

Original Research Article

Oblivion of the Postmodern Human Being as a Pretext for their Ungratefulness

Zohreh Ramin¹ & Narjess Jafari Langroudi^{2*}

¹Assistant Professor of English Language and Literature, University of Tehran, Iran

²Ph.D Candidate of English Language and Literature, Iran

Corresponding Author: Narjess Jafari Langroudi, E-mail: n1.jafari@ut.ac.ir

ARTICLE INFO

Article History

Received: March 22, 2020

Accepted: April 25, 2020

Volume: 3

Issue: 4

DOI: 10.32996/ijllt.2020.3.4.17

KEYWORDS

Esprit forte, Fausse l'esprit,
Drama llama, Neuter, Oblivion,
Weltschmerz

ABSTRACT

This paper aims at propounding oblivion as the real excuse for the ever-present suffering in oblivious human relations. Oblivion as selfishness intensifier is a move away from self-care which is going to be defined via David Foster Wallace's narrative of Oblivion. Tracing the trajectory of phenomenological existentialism of Sartre and Heidegger as well as zen-like demeanor of Wallace will facilitate this study. The researchers are going to find the answer to this issue that how 'self' can neutralize the world malignancy with recourse to the therapeutic manner of literature? Human carelessness has direct relation with the quality of their soul weakness and can intensify weltschmerz. This study signifies that in human relations, oblivious humans throw their life drama on the other and this drama llama pressurizes even an authentic human to be surrounded by one's own and other's pseudo self. The circle of human relationship will be tainted with the dominant presence of humans with the syndrome of histrionic personality disorder whose soul craves for rebelliousness. Therefore, human beings must go through the requirement of a strong soul to experience the full appreciation of life with compliancy. Wallace intends that Weltschmerz of oblivion as the source and origin of dehumanization will control human destiny ad infinitum and will culminate in their deadly living which disables them of being neuter.

Introduction

David Foster Wallace entered into the fictional realm exactly after he had encountered with the mathematical theory and statistics at Amherst College. It is obvious that for Wallace, objectivity of numerical figures opens the space beyond objectivity. *Oblivion* as the objective correlative for a world abeyant between objective and subjective realms was written in 2004 and was Wallace's last published work before his suicide. Oblivion story shows that how unexpectedly oblivion as a malady can be replaced with the desire for clear-sightedness and perspicuity that Wallace and his character craved for. In fact, the significance of this research is couched in the fact that Perhaps David Foster Wallace abruptly falls into oblivion and committed suicide when he took life seriously. In other words, Wallace was very much meticulous about his surroundings and everyday life, out of too much orientation toward other human beings and toward the environment; human beings will become far from their own being. Human obsession with their own selves culminates in their escapist escape. Astonishingly, Wallace adumbrates that the jest of life dazzles his characters and makes a mock of them and their total lives.

Literature Review

Oblivion as a short story embedded in Wallace collection of Oblivion stories, highlights the foregrounding of latent sections of the mind. Wallace resort to philosophy and attempt for syllogizing about ontological, epistemological and eschatological issues do not lead to world intelligibility and disambiguation. When levels of consciousness are disturbed only for deliberate delving into forced consciousness and self-awareness, darkness will shroud Wallace characters' everyday human life. Medical evidences prove that Consciousness is not a lights-on/lights-off status, as the term unconscious implies. It's been proved that the deeper human beings go, the darker their surroundings become.

Methodology

This study is instigated to fulfill the goals specified in the realm of interdisciplinary literature. The questions arisen from the heart of Wallace works are exactly the philosophical problems every human is coping with in their daily lives. Here in this study, the therapeutic and philosophical capacity of the literary realm and the ethical potentiality of human beings are foregrounded to show how human beings can survive from the heart of boredom and darkness in their daily lives. For fleshing these claims out, ontological and eschatological aspects of living from the viewpoint of Nietzsche, Sartre, Heidegger, Blanchot, etc will be discussed. In this study it will be adumbrated how oblivion culmination and boredom acclimation will inhibit authentic forgetting and conscious birth in everyday human life. Moreover, it will be highlighted that Oblivion as the biggest impediment prevents human from experiencing unity. We're going to excavate the root of *anhedonia*, to see whether it lies in the exacerbation of human selfishness or in their extreme nonchalant behavior toward their own selves.

