

## **I. *Come Tomorrow*: A Story of Existential Dilemma**

*Come Tomorrow* is a novel in which Bir Bahadur Moktan, the protagonist, struggles and tries to define his life. He ultimately feels that he can not give meaning to his life and kills himself. The protagonist is in the position that he becomes failure to establish existence in his life. He tries his best from each and every sectors. He joins in the army, begets child, becomes involved in the illegal business, establishes Gurkha's Implex Company and even sends an excuse letter to his son in England. But the protagonist becomes unsuccessful in his mission of finding the existence, ultimately commits suicide by shooting himself. His struggle throughout his life and act of suicide to establish his identity makes him an existential hero. The protagonist of the novel deals with the extreme experiences of men, the confrontation with death, anguish, anxiety, despair and dread. Bir Bahadur chooses one of the final two most vital decisions, life or death. In such situation he ultimately chooses death.

*Come Tomorrow* can be seen in the backdrop of the history of Nepal and the history of colonization which plays the significant role in the characterization of the protagonist Bir Bahadur. Jung Bahadur Rana took the advantage of unstable political atmosphere and grabbed the executive powers of king in his hand. After Jung Bahadur came to the power, the political freedom of the people was restricted. Some attempts were made to change the unjust religious and social practices but no real efforts were made to abolish them. In such situation, one who served to consolidate the Rana rule could only get the opportunity to prosper.

The history of India provides the information, during that period, the neighbor country India was under the colonial rule of British and it had taken as enemy since their arrival in India before Rana snatched the power. Rana made them their friends

unwillingly to fulfill their vested interest even forgetting that battle was fought against in the past. The troops were sent not only to crush the uprising in India but also to help the British in the World War I and the World War II. There, the Gurkhas displayed the tremendous bravery and unflinching spirit which made them famous world wide.

Great Britain was the most dominating and most successful colonizer. British found the military and political loopholes in India and took the advantage of it. British entered in India as merchant and established their colony. After swallowing up India, British were eyeing Nepal. And according to the history of Nepal, their every effort to annex Nepal in to the colony was made unsuccessful because of the Shah Monarch and the brave Nepalese commanders and the soldiers. Until that time the foreign policy in Nepal was anti-British. Once Jung Bahadur Rana grabbed the power of king into his hand and established his own dynasty's rule in Nepal, the foreign policy of Nepal entirely changed.

The relationship was unhealthy between the dominating powers, Rana and colonial British. Rana rulers realized the fact that their time could be lengthened only when they had the power behind them against which they could lean. British too knew it well that the help of Nepal could be handy to suppress the uprising in India. In this way the foundation of this tie was not the mutual respect, rather the fear of loosening their grips.

Later during the rule of Bir Shamsar, an agreement was made according to which Nepalese soldiers were allowed to get recruited in Gurkha Regiment. This relation reached at its height during the time of Chandra Shamsar. He offered all the resources of Nepal to help England in the World War I. A public appeal was made to Nepalese to join

army in order to help Britain. And thousands of Nepalese soldiers were sent to take part in the World War I.

The protagonist Bir Bahadur is one of the representatives of the soldier who participated in the World War. While establishing existence, choice and freedom play vital role in the life of Bir Bahadur. The choice and freedom that Hari Bahadur Moktan exercised was far more limited than his son Bir Bahadur Moktan called Aite. Hari Bahadur Moktan could not go against the Rana's authority and spent his whole life in their services. Bir Bahadur Moktan, the central character of the novel had also limited choices ahead to choose at the beginning. First he decided to join the Nepalese army and took part in the World War II. When the war was over he left the army.

When India and Burma had succeeded to get independence, Bir Bahadur Moktan, in Burma found multiple choices. With the crumble of British rule in India the Rana rule was on the verge of its downfall. In that new kind of social, political atmosphere, Bir found himself at the middle of the crossroad. He had now more choices to make than ever. In search of his existence, he chooses the wrong ways, involved in forgeries and illegal works. Despite all the hardship he had gone through, ultimately he could not get what he extremely desired. At the end, he suffers from loneliness, a sense of alienation and finally destroys himself. A man, who won the war fighting for British, could not win the battle of his own life.

Because of the inability to establish his existence, the protagonist Bir Bahadur becomes an existential hero. He asserts his existence choosing the ultimate way that is suicide. In the novel *Come Tomorrow*, the various attempts of protagonist to establish

identity have gone to be vain, so suicide is only the ultimate way for Bir Bahadur Moktan to assert his existence.

In the novel, the character named Hari Bahadur Moktan is an embodiment of Rana time who dedicated his entire life in the service of Chandra Shamsar, got injured and had his leg amputated but he was compensated with the grand sum of money in those days. His son Bir Bahadur Moktan, central character of this novel represents the last generation of Rana time. He takes part in the World War II, involves in illegal works and even takes part to overthrow the Rana Rule.

*Come Tomorrow*, a story of Gurkhas and their land by Mani Dixit was published in 2000AD, which is dedicated to those valiant Gurkhas who have at different times over the years laid down their lives for that elusive goal-peace in the world. Mani Dixit was very much interested in the history of Nepal and he wanted to popularize it all over the world. He was well acquainted with the tyrannical and cruel Rana regime, the world war and the culmination of their rules. He also knew well the suffering of Nepalese people in India and Burma. These and other number of events regarding the individual remained in his mind as unforgettable events. *Come Tomorrow*, in this context is the product of these events. While writing the novel *Come Tomorrow*, Mani Dixit says:

My intention was to put down on paper what may have been day to day occurrences in the lives of certain individuals. Seeing that it covered a period of nearly seventy five years, it was but natural that I had to draw on various sources to provide some factual background for the novel. Thus *Come Tomorrow* is an attempt of Mani Dixit to peep

into an interesting period of Nepalese history through the characters and the events of the fiction. (III)

Mani Dixit publishes this novel which not only presents the story of the Nepalese soldiers but through this novel he also traces out the history of Nepal and the history of the period of colonization in India and Burma too. It is also a novel which exposes the love of Mani Dixit to the history of Nepal. He publishes it in the English version and at the same time he makes the culture and history of Nepal popular world wide.

Mani Dixit is a Nepali writer born in Kathmandu. He had his initial schooling at Sherwood College, Nainital and subsequently at Bishop Cotton School, Simla. Even in those days, while he was at school in India, he had an interest in writing. His first book, *Chandra and Damaru Two Boys of Nepal* was written then though published much later. It is a work for child who has been reissued twice, first as *Two Towards Kantipur* and later as *The Adventures of Chandra and Damaru Two Boys of Nepal*. Following his schooling in India he went to the United Kingdom to study medicine, which he completed in 1961. Returning to Nepal, he involved himself in medical works and teaching medical students.

*The Red Temple*, his second book, is a novel set in Pokhara in the days of Hippie Cult, Free Sex and Drug taking. *Come Tomorrow* is his third work. This fiction is about the fortunes of a Gurkha family during the first seventy five years of the twentieth century. The setting is of Nepal and Burma, the present day Myanmar. His fourth work entitled *Over the Mountains* tells of the trade and travels over the Himalayas in Tibet to day affairs in Nepal of the nineties. His fifth work was written

for the young at heart and titled *Annapurna Fantasy*. It is a satire on the Nepalese political scene of the nineties.

