



THE MARXIST SPECULATION IN AMISH TRIPATHI'S *THE IMMORTALS OF MELUHA AND THE SECRET OF THE NAGAS*

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ABSTRACT

The present paper entitled 'Meluhans and Idealism' examines the concept and impact of idealism with special reference to the novels The Immortals of Meluha and The Secret of the Nagas by Amish Tripathi. First, it explains the concept of idealism and idealisation in Marxist angle then; it explores how it is imposed on common people by the people in power. Furthermore, it also studies the character Parvateshwar of these novels in particular and portrays how the whole concept of idealism is a failure.

Key words: *impact, idealism, idealisation*

IDEALISM AND MARXISTS SPECULATION

Idealism is a Marxist term; they used it in a negative sense. That is to impose their laws and ideologies to people by the process of 'idealization'. But, actually idealism as a philosophy is similar to 'Monism' and opposite to 'Dualism' and 'Pluralism'. Idealize is a process and idealization is a product. Idealize means something is represented to be perfect than they actually are.

Idealization is everywhere; we need this to build up a system. We have idealization in science, philosophy, linguistics, art and literature. In history, art and epic there are many instances of it. We idealize human beings in particular. We can find idealization in any system. For instance, the whole concept of geometry is based on idealization. In linguistics, Transformational Generative Grammar is also based on it. Therefore, one should understand the fact that the entire concept of idealization is something imaginary and not real.

Marxism idealizes labours, feminism idealizes women and in education, learner-centric method idealizes the learners. 'Deconstruction' breaks the process of idealization however it is also an idealization.

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When it comes to the topic of religion, most of the religions are based on idealization and idealism. Because, dualism is not used in the concept of religion. As *The Immortals of Meluha* and *The Secret of the Nagas* are religious texts, we could find how idealism is portrayed in these novels especially in connection with the ways and systems followed by the Suryavanshis. The problem with idealization is they will not accept anything beyond their laws and doctrines. This is what we could see in these novels too. Before that, we should know the ways in which Marxists make use of idealism and they are ideology, hegemony and interpellation.

Hegemony

The term hegemony was formulated by the Italian Marxist theoretician, Antonio Gramsci. It refers to the dominant ideology of the ruling class. It is derived from a Greek word *hegemonia*, which means 'leader', or 'to rule'. The ruling class makes the people to feel what they are doing is perfectly right, natural and acceptable. Hegemony makes real unreal and unreal real. Coercion is always a part of it.

Ideology

Ideology is the synonym for hegemony. It is not just a set of doctrines, but it signifies a set of beliefs and values that prevent people from a fuller and truer understanding of the world they inhabit. Hence, ideology in Marxism means a system of beliefs using which human beings make sense of the world they live in.

Not all the ideologies are beneficial or productive for the society. Some ideologies are undesirable and they are called as 'repressive ideology'. But, apparently it seems to be inevitable and natural. This repressive ideology is put in circulation by the ruling class to establish consensus in society. It is a set of beliefs, in which people deceive themselves.

Interpellation

It is very subtle in its approach. The dominant group imposing their rules and cultures on people and they are tempted to think that those rules are natural and beneficial for their lives. Consequently, they begin to internalize it without any questions.

Meluhans and their Ideal Lives



One cannot separate Meluha from idealization. To the Meluhans their land is the perfect empire without any defect. To them their system is the best. They themselves confess it as an ideal land.

...Come to our land. It lies beyond the great mountains. Others call it Meluha. I call it heaven... (TIOM, 2)

The ruling class that is the administration of Daksha makes them to conceive that their laws are only for the benefit for the society. So, all are interpellated to cling to the law.

...But the laws cannot be broken, my Lord. Not even for you... (TIOM, 26)

Time changes everything and everything should have to be change in accordance with time, this is the universal truth. However, the problem with Meluhans is they still follow the same law which was framed before thousand two hundred years. And not only that, they are also tempted to believe that those laws are idealistic and it should not be changed.

