

Chapter One

Introduction

The Context and the Issue

Upadhyay's debut novel *The Guru of Love* was named New York Times Notable Book of the year 2003 and a San Francisco Chronicle Best Book of 2003. The novel was also the finalist for the 2004 Kiriama Prize and has been translated into several European Languages.

In *The Guru of Love*, Samrat Upadhyay applies his cool hand to universal themes like money worries, infidelity and evil mothers-in-law. He tells his story well even if it was heard before. He projects the real condition of Nepal in his novel *The Guru of Love* where Ramchandra, a school teacher is shown as the realistic character: "In his utterly absorbing first novel, he continues in his vein, depicting Kathmandu in a time of escalating turmoil as poor rural Nepalese swell the population, Hindi holidays stretch tight budgets, and students and workers agitate for a democratic government" (476).

Ramchandra is undergoing a transformation as is his country. Related with humanity and humor, this novel by Upadhyay places him among the most gifted of contemporary authors. *Arresting God in Kathmandu*, his 1999 collection of short stories, gathered unanimous acclaim, by with critics hailing his work as fiction that haunts as much as it instructs.

Surely, *The Guru of Love* is getting even greater praise. As his country, Ramchandra is going to be transformed in his beliefs and concepts. His private and political issues are mingling. He at the same time is worried about the pathetic condition of his country and is serious for the future of his win life. He wants a shift from Goma to Malati as the country is trying to shift from panchayat to democracy.

Donna Seaman further argues, "Once the epitome of discipline and self-sacrifice, Ramchandra falls hard for Malati, wreaking havoc at home. After a period of anguished separation, his forgiving wife returns and insists that Malati and her baby join their struggling household" (476).

Upadhyay's *The Guru of Love* is an interesting book. The story centers around a married character named Ramchandra who finds himself attracted to one of his young math students named Malati. Ramchandra's wife Goma senses the attraction and she tries to teach her husband a lesson by letting Malati move in with their family and sleep in Ramchandra's bed. Unsurprisingly, he struggles with his physical desire for Malati and his desire for his wife. This novel is notable not for the boring love strangle, but for its description of Kathamandu and many Hindu holidays and festivals that the family celebrate. There are also a number of description of Hindu religious practices, which include animal sacrifices, prayers to goddesses, and funeral services.

Most interesting are the descriptions of modern Kathamandu as Ramchandra tries to adjust to his life in an overcrowded city that is on the brink of a political revolution that makes surrender the lower class people who have potentiality to achieve success in front of the so called high class people. About the perfectness of Upadhyay's writing skills, Donna Seaman further states:

Goma's all but cosmic compassions, wisdom, and love from the gravity that holds this precarious universe together as Upadhyay's lucent and tender storytelling gently unveils the strange interplay between self and family, the private and the political, and most mysteriously, the erotic and the spiritual.
(476)

Though his stories as a rule tend to focus more on personal issues and relationships than on politics, in his book of stories *The Royal Ghosts*, he has for the first time

tackled the effect the Maoists have had on the Nepali life. Against the backdrop of the violent Maoist insurgencies that have claimed thousands of lives, these characters struggle with their duties to their aging parents, an oppressive caste system and the complexities of arranged marriage. In the end, they manage to find people and connection, often where they least expect it-with the people directly in front of them. These stories brilliantly examine not only Kathmandu during a time of political crisis and cultural transformation, but also the effects of that city on the individual consciousness.

The novel is set against the backdrop of pro-democracy unrest in contemporary Kathmandu. In the process, the novel depicts the life of a commoner like Ramchandra, who has to depend on meager pay to run his family. Amid this economic menace, there enters Malati, a poor single mother, to add to his woes. Ramchandra lives in a shabby apartment house with his well-born wife and their children. He doesn't plan on becoming a cad, but when a beautiful young single mother named Malati becomes his student, he's drawn into a relationship with her. A powerful ambivalence marks his romance with the girl as it is described, "He had an urge to walk toward Tangal, knock on Malati's door, and tell her not to come to his house anymore, that he could no longer tutor her. Or perhaps crawl into bed next to her" (67). When Ramchandra's wife Goma finds out about the affair, she has a unique solution. She asks Malati and her baby daughter to move into their apartment, a bold step taken by a traditional Nepali woman, never heard before.

Goma sleeps with the children and instructs the adulterous couple to share the master bedroom. She insists, "Why don't you two go inside the bedroom, and I'll bring you some food" (198). This license sits uneasily upon Ramchandra, much as democratic liberation sits uneasily upon the old city of Kathmandu. *The Guru of*

Love is ultimately a sweet, sad look at an indestructible family. It also gives us, in Ramchandra's wife Goma, a surprising, cunning, and altogether charming heroine of the novel.

However, the story doesn't take the expected course and moves towards an unexpected line that amuses the readers and critics, especially, after Goma's departure from Ramchandra's house, ultimately to come back to husband's home to accept the immoral relationship between her husband and his mistress. In a close Nepali society, it is an incident that not only amuses many of the critics, but also becomes a landmark decision of Goma to move the plot of the novel to a greater height. Nepali females are supposed to be traditionally inclined to male and they do not dare to think of sharing their husband sexually with another woman. In the scenario, Goma's decision of letting her husband share with another woman stands aloof to all other Nepali women setting a trademark in the history of the Nepali woman. Her role challenges the traditional concept of femininity and sets herself a part of the Nepali woman. Thus, it is essential to undertake the novel from the feminist perspective – a third world woman perspective.

