

The Poem Existentialism: Francis Petrarch & Manyoshu

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Time is like a ring – a never-ending circle and the life is a tiny episode of this time. My life is also the same episode however, I may have several essences of choices, many ways to achieve goals and utilize it. Here, leadership is most likely to be possible in my future profession, which is very challenging and delighting choice I ever made. My leadership believes that every individual are free to choose their own path and they must accept the risk and responsibility of their own actions. In terms of moral choice, existentialists have argued that there is no objective, rational basis for decisions; they stress the importance of individualism in deciding questions of morality and truth. My leadership follows the same existentialism idea believing that we are responsible for our own actions and experiences as I compared both of the poem from Francis Petrarch and Manyoshu.

Lack of motivation in my leadership may diminish my followers and I am only the person responsible for it, too. When I was in Nepal, I used to participate in various different social and political events. Here I was interested

when the leader of such event fully motivates me to do so, otherwise I never gave more effort in these team. Therefore, lack of motivation in my coming leadership may also cause to diminish my prospective followers. In general, my leadership is very important in the teamwork responsibilities. Poem from the Manyoshu says, “All gods who have been born have ruled the realm under heaven, each following each like generation of the spruce, in Yamato (2066 line 5)”. This line has the political value to express the result and way of the responsible politics. On the other side, the poem by Francis Petrarch has also similar idea about the existentialism. “She did not walk in any mortal way, but with angelic progress; when she spoke, unearthly voices sang in unison (2409 line 9)”. Both of these motives are fundamentally same, both agree about the existentialism idea to suggest me to show my responsibilities towards my people and society and its return. This type of existentialism idea could be also a good effort to achieve a human welfare through effective teamwork supported to my political

leadership, which is very necessary to my Nepal.

In every critical situation of my personal leadership, freedom and self-respect will be possible for every people under my leadership. Considering my birthplace, Nepal, the freedom and way to respond one's own life is very different than what we see in developed country. Therefore, I have to inspire my poor and illiterate people to do their best in their own way, which is not ironic because if the individuals are free to choose how to respond their own life. The poem from Petrarch says, "By winds of grief from the course I ought to steer, that praise of here is all my purpose here and all my business, that of her alone (p. 292 stanza 333 line 6)". In fact poet is totally responsible for what he does and the result of his action, which is reflecting in several lines in same stanza, is the reward for his action or purpose. Same type of existentialism idea is mentioned in the poem Manyoshu, too. Where the poem says, "As deeply do I think of my wife who swayed towards me in sleep like the lithe seaweed". The poet has immortal love to his wife and in return he was able to achieve good faith and warm love from his wife for the certain time. Here, he is

responsible for the result what he has now whether it is desirable or not, whether it has direct benefit or not. Which also means, I will be also responsible to my relation to the wife and family and my friends, as well. Thus, I will think my past experience and make an optimum decision to improve my fair view towards the modern world.

Existentialism is the most suitable idea for my bright political future. Nepal is a culturally wealthy country. We can see the aspect of spiritual value still has more significant role than before. Like other society, there are also the god and human being, both have significant values but the human does their action to make good or bad statements in the public. Therefore, regarding the existentialist, it is very ironic that the God always send the warning bell to the people to make them wake up as a punishment. Hence, we make law and we give punishment, which encourage people to participate in their responsibilities. Here, I encountered the same inspirational idea in the poem of Manyoshu. "And I look back, still thinking of her with painful heart, this clench of inner flesh (2067 line 17)". The poem from Petrarch has also the direct support in the same feelings that I encountered

while reading, which is referred in sonnet 300. "Denying me the look of the sweet face where I found peace from all my strife at need (2410 line 3)." Above line in the poem Manyoshu, disappearing of his wife before his eyes is the results of his action in his past, which the poet must admit and confess. This is what the idea behind existentialism, which I used to apply while working on those days back in my country.

My main interest was to use the same kind of existentialism idea to my political or social teamwork to make effective leadership. Whenever I used to participate in the teamwork, I used to think about the people of Nepal and I used to follow the existentialism idea there. Here, the first to anticipate existentialism's major concerns was 17th-century French philosopher Blaise Pascal, who denounced a systematic philosophy that presumes to explain God and humanity. The line from the poem of Manyoshu where it thinks the feeling of self-supremacy is not only the idea about self-respect it is also about the irresponsible awareness. "Even I who thought I was a brave man find the sleeves of my well oven robe drenched with tears (2068 line 37)." The poem

Petrarch is also primarily focused on the individual right of thinking and raise the voice for responsible for his action.