Objective of the Study

This paper has many objectives to reveal the pitfalls of human extreme self-awareness which culminates in ectopic oblivion in daily lives. It finds out that oblivion petrifies human beings and they no longer can see any meaning in their lives. Indeed, Wallace's work is under an errand to which he is very committed and that is how to find "a meaningful way to live" (Dreyfus: 2011: 36).⁸ However, in a blink of an eye, oblivion puts an end to any meaning and ways of meaning making in daily lives. This study shows the jeopardizing potentiality of oblivion and how Wallace characters are exposed to this malady. And this threat is very threatening for all humanity and their conditions in everyday life.

Results and Discussions

Oblivion and Anhedonia

It is highly acknowledged that oblivion is a threat for the postmodern humans who are breathing in the postmodern *Zeitgeist*. This epidemic malaise blocks human screening capacity of the mind and lets apathy; boredom and *anhedonia* easily penetrate into their daily human lives. Very briefly, in human life, boredom acclimation has direct relation with oblivion culmination. Wallace alludes to human metamorphosis and transmogrification caused by everydayness and its induced oblivion which are very much reminiscent of Maurice Blanchot's metaphorical description in *Aminadab*. As he attributes progressive symptom of bizarre metamorphosis to "the ones who had been domestics for the longest time were entirely deprived of senses, that they had no ears and could not see or smell" (1949: 102). [2]

Indeed, sense deprivation was one among many fears of Wallace emanated from the boredom of everydayness. Perhaps, "fear is [...] something we voluntarily expose ourselves to in an attempt to transcend a banal, boring everyday existence" (Svendson:2008: 9). [15]. However, it's puzzling whether fear helps Wallace's characters to transcend boredom or it drowns them more deeply in life *ennui* and boredom. Wallace apparently wrote all his works specifically his Oblivion to show that how much it is necessary to appreciate vital essence of human life and living in order not to be afraid of boredom; however, he himself ends in a temporary oblivion and ultimately disappreciated his own life by committing suicide. Living in a rut dooms human life to ingratitude and then trivial

matters of life will play major roles in human life as for e.g. when we see Wallace couples' lives are controlled by the quotidian snoring phenomena. Wallace underscored that disorientation will control one's life and it will lead human to infinite forlornness. In *Oblivion*, we see, Wallace takes everyday life as the arena for the boredom of human life and oblivion couples' constant falling into the grip of boredom is thought to be the sole reason for their ingratitude in daily lives. What is obvious in Wallace's *Oblivion* is the required quest for finding cure for the boredom malady; however, oblivion only does exacerbate boredom in life.

Scotoma and the Aggravated Suffering of Consciousness

David Foster Wallace's overthinking narrative astonishingly suggests that how human beings like him can abruptly fall into oblivion and give up to death when he was consciously delving into the epistemological facets of life. In other words, Wallace was very much meticulous about his surroundings and everyday life. But it seems that unfortunately, human beings must not focus too much on their own being by analyzing the mysteries of the everyday world as the *eponymous* title of Wallace's essay "*Getting Away From Already Being Pretty Much Away From it*" suggests (1996a: 78). [25] As a matter of fact, what complicates living is human beings' distance from their own selves which culminates in their escapist escape known as oblivious manner toward life. Therefore, the quest for deciphering the world essence and episteme becomes a blind spot or scotoma in human life; Heidegger (1962) asserted "Dasein's opaqueness [Undurchsichtigkeit] is not rooted primarily and solely in 'egocentric' self-deceptions; it is rooted just as much in lack of acquaintance with the world" (187). [10] What is worth mentioning is that world and its relations won't be clearly deciphered, because human mind rarely does succeed in finding one's status in either consciousness or unconsciousness with absolutely knowing when and how to use apropos strategy for intentional forgetting or oblivion.