His novel *Conflict in the Himalayas* has a setting of Everest climbing, deals with the political complexities and gun running in the present day Nepal. The *Avenging Ghost* is a collection of poetry written years ago but revised much later. Another work, *Nonsense Verses from Nepal* reflects a Nepalese frustration in present day Nepal. Mani Dixit is currently also working on a political satire.

To produce any work in foreign language is extremely a difficult task. Though Nepal is gifted with the writers and literary figures that use Nepalese language while producing literary works, it has very few numbers of writers or the literary figures who produce their works in foreign language. Mani Dixit has proved himself a brave enough writer to write novels and poems in English. Though he does not look majestic in describing or narrating the fictions, his contribution to make Nepal and its culture known around the world can not be forgotten.

When enter into the text *Come Tomorrow*, different critiques put forward their view about the text. By reading this text, H.L. Singh views that "the book is worth reading by the Nepalese and the foreign reading public to get an insight into the Nepalese involvement in the world wars I and II the pitiful life led by the Nepalese soldiers" (4).

After reading the text *Come Tomorrow* H.L. Singh limits and says the book well depicts the picture of the Nepalese people especially the soldiers who were involved in to the first and the Second World War. In war like Hari Bahadur, the father of the protagonist Bir Bahadur Moktan becomes the victim of the consequence

of war and lives a miserable life and gets the compensation from the government. Not only this, *Come Tomorrow* presents the involvement of grand father, father and the grandson in to the army and the pitiful life led by them and the negative consequences of the war at the same time.

The other critic Harka Gurung views the book ...a novel about the life of Bir Bahadur Moktan whose grandfather and father had both served Chandra Shamser well. The overall time span extends nearly a century before Chandra became the commander-in-chief to the period of foreign goods smuggling that commenced last decade (12).

In the study of novel *Come Tomorrow*, Harka Gurung views not this novel as the novel of denouncing war and the picture of the miserable condition of the Nepalese people in the Gurkhas army and the destroyed familial life which is because of the consequences of the I and II world war. Rather this novel depicts the picture of the history of Nepal where Chandra Shamser is the commander-in-chief of Nepal and grand father and father of Bir both had served Chandra Shamser well.

*Come Tomorrow* a peep into an interesting period of Nepalese history through the characters and the events of the fiction. However since the book was first published, a number of changes have occurred (IV). The author writes into the author's note that this book depicts the history of the Nepal which is interesting for the Nepalese and the other who wants to know about the history of Nepal. And, to represents which the author takes the help of the fictional characters.

The other critic Walter Kaufman While defining existentialism, evokes that existentialism is ought to be abandoned altogether and the person who abandons

everything from his/her life is the existential hero. While defining existentialism, he says:

Existentialism is not a philosophy but a label for several widely different revolts against traditional philosophy. Most of the living existentialists have repudiated this label, and a bewildered outsider might well conclude that the only thing they have in common is a marked aversion for each other. To add to the confusion, many writers of the past have frequently been hailed as members of this movement, and it is extremely doubtful whether they would have appreciated the company to which they are consigned. In view of this, it might be argued that the label "existentialism" ought to be abandoned altogether. (219)

Here, this definition becomes significant when the protagonist of the novel *Come Tomorrow* abandons his life in the name of establishing identity or existence by committing suicide. Bir Bahadur who struggles throughout his life and does various attempt to get existence but ultimately only he becomes success through the way of suicide.

The protagonist Bir Bahadur Moktan in the novel *Come Tomorrow* shoots himself when he becomes failure in the every sectors of his life. He becomes massively unsuccessful to establish his existence throughout his life so only the option remained there for him was suicide. In this case, Sartre does not call existentialism a philosophy of quietism rather it is the way of finding meaning .Sartre says:



It can not be regarded as a philosophy of quietism since it defines man by his action, nor as pessimistic description of man, for no doctrine is more optimistic, the destiny of man is placed within himself. Nor it is an attempt to discourage man from action since it tells him that here is no hope except in his action. (31)

The above presented extract clears that existentialism is primarily concerned with human existence, especially with man's most extreme experiences, the confrontation with death, anguish and anxiety, despair and guilt. But it is not that existentialism is entirely a pessimistic, quietist, depressing and discouraging doctrine.

Bir Bahadur is an existential hero who struggles a lot to establish his identity towards his life but it goes to be vain and ultimately he chooses suicide as the best means of establish his existence. So this novel is not the story of a Nepalese soldier and their involvement in the World War I and II and the pitiful life led by the Nepalese soldiers as said by H.L. Singh. And a novel about the life of Bir Bahadur Moktan whose grand father and father both had served Chandra Shamser well. The overall time span extends nearly a century before Chandra became the Commander-In-Chief to the period of foreign goods struggling that commenced last decade. But it is the novel which highlights the existential theme. In *Come Tomorrow*, Mani Dixit explores the attempts of an individual to define himself through freedom and choices of his own while living in this world throughout the novel. In fact, he wants to make sure his "Being" through "Nothingness", the term used by Sartre. Being is the thing-in-itself, similar to the Hegelian "absolute", and nothingness refers to freedom. According to Sartre, freedom is the ability with which an individual confirms his being the aim of becoming ultimately an object. Bir Bahadur attempts to find his

existence through alienation. He all the time finds him in changing situation and atmosphere and tries to create his own world through choices. Though the protagonist tries to establish his existence throughout his life, ultimately finds his existence only through suicide or destroying himself.

So, this novel is neither the presentation of the story of the Gurkha's army and the pitiful life led by the Nepalese people, nor the story of the Grand father and father of Bir Bahadur who served Chandra Shamsar and the peep into the interesting period of Nepalese history through the character and the events of the action. But it is a novel which shows the hard struggle of a character throughout his life to establish his existence. So it is the novel where there is the quest of protagonist to establish his existence.

In this research, the idea will be deriving from existential theories especially of Jean Paul Sartre in the study of *Come Tomorrow*. And other existentialists will be taken in consideration according to the necessities.

Whenever existentialism as a doctrine is talked, discussed or made comments about Jean Paul Sartre's name comes ahead. He is a French thinker, writer and philosopher and he gave 'Existentialism' a new direction and recognition. Sartre's major work, *Being and Nothingness*, was written in 1943 while he was a prisoner of the Germans during World War II.

