DECONSTRUCTING THE MYTH IN AMISH TRIPATHY’S SHIVA TRILOGY-A REVIEW

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Abstract
The west thought once, Indians have no history. A. B. Keith writes: “....despite the abundance of its literature, history is so miserably represented.... That in the whole of the great period of Sanskrit literature, there is not one writer who can be seriously regarded as a critical historian”. The fact is, Indians have such a great aesthetic and literary sense that they wrote history, science and arts in the form of puranas, epics and Vedas. A work of fiction may not be a complete fact. But it may be the revisiting history with an expectation of possibilities. The blend of science and religion, history and myth, actual geography and imagination, valor and weaknesses, manliness and divinity, a hero unaware of future, a realistic presentation of mystery and adventure,... makes the reading of trilogy-The Immortals of Meluha, The Secret of Nagas and The oath of Vayuputras- a thrilling experience.Lord Brahma and Shiva’s effort to keep Ganga safe, pure and the ban on the production of Somaras are relevant. Amish have touched every character and place in the series with a humanistic approach. In his recreation of the story Amish is proved contemporary. The paper throws light on the realistic presentation of technology, medicine, the production of Somras, the civilized lifestyle, convincing relations and the journey of a man from a Tibetan tribe towards becoming Lord Shiva.

Keywords: Puranas and epics, divinity, hero, mystery, adventure, humanistic, recreation.

Introduction:
A man becomes a Mahadev when he fights for good.
A Mahadev is not born as one from womb.
He is forged in the heat of battle, when he wages a war to destroy evil.

(Part of Neelkanth’s message. P344. The Immortals of Meluha)

It is not easy to draw a line between myths on the one hand and legends, folklore and facts of a remote past on the other. While myths have proved to be an irresistible mine of knowledge for historians, anthropologists, sociologists and psychologists and a source of inspiration for writers, it is the discipline of mysticism that discovers in it a message that often transcends history or any academic interpretation and reveals or at least hints at a greater truth. Retelling the stories from mythologies and history is not at all a new
phenomenon in Indian Literature. Meghandh Vadha, in Bengali, Parva, Ramayana Darshanam, Chitrangada, Beralge Koral, Shudra Tapaswi in Kannada are best examples. Even in folk literature we have so many Ramayanas, Shiva Puranas and Bharatas. Different perspective of each literary work makes the reading of them interesting one, and adds to their uniqueness. Once again mythologies have proved their never ending relevance and resourcefulness in the hands of Amish Tripathi. Michael Madhusudan Dutt retells Ramayana with the perspective of the ‘other’, the feminine and masculine. Kuvempu from Shudra perspective. But Amish’s modern perspective is based on historical, linguistic, cultural study as well as imagination. In Meghanadh Vadha Rama and Laxmana are feminine villains. Ravana and Meghanad are majestic, masculine, modern heroes. In the political battle morality is on the side of demons. Technologically superior are demons.

Objectives:
The paper shows Amish’s different interpretation of concepts like lord, Mahadev, good and bad, masculine and feminine, ardh narzishwar philosophy; scientific descriptions of production of somras, daivi astras; realistic presentation of Shiva, Sati, Ganesh and Kartik’s lives. Through discussing these aspects the paper tries to show how Amish deconstruct the old myths. As Shiva reconstructs society, Amish reconstruct the story.

Amish as writer of Shiva Trilogy:
In his words, “It began as a pure philosophical thesis. A thesis on what is evil and that got converted into an adventure to convey that philosophy. And if you have to write an adventure to convey a philosophy on evil, well then the best hero is the destroyer of evil himself, Lord Shiva. And having said that, one must also say he’s a very exciting god to write about even in his traditional form. He’s a very democratic god, he never talks down to his devotees, and he treats his wife with respect – something which many men, frankly, across the world can learn from. He’s a brilliant dancer, he is the god of dance, he is a brilliant musician, he’s the god of music as well, he drinks bhang, he smokes marijuana, and he’s a fierce warrior. With due respect to other gods, Lord Shiva is a very cool god; he’s a fun character to write about.”

