

THE NEW FICTION OF AMISH TRIPATHI'S SHIVA TRILOGY

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Abstract—This historical narration Shiva Trilogy is well premeditated by the renewed young writer Amish Tripathi. It is acclaimed in history “God Shiva” in the form of the fiction. This research work explained about the fashionable well equipped study on the current era of the eminent personality our historical fabled Lord Shiva. Indus Valley Civilization at the association of plateau and the South Asian neck of the land nearby 19th century is based on Shiva Trilogy and a beyond humanism scheme of the Meluhan civilization and manufacture circle on ‘Somras’, that guides to reduction of Saraswati river, recurring epizootic in Branga district of Naga’s population. Fighting, infinitesimal contradict, violence is cause of Somras. The fictional narration of Hindu historical and ultramodern explanation of ancient patriotism, environmental destruction and, futurology is the new exciting textual narration of the current hypothesis. The conclusion of this historical narration Shiva Trilogy after the main current events in India and around the globe in universal, Tripathi has evaluated Hindu Mythology into appropriate holy writ of the current era. He narrated about Shiva, he is not a God, he is made of blood and bone like common man.

Keywords— Shiva Trilogy, hypothesis, environmental destruction, fashionable study, ultramodern explanation

I. INTRODUCTION

Shiva Trilogy is a new mythological imagination of Amish Tripathi. Myth word is derived from Greek word ‘Mythos’ and the meaning of this word is means story or word and the explanation of the rhetoric and mythos of science create the comforting image of linear progression toward truth. This commendable is view of point on this current era. Mythological categorised hindu puran is a new fashionable & exploratory narration of the Shiva beautifully narrated by the renowned young personality Amish Tripathi. This envelope is full of excitement, adventure of all mythological characters. Amish Tripathi beautifully designed the journey of the shiva in Meluha. In this series they can marvellously enlightened new avtar of the shiva. Amish recreated the legendry character of the shiva provided new religious points for our new generation. He described difference between Dharmas & Karmas of the new epic shiva trilogy. His reinforce work explained shiva puran & worship of the god & goddess. He investigated when the stability obliterated The Lord Shiva born. Many times Srishi, Sthiti and Laya imbibes the name of lord Shiva. Lord Shiva always enlightened the balance of life extreme wishes, and how to control our feelings and emotions, over relationship.

“God bless Bhadra! At least he takes some responsibility”.

Amish Tripathi is a young and most well-known imaginary tale writer. This is combination of 3 books in India The Immortal of meluha, The Secret of The Nagas and The Oath of The Vayuputras. He is a historic fashionable Indian creative writer. He belongs to Mumbai, India religious and middle-class family. Tripathi’s grandfather was a Pt. and teacher from Banaras Hindu University. He loved to read History because this is favourite subject. As he belongs to a traditional bourgeois family, he had to make a career choice that would support his family in the long run. Even though he had a keen interest in history and longed to be a student, he has superbly and effectively designed the lifetime of Shiva. Shiva Trilogy triplet is not a ordinary story, It’s the received supported the legendry Shiva. He converted mythological past into new dimensions. He evaluated three bundles of books in new dimension by the new humanist sight of Tibetan history.

Amish have rendered the mythical God Shiva more relatable to the audiences by imagining him in a human form. The myths are usually constituent of the suggestive connotations and meanings. The writers have the freedom to reinterpret the myths the way they want it to be, provided the writers could convince the audience and finally make them perceive their intention.

The main role of this epic have shown their quality and presented great efforts are makes it very interesting.

“When evil reaches epic proportions, when all seems lost,

when it appears that your enemies have triumphed, a here will emerge”.

When you are starting the read of this marvelous narration The Immortal of meluha and Amish describe the character of Shiva where he is describe the Shiva as a unchallenging hero, as a unordinary hero. Since 1900 BC Shiva was an extremely separated character in this epic. We found that as the new generation, uncouth Tibetan refugee attracted into the celebrated empire of Meluha, Shiva’s journey feels in this narration when he when his populace summons him as the ‘saviour’ whom they have all been enthusiastically going to wait for. They saw him with new innovative uniqueness – ‘the Neelkanth’ or ‘the one with the blue throat’.

Myth is one story in mythology- a system of hereditary stories which were believed to be true by a particular cultural group, and which served to explain (in terms of the intentions and actions of deities and other supernatural beings) why the world is as it is and things happen as they do, to provide a rationale for social customs and observances and to establish the sanctions for the rules by which people conduct their lives.

