

ISSN : 2395-4132

# THE EXPRESSION

An International Multidisciplinary e-Journal

Bimonthly Refereed & Indexed Open Access e-Journal



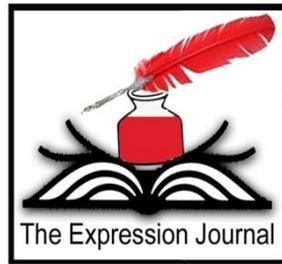
Impact Factor 3.9

**Vol. 8 Issue 2    April 2022**

Editor-in-Chief : Dr. Bijender Singh

Email : [editor@expressionjournal.com](mailto:editor@expressionjournal.com)

[www.expressionjournal.com](http://www.expressionjournal.com)



**REDEFINING INDIAN CULTURE IN AMISH TRIPATHI'S SHIVA TRILOGY**

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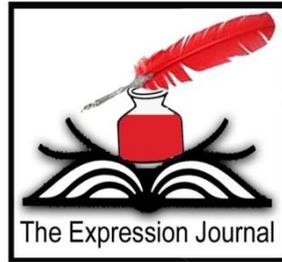
**Abstract**

Amish Tripathi is an Indian writer and different group author famous especially for his novels *The Immortals of Meluha*, *The Secret of the Nagas*, *The Oath of the Vayuputras*, His books are fastest-selling book series in Indian publication history. The writer researches with legend which is approximately new in general Indian script. Amish Tripathi re narrates the level of Lord Shiva, one of the Hindu Trinity for *Shiva Trilogy*. His Shiva Trilogy is a balance with history, science and myth. He is a writer of the new age of recapping Indian history or tradition in a present-day background. Amish Tripathi's amazing stories in Shiva Trilogy, which include *The Secret of the Nagas* shares the identical plot structure woven into the secret troubled synthesis of mythology with science. Amish Tripathi through this innovative attempts to statement the social truth of the current society. Amish Tripathi did not create a new domain but discloses a world of enchanted realism in which mystic realm combinations with the normal and aware world. Indian Script in English has constantly had situations from Indian Mythology. Then, the novelists, excepting a scarce, hardly could incarceration the kindness of the audience, mostly Indian minorities. Amish Tripathi has completed an excellent job instructing an intelligence of interpretation conducts amongst else not so absorbed in interpretation mythology Indian youths. The attractiveness of formation lies in its effortlessness as the inordinate scientist Albert Einstein sets "If you cannot clarify it merely, you don't appreciate well sufficient". Amish Tripathi is the chief of such humble formation and his series of books is the evidence of that.

**Keywords**

Lord Shiva, Meluha Fantasy, Neurosis, Popular Fiction, Mythology, Egocentric Hero.

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## **REDEFINING INDIAN CULTURE IN AMISH TRIPATHI'S SHIVA TRILOGY PRADIP SARIKHADA**

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### **Introduction**

The trilogy is the festivity of a heroic hero 'Shiva' and his voyage. Shiva has been portrayed as a man of surface and plasma who increases himself up to the equal of a god by his performances. It has analyzed how the predictable action of the legends has been redesigned complete attention on the normal image of technology, the refined existence, resounding families and the voyage of a man from a Tibetan society near becoming Lord Shiva. The writer has tried to save the character as human as likely to the fact where Shiva introspects around the errors that he complete in his historical life and his entire unwillingness to be named the elected Neelkanth, the Natural disaster of Evil. The stories appearance how Shiva as a human being performances as a protector and guides publics through his understanding. Amish through his novel *The Immortals of Meluha*, has also strained to justify that Lord Shiva was not a fictional personality from mythology then an individual from the antiquity. He has too occupied Vedic ideas from the scripture and offered in this novel in the procedure of science. Amish has recycled this freedom in reconstructing the epic sections and types the way he planned, and required his booklovers to take the lead.

*Shiva Trilogy* artistically requests the intellects of the readers by resounding them into an original biosphere of thoughts. The attractive portrayal of the town of Meluha, Devagiri and Ayodhya lends an original attraction. His exclusive mixture of crunching storytelling, spiritual imagery and thoughtful philosophies beautifully request to one's mind. Amish Tripathi proceeds theme from past and ritual. Affording to Jungian philosophy of traditional tradition, the chief gods and deity direct models that are shared to human thoughtful everywhere. For an instance Zeus symbolizes patriarch, Apollo symbolizes point of strength and individuality, Hermes symbolizes trickster. Using the legend and past, Amish have gone to the historical to re-form the history.