Obviously, constant consciousness is a threat for daily living as Blakey Vermeule (2014) [16] emphasized that Wallace's works specifically his *Oblivion* like the works of *Schopenhauer* didn't prescribe any cure for the aggravated suffering of consciousness. In spite of the incurable suffering of consciousness, we are just trying to adumbrate Wallace's struggle for coping with the border of consciousness and unconsciousness. Even veritably, Wallace depicted the arena in a way that only does prescribe that if humans foster a good capability in coming and going between consciousness and unconsciousness, vitality will be warranted. Because "this whole seemingly endless back-and-forth between us has come and gone and come again in the very same instant" (Wallace:2004a: 180) [19] can survive humans of their deadly living.

Conscious Non-action as Substitute for Over-thinking

In other words, it seems Wallace highlights that his oblivion couples fail in straddling between two borders of consciousness and unconsciousness, instead they just double their consciousness, and regarding this, Marshal Boswell astonishingly posed that "a positive analog is [...] doubling a state of consciousness in which one is both aware and aware of one's awareness" (2013: 157). [5] However, such a doubling analog is a negative one and we are ascertaining that neither of the two realms of consciousness & unconsciousness must be doubled; instead a hovering state between the two realms is recommended. Wallacean characters need to reach "taoist or *comme on dit* 'dolce far niente' or Zen like constructive-nonaction movement" (2004a: 145). [19]

Knowing when to be active or non-active depends on the degree of human attachment to either consciousness or unconsciousness, and either way proves its own findings. Conscious non-action is a way away from *blasé* or indifferent way of living; however unconscious non-action can bring total annihilation to the human life. Whatever instigates non-action, according to Wallace; it must not inhibit the jest in life and replace it with staleness. Wallace's couples in oblivion who stick to either of these extremes are more orientated to selfishness, while there has to be a demarcating point between selfishness and self-caring in order to avoid penetrating of oblivion to the warp and woof of the quotidian way of living.

In an earlier study of Wallace's oblivion, Paul Giles (2007) asserted that "oblivion" of the title suggests not only a loss of consciousness but also a loss of territorial security and self-definition" (14).[9] And the couples depicted in

Wallace's oblivion are the paragon model of the ontological insecurity and inability in self-definition and self-caring. In *Oblivion*, Wallace draws human nature with the hazardous complications of selfishness or self-consciousness toward one's own self which can consequently make human beings oblivious toward others of their own kind. In this article, we are going to ascertain a mechanism which can stand against the indocile mind status culminated in selfishness which is traceable in Hope's too much adherence to consciousness and her husband's abnormal adherence to unconsciousness. And unfettered self-consciousness or unconsciousness threatens human being condition in life. In this regard, for avoiding oblivion toward others, primarily human beings must learn how to care for themselves with keeping their stance in consciousness or unconsciousness in a balanced manner and then to care for others of their own kind and in this vein authentic potentiality of forgetting will be helpful.

Authentic Forgetting as a Chance for Rebirth

We can say there are double forms of forgetting which were classified as authentic² and inauthentic ones. The authentic type of forgetting helps human beings not to remember irritating and repetitious things in order to keep their sense of renewal; on the contrary the inauthentic forgetting is tantamount to oblivion which makes an *amnesiac* person out of human. Moreover, in Wallace's works, there are no traces of Henry Bergson's idea of spontaneous remembering and Martin Heidegger's idea of thinking; spontaneous remembering becomes *scotoma* for the oblivious couple of Wallace. On the whole, throughout Wallace's *Oblivion*, there are simultaneous asserting and withdrawing from meaning which highlight the tendency toward 'forgetting forgetting'. It argues that, forgetting suspends judgment; and no one can be judged dogmatically while oblivion causes harsh judgment and forces someone to even doubt one's presence in this world. Therefore, as days will pass, the crying need for the rebirth in human daily life is felt as he defines this condition as *Resurgam* in his *Oblivion Stories*. *Resurgam* as:

the 'conscious birth' is nothing but the knowing body; the experience that the body has of itself thus teaches the perceiving or sensing body that it is not the various things that surround it but a new mode of existence, of being – that is, a body that sees, hears, smells, tastes, and touches the world with the depth of sensibility, reason, and conscience. (Caranfa:1989: 47) [6]