Science in Shiva Trilogy:
A number of scientists in the name of rishis, their knowledge of Somras and daivi astras is so scientifically explained in the novels that modern scientists may wonder. “So what did Lord Brahma do?” asked Shiva. “After a lot of research, Lord Brahma invented the Somras, which consumed, reacts with oxidants, absorbs them and then expels them from the body as sweat or urines. Because of the Somras, there are no oxidants left in the body.”

“Yes. That’s why all Meluhans are taught about two things from a young age-water and hygiene. Water is the cleanest absorber of the effluents that the Somras generates and excretes as toxins. Meluhans bathe at least twice a day. All ablutions are done in specific rooms and underground drains then safely carry the waste out of the city.”

Manufacturing the Somras is not without its fair share of difficulties. It
requires various ingredients that are not easily available. For example, the Sanjeevani trees. The manufacturing procedure also generates a lot of heat. So we have to use lot of water during the processing to keep the mixture stable. Also, the crushed branches of the Sanjeevani tree have to be churned with the waters of the Saraswati River before processing begins. Water from other sources doesn’t work”.

In the concept of Neelakanth, the blue colour symbolizes slow poison or the negative thoughts. The same in the neck indicates that the poison is neither to be drunk nor to be spitted out but to be kept in the throat temporarily so that it can be neutralized at appropriate time. The well described slow poisons are attachments, anger, greed, desires and ego. (Kama, Lobha, Moha and Ahankaar).

The root cause of anger is non fulfillment of desires. Anger in turn can be expressive or suppressive. Expressed anger will lead to aggressive behavior and resultant social unhealthiness. It can also rupture a heart blockage and precipitating a heart attack or rupture of a blood vessel in the brain leading the brain hemorrhage. Suppressed anger on the other hand will release chemicals in the body leading to illness like acidity, asthma and diarrhea and cholesterol deposition in the blood vessels leading to future blockages. One can manage anger with taking the right and not the convenient action, neutralizing anger by willful cultivation of opposite positive thoughts etc. For example the process of silently passing on love to any individual can take away the angry thoughts from the mind.

This way, Amish points out science at every step in Shiva Trilogy. In the production of Somras, hygiene, civilized way of house construction, the concept of Neelakanth, deformities of people whom we today worship as Gods with extraordinary power. All the miracles are seen with scientific objectivity.

Naga concept:
We have been listening to stories of Ganesh in all the corners of India. But the concept of Ganesh as belonging to Nagas, with his abnormal features is something different.

Ganesh is a son of Sati and her first husband Chandandhvaj. Sati’s parents, as the child had abnormal features threw it in river and told Sati that her child is still born. She gets the news at the same time that her husband is also dead. But later when Shiva leaves in search of Nagas, the terrorists as said by King Dakhsa, the father of Sati; it was explored that Nagas are the victims of polluted water, caused by the production of Samaras. And Ganesh, Sati’s elder sister Kali are also among them. The excessive and regular uses of Somras lead to sterility in some Meluhans. The realization of this fact leads to Shiva’s war against the evil, the production of Somras.

The Concept of OM and the Nagas:
The concept of Om as three snakes symbolizing three rivers is something interesting.