Some differences appeared with the growing number of existentialist thinkers and philosophers. But they all share the similar views on some basic elements of Existentialism. They did not contradict, for example, on the problem of individual is central and they agreed on man's real existence, his uncertain nature, his personal

freedom and his responsibilities for what he does and makes himself. One of the most apparent divisions of the existentialist thinkers according to Jean-Paul Sartre is

*Theistic* and *Atheistic*. In this regard, he says:

There are two kinds of existentialists. There are, on the one hand, the Christians, amongst whom I shall name Jaspers and Gabriel Marcel, both professed Catholics; and on the other existential atheists, amongst whom we must place Heidegger as well as the French existentialists and myself. (29)

Encyclopedia Britannica defines *theistic* and *atheistic* existentialism in terms of its function and nature as follows:

It can insist on the transcendence of being with respect to existence and by holding this transcendence to be the origin or foundation of existence, it can thus be assumed a theistic term. On the other hand, it can hold the human existence, posing itself as a problem, projects itself with absolute freedom creating itself by itself, thus assuming to itself the function of god. As such Existentialism presents itself a radical atheism. (36)

One major tenet of Sartre's existentialism is that life is absurd. In his novel, *Nausea*, Sartre brings out the absurdity of life through his main character, Robert Davidson writes:

The story of Roquentin, the hero of *Nausea*, is not told as an end in itself. Actually, it expresses Sartre's own view concerning human existence. "This story provides a descriptive or phenomenological

account of a man's growing realization of the absurdity of human life itself and of his awakening to the fact that if a man's life is to have any meaning or purpose, the individual himself must confer that meaning upon it". (35)

A sense of the absurd, the absurdity of life and of man himself, permeates Sartre's early existentialism in *Nausea* he portrays this as an immediate insight in one's own experience. As he sat in a public park one day, staring at the long black roots of an old chestnut tree, Roquentin became acutely aware of the absurdity of his own existence.

The absurdity of the universe leads to another major tenet of existentialism that is man is *autonomous*. Sartre writes:

"The existentialist, on the contrary, thinks it very distressing that God does not exist, because all possibility of finding values in a heaven of ideas disappears along with him; there can no longer be an a priori Good, since there is no infinite and perfect consciousness to think it. Nowhere is it written that the Good exists, that we must be honest, that we must not". (43)

Man comes into scene and defines himself. He lives in absolute freedom.

Sartre states:

That is the idea I shall try to convey when I say that man is condemned to be free. Condemned, because he did not create himself yet, in other respects is free because, once thrown into the world, he is responsible for everything he does. The existentialist does not believe in the power

of passion. He will never agree that a sweeping passion is a ravaging torrent which fatally leads a man to certain acts and is therefore an excuse. He thinks that man is responsible for his passion. (2- 3)

From these lines, Sartre evokes, predicament of human being is thrown into the world, to search for his/her existence and man is always free. He is free because, once the man is thrown into the world he himself becomes responsible for everything he/she does.

Another tenet of Sartre's existentialism is that *Existence Precedes Essence*. This means that, man by his own choices, defines his character, his essence and the person he is becoming. His choices determine his make-up. Sartre argues:

Atheistic existentialism, which I represent, is more coherent. It states that if God does not exist, there is at least one being in whom existence precedes essence, a being that exists before, he can be defined by any concept, and that being is man, or as Heidegger says, human reality. What is meant here by saying that existence precedes essence. It means that, first of all, man exists, turns up, appears on the scene, and only afterwards, defines himself. If man, as the existentialist conceives him, is indefinable, it is because at first he is nothing. Only afterward will he be something, and he himself will have made what he will be. Thus, there is no human nature, since there is no God to conceive it. Not only is man what he conceives himself to be, but he is also only what he will himself to be after this thrust towards existence. (15-16)

Sartre is an atheist existentialist, he does not believe in God and says God does not exist. He says Existence precedes essence; there is at least one being in whom existence precedes essence. He further clears that it means that, first of all, man exists, turns up, appears on the scene, and only afterward, defines himself.

One of the major themes Sartre dealt with is the theme of *Forlornness*. It arises out of existential individuality and subjectivity. In some ways, it resembles Kierkegaard's second and unsatisfying stage, where man realizes he is alone, determines an ethic, but has nothing on which to depend. Sartre himself presented a moving description of this *Forlornness* in the previously cited *Existentialism and Human Emotion*.

According to Sartre, a man himself only can feel his pains, his pleasures, his hopes and his fears immediately, subjectively from the inside. Other people only see him from the outside objectively. No one else can feel what he feels, and he can not feel what is going on in anyone else mind. Every individual is trapped within his own mind as if he is trapped in a dark room with no windows, unable to feel anything but his own feelings and experiences. (25)

What the above lines state is that human beings are thrown in to the world to struggle, to feel his pain, to feel his pleasure, his hopes and fears. But what is reality is that the individual only can feel his own experiences objectively and can feel other's only subjectively. So every individual are trapped by their own feelings and experiences.

Conventionally it is believed that essence precedes existence which means that a man steps on the earth with a fixed and given human nature. But by classifying

the very notion of *existence precedes essence* Sartre dismisses such fixed and given nature of determinism. "Man is free" what he claims? In Palmer's words the meaning of Sartre's existentialism is "there are always alternatives to anything that counts as human action. For Sartre, this is always true, even when we feel that there are no alternatives"(42).

Sartre states that a man is always in 'anguish'. This 'anguish' is inescapable. This anguish results due to the obligation of choosing one of the alternatives. When a man commits himself to anything, fully realizing that he is not only choosing what he will be, but is thereby at the same time a legislator deciding for the whole of mankind, in such a movement a man can not escape from the sense of complete and profound responsibility. Some people claimed that they show no such kind of anxiety. But they are in fact disguising their anguish. So, everybody can sense this anguish while making decision. It does not prevent his action. On the contrary, it is the very condition of action, for the action presupposes that there is plurality of possibilities, and in choosing one of these, they realized that it has value only because it is chosen.

Sartre is the first thinker to declare himself an existential atheist. He says:

Atheistic existentialism, of which I am a representative, declares with greater consistency that if God does not exist there is at least one being whose existence comes before essence, a being which exists before it can be defined by any conception of it. That being is man. (23)

Starting with the theory that man is inherently nothingness or free will, Sartre develops what he considered was a logical argument for atheism. In the absence of creator, individuals feel abandoned, with essence of anger at the universe. Anger and

despair lead to a tendency to embrace "Bad Faith". Bad faith represents a self deception in which the person views self as an object, not as a person with free will. As an object, a person is without responsibility. Religion, according to Sartre is a form of bad faith, teaching that previous human, namely Adam and Eve were responsible for human frailty. With hopeless situation of God's assistance, a man himself decides his being. This is what 'abandonment' means. The term 'despair' is often attached with existentialism.

Despair for Sartre, is that an individual limits himself to a reliance upon that which is within his will or within the sum of probabilities which render our action feasible.

Although it was Sartre who successfully made existentialism popular world wide, but no other existential thinkers were as much reproached or criticized as Sartre. He was charged for depicting what is mean, sordid, or base to the neglect of certain things that posses charm and beauty and belongs to the brighter side of human value. He was also alleged as a man who denies the reality and seriousness of human affairs. One more charge aimed at him was he ignores the commandments of God and all values described as eternal. But he defends himself and the controversial doctrine. He claims that "Existentialism is humanism." He says:

Its intention is not in the least that of plunging men into despairs. And if by despair one means, as the Christians do, any attitude of unbelief, the despair of existentialists is something different. Existentialism is not atheist in the sense that it would exhaust itself in demonstrations of the non-existence of God. It declares, rather, that even if God existed



that would make no difference from its point of view. Not that we believe God does exist but we think that the real problem is not that of his existence, what man need is to find himself again and to understand that nothing can save him from himself, not even a valid proof of the existence of God. In this sense Existentialism is optimistic and it is a doctrine of action. (56)

In the first chapter of this research there is the introduction of the novel *Come Tomorrow* by Mani Dixit. In introduction I have described the events from the text and have exemplified the issues. In the same way, presentation of the author's general background, his writing trends and the works published till now is the second task while dealing with the introduction of the novel. Literature review, concerning to the selected text and the critics concerning the text *Come Tomorrow* is the third step while dealing with introduction.

