



VIDHYAYANA

ISSN 2454-8596
www.MyVedant.com

An International Multidisciplinary Research E-Journal

**A Critical Analysis of the Influence of Shri Maha Shivpuran on
Amish Tripathi's Shiva Trilogy**



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ABSTRACT

The tale form has piqued the imagination of authors since the dawn of humanity. Given that it is well-liked by the general populace, the subject is extremely appropriate for literary genres. The Vedas have consistently been a significant source of literary appreciation. Since the Vedas are their primary source, all Puranas are comparable. A new method has been developed thanks to written literature and oral tradition. Because of this, using these old materials in a modern narrative form like a book is one of the most common, effective, and potent literary forms. The main goal of literature is to inform readers about certain truths of life and entertain them. The current essay investigates Shivpuran's effect on Amish Tripathi's work. Tripathi presents the concepts and interpretations of the well-known Shiva tale in a manner that is appealing to all people and conveys moral principles and aesthetic delight.

Key Words: Influence study, tradition, myth, reception study

Introduction

In addition to these holy writings of the various religions, India has a rich tradition of epic heroic tales like the Ramayana and Mahabharata. The Mahabharata is sometimes regarded as the best of all the world's epics because of its unique storytelling style and mastery of the art of characterization. It talks about all the people of its era in India and touches every facet of human life. Anything it possesses. Additionally, it contains profound Indian intellectual wisdom in the form of the Bhagavad Gita, the most revered literature in Hinduism. Despite having slightly less grandeur than the Mahabharata, the Ramayana is just as spectacular in



terms of style and technique. The Mahabharata is sometimes contrasted with the Greek epic Iliad for its grandeur, sublimity, characterization, and narrative method. And the story and characters of the Ramayana are very similar to those of the Iliad.

Shivpuran: An Overview

A book called the Shiv Purana is based on several Lord Shiva stories. Shiva, also known as the fortunate one, is a well-known Hindu deity and is regarded as one of Hinduism's fundamental forms of god. He is one of the three most important deities in modern Hinduism and is regarded as the supreme deity in Shaivism.

A historical work that teaches about Lord Shiva is the Shiva Purana. The Shiva Purana is an excellent text for learning about the transcendental pastimes of the great deity Shiva. The information included in the Shiva Purana is what we need to lead ideal lives that will advance our spiritual development. It describes incidents in which Lord Shiva helps worshippers and Lord Shiva's family's history. To be told that we love Lord Shiva is a beautiful hobby. One of his hobbies is to converse with Lord Shiva and Lord Vishnu. O Vishnu, you are in my heart, says Lord Shiva. Lord Vishnu says, "O Shiva, in my heart you are." Shiva and Vishnu declare that they adore each other's worshippers and that he will perish if one offends the other. Shiva Purana should be studied by everyone seeking greater degrees of spirituality and devotion to the Supreme Lord Shiva.

Influence of Shivpuran on Amish Tripathi

One of India's most well-known writers now is Amish Tripathi. His Shiva Trilogy is much more than just a reinterpretation of the Lord Shiva tale. The Hindu system of beliefs and



ideas—including its history, geography, philosophy, culture, and literature. He makes an effort to support the Lord Shiva legends.

People find mythological hero tales fascinating, but because their integrity cannot be shown logically, they are reduced to mere legends. The imaginary realm of Amish Tripathi aims to give credibility to heroic tales. He tries to understand them as ordinary people like us who helped society recover from some dire circumstances. Great persons are selected by the system for the benefit of the whole, according to Amish Tripathi. To craft an engaging story, he invents his wonderful customs from ancient India, which are nothing short of the perfect society. Shiva is presented as a regular guy who becomes Mahadev because of his integrity, bravery, and desire for the welfare of ordinary people. Shiva is said to have lived during the 'Meluhan civilization,' another name for the 'Harappa civilization.'

The Shiva Trilogy also makes sociological criticism of the state of society today. It offers some insightful information for those studying history, geography, sociology, and politics. The seventh Vishnu, Lord Ram, founded Meluha, a nearly ideal civilization, and he also created a code of behaviour for its citizens. For Meluhans, Lord Ram's words constitute the law. Meanwhile, Shiva notes that some individuals do not recall what Lord Ram said. All they can recall is his name. Ideas are forgotten, but the words of great individuals are remembered. This is a typical occurrence in modern times. The essential things are the concepts, not the names. Ideas must be preserved and placed to build great civilizations, not only the terms of the individuals who first proposed the ideas. One's "dharma makes the true distinction," or responsibility, towards humanity in general and society in particular. Shiva, therefore, calls to mind the words of Lord Ram, "If you have to choose between my people



and dharma, choose dharma! If you have to choose between my family and dharma, choose dharma! Even if you have to choose between me and dharma, choose dharma!" (Ibid 282)