According to M.H. Abrams

(A Glossary of Literary Terms, 9thEdition, 2009)

According to M.H. Abrams Shiva trio could be a ancient historical narration. During this tale Shiva could be a chief of Tibetan society 19th century, Mansarovar Lake that’s fierce and hates the various fights and wars and has the eminence to determine quickly between smart and dangerous, virtuous and evil, right and wrong. Shiva trio of Mennonite Tripathi visualizes Shiva as “a person in flesh and blood” that action was solely answerability for the different then liberal narration of Shiva at the foremost stylist belief within the middle of foreigners. This friction no doubly demonstration of Shiva and his confrontation within the foreigners’ culture to considering mythologyas challenges the foreigners’ belief eminence mythic.

NEW HISTORICISM

Shiva takes this challenges and start to travelling to Meluha with his all ethnic group. They just reached to amazing city the city of Srinagar and they found the welcomed by Ayurvati, the head of Medicine of the city of Meluha. But all the curiosity Shiva and his all members roomed over the night and take the knowledge about the Srinagar. They meet with king Daksha. Daksha and his daughter Sati both are residing in the Meluh Shiva endeavours to invite her, but she second-hand goods his affectionate moves. Throughout the journey in Devagiri, Shiva comes to be recognizable with the treacherous wars that the Chandravanshis are carrying on the Meluhans. In tha addition of journey Shiva also take the information about Brahaspati. The Chief of the originator Meluhans Shiva and his group visit to the Mount Mandar by the invitation of Brahaspati. Where the well-known Somras is distributed using the waters of the Saraswati river. At the result of somras Shiva comes to know that was potion which turned his throat blue was really

unadulterated Somras, which can be poisonous when taken in its unadulterated mixture. The meluhans published the Shiva as the Neelkanth, their narrated saviour.

The interpretation of historicist the example of Amish Tripathi suggests an substitute example of Indian historical history of god Shiva, This paper explains about a new historical story “how Shiva Trilogy represents a social analysis of all events and communications of the 21st century and South Asian world in new contemporary words. The innovative observation of complex of New Historicism have produced social, traditional and new opinionated situation the narration of Tripathi’s preconcert with good quality of literature as “a medium for the expiration of knowledge” in his “attempts to interpret ... heritage of ancient India” (Brannigan 3; Immortals xv). Biologically ancient India includes the region of South Asia. The new-fangled Historicist illustration of reading finds “surprising correspondences startling resemblances” between the factual history in Shiva Trio and “the [modern] South Asian security complex” in South Asian Security: new era Discourses (Brannigan 137; Dutt and Bansal, Introduction 1). Shiva Trio explains social, cultural, and political motives by the correspondences of the new century. This paper emphasis the Trio as a popular power struggle narration for religiously between The immortal citizens of Meluha and Lord Shiva. The religiously of the Meluhans is gifted by the Somras (immortal properties) a beneficial drink. Somras produces malicious side-effect of inebriation and water reduction. The hesitant consequences Somras is the biological struggles in the trilogy centre. The main concept of is to be the anxiety of the Meliha’ society and nearby geographical Swadweep. For several supporting movements the society is negotiated in the both of the states. Due to Somras violence in Meluha is based on a natural resistance to the ecocidal and genicidal. But Meluha in Swadweep is the cause of the counter-violence, nuclear threat, and the natural interference. So the cause of ethno nationalism of Meluha; s culture and social environment impacted by Somras. On the other view life of Shiva is fixed to Somras for the reason in losing the community of Somras Shiva gains divinity in the form of exorability in fashionable creation for the Brobdingnagian violence for the humanitarian impact. A consideration of the place of mysticism in literature poses some initial difficulties in terms of definition. It is neither easy nor preferable to exclusivistically pinpoint the features that supposedly make a literary text “mystical”. Unfortunately, there is a tendency in the literary academy to call any literary work “mystical” as long as it manifests a deep religious attitude or experience, deals with the supernatural, or sees nature as a veil that at once conceals and reveals the Absolute (Abhinaba Chatterjee, Introduction 1)

