

Chapter I: Introduction

1.1 Samrat Upadhyay and his Writing Career

Samrat Upadhyay was born in 1963 at Kathmandu, Nepal in a middle class family. His parents were civil servants. They wanted to make their son brilliant in English as other Nepali parents wish to. So, they did their best for his education admitting him in an English medium school. When he was twenty-one, Upadhyay won a scholarship to the College of Wooster in Ohio, where he earned a bachelor's degree. He had first thought that he would major in business but found that he was not particularly drawn to that subject, so he switched to English because of his love of literature. He soon enjoyed high praise from his professors for his command over English literature writing. Judith Rosen, one of the renowned critics has mentioned Upadhyay's words in the *Publishers Weekly*, "I came over with the intention of studying business. But after one semester, I knew my heart was not in it" (156). Upadhyay transferred and went on to earn master in creative writing from Ohio University and a Ph. D. in English from the University of Hawaii.

Samrat Upadhyay is the Director of the Creative Writing Program at Indiana University, Ballantine, Bloomington, USA. His first book, the short story collection *Arresting God in Kathmandu* (Houghton Mifflin, 2000; Houghton Mifflin Mariner Books paperback, 2001) has been translated into French and Greek and was the recipient of a Whiting Writers' Award, given annually by the Mrs. Giles Whiting Foundation to emerging poets and fiction writers who display "exceptional talent and promise." *Arresting God in Kathmandu* was also a selection in the Fall 2001 Barnes & Noble Great Writers Program. Upadhyay's stories have been read live on National Public Radio and published widely as well as in *Scribner's Best of the Writing Workshops* edited by Sherman Alexie, and *Best American Short Stories*

1999, edited by Amy Tan. His works are largely used in the writing workshops in America and get high praise over there. His short stories too have been liked a lot and received several prizes and awards in various places. Commenting upon *The Guru of Love* (2003), renowned critic Donna Seaman writes, "Upadhyay demonstrated his considerable gifts for depicting the dynamics of place and the complexities of relationships in his standout novel *The Guru of Love*." (476).

Upadhyay's second book, but the first novel *The Guru of Love*, was published in January 2003 by Houghton Mifflin and given reviews in both *Publishers Weekly* and *The Library Journal* and named a New York Times Notable Book of the Year 2003 and a finalist for the 2004 Kiriya Prize, which is awarded in "recognition of outstanding books that promote greater understanding of and cooperation among the peoples and nations of the Pacific Rim and South Asia."

Upadhyay's story collection, *The Royal Ghosts* (2006), won the 2007 Asian American Literary Award, the Society of Midland Authors Book Award, and was declared a Best of Fiction in 2006 by the *Washington Post*. The book was also a finalist for the Frank O'Connor Int'l Short Story Award from Ireland and for the Ohioana Book Award. His new novel, *Buddha's Orphans* (2010), also has been published. It is being translated into German and Czech. Upadhyay has also co-edited *The Anthology Secret Places: New Writing from Nepal* published in winter 2001 as a special issue of *Manoa* magazine.

The Guru of Love holds the reader's attention, from the beginning. The author's prose is plain, simple and uncluttered. Samrat Upadhyay, a teacher at Baldwin-Wallace College, brilliantly paints the culture of Nepal, within the readers' heart. It means in the novel *The Guru of Love*, we can find the clear clash between Nepali culture and Nepali people's desire against it. In the novel, personal issues are

set during the 1990 pro-democracy movement. We can find the same view in these lines by Donna Seaman reviewing *The Guru of love* in the *Booklist*:

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 debut novel by Nepali writer Samrat Upadhyay places him among the most gifted of contemporary authors. *Arresting God in Kathmandu*, his 1999 collection of short stories gathered unanimous acclaim with critics hailing his work as fiction that haunts as much as it instructs and complex and delicate.

Surely, *The Guru of Love* is getting even greater praise. As his country, Ramchandra also 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 own life. He wants a shift from Goma to Malati as the country is trying to shift from panchayat to democracy. Donna Seaman further says, “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, Ramchandra struggles with his

physical desire for Malati and his emotional desire for his wife. This novel is notable not for the boring love triangle but for its descriptions of Kathmandu and the many Hindu holidays and festivals that the family celebrates. There are also a number of descriptions of Hindu religious practices which include animal sacrifices, prayers to goddesses, and funeral services. Most interesting are the descriptions of modern Kathmandu 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 writes:

Goma's all but cosmic compassion, 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 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 peace 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 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 the 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.

