

Mythological Characters in the Shiva Trilogy: An Analytical Study of the Novel of Amish Tripathi

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Abstract – Amish use of myth as his novels' key theme, these cannot be overlooked. These theories are in a way an important part of the novels. Some of the main characters are gods and others are super human beings. Lord Ram is God in Shivas Trilogy, although he is not an active character but is told to the reader several times of his presence and influence. The other legendary male characters are Shiva, Brahaspati, Parashuram, Rudra, Daksha, etc. Just a few characters can be addressed due to job limitations.

Keywords: Novel, Mythological, Shiva, Trilogy

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1. INTRODUCTION

The Shiva Trilogy is the storey of an exceptional man whose exploits are known today as the Mahadev storeys, the God of Gods, 4000 years ago. It is chronicled in three volumes, The Meluha Immortals, The Nagas Hidden & the Vayuputras Oath.

1900 AD. In what modern Indians incorrectly call civilization of the Indus Valley.

It was named Meluha by the inhabitants of that time- a near-prefece empire built by Lord Ram many centuries earlier, one of the greatest monarchs ever to live.

This once Pround Empire and its rulers of Suryavanshi face serious dangers as its primary river, the revered Saraswati, slowly dries to extinction. They also face destructive attacks by terrorists from the east, the Chandravanshis territory. To make matters worse, it seems that the Chandravanshi is allied with the Nagas, an ostracised and evil species of deformed human beings with incredible martial abilities.

The Suryavanshis 'only hope is an ancient legend-' When evil reaches epic proportions, when all seems lost, when it seems your enemies have triumphed, a hero will emerge'

Is Tibetan immigrant Shiva really the rough-hewn hero?

And does he really want to be the hero?

Driven unexpectedly to his destiny, can Shiva kill evil through duty as well as love?

In Amish Tripathi's fiction / mythology trilogy of Shiva, the simple tribal man who the legend converted him into a god, these questions are answered.

2. LITERATURE REVIEW

The Shiva Trilogy is the second book of Amish Tripathi. The story happens in the fanciful place where there is Meluha and describes how the occupants of that land are spared from their wars by a migrant named Shiva. It starts from where its ancestor, The Immortals of Meluha, left off, with Shiva attempting to spare Sati from the attacking Naga. Later Shiva takes his group of warriors and goes Far East to the place that is known for Branga, where he wishes to discover a hint to arrive at the Naga public. Shiva likewise discovers that Sati's first kid is as yet alive, just as her twin sister. His excursion eventually drives him to the Naga capital of Panchavati, where he finds an unexpected sitting tight for him. [1-4]]

Tripathi began composing The Secret of the Nagas while the initial segment of the set of three was being delivered. He depended on his insight into topography and history to extend the areas visited in the story. The book was delivered on 12 August 2011, and was distributed by Westland Press. Prior to its delivery, the writer admitted that numerous disclosures would be available in the book, including the genuine idea of numerous characters.

Two dramatic trailers were made for appearing in multiplex film lobbies, as Tripathi accepted that the film-going crowd likewise peruses his books, and that would make exposure. [5-7]

The Secret of the Nagas was popular before its delivery, with 80,000 duplicates pre-requested. The book immediately arrived at the head of success postings, selling 95,000 duplicates the main month, before going for a re-print. As of June 2015, over 2.5 million duplicates of the Shiva Trilogy have been sold at net retail deals of over ₹60 crore (US\$8.4 million). Despite the fact that the book was economically fruitful, The Secret of the Nagas got blended surveys from pundits. While it got acclaim for its "amazing origination" and story improvement, it additionally got analysis for Tripathi's utilization of non-scholarly language. [8-12]

Shiva—The fundamental character in the story, He is a Tibetan settler to Meluha and the head of the Guna clan. On showing up in Meluha and expending the Somras (an elixir), his throat turns blue creation him the Neelkanth of the Meluhan legend, which talks about the presence of Neelkanth as a destroyer of malevolence. The Meluhans wind up accepting that Shiva would be their friend in need. [13]

Sati—A Meluhan princess, she is the little girl of King Daksha. Shiva begins to look all starry eyed at her however couldn't wed her at first due to a law that believes her to be a Vikarma, a distant; he later weds her conflicting with the law. As indicated by the Meluhans, Vikarmas are individuals who bear mishaps in this life because of sins of their past births. Sati is a talented blades lady and is valiant since adolescence. [14-16]

Nandi – A skipper in the Meluhan armed force. A dependable enthusiast of Shiva, who is regularly considered for his supposition and recommendations by Shiva.