"Which made me a stranger in my own romance and set me apart from the well-trodden ways (2410 stanza 292 line 3)".

There is numerous ways to achieve the goal in developing countries like Nepal. Here, I used to advise my friends to follow the path, which is optimally best as same I used to follow my leader of my team to achieve team spirit.

My primary lesson I got from my parents was freedom of choices where each human creates and changes his own nature and he is also responsible for it. Both of my parents were involved in the democratic movement in Nepal. My father is a follower of principle given by the great leader Mahatma Gandhi about socialism and democracy. Therefore, I was actively influenced by this great idea and always think of responsible leadership. Because individuals are free to choose their own path. In terms of moral choice, existentialists have argued that there is no objective, rational basis for decisions; they stress the importance of individualism in deciding questions of morality and truth. Most existentialists have held that rational clarity is desirable

wherever possible but that life's most important questions are not accessible to reason or science. Which shows that the aspect of the entire literature works of Francis Petrarch and the effort of Manyoshu have also the same idea of existentialism as I learned from my father. And I also think that I must accept the risk and responsibility of my won action, which was not possible in our Nepalese history if we looked at carefully.

I also find few lines in these poems have some clues to support my basic existentialist idea about the truth behind death and our human feelings in it. My society is mainly made of Hindu civilization and we have firm faith on God and Goddess and spirituality and divinity, as well. These have lots of good logics to be superhuman enough to encounter the result of our own action. As we born, one day we should die, so that there is no way to escape from death. Death symbolizes the truth. And the truth shows the result, which means the death has some result of our past life. Types of death is more responsible how we spend our life in past. Here we have to accept this truth. It persuades human courage to challenge the death while doing something responsible work to the society. These

texts of poem of Petrarch that says, "Great is my envy of death whose curt hard sword. Carried her whom I called my life away (2410 sonnet 300 line 10)" and the similar text from the poem Manyoshu which says, "The quick gallop of my dapple-blue steed races me to the clouds, passing far away from where my wife dwells (2068 line 42)" are supporting my statement. When I point out these line, I felt this line serves several purposes: first, it explains the situation of humanity, where human's problems are intertwined by time-frame; secondly, it exposes deep feelings emerging from our own society which tells our problems and the reason why we have such problems (basically the bitter-truth about death and time). Here, as I am a supporter of existentialism I must confess the truth behind the death and time.

Am I encouraged from these poems to participate in the significant role to do something for my own birthplace as a responsible citizen? My answer is 'Of Course, Yes'. My country and birthplace is still running for development, there is lack of education. This is the fact and apparent. In this situation, as a wise educated person, if I don't do anything for them – then who

does? Obviously, I will try to do my best to achieve my goal and to reach my aim. If it is true or fact, then all my action towards this aim should be done consciously or deliberately. Here, I learned something good from these poems, poem from Francis Petrarch and the poem of Manyoshu, which directly support my fundamental idea behind existentialism. Francis Petrarch says, "And lives again in immortality, all men may know, and love may Laura's grace (2411 line 10)". On the other side, the poem of Manyoshu explores exactly the same philosophy, where it says, "Though I hear this was the great palace, though they tell me here were the mighty halls, ... I am filled with sorrow (2066 line 24)". When I compare these poems, I find the quality and the classification of the peoples' idea is an important aspect to describe my human nature and visualize the use of existentialist theory in my personal political life needed to show the light of education in Nepal.

Several ideas and concepts may come to be significant aspect of these poems. But my comparison study of these poems concludes one basic fact, i.e. it tells me what I will do to my society determines what I will get from the

society in return. If I walk in a bad way the result will be bad and if I follow the better path the result will also be a better one. Both of the poems are good enough to explore my idea behind the existentialism and to support my way of achieving goal. Places, person and the situation may be the same but the time never becomes the same. Time always changes, never waits anybody and never repeats anywhere. During the course of this valuable time, whatever I do, whether I do it good or bad, I must admit all of my actions and their results to be a responsible member of my tender society to fulfill its' fundamental responsibilities on my work. Since Nepal is a developing country, this type of existentialism idea is strongly required in my political career each and every time, like it was comparatively guided in the poem of Manyoshu and in the poem from Francis Petrarch.