The Guru of Love is a moving and important story, important for what it illuminates about the human need to love as well as lust, and for the light it shines on the political situation in Nepal and elsewhere. Ramchandra is a math teacher earning a low wage and living in a small apartment with his wife and two children. Moonlighting as a tutor, he engages in an illicit affair with one of his tutees, Malati, a beautiful, impoverished young woman who is also a new mother. She provides for him what his wife, who comes from a privileged background, does not: desire, mystery, and a simpler life. Complicating matters are various political concerns and a small city bursting with conflicts of modernization, a static government, and a

changing population. Just as the city must contain its growing needs, so must Ramchandra learn to accommodate both tradition and his very modern desires. Absolutely absorbing yet deceptively simple, this novel cements Upadhyay's emerging status as one of our most exciting new writers.

Literature Review

Appreciating *The Guru of Love*, Kate Wheeler one of the many critics of Upadhyay's work opines, "Unsentimental, full of details that seem to combust completely. His delicate realism helps us recognize, with compassion and awareness, the stories and feelings of which our own lives are composed. Fiction doesn't get much better than this" (23). Wheeler is of the opinion that the writings of Upadhyay expose the less explored and discussed aspects of social life of the third-world countries. She further opines that life never got its full fledge in the east and when it comes to the feminine issues, it is more so.

Another critic John C. Hawley takes Upadhyay's writing as one of the inspiration to the people of the eastern world. He further narrates that the novel has many interpretations as it narrates the east and west in a scale. According to Hawley, *Guru of Love*:

As an exciting horn of plenty *Guru of Love* has given rise to a great numbers of interpretations. Reviewers focus on the sheet breadth of Upadhyay erudition; his treatment of the past; her skill in balancing genres such as the Romance, the fairy tale, the campus-novel, the detective story, and the guest; his ideas about contemporary literary criticism and the evocation of the rich tradition of Kathmandu valley. (86)

The novel is probably the most complete though it raises numerable issues in concern to literary genres of fair and fests and love and mysticism.

Those issues and events are sometime passion for Upadhyay. Similarly, Richard Bernstein writes on San Francisco Chronicle:

For him, the city is an award modern place, temples and painted with the eyes of Gods, on the periphery of ordinary life, peering into consciences but imposing no obedience. He couldn't reject the ongoing cosmopolitanism and post-colonialism in Nepalese culture. Kathmandu seems almost local in Mr. Upadhyay's novel, Full of middle-class people worried about what their neighbors will think, dreaming about sex, struggling against illicit desire. This book reminds us that there is truly no place to hide from the temptations of cosmopolitanism, from globalized culture or from universal condition, not even in faraway Nepal. (8)

This is an example about the impact of his novel on western readers. Through his character, Upadhyay has represented Nepali people as a whole. All the readers believe that the story of the novel *The Guru of Love* based on the inner reality of Nepali middle class people who are dreaming to set in Kathmandu.

Upadhyay's first full length novel, can be regarded as a simple and lucid literary creation. Despite his years in the USA, he is very much a Nepali writer. Kathmandu being his home town, he moves comfortably around its streets, hangs out its corners and chats happily with its shopkeepers. He has the recognition as a writer of both *Arresting God in Kathmandu* and *The Guru of Love* whether he will be the catalyst for the emergence of a new school of Nepali writer in English remains to be seen.

About the emergence of Upadhyay in the literary field Bryan Walsh states: From the riots of Salam Rushdie to the Sagas of Vikram Seth and the humid prose of Arundhati Roy, much of best sub continental writing has embraced a

hothouse style, the kind of Victorian grandness long forgotten by the English themselves. When the empire wrote back, it was never at a loss of words.

Samrat Upadhyay, Kathmandu-born but U.S. educated here to trim the verbal overgrowth. Upadhyay, whose first book was well regarded collection of short story *Arresting God in Kathmandu*, is that rarity among authors of sub continental drift: he is an under writer, both in style and substance, the anti-Arundhati. Upadhyay employs the kind of somple, sanded-down prose build in American creative writing workshop. But with a touch of Buddhist detachment he is equally austere with his typically middle class characters though they suffer fine shades of psychological distress, they lack the will to do anything really dramatic. (1)

In 1990, there was trouble on the streets of Kathmandu, the capital of Nepal. The long time monarchy is under siege, and strikes, protests and fights interruption the people's daily routines. Ramchandra is carrying plenty of tension in his 42-year-old body and soul. He teaches math at an impoverished school in the city and must tutor students after hours to support his wife, Goma and their two children. He dreams of purchasing their own house, but meanwhile the family must live in a decrepit apartment.

In addition to these burdens, Ramchandra is treated very shabbily by Goma's wealthy parents, who are always comparing him to his more successful brother-in-law. He wonders why they offered him their daughter in marriage. Like many other frustrated middle aged men in a funk, he falls in love and starts an affair. The recipient of his affection and the source of his run away fantasies is a new tutee, Malati. She is an attractive, unwed and teenage mother with a baby, who lives in the closest at the home of her uncaring stepmother. This unfortunate young woman yearns for a better life as well, but she has no idea what is in store for her once she

yields to Ramchandra's sexual advances in a Hindu temple. Both of them are surprised by the instructions of several aggressive monkeys who scratch her face and steal her sari.

The Guru of Love is the debut novel of Upadhyay whose collection of short stories, *Arresting God in Kathmandu*, came out in 2001. Certainly the author's familiarity with the city is a strong point in this story's favor. The interplay between the outer and inner tensions in Kathmandu and Ramchandra's soul are well realized. But the most impressive thing about this engaging novel is Upadhyay's compassion for all the characters, especially the unusual ways they to the jolts of adultery and families upset. Ramchandra long-suffering wife comes up with a unique and in the long run, healing and helpful solution to the affair.

