



Reimagining Myths and History: A Critical Study of Shiva Trilogy by Amish Tripathi

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15th March, 2023

Introduction:

The paper titled “Reimagining Myths and History: A Critical Study of *Shiva Trilogy* by Amish Tripathi, is a historical fraction. Myth has significant role in man's everyday life in the form of rituals, dreams, customs, religious beliefs, etc. It has various facets for various purposes and each facet is unique and realistic to the perceiver who consciously or sub-consciously adopts it or transforms it. Myth dominates and shapes not only the individual psyche but also the whole cultural aspect of the people. Amish Tripathi has adopted the original myth of India and has re-narrated them in his writings. The author’s presentation of myth does not alter the belief or faith of the original, but gives an opportunity to re-read the myths of Shiva from different perspectives. *Shiva Trilogy*, published a series of three books including- *The Immortals of Meluha*, *The Secret of Nagas* and *The Oath of the Vayuputras*. It deals with Lord Shiva, the well-known Indian God, acclaimed as the destroyer of evil. Tripathi borrows many characters and incidents from Indian myths, reshapes them with scientific theories, and recreates them as mortals of the world. He has re-created Lord Shiva as a human with flesh and blood who has been worshipped and becomes immortal not by his name but by his actions.

Review of Literature:

Shiva Trilogy is the story of an ordinary tribal from Mount Kailash and his journey toward becoming the Mahadev i.e., the God of the Gods. As the name suggests, Shiva Trilogy by Amish Tripathi consists of 3 books in a series format. They are:

- 1) The Immortals of Meluha
- 2) The Secret of the Nagas
- 3) The Oath of the Vayuputras

- The Immortals of Meluha

In this first book of the trilogy, we meet Shiva, a young fellow who lives in Mount Kailash with his clan. He is a conventional person very much like you and me. Notwithstanding, somewhere down in his heart, he realizes that he is intended for perfect and remarkable things. That is the point at which he coincidentally finds an enchanted spot called Meluha and its similarly puzzling individuals. The Immortals of Meluha fundamentally sets a foundation concerning why Shiva is qualified to turn into the Neelkanth, the Mahadev that he is intended to be.

The first book, as per my viewpoint, is elegantly composed. The depiction and enumerating are amazing, particularly with regards to the conflict groupings in the last sections. Another of my number one segments from this book is the section where Sati's dance examples are depicted. The writer likewise figures out how to give a smart thought of the geology of India during the time span in which the book is set. The bluff holder utilized in the last part prevails with regards to enthralling the peruser to realize what could occur in the subsequent book.

- The Secret of the Nagas:

This book begins in continuation to where its ancestor finished. Here, Shiva draws nearer to what he's been looking for from the start genuine wickedness. Up until this point, Shiva had many individuals around him who accepted that he is the Neelkanth, while he, at the end of the day, questioned that. In this book, Shiva finds himself qualified to turn into a Mahadev; where he recognizes himself as one equipped for obliterating evil. He additionally reunites with his total family as the parts' advancement.

In The Mystery of the Nagas, you get replies to many inquiries that left you puzzled in the main book. One of the featuring parts of this book is the component of shock that has been utilized ably. One can likewise not unsee the component of feeling that quells you in different parts. Maybe this by itself makes The Mystery of the Nagas the best book of the set of three, as I would like to think. I especially revere the sections which underline the connection between the two children of Sati. Indeed, the battle arrangements have the genuine potential to captivate you beyond anything that can be described.

- The Oath of the Vayuputras:

The last book of the Shiva trilogy serves the purpose of closure. It gives replies to each secret planted across every one of the three books. Despite the fact that evil has at long last surfaced, Shiva actually has significantly more to be aware prior to pursuing a conflict. Before the end, he needs to return to his start, to the place that is known for Pariha. Every one of the characters that have been acquainted with this point play critical parts to play in the last conflict.