...He lived around one thousand two hundred years ago. He created our systems, rules, our ideologies and everything. His reign is known simply as 'Ram Rajya' or 'the rule of Ram'... (TIOM, 26)

The Meluhans blindly believe that only their country is the perfect country in the whole world because of the ideologies, which are imposed on them. In every case, even without any practical reason, they think themselves as the best.

...Our citizens lead ideal lives. There is no crime... In fact, ours has become a perfect society. (TIOM, 108)

Therefore, it is very clear that the Meluhans just exaggerating their ways and systems in everything. They are not ready to accept the reality or fact, there where their idealism fails.

Parvateshwar: An Idealist

Throughout the narrative, Parvateshwar the army general of Meluha is the one who purely stick to the laws and ideal ways of the Meluhans. Even the king Daksha many times goes beyond the law, but Parvateshwar did not. He is the genuine and true follower of Lord Ram, who set the ways and ideologies of the Meluhans.



When Shiva is considered as their savior by Daksha and others Parvateshwar is against it. Because, as per the rules of Meluha a man should be judged based on his skills and achievements and not by any blind beliefs. That is why Parvateshwar opposed it.

I will speak of him with respect only when he has earned it through some real achievements...Our entire society is based on merit. Or have you forgotten that?

(TIOM, 88-89)

The Neelkanth himself praises the genuine behaviour of Parvateshwar in one instance. When Shiva comes to know that he is tactically brought to Meluha, he really gets very angry. At that time, both Daksha and Kanakhala only make excuses for what they did but Parvateshwar is the only one who apologizes for their act instead, he gets of trying to justifying it.

Parvateshwar is the only one apologizing instead of making excuses. He is a true follower of the great king Ram. (TIOM, 121)

Likewise, when Sati is attacked by the hooded figure and his troops while returning from Mount Mandar, Shiva fights with them. On that fight, so many Chandravanshis soldiers are killed. Parvateshwar observes all the death bodies of the soldiers. At that time, when he notices that one man is attacked on his back he becomes very angry and yelled at his subordinates for that. Because, attacking a man from the back is against the principles of the Suryavanshis. His soldiers make some excuses but Parvateshwar did not accept any.

...Rules are rules, he growled. They are meant to be followed even if your enemy ignores them. (TIOM, 167)

After Shiva is declares as their savior, Lord Neelkanth to all the people they become very happy and celebrate his arrival. But, Parvateshwar did not like that. So he expresses his dislike to Brahaspati. Though the king and everyone in Meluha accept Shiva as their savior, Parvateshwar did not. It is mainly because the whole concept of Neelkanth is against the laws and principles.

...Our entire society is based on the rule of law and we are not meant to blindly follow anyone... (TIOM, 198)

As per their ideology, if the principles of their country are not followed then the entire society will be in trouble. That is why he is not ready to accept anything, which is against their laws. To Parvateshwar, Lord Ram is an ideal figure; even he did not go beyond the laws. As a



genuine follower of Lord Ram and his principles he did not like to go against the laws as well.

...But he cannot be above the law. Nobody can be above the law. Otherwise our society will collapse... (TIOM, 274)

Thus, it is lucid that Parvateshwar proves himself as an idealist in all the circumstances. To him law is everything; he did not like to do anything, which is against their principles. But, his idealism fails after he meets Shiva and the Ayodhyan princess, Anandmayi.

These idealistic ways of the Suryavanshis make them to follow the rules, which are expired before itself. Unknowing of this fact, they keep on praising and exaggerating their rules and laws. Not only that, they are not ready to accept any change, which is the fault of the society.

...Change is difficult for the masculine. They will cling even more rigidly to their laws, even though those laws may be unsuitable for the new age... (TSOTN, 46)

Thus it is very clear that Lord Ram created those rules many thousands years before. His intention is only to create a stabilized society then. Now, as the time changes, those rules that he had created become an unjust to the society. Without understanding this fact, the Meluhans think themselves as ideal beings and their society is also an ideal one just by following all the rules created by Lord Ram. There were they failed. As a result, their idealism also fails.

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