Organization of the Study

The techniques of writing about the author has been depicted as well as writing career of him in the initial chapter of my thesis. I believe that would provide me a prominent base in analyzing and drawing conclusion of my proposed hypothesis. To fulfill my aim to prove failure of dream in the text, in the succeeding middle chapter, I have planned to define and analyze Marxism and search it in the text. Side by side, tracing out Marxism vs. capitalism and focusing the class struggle, its assistance will be taken as a tool to prove my hypothesis. I have made mind to analyze the text itself, scanning Ramchandra's, Goma's, and Malati's dreams. On completion to it, investigation of the cause of their failure of dream using Marxism specially focusing on class struggle and suppuration as my tool is supposed to do. In the conclusion chapter of this thesis, I have planned to draw the conclusion proving the hypothesis "destiny of low class people is captured by high class people" with the support from earlier chapters.

Chapter Two

Ramchandra's Dream in Upadhyay's *The Guru of Love*

Class Conflict

According to Marx, a class is defined by the relations of its members to the means of production. He proclaimed that history is the chronology of class struggles, wars, and uprisings. He further says in *The Communist Manifesto* “The history of all hitherto existing society is the history of class struggles” (30). Under capitalism, he continues, the workers are paid a bare minimum wage or salary. That is not sufficient to fulfill the basic needs of their family. The worker is alienated because he has no control over the labor or product, which he produces. The capitalists sell the products produced by the workers at a proportional value as related to the labor involved. Unpaid value is the difference between what the worker is paid and the price for which the product is sold.

The worker under the capitalist regimes is miserable and alienated. Religious beliefs are sustained. Religion, according to Marx, is the response to the pain of being alive, the response to earthly suffering. He believed religious views and ideas must be changed in the course of time. In *The Communist Manifesto*, he further clarifies, “Religious, moral, philosophical and juridical ideas have been modified in the course of historical development” (156). He indicates that the working class or the proletariat is a true revolutionary class, universal in character and acquainted with universal suffering. This provides the need for religion. Classes do not exist because there is a conflict; the conflict exists because there are classes and it is easy for the strong to exploit the weak. Neither the race nor sex conflict touches directly the class struggle.

The class supremacy is in economic discrimination and not in the color of one's skin or gender. Each color and sex can be the oppressor and it is this system of

oppression that pits races and sexes against each other. To take the side of the poor or the rich is to choose against the other, the oppressed against the oppressors, and one class against the other. Hence, the society is ultimately divided into two classes on the basis of person's financial condition. A worker in the motor car industry will move through his elemental experience to an understanding of the gap between his own standard of life, income and conditions of work, on the one hand, and the mass of wealth to whose production he contributes. He will recognize an identity of interest, on this basis, with other wage-workers. 'Combinations' or trade unions are the adequate expression of this level of consciousness. This type of same destiny is of Ramchandra's. He has to go through lots of pangs and miseries which he does not get anyone to share with.

Karl Heinrich Marx was a German philosopher, political economist and socialist revolutionary, who addressed the matters of alienation and exploitation of the working class, the capitalist mode of production, and historical materialism. He is famous for analyzing history in terms of class struggle, summarized in the initial line introducing the *The Communist Manifesto* (1848). His ideas were influential in his time, and it was greatly expanded by the successful Bolshevik October Revolution of 1917 in Imperial Russia.

Marxist analysis of human events and productions focuses on relationship among socioeconomic classes, both within a society and among societies, and it explains all human activities in terms of the distribution and dynamics of economic power. From a Marxist perspective, differences in socioeconomic class divide people in ways that are much more significant than differences in religion, race, ethnicity or gender. For the real battle lines are drawn to put the matter simply, between the "haves" and the "have-nots". The role of ideology in maintaining those in power is

important that we should briefly examine a few more examples so that we can see how it works. In the most of the situations in the novel, the treatment of Mrs. Pandey to Harish proved this in the text. She gives more importance to Harish than Ramchandra.

The proletariat, the working class, or “have nots” own only their capacity to work; they have the ability only to sell their own labor. According to Marx a class is defined by the relations of its members to the means of production in the communist manifesto, he proclaimed that history is the chronology of class struggles, wars, and uprisings. Marx continues to claim that, the workers, in order to support their families are paid a bare minimum wage or salary. The worker is alienated because he has no control over the labor or product which he produces. An increasing immiseration of the proletariat occurs as the result of economic recessions; these recessions result because the working class is unable to buy the full product of their labors and the ruling capitalists do not consume all of the surplus value. Communism evolves from socialism out of this progression: the socialist slogan is “From each according to his ability, to each according to his work in the communist manifesto” (86). The communist slogan varies thusly: “From each according to his ability, to each according to his needs in the communist manifesto” (94). Because the worker under the capitalist regimes was miserable and alienated, religious beliefs were sustained. Religion, according to Marx was the response to the pain of being alive, the response to earthly suffering. In Marx’s view, religion is the sigh of the oppressed creature, the feeling of a heartless world, and the soul of soulless circumstances.

