A stylized illustration of a man's face, likely a portrait of a historical figure, with a beard and a bird flying in the sky. The man's face is the central focus, with a beard and a bird flying in the sky. The background is a light, textured surface.

যে জীবন ফড়িঙের, দোয়েলের – মানুষের সাথে  
তার হয় নাকো দেখা

*The Grasshopper's life, or the Doyel bird's,  
never meets with that of man.*



# Loosing the essence of Life

Young Jibanananda fell in love with Shovona, daughter of his uncle Atulchandra Das, who lived in the neighbourhood. He dedicated his first anthology of poems to Shovona without mentioning her name explicitly. He did not try to marry Shovona since marriage between cousins was not approvable by the society. But he never forgot Shovona. Soon after wedding with Labanyaprabha Das (née Gupta) in 1930, personality clash erupted and Jibanananda Das gave up hope of a happy married life. The gap with his wife never narrowed. While Jibanananda was struggling with death after a tram accident on 14 October 1954, Labanyaprabha did not find time for more than once for visiting her husband on death bed. At that time she was busy in film-making in Tollyganj



Again, in practical life, he was hardly successful. He was sacked from the first job place, Calcutta City College, for alleged obscenity in his poem "Campe" (Basu, as cited in Syed, 2009). Then he served only five months in Bagerhat College, Khulna in 1929 and joined Ramjas Colleg, Delhi later in the same year and served till his marriage in 1930. The marriage was followed by a long unemployed life. In the meantime, he continued his failed efforts in insurance company and some petty business. The bad days ended when he got a job in Brojmohun College, Barishal in 1935. He served there till his migration in 1946. He was again sacked from his job in a newspaper in 1947. The next job he got was in Kharagpur College in 1950, but resigned from the post in 1951. After a break, he got a job in Bodisha College and was again sacked in four months. Finally, he was settled as the head of the English department at Howrah Girl's College for one year and a few months. And here he "got that much peace, serenity, affection that he never got in life" (Syed, 2009). On 14 October 1954, an extremely secluded man, Das, he was crossing a road near Calcutta's Deshapriya Park. A tram hit him while he was returning home after his evening walk. He died at hospital on 22 October 1954 eight days after the accident at 55 leaving behind his wife, a son and a daughter. Just before the death day, he acted abnormal and was inquiring of poet Premendra Mitra. On the fateful day, he went to his sister's house and asked if anyone faced accident (Syed, 2009, p. 11-24). He came by a completion at that stage of life and got unsettled for no manifest reason and supposedly threw himself to death. His life chose to put an end to life when he was finally settled like the man in the poem "A Day Before Eight Years".



The poet tells us a story of a man who killed himself hanging from a tree with ropes eight years ago and the story is presented in flashback. When the story starts, the unnamed man was heard to have taken to the morgue where he is perhaps sleeping deeply on the dissection table and it would never be disturbed as he would never wake up. The poet then tells us of the man's temporal and spatial locations at the time of his suicide. It was moonlit night in the sweet month of Falgun, a month of the spring season. That time he had his wife lying beside him. The season, time and moonlight and the wife beside him clearly have erotic overtones. Still he felt a strong urge to go out and hang himself emphasizing a sense of alienation as powerlessness, meaninglessness, normlessness, social isolation, cultural estrangement, and self-estrangement