Picking up a palm-leaf booklet and the thin charcoal writing stick from the side table, Shiva drew the symbol Om. Nandi frowned. “That is an ancient symbol that some people used for the word AUM.”
But AUM? Asked Shiva.
“My Lord, Aum is the holiest word in our religion. It is considered the primeval sound of nature. The hymn of the universe. It was so holy that for many millennia, most people would not insult it by putting down in written form.’
‘Then how did this symbol come about?’
‘It was devised by Lord Bharat, a great ruler who had conquered practically all of India many thousands of years ago. A rare Chandravanshi who was worth respecting, he had even married a Suryavanshi princess with the aim of ending our perpetual war.’
(…..)
‘Well, King Bharat created this symbol of unity between the Suryavanshis and the Chandravanshis. The top half in white represents the Chandravanshis. The bottom half in red represents the Suryavanshis. The amalgam of these is the emergent common path represented in orange. The crescent moon to the right of the symbol was the pre-existing Chandravanshi symbol. And the sun above it was the pre-existing Suryavanshi symbol. In order to signify that this was a pact blessed by the gods, Lord Bharat mandated the representation of this symbol as the holy word Aum.’
‘And then what happened?’
‘As expected, the pact died along with the good king. (…..)’
‘But the symbol on the bracelet of this hooded man was not coloured. It was all black. And the parts of the symbol didn’t look like lines to me. They looked like a drawing of three serpents.’
‘Naga!’ exclaimed a shocked Nandi. ‘They are cursed people, my lord,’ gasped Nandi. They are born with hideous deformities because of the sins of their previous births. Deformities like extra hands or horribly misshapen faces. But they have tremendous strength and skills. The Naga name alone strikes terror in any citizen’s heart. They are not even allowed to live in the Sapt Sindhu.’ (57-58 The Immortals of Meluha)
Later in The Secret of Nagas it is revealed that the lady with extra hands (one of with such deformity) among the Nagas is Kali. Wide ears and long nosed child is Ganesh.
He slowly bent down to pick it up. It was a bracelet made of leather, burnt at the edges, its back-hold destroyed. The crimson hue of the setting sun caused the Aum symbol to glow. At the amalgam of the top and bottom curve of the Aum were two serpent heads. The third curve, surging out to the east, ended in a sharp serpent head, with its forked tongue striking out threateningly. (308 The Immortals of Meluha)
Sati took a closer look at the coin. It had the face of a strange man with a crown on his head. Strange, because unlike a Naga, he had no deformity. ‘He looks like a king of some kind,’ said Sati, wiping some blood off her mouth.
‘But look at these odd markings,’ said Shiva as he flipped the coin. It had a small symbol of a horizontal crescent moon. But the bizarre part was the network of lines running across the coin. Two crooked lines joined in the middle in the shape of an irregular cone and then they broke up into a spidery network.
“I can understand the moon. But what do these lines symbolize?’ asked Sati.
Find the Nagas. They are your path to discovering evil. Find the Nagas (10, 11. The Secret of Nagas)

So, the above dialogues show two different opinions about the concept of Aum. The symbol of Aum is connected to the life of Nagas.

**Question of Chronology:**

Before reading Shiva Trilogy it was believed that Shiva was first and later comes Ram. Now the mind is troubled thinking which is fact? In the Oath of Vayuputra Shiva is inheritor of Rudra. Lord Rudra was called as Shiva by his mother, which no other person knew except family members. But Dr. Sham. Bha Joshi says, Shiva is the Dravidian term for the Aryan word Rudra. Both mean shining, red. (Shiva Rahasya, Shamba Kriti Samput: Kannada-karnat vol 1)

In The Immortals of Meluha as Nandi tells Shiva, Om is the symbol coined by King Bharat. If it is the King who comes in Mahabharat, then is it that Shiva comes after Dwaparyug?

So the novel seeds some questions in the readers mind.

**Vikarma and Maika System:**

Shiva finds some grossly unfair practices in the nearly perfect society. ‘Vikarma people, my Lord,’ said Nandi sighing deeply ‘are people who have been punished in this birth for the sins of their previous birth. Hence they have to live this life out with dignity and tolerate their present sufferings with grace. This is the only way they can wipe their karma clean of the sins of their previous births. Vikarma men have their own order openance and women have their own order.’

Shiva questions, ‘But tell me one thing. Who decides that the vikarma people had committed sins in their previous birth?’

‘Their own karma, my lord,’ for example if a woman gives birth to a still born child, why would she be punished thus unless she had committed some terrible sin in her previous birth? Or if a man suddenly contracts an incurable disease and gets paralysed, why would it happen to him unless the universe was penalizing him for the sins of his previous life?’

‘That sounds pretty ridiculous to me. (…..)’

Later at Mohan Jo Daro Shiva questions Pundit? ‘How can anyone be sure that these people committed sins in their previous birth? And that their present sufferings are a result of that?