Classism is an ideology that equates one’s value as a human being with the social class to which one belongs: the higher one’s social class, the better one is assumed to be because quality is in the blood, that is, inborn. People at the bottom of

the social scale, it follows, are naturally shitless, lazy, and irresponsible. In analyzing the roles of the characters in the novel, this theory is assumed to be appropriate for the justice to those characters. This is presented in the novel so apparently that the economic condition of a person is the best way to provide the space to one in the society and in the family too. Harish, husband of Nalini, Goma's sister is given great respect by the Pandeys although Ramchandra is senior in rank. That is what economic status determines one's position. In comparison to Ramchandra, Harish is excessively rich, who owns private car a grand house in Kathmandu and as well is engaged in a handsome job.

In *The Guru of Love*, there are sufficient instances that prove Ramchandra, lowly paid worker as a result; he is unable to fulfill the nominal desires of his children. That is one of the evidences that Ramchandra belongs to proletariat class. These lines show his condition:

"What do you want my son?"

"A bicycle"

"Bicycle is too expensive. How about a toy bicycle?"

Rakesh made a face, "All of my friends have bicycles."

Ramchandra turned to Sanu.

"And what do you want?"

"Nothing" She said. Every day Sanu seemed to be growing more aware of the financial restrictions of her family. "And he doesn't need a bicycle either". (13)

Marx says that the high class people, who make the low class people work for them, suppose that the workers are mere an object like a machine. Human rights, feelings and sentiments have nothing to do for bourgeoisie. They treat the worker as they do for a production machine. The same view we can trace in the novel when Mr. Pandey

is talking to his son-in-law, Ramchandra in the garden while the gardener is doing his job, "That bastard gardener is not doing his job. Look how those roses are turning out" (136).

The marital relationship between Harish and Nalini is also not harmonious. They are husband and wife but in practical life they seem like strangers. If they sit on sofa they feel uneasy. After long period of marriage, they do not have children. This is also the proof that they do not have emotional intimacy. The given lines can be the evidence:

Watching Nalini and Harish together, Ramchandra had often wondered what kind of marriage they had. They acted more like office colleagues than husband and wife. Each was formal with the other, never raising a voice or stating a complaint. Not once had Ramchandra seen Nalini touched her husband. They didn't exchanged glances as married couples often did in company. No signals. There was a curious distance between them, so that even when they sat next to each other on the sofa, they appeared far apart (108).

Ramchandra, since he belongs to the proletariat class is revolutionary. He has challenged the religious faith and beliefs. He makes love with the student whom he teaches. This is a challenge to the capitalist society.

In addition, he consummates with Malati in the temple where people go for spiritual salvation and they even cannot think of having sex over there. But being a pure revolutionist he did sex with Malati in the temple. These are some lines from the text:

They wandered through the words behind them and finally found shelter in the ruined, abandoned temple. Inside, it was nearly dark; a stone statue of Lord Ganesh lay in the corner, the lower half of its elephant trunk broken. Someone

had painted a red mustache above the statue's upper lip so that it looked like a warrior with a broken nose. Cobwebs hung from the corners, and the floor was dusty. Ramchandra wrapped his hand around Malati's waist and pulled her toward him. This time she responded. She ground her groin against his, and he felt himself rise. They explored each other's mouths, and he squeezed her breasts. She began to moan. He lowered her to the floor- and at once, both of them sneezed from the dust. They laughed. His lips against hers, he fumbled with the buttons of her blouse. She stroked the back of his head. (88)

Marx argues that in the capitalist society, an economic minority exploits an economic majority. Capitalism is exploitative, specifically the way in which unpaid labor is extracted from the working class, extending and critiquing the work of earlier political economists on value. Such commoditization of human labor according to Marx creates an arrangement of transitory serfdom.

Marx once claims that while the production process is socialized, ownership remains in the hands of the bourgeoisie. This forms the fundamental contradiction of capitalist society. Without the elimination of the fetter of the private ownership of the means of production, human society is unable to achieve further development. Commodification of human labor pushes the human being as mere a machine. Their feelings and emotion have no value. They will be treated just as a machine to produce a large amount of goods for the profit of bourgeoisie. These lines from the text project the same sense:

A traffic jam near the New Road Gate delayed the three-wheeler, and Ramchandra's anxiety mounted. By the time the congestion cleared, and the three-wheeler raced in the direction of Bir Hospital, it was already pass the time when his first class began.

Bandana Miss frowned as he walked in to sign the register. "You'll have to sign in late," she said.

Ramchandra pointed towards his watch. "I'm only ten minutes late."

"One minute or ten minutes, late is late. I want everyone in this school to be punctual." (69)

The economic condition of a person always determines his/her role in the socio-political environment, though learnt scholar, Ramchandra remains dumb in such issues in public and family gatherings.

He shows no interest in such matters. It might be because he knows his views and ideas will get no proper place and values since he was economically belonged to low class. Lois Tyson states:

For Marxism, getting and keeping economic power is the motive behind all social and political activities including education, philosophy, religion, government, the arts, science, technology, the media, and so on. Thus economic is the base on which the superstructure of social/political/ideological realities is built. Economic power therefore always includes social and political power as well. (53-54)

A Marxist analysis of human events and productions focuses on a relationships among socioeconomic classes, both within a society and among societies, and it explains all human activities in terms of the distribution and dynamics of economic power. From a Marxist perspective, differences in socioeconomic class divide people in ways that are much more significant than differences in religion, race, ethnicity, or gender. For the real battle lines are drawn to put the matter simply, between the 'haves' and the "have-nots". The role of ideology in maintaining those in power is important that we should briefly examine a few more examples so that we can see how it works. In the

most of the situations in the novel, the treatment of Mrs. Pandey to Harish proves this in the text. She gives more importance to Harish than Ramchandra.

