramps decide to separate but don't.
- Pozzo (now blind) and Lucky (now mute) pass by.
- Didi keeps talking to himself.
- Goat-boy arrives telling that Godot will come tomorrow.
- Night falls and both the tramps decide to separate but don't.

THE END

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Waiting for Godot: General summary:

When Alan Schneider, who was to direct the first American production of *Waiting for Godot*, asked Beckett who or what was meant by Godot, he received the answer, "If I knew the answer I would have said so in the play"¹

Strange as the play is, and curious as are its processes or thought, it has a meaning and this meaning is untrue. To attempt to put this meaning into a paragraph is like trying to catch leviathan in butterfly net.

Yet since we have seen how to deal with plays classified under the label of the Theatre of Absurd, we should subject the play to careful scrutiny by isolating sets of images and themes and by attempting to come close to their structural groundwork. By doing this, we approach the author's intuition and we see, if not the answers to his questions, at least what the questions are that he is asking.

Structurally, *Waiting for Godot* is a two-act play which is primarily cyclical. It does body goes, tramps on a roadside who are awaiting the arrival of a figure not tell a story; it examines a static situation. "Nothing happens, nobody comes, and it's awful". It begins with the referred to as Godot and end with the same premise. Many critics have concluded that act two is merely a repeat to act one. In other words, we can only watch them do the same things, listen to them say the same things, and accept the fact that Godot may or may not come. Much like them, we are stuck in a world where our actions dictate our survival, we may search for an answer or a meaning to our existence, but we most likely will never find it. Thus, this play is structurally arranged in such a way as to make us believe that Godot will probably never come, and that we must accept the uncertainty of life. In his analysis of the play, William Hutchings explains that "although works of The Theatre of the Absurd, particularly Beckett's, are often comical, their underlying premises are wholly serious: The epistemological principle of uncertainty and the inability in the modern age to find a coherent system of meaning, order, or purpose by which to understand our existence and by which we live"²

The sequence of events and the dialogue in the play vary. In each act the two tramps meet another pair of characters, Pozzo and Lucky, master and slave, under different circumstances; in each act, Vladimir and Estragon try suicide and fail for different reasons. Yet, these variations merely serve to stress the basic sameness and stability of the situation.

¹ Schneider Alan, *Waiting For Godot*, Chelsea, New York, Autumn, 1958

² Hutchings William, *Waiting For Godot and principles of uncertainty: Approaches to teaching Samuel Beckett's Waiting For Godot*, ed. Jane Schacter and Enoch Braun, New York, 1987, P.26

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