Veer Bhadra – A skipper of Shiva's military and his nearby beloved companion. He was later renamed as Veer Bhadra, a title earned by once crushing a tiger without any assistance.

Brihaspati—The boss Meluhan researcher who turns into Shiva's old buddy. In spite of the fact that he doesn't accept the legend of the Neelkanth, he accepts that Shiva is equipped for taking Meluha to its new greatness.

Daksha – The King of the Meluhans, he is keen to each exertion that Shiva does to spare his nation.

Veerini – The Queen of the Meluhans, spouse of Emperor Daksha.

Bhagirath – The sovereign of Ayodhya, who is the objective of a death plot.

Anandamayi – The princess of Ayodhya. A solid willed lady, Anandamayi courts Parvateshwar as her associate.

Parvateshvar – Head of Meluhan Army and a Suryavanshi, Parvateshvar is condemning of Shiva's ways with the Meluhans, and is a devoted man to Daksha. He inevitably turns into an enthusiastic devotee of Shiva as he understands that Shiva could really lead them to triumph and finish Lord Ram's Incomplete Task.

Ayurvati – The Chief of Medicine, Ayurvati is another savvy and respected lady, who is fit for relieving any infection. She is the initial one to understand that Shiva is the "Neelkanth", their rescuer.

Kali – Sati's twin sister who was isolated from her after birth, due to their father condemning her, Kali was brought into the world with two additional working limbs, thus she was shunned from society and pronounced a Naga.

Ganesh – Sati's first kid who was pronounced dead by her dad, as he was brought into the world with physical disfigurements. Ganesh was raised later by Kali, and they made the considerable Naga armed force.

Races

Suryavanshis – The Suryavanshis are adherents of Shri Ram and the Solar Calendar and attempt to lead a daily existence that is as ideal as could reasonably be expected. The Suryavanshis have faith in Satya, Dharma, Maan—truth, obligation and honor.

Chandravanshis – The Chandravanshis are supporters of the Lunar Calendar. Customarily the Chandravanshis and Suryavanshis are foes.

Naga – A reviled race of individuals who have physical distortions, they are amazingly gifted warriors.

3. MYTHOLOGICAL CHARACTERS IN THE SHIVA TRILOGY

► PARASHOUR

Parashuram, known under the name of Ram, was the son of Jamadagni and Renuka, according to *śrīmad Bhagwata*, book nine, chapter fifteen; He was named one of Vasudev's avatars and destroyer of the kshatriyas race. It has been said that Parashuram twenty-one times attacked kshatriyas and exterminated them from this world. Now the question arises why Parashuram did so. The tale behind it is fictional. There had been Haihayas ruler Arjun(a kshatriya). He threw his worshipped made the lord Dattatreya happy, and through his blessings

he received a thousand arms, wealth, strength of the body, yoga mastery, and even the power of reducing his body to the sixth of an atom. He now, like wind, roams about in the universe. In front of Arjun, Ravana with ten heads did not wish to display his might. Who was able to avoid the flood of waves of the Narmada River with his hundred arms. Arjun once imprisoned Ravana at Mahishmati, his capital, and later set him free. Once roaming in the dense jungle for some sports, Arjun came across the place in which Jamadagni (Parashuram's father) lived. Jamadagni had with him a great many Kamdhenu cows. Upon arrival of ruler Arjun, their Jamadagni extended his hospitality to Arjun and his men, army and animals. On seeing this Arjun felt so jealous of it. He wanted to have Kamdhenu cows for a long time, so he ordered his men to take the cows along with their calves without the king's permission,