Shiva wants to convey to his followers that we must be aware of our obligations to the larger community. That person's comprehension determines the degree to which a person is human. People need to recognize that my responsibility is more important than my opinions. Gopal remarks on human nature. "People tend to do what they want rather than what they should be doing" (Ibid 199). Men with this inclination become morally corrupt without even being aware of it. They don't care if they are doing what they should rather than what they want to do. In a person's life, doing what they want is a personal affair, but when it comes to humanity in general and society in particular, they should be conscious that they should do what is expected of them.

However, both winners and losers continue to share their tales. And both remain in existence. The myths of India may have experienced the same thing. 'Suras' portray 'Asuras' as evil even though they weren't. They were simply different, as Lord Rudra discovers after destroying them and as Shiva learns after defeating the "Chandravanshis" in the case of Shiva. Politics and power determine whether anything is projected as good or evil. When the balance of power shifts, the alternate version is also told. Those in power twist the truth to portray others as wicked. Gopal enlightens Shiva with his knowledge of the many tellings of the story.

What should be said to the public is decided by those in authority. However, it should be remembered that no faction can hold power for all time. The issue is being shifted from one person to another and from one group to another. As long as this transition continues, new iterations appear. Change occurs even in the most inflexible systems, such as the



"Chaturvarna" system (which divides society into four classes). Amish Tripathi tries to demonstrate how ideal the "Chaturvarna" system of ancient Indian culture was, but he also warns that it is not a permanent system. Even the power equations are subject to alter throughout time. The four "Verna's" into which ancient Indian society was divided—"Brahmin," "Kshatriya," "Vaishya," and "Shudra"—form the structural hierarchy that extends from "Brahmin" to "Shudra." The "Brahmin" gains the most superiority, while the "Shudra" loses ground.

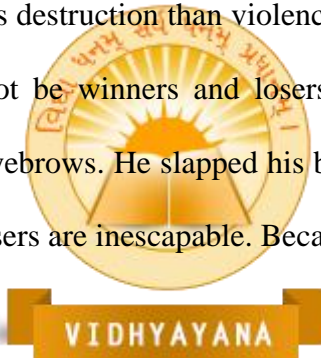
Amish Tripathi asserts that the ancient Indian "Chaturvarna" system was based on an individual's skills rather than their birth. With the aid of the tenet "right guy for the right job," a decision was made. According to Amish Tripathi's imagination, a stringent system existed in Meluha specifically to determine whether a child was theoretically capable of being a "Brahmin," "Kshatriya," "Vaishya," or "Shudra." According to Tripathi's view, the system's core underwent a twisted transformation. Amish Tripathi makes future predictions based on his knowledge of India's history from antiquity to the present. He shares the ancient Indian system's belief in the cyclical nature of existence.

He asserts that power moves from one group to another as time passes. He attempts to portray the changes that society has faced and will experience in the future via the discourse between Ganesh and Kartik. Additionally, he makes an effort to be specific about the idea that, through time, power passed from one class to another, referring to the ages of the Brahmin, Kshatriya, and Vaishya about how power changed from Brahmins to Kshatriyas and from Kshatriyas to Vaishyas.



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We have all heard tales of the Prajapati and a period of enchantment. Kartik grins. "Of course! To the uneducated, knowledge is like magic. 'Yes. Knowledge served as the primary form of money throughout the Brahmin era. And that is violence in today's world. According to certain thinkers, the Vaishya era will come after our own. And those individuals in that age won't resort to violence to enforce their authority? Violence never goes away, Kartik. Neither will information. But since it will be a time controlled by the Vaishya approach, which is business, they won't be the deciding considerations. They'll use cash. "Dada, I can't picture living in a world like that." 222 "It will happen. I hope it won't take too much time. Not that I'm scared of violence, but many hearts are left in mourning when it happens. "Dada, are you arguing that money will bring less destruction than violence, even if I believe such a day will come?" Even then, will there not be winners and losers? Will melancholy vanish? With amazement, Ganesh arched his eyebrows. He slapped his brother on the back while grinning. "You are correct. Winners and losers are inescapable. Because that is how the world operates. (Ibid 268)