The Hindu God, Lord Shiva has always been a source of moral energy and inspiration for devotees but it remained untouched by the researcher as a source of leadership

traits with inside-out approach. This fictionalized contemporization of chronicles of Lord Shiva authored by Amish Tripathi, who holds a degree in management from Indian Institute of Management (IIM) Kolkata opens up an avenue to look into the insight of the soul of Lord Shiva for philosophies, spirituality, battles, mysteries and political commentary with messages for the world and a hope surges from Shiva himself. These iconic multitudes of possibilities can be reverberate in Bhagwat Gita by enlightening the path of achieving these virtues. Shiva becomes a strong role model for his followers by budding the moral standards and articulates powerful ideals throughout the Trilogy. (Deshmukh, Rakhi & Jaya Dwivedi)

Amish Tripathi attempts to declare that all Gods were as soon as mortal beings. *The Immortals of Meluha* is set in the physical area that is named as the Indus Valley Civilization. The novel activates with a Tibetan ethnic Shiva who, sideways with his community, is asked into the Meluha Kingdom which is lined by the Suryavanshi kings. The Meluhans are at continuous conflict with alternative nation of the Chandravanshis helped by the group of trying tribals, the Nagas. After approaching to Meluha the major thing Shiva arises to know of is the section of the coming of the protector, Neelkanth to except the city. Shiva and his publics were specified Somras (drink of the Gods) to get rid of any impurities. After overriding the healing liquid Somras given by Ayurvati, the principal of drug at Meluha, Shiva becomes his Neel Kanth, the blue throat.

The chief purpose of the author to appearance Shiva as a human is to draw the reader's attention near him and he has prospered in his effort. Since the people are continually curious to enquiry into the qualifications of the mythologies and legends they read and hear, the author used his combination technique to satisfy the hunger of his readers. Amish have second a little imagination to convinced fundamentals of tradition to make the novel further appealing. The novelist's exclusive amalgamation of crackling storytelling, spiritual imagery and thoughtful viewpoints beautifully appeal to everybody's attention.

The proximity of these characters services the effort of the plot and strengthens the story.

- **Shiva**-Shiva is the head of the Guna tribe. He is the superman of the novel.
- **Sati** - Sati is the little girl of King Daksha. Shiva goes gaga for her and regardless of seemingly insuperable hostility he prevails with affections to wedding her.
- **Veerbhadra (Bhadra)** - A nearby dear acquaintance of Shiva.
- **Kanakhala** - The main priest of Daksha's memorable court, Kanakhala is an excessive degree cultured and perception lady.
- **Parvateshvar** - Head of Meluhan equipped force, Parvateshvar is authentic to the Meluhan King, Daksha. He in the extensive run tries into a resolute follower of Shiva as he appreciates Shiva's brilliance as an incredible innovator.
- **Ayurvati** - The head of prescription, Ayurvati is a clever and expert professional. She is the chief to appreciate that Shiva is the 'Neelkanth.'
- **Brahaspati** - A Meluhan investigator who tries into a dear acquaintance of Shiva.
- **Lord Daksha** - The chief of Meluha.
- **Nandi** - A captain in the Meluhan armed strength. Nandi winds up one of Shiva's most steadfast supporters for a mind-blowing duration.

In the first book of the Shiva Trilogy, *The Immortals of Meluha*, the Author clarifies that Evil is objective the alternative face of Good. When Shiva walks beside the paths of the Chandravanshi Capital, Ayodhya, later the conflict is ended. He does not discovery minor hint

of self-control. Lawlessness prevails ubiquitously in shops, fair, garden etc. By the close of his walk, an old man observed Shiva gazing at him. Shiva's sympatric eyes and sympathetic smile produced the beggar's bony cheeks to spring to life and educating his feeble hand with excessive energy. Shiva could not find strength to say. There was not sufficient food for even single man. Shiva is obliged to have sustenance for recurrent appeal of the old vagrant. He powerfully proposals chief portion of his food to Shiva. 'Come on my son. If you are successful to eat so slight, how will you preserve your big well-built body? The nutrition was over in no phase. And Shiva observed up, bewildered at the amazing kindness being shown to him. The old man smiled warmly with hollowed braveries. The beggar was on the border of hunger, and yet he had almost given all his food to a new arrival. Shiva annoying his personal emotion for the profanity he had dedicated. The blasphemy of rational that he could really saves such a man. Shiva got up, his heart weighty with crying of fault, his throat dismayed with cry of regret, his soul leaden and its pomposity crushed by the old man's largesse. And he concludes 'What he had done was wrong. He had committed a terrible mistake. These people were not evil'. An excessive arrangement of blood-shed during war in contradiction of Swadeepans sparkles back to Shiva, which grows mortified consciousness 'It was my foolishness that led to this conflict. I had no knowledge what I was responsibility. A responsibility was thrust upon me and I wasn't worthy of it! Hundreds of thousands have perished as a result!' To discover the truth is extremely difficult even for a wise man. Shiva is object of crooked plans of Daksha. Shiva apologetically confesses his liability for murder thousands of swadeepans. Then I did not finish Evil! These persons aren't Evil. They are just dissimilar. Being different isn't Evil.