Maybe the greatest of each of the three books, there are various conflict arrangements in The Promise of the Vayuputras. In the creator's point of view, Shiva was not a Divine being all along. He developed to that norm in the wake of going through a difficult excursion. This character improvement is apparent all through the

series. Nonetheless, eventually, Shiva acts totally incongruously to what he realized and became through this character advancement. This was truly surprising.

Objectives:

1. To study Shiva Trilogy as representation of history and mythology.
2. To study major characters, themes, motifs and symbols critically in the selected novels by Amish Tripathi.
3. To understand and critically evaluate the author's philosophy reflected in his novels.
4. To understand and evaluate critically the author's artistic style of composition in Shiva Trilogy.
5. To understand, evaluate and critically analyse the representation of history and mythology in the light of the selected works.

Proposed chapter scheme:

- Chapter 1: Introduction
- Chapter 2: The Immortals of Meluha
- Chapter 3: The Secret of Nagas
- Chapter 4: The Oath of Vayuputras
- Chapter 5: Conclusion
- Chapter 6: References

Chapter 1: Introduction:

One of the most well-known authors in this tradition, Amish Tripathi has attempted to do more than his predecessors and contemporaneous authors. Not only has he retold the myth, but he has also attempted to support it in the modern world of logic and reasoning.

His Shiva Trilogy lays the groundwork for the glorious Indian god worship tradition. He creatively employs mythology to advance the plot and develop the theme of his texts. In an effort to bring mythological tales into line with the modern world, he tries to back them up. He endeavors to construct a logical justification for his incidents, characters, and actions. Using contemporary methods, a clear style, and detailed descriptions, he tries to retell the fictional tales by placing them in historical context, describing geographical regions, and mythological characters. His goal is to provide a credible account of Indian mythology. To create a new world, he blends myth, culture, history, geography, religion, and philosophy. Amish Tripathi has attempted to accomplish more than his predecessors and peers. He has not only retold the myth but also attempted to provide it with modern validation. His Shiva Trilogy provides historical context for myths and establishes the glorious tradition of general welfare in ancient India. The glorious tradition of general welfare in ancient India is established by his Shiva Trilogy. Additionally, it lends credence to the Indian mythological narratives. He accomplishes this by brilliantly situating the characters in historical context. In his popular literature works, Amish Tripathi imaginatively employs mythology to propel the plot and develop the theme. In order to bring the mythological reality into line with the modern world of logic and reasoning, he endeavors to validate it. He has decided to write from a different point of view about the Indian superhero. He sees things in a way that is not only creative but also logical. Even though Amish tells a story about Shiva that is very different from the original mythological tales about Lord Shiva, he has used most of the mythical tales to create a new story out of his own imagination. Amish Tripathi examines India's geography within the context of its past. Throughout the timeline, India's glorious past is romantically portrayed as the best place on earth. The divine principle of equality serves as the foundation for his philosophy. He elevated the fictional Indian culture to the status of one of the world's greatest civilizations.

- **Shiva in Myths, Culture and Religion:**

Faith in "The Ultimate One," who is regarded as omnipresent, omnipotent, and omniscient, is the foundation of the majority of world religions. The world's two largest religions, Christianity and Islam, hold that God is the one who created the universe. God is the universe's ruler because He is the Supreme Being. They hold the belief that God sends prophets. However, Indian religious practice differs from Western practice. Similar to

the ancient Greeks, Hindus believe in multiple gods. Additionally, efforts have been made to locate Indian deities that are comparable to Greek and Roman deities. Similar to deities in Greek and Roman mythology, Hindu deities are personifications of natural phenomena or heavenly bodies. Prayers and offerings to these deities are abundant in the Vedas. Excessive ritualistic practices characterize later Vedic religion.