Point of departure, in this research will be the existential quest of the protagonist Bir Bahadur Moktan and while doing this, the theoretical tool of existentialism will be the helping hand. So in the part of introduction there is the brief survey of the theoretical tool which provides the information about the theistic and atheistic existentialism.

In next chapter, I have planned to take the textual evidences and give the theoretical analysis to those very events and prove the text *Come Tomorrow* which is the novel where there is the quest of protagonist for existence.

Similarly, in the third chapter, conclusion, this research will be concluded by proving the novel *Come Tomorrow* by Mani Dixit is the text which is the story of

man, who struggles throughout his life to establish his existence. But ultimately he becomes successful only through the way of suicide, which is the ethos of existentialism.

## **II. Bir Bahadur's Existential Journey**

*Come Tomorrow* by Mani Dixit bears the several issues that make the protagonist an existential hero. The protagonist attempts to establish his existence but through no way he becomes successful and ultimately he chooses suicide. So as mentioned in the previous chapter, the novel will be analyzed using the existential theories to study the protagonist's struggle and his death.

The term existentialism is now a widely used term. Most of those who are making use of this word would be highly confused if they were asked to explain its meaning. For since it has become fashionable, people cheerfully declared this man or that man is existentialist. Existentialism has been so much used now that it some times is loosely applied to so many things that it no longer means anything at all. For Sartre, "existentialism is not entirely pessimistic, quietist, depressing, and discouraging doctrine rather it is a doctrine which makes human lives possible"(31).

Jean-Paul Sartre says that what all existentialist, both atheistic and Christian, shared in common", they think that existence precedes essence, or, if you prefer, that subjectivity must be the starting point" (13).

Many people quote this existence precedes essence summarizes existentialism. By this Sartre states that man is the only sentient being on earth, is forced to define who he is through living, while objects are what they are until destroyed. With our ability to think, grow, and change, mankind is in the unique position of defining itself. We are each in charge of defining our own lives. It puts every man in possession of himself as he is, and places the entire responsibility for his existence squarely upon his shoulders.

Davidson comments on Sartre's definition of existentialism as such: In a certain sense, Sartre's definition of existentialism simply radicalizes a view that is very common among most social scientists: that there are no instincts that cause specific actions (26).

An individual suffers struggles and takes action to find the meaning of his life through out his survival. He has alternatives ahead of him even when he feels there are no alternatives and he is free to pick up one of the alternatives. His action may be influenced by his faith in God, heredity and the environment he is living in, but no gods, no original sin, no heredity and no environment is responsible for what he does. He himself is responsible for all his actions to define the meaning of his existence and we cannot say what this man is before he dies.

*Come Tomorrow*, a novel written by Mani Dixit, carries the existential theme- "existence precedes essence". This novel moves around Bir Bahadur Moktan, the central character, almost from the beginning to the end. Bir Bahadur struggles, and suffers throughout the novel in search of meaning of his life. Not only a particular individual, in fact every individual has to struggle and suffer for his identity. Hari Bahadur Moktan, father of Bir Bahadur Moktan found that he could achieve the essence of his life by prostrating his life in the service of then prime minister of Nepal Chandra Shamsar. For this reason, he joins Nepalese army; soon he gets promotion to a Jamdar and later becomes Chandra's chauffeur. In process of working for the Prime Minister, a mishap takes place in which his leg gets amputated. Though he gets a fair sum of money in compensation, he is still unsatisfied. He wants to pay for the salt; he had taken from Chandra Shamsar. So, soon after his second child's birth he gives the name Chandra Bahadur.

Even Chandra Shamsar, then Prime Minister of Nepal had his own anxieties. Hari Bahadur expresses the anxieties of Chandra Shamsar in such a way: "I feel quite sorry for the old man too. I believe his main worry now is whether he will be remembered, by the Nepalese people, and will be succeeded by an equally able ruler" (13).

These above lines characterize the desire of an individual to be solid as rock as said by existentialist. Sartre claimed that every individual is afraid of freedom, openness and change and he wants to be like a table or a rock free from responsibilities. So is Hari Bahadur too. The anguish of Hari Bahadur of change is narrated by the narrator in the novel, "Even Hari Bahadur was aware of the certain change. He feels uneasy and tension all around" (7).

During the time when the eldest son of Hari Bahadur, Bir Bahadur, was turning in to an adolescent, there were many superstitions and prejudices in Nepal for example; it was supposed that the reason of the earthquake of B.S. 1990 was not due to the geological reason.

A few days later, the boys heard from their father when he returns after a day's trip to Kathmandu that the current rumor there was that all the destruction and devastation had been brought about by the British who had recently flown over Sagarmatha (Mount Everest) the home of the Gods, in an airplane. (14)

The free decision that we make are not merely arbitrary. Freedom does not mean just being able to do anything. An artist is free to create: he does not follow any explicit rules. Yet, his action is constrained by the requirements, that his creation must be coherent. In order to be his creation, he must pull the various disparate elements that go into the painting in to one unified whole. His freedom is a freedom of synthesis

constrained by the materials he has to work with and the requirements that he makes someone unified thing out of it. In the same way, our actions must unify the many different influences in our lives into the one life that is to be ours. In pulling ourselves together, we cannot ignore the relationships and obligations that provide the raw materials of our lives. We must weave them into our lives. Although how we will do this is up to us. Our actions, though free are constrained by our situation in a community.

Bir Bahadur did not have much more freedom to choose in that atmosphere of superstition and religious prejudices. When Bir Bahadur, the successor of Hari Bahadur, realizes that he himself has to define his life, he has limited options ahead of him. The social and religious restrictions prevalent at that time were preventing him to have more options. Then Bir Bahadur decides to join in the Nepalese army following the foot steps of his father which was the best alternatives out of the few available. There was still an obstacle for him. Since the world war has just started he would have to go away from Nepal to fight against Japanese and German and his Jat (caste) would be at risk. But thing becomes easy for Bir Bahadur when Juddha Shamsar, then prime minister of Nepal, assures that in going overseas, no Nepalese individual would lose his Jat and would be able to come back to his village.

The soldiers of the Kali Bahadur Gans including Bir Bahadur are taken to Indo-Burma border through the route of India. There takes place a fierce battle and Bir Bahadur has to struggle hard while facing the cruelties, brutalities and torture of Japanese Military Police known as Kempeitai. His suffering reaches at the apex when he becomes captured by the Japanese. He has no choices in order to exist but to display tremendous bravery which he does and finally gets successful to escape. This fight for survival is explained in the novel in this way:

Bir Bahadur lost his rifle and ammunition. He still had his Khukuri, but he was then picked up by the Japanese. He was put in a truck and taken presumably to their jungle head quarters, God knows where. Even his trusted Khukuri was taken away from him, as a souvenir a perhaps sent back to Japan to be a prototype of mass production in a post war period. Would it henceforth be a Japanese souvenir, Bir wondered?