In other words, deformation of sensibility, hearing and seeing will be exacerbated by human inclination for becoming a watcher, and even worse the exorbitant use of seeing ability for *scatological* things eliminate the vigilance and perceptive way of seeing and instead turn human to blind watchers. Interestingly, Wallace in his *Girl with Curious Hair* asserted that "dr. Ambrose, [...], could at this point profitably engage in some wordplay around and about the similarities, phonological and then etymological, between the words *scatology* and *eschatology* [...] Mark now feels as though he distrusts wordplay"(1996 b: 263). [18] Here this word play is not a failure, rather it is suggestive of the fact when we talk excessively about thought provoking ideas of ontology, epistemology and ultimately about eschatology, it becomes platitudinous because these realms cannot be put into words.

Moreover, human inability in dealing with *eschatological* issues must not induce that they have to be reduced to mere watchers or an instrument for watchers. Instead, for initiating the quest for conscious birth, human beings and Wallace's oblivion couples need to be transformed in order to be able to experience *Nietzsche's* 'eternal return of the same', something which was missing in Wallace's oblivion. Because, couples' oblivion about the essence of *raison d'être* is accentuated in life, it shows human craving for self-destruction and suicide. However, forgetting the negative impacts of life can unify human beings more and more with their true selves; moreover, sudden remembering which is the root of "(their) whole life flashed before (them) phenomenon" (2004a:152) [19]

² . Authentic and inauthentic forgetting adapted from Heidegger ideas of authenticity and inauthenticity. As Heidegger explains authentic self can amicably live with others but inauthentic one can't. "Inauthenticity" does not mean anything like Being-no-longer-in-the-world, but amounts rather to a quite distinctive kind of Being-in-the-world-the kind which is completely fascinated by the 'world' and by the Dasein with of Others in the "they". (1962:220) [10]

will be a source of light in human life. As a matter of fact, forgetting can provide bedrock for experiencing *esemplasy* or unification, but oblivion and human abeyance in time dislocation move against *esemplasy*. Human beings' failure in the unification experience shows that they cannot become neuter and can't decide when self is prior in order to care for it and when other is prior in order to conquer over their selfishness. All in all, Wallace couples either become self-deceivingly selfish or astonishingly puppet-like at the hand of other which makes their selves inauthentic in Heideggerian terminology.

The oblivion crisis is palpable because human beings' interchanges and their dependence on memory cannot be pinpointed. Memory is incapable of helping the characters voluntarily, that is to say, sometimes when the characters want to remember something like their identities, their memory will fall short. In other words, memory is not always clarifier, on the contrary; it can some time act as blinders. Therefore, every human must have a personal legend to help him/her to let go of everything in order to let light penetrate in one's life as Wallace (1996a) in *A Supposedly Fun Thing I'll Never do Again* highlighted that "Math at a hilly Eastern school was like waking up; it dismantled memory and put it in light" (6). [25] When memory is dismantled, the light will shed on the path of human life; then memory will be retrieved *via* being dismantled. In other words, Bergson (1988) underscores that when momentarily memory falls short, light will pass through human life and then again memory will be retrieved after being dismantled:

It is indisputable that the basis of real, and so to speak instantaneous, intuition, on which our perception of the external world is developed, is a small matter compared with all that memory adds to it. Just because the recollection of earlier analogous intuitions is more useful than the intuition itself, being bound up in memory with the whole series of subsequent events and capable thereby of throwing a better light on our decision[...] (66) [1]

Let it be mentioned that for Wallace, intuition is tantamount to light as in Wallace's *Broom of the System*, the protagonist name and her grandma's name is Lenore which in Latin is the equivalent of light. The significance of this name signifies that perhaps all humanity is in one way or another seeking light in the sea of darkness. Inevitably, forgetting is the centrifugal move toward the light & oblivion is the centripetal move away from light. On the whole, for Wallace and the characters of *Oblivion Stories* the speed of time and its *bulimia* deplete human beings' courage for being in light and instead replete their beings with *angst* of darkness and a suspicious hesitancy toward it.