In the dialogue Nandi, like all Meluhans looks so ignorant. Shiva changes the belief of Meluhans and marries Sati, who was believed to be vikarma as her child was still born and her husband also died at the same time. Shiva says of the vikarma system, ‘It would only lead to a progressive increase in pentup anger’ (p211Meluha). He even enrolls some vikarmas into his army. Of Maika system the Pundit at Mohan Jo Daro says, ‘If we believe that flexibility is key to successful society, then the Maika system is designed to achieve it in practice. No child knows what the professions of his birth-parents are. He is independent to pursue what his natural talent inspires him to do.’ Shiva is not with maika system also. He questions, ‘But this is about flexibility. What about stability?’ This is one step in his war.
against evil. Breaking from Ram’s rules as the changed time demanded Shiva deconstructed the life system.

**Rudra and Shiva:**
According to the novel Rudra is Lord Shiva’s ancestor. And Lord Rudra was called as Siva with love by his mother, which others didn’t know. Even Shiva was surprised knowing this by his uncle when he goes to bring Brahmastra from Pariha (today’s Iran).

But a great scholar Dr. Shankarrao Baladeekshit Joshi has interpreted the concept of Shiva differently. For him Rudra is Aryan word for Shiva the Dravidian word. Both the words mean red, shining, auspicious, and golden. From ‘Shin’ Shi(n)va, chin, chen, ken words have taken shape.

**Sura and asura concepts:**
From the following dialogues two different ideologies on sura and asura concepts of Parihans and Meluhans are visible. Gopal glanced at Shiva conspiratorially. ‘Before you answer, know this that in the old Parihan language, there was no place for the production and perception of the phonetic sound “s”. It either became “sh” or “h”. So, what do you think they called their gods?’

Shiva frowned, making a wild guess, ‘Ahuras?’
‘Yes, Ahuras’.
‘Good Lord! What were their demons called then?’
‘Daevas’.
‘By the exact opposite of the Indian patheon. We call gods Devas and demons Asuras.’
Shiva smiled slightly. ‘They’re different, but they’re not evil’. (372)

“Yes, Lord Rudra himself brought the few surviving Asura leaders to Pariha. Others, who were in hiding, were led out of India by the Vayuputras. Some Asuras went farthest. (...) he found that a few of the Asuras were not detached enough to become members of the Vayuputra tribe. They were allowed to live in Pariha as refugees.’ (371 The Oath of the Vayuputras)

Gopal glanced at Shiva. Our phonetic sound “s” became “sh” or “h” in Parihan language. There is no place for the production and perception of the phonetic sound “s”. They called their gods ‘Ahuras’. Their demons were called Daevas.

**Fire as symbol:**
‘Oh! My friend, we have a symbolic fire as well. But we don’t call it Fravarshi. We call it Agni, the God of Fire’.
‘But the symbol is almost exactly like the Fravarshi.’
‘Yes, it is. I’m aware that the Parihans give enormous importance to fire rituals. So do us Indians. The first hymn of the first chapter in the Rig Veda is dedicated to the Fire God, Agni. The importance of the element of fire is, I believe, common across all religions of the world.’
‘Fire is the beginning of human civilization.’
‘It is the beginning of all life, my friend. It is the source of all energy. For one way of looking at the stars is to see them as great balls of fire.’
Shiva smiled. (365)

Even the dream of Shiva before leaving for Pariha is of fire: the fire which
swallows Sati. Fire is the God of Egyptians. Swuth who kills her is Egyptian.