With an idea of do or die, Bir attacked his Japanese guard. The guard had tried to counter Bir's attempt at strangling him, with karate but Bir had been quicker. He fled in to the jungle and reached the safety of a Shan village. (30)

When Bir Bahadur is captured by the Japanese army, he is being an intelligent and quicker, runs away to the jungle attacking to the Japanese guard. In this situation, the protagonist Bir struggles a lot playing with his own life and becomes successful to escape from the imprisonment of Japanese soldier which too is the struggle of protagonist to establish his existence.

He displays the action which proves that he is a brave soldier, a hero, not a coward. In this context, Sartre's definition of coward and hero is very useful. He says:

But the existentialist, when he portrays a coward, shows him as responsible for his cowardice. He is not like that through his physiological organism; he is like that because he has made himself in to a coward by action. (18)

Most people think that a man is born a hero or a coward. If he is born coward, he can be quite content, he can do nothing about it and he will be coward all his life what ever he does, and if he is born a hero, he will be hero all his life eating and drinking heroically.

But for Sartre: Coward makes himself cowardly, the hero makes himself heroic, and there is always a possibility for the coward to give up cowardice and for the hero to stop being a hero. What counts is total commitment (19).

Jit Bahadur, another soldier, is lost and he is also in the similar kind of situation. He has to choose between "life" and "death". He chooses the first one which needs strong action and becomes successful to deliver them. The suffering and troubles of Jit Bahadur for his existence is described in the novel in the following way:

He had done his jungle survival courses, and so he went very deep into the jungles of the Karen territory. He lived on the fish which he caught. He killed birds with catapults and caught some small wild boars in Pasos or snares. He was, in fact, literally a twentieth century "Friday". (31)

The World War finishes costing the loss of millions of lives and invaluable property. But the grip of British after the World War II begins to dwindle in its colonies. And it opens the door for freedom and opportunities. "Man is condemned to be free" (14), Says Sartre. Freedom is exactly the options to choose for any individual in any situation. Bir Bahadur Moktan, who is accepted by the villagers in Burma, decides to stay there. His staying is the turning point of his life. He has freedom to choose one of the two options there one is that he could join the Nepalese army again and resume his soldierly duty. The other one is that as he was mingled with the local people of Burma, he could settle there and find the new ways of living. He prefers the second one and decides to stay there. He starts the business of rubies and other stones. He gets a license, is allowed to dig and finds a mine. He sells out the stones taking out from that mine in the Indian cities. Than he comes back to Nepal and tells his story to his father. After listening his son's story, Hari Bahadur Moktan, perceives objectively that his son is on the right track to



earn identity of his life. The description given by the narrator relating this matter is as follows: "Old Hari Bahadur nodded. He was happy with the thought that his son would now be able to stand on his own legs either within or out of the army"(45).

In Nepal Bir Bahadur fell in love with a lady named Sanu Maya. He insists her to go to Calcutta and then Burma but she refuses to go there. It is because of the 'anguish' which according to Sartre results while choosing one of the alternatives. Sanu Maya says:

That's all right, Bir, but the big question is what he will do with me at Calcutta. Once you get there and then you have to move, you'll leave me. I can not come back to this village for I will not be able to show my face. There will be no way of supporting myself and to earn a living I might have to resort to prostitution. (48)

These are in fact the words of an individual intimidated to act in changing situation. So she chooses to stay back.

The end of British rules in India leaves its effect upon the Nepalese people too. They were attempting to liberate from the authoritarian rule of Rana in Nepal and for this cause the liberation force was formed. Bir Bahadur also joins in the so called liberation force. He assures them that he would join it and there after made preparation for the journey of Burma staying in Calcutta is a bitter experience for him. Because of his visit in red light areas, he suffers from syphilis and gonorrhoea. But he gets over it through medication. After arriving in Burma his miseries and woes reaches at pick when he gets the messages, first of the death of his father and then the death of his younger brother, Chandra. He is merely a dumb spectator. He does not bother to come back in Nepal since he has just come back. And according to Sartre the love of an individual can not be

measure until it is manifested through action. He could not exhibit his love for his family members though according to the narrator he was deeply bereaved.

People in Burma are accustomed to obey the orders of others previously were now the master of their own commands, but they do not know what to do within the new situation and they do not know how to use the newly achieved freedom in a rational way. They are confused, puzzled, confusion and worries in the violent manner. It creates havoc and chaos around Burma. There are strikes and there are day-light robberies. But with the course of time, situation keeps under control and law and order establishes.

While working at Moguk, Bir Bahadur reaches in a state to send money to his mother and sister. But there is another mountain waiting for him to get climb up. The earning which he is making that is not sufficient for him. He is climbing the mountain which has no top. His state can be compared with Sisyphus's attempt of rolling the stone on the top of the mountain which ultimately rolls down.

While working in Moguk, he comes across a girl of Shan Tribe. He falls in love and makes her his wife. Though his economic status is growing up, he is not a happy customer inwardly. The reason behind is he wants his successor whom his wife is unable to deliver. 'Dan' is given, gods and goddesses are worshipped, and astrologers are visited and doctors are consulted, but none of them give him the joy he is desperately pining for.

This condition of Bir Bahadur reminds us the condition of Sisyphus in Albert Camus's "Myth of Sisyphus". As Sisyphus had assumed to feel the sigh of relief by taking the stone up on the top of the hill commended by God, no matter what exactly he would have felt if he had really reached at the top, and in fact, he could never reach there. Similarly, the happiness, Bir Bahadur has assumed to gain from the financial prosperity also does not work and bring him the joy.

According to Sartre in choosing out own human nature, we choose human nature for all humans we must choose courses of action that we would wish all humans to take. In choosing for ourselves, we choose for all men (39).

Sartre argues that in order to be free we must desire the freedom of all men. It is self deceiving to attempt to use other humans as objects to satisfy our desires and fulfill our needs to protect our freedom at the cost of enslaving others. If one attempts to enslave others, he makes himself a slave. So there has to be ethics of freedom and its meaning according to Sartre is as follows:

The ethics of absolute freedom, it would seem, are not absolutely free. To be free we must take on the responsibility of choosing for all men, we must desire and work for the freedom of all men and we must create ourselves within the context of relationship and obligation to other people.  
(33)

Likewise, Hari Bahadur fights and struggled a lot for himself. It is now for Bir Bahadur to struggle and suffer for others. So he goes to Kathmandu. He could stay in Burma and keep working there but when he hears about the people's agitation to overthrow the Rana rule, he decides to go there and he takes part in movement against Ranas. Without the support of British, the castle of Rana regime looks as if built by the cards. Mukti Sena or the liberation force destroys to dust the hundred and four years of feudal rule of Ranas in Nepal.

Nepal also goes through the same kind of situation after the liberation from Rana rule which India, Burma goes through and which most of the countries go through when they get freedom all of a sudden that they are unused. There is anarchy in Nepal and coup is also attempt in which Bir Bahadur himself gets involve.