The interesting point of this study lies in Wallace's depiction of oblivion couples with the deranged souls and their recourse to sophistry along with their circumambulate strategy for overcoming *Weltschmerz* in life *via analgesia* and oblivion. While throughout Wallace's *Oblivion*, we found that suffering of the world cannot be blotted; it is human sensibility of the pain which can be managed differently and can make pain radiation either be continuous or discontinuous. And due to paving the way for the reduced and radiated sense of suffering, *Nietzsche* (1999) asserted that "only through forgetfulness could human beings ever entertain the illusion that they possess truth [...] (143). [11]

Love of Fate as a Necessity

Strikingly, *Fredrich Nietzsche* in his *Ecce Homo* (2005) [12] asserted that what is important for human beings to crave for is their soul greatness and regarding this he propounds that life has to be filled with gratitude and love that he calls *amor fati* (or 'love of fate'). He also underscores that suffering can be life enhancing and can be human greatner rather than human deadener. As in this paper we are underscoring that Wallace's oblivion couples show that human ego must become smaller by enhancing their tolerance threshold in order to help themselves alleviate their suffering and Wallacerian characters' addiction and drowning in everydayness were not the way for suffering alleviation.

Moreover, the *lacuna* and empty space of Wallace's *Oblivion* simultaneously alludes to the humans with strong souls who will go on a quest for becoming an ideal self and in this midst they can sometimes forget about *weltschmerz* and any other suffering for renewing their sense of humanity, though they may be remembered concurrently. In this vein, for absolute blotting of the world suffering, oblivion, as the incarnation of indifference and apathy, is the acme of the *hostaging* circumstance in the life of Wallace's oblivion couples, because oblivion blinds coming and going between remembering and forgetting. As Maurice Blanchot very well-asserted "I'm here on condition that I forget that I'm here, remembering it one time, forgetting it another time, and just the same letting memory, forgetfulness, unfold them-selves, close themselves back up, without anyone who remembers, who forgets" (1992:pp. 39-40). [4] When such an oscillation in human life is denied, then human life will be choked by the pressure of time and space.

Genuinely, if human beings don't try to forget the time pressure; sooner or later oblivion will make them fall prey to time *bulimia* which will exacerbate human self-deception *via* forcing them to forget their forgetting. Then human beings become masked, expressionless and petrified for whom meaning and gratification in life becomes empty words. In other words, they just want to satisfy themselves by fulfilling their needs and desires and want to forget about their true source of gratification which can make an *esprit fort* out of them, as Wallace (2004b) in *Oblivion Stories* explicates that "[...] their faces arranged in the mildly sullen expressions of consumers who have never once questioned their entitlement to satisfaction or meaning" (10). [21]

Metaphorically, human beings as the time consumers of this world must interrogate the conditions of their entitlement to satisfaction and meaning; otherwise they are not very far from the tutelage of *anhedonia* or loss of the capacity for experiencing pleasure. After human beings become unconsciously enchained to oblivion and *anhedonia*, their soul will become insatiable and will simultaneously suffer from time *bulimia* or excessive appetite which is quite soul-weakening. However, Wallace (1987), in his *Broom of the System* mentioned that "he was so reluctant to be in any way involved with anything's death that he usually refused to eat, since every eating entails a death. That's not *anorexia*"(1484). [17] Either oblivion couples swallow death or death swallows them, death becomes closer to them, what is taken for granted is that death must not become that palpable in everyday life and it needs to be only felt at the deeper level of human daily life.

Indeed, human with weak souls or *fausse l'esprit* characters' escape from death is overemphasized and has cast its shadow upon everyday minor affairs that has also tainted time swallowing with death. Somewhere else Wallace asserted that death is a 'big time' which can swallow every human and their being, but here he astonishingly asserted that human beings' reaction toward death is not *anorexic*. Axiomatically, human reaction toward time is not easily definable; because human beings show different signs and symptoms in dealing with the phenomenon of time which is not pliable at all and for escaping from the *bulimic* facet of death take refuge in oblivion.