► BRAHASPATI DEV GURU-

Brahman Angira, one of the sons of manas, has had a son. Angiras was very intelligent, smart and professional. He knows all the Vedas, Shastras, he is lovely, worthy of merit and modest. He began Lord Shankara's Prayer. He focused in Kashi for around ten thousand years, then Mahadev appeared before him and says he is very satisfied with his devotion. Mahadev asked him to say whatever he wanted. Angiras had been very happy when he saw Mahadev in front of him. After seeing the God he said all his wishes were fulfilled. Mahadev once again became very content after he listened to this. He said that he had done so much dedication to be the lord of all deities and that he would be honoured and valued in the universe. His name is BRAHASPATI. He's a great orator and trained so he'll also be called Wachaspati. The man who will do he-established Linga prayer and read this prayer will get whatever he wants. What's more, no world can disturb him. After this Mahadev called The Brahma, Indra and all of the deities and told the Brahma, let the Brahaspati be Head of all deities. At the same time he was made King of all deities by Brahma. That is the way Angiras received this designation because of Lord Shiva's Blessings. Brahaspati is much shorter than Shiva, of medium size man. His complexion is white, well-trimmed beard deep eyes give Brahaspati a distinct appearance.

He's slightly overweight; his shoulders are broad and he has a barrel chest which shows he's doing regular exercises. He's always wearing really plain white cotton dhoti dress and then he's been thumb drive to lose me over his shoulder, he's always a Brahmin janau.

In Indian mythology the name Ram is the God figurative. In the Ramcharitmanas, the great versifier Tulasidas said that Goddess Saraswati, Shesha, the great lord Shiva, Brahma (The Creator), the Agams, the Vedas, and the Puranas sing His virtues constantly, saying, "Neti-Neti," not this-not this. It

demonstrates that the all-powerful and above-mentioned scriptures, though engaged in singing Shri Ram's intrinsic value, can only touch the edge of his glory and find them incapable of completely explaining it. That's why they make only a negative 'Neti' (not this) argument, denoting in this way everything that is expected as god is very negligible of his true glory and is at best just a marginal depiction of it.

► Rudra

Rudra-is called 'Vaidyanatha,' i.e., the physicist's lord, or Hindu medical science fathers. Brahma had collected his great medical work from the Vedas carefully but Rudra was a great practical doctor. Four Rigveda hymns, clearly show this: says the sage Grit-Samada,

'O Rudra eradicates our diseases, strengthen our sons and make them safer with your medicine. I read that You are the best of the doctors. O Rudra, Let thy medicines heal us and make us happy. O, the giver of our desires, heal all my evils and soon forgive us for failures. In praise of thee-O great white god I utter a sincere hymn. O bright RudraWe sing of your bright name '(Rig Veda.ii, 33.1-4).

Lord Brahma wants the expansion of existence so he created the sage Sanak, Sanandanand Sanatan and Sanatkumara, who were ardhvaretast (lifelong celibates) and abstained from all worldly activities. Brahma told those sons they wanted to beget offspring. However, as they had set their heart on Lord Vasudev as the highest goal and had taken a vow of renunciation as a road to liberation, they were little inclined to do so. Thus, disregarded by his own son who flouted his command, Brahma endeavoured to curb the fierce anger he had generated. Despite his effort to restrain it by force of reason, Brahma 's passion immediately broke through the middle of his brows in the form of a dark red-hued boy. The body, which was no other than Lord Rudra (the eldest-born of gods), was crying, giving him names, O creator, and also allowing him to stay, The worshipful Brahma responded in kind tones, promising to comply with this prayer to the child. Not to cry he 's going to do that for him right now. The spirit, the senses, the essential air, ether, air , water, earth, sun and moon, and austere penance-were the abodes given to Lord Rudra. Brahma also informs him that he's going to be called manu, Mahan, Shiva, and several other names as well. They will name their wives Rudranies. Accept these names and the consort also abodes, and beget progeny by these numbers, as he is Prajapati. Thus enjoyed by his father (Brahma), Lord Nilohita (so-called because of his dark-red hue) begot progeny in appearance and disposition of power, Brahma was shocked to see countless hordes of Rudras (gods ruling over destruction), procreated by Rudra, devouring all sides of the world. Brahma said not to beget any

such progeny, o Gods, all the four quarters including his are burning with their fearful eyes. Practice godly penance which can bring peace to all living things. Through penance alone He will build this world as it used to be. And a man can easily attain the Lord by penance alone, who is supreme and who is beyond sense-perception and dwells within the heart of all living beings.

► Seigneur Manu

He often referred to as dad. People of India regarded him by the people of India as the progenitor of human civilization. In the novel Brahaspati tells Shiva?

