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**VOICES FROM THE PAST: TRANSITION OF TRADITIONALITY IN AMISH
TRIPATHI'S *THE SECRET OF NAGAS***

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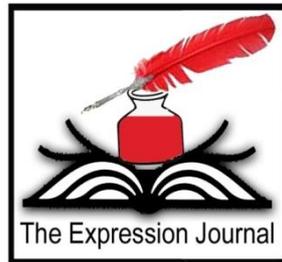
Abstract

The Secret of the Nagas, the second of the celebrated trilogy begins with an adrenaline pumping chapter on how Shiva saved Sati from the Nagas. In the consequent events he comes to know about the alliance of the dreaded Nagas with the kingdom of Branga. The Nagas are warriors who disguise themselves as snakes and hence the name. The novel unfolds, Shiva comes to realize that the Nagas are the people who were born with physical deformities and were left in the jungles to die by the perfectionist Suryavanshis who followed the Maika system where only perfect children survived and where people brought up children who were perfect for their profession and not who were actually born to them. It is different in the sense that even though it tries to mirror the problems of modern day world, it takes up a completely different theme as the central theme of the series. It takes up religious nationalism, particularly Hindu nationalism as its focal point and the entire story revolves around it. Secularism and multiculturalism are no longer the defining characteristics of the writing of Amish.

Keywords

Immortality, Mythology, Somras, Medicine, Tradition.

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Introduction

Tradition was the name assumed to those cultural structures which, in circumstances of alteration, were to be constant to be offered on, thought almost, conserved and not absent. To brand it clear that we can possibly draw equals in most of the relaxation of the world: an awareness of tradition arose mostly only in those historical conditions where publics were aware of change. Tradition was both the means of making an active and the signs, divisions, and recollections which gave one both personality and position. So we can say that even in circumstances where culture stayed practically the equal from generation to generation, tradition, or of any kind persons of that civilisation might have named it in their individual linguistic, was approximately pretty vital or significant. This is an attitude which then merely magistrate's native peoples surely if and when they performance like the historical and don't show that they live in the contemporary world, too. Tradition as a reservoir is the idea that tradition is a strong point to draw upon, a basis of generally defined personality, and a foundation of a logic of safety, specialness, or change.

Amish was a devotee of Lord Shiva, more than any other god and he thought of making Shiva the hero of his book. Amish belongs to a generation which is convent educated and believes in the modern western world and not the Indian world of spirituality, the fact that his grandfather was a priest helped him feel his way through the complex web that is Indian mythology. Like a good author, he sourced his materials not just from books and written sources, but also from the oral sources and stories that were passed on to him from his grandfather, his father and others in his family.

The Secret of the Nagas is Amish Tripathi's following novel, Amish verse's subsequent novel, and additional more Shiva Trilogy's successive novel. The story transpires in Meluha's

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non-existent land, and defines how a migratory named Shiva releases the inhabitants of that land from their conflicts. It remains from where it absent its pioneer, *The Immortals of Meluha*, with Shiva looking for to save Sati from the Naga attack. Shiva then guides his captains to the Branga country Far East, to discovery ready how to reach the societies of Naga. Also, Shiva explores the world of Sati's first boy and twin sister. At last, his tour transports him to Naga, the wealth of Panchavati, where he finds a floppy closely unforeseen for him. At the time of the early chapter, Tripathi began writing *The Mystery of the Nagas*. "The Chandravanshis are corrupt and disgusting people. No marals. No ethics. They are the source of all our problems. Some of us believe that Lord Ram was too kind. He should have completely destroyed them. But he forgave them and let them live. In fact, we have to face the mortification of seeing the Chandravanshis rule over Lord Ram's birthplace – Ayodhya" (100).

Everything of Amish Tripathi arguements Indian practises a lot. In detail it forms the support of the works of Amish Tripathi. As supreme of the books that he has written so far are concerned with Shiva. Shiva means good, pure, kind and polite. In the arguments of Shankar Acharya the word Shiva meant the 'Pure One', or 'One who is not inflated by the Gunas of Prakrti (Sattva, Rajas, and Tamas)'. He is the principal goddess of Shaivism but also appreciated by the Vaishnavas. Shiva is identified by countless sobriquets like Mahadeva, Maheshwar and Parameshwar. "There is a lovely Sanskrit line in the Rig Veda which captures the essence of my belief. Ekam Sat Vipra Bahudha Vadanti. Truth is one, though the sages know it as many. God is one, though different religions approach Him differently. Call Him Shiva, Vishnu, Allah, Jesus or any other form of God that you believe in. Our paths may be different" (168-173).