In numerous tales, Shiva is referred to as the Supreme God. Considered to be Puranas dedicated to Lord Shiva are the Shiv Puran, Ling Puran, Markandeya Puran, and Skand Puran. Additionally, the Puranas that tell the story of Lord Shiva include the Garud Puran and the Brahmand Puran. Most of the time, the stories about Shiva and Vishnu say that one is better than the other. Another version of the myth states that Shakti is the supreme deity and that Brahma, Vishnu, and Mahesha are the secondary gods. When viewed through the specks of sects, Indian mythology thus leaves us in a slight state of confusion. According to Indian spiritual scholars, its implied significance is comparable to that of contemporary Western philosophy, which holds that there are multiple truths.

The "Shakt" sect is another one. People who believe in the goddess Shakti rather than any of these three gods are called "Shakt." Shakti is associated with Prakriti, who, along with Purusha, bore the burden of establishing the universe. Shiva's consort, Parvati, is often equated with Shakti. She is sometimes referred to as Vaishnavi, Vishnu's wife, but she is more commonly referred to as Sati or Parvati because she frequently worshiped Shiva. She completes Shiva, and the two of them become the "Ardhnarishvar," or Shiva-Shakti. Additionally, there is a version of the story that refers to Shiva as the "Purusha" and Shakti as the "Prakriti." The story of almost every god can be told in many different ways. Nonetheless, it is a rich and illustrious tradition of mythology due to the fact that each story is supplementary to another, proving the existence of the previous one.

• **Portrayal of Shiva:**

Shiva is depicted as an attractive young man. His weapon is a trident. The waist of his clothing is covered in tiger skin. His neck is wrapped in a serpent. Garlands of human skulls and bones adorn him. He frequently sits on a "Sheela," or rock, with one folded leg resting on the other, which is on the ground. In Hindu calendar art, the most common depictions of Shiva include him with Parvati, his wife, and his two sons, Kartikeya and Ganesha. The colour on Shiva's throat is blue. His third eye is in the middle of his forehead.

In Sanskrit, the word Shiva means auspicious. As a result, Shiva stands for something positive. He is referred to as the "wielder of the trident" because he wields the trident. He is a "Vyagracharmdhari," which means "one who is dressed in tiger skin," as he wraps a tiger skin around his waist. The serpent that he wears around his neck gives him the name "Nagnath," which means "master of the serpent." He is referred to as "Kapali" (meaning "one who wears the skull") because he is adorned with a garland of human skulls and bones. He becomes a "Damrudhari," or "Wielder of drum," when he carries a drum with him. He is known as "Bhalchandra," which means "one with moon on the head," and "Somnatha," which means "master of the moon," because of the crescent moon that is affixed to his head. He is referred to as Neelkantha due to his blue throat. It is believed that the holy river Ganga got its start on Earth because of the fountain of water that came out of his locks. As a result, Shiva is also known as Gangadhar. He is known as "Trinetra" because he has a third eye in the middle of his forehead. He is known as a "Jatadhari" because of his locks. When he wants, he can make powerful warriors like Veerbhadra and Bhairava.

Shiva also goes by the names Mahesh, Mahadev, Parmeshwar, and Mahakaal, which literally translate to "the Great God" or "the Ultimate God and the Ultimate Destroyer," in addition to the attributed names listed here. He is also known as Bholenath, which means "the innocent one," Shankar, which means "the transformed one," Shambhu, which means "self-created one," Hara, which means "the remover of obstacles," Sadashiva, which means "the permanent/perpetuating Shiva," Parvathinaath, which means "Master of Parvati," "the daughter of Parvat or mountain," Nandish, which means "the god of Nandi," Ramesh "Shiv Sahastra Naam," which translates to "thousand names of Shiva," is a mantra that his devotees frequently chant.

Shiva is frequently referred to as someone who would rather remain outside of culture. He belongs more to nature than to culture. He is ferocious and unflinching, kind and cruel, protector and destroyer, household lover and "Sanyasi" (ascetic). He is the only one who does not have a family, but he is the only one who does. Additionally, he is associated with "Aum" (the universe). He is regarded as both the creator and the product.