Bir is that kind of individual who wants to fight for the common cause but does not want to ruin his life by fully devoting and dedicating himself for that.

Bir Bahadur had no intention spending his life in a jail or , if spared, then in certain ignominy. He left his arms and ammunition within the compound of Singha Durbar, and changing into mufti, he quietly slipped out of the back gate together with a couple of friends. (61)

After few days, he decides to go back to Burma leaving behind his mother, sister and his new friend Sheila.

Bir Bahadur decides to go to Burma through Nagaland, a very dangerous route because the Nagas often attacks the travelers at any time. Bir Bahadur relies upon a fake permit which is not properly scrutinized.

After finding the political and economic atmosphere of Burma cloudy, Bir Bahadur decides to take advantage of it. The financial gain he is achieving is not ample for him. He continues climbing the mountain of financial prosperity which he does not know where it would end. He decides to smuggle out the stones across Burma and sell to make quick and more money. It is easy to see the similarity between his situation and the situation of Sisyphus. Just as Sisyphus could find no end of his monotonous action commanded by God, no final resting place where he would finally reach, where he would achieve his goal or he would live up to some set of pre-existing standards, Bir Bahadur's action is also leading him nowhere.

He obtains the fake Indian identity card of a book seller named Deepak from Darjeeling and sets out for India. But after his arrival in India, he is taken to a police station and he is arrested by the police. He is suspected to be a foreign CID. He is interrogated and tortured there.

The protagonist himself was fully responsible for his action.

The little money that remained with him, his identity card and the bus ticket were taken away. It was only after that, that the surrounding guards were taken off. The two officers got busy and wrote or noted something for almost two hours. Bir's feet were aching, but who was he to complain. (63)

Finally he is able to escape with the help of some army men from there. Now in Burma, what has been by the Gurkhas in the World War II, in order to liberate the Burmese people and Burma itself from the invasion of Japan has been forgotten. Instead of being friendly, a Nepalese individual is treated badly. Injustice and discrimination are not only exercised upon Nepalese individual, but also upon his children. There is a serious problem for the children with Nepalese father and Burmese mother. In this context to mention the following dialogue will be relevant:

Think of your child going to school, and using his usual Nepalese name. he or she would never be accepted a full-blooded Burmese, which we all technically are, further more those of our children who have tried to adjust themselves meet against some inborn, unexpected resistance. (96)

The Burmese society starts to interfere the activities of Nepalese individual. The choices are set to choose by the society. As Bir Bahadur finds the doors of choices are blocked, he decides to return his own land, Nepal. He knows that there is no legislator but himself and decides for himself as what is said by Sartre:

This is humanism, because we remind man that there is no legislator but himself, that he himself. Thus, abandoned must decide for himself, also because we show that it is not by turning look upon himself, but always by

seeking beyond himself, and aim which is one of liberation of some particular realization, that man can realize himself as truly human. (870)

Through the existential leap, a man establishes his being. He is an individual in a process of making his self. The transition is possible when one is capable of choose his/her authentic way constantly. Man chooses his self as Sartre says, " Man is condemned to be free throwing in to the world, suffering there, struggling there, that he gradually defines himself. And the definition always remains open ended: we can not say what this man is before he dies or what mankind is before it has disappeared" (39).

It means that human beings are thrown into the world without any identity and they throughout their life try to establish his/her existence. The same condition is of Bir Bahadur who attempts to establish his existence but becomes unsuccessful.

So, he goes to Kathmandu taking considerable amount of money, opens a bank account and deposits in the bank and starts a new life. While his stay in Kathmandu, Bir wants his cock to fight against the cock of Lieutenant Colonel. His intention in fact is not to take part in sport, nor to antagonize with Lt. Colonel but to woo him to be his stepping stones. Later it is decided to start a firm and then to go for import and export via Bangkok and Singapore, then also via Burma for gems and drugs. The illegal business of Bir Bahadur is on the way to prosperity but the horizon of his financial zone is broadening more and more and he is ultimately targeting the west.

Bir Bahadur at first becomes dejected when he hears the news of the death of his abandoned wife, Way Shin Yi. He has also been bereaving because of the death of his father and brother earlier. The cause of his sorrow is surely his love for them but in the end what counts is the performance and action by which the love is defines. He can do nothing when his father and brother are dying. He is unable to perform his duty of a son

and a brother. He deserts his Burmese wife and fails to perform the duty of a husband. He realizes that what he previously chooses might not be appropriate.

But now onwards he would no have troubles concerning his father, brother and his wife because they all were dead. He had no responsibilities whatsoever regarding his wife: he felt sorry and dejected but at the same time he felt now that he had no duty to fulfill. (115)

He is formally single now and he is suggested to marry a lady named Janaki Tamang. It is he, who has to decide it. Sartre says:

Man finds himself in an organized situation in which he is himself involved: his choice involved mankind in its entirety, and he cannot avoid choosing. Whether he must remain single, he must marry without having children or he must marry and have children. In any case and whichever he may choose, it is impossible for him, in respect of this situation not to take complete responsibility. (43)

After he gets marriage, he has extremely difficult decision to make which may affect his entire life. He has been keeping a 'bad faith' in his mind for years. He desperately wants a successor, especially a son, who would give him Arghan after his death. He couldn't have any child from his earlier Burmese wife but he does not want it happen again. He consults a doctor in Kathmandu and the lady doctor advises to put the male sperms of someone else of the same cast inside the uterus of Janaki. Bir Bahadur is fully aware that it can provoke complication in future but it is his dream to have a child and he determines to do anything to make it happen. He is ready to take the decision however unpleasant it is. In this regards the following saying of Jean-Paul Sartre is relevant: What we choose is always the better.

He further says: To choose this or that's to affirm at the same time the value of what we choose, because we can never choose evil. We always choose the good, and nothing can be good for us without being good for all. (17)

But the decision is better or not, only the time will tell. So, he consents to seek the sperm donor because it is better for him. Again the following saying of Sartre is worth mentioning:

In life, a man commits himself, draws his own portrait and there is nothing but that portrait. No doubt this thought may seem comfortless to one who has not made a success of his life. On the other hand, it puts every one in a position to understand that reality alone is reliable; that dreams, expectation and hopes serve to define a man only as deceptive dreams, abortive hopes, expectation unfulfilled: that is to say, they define him negatively, not positively. (19)

The arrangement is made to call for the seamen donor and it is made sure that the matter would be kept very secret. Otherwise it may ruin the lives of Bir and his wife. At the beginning when Bir is informed that he is going to be the father, he is really happy and when he is told that he would have a son he becomes so happy that has no bounds. But that expectation or passion of Bir proved a deceptive and a negative one when a boy with Down syndrome gets birth. He could not find anything to depend upon either within or outside himself. In the absence of creator, he feels abandoned and decides to escape to sort out the matters. Escapism never solves the matters according to the existential thinkers but Bir wants to escape, he wants some solitude and he goes to Burma. There he wants to rely upon God to pull him out from the despair. The narration of the events in



this in the book is as follows: "Bir kept quiet and prayed to Lord Buddha to protect him. Had ironic it seemed-praying to the lord from whom he, Bir, himself had stolen "(120).