1.2 Writing Style of Upadhyay

Simplicity of language is the one prominent feature of Upadhyay's writing. He uses simple diction with vivid meaning. Upadhyay creates the clear setting mainly based on his motherland Nepal. Upadhyay believes in the power of the narrative more than anything else; the setting and the ideas explored seem to be secondary for him. "It really doesn't matter what place or who writers write about," he says, thus creating a world where only the prose is supreme, the other superficial. Upadhyay sets it as if it is being really present in front of us in exact form while reading his texts. Let's see the following lines from *The Guru of Love*:

After his [Ramchandra's] father died, he and his mother had sold their land and house in Lamjung to pay off creditors and had come to

Kathmandu, with his mother's jewelry in a plastic bag and with the address of a distant relative. Mother, God bless her. He hoped her soul was at peace in heaven. (4)

Upadhyay notably features all about Nepal's crisis. He certainly gives a realistic look regarding the current situation in Nepal though his works are entirely fictional. But he is known to add unreal and unacceptable approximation for he wrote the books while in the US. He presents the Maoist Insurgency in a completely different way. He is known to have become famous by his books and stories due to the beginning of a new wave in writing about Nepal. Upadhyay believes writing is not a reasonable business, and often finds himself his own worst critic. He has never understood Nepali preoccupation with sex in his first book. To him it is a part of the overall narrative of the stories, and he says he can not isolate it for discussion. He means, Nepali writers have ploughed this territory with passion before. There is a tendency, to become super-hyper with the idea of Westerners reading something about Nepal, as if one has to instantly on guard. His view can be further explained in these lines from Judith Rosen: "I workshop all my works with my students" he explains "it really helps them when they see I am struggling with my writing. Some students offer me pretty good critiques." (156)

Upadhyay is an optimistic about the future of Nepali writing in English. Translating never constitutes originality of one's originality of culture. In his view, young writers should recognize that the titleholder's Nepal is also a mythical Nepal, in which the East and West are at polar opposites, all Nepali writing in Nepali is pure and rooted in authentic culture and Nepali writing in English is suspect. New writers should particularly be aware that no work captures the ultimate Nepali reality that we can only prod at it from different angles, hoping that some of what we say will

resonate with the readers, that they'll see some of themselves in it, and more importantly, that they'll see something different, something strange and provocative. He thinks translation does not express the actual meaning of the word and context. Or he means here let's say translation can not do justice to the same word. So, in the novel *The Guru of Love* we find the use of some Nepali words. This technique he might have used because of not getting similar words in English language. Let's observe these lines from Upadhyay's novel *The Guru of Love*: "His friends gave him the nickname Hisabey Hanuman because his prowess in math equaled the strength of the monkey god Hanuman, who uprooted the entire mountain, held it up on his palm, and flew" (8). Here Ramchandra is given the name Hisabey Hanuman by his classmates in his school level. Upadhyay has used these Nepali words in the novel. Upadhyay is frank that hints he prefers reality. Imagination cannot be denied in literature but the degree of reality is in excess in Upadhyay's writings. Let's see these lines by Ujjawal Chapagain from www.ekantipur.com titling 'Kathmandu as Muse':

Although Upadhyay is published in the West, and is also getting translated in Czech shortly, he knows that he will always be considered a Nepali writer in English - of which there are very few. This is a weakness shared by all other writers, but Upadhyay has a frank view about this. "Bengali writers started writing in English from 1900 itself. We started very late, and it will take time," he says, while being optimistic about the interest being generated by younger writers today (July 3, 2010).

With Upadhyay's first book, a lot of Nepali readers were very focused on the sexual aspects of it. Interestingly, while he was doing book tour in the States, no one mentioned a word on sex. Another main difference is, in terms of his audience, a lot

of them are really proud of him and what he has done. Nepali readers, during his first book years, were suspicious that he was writing for western audience only, and they said that he should be a cultural ambassador and portray Nepal in positive ways, which was not his philosophy of literature. Upadhyay is known to be good at craftily portraying stories in an extraordinary manner, and mostly of commoners. The situation of Nepal, Nepali society and its psyche which he views largely through the lens of western contemporary fiction based on reality are his subject matter. Critic Eric Simonoff reviews the novel *The Guru of Love* in *Publishers Weekly* as:

Set in Kathmandu against a background of political upheaval, Upadhyay's debut novel is stunning in its simplicity and emotional resonance. The language captivates the reader with its singular, intimate weave of English and Nepali. One experiences this book as Ramchandra experiences his life: not at a reflective distance but swept away by it (42).