Shiva resides in the Himalayan region known as "Kailash." The mountain known as Himalaya, which means "the house of ice," is always covered in snow. It literally translates to "ice house." As a result, he is known as "Kailashnath" or "Kailaspathi," which means "master of Kailash." He spends his time surrounded by dead people and ghosts. He covers himself with ash. He is the one who has forsaken all of life's luxuries and pleasures. He has no interest in making merry. He safeguards those who have been neglected or orphaned. Parvati, Shiva's wife, is referred to as "Annapoorna," which means "who feeds all." "Tantric" practices are held to be true by the Aghori Shaivism sect. They consume cannabis. Additionally, it is believed that Shiva is the one who uses marijuana. He indulges with a wide range of individuals. He doesn't follow any one set of rules. He is a family man as well as an ascetic. He adores everyone, including his family. He lives with his family and experiences "Samadhi" for years with them. He does what he wants and also for the good of humanity. Both the creation and the creator are him. He takes pleasure in worldly pleasures but ignores them. He shields everyone and despises no one.

Chapter 2: The Immortals of Meluha:

Meluha is a near-perfect kingdom that Lord Ram, one of the greatest Hindu rulers who ever lived, built hundreds of years earlier. Despite this, the domain's once-satisfied Suryavanshi rulers face extreme danger as the domain's primary stream, Saraswati, slowly disappears. They also have to deal with brutal assaults from the Chandravanshis, who have joined forces with the Nagas, a hated race that has physical scars. Daksha, the current lord of Meluha, sends messengers to Tibet in North India to welcome the nearby clans to Meluha. Shiva, the Guna king, accepts the proposal and moves his family to Meluha. Once showed up at they are gotten by Ayurvati, the Head of Medication of the Meluhans. The Meluhan way of life piques the interest of the Gunas. The family awakens with a high fever and excessive sweating on their first night of staying. Medication is managed by specialists at Meluhan.

Shiva is the only one who does not experience these side effects, and Ayurvati notices that his throat has turned blue. According to the Meluhans, Shiva is their legendary friend Neelkanth in need. After that, Shiva is taken to Devagiri, Meluha's capital, where he meets Daksha. Shiva and his friends Veerbhadra and Nandi meet Daksha's princess Sati while they are there. Due to the wrongs she has done in previous births, she is a Vikarma, a distant person. Shiva tries to woo her, but she turns down his advances. Even though the Vikarma rule prevents them from doing so, Shiva eventually wins her heart and vows to break down the rule and wed Sati.

Shiva learns about the conflict with the Chandravanshis while he is in Devagiri and also meets Brahaspati, the Meluhans' chief inventor. Brahaspati invites Shiva and the majestic family on a mission to Mount Mandar, where the fantastic drink Somras is manufactured using the waters of the Saraswati. Shiva discovers that the mixture that turned blue in his throat was actually undiluted Somras, which can be fatal when consumed undiluted. However, he was shielded, demonstrating that he was the Neelkanth. Because Somras is resistant to aging, the Meluhans lived for a long time. The regal family returns to Devagiri after Brahaspati and Shiva form a close bond. The Meluhans awaken one morning to the sound of gunfire at Mandar, breaking up the mountain and killing the researchers who lived there. Shiva discovers the Naga symbol, confirming the Nagas' connection to the Chandravanshis despite the absence of any evidence of Brahaspati.

Shiva, angered by this, declares war on the Chandravanshis at Swadweep, where he is chatting with Kanakhala, the chief minister of Devagiri, and Parvateshwar, the commander of the Meluhan Army. The Meluhans and the Swadweepans engage in a bloody struggle, which the Meluhans win. The Chandravanshi ruler is apprehended, but after observing the Neelkanth, he becomes irritated. Anandmayi, the Chandravanshi princess, clarifies that there was also a similar legend that Neelkanth would approach to save their property by launching an attack on the "evil" Suryavanshis. Shiva is completely perturbed and perplexed upon hearing this. He goes to the well-known Ram sanctuary in Ayodhya, Swadweep's capital, with Sati. There, he has a philosophical conversation with the cleric about his destiny, karma, and the choices he makes every day that will control him in the future. As Shiva emerges from the sanctuary, he sees Sati being followed by a Naga almost a tree.