Though he prays, there is no God to help him out of this problem. He is drowned into despair because of his own action and it should be he, who has to work hard to take out of this cheerlessness situation. In this context, the existentialist, on the contrary, finds it extremely embarrassing the God does not exist, for there disappear with him all possibilities of finding values. Here, Sartre does not believe in God to overcome from such divested situation, rather makes himself responsible for such situation.

In the novel too, our protagonist, Bir Bahadur never blames fate and God rather making himself responsible of that situation struggles a lot and ultimately when becomes unsuccessful, commits suicide by shooting himself. .

After getting back home from Burma, his complication does not lessen but grows because Kipak, the sperm donor, starts blackmailing Janaki. Bir can do nothing about it and he makes him hushed by fulfilling his demands. Then he decides to set out for his forgotten birth place. During his stay at there, he came to know that Sanu Maya, with whom not only he has fallen in love but also had physical relation, had died after giving birth to a baby because of humiliation.

Bir tries to talk with her about taking her to Burma with him and it is because of her refusal, he goes alone. In spite of this, he is fully responsible of her untimely death.

Bir Bahadur can not turn the past upside down but he thinks that he can compensate it a little by admitting his guilt to his son, given birth by Sanu Maya, Top Bahadur, who is working overseas in Gurkha regiment. He writes a letter to his son asking for forgiveness. He further asks him to accept him as his father and come tomorrow to meet him.

But opposite of his expectation, his son becomes furious at him for he thinks that the man who claimed himself is to be his father the culprit for what had happened to his mother. He declines to forgive him and accept him as his father. He further more replies that 'come tomorrow' would never come.

as Sartre says, the common belief of existentialism is that "It deals with the extreme experiences of men – the confrontation with death, anguish, anxiety, despair and dread. What forces on being and subjectively as opposed to logic and objectivity". (33)

The above lines evoke the ethos of existentialism which is really carries by Bir Bahadur Moktan, the protagonist of our novel. He, in the novel becomes really unsuccessful in every sectors of his life and ultimately faces death.

Bir Bahadur was also becoming an anxious, depressed and cheerless individual. He was near to choose one of the final two most vital decisions –life or death. He found everything turning its back to him: he felt his life was falling to pieces; his wife was no longer his, his son was not interested to him. (140)

The illegal path of material prosperity he chooses to walk on was takes him no where. He becomes isolated. "Bir Bahadur is very silent, and refuses to talk. He is not the same man anymore!"

Yes, Bir Bahadur slowly heads towards the second option – death or ending his life and escaping from all kinds of responsibilities. The doctor makes the diagnosis of his mental condition and he becomes the patient of depression. He is given medicines and advises to adjust himself to the atmosphere at his home he goes there but one evening the inevitable happens. It is described in the book as such: Kipak got drunk and in that

intoxicated state he started boasting about himself and abused Bir Bahadur as an inadequate husband for Janaki (143).

Furthermore, the struggle and the anguish of Bir can be seen through the below presented extract:

Bir Bahadur was still smarting from these words of abuse that Kipak had hurled at him during the course of the previous evening. There was no doubt about it, he definitely was a thorn in the side of Kipak. But would the same thing apply in his relationship with Janaki, his wife? He decided that he would spend the next few days at Chet's place, and wait, and see.  
(143)

There would be nothing more humiliating and embarrassing for a man who is abused as impotent. It further made him tilted towards the second choice.

Had Bir Bahadur known that his earlier decision for search of donor to be father would bring such fatal consequences, he would have never probably done that. Bir has a second son from his wife Janaki with whom he has a messy relationship now as she was more attached to Kipak than him. But his second child also can not alleviate his pain. He is almost at the end of his life and was judging what he has achieved throughout his life:

After all, what was life anyway? There was the buffalo, alive a second ago but now laying there in front of the Pachhali Bhairav- a headless creature, its legs kicking all directions. Would the buffalo, now that it had met its end for a noble cause, attain the right to be reborn as a human or not be born at all? What about Bir himself? Would he have to be reborn again, perhaps as lowly a creature as that buffalo? Bir was sure that he had not

done enough in this life to be able to attain Nirvana. For him the whole cycle of life still existed to be traversed yet another time. (149)

What the above cited lines, clarifies is the situation of human being is like that of buffalo which is sacrificed in the Pachhali Bhairav which is getting its death neither for the noble purpose nor for the aspect of rebirth and so is the situation of human beings.

Again the narrator describes the ebbs and flows of his mind:

Bir felt tired and worn out even if he was born again, even as that God forsaken buffalo, life would be better for him. He was fed up with this dam world, fed up to his gills. The procession had still to be taken back along the route it had come, Bir turned to Chet and said", let's go back to your rooms at Thamel. We have had enough activity during these last few hours." (150)

In the above presented lines, Bir is in the frustrated situation and even thinks why he would not born as buffalo which is sacrificed in Pachhali Bhairav. He is fed up with the damn world, makes plan of suicide and turns back to Chet's room at Thamel. The word "last few hours" indicates his determination of suicide.

Despite his regular struggle to establish his identity and the struggle for earning money, Bir Bahadur can not get the hire for his possession and on very last day he speaks with Chet, his friend and he says if Janaki didnot do it , then he had to make provision for alternative arrangements. In the speaking Bir is at least hopeful towards his friend who will properly organize the funeral of his death though his son and wife can not do it for the peace of his soul. With these thoughts through his mind, he gives Ten thousand rupees, earnings of the previous day to Chet and asks him to keep it, in case it would be required for his funeral and last rites.

Bir expresses his last words with Chet and says:

I know your weaknesses Chet. But I don't think that you will let me down.  
 Even if you spent some of it I am sure that there would be enough left.  
 And if they do, do my Arghan, you don't have to say a word about this  
 money to anyone. It's yours for the keeping. (150)

Bir wishes, anticipates and expects a son gets birth but life becomes more intolerable for him. With the birth of this normal son, Janaki seems to feel that she has more of a hold on him. Bir becomes more depressed; and Chet seeing this decides to take him to hospital at Patan. The doctor is also very kind and considerate, but the diagnosis remains the same as before. Bir takes tea with Chet at his rooms, and goes from there towards the Swyambhunath Stupa on the hillock at the western end of the Kathmandu valley.

After all those struggles and sufferings, fights to exist, it is time to put them end. He is in a state to bear no more responsibilities and there by putting end the anguish and despair that is following him ever since he has stepped into this world. Nothing else he can do now. The stage is all set for him to perform the final action which is described by the narrator in the way:

Bir went past the colorfully painted stone images of the devotees, picking his way amongst the carved stone tables or even the boulders, until he finally reached the top and stood in front of the huge Stupa. As Bir says the words, 'Sange Chom Khamde', he knows that he has made his peace with the world and has fallen at the feet of Lord Buddha. A scene from his own life comes surging into his mind. His life at Chetrafal Deurali, his days at Burma, his days in Nepal and his journey to and fro. Has it been worthwhile? Bir doubts very much.