Impending Danger of Embracing Death in the Midst of Life

Oblivion hides death *via* its concealment, and most of the oblivious humans believe that "the event of our death is always too late for us" (Critchly: 1997: 26); [7] in other words, though they see death everywhere, they think it is very far away from them. And this event will "leave a mark on (human soul), it changes him, it leaves what Sartre calls a 'killing'" (Sartre: 1992: 131). [13] What can be the other cause of the couples' cruelty and sadistic behavior in Wallace's *Oblivion*? Perhaps one of the reasons for these sorts of behavior is to rescue oneself from being the pawn of others at the cost of making others one's own pawn, and in this behavior is couched a transparent sort of misliving which emanates from the *angst* of being the pawn of the universe. In other words, human beings do whatever they can to escape from being the puppet of the universe. The *acme* of this ignorance and suffering is that we think we are free to choose not to be the pawn of the universe, but at the end of the day we can see there is no escape from being the puppet.

We must yield to the fact that it can be far better if we accept the universe determinism, because the disguised form of determinism is our illusion of escaping from it. Why human beings can be that cruel to deprive oneself and other from the right of living? Oblivion has a great role in exacerbating human cruelty; we become oblivious of everything in life and tend to desacralize life. Wallace in his *Infinite Jest* cryptically hints at destiny's *soufflé* which can't be heard by human ears: "destiny has no beeper; destiny always leans trenchcoated out of an alley with some sort of *Psst* that you usually can't even hear because you're in such a rush to or from something important you've tried to engineer. (2006: 110) [20] What is taken for granted is that time is really *bulimic* because it can easily devour human beings with their all ambiances. It can be proved that human beings must try to devour life by not being oblivious toward it. Oblivious human shows other symptoms like *abulia* or loss of power for managing life time and also apathetic posture toward the precious worth of time. As a matter of fact, by escaping from time, it cannot be conquered; instead its *bulimic* potentiality will be accelerated.

There can be seen an ambivalence with regard to human asylum seeking; instead of seeing the world as an asylum for living, human beings will mistakenly take refuge in oblivion by escaping. As time devouring sometimes becomes very palpable to humans and make it unbearable, they crave for oblivion because the infinity of the world does not act as a refuge or asylum to guard them against time corrosion. Then with recourse to oblivion, problem of living will be more exacerbated as oblivion is very much associated with histrionic behavior. Indeed, oblivion accentuates that "at the same time still another facet or part of me realizing that from this perspective my own basic problem was that at an early age I'd somehow chosen to cast my lot with my life's drama's supposed audience instead of with the drama itself" (Wallace: 2004d: 184). [23]

Oblivious people become very histrionic and throw their drama on others but avoid hearing about other's drama. What they have in their mind is just throwing their drama *llama* and not cogitating about drama itself. They just want to empty their mind of any drama therefore they cannot get the hang of their own different dramas. They will call the other people by their own dramas without caring about the trace of their own drama on other's life; because at different times they will make a purple patch of dramas with shrinking to accept their own role in their own dramatization. Moreover, dramatic people cannot bear other's dramatization and as a result they ruin the possibility of being in a human community as they become too ungrateful to bypass individual interests for the sake of communal interest. Oblivious people will be enchanted with other's reaction to the dramas of their lives; and indeed, the language potentiality will mislead them and they not only does forget they have to forget what makes encumbrance in human life but also what must be remembered to make life vital.

Wallace's *Oblivion* shows that human life can be tantamount to the nightmare *Oblivion* couples are enslaved by as he does not even show an illusory exit from this nightmare in life when he depicts a dead end in the couples' lives. And even more emphatically Marshall Boswell asserted that "the stories in *Oblivion* provide no way out. Each possible egress or exit out of the cave of self that is the story's one and only entry point proves to be another framing interiority" (Boswell: 2013: 162). [5] This paper seeks to analyze and interpret that if human fails in self-cultivation, they will quite easily be confined in their own selves. When human decides to go on living solipsistically, they will be imprisoned in their involuted heads and cannot experience emancipation of balancing in life.