Chapter 3: The Secret of Nagas:

Where The Immortals of Meluha left off, the narrative begins. Shiva, the fabled savior of Meluha, rushes to save Sati, his wife, from the Naga, who is said to have killed Shiva's friend Brahaspati. A strangely engraved coin is dropped by the Naga as it makes its escape. They discover that the coin belongs to King Chandraketu, the ruler of the land of Branga in eastern India, after consulting Sati's father Daksha and Dilipa, the king of Ayodhya. Shiva and Sati go to Kashi, where there is a Brangas community, to learn more about the Nagas. Shiva's general Parvateshwar, his associates Nandi and Veerbhadra, Ayurvati, the doctor, and Bhagirath and Anandamayi, the prince and princess of Ayodhya, accompany them on their journey. Parvateshwar suffers fatal injuries while attempting to quell a riot at the Branga community in Kashi. Divodas, the leader of the Branga, gives Bhagirath a medicine to give to Parvateshwar. Shiva learns from Ayurvati that the medicine contains herbs that are only available in Panchavati, the Naga capital, but the medicine works and heals Parvateshwar. He consults Divodas and learns that Branga is plagued, which has prompted them to join the Nagas in exchange for benefits. Shiva decides to go to Branga, but Divodas tells him that special ships need to be built, which would take about six months, in order to get there.

Kartik is born to Sati as the ships are being prepared. Sati returns to Kashi to assist the King with a lion attack on the local villagers before beginning the journey to Branga. A group of Naga soldiers led by a man and a woman arrive when Sati and her soldiers are about to lose to the lions and help them kill them. The Naga woman turns out to be Sati's twin sister Kali. She was slammed by their father Daksha because she was born with deformities, like having two additional hands that worked. The man turns out to be Ganesh, Sati's first child, who she thought had died during childbirth. Daksha slammed Ganesh and lied to Sati because he was also born with defects that gave him an elephant-like face. Sati brings Kali and Ganesh back to Kashi, where they wait for Shiva to arrive.

Shiva discovers at Branga that the only person who knows the medicine recipe is a bandit named Parashuram, who lives a quiet life and kills anyone who comes close to his jungle home. After Shiva and his men defeat Parashuram, Shiva discovers, to his surprise, that he is a Vasudev—a group of scholars who have been guiding him on his journey. Additionally, Shiva's portrayal of the fabled Neelkanth surprises Parashuram; He cuts off his left hand in remorse for his actions. He departs for Kashi with Shiva and gives the people of Branga the medicine's recipe. Sati introduces Shiva to Ganesh and Kali at Kashi. Shiva knows Ganesh to be the Naga who killed Brahaspati and tried to attack Sati. He leaves Sati and moves into the Branga neighborhood, deeply enraged. One day, while playing with Kartik in a nearby park, three lions attack, and Ganesh saves Kartik while suffering severe injuries. Shiva pardons him and confronts Daksha, who, along with Sati, confesses to the murder of Sati's first husband and denounces Kali and Ganesh. Sati, disgusted by Daksha's actions, asks him to leave Kashi and return to Meluha after Daksha blames Shiva for the mistrust between them.

Shiva decides to go to Panchavati with Kali, the Naga queen who knows how to get to the Naga capital through the Dandak Forest. They are attacked from the riverside as they travel by a group of ships carrying Daivi Astra weapons, which were once forbidden by Lord Rudra, the mythical supreme ruler of India. Shiva and Sati believe Daksha is to blame for their escape from the attack and their safe arrival at Panchavati. Kali believes that the greatest Naga secret is hidden when she takes Shiva to a nearby school in the capital. Shiva discovers Brahaspati teaching a class there, fully conscious.

