

**Shiva as a human being in “*The Shiva
Trilogy*” by Amish Tripathi: A Study****Dr. Jagruti K. Sojitra**
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Abstract:

Many mythological tales in Indian English writing are being updated with a modern twist based on historical themes and fictional plots. Amish Tripathi's Shiva Trilogy reimagines the life and adventures of the ancient Indian deity Lord Shiva. The trilogy also depicts how, thousands of years ago, Gods were human beings before they achieved immortality due to their deeds. The purpose of this paper is to analyse the historical legacy of Amish representation of Lord Shiva as a man who rose up to Godlike status through his karma in spite of Hindu mythology referring to him as a God, 'The Mahadev'. As part of the Shiva Trilogy, the Amish endeavour to humanize Mahadev, the Hindu God of Gods and the destroyer of evil based on knowledge as its underlying theory

Keywords:

Mythological tales, Fiction, destroyer, karma, Shiva, Mahadev

Introduction:

The Indian Writing in English scene has recently seen a dramatic development in modern fiction based on mythological stories. Among the bestselling Indian writers, such as Amish Tripathi, Ashwin Sanghi, Dr. Devdutt Pattanaik, and A, this trend indicates good times. Using a masterful blend of mythology, suspense and human characters, they woo readers. Ashok Banker initiated the trend when he published the first volume of an eight-part Ramayana series on the classical epic. There are many myths in Indian mythology, from graphic novels to business books, combining fantasy and history. Rama overcame Ravana, who was a learned king who turned astray. The genre's popularity in India is yet another example of how tradition has responded to development. Shiva's characters are infused with humanity in Tripathi's novels.

Amish Tripathi is well known for his novels *The Immortals of Meluha*, *The Secret of the Nagas* and *The Oath of the Vayuputras*. The three books are considered part of the Shiva Trilogy and are a series of books that reveal the nature of evil, how it is caused and how to deal with it through the novel. As a part of this paper, we will examine how the Amish depict Lord Shiva as a man who rose to godhood as a result of his karma, despite Hindu mythology referring to him as the Mahadev, a god in Hindu mythology.

There are three books in the Shiva Trilogy that retell the story of Shiva's life and adventures in a fantasy setting. The words of Tripathi describe Shiva as "Just a man 4000 years ago but is today remembered as Mahadev (the God of Gods)". He explains that a television show prompted him to write *The Immortals of Meluha*, the first novel in the Shiva Trilogy. Typically, Indian gods are called 'Devas' while demons are called 'Asuras', but during the program, he learned that Zoroastrian Persian gods are called 'Ahuras' and Demons as 'Daevas,' which is the opposite of Indian pantheons. There was a lively discussion in his family about that.

What if the ancient Indians and the ancient Persians had met? Perhaps they would be calling one another evil because one civilization's God would be the other's Demon, and vice-versa. Who would be right?

There was no way he could come up with a viable answer to this question. It was his belief that there are just two ways of life, and that philosophy is at the heart of the Shiva Trilogy: how we perceive evil as a threat. In his opinion, God Shiva, the destroyer of evil, would be the best person to convey such a prophecy.

His name is Mahadev, which means God of Gods. A powerful yet incorruptible god, Shiva is a passionate lover, a fierce warrior, a consummate dancer and a charismatic leader. He is incorruptible and incorruptible. A quick wit and fearsome temper characterize him as well. We have a long history of foreigners, conquerors, merchants, scholars, rulers, and travellers who have come to our land believing that such an impressive individual can't exist just in theory. Those assumptions led us to believe he was a mythical God who existed only in our imaginations. Unfortunately, this became our received wisdom, so only foreigners made us believe it.

We are asked by Amish what will happen if something is not going smoothly. The author explains that Shiva is a real person and not just a figment of our imagination. He is real and he rose to become godlike as a consequence of his Karma. This Shiva Trilogy aims to interpret ancient India's rich mythological heritage. As an account of Lord Shiva's life and the lesson he taught us, the author dedicates this work to him. It is an important lesson that has been lost in time and ignorance. This lesson is meant to help us grow as people. It is a lesson to recognize that God exists within us all. We just have to listen to our own hearts.

This first book from the Shiva Trilogy is *The Immortals of Meluha*. It chronicles Shiva's journey. It presents Shiva as an ordinary human being who is on an extraordinary journey. This destined destiny has been prophesied by ancient legends, and he was set to become a saviour and a god, and his arrival has been foretold. According to the book, Lord Shiva is revealed in a totally new light. He is revealed to be a common man, a leader, a dancer, and that his karma has made him an eternal being. His tribe members are protected against attacks from neighbouring ethnic groups by Shiva, a tribal leader. The words spoken by Shiva's uncle about his destiny are still fresh in his mind "Your destiny is much larger than these massive mountains. But to make it come true, you will have to cross these huge mountains as well" (IM 4). To ensure their safety, they travel to Meluha.

The close admirer of Shiva, Nandi, offers Shiva safe passage to his land. It was from Meluha that Shiva began his journey to Neelkanth. "Neelkanth means the man with a blue throat" According to the legend, the throat turns azure as he consumes Somras, a popular drink. As Ayurvathi detected it, she kept repeating, "Om Brahmeye Namah. Om Brahmeye namah."

What happened? Is it serious?" asked Shiva. "You have come! My Lord, you have arrived!" (IM 23). The Meluhans, also known as Suryavanshi, followed a solar calendar. When Nandi noticed this, he began to cry, "You've arrived! My Lord! You're here! Shiva was revered as a savior to fight and defeat Chandravanshi, the clan that followed the lunar calendar, and he didn't know what happened. When he turned around, he saw the polished copper plate pinned against the cold neck of his head. As he saw the reflection of his "Neel kanth; his blue throat!" (IM 24), he was stunned with astonishment. The Meluhans announce Shiva as Neelkanth, their legendarily powerful protector.