**Women Ungendered:**

So many women characters in the novel are warriors of no less valor and strength of men’s. The first glimpse of Sati in the first of the Trilogy occurs when Shiva meets her outside the temple. She rode in on a chariot, guiding the horses expertly into the courtyard, while a lady companion by her side held on to the railings. (.) She dismounted the chariot with an air of confidence. It was a calm confidence which had not covered the ugly distance towards arrogance. Her walk was dignified. Stately enough to let a beholder know that she was detached, but not cold. (48 The Immortals of Meluha) Sati comes out of the temple and questions staring Shiva ‘Excuse me, is there a problem?’ here we can see her boldness in questioning a stranger. That moment Shiva was alerted by a quick movement from the cucumber seller. Shiva turned to see him pulling out a sword as he tossed his shawl aside. The shepherd and the man next to the chariot also stood poised in traditional fighter positions with their swords drawn. In a flash Shiva drew his sword and stretched out his left hand protectively, to pull the object of his protective hand, reached into the folds of her angvastram and drew out her own sword. Surprised Shiva flashed her quick, admiring smile. Her eyes flashed right back, acknowledging the unexpected yet providential partnership. Shiva and the lady stood back to back in a defensive-partner position, covering all the directions of any possible attack. (50 The Immortals of Meluha)

Here in Amish’s portrayal Sati is not less to Shiva in valor. Her last fight in her life was with Swuth. (….) Swuth whirled around, stunned. Sati was up on one knee. She was breathing rapidly, forcing some strength into her debilitated body. She had dug her sword into the ground and her right hand was on its hilt as she tried to use the leverage to push herself up. She failed, took quick breaths, (…) Swuth stared at Sati, dumbstruck. She was completely soaked in her own blood, there were cavernous wounds all over her body, and her hands were shivering with the tremendous pain she was in. her soul must know that death was just minutes away. (…)

Tears sprang into Swuth’s eyes as his heart felt immeasurably heavy. This indeed was his final kill. (…) and removed his mask. (..) Unlike all his other weapons, this sword was marked. It was marked with the name of their God, Aten. Below that had been inscribed the name of the devotee, Swuth. Swuth bowed low before Sati, (…) Swuth went down on one knee. He had to give Sati an honorable death. (476-478 the Oath of the Vayuputras)

Throughout the Trilogy Sati’s decisions, stances of her valor are so realistically pictured by Amish that for his impartial sketches of women characters is convincing. The first lady Shiva meets on Meluhan’s land is Ayurvati. “Welcome to Meluha. I am Ayurvati, your designated doctor. My nurses and I will be at your assistance for the time that you are in these quarters.” We see Ayurvati’s marvelous treatment which saves Shiva and Sati in
different situations. Those were the days when woman was as free as men to learn skills and work.

The next important woman of strength in the Meluha is Kanakhala. Smiling politely, Daksha asked, ‘May I introduce my most important aides? This is my prime minister, Kanakhala. She takes care of the administrative, revenue and protocol matters.’ (67 The Immortals of Meluha) Both Sati and Kanakhala had chance of choice. But they choose the path to truth, which lead them to their death in fighting for the great cause.

Anandamayi takes decision of staying with her husband Parvateshwar even in high risk of life, even in situation of standing against her brother. Tara a scientist helped in the production of Somras as well as daivi astras like, Pashupatiandra and Brahmastra.

Idea of Good and Bad:

In Kashi Vishwanath temple, Shiva heard the voice from Magadh clearly. ‘I really liked your speech at the Dharmakhet war. Har Har Mahadev. All of us are Mahadevs. There is a god in every single one of us. What a beautiful thought.(…………)

Everything needs balance, Neelakanth. The masculine needs the feminine. The energy requires the mass.

The dialogues written by Amish are so relevant in present society. In a society bereft of humanity, human values there is need of this great philosophy and understanding of human nature and society.

Vasudeva’s words may be examined under Bohr’s principle of complementarity. According to him every entity in Nature posses pairs of contradictory characters such as corpuscular property and wave property. The contradictory characters are not exclusive of each other, but are complementary. For an integral comprehension of the entity as a whole, it is necessary to know both the contradictory characters.

There is evil in every single one of us. Exactly. There is a god in every single one of us. And there is evil in every single one of us. The true battle between good and evil is fought within.

And the great evil connects itself to the evil within us. Is that why people get attached to it?

I believe that when you discover the great evil of our times, you will not need any explanation about how it attaches itself so deeply to us. (111-113 the Secret of the Nagas)The war Shiva wages in the Trilogy is not the war against any person. But it is against the evil possible in anybody.