This heroic gets from where Meluha's Immortals wound up, in the Ramajanma bhoomi Temple garden in Ayodhya. The Nagas murdered Brihaspati, and are currently next Sati. Shiva attempts to rejection the Nagas so as to retaliate his old buddy's killing. Shiva endeavours all over India, penetrating for the Nagas, the satanic snake characters. Would he notice them, and have the choice to rebuff them? Actually the Nagas are hateful? Who are the Naga community, exactly? Is everything as strong as no hesitation? What's happening in The Maika? These are a helping of the studies which the creator is trying to answer in the Shiva Trilogy's subsequent form.

Arranged from Meluha's Immortals, Shiva, the legendary protector spirit of Meluha's land, competitions to spare his important other Sati from a Naga who discharges, deserting strange drawings coins. Following to talking with Sati's father Daksha and Dilipa, Ayodhya's top dog, they develop watchful that the coin has a place with King Chandraketu, Branga's land sovereign in Eastern India. To get extra data almost the Nagas, Shiva and Sati travel to Kashi, where a system of Brangas dwells. They are joined by broad Parvateshwar of Shiva, partners Nandi and Veerbhadra, doctor Ayurvati, and Ayodhya ascendant and princess Bhagirath and Anandamayi. Parvateshwar is seriously injured in a Branga people crowd rebellion at Kashi. Their Divodas innovator gives an improving interest to Parvateshwar which works. From Ayurvati Shiva notices that the spice is just available in Panchavati, the Nagas capital. Divodas simplifies they get the Nagas interests as a result of a disease that overruns Branga. Shiva indicates to make a trip to Branga and Divodas wishes to make exclusive boats for the trip. Amish Tripathi grants that the Somras was given to the Kings, Queen, and the royal people in the inauguration but future, lord Ram completed the management to afford the Somras to all groups of the publics, which is not written in Indian classics. So, the manufacture of the Somras amplified. The enormous capacity of Saraswati River charity in the procedure of the Somras.

Brahaspathi did a trial on the manufacture of the Somras by making less use of Saraswati water but the research futile. The supreme of the mythological authors had given main to the characters but Amish Tripathi somewhat did the fairness to wildlife by saying the dryness of the river Saraswati.

The mainstream of Indian epics and classical works failed to provide the purpose for the Plague or some sickness in Sapt Sindhu then Amish Tripathi deliberates that the expenditure of the Somras shaped the disease in Branga. The writer reaches his goal by revealing his current opinions on the civilisation finished his typescripts. He reveals misbelieves of the mutual publics through the character, Ganesh. Amish Tripathi's arrangement of evil changes from his modern authors. The sense and purpose offered by the writer obviously verify that he reimagines the mythology and attempts to response the mystical incidents in his literatures. His offerings that Shiva got blue throat as of his uncle, Manobu.

Amish Tripathi is one of the first author who made the Indian myths so energetic by giving the rational advices. It is declared that Shiva was born with enormous aptitudes and he knew the resolution of his birth but Amish Tripathi reimagines Shiva was born as a normal man who did not conscious of his life's persistence. He got the benefit of the Pandits to influence his purpose. Amish Tripathi's workings inspire the modern civilisation to succeed their lives' goals like Shiva and Ram. It expressively increases the younger group to fight in contradiction of evil. The characters of Sati and Sita communicate the women around their intellectuality and physical assets not only that but it also communicate that no man would be refereed by his outside arrival. The hooded symbol seemed to be peculiar in the beginning of the first book of Amish Tripathi and finally, he is exposed to be a moral person than someone in the world.

The Nagas described as evil essence in Indian past. They live in an Island like Srilanka and they had the control to change their forms into any form. It was supposed that the Nagas took the shape of the anthropological and killed the blameless persons who were travelling in Island or jungle at night then Amish Tripathi grants the Nagas as immoral people at his first book The Immortals of Meluha and they curved moral in his second book The Secret of the Nagas. It is obtainable that Shiva had been pointed evil in Amish Tripathi's first two books The Immortals of Meluha and The Secret of the Nagas. Evil that have been allocated by Amish Tripathi is completely dissimilar. He portrays evil too has resolve to help in the world and he contends that too much of whatever turn to evil.