From Swyambhunath Stupa, Bir went back to the house at Jamal. In his coat pocket was the pistol that he taken from Chet's room. Except for the children and the ten years old girl help, the house was empty – Kipak and Janaki having gone out to see a cinema. Bir went up to the room, bolted the door and pointing the pistol at his right temple, he pulled the trigger.

(152)

Being unable to establish his existence, in the above lines, Bir Bahadur decides to kill himself. When his wife Janaki goes for cinema with Kipak, there remains no one except children in the house than shooting the pistol he commits suicide.

While living later part of his life, he chooses a wrong path. And it does not help him in his search for existence; rather he pays the price. He is isolated. He could be of no one. But despite of all these, he has great respect for his nation and his own culture. He is a patriotic person. He displays tremendous courage while fighting against enemies in the Second World War, while fighting for earning money and while fighting for the establishment of democracy in his motherland. Despite all his wrong doing, his death moves any reader who goes through this novel. He, in fact, is a tragic hero.

Thus, existentialism deals with the human existence, especially with man's most extreme experiences, the confrontation with death, anguish and anxiety, despair and guilt. Every individual is alone in the world. A man himself only can feel his pains, his pleasures, his hopes and his fears immediately, subjectively, from the inside. In the novel *Come Tomorrow*, there is the same situation of the protagonist Bir Bahadur who becomes failure in every struggle throughout his life and commits suicide. His ultimate way of suicide to establish his existence is the crux of existentialism, and the action done by the protagonist makes the novel pregnant with existential theme.

### III. Bir Bahadur an Existential Hero

The analysis of novel *Come Tomorrow* with the theoretical tool of existentialism proves that, the central character Bir Bahadur Moktan is an existential hero and the very novel by Mani Dixit carries the theme of existentialism. *Come Tomorrow* is a novel in which Bir Bahadur Moktan, struggles a lot to define his life but ultimately feels that he can not establish his existence and kills himself being failure in his every attempts.

Mani Dixit's *Come Tomorrow* is a novel which explores the attempts of an individual to define himself through freedom and choices of his own while living in this world through out the novel. In fact, he wants to make sure his "Being" through "Nothingness", the term used by Sartre. Being is the thing-in –itself, similar to the Hegelian "Absolute", and Nothingness refers to freedom. According to Sartre, freedom is the ability with which an individual confirms his being the aim of becoming ultimately an object. Bir Bahadur attempts to find his existence through alienation. He all the time finds himself in changing situations and atmospheres and tries to create his own world through opting the choices.

What Sartre always wanted his audience to understand was that he believed we always have the ability to choose a new role, a new state of being. Bir Bahadur always chooses a new role, a new state of being. He first chooses to be a soldier, takes part in the war in Burma, struggles, suffers there and displays his bravery. He is captured by the Japanese where he is alone, weaponless and to free himself in that impossible situation, strong action is needed and he delivers it. Finally he is successful to free himself.

Then he finds a new role for himself in a new situation in Burma that is the role of a business man of stones. There he starts to involve in forgery and illegal works. Nothing or no outside forces compel him to do that. It was his own conscious decision. Sartre

says: What we choose is always the better. He thinks what he decides to do is right which is in fact proved wrong at the end. He thinks that after earning a lot of money rapidly, he can guarantee his being. He wants to make himself as Sartre says, "Man is nothing but what he makes of himself" (15). Even while working illegally, he again displays his defiance, bravery and determination.

Bir Bahadur does not only fight for his own freedom: he also struggles for the freedom of all. He takes part in the people's movement to overthrow Rana regime. Then he plays the role of a husband which he at the beginning performs well. He loves his Burmese wife, takes her to show many places of Nepal and India with him. But she against his expectation fails to give birth to a child, his successor. Bir also finds the new Burmese society difficult to adjust. Because of these reasons, he chooses to desert his wife and Burma. He decides to settle in Kathmandu, the capital city of Nepal.

In Kathmandu, he decides to run the illegal business. In the beginning, he gets the financial success. But, he was not happy inwardly. For Sartre anguish is inescapable. It follows Bir as shadow follows the light. Bir desperately wants his successor. It can provide him the happiness which his financial success however enormous, cannot provide. To have a son is his passion, a wrong belief, which only deceives an individual.

It is due to passion, he gives consent to Kipak to make his new wife, Janaki, pregnant. Again things go opposite of what he has expected. The sperm donor Kipak starts to blackmail Bir and cracks emerge between the relationship of husband and wife. Bir's earlier beloved, Sanu Maya, has also committed suicide because of the shame she cannot hide. She has been made pregnant by Bir and later has deserted her without marrying. The final dream of Bir is to get love of his son but again his dream changes into a nightmare. He not only disowns him but says also that he will never meet him.



Everything turns away from him. He cannot get support from within himself or outside. He finds the way of his journey of life coming to an end. The only way opened for him is the way to death. The man who once used to take the lives of enemies has to take the life of his own. The man who once was courageous turns in to a weak man.

This novel consolidates the logic presented by Sartre that we do not possess any instinct; rather we can show different natures in different situations. Throughout life, Bir is in anguish. He consciously decides to do this or that and he is responsible for what he does. No outside forces are responsible. He is abandoned in the earth and he has to make decisions himself which he does.

With the proof of above mentioned claims, we can conclude *Come Tomorrow* is embedded with the full of existential issues. It highlights the existential theme and its protagonist Bir Bahadur is undoubtedly an existential hero.

### Works Cited

- Bochenski, I.M. *Contemporary European Philosophy*. Berkeley and Los Angeles. University of California Press, 1956.
- Camus, Albert. *The Myth of Sisyphus* and other essays. Trans. Justin O'Brien. New York: Vintage, 1995.
- Contemporary European Philosophy*. California Press, 1956
- Davidson, Robert F. *Philosophies Men Live By*. NY. Holt, Rinehart Winston, Inc, 1974.
- Dixit, Mani. *Cone Tomorrow*. New Delhi: Adarsha Enterprises, 2000.
- Flew, Anthony ed., *A Dictionary of Philosophy*. NY: St. Martin's Press, 1982.
- Gurung, Harka. *The mother land*. Kathmandu Nepal. 2003.
- Heinemann, F. H. *Existentialism and the Modeni Predicament*. NY: Harper and Row, Publishers, 1953.
- Historical survey of Existentialism*, the new Encyclopedia Britannica Macropedia 15th ed. 1990.
- Kaufmann Walter. *Existentialism from Bostoevesky to Sartre*. NY: The World Publishing Company, 1956.

Pascal, Pensees, Trans. W.F. Trotter. New York: Dutton, 1958.

Sartre, Jean Paul. *Existentialism and Humanism*. Trans Philip Mairet, Brooklyn: Haskell House Publishers Ltd. 1977.

.....*Being and Nothingness* NY: Philosophical Library, Inc, 1956.

.....*Being and nothingness*. Trans. Hagel E. Barnes. New York: Pocket Books, 1956

.....*Existentialism is Humanism* Club Maintenant, Paris 1946.

.....*Existentialism and Human Emotions*. Trans. Bernard Frechtmand. New York: philosophical Library, 1957.

Singh, H.L.*The Rising Nepal*. Kathmandu. 2001.