"Yeah, we think so. Lord Manu lived more than eight thousand years ago in any case .. He was probably a South Indian prince, All the Way on the Narmada River. Where the Earth and the great Ocean start the Tamil land is sung.

-- Tamil was the wealthiest and most powerful country in the world at that time, the Lord Manu family, the Pandyas, ruled the land for many years, however, from the records left by Lord Manu. We know that by his time the kings had lost their old code of honour having degenerated into correct weight, they were wasting it.

Shiva was astounded to hear all this. Brahaspati informs Shiva that this is not shocking because all this was known to Lord Manu and he was prepared to face all of this. Manu claimed that, this was their people's downfall. In order to avoid this calamity he took his followers to the nothign fleet of ships in the highlands. When there is, the place name to Bairagarh deep in the present-day Meluha's Western mountains. He's been profoundly committed to creating a socially and equitable world. He gave up his princely robes in order to fulfil his ambitions and became a priest. In India the word for a priest is Pandit, derived from the name of the Lord Manu family- Pandya. They find it difficult to live at Mehrangarh for a year, Monsoon carrying the rain that floods the tides of the sea becoming higher. It is said that after several years, the wrath of the sea God prevailed and the water stopped advancing with the force of Lord Manu prayer. Lord Manu came down from the mountains along with this people. They were surprised to see that Indus had become a huge river now, when they reached there. Not just this day do note that six small rivulets have become great rivers across Northern India. That was- Saraswati Yamuna Ganga and Brahmaputra Indus. Manu claims that due to the river the temperature rise is due to the wrath of the gods. Civilization came into its form slowly, villages and towns developed on the banks of these rivers. Sapta Sindhu, the land of seven rivers, was born out of the devastation of the Tamil Sang am. Strictly so, Lord Manu. He told his people not to go to the Narmada south if they did go to the Narmada south they would never be able to

return. Not that the Chandravansi followed. He has invented so many laws that are mentioned in extensive treaties called the Manu Smriti, and all those laws written by him.

Amish is exceptional in designing female characters. He has drawn such imaginary characters and developed them according to his own necessity in his novel. In his own imagination, the imaginary characters are updated. All his female characters are really powerful in the book. They overwhelm guy. The novel 's principal female characters are:

- Sati-Sati
- Kali Kale
- Ayurvati
- Anandamayi Inc.
- Chancel
- Dear Tara
- Uma-Uma

Now only fictional female characters are going to be addressed. They would first address their fictional creatures and then their people, as portrayed in the novels.

► SATI

In the novel the female protagonist is sati. She is Meluha's daughter of king Dakshaa. She falls in love with him at the first meeting with Shiva but doesn't agree because she's a Vikrama. Vikrama's definition is still being debated. She'd been married to Chandhwaj in her previous birth. It had been a constitutional engagement. She became pregnant, and gave birth to a boy still born. Her husband perished the same day. She became a widow, Vikrama announced. Because of Vikrama, also in this birth she's considered untouchable. People constantly criticised her. Tarak once criticised her for spoiling Yagya, saying she stands on the same stage. She has an agni-pariksha to prove herself, in which she has to fight with Tarak in. She fights and kills Tarak, and thus gets rid of the Vikrama title. She debates with him on Vikrama when Shiva suggests it but Shiva doesn't believe in these things. Shiva addressed this with Brahaspati. Shiva has said Vikrama 's definition is unjust. Says Shiva,

"I sincerely believe the Vikarma rule is unjust. I felt it from the moment I knew about it. It was a Vikarma long before I learned Sati.'

Shiva welcomed her, and they are eventually married. Sati is a great fighter, expert in fighting

blades. From childhood she is very courageous. She is a good mother and a good wife. She is threatened several times in the book, but battles courageously and survives. She is assassinated in a plot at the end of the season. She dies in martyrdom.

Not much was known about the core myths of Sati and Parvati before the plays of Kalidasa and the Puranas. Now they appeared as myths that had completely grown. Sati, Daksha's daughter who becomes Shiva's first wife and Hemavati and Mena's Parvati daughter, She is Sati's reincarnation; She becomes Shiva's second wife. Both mythologies are similar and have inspired one another, but can be viewed separately. Sati is described as very beautiful but it is dedication and simplicity that attracts Shiva's attention in most parts of her mythology. She is also mentioned in the novel as a handsome woman. As a very beautiful woman the author introduced Sati, much like an angel. She rode in, leading a horse on a chariot. Her hair is long, and black. Her eyes are blue and stunning and her desire was like a magnet in them. Her flawless face was a concentration image, as she skillfully manoeuvred the chariot (book 1, p-47).