Upadhyay employs the kind of simple, sanded-down prose built in American creative-writing workshops, 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. In his novel, *The Guru of Love*, Upadhyay applies his cool hand to universal themes like money worries, infidelity and evil mothers-in-law. He tells his story well even if we have heard it before. Middle-aged Ramchandra teaches at a government school at Kathmandu and to private students desperate to pass college-entrance exams. It is through these extra tutoring sessions that Ramchandra hopes to earn enough rupees to move his family, his patient wife, Goma, and their two children, from their cramped apartment into a house of their own. Eric Simonoff further says, "The background too

is vivid: the social fabric of Kathmandu, particularly the turmoil of the pro-democracy movement and the growing urbanization of an ancient city is conveyed with the detailed realism” (42).

The main problem in *The Guru of Love* is the failure of dream. Naturally, human beings have the desire to be in the better position and they want to spend a comfortable life. But their fate, social belief, their own situation, their level and mainly their class stands as the significant hindrance to achieve their dream. Their potentiality, ability, skills and talents turn helpless in front of the so-called high class people. As a result, the poor or the low class people always remain in the same class and live the doomed life. In this thesis, the same hypothesis will be justified by analyzing the situation of Ramchandra, Goma and Malati. They respectively have their dream to be an engineer, to have own house in Kathmandu and to pass SLC and to go to college. Due to the indirect obstruction of high class Pandey family, Ramchandra’s colleagues, creditors of Lamjung and Taxi driver, they get just the failure of their dream.

In the first introductory chapter of my thesis, I have presented information about the writer and his writing career as well as his styles of writing. I do 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 second 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. Simultaneously in the third chapter, 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 fourth and final 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 II: Analysis of Marxist Theory

2.1 Marxism

Marxism is an economic and social system based upon the political and economic theories of Karl Marx and Friedrich Engels. While it would take veritably volumes to explain the full implications of the Marxist social and economic ideology, Marxism is summed up in the *Oxford Learners Dictionary* as “ the political and economic theories of Karl Marx (1818-83) which explain the changes and developments in society as the result of opposition between the social classes” (942). Marxism is the antithesis of capitalism which is defined by *Oxford Learners Dictionary* as “an economic system in which a country’s business and industry are controlled and run for profit by private owners rather than by the government” (219). Marxism is the system of socialism of which the dominant feature is public ownership of the means of production, distribution, and exchange.

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, Marx 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. Marx believed religious views and ideas too 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 in this writing that the working class, 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 ultimately parts 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, on the other. 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 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 so 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.

The proletariat, the working class or "haves not" 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. He proclaimed that history is the chronology of class struggles, wars, and uprisings. Marx continues,

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." The communist slogan varies thusly: "From each according to his ability, to each according to his needs." 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 Guru of Love*, 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 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.

2.2 Marxism vs. Capitalism in *The Guru of Love*

In the novel *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 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:

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. Even more 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 woods 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 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. He argued 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 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 past 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)

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 belong to low class. To clarify this concept, I would like to present here in below these lines by Lois Tyson from his book *Critical Theory Today*:

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)

Marxist analysis of human events and productions focuses on 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 so 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.

Chapter III: Failure of Dream in *The Guru of Love*

3.1 Dreams in the Text

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 or goal of somebody for what s/he is mostly hopeful to achieve. To clarify this meaning of the word dream, *Oxford Learners Dictionary* writes, “a wish to have or be something specially one that seems difficult to achieve”.

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 *The Guru of Love*, have their own secular dreams. Their dreams are not simple. Instead, they are challenging themselves, society and as well their surroundings.

Ramchandra is from a remote village of Nepal, Tanahu. 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 or aim 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.

The protagonist of the novel, Ramchandra, has lots of dreams. Firstly, he wants to be an engineer. When he comes to the realization that it is impossible to him, he starts teaching and tutoring. Eventually, he marries Goma, a disciplined and sentimental girl from high class Pandey family and falls in the trap of Pandey's suppression supposing him of lower class not their son-in-law. In one of the family

gathering, the behavior of Mrs. Pandey to Ramchandra, while distributing barfis shows the suppression: "...This penchant for sweets is a matter of habit, after all. When one is not used to eating them, then one doesn't miss them". (42) Such types of behavior reaches to the climax that leads Ramchandra to be attracted to his poor tutee, unmarried mother, Malati. Now, his dream changes to get her. Apart from these two dreams, he wants to be free from the torture and wants to get prestigious job since he is badly treated badly by his headmistress, Bandana Miss. One day when Ramchandra is deadly sick and at least is informing her through phone, she says: "A little sickness should not prevent you from teaching." (86)

By his spirit, Ramchandra is revolutionary. So, he wants freedom and emancipation. Here in above, his dreams have been presented. It is discussed here of Malati and Goma's dreams. Malati is helpless in this world. She has lost her father and mother untimely. Since Ramchandra and Malati belong to lower class and are hit by various attacks by high class people. With this commonality they are emotionally attached. She has a dream to pass SLC and go to college to uplift her hellish life. She also wants freedom and emancipation as Ramchandra dreams. When she comes to take tuition class in Ramchandra's apartment she says: "I want to go to college." (3)

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 possesses 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 Pandey's come time and again to hang them.