Ramchandra as a Dreamer

In general term, dream denotes the scenes or happenings that come in the mind of a dozing person and remain while he/she is no more asleep. In contrary to this meaning of dream, here in this thesis, dream suggests the aim of somebody for what s/he is mostly hopeful to achieve. Lois Tyson opines "when we sleep, it is believed that our defenses do not operate in the same manner they do when we are aware (18)". To clarify this meaning of the word dream.

To have a dream is natural to human being. If human beings do not possess this ability, we will be still in the Stone Age, playing with the pebbles and stones. Acquiring this basic quality of being human beings, the characters of the novel have their own secular dreams. Ramchandra has a dream of engineer with high profile in the society. Goma and Malati dreaming to be owner of a plot and owner building in the centre of Kathmandu city and goes to college passing the SLC respectively. Their dreams are not simple. Instead, they are challenging themselves, society and as well their surroundings.

Ramchandra is from a remote village of Nepal, Tanahun. He is brilliant especially in mathematics. He wants to be an engineer. Even his mother's wish also is the same. In spite of his dedication, ability, discipline and smartness, he cannot be an engineer. In the same way, another main character of the novel Malati, Ramchandra's tutee also has the dream to pass SLC, to go to college and to overcome the hellish environment and time with her stepmother, Malekha didi. Being the daughter of high class Pandey family, Goma too has the dream to own the house and live a birdlike life with her husband, son and daughter. In the same manner, most of the characters have

their dreams, but no more dreams of characters are achieved.

The word failure, used in this thesis indicates lack of success in achieving the goal in spite of sufficient labor to it. In the conclusion part of the novel, the main characters are failed to fulfill the dream that they weave at the beginning of the novel. Their internal cases are not the hindrance in fulfilling their reasonable dreams. The external factors play the significant role in obstructing the straight forward way to the dreams of these characters.

In the case of Goma, she dreams to have the house of her own house in Kathmandu valley and wants to give a good environment to her children. Let's see these lines by Goma while talking with her husband Ramchandra on their future plans, "we'll both be here to see our children become married, settled, and give us grandchildren" (104).

It is natural to have dream. Everyone has their own dreams. There is difference between imagination and dream. As I have previously defined dream, it is added now that in case of fulfilling dream, the dreamer labors to his/her best. Ramchandra is not imagining being an engineer. He is on the field when he started to dream to be an engineer. He posses required qualities, too. Reality is bitter, sadly, whatever efforts he performed to achieve his dream he is failed. Malati, being an identity lost unmarried mother, also is not tired to exercise to bring her dream into reality. Her dream is to go to college and overcome Malekha didi's hellish behavior and environment. The case of Goma is same as Malati's. The daughter of a high class family living the life of a poor housewife, she never might have imagined this pathetic condition of her own. After becoming Ramchandra's wife, she wants freedom in her apartment. But Pandeys come time and again to hang them.

In the novel Upadhyay has portrayed a brilliant picture of Nepali society and

its critical condition at the time of writing. The main character, Ramchandra, who is a school teacher, is having no more property. He just works for fulfilling his hand to mouth problem. His stomach has confined him within the personal, professional, social and economic periphery.

His activity in his early period of schooling proves that he is excellent in mathematics. That is the one primary base to be an engineer:

Ramchandra had discovered his skills in math early. When he was in the dangerously situated general store in Lamjung with his mother, he'd quickly deduct the cost of the kilo of lentils from the five – or ten – rupee note that she'd just handed to the vendor, and announced, loudly, 'Need to return two rupees and twenty paisa.' He'd solve math problems so fast on the small slate his father had given him that his father would say, 'Wait, wait, before you erase it; let me see if you did that correctly'. And Ramchandra would hand over the slate and grab a pencil and a notebook to scribble something else. (8)

His mother, though she is ignorant and illiterate is keenly interested to make her son an engineer. Ramchandra's father wanted him to join in labor. She did not let her son lost his potentiality in the sand and the pebbles. In spite of her husband's pressure to put Ramchandra in work, she supported her son to make an engineer.

Ramchandra's mother does not know the meaning of the word. But she knows very well what an engineer does. These lines will clarify her feeling very vividly:

Often the shopkeeper would squint at him and, in just, offer him a job as his assistant. He'd want to take the offer, but his mother would always say no, that she wouldn't dream of putting her son to work until he'd finished school. 'I want you to be an engineer,' she said. She seemed particularly bent on engineering, either because she liked the foreign-sounding word or she

associated it with mathematics. 'engineer, yes,' she would say, 'You'll build things.' (8)

Ramchandra belongs to a low class family. So, he never owns his house himself. Once he had of his predecessors' that too was sold to pay off the creditors. But he had incomparable mathematical mind. Even his friends and teachers praise his capacity in mathematics. Here are some lines to signify the above statements:

Once he started attending school, in a crowded little class room in Kathmandu, not too far from where he was now teaching, his hand would shoot up every time a math problem was put on the board. Eventually, the teacher started eyeing him with resentment. His friends gave him the nickname Hisabey Hanuman, because his prowess in math equaled the strength of the monkey god Hanuman, who uprooted an entire mountain, held it up on his palm, and flew. (8)

At the beginning of Ramchandra's career, the creditors of Lamjung stand as an obstacle on his way to become an engineer. He possessed a command over mathematics and had keen interest to be an engineer as his mother dreamt. As soon as his father died, the creditors captured his parental property and made him a homeless and was chased from birth place.