Shiva fought to discovery evil like the new man scraps to find the change between good and evil. Nandi spoke approximately evil expended Nagas to Shiva. The Nagas had been nonstop offensive the Meluhans. The chasing of evil by Shiva would be linked with the recent society in dashing of money. Shiva careered the Nagas and originate the coin missing by the Nagas.

Indian mythology grants the Gods were natural but they are not completed however Amish Tripathi represents Gods were not born but they were made. It means was born as a normal man like us. Conferring to Amish Tripathi, the Ultimate too agonised a lot like the individuals in the creation. They also shed their blood at the battleground (Amish Tripathi). The lands of Amish Tripathi's Gods and Goddess were not placed in the heaven then it was placed on earth. The Hindu faiths continuously contemporary that the land of Extreme is named Heaven and they were alive ultimate life in the delight. They keep the magical controls but Amish Tripathi's Shiva, Ram, Sati, and Sita were obtainable as the mortal beings and they

lived on earth similar the normal men. The writer represents that Shiva, Ram and Sita had been represented as the disappointment figures in the start and they reached the highest state for their deeds alongside evil at the finale.

The twenty first century authors recreate the old text by deep study. The deep analytical power of the writers on the mystical events in mythology complete them to different the archetypal things. Amish Tripathi contracts with the proceedings and the characters of The Shivapurana and The Ramayana in other opinions of outlook. He grants Shiva as a normal man and the difficulties that have tackled by the Gods and Goddess in the creation. He signifies the characters of the Suryavanshis and the Chandravanshis. The Nagas were offered as the irregularities and they were depicted as evil. Shiva absolutes to fight with evil for Sati in the start. He got the motivation from his uncle and wife to finish evil.

Amish Tripathi customs his choice and alternatives the actions and characters from dissimilar ideas of view to content the twenty first century readers. He practises the new ideas to mark his writings actual and the characters of Amish Tripathi. The Typical Nagas were the persons who had the control to change their system from human to snake then Amish Tripathi grants the Nagas as the irregularities. The Nagas were obtainable as evil in The Immortals of Meluha and The Secret of the Nagas. The idea of the Nagas had been rotated by the writer. The writer cares the fundamental title by presenting the original laws in Meluha. The new group writer Amish Tripathi, in his *The Shiva Trilogy* merges mythology with past. It has essentials of logical occurring. The unknown troubled singularity in the novel can be examined and unspoken with the kingdoms of science. His stories are an instance of sci-fi and comprise many examples of laboratory and archaeological reviews. The representation of antique geography and history in his stories and asserting evidences with graphical imageries displays his massive attention and information of early India.

Conclusion

Amish Tripathi is such an author who presentations a wonderful narrative of the disaster of individuality predominant in present group. He joins the present feelings of contemporary group with that of his Indian important past. In a way, he activities to imprisonment the greatest of the national tinge to get up the present Indians. He looks as a cyclone on the imagined countryside of Indian writing in English and skillfully grapples the worries and anxiety of the modern age group for self-recognition. His works have made an amazing influence on the contemporary Indian readers. Alongside with legend and past, he examines several present subjects which India is opposite at present and that too with affluence and specialist.

Tripathi recognises the fact that evil happens beyond human beings. It is immense and too large to be limited to a few. Shiva knows that evil is similarly as powerful as respectable and it helps a purpose-the purpose of stability. The militaries of Nature function neither for revenue nor for damage then for a perfect stability and agreement. Tripathi expresses that the organisation of Mahadev performances as 'the stability, the control' for that resolve. The author experiments with legend which is approximately original in general Indian writing. Amish Tripathi re-narrates the section of Lord Shiva, one of the Hindu Trinity for Shiva Trilogy. His Shiva Trilogy is a mixture with past, knowledge and fable. He is a writer of the new time of repeating Indian antiquity or tradition in a modern setting.

In his stories Amish Tripathi tried to challenge the meta-narratives of masculinity, caste, nationality, religion and competition. Amish attentions on the life of relegated persons in the

myths connected to Lord Shiva and attempts to give justification to type their speeches heard in the postmodern address. He finds the circumstance that the relegation of informally disadvantaged groups is still widespread since of the incorrect clarification of the scriptures. Amish re-enters the origins of Indian mythology to blend out particular reasonable answers and he prospers in his undertaking successfully.

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