3.2 Causes of Failure of Dream

In the novel *The Guru of Love*, Upadhyay has portrayed brilliant picture of Nepalese Society and its critical condition at the then 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 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. She does not know the meaning of the word. But she knows very well what an engineer does. These lines will clarify her feelings very vividly:

Often the shopkeeper would squint at him and, in jest, 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 poor family. From monetary view he is very poor. He never had his house of his own. 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 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. It is the initial attack by haves to Ramchandra. After Ramchandra and his mother arrived in Kathmandu weaving the colorful dreams, too 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. Let's see these lines:

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. But he'd grown to love the city, and although he understood what Malati was saying, he didn't 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 'haves not'. 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 exception 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. Let's observe some proofs:

He'd thought his full-time, permanent status would change his in-laws' minds, that they'd begin to see him as a full-time, permanent son-in-law. But Goma's parents had quickly shifted their focus. 'You must build a house, Ramchandra babu,' they said to him at family gatherings. 'Without a house of one's own in the city, it doesn't matter what you do.' (40)

Pandeys have sound relation with Rana family. From the boon of these tyrant Ranas, who led Nepal into hellish hole, Pandeys have learnt to suck the helpless poor people. These Pandeys just love the money and property. According to Hindu tradition, Son-in-law is to be worshiped and respected. Pandey's are supposed to put their head on Ramchandra's foot. They never did it with their heart instead they just take him as of lower class and keep on torturing him. Here are some other lines that make the above idea more transparent:

When Ramchandra told them [Pandeys] it took time to build a house in Kathmandu, they shook their heads contemptuously. 'Of course it takes time,' Goma's father said. 'But unless you start thinking about it now, how will it ever be completed? Besides, something can always be arranged to get started.' Ramchandra knew what he was hinting at. The Pandeys had suggested several times that they would lend the necessary money for Ramchandra to get started on a house. They'd never approached him direct with this offer. (40)

Malati, a poor tutee of Ramchandra too seems as an opponent to him at the ending session of the novel. When she was deceived and abandoned by her lover, taxi

driver gifting a daughter without marriage, damaging her career Ramchandra uplifts her from her hellish and pitiable condition. Ramchandra, even dam cares his family and wife. He does it just for the sake of Malati. He is more worried about Malati rather than himself. But when Malati passes SLC up brings her daughter all her difficulties fly away, the deceiver lover, taxi – driver arrives, she accepts him kicking Ramchandra. Here are some lines from the novel to justify this idea:

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 some how tries to motivate and inspire him. She as well 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, Pandey's are threatening her daughter in not inviting them at the dawn of greatest festival of Hindus, Dashain.. They seem lastly jealous with the invitation of Ramchandra's family. Pandey's anger and furiousness is the outcome of their strong hatred for lower class. This proves the excess limit of Ramchandra's helplessness. After his mother's death Pandey's are his well wisher and the guardians. These lines from the text further intensify Pandey's domination that alienates Ramchandra: Flustered Nalini said, "It was a last-minute

arrangement.” “So, we’ve become strangers now?” Mrs. Pandey said. “Or have we become a burden?”(109).

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.

3.2.1 Ramchandra’s Helplessness

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 only are from his blood relation. He does not have any uncles, sisters, brothers. This shows his helplessness and loneliness in the novel. Here, he is a pure proletariat. Defining a proletariat Marx in *The Communist Manifesto* says, “The proletarians have nothing to lose but their chains. They have a world to win.” (76)

Since he has nobody to express his pangs by higher class he indulges with Malati. A popular teacher of the town, sharing his internal feelings, emotions and sentiments with a poor tutee 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 too same, "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 too 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 inside the school. When Ramchandra attempts to go inside, the guard treats them as if they were thieves. Lets see this short line that clarifies guard's 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 high class for 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 high class family also come to him. Their behavior to him is not respectable. There too a sense of domination by student to him 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 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 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 some time she also shows her level and identity 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 says higher class people suppose lower class people as a machine. Here she is doing the same job as Marx says.