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The Shiva Trilogy also logically addresses other topics like "dharma," luck, and obligation. Shiva stays true to his beliefs throughout his travels in India and never expresses an opinion on a subject he is unfamiliar with. Instead, he seeks to learn it from people who already possess it. He has displayed moral rectitude and sincerity of intent. Those who do not see him as Neelkanth do not offend him. He thinks the truth can be found. Additionally, he treats other people with kindness and respect. He values other people's wisdom. To become Mahadev, one must possess these characteristics. Shiva, however, believes that the fact that his neck became blue after consuming "Somras" was pure chance. Gopal reveals to Shiva that luck is the fulfilment of god's will:



Great Neelkanth, a non-believer will credit luck for one's achievements. But a believer in the Paramatma, like me, will know that the Neelkanth has achieved all that because the Paramatma willed it. And that means that the Neelkanth will complete his journey and eventually succeed in taking evil out of the equation. (Ibid 113)

Amish Tripathi cannot determine if an event is the result of god's will or is purely a coincidence. It doesn't matter if it's god's will or just luck because the specific definitions of both phrases eventually imply the same thing. But because someone who believes in god would call it god's wish and someone who doesn't believe in god would call it coincidence or luck, it may be said that it is a question of different ways of thinking. Although both of these expressions convey the same idea, they do not fully explain to a person his life's goal or the best way(s) to fulfil it. When Anandmayi attempts to perplex General Parvateshwar over the concept of "dharma," he explains it to her. She questions him about whether or not he must serve Lord Neelkanth after he says he would travel to Meluha and battle Mahadev. He persuades her by saying, "Nobody in the world, not even god, can tell us what our duty is. Only our soul can. All we have to do is to surrender to the language of silence and listen to the whisper of our soul.... Meluha is my faith; protecting my motherland is my duty". (Ibid 127)

The Shiva Trilogy makes several observations about modern society, where falsehoods are widely disseminated and readily accepted. Amish Tripathi inserts occurrences on purpose into his books to make them more realistic and appropriate for the times. Because there are no available tools or techniques to do so, there are no ways to demonstrate the truth to the



populace. Evil will triumph, carry out crimes, and place the blame elsewhere. Modern society frequently witnesses something like this. In a specific episode, Ganesh risks his life to save an innocent infant and his mother from the ruthless Prince of Magadh's plans. Still, the Magadhan monarch decides to inform the populace that their prince was slain in a terrorist assault. Ganesh is told of this truth by Shiva:

The ways of the world are really strange, said Shiva. You protected an innocent child and his mother from an immoral prince. The Magadhans did not hesitate to spread a lie that Ugresen died defending Magadh from a 'Naga' terrorist attack. And people chose to believe that lie. (Ibid 140)

Ganesh and Kali serve as illustrations of alienated people who are determined to get retribution on those who have harmed them. Ganesh lacks sympathy, whereas Kali is more persuaded of the faults and hypocrisies of the Meluhas. To carry out her plot to destroy the "Somras" factory, Kali intends to kill both Daksha and Sati, but Ganesh does not want to harm Sati. He only plans to kidnap her and accuse her of wronging him. He is unaware that his grandfather Daksha tricked Sati as well. However, their reunion following Sati's merger with Shiva provides them with some joy. When discussing morality as the guiding concept, Kali says, "Didi, one who clings to moral arrogance even at the cost of the lives of others, is not necessarily the most moral person". (Ibid 418)

Thus, The Immortals of Meluha, The Secret of the Nagas, and The Oath of the Vayuputras, three novels that makeup Amish Tripathi's Shiva Trilogy, reinterpret Indian myth to suit the contemporary world of logic and reason. It narrates the tale of the fabled Lord Shiva, who was seen as a regular person before becoming Mahadev, the deity of the gods. Amish based



his account of Shiva as an ordinary tribal chieftain who became Mahadev on stories from many regions of India. Amish Tripathi approaches the Shiva myth in a reasoned manner. Additionally, he bases his narrative on the geography and history of India. Amish Tripathi has great historical and geographic knowledge and insight. The legendary or religious phrase "Om Namah Shivay," which the Amish translate as "world bows to Shiva," also appears at the book's end.

Conclusion

A book called Shivpuran is based on numerous Shiva stories. Shiva, also known as the fortunate one, is a well-known Hindu deity and is regarded as one of Hinduism's fundamental forms of god. He is one of the three most important deities in modern Hinduism and is regarded as the supreme deity in Shaivism. Therefore, it is impossible to ignore that the Amish make the myth the central topic of his book. In a way, these myths play a significant role in texts. Some main characters are gods, and others are super humans. Even though Lord Ram does not play a major role in the Shivas Trilogy, the reader is repeatedly reminded of his impact and presence. Other masculine mythological figures include Shiva, Brahaspati, Parashuram, Rudra, Daksha, and others.



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