After meeting the grown up Ganesha and knowing the matter of Meluhans’ practice of leaving the children born with deformities in the river, Shiva expresses his doubt, ‘I suspect that Chandandhvaj did not die naturally’(…) ‘My Lord!’ Nandi spoke up in shock. ‘But that cannot be true. That is a crime. No Suryavanshi ruler will ever stoop so low.’(…)

‘It is just a feeling that I have. Remember nobody is good or bad. They are either strong or weak. Strong people stick to their morals, no matter what the trials and tribulations. Weak people, many a times, do not even realize how low they have sunk.’ (315 The Secret of Nagas) ‘Because desire creates attachment.
Attachment to this world. And, when you don’t get what you want or get what you don’t want, it leads to suffering. This leads to anger. And that to violence and wars. Which finally results in destruction.’
‘So if you want to avoid destruction and suffering, you should control your desires, right?’ asked the teacher. ‘Give up maya, the illusion of this world?’ (..)
‘But the Rig Veda, one of our main sources of philosophy’, continued teacher, ‘says that in the beginning of time, there was nothing except darkness and a primordial flood. Then out of this darkness, desire was born. Desire was the primal seed, the germ of creation. And from here, we all know that the Prajapati, the Lord of the Creatures, created the Universe and everything in it. So in a sense, desire is the root of creation as well.’
(………….) ‘How can desire be the source of creation as well as destruction?’(....)
‘Is it safe to assume that anything that has been created has to be destroyed at some point in time?’
‘Yes’, answered a student.
‘That is the purpose of desire. It is the beginning and the end of a journey. Without desire, there is nothing.’ (381,382 The Secret of Nagas)

This ideology of good and bad in person is what modern psychology proves of. The skill of Amish in spreading thread by thread the highly philosophical matters like, good and bad, desire, evil before the readers and his knowledge is praise worthy. Even for a common reader these ideologies are legible.

Ardha Narishwar philosophy:
‘So the key point is that we humans are nothing individually,’ said the Pandit. ‘Our power flows from all of us. From the way all of us live together.’ (....)
But if you actually distill the way people live, there are only two ways: The Masculine and the Feminine.’
“The Masculine way of life is “life by laws”. Laws that could be made by a great leader, perhaps a Vishnu like Lord Ram. Or laws that come down from a religious tradition. Or collective laws decreed by the people themselves. But the masculine way is very clear. Laws are unchangeable and they must be followed rigidly. There is no room for ambiguity. Life is predictable because the populace will always do what has been ordained. Meluha is perfect example of such a way of life. It is obvious, therefore, why the people of this way of life live by the code of Truth, Duty and Honor. Since that’s what they need to be successful in this system.’ ‘And the feminine?’ “The feminine way of life is “life by probabilities”. There are no absolutes. No black or white. People don’t act as per some preordained law, but based on probabilities of different outcomes perceived at that point of time. For example, they will follow a king who they think has a higher probability of their loyalties do as well. If there are laws in such a society, they are malleable. The same laws can be interpreted differently at different points of time. Change is the only constant. Feminine civilizations, like Swadweep, are comfortable with contradictions. And the code for success in such a system? Unmistakeably, Passion, Beauty and Freedom.’ ‘And no one way of life is better?’
‘Obviously. Both types of civilizations must exist. Because they balance each other.’
‘How?’
‘You see, a masculine civilization at its peak is honourable, consistent, reliable and spectacularly successful in an age suitable for its particular set of laws. There is order and society moves coherently in a preordained direction. Look at the Suryavanshis today. But when masculine civilizations decline, they cause horrible turmoil, becoming fanatical and rigid. They will attack those that are different, try to “convert” them to their “truth”, which will lead to violence and chaos. This especially happens when an age changes. Change is difficult for the masculine. They will cling even more rigidly to their laws, even though those laws may be unsuitable for the new age. Masculine civilizations enforce order which is welcome when they are strong, but is suffocating when they decline. The Asuras, who were followers of the masculine way, had faced similar problems when their power started waning.’
‘So when fanaticism causes rebellions born of frustration, the openness of the feminine brings a breath of fresh air.’
‘Exactly. The feminine way incorporates all differences. People of varying faiths and belief can coexist in peace. Nobody tries to enforce their own version of the truth. There is a celebration of diversity and freedom, which brings forth renewed creativity and vigor causing tremendous benefits to society. The Devas, who were followers of the feminine way, brought in all this when they defeated the Asuras. But as it happens with too much freedom, the feminine civilizations overreach into decadence, corruption and debauchery.’
‘Then the people once again welcome the order of the masculine’.
‘Yes. The feminine Deva way was in decline during Lord Ram’s times. The country was corrupt, immoral and depraved. People clamored for order and civility. Lord Ram ushered that in as he created a new masculine way of life. Very intelligently, to prevent unnecessary rebellions, he never decried the Deva way. He just called his rule a new way of life: the Suryavanshi path.’ (47-49 The Secret of the Nagas)