Chapter 4: The Oath of Vayuputras:

Shiva learns about the evil "Somras" and its negative effects on India after meeting Brahaspati at Panchavati, the Naga capital. According to Brahaspati, the Saraswati River's water supply has been depleted as a result of the large amounts of water required to make Somras. The waste that was produced during the manufacturing of the Somras ended up in the Tsangpo River, which is also known as Brahmaputra and runs through Branga territory. This led to their terrible plague. Additionally, Somras was credited with the birth of Naga children due to the rapid cell multiplication that resulted in their deformation and outgrowths.

In order to meet Gopal, the head of the Vasudev pandits, Shiva takes his entourage to the secret city of Ujjain. He explains how a member of the Vayuputra council, an ancient tribe that was left behind by the previous Mahadev Lord Rudra and lives in the far-flung land of Pariha in the West, trains a member of their tribe to become the Neelkanth when "evil" arises. Shiva concludes that his uncle Manobhu, who turns out to have been a Vayuputra member in the past, taught him to become Neelkanth. Shiva declares a holy war on the Kingdom and urges people to stop drinking Somra because Meluha is where the drink is made. Parvateshwar joins Meluha because he believes it is his duty to protect his homeland; He is joined by Anandamayi. Shiva also learns that Maharishi Bhrigu, the Swadweepan emperor Dilipa, and Daksha are conspiring against him and are behind the attack on Panchavati. When Branga, Vaishali, and Kashi come to Shiva's aid, the war preparations begin to take shape. He sends the Nagas, Brangas, and Vasudev elephant corps to attack Meluha, while Kartik and Ganesh successfully stop them from helping Meluha when they attack Ayodhya. The Meluhan army led by Vidyunmali, who believes Shiva to be a liar, is imprisoned after Shiva takes control of the city of Mrittikavatti and forces the citizens to do so. He gets away and convinces Bhrigu and Parvateshwar to send a thousand Meluhan troops to attack Sati's army and defeat them.

Shiva abandons his plan to invade Meluha following this defeat and heads for Pariha with Gopal; they wanted the deadly Brahmastra weapon in order to fend off the Meluhans' demands for peace. He meets Mithra, the chief of the Vayuputras, who turns out to be his uncle from his mother. Mithra convinces the Vayuputras that Shiva is the real Neelkanth and gives Shiva the Pashupathiastra, which targets a specific target instead of destroying everything like the Brahmastra does. Meanwhile, Parvateshwar tries to fool Kali into thinking that he was going to attack Panchavati by using decoy ships. Kali, alarmed, takes the bait and flees, followed by the best Naga soldiers. However, she returns after realizing her error.

Vidyunmali is sent by Daksha to acquire Egyptian assassins as part of his plan to murder Shiva. Sati attends the peace conference while he is away and discovers the truth about the peace treaty he framed for Shiva. She bravely fights the assassins but is killed. Sati's death marks the end of the war, but Shiva, furious, decides to use the Pashupathiastra to annihilate Devagiri forever. Parvateshwar, Anandmayi, and Veerini make the decision to stay in the city and die there as well. However, Kartik convinces Bhrigu to stay alive so that he can pass on his vast knowledge to future generations. Devagiri's history is ended when Shiva unleashes the astra and destroys the Somras manufacturing facilities beneath the city.

In the epilogue, Shiva takes a break and moves to Mount Kailash, where he spends the rest of his life in peace despite constantly missing Sati. In India, Ganesh, Kali, and Kartik are revered as gods for their strength. They eliminate the entire Egyptian assassin clan as a means of exacting their retribution for Sati's demise. Bhrigu publishes his knowledge in a book titled Bhrigu Samhita as he continues to teach. Her ashes are scattered throughout India in locations later referred to as Shakti Peethas (Seat of Shakti), and her death is not forgotten; she became known as Goddess Shakti. It is revealed that the Yamuna's course is shifted to the east to prevent another mass production of the Somras, drying up the Saraswati River.