In *The Secret of the Nagas*, the second stage of his journey to battle against Evil, Shiva comes to appreciate the resolve of good and immoral philosophically. As per Lord Manu, 'Good and evil are two sides of the same coin'. The Devas and Asuras impartial like Suryavanshi and Chandravanshi, epitomise two balancing life strength –duality. They see their battle with other as the endless fight between Good and Evil. There is no system either can be demolished. Then the world will founder. A change between two different ways of life becomes depicted as a fight between Good and Evil. Just since Chandravanshis are dissimilar from Suryavanshis doesn't mean that they are Evil. Shiva as a Neelkanth had to be a stranger so that he would not be intolerant near any one detail of estimation. Still he cannot overlook his final purpose of ending Evil. Shiva spreads his sympathetic: Evil serves a purpose – the resolution of devastation. The Evil happens in the world and it cannot be demolished once and for totally. Even when it is seemingly demolished, it rises once over .May be greatly time is has forgotten, maybe in another method, but Evil does rise and will save rising again and again'. Shiva discusses the existence and environment of Evil with Gopal, and comes crossways so many wonderful truths. There may be addition to Evil inside some. There may be minor part of Evil within them. But could the excessive Evil, the one that expects the Neelkanth, occurs beyond mere humans? Gopal notifies Shiva that it's not people who are Evil. True Evil happens outside them. It interests publics. It causes misperception amongst its competitors. Then, Evil in itself is too big to be limited to just a few. Shiva reveals that Evil is a control as sturdy as Good. It does not work by itself, but usages persons as its average. These publics, may be even Good persons, find resolution in serving Evil. Shiva additional adds Evil serves a purpose – the purpose of obliteration. The Evil exists in the world; it can't be demolished after and for all. Even when it is seemingly devastated, it rises once over. May be much time is has elapsed, perhaps in another form, but Evil does rise and will preserve increasing again and again. Therefore, the universe strategies the Evil from its opening to the finish. Hence, good and evil are two borders of the equal coin.

“Lord Shiva to achieve the task of fulfilling the unfinished task of Lord Ram; “The simple truth hit Shiva: if the entire society was conscious of its duties, nobody would need to fight for their individual rights. Since everybody’s right would automatically take care of through someone else’s duties. Lord Ram was a genius!”(qtd. In Devi, Sangeeta, and Dr. N Gopal Krishnan)

The third novel, *The Oath of the Vayuputras*, releases with a strong message for Shiva from his uncle Manobhu who scripted on pillar with his own blood: ‘Shiva. Pardon them. Forget them. Your only right antagonist is Evil ‘Anger is your enemy regulator it, control it’. Thus, Manobhu requests Shiva not to boundary himself to the fight with Pakritis, the knowing enemy in Tibet; but to focus on the extermination of Evil inside his character and outside among the public’s neighbouring him. Brihaspati, the close by friend of Shiva, reproduces on the Evil minutely: ‘Evil is not ever in a rush, It creeps up gradually. It doesn’t hide but tests you in broad daytime. It gives periods of notices, even centuries at times. Time is never an unruly when you battle Evil. The difficult is the will to fight it’. Brihaspati grips up again that the coin of decent and evil is flipping over and India needs the Neelkanth. It needs Shiva. Then, Evil will abolish our attractive land. Shiva is particularly required to keep the assets of this land contaminated by the Somras as ‘Sarasawati is disappearing as of the immense amount its waters is charity to making the Somras’. Shiva remembers Lord Manu’s words –Good and evil are two sides of the equal coin. Therefore, the highest Good and the chief Evil that shaped this age are correctly the same. Shiva requests Brahspati to clarify the ways Somras has sloped over from the extreme Good to extreme Evil. The reaction is obvious which the Naga King Vasuki says the Vayuputras: the Nagas were native with irregularities as an effect of the Somras. Still no action was occupied to stop the business of Somras and a fine reason was created by the king Vasuki that the defects instigated by Somras were the Almighty’s way of demanding those who had dedicated sins in their preceding birth. And an approach to composure through good and evil in Amish Tripathi’s Shiva Trilogy Vayuputra council had a moving clarification that Somras casually has this influence on new babies in the womb, if the parents have been intense it for a long time. Thus, no one is ready to eliminate the Somras which has twisted out to be the supreme Evil of the age. Shiva at this stage supported the Nagas and Brangas complete heartedly and paid a war against the rulers Daksha and Dilip and Maharishi, Bhriugu secondary the production of Somras.

## Conclusion

Since this story is strongly started on Hindu Mythology, the novel achieves a widespread number of typescripts that are pictures of confidently understood gods. Indian perusers will be familiar with a helping of the characters in the Shiva Trilogy as of their vision into Hindu Tradition. The originator competently imitates these typescripts and portrays them with a single point of view. There are moreover some exclusive designed characters that the author acquaints with examines in this story. The proximity of these characters supports the programme of the plot and strengthens the story.

The Hindu God, Lord Shiva has always been a basis of ethical energy and stimulus for followers then it continued unhurt by the investigator as a source of management characters with inside-out method. This dramatized contemporization of archives of Lord Shiva authored by Amish Tripathi, who grips a mark in management from Indian Institute of Management (IIM) Kolkata opens up a way to aspect into the awareness of the soul of Lord Shiva for attitudes, holiness, fights, secrecies and political observation with posts for the world and a hope flows from Shiva himself. These iconic droves of options can be echo in the *Bhagwat Gita* by informative the path of attaining these virtues. Shiva becomes a strong role model for his

groups by promising the moral values and articulates powerful principles throughout the Trilogy.

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