In this long dialogue between Pandit and Shiva the modern reader is definitely convinced of ardhnaarishwar philosophy. More scientific is the approach of Amish in analyzing the system of society and law of life and nature. No doubt. Trilogy is the fiction of new age.

**Rivers:**

The effort to join rivers or the thought to change the flow of the rivers is not a new plan. It occurred centuries back. Around 1900 BC. ‘And when the Yamuna changed course from Meluha and started flowing into Swadweep, it met the Ganga at Prayag,’ said Bhagirath. ‘That would have made Prayag very important?’ asked Shiva. ‘Yes, My Lord. Just like Magadh, it became a crucial junction for river trade. And unlike Magadh, it was not bound by any treaty on its portage and trading charges. Any trader or kingdom wanting to settle or trade in the newly opened hinterlands of the Yamuna had to pay charges at Prayag. Its prosperity and power
grew exponentially there were even rumours that they were planning to support Magadh in an Ashwamedh Yagna to challenge Ayodhya’s suzerainty. But when my great grandfather lost the battle to the Suryavanshis and a dam was built on the Yamuna to turn the flow towards Meluha, Prayag’s importance fell again. They have blamed Ayodhya ever since. They actually believe we purposely lost the war to give them a devastating blow.’ (32, 33 The Secret of the Nagas)

The effect of turning the river flow is clear in the novel. Shiva and Brahma’s concern for the purity of the water of Ganga reminded of Modi’s dreams in 21st century.

**Scope of the Study**

**The technique of dream:**

In the Trilogy, Shiva dreams so many times. The dream analysis shows his fears, words of his inner mind which are possible in human. Amish, using these dreams at proper places have given the novel touch of reality or possibility. He is modern in reaching contemporary readers with such skills.

**Conclusion**

Tripathi, the banker whose manuscript was famously rejected by 20-odd publishers, has become India’s fastest selling author. The fiction also leads to many doubts and questions about chronology, concepts, relations, geography. As Indian philosophy perceives, Amish too presents individual psyche and society as a system that undergoes the process of self-creation and self-generation as opposed to a deliberate construction. The society is in constant interaction with its surroundings and any attempt to block the system would be to cut it off from the interactions that maintain it, thereby likely leading to its destruction. Amish gives reason for not destroying the knowledge of producing Somras scientifically. Today’s elixir may prove poison tomorrow. Yesterday’s poison may become elixir today.

The work appeals to the souls of kids, who will enjoy courageous stances of young Ganesha and Karthik, feminists and women who will definitely appreciate the description of the valour of Sati. The youth, as well as old aged will obviously enjoy the adventurous journey, war against evil, new interpretations of God, Aum, Neelakantha, Somras, Brahmastra. Shiva in Shiva Trilogy is more human and ardent lover of Sati. Women reader would worship Shiva for his love for his wife Sati; Tribals and downtrodden for his leadership and fearless war for their sake. The science and technology in producing somras, daivi astras and construction of temples, city system is so well imagined by Amish, that the reader may wonder of the possibility of it. The Trilogy appeals even modern adventurous mind as well as devotees of Lord Shiva. Shiva is not myth; a human being attaining lordship with extraordinary zeal to destroy evil, the production of somras and with concern for the purity of river water.

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