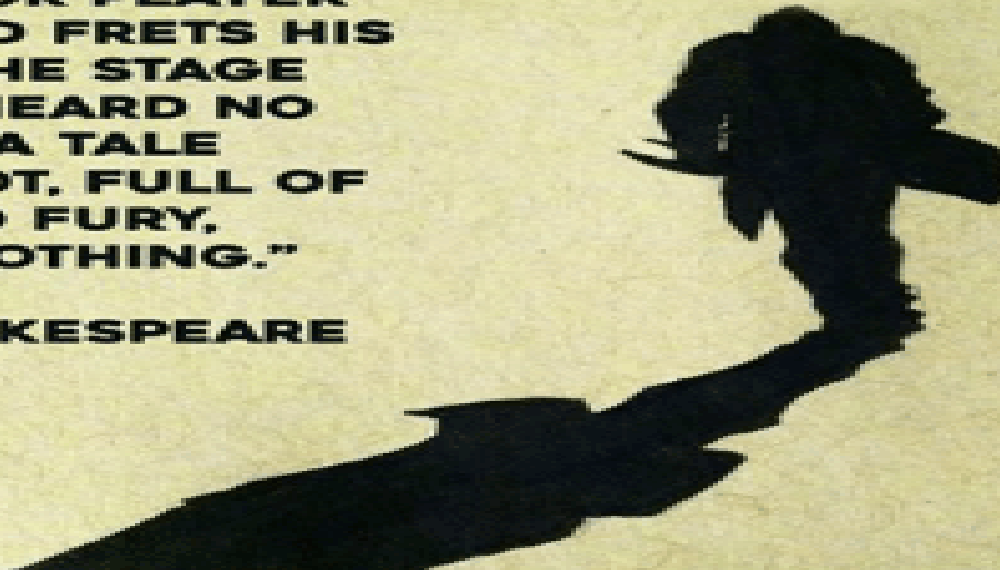




The baby of the couple was also sleeping beside him implying fruitfulness and fulfillment of their conjugal life. He had love at heart, hope in his life but had a sudden disruption of sleep that night. So, he was passing the night in a state of anxiety and thoughtlessness. It also might be that he couldn't sleep for a long time and that state of sleeplessness deepened that night and engulfed his existence beyond worldly dreams and desires. The fifth daylong moon sank down, darkness fell and he grew a preference for death in a state of being possessed by a specter. So he decided to go out with rope and hang himself in the jungle. This suicidal measure is influenced by several interacting factors - personal, social, psychological, cultural, biological and environmental - depression is the most common psychiatric disorder in people who die by suicide (Cavanagh et al., 2003, p.397). His sudden realization resonates closely to the final realization by Macbeth of William Shakespeare,

**"LIFE'S BUT A WALKING  
SHADOW, A POOR PLAYER  
THAT STRUTS AND FRETS HIS  
HOUR UPON THE STAGE  
AND THEN IS HEARD NO  
MORE. IT IS A TALE  
TOLD BY AN IDIOT, FULL OF  
SOUND AND FURY,  
SIGNIFYING NOTHING."**

**-MACBETH, SHAKESPEARE**



This sense of nothingness overpowered the man, and he found no alternative to suicide as life narrowed down to sheer nothing to him. After committing suicide, he was having a deep eternal sleep restfully with a lolling neck on the dissection table like a plagued rat with blood froth in his mouth.





This description follows a tone of lamentations for the protagonist that he would never again wake up from his sleep, and also the poet tells us that waking up was for him not easeful and peaceful, rather it was like facing a fresh deep affliction and bearing that burden of pain and sufferings.

*Never again will you wake  
The relentless -relentless weight  
Of waking, its all-deep ache  
Never again will you take.*

This realization of life was being conveyed to him that night by some silence that stretched itself towards him like the neck of an elephant by his window rim in darkness after the moon had sunk. Thus, the protagonist is alienated from all around only to be engulfed by silence dipped in darkness. He had his own calculation of life, and that failed to provide him any solace or solution

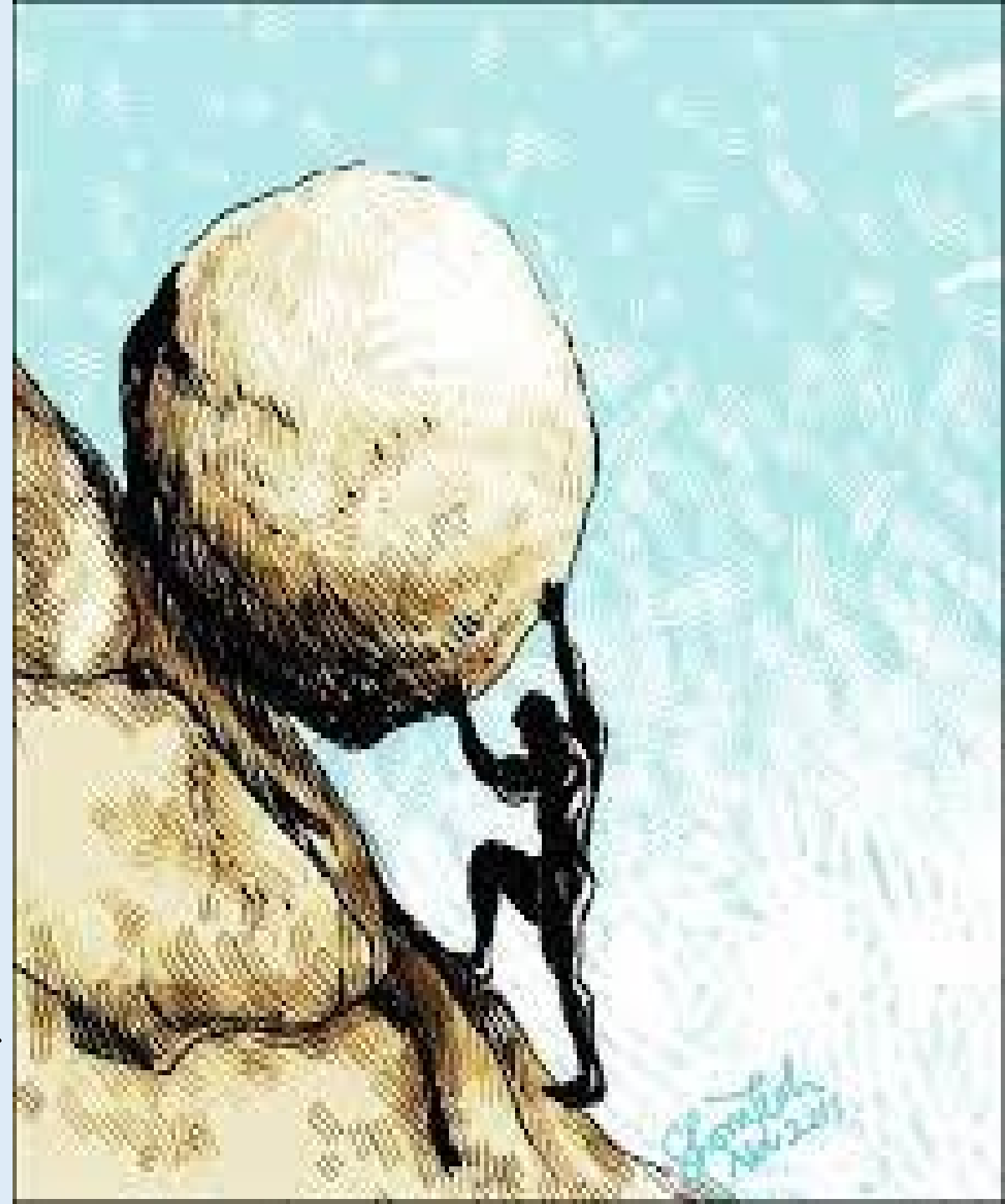
কোনোদিন জাগিবে না আর  
জানিবার গাঢ় বেদনার  
অবিরাম— অবিরাম ভার  
সহিবে না আর—’