David Foster Wallace's *Oblivion* story is exactly an extreme for the imbalance between self and other. In this story, we found that though there has to be discrimination between self-care and selfishness, extreme priority of either can engender imbalance in human relation. In this regard, communicative community in the postmodern *zeitgeist* revolves around the discourse of nothingness which is a recurrent motif in everyday life, as *Jacobi* asserts, "the highest upon which I can reflect, what I can contemplate, is my empty and pure, naked and mere ego, with its autonomy and freedom" (1997: as cited. in *Critchly*: 4). [7] In other words, the event of our being must not make us be proud of our own megacity. Indeed, egoism is a *malaise* which will intensify human falling into the trap of habit by the seduction of the *amnesiac* side of forgetting. As a matter of fact the deliberate side of forgetting

seems to be helpful as much as it acts as a leeway from habit and quotidian life. On the whole, what is perplexing here is the ambiguous nature of oblivion and boredom that awkwardly impedes spontaneous awareness. Indeed, human beings with *fausse l'esprit* with recourse to oblivion and hindrance of spontaneous remembering can obstruct a leeway for humanizing the world by killing the desire for becoming a human with *esprit fort*.

Human Oblivion of their Finitude as their Coup de Grâce

Astoundingly, *Megalomaniac* people tend to be more *oblivious* and even want to edge god out with ungratefulness, because they are infatuated by their own self-grandeur and believe that whoever outside their own self will be enumerated as an infinitesimal part. Humans falling into oblivion recurrently occur for the most important aspects of their being a human as they primarily become *amnesiac* about their infinite smallness toward the creation and the whole cosmos and also about their true human-like size toward others of their own being. Heidegger likes to talk as if reality were, so to speak, a little island of being in the middle of the great sea of nothingness" (Sartre: 1992: 124). [13] Oblivion exposes human egotism more than ever and is accounted as human's strategy for tricking or hoodwinking the world while there is no escape from the world. Oblivion self-deceivingly aims at swallowing time which is *per se* a big swallower.

Oblivion propels human toward forgetting essential facts as to forgetting how inner grandiose forces within human beings can enchain them as if "I feel I am chained in a cage of the self, from the pain. Unable to care or choose anything outside it. Unable to see anything or feel anything outside my pain" (Wallace: 2006: 291). [20] Human mind is hardwired like this which shows human inner forces as 'hostaging circumstances' that can even overshadow their whole being of sleeping and wakefulness. In this regard:

German logician Kant was right ...; human beings are all pretty much identical in terms of our hardwiring. Although we are seldom conscious of it, we are all basically just instruments or expressions of our evolutionary drives, which are themselves the expressions of forces that are infinitely larger and more important than we are. (Wallace: 2004d: 182). [23]

Strikingly, the self-confiscation occurs when human beings want to see themselves separately from the larger cosmos they're part of. It seems that Wallace's Oblivion couples are not able to manage themselves perhaps they cannot come to terms with their own *agnogenic* essences as Wallace (1996a) in *A Supposedly Fun Thing I'll Never do Again* substantiated that "I was disabled because I was unable to accommodate the absence of disabilities to accommodate"(16). [25] If human beings fail to accommodate their disabilities, they will find something to delude themselves with and therefore will become more arrogant, and then they will be unfair toward others of their own being.

All in all, Wallace throughout all his works very well sketched the *Desiderata of Esprit fort* or a desire for becoming a strong human, but in the pending potentiality of this desire is hidden a sort of oscillation in human beings' behavior. Because humans are entrapped in oblivion, they cannot go on a quest for deliberate forgetting. The desire for deliberate forgetting or intentional coma is well-said by Wallace:

I wanted to just stop being conscious. I'm a whole different type. I wanted to stop feeling this way. If I could have just put myself in a really long coma I would have done that. Or given myself shock I would have done that. Instead. (2004c: 207) [22]

However, with human falling into oblivion status, they are confused and cannot be aware of anything. Emphatically, Wallace intends that a person who is accustomed to forgetting just wants to lose the ability to remember. As oblivious adult seemingly do not want to comprehend they are only a minuscule part of space, they

also pretend and fantasize that space is conquerable by their sole being. This fantasy reveals to be repulsive unless humans believe in childhood sense as an integrative phase of human life for conquering over the adult shapeless oblivion; as childhood is the epitome of the subconscious *anagnorisis* which is truly delineated by Wallace in his *oblivion Stories: Suffering Channel* like:

Childhood legacy: When anything painful or unpleasant happened to his body, Skip At water often got the queer sense that he was in fact not a body that occupied space but rather just a body-shaped area of space itself, impenetrable but empty, with a certain vacuous roaring sensation we tend to associate with empty space. (2004e:321) [24]

When human beings yield to shapelessness, they also accept their own helplessness. It is far clearer that human beings' helplessness will start when they are extremely alienated from themselves before they become alienated from their environment because in this case, they can let everyone and everything to have an impact on them. In this regard, Barry Schwartz highlighted that "Seligman's discovery of learned helplessness has had a monumental impact in many different areas of psychology. Hundreds of studies leave no doubt that we can learn that we don't have control" over our fate (102). [14]

This discovery makes human beings very cruel in their relation to each other and to their own selves due to their institutionalized sense of ontological uncertainty and also the deranging sense of learned helplessness. With their acquiescence to this awareness they want to conquer over their helplessness by exercising control over others with either repressing themselves or others. What is *supra* evident is human being's inclination to be drowned in their freedom to boycott others of one's own kind when he is boycotted by the environment as they intentionally do not want to remember how enchained they are to the moments and can undergo a great metamorphosis in a blink of an eye.

Conclusion

It can be concluded that, oblivion does not arise from everyday quotidian way of living; instead it is emanated from human severe monitoring of their everyday lives. Wallace Oblivion couples like so many humans are showing oblivion trace in their lives for being afflicted with the symptom of a disorder known as *sinistemess* in wallacerian terminology. It shows human capacity for being sinister when emphasizing on themselves and their comprehensive probity. In other words, *sinistemess* as opposed to neuter self is the *portmanteau* neologism consists of two separate words of sinister and me, coined by Wallace which strikes quite familiar these days, because the majority of humans know how to interpret everything to their own benefit. As far as any human relation is concerned, it can be inferred that *sinistemess* is tangible when everyone and everything will be at the service of the profligate I. *Sinistemess* arisen from oblivion has its root in *sophomania* which is the state of human soul in which human will be affected by fostering delusion for having superior intelligence. Fostering such a delusion is really lethal for human beings as making them to be more and more proud of themselves. Arrogance is the biggest trap for human beings, as soon as they become arrogant as to they just see themselves superior to everyone else, and enumerate others as nothing. However, unfortunately, like the majority of people, Wallace's oblivion couples are mesmerized by their megalomaniac interior storm which makes them blind toward the rush of everyday life; and that's why they were just living life for the sake of living a life not living for the sake of a good and grateful life. Maybe the rush of the living mesmerizes many people to fall into oblivion state which makes them unable to see the quality of their living. It is ideal to forget the flow of negative visualizations of daily activities, however negative things happen and no one can stop them forever. Only must the rumination of the negative visualization be stopped by intentional forgetting and not remembering. It must be noted that if negative visualization totally be eliminated and be channeled to the oblivion state, human beings may be aware of the value of life even if temporarily. What do we human need for the amelioration of our daily lives and reduction of

our *weltschmerz*? Astonishingly, the therapeutic feature of deliberate forgetting of ‘my preponderance at any cost’ will give us what we need for the relative sedimentation of the world suffering or *weltschmerz*. Human beings must deliberately forget their selfishness with preserving their self-esteem in order to become more resilient to see others as well, while oblivion pull human beings in the quagmire of self and make them blind to all except themselves. Desirable comatose status for people with strong souls (*esprit forte*) will tether their inner thunderstorm; thunderstorm or wind motif in Wallace’s works, plays the role of the fate and is the parable of the turmoil that human beings can resist to in order not to be jettisoned to the nowhere land. Then it’s wondering how human beings can be that arrogant about something that they don’t have any control upon. In this manner, oblivion is only bearable for those with weak souls (*fausse l’esprit*) who want to go on living self-deceivingly. Those who deceive themselves always try to camouflage their own intentions and will weaken human soul in a devastating manner. Living a life in a soulless community culminates in *inertia* due to constant and daily confrontation with death, then life and death will toxically become equivalents in human life stories.

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