THE USES OF MYTH IN SHIVA TRILOGY

There are many contemporary writers those have explained and rewrite the Indian historical narration in new contents. Amish Tripathi’s book Shiva Trilogy in Indian Myth explains rituals, symbols and tales from the heart of the subcontinent. He rewrites the character of Shiva in Indian myth. Shiva Trilogy: A handbook of Hindu myth and many more, are naturally rewrite of the narration picked from enormous Indian epics for the examples Ramayana and Mahabharata and many more historical narration in many sources. Amish Tripathi narrates the ancient history into 21st century and he evaluates modern historiography dismissed myth for the reason that in the Western philosophy myth has been a problematic narration in its “relation of rational, philosophical truth to traditional, religious belief” (Bidney 379). Sophists, Neo-Platonist, and Stoic philosophers explained myths as allegories of natural, moral and philosophical truths while Epicureans and Euhemerist considered them “fabrication” that “conceal[ed] purely naturalistic and historical events” and Christians accorded value to “classic Greek and Roman myths provided they don’t want to explain with the Christian religion” (379). Myth is used as the main theme in the Shiva Trilogy. This is not an external part of the novels. Main mythical characters are Sita, Brihaspati, Parshuram,, Rudra, Daksha and many more. In Shiva Trilogy Ram Chandra is reactive character because he is not a normal man, he is offered as a God.

NEW CONCEPT OF THE NOVEL

I believe that the Hindu gods were not mythical beings or a figment of a rich imagination. I believe that they were creatures of flesh and blood, like you and me. I believe that they achieved godhood through their karma, their deeds.

The concept of Shiva Trilogy being “a man of flesh and blood” is another explanation of The Immortals of Meluha. Actually, Shiva trilogy debatably suggests another mithya of Shiva, a extraordinary narration of ancient India; and the narration means to explain this another history of Shiva Trilogy and discover the innovative historic concept. Mithya of the formulation of Pattanik as a conditional a set of criteria is near to the innovative historic reading of the context that behaviour of society symbolize figure, perpetuate or modify the dominant of culture’s code. Hallucination concept of mithya also be traditional and to the key statement of New Historicism which postulates “that no discourse, imaginative or archival, gives access to neither unchanging truths nor expresses inalterable human nature” (Veeser, Introduction xi).

Shiva’s mithya as a “a man of flesh-and-blood” is supported on myths of realistic truth and historical events. Historical analysis of Amish Tripathi of myth prefers to the interpretative practice of ‘Euhemerism’. At the end of Trilogy in The Oath of the Vayuputras, Tripathi explains such euhemeristic reason for the loss of inheritance and information of the mythical past: The great man was believed gods of the ancient, and they believed that great man did not probably have existed in certainty...excellent myths in what was actually history, for true reminiscences were unrelieved in anarchy as enormous collections of derive astral used in the Great War ravaged the land (564-565).

The trilogy is driven by the middle apprehension of safety: Meluha is blessed with Shiva. Daksha accepts Shiva as Neelkanth because he thinks Shiva is a “saviour” and “with his leadership, we can end the Chandravanshi crisis once and for all ... from the terrorist attacks to the shortage of Somras to the killing of the Saraswati”.

II. CONCLUSIONS

Mithya of Shiva is offered by Shiva Trilogy in 21st century. Amish Tripathi explains an ancient narration with the historical events and historical narrations. He do not evaluate the role of earthly interference in historical facts is secularized in order to give emphasis to “science of historical truth”, a prominent trend in “nationalist historiography ... in post independence India” (Mantena 1). In the order of ancient history Shiva lives up to the value of God for the extraordinary refined training by a previous Vayuputra member Lord Manobhu. This novel emphasis the best quality of common humanity and explains immorality of God. Shiva does not become God by destroying the ecocidal practice and genocidal significance of Somras. The total destruction of the immortals of Devagiri provides rise to the spirituality of ordinary humanity whose actions, whose events, not posthuman capabilities, give to the progress of individual civilization. The analytic study of Shiva Trilogy contributes to the highlights of Individual civilization in ancient historical study in India. shimmering fashionable events in the description and adapting violence, nuclear threat, and ecological crisis to improvise the Puranic history of ancient India, Tripathi improves “a lesson lost in the depths of time and ignorance” (Immortals xv). A tutorial in Shiva’s surprising struggle against violence, nuclear threat, and ecological crisis can not only change the historical view of ancient India and Hindu Scriptures but also can inspire the fashionable readers for such reactionary efforts against such crises in South Asia and around the world.

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