Shiva often tests her but she still faces the obstacles and eventually Shiva gives her a blessing for her bravery.

In the mythical tale conflict between Daksha and Shiva is beginning to grow. The trigger was that Daksha doesn't like Shiva's odd behaviour and peculiar behaviours. He feels it is unorthodox. They left for the Himalayas. Shiva and Sati get married. Meanwhile Daksha is preparing a major sacrifice and inviting all gods except Shiva and Sati. Sati feels bad at her husband's threat, runs in rage to her parent's house she fights with her parent but also insults Sati. Outraged by this she is killing herself. Hearing this Shiva becomes furious, and Virabhadra and other fierce beings are made. These demons continue to the place of Daksha and have ruined the arena of sacrifice. Daksha is killed in some versions of the story, in others that he is not. In some stories before and after the sacrifice has been done, Shiva finds the body of Sati. He takes it up and brings it across the world. That caused celestial disturbances, and was summoned to Lord Vishnu. Vishnu followed Shiva and saw that fragments of the sati's corpse fall to the earth; the places where those fragments fall are said to be marked by SHAKTI PITHAS.

Shiva returned to his position after this, and retired into aloofness. Some ancient tales tell Shiva to come to earth looking for sati. When Shiva found her yoni at Kamarupa in Assam, she took the form of a linga and plunged into it, where the two remained permanently united.

► TARA

Tara was Brahaspati's wife. Brahma appointed Moon, he is the lord of Brahmins, herbs and annual plants as well as star host. Having completely suppressed all the three worlds he worshipped the Lord by sacrifice and forcibly carried away the wife of sage Brahaspati, Tara, out of arrogance. Do so little time and time again why he did not leave the Sage Brahaspati, he did not leave her for vanity. A war between the God and the Demon ensued on that account. Because of the jealousy towards Brahaspati, Shukracharya took the side of moon god along with Asuras. While Lord Shiva was on of Brahaspati surrounded by all the hosts of ghosts, Angira, Lord Shiva's teacher accompanied by all the host of the heaven, The Mighty Indra followed Brahaspati. A battle raged there for Tara's sake, which caused the gods and Asuras to be annihilated. Now assessing the Sage Angira's situation to Brahma, He harshly reprimanded some and had Tara restored to her husband. Who perceived that he was envious cast away At one from My soil O evil-minded the seed sown by others. I'm not going to burn anxious good woman in women because I have kids too. Full of shame Tara gave birth to a son effulgent as gold the sage Brahaspati as well as soma conceived a longing for the boy wilder two hotly contesting about the child, each saying that it is not mine. Sage and God nevertheless questioned her saying nothing. Overcome as she was by shame, the child said to his mother full of wrath, why she did not speak out of false modesty. Brahma gently questioned Her, gradually intimating that child belongs to all that Soma position of the child Brahma gave in the name of Buddha, by virtue of his profound wisdom oh Protector of men from the Sun, the moon God King of the stars derived joy. Through it Buddha was born, pururava to which reference has already been made. His presence was sought by the celestial sage of the court of Indra, the celestial nymph Urvashi, smitten with shaft of joy to his person's charm, liberally friendly excellence, affluence and courage. Having developed a human disposition, the charming damsel, thanks to the Curse of the gods Mitra and Varuna, saw Pururava arriving in his presence, as beautiful as love, and controlling herself. When Pururava saw the celestial nymph, he spoke to her in a polite language, his eyes blooming with delight and his body's hair standing on the end.

CONCLUSION

Shiva was a Tibetan Tribesman he immigrated to Meluha. A medicinal drink turned his throat blue. He fell in love and married Sati daughter of Daksha the king of Meluha. One night Mandar where Somaras were producing facility was blown up and Brahaspati who was like brother to Shiva was dead. Shiva swore revenge on the Chandravanshis and

Nagas who were responsible for blast. But after learning he dies.

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