The initial attack by haves to Ramchandra is dreadful itself that begins with hone behaviour on him by the closers to attack on the belly. After Ramchandra and his mother arrived in Kathmandu weaving the colorful dreams, they suffer a lot. He joined a lower level school and then college. He started tuition classes for his food. He got real hardship in Kathmandu than in Lamjung. These lines are given for an instance:

The memories of his early years in Kathmandu, the hardships he and his

mother had endured, that were imprinted on his mind like a religious text. For a long time, he had been angry at the city for making their lives difficult. But he'd grown to love the city, and although he understood what Malati was saying, he didn't want to identify with her sense of helplessness. "It's been so many years," he told her, "that I consider myself of local of Kathmandu. (5)

Though Ramchandra passed many golden years of his life in this city, he is not known as a citizen of this city. He does not have even the identity to be a member of Kathmandu. Because of love towards this city he himself considers a local of Kathmandu.

In the vast city, full of bourgeoisie, Ramchandra is unable to get a deserving job. In which way he was taught, the same type of job he got in a ruined government school. Here are some lines describing the condition of the school where he teaches:

In the narrow muddy alley where it stood, behind the Bir Hospital, piles of garbage had been dumped right in front of it. Two stray dogs, their skin covered with bruises and wounds, sniffed their way through the garbage and watched Ramchandra warily, as he stared at a faded sign on the building. It bore the school's name, in both English and Nepali, painted on the background of a lotus. The building was old and the entrance so small that even Ramchandra, who was not a tall man, had to stoop slightly and get in. After a couple of steps, he found himself in darkness and had to fumble his way through to another door. (28)

Ramchandra is a renowned mathematics teacher in the city even though the city people use him to climb the ladder of success ultimately to suppress the 'have nots'.

Ramchandra is dedicated to carve the golden future of children of city people but his own future is dark, having lost all the visibility to catch the desired destination

lets leave these all these exceptions for respect and reputation, he is treated badly in his school by the principal:

He woke to the angry whispers of Bandana Miss. "You don't get paid to sleep in the classroom, Ramchandra – ji."

He wiped his face. "I didn't sleep well last night."

Some students tittered at the sight of their teacher being scolded. Bandana Miss marched out of the classroom with a frown. During the next class, Ramchandra remained alert. (70)

And time and again he gets tortured by his in-laws especially by Mrs. Pandey. They put pressure on him to earn a lot of money so that their daughter and grand children could enjoy good life in the town, having own house, car and sufficient money. But they never helped Ramchandra in this mission instead they are eager to torture him from this and that way:

Malati was still talking to the woman when Ramchandra passed them. He deliberately walked slowly so that she would see him and call out, "Sir Sir", and he would turn around and acclaim his pleasure at seeing them and pat on Rachana on her head. But nothing happened. He kept walking, and after about a hundred yards, he turned around. She was no longer there. (290)

For every success, the role of inspiration and motivation is very important. In its absence no achievement can be gained. This factor is lacking in Ramchandra's life. There is one character, his mother who somehow tries to motivate and inspire him. She boosts him up on his way to achieve his dream.

Unfortunately, she also dies, leaving him alone. His in-laws could take her position, but they performed negative role. They enjoy making him alienated and helpless:

In the middle of dinner, there was a knock on the door. “Did you invite anyone else?” Harish asked Nalini, who shook her head. The old servant went to open the door, and as soon as he heard the voice of the visitors, Ramchandra groaned silently.

“Who’s here?” Mr. Pandey said, walking in. Rakesh jumped up from his chair and went to his grandfather, expecting a gift. “Had I known you were here, I’d have definitely brought something,” Mr. Pandey said, patting the boy on the head. “But who invited us?” (109)

Generally, harmony and happiness is expected when the relatives are gathered. If the arrival of them is unexpected, that again adds more charm and sweetness in the gatherings. In the above lines from the text Pandey's are furious seeing Ramchandra's family at Harish home. This proves Pandey's preoccupation towards them. They do not expect him between Harish and them.

The cause is just of unmatched economic level of Ramchandra. He belongs to lower class. Pandey's further anger is spilled in these lines:

Mrs. Pandey followed her husband, appraised the food on the table, and said to Goma and Ramchandra, in a peevish voice, “Oh, I think we came at the wrong time.” The servant brought two chairs from the kitchen. But we're not invited,” Mrs. Pandey said. “Otherwise we'd have received a phone call. Even during Dashain, no one thinks about us anymore.” (109)

According to Hindu and Nepali tradition, father and mother should not enjoy the facilities and need no more over respect in daughter's house. Most of the parents hesitate to have food in daughter's house.

On contrary, the Pandey's are threatening her daughter in not inviting them at the dawn of greatest festival of Hindus, Dashain. They seem jealous with the

invitation of Ramchandra's family. The Pandey's anger is the outcome of their strong hatred for lower class. This proves the excess limit of Ramchandra's helplessness.

After analyzing above presented ideas and supportive lines cited from the text, we easily can come to the conclusion that Ramchandra is alienated. He has no one to share his feelings and support him in his need. This pathetic condition of him leads to no other destination than his own dream's failure.

In the novel, Ramchandra does not have sufficient relatives. There are a few persons who know him or have the relation to him. His parents are from his blood relation. He does not have any uncles, sisters and brothers. This shows his worse condition and loneliness in the novel. Here, he is a pure proletariat. Defining a proletariat, Marx defines, "The proletarians have nothing to lose but their chains. They have a world to win" (76). Ramchandra who is alone but has a great dream to success that makes him more strong.