The story was basically about the kidnapping of a female mortal named Aegina by Jupiter, the king of all gods. Sisyphus witnessed this event and, having the knowledge about the kidnapping, offered to tell Aegina's father, Aesopus, about what happened in exchange that he would give access to water to his citadel. Due to this, he was punished by the gods and brought him to the underworld to suffer an eternal curse. This curse was to roll up a boulder of rock up the mountain which eventually rolls back to the bottom. Sisyphus was cursed to this punishment for an eternity. According to Camus, this curse can also be observed in man's life. Sisyphus experiences hope as he reaches the peak of the mountain, but then it would eventually be crushed by the harsh reality that he has to roll it back up again and again ceaselessly.

Although despair is felt by Sisyphus due to the inevitable fate of ceaseless labor, he may come to accept this fate given to him by the gods. Camus explained that when man is aware of his fate, the feeling of joy can be experienced. This is because all hope is set aside, knowing that life will not get any better.



Regarding Camus's views on life, he stated that it has no purpose. Life has no inherent meaning. Camus described the world as a hostile place. He explained that man initially views the world as a wonderful place to live in; but, beneath the beauty of it, will eventually come to realize and experience the indifferences, difficulties, and hardships in it. They outweigh the positive features of the world. Camus went on to explain an example that a woman, which a person may have loved from the past, may be seen as a stranger sometime in the future. The world is a hostile place, and man is the source of inhumanity in it . Consequently, it meant that it is inevitable to banish difficulties in life since man himself is the source of it. This is the absurdity of the world which man lives in.

He then branched out his explanation by stating that people are given two choices in life, to continue living through hope and to resort to suicide. People who choose to live through hope are living blindly, according to Camus. This is because life has no meaning and that continuously seeking purposes to live is simply futile. On the other hand, for people who choose suicide, they already believe that life has no purpose and they give up on it due to the thinking that it is not worth living . He then proceeded that there must be an alternative to the two. That is to accept the hardships and meaninglessness of life yet continue to living life.



“তবু রোজ রাতে আমি চেয়ে দেখি, আহা,  
থুরথুরে অন্ধ পেঁচা অশ্বখের ডালে ব’সে এসে  
চোখ পাল্টায়ে কয়: ‘বুড়ি চাঁদ গেছে বুঝি  
বেনোজলে ভেসে?

চমৎকার!

ধরা যাক দু-একটা ইঁদুর এবার—”



*“Fishing kills me exactly as it keeps me  
alive. The boy keeps me alive, he thought. I  
must not deceive myself too much.”*

*“To hell with luck,’ the boy  
said. ‘I’ll bring the luck  
with me.’”*