3.2.2 Class Conflict

As Marx says in *The Communist Manifesto*, "every form of society has been based, as we have already seen, on the antagonism of oppressing and oppressed classed". (45) In the novel, *The Guru of Love* also two classes are clearly seen. One is higher class, to whom Marx says 'haves' or bourgeoisie and the next one is 'have not' or preliterate. The higher class dominates the lower class. So, Marx says 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, 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 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. Let's analyze some lines:

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 only was not sufficient for 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. Let's see some lines:

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)

This type of behavior they showed to Ramchandra's family only but to Harish's family Pandey's seem so much respecting. Some lines are here in follow:

When it came to Nalini and Harish, Goma's parents concocted all kinds of excuses to visit them in their beautiful Chinese-brick house with the large enclosed porch near Jawalakhel. In fact, they spent so much time in Nalini's home that, during one family gathering. (33)

From these two instances, we confidently can say that the major cause is only class. Ramchandra is of lower class so he is oppressed but Harish is of Pandey's Class i.e. higher class. So Pandey's are harmonious to him. Pandey's oppression is the only cause of failure to Ramchandra. Ramchandra is laboring to make his dream come true and make his family happy including Pandey's. Ramchandra searches permanent job and gets it for completion of his dream and as well to make his family. But the effect is again opposite. Let's look at these lines:

Once, when Goma was putting the newborn Sanu to bed, Ramchandra asked her "Why didn't you say something? Perhaps if you had, they'd stop this constant criticism. We're lucky I have a full-time position now. Why don't they understand?"(41)

Another female character of the novel, Malati also 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 her physically and emotionally. She 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. Let's see these lines 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 (haves not). Higher class people dominate lower class people that results the failure of dream to the haves not or lower class people.

3.2.3 Suppression of High Class

In Ramchandra's life he never feels emancipated except with his mother. His mother also 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 goods to happen in her life. 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.

Similarly, such types of incidents are countless in number in the text. Some of the important situations I have mentioned in earlier sub-chapters. It is presented here in the most climaxes like situation that happened to Ramchandra when he wants to visit his wife and children. After they have some misunderstanding in their relation, Goma moves to Pandey Palace with her children. Ramchandra cannot resist this. During the day he goes school and kills the time by doing this and that work. But at night he no more is able to stay alienated from his family. So, he attempts to go to Pandey Palace. When he tries to go inside the Palace, Police arrives there and shows the climax of suppression:

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 what 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. This alienated person searching his family is treated this much loudly is the last climax of suppression of high class lets see further lines from the text:

“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 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: IV: Conclusion

4.1 Suppression: A cause of Failure

The Guru of Love, by Samrat Upadhyay can be best read by Marxist perspective since it presents lots of instances and evidences. Such proofs have been illustrated in earlier chapters. 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 very job Marxism has been used as a tool specializing in class conflict. In most of the situations these three main characters of the novel, have been found emotionally attached. As they share same fate, similar destiny, their problems and dreams also are nearly attached. In the same manner 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. This is what their internal attachment is. The one and only universal nature of high class is to

dominate the low class. In fact, there is nothing to compete with low class for these high classes but also they enjoy dominating low classes.

Analyzing sexual desires and expectations would have been a novel title for another outstanding thesis. In this thesis, 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 Marxist view, Ramchandra, Malati and Goma belong to lower class. In Marxist diction they are proletariat or 'haves not'. Pandey's, Bandana miss and taxi driver represent 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 fails because of the creditor of Lamjung. They captured his property and chased him to an unknown city. Ramchandra has potentiality and strength 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. Pandey's 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 dominating stance to him.

Pandeys stand as the main cause of his failure of dream. Neither they help him nor do they guide him. Neither they let him free nor do they support him. Here, he is in great 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 hases not to kick out the blockade of haves class.

Taxi-driver symbolically belongs to 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 fail. The causes of the failure of dream to her are Taxi driver and Malekha didi. Both of them belong to high class. For Goma, her parents stand as the Cause of Failure of dream. They hang her, her husband and Childs. A mother hardly is able to tolerate the oppression to her Childs. 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 *The Guru of Love*, through 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 high class. In a sentence, their destiny is captured by high class people. Whatever strength they have they become expire. And it is believed, Marxist reading only 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. These 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, is Ramchandra headed straight for disaster. Apart from this, troubled by his country as Nepal teeters on the edge of civil war, Ramchandra becomes failure in his dream. Ramchandra's potentiality intelligence & laboriousness have nothing to do in achieving his dream. This dichotomy between high class and low class makes the dreams of these three characters' dream fail.

Generally, in the society lower class people who seek to be of higher class and have sufficient potentiality too, are fully subdued and subjugated by 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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