Since he has nobody to express his pangs by the higher class he indulges with Malati. A popular teacher of the town, sharing his internal feelings, emotions and sentiments with a poor tutee that proves his loneliness. It is happening because of unmatched economic and social hierarchy. He finds only the domination from his in-laws with their conversation, talking and gathering. As a result, he is lastly intimate with another victim by a taxi driver, Malati. While having causal conversation with Goma, Ramchandra is talking in the favor of Malati comparing his pain, "It's hard to lose your mother, and then lose your father. Imagine how alone you'd feel." (104)

In each of the gatherings, in relatives, in school and in other places, he is helpless. Not even helpless, these all people are obstructing his way of success of his dream. Malati, Goma and his children's only wish for his success. Except them all are

standing as Sagarmatha of obstacle to fulfill his dream. Once, being a teacher, Ramchandra wants to show St. Xavier School. But at that time he is treated badly by a guard. On the way to Jawalakhel while going to Nalini's home, Ramchandra's children see St. Xavier school and become eager to go inside the school. When Ramchandra attempts to go inside, the guard treats them as if they were thieves. This short line that clarifies guards behave to a teacher: "the guard shooed them away" (106) the guard here is belonging to higher class since the school was run by English Jesuits. School is operated by the high class for the high class so; mere a guard suppressed a teacher while attempting only to show the school to his children.

Ramchandra is a well known teacher in the town. To pass and to secure good marks, students from the high class family also come to him. Their behavior to him is not respectable. There is a sense of domination by student to him that can be traced out easily. One day Ramchandra was disturbed by his family problem as a result he made a mistake. In response to it, Ashok, a high class family student comments, "Sir, if you took the SLC now, I don't know you would pass" (102). This is the last limit of domination by a student. Ashok is courageous in doing this only because he is from a high class family. After passing SLC, he is going to handle his father's business. Here too, Ramchandra is helpless because he has no way out to overcome the domination of the high class people.

Ramchandra's wife Goma is caring to him. She believes him distinctly. Her similar behavior to him is the byproduct of her love towards him. But sometime she also shows her level that she is the daughter of Pandey's, a higher class family near to Ranas. She is mechanizing her husband. Here are presented some lines from the text that she says her husband while serving food to her husband: "you sound like a slow train when you eat," she said. "Approaching the station, wheezing and snorting"

(103). Marx view the higher class people that the lower class people as a machine.

Here she is doing the same job as Marx says.

Class and Dream Failure

As Marx states, "every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classed" (45). In *The Guru of love*, two classes are clearly seen. One is higher class, to whom Marx states 'haves' or bourgeoisie and the next one is 'have nots' or proletariat. The higher class dominates the lower class. So, for Marx the oppressor to higher class and oppressed to lower class. In the novel Ramchandra is being oppressed by so called higher class people. His in-laws, the Pandeys in the novel frequently show their character of oppressor toward the oppressed Ramchandra. The tutee used to come to Ramchandra's apartment for tuition, but the Pandeys call him to their home for tutoring their daughter Nalini.

While tutoring Nalini we cannot find easiness in Ramchandra. We can sense a kind of domination and the compulsions over there:

Usually, he tutored his students in his small apartment, but the Pandeys had asked him to come to their house, and since they offered him a hundred rupees more than he usually got, he'd gone. He'd been intimidated by the grandeur of the house, by the stern look on Mr. Pandey's face. But he needed the money, and he found Nalini and easy student to tutor. (11)

That was not sufficient for the Pandeys and they gave the hand of Goma to him so that they could torture and oppress him till their life. This can be supported by observing their behavior while visiting Ramchandra's apartment:

That evening, Ramchandra's in-laws came for a visit. Usually, they were reluctant to visit the small flat. The cramped quarters, the filthy courtyard, and

the long light of stairs up to the third floor annoyed them. They expected Ramchandra and Goma, with the children, to visit their palatial house, an expectation that irked Ramchandra, because his in-laws didn't treat their other son-in-law, Nalini's husband, Harish, the same way. (33)

Another female character of the novel, Malati, has the dream to go to college and maintain better lifestyle by getting a good job. On her way to this very dream, the married taxi-driver comes. Malati, in her infatuation to him and his taxi, is made to forget her mission. This taxi driver and taxi becomes opium for her. He uses and oppresses him physically and emotionally.

Malati is ready to make love in the nearby jungle of Kathmandu because of taxi-driver's property i.e. taxi, that belongs to luxury. Luxury is of higher class. The following lines are to know the pain Malati got from taxi-driver in return of her virgin love:

She waited for him near the bus stop, her hands in front of her belly as if to hide her shame, even though it was too early for her to show. His absence forced her to attend school again, and she managed to take her final exams, and pass just before her belly started to bulge. One afternoon she went searching for his house near the banks of the Bagmati River in Thapathali. After two hours of knocking on different doors, she found it. A woman opened the door, and when Malati told her who she was looking for, the woman said, "My husband has gone to Birgunj for a few days. Who are you?" (99-100)

Hence, from the ideas presented above and the instances added to them, it is proved that society cannot remain classless. It is made by class, especially, there exist two types of classes: higher (haves) lower (have nots). Higher class people dominate lower class people that results the failure of dream to the have nots or lower class

people.

In Ramchandra's life who never feels emancipated except with his mother. His mother is doomed to be dominated by the God at first in losing her husband untimely. That pressures her to migrate from her village to an unknown city, Kathmandu expecting lots of good to happen in her life. The causes of their migration were the creditors of Lamjung. Creditors showed the fake money, as Ramchandra and his mother were helpless, and chased them away to a vast city without the property. Otherwise why would they have to sell their property? Why would they have left the home? Could they not pay off the creditors by doing the same business that Ramchandra's father used to do? So, it is proved that suppression of high class creditors of Lamjung forced Ramchandra and his mother to leave their home village that originated the seed of failure of dream.