The gripping adventure of heroism and war focuses on how one man can change the course of events. Sati's introduction changes the tone of the story. Legend has it that Sati is also known as Parvati. As the story progresses, readers are treated to fascinating events as the plot revolves around Shiva's budding romance with Sati. In the story, Shiva meets Daksha at Devagiri. A tall Meluhan Kshatriya announced the procession of vikarma women to Shiva and Nandi. Shiva wondered what they were all about. It is also explained by Nandi that vikarma women are expected to follow many rules. Shiva disagrees with this.

That sounds pretty ridiculous to me. A woman could have given birth to a still born child simply because she did not take proper care while she was pregnant. Or it could just be a disease. How can anyone say that she is being punished for the sins of her previous birth? (IM 93)

Shiva attempts to court Sati and impress her, but she rejects his advances because she is a vikarma. In response to Kritika's request to break the law for happiness, she says, "I am a Suryavanshi.". She refuses to break the law to find happiness. I live by rules, so what does that mean? Don't ever mention him to me again!" (IM 214). In the end, Shiva wins her heart and they marry even though Vikarma prohibits them from. After being outraged by the outdated law, Shiva declares himself Neelkanth and dissolving Vikarma. The Viking law should not be a Viking law anymore. Nobody will be one now. Sadly, fate can strike anyone. It is ridiculous to blame their past lives for it" (IM 279). Sati is married to Shiva, which fills Sati with happiness and joy. After the first trilogy ends, Amish leads us to a story cantered around fierce Nagas that add an exciting dimension to the story. Shiva's instinct says, "Find the Nagas." They are the path that leads to the discovery of evil. He said, "Find the Nagas" (SN 12). After revealing that Sati's sister and son were not the Naga leaders, he tied the story together by revealing the fact that the Naga Queen and Leader were none other than Sati's sister and son, which added suspense to the story. According to the Naga Queen, "You are not alone! I am Kali, the twin sister who your two-faced father abandoned! "To be honest, Ganesh, this sad soul represents the son that you abandoned when you abandoned him.

We are puzzled and shocked at Amish's conclusion of his second book, *The Secret of the Nagas*, when Brihaspati finds himself in Naga territory. Shiva and Ganesh take Shiva to a nearby school in Panchavati to study the Naga's extreme secret lessons. Shiva believed the Naga secret to be a book. However, Kali held Shiva by the hand and said, "The secret is not a thing." It is a person." (SN 384). The Hindu god pointed to the curtained entrance of the classroom and said, it is said that he will wait for you (SN 384). As Shiva entered, he was stunned by what he saw. "I have been waiting for you, my friend. I told you. I'll go wherever you need me, and even to Patallok". The reference to the demon land has now become clear to Shiva. In the classroom, Shiva finds Brahaspati, his brother and comrade in arms, perfectly alive and teaching the students.

A third book in the trilogy, *The Oath of the Vayuputras*, describes Shiva's encounter with Brihaspati at the Naga capital, Panchavati, as he learns of the evil "Somras" and its adverse effects on India. As Brihaspati explains, the large quantities of water needed to manufacture Somras have depleted the Saraswati River's water. In order to avoid their dreadful plague, the waste generated in the manufacturing of Somras was disposed of in the Tsangpo river. It was also believed that Naga babies were born as a result of drinking Somras, since it results in rapid multiplication of cells, leading to their deformation and outgrowth. Shiva is to be executed, so Daksha sends Vidyunmali to locate an Egyptian assassin. Shiva plans a peace treaty with Sati, but Sati attends the peace conference while Shiva is away and discovers the truth. Sati is killed while fighting the assassins. Shiva releases the Astra to destroy Devagiri forever after Sati's death. This ends Devagiri's history and the Somra manufacturing plants located beneath the city. With Sati's death in book three, the author shocks the readers, but Shiva ends the novel by pursuing peace. Then he leaves for Mount Kailash and "Thirty years later, Man Sarovar Lake" (OV 551). In the present day, he is surrounded by the memory of Sati. Ganesh, Kali, and Kartik were all revered as gods all over the country due to their mastery. Sati's death, which she renamed Goddess Shakti, has not been forgotten. The story tries to redefine concepts such as virtue and vice, but from the very beginning of the story onward, the myths, legends, puranas, folktales appear to blend into a cohesive whole in order to give us a glimpse of the past when old values ruled the earth, and battles were fought in order to gain pride.

Conclusion:

This story is based on classical legends. The characters are not original, but the tales, written in highly knowledgeable third person narratives, are pure inventions of simplistic imagination. Among the legends, Shiva, Sati, Nandi, Veerbhadra, and Daksha all roam around a particular topography like real human beings. It is also possible for the readers to form independent opinions about the pivotal question of virtue or vice due to the author's objectivity. In Hinduism, divinity is seen from a benevolent viewpoint, with only 'Karma' as the indicator for these lofty acts. The Shiva Trilogy is a journey through our historical past that will take you through our past as a society. History can be understood only through legends, whereas myths can be codified into social laws as well. In his entire trilogy, Amish noted that the Hindu Gods were perhaps not mythical creatures or creations of rich imagination. Rather, they were once human beings just like us, once human beings just like everyone else. These deeds that they performed in human life made them famous among human beings as gods.

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