The sound of screeching tires startled him; it was a police van. A uniformed policeman got out and asked what he was doing at the gate of this house. "I'm just taking a rest." The policeman came closer. "Are you trying to sneak in, huh? That's what it looks like." With his right hand, he waved a baton in the air. "Are you trying to bomb this house? Are you a communist? Which party do you belong to?" "No party." Ramchandra's eye started to water. "I'm resting." (153)

For that purpose, he had been there, they do not understand. He tells them the reality that the palace was his sasurali, but the police say we will take you in your real in-law's house.

The alienated person searching his family is treated this much loudly is the last climax of suppression of high class:

"Drunk? Are you a drunk? I'll take you to jail." Another cop shouted from

inside the van, "What's going on?" "I think he was trying to go inside to steal." "This is my sasurali," Ramchandra said. "Yes, of course." The policeman laughed. "If you don't move on, I'll take you to your real in-law's house. Down at the station." He struck Ramchandra hard on the shoulder.

"Move on." (153)

In most of the gatherings of Ramchandra, with the Pandeys he feels no more affection but he only feels stress and suppression. So, we can say that suppression is one of the causes of failure of dream.

Chapter Three

Conclusion

The Guru of Love by Upadhyay can be best read by a Marxist perspective since it presents lots of instances and evidences. In analyzing the text, the happenings in the life of three characters, Ramchandra, Malati and Goma have been focused. Best efforts have been performed in portraying their character, manner, situations, obstacles, intimacies to, and so on. In doing this, Marxism has been used as a tool specializing in the class conflict. In most of the situations, these three main characters of the novel, have been found emotionally attached. As they share the same fate, similar destiny, their problems and dreams are nearly attached. In the same manner the high class people also share the same nature, culture and trend. Unpredictably, their behavior matches even in unplanned situations. Their blood and mind exposes the same opinion. In fact, there is nothing to compete with low class for these high classes but also they enjoy dominating low classes.

In this study, especially it is tried to unveil their pains and suffering and their logical causes. In fact, it is not easy to analyze the character created by the next person. While interpreting this text through the Marxist view, Ramchandra, Malati and Goma belong to the lower class. In a Marxist diction, they are proletariat or 'have nots'. Pandeys, Bandana miss and taxi driver represent the high class that means bourgeoisie or 'haves'. This world itself is formed on the base structure of duality. It is natural to have the conflict between two opposite parties and ideas. The conflict is transparent between these classes. This conflict only became the main cause of the failure of dream for these low class people. They have these entire things in achieving their dreams but only these high class people turned the iron bar on their way. Ramchandra's dream to be an engineer but also he could not because of his father's

untimely death. As a result, his economic condition bankrupted and his property was in the hand of creditors of Lamjung. He got initial failure of his dream at this stage. He had deep rooted desire to be an engineer that led him to the town of opportunities, Kathmandu, with his mother. Sadly, his second step got nicely failed being captured in the hand of Pandey family. The Pandeys dominate him time and again in every meeting and gatherings. In the school, Bandana miss dominates and exploits him in this and that way. She has high profile and belongs to high class. She has always a dominating stance to him.

The Pandeys stand as the main cause of his failure of dream. Neither they help him nor they guide him. Neither they let him free nor do they support him. Here, he is in grate tension. Though he is a pure revolutionist, he turns helpless since in every door of his dreams, these high class people play the role of a pure villain. His dreams are personal, so he is unable to get the support from other have nots to kick out the block of haves class.

The taxi-driver symbolically belongs to the high class. Taxi is for luxury. He exploits Malati physically in the name of love. He gives her the dreams to suck the nectar of Malati's body. She is deceived by him. That results her dream to pass SLC and go to college to fail. The causes of the failure of dream to her are the taxi driver and Malekha didi. Both of them belong to the high class. For Goma, her parents stand as the cause of failure of dream. They hang her, her husband and children. A mother hardly is able to tolerate the oppression to her children. Similarly, no wife can resist the defaming and suppression to her husband. But Goma is not expressing orally her anger to her parents when they directly engage in torturing her family. She is worried about her dream to have her own house in the town. The cause is her parents.

In conclusion, after analyzing the text, through the Marxist reading, the result

is drawn that the low class people are made puppet in the hand of high class. Their fate is determined by the high class. In a sentence, their destiny is captured by the high class people. It is believed, that the Marxist reading can do justice to the writer's views, characters and the text itself. Ramchandra neither gets his dream fulfilled nor is able to maintain the existing family relation. In his last age, he gets just a matter to repent in his inability to be involved in illegal activities for money making and fame earning. The main three characters make their own suitable dreams but could not get success in bringing the dreams into reality. Being tormented by his in-laws, teased and questioned by other teachers and because of his low level economic status, Ramchandra is headed straight for disaster. Apart from this, troubled by his country as Nepal teeters on the edge of civil war, he becomes failure in his dream. His potentiality intelligence and laboriousness have nothing to do in achieving his dream. This dichotomy between high class and low class makes the dreams of these three characters' fail.

Generally, in the society the lower class people who seek to be of higher class and have sufficient potentiality too, are fully subdued and subjugated by the high class people, that is why, they cannot fulfill their dreams. They are compelled to live being failed forever although they attempt to upgrade their status.

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