Chapter 5: Conclusion:

Shiva Trilogy is not merely the reworking of myth/s of Lord Shiva. It is, in fact, reworking of whole of Hindu system of beliefs and ideas: its history, geography, philosophy, culture and literature. Amish Tripathi attempts to provide validation for the stories of Lord Shiva. Lord Shiva who had been the mythical hero, almighty manifestation and Philosophical metaphor for Hindus becomes a historical figure in Amish Tripathi's fictional forte. For Amish Tripathi, great men are not born but chosen by the system for its general good. In the attempt to create a compelling narrative; he creates his own glorious traditions of ancient India which are no less than the ideal world.

The Shiva Trilogy tells the story of Shiva, a man who over time becomes into a legend and is eventually associated with the "Paramatma." Amish Tripathi, of course, does so with the help of his own imaginative powers and his understanding of the ancient history and geography. His technique of blending his characters with historical events and using places, rivers and mountains make it a different world, away from the world of mythical stories.

While researching about the topic I came across the following quote saying- *"I do not deny evil, nor do I believe that any human is completely free of malice. Everything must be in balance. As long as evil and good maintain an equilibrium in this world, there is no problem. Perfect balance is the key to everything"* by — Death the Kid, Soul Eater

In an essay uploaded by Bartleby good and evil which are considered as the two sides of the same coin. If one exists then the other has to exist. Existence of evilness and goodness makes us human or inhuman and also allows us to live in the world of free will, where we can choose and can make choices of our choice. So, for us to be a free will creature, we have to have a choice, to choose what is good for us. If God has given us only one choice rather than the two, then this world will be robotic, there will not be any free will and everyone will be following the same rule. Therefore, God has given us choices in between goodness and evilness and it is on us what we choose. Everyone made there on choices and there is no way, one can held God responsible of happenings, which caused by humans. It is insane to held God responsible for everything that happens to living beings. Ivan is a theist, he does believe in God but he disagrees the way he administers this world.

The Shiva Trilogy is more than just a reworking of Lord Shiva's myths. In fact, it is a reworking of the entire Hindu thought and belief system: its culture, literature, philosophy, geography, and history. Amish Tripathi tries to back up the stories about Lord Shiva. Amish Tripathi's fictional focus makes Lord Shiva, the Hindu mythical hero, all-powerful manifestation, and philosophical metaphor, a historical figure.

Amish Tripathi adapts the entire Hindu mythology to the contemporary world of rational thought and behavior. People are captivated by the tales of mythical heroes, but because their veracity cannot be demonstrated logically, they become figments of the imagination. He tries to interpret them as ordinary people who saved the society from serious danger. Shiva is depicted as a common man who rises to the status of "Mahadev" through his honesty, bravery, and dedication to the welfare of others.

He dates Shiva to the Meluhan civilization, which is also known as the Harappa civilization.

The myths of 'Shiva as the Destroyer,' 'Shiva's marriage with Sati,' 'Sati's death,' 'Daksha's death,' 'Shiva's Wrath,' 'Shiva as a Sanyasi,' 'Shiva as Mahadeva,' 'Shiva - Shakti - Kaali,' 'Shiva and Naga,' 'Shiva and Halahal,' 'Shiva and Ganga,' 'Shiva's Jyoti' 'Nandi as Shiva's devotee' and 'Shiva as Tripurari,' 'Shiva's 'devastating weapons', 'Shiva as Natraj' are interwoven into a single plot with post-Harrappan civilisation as the scene to make a coherent story.

The book's protagonist, Shiva, has been the greatest superhero for Indians, particularly Hindus. He is Theo as well as the hero or superhero. Shiva is portrayed in Indian theology as the "Parbrahma," or essence of the universe. Evidently, the deity that has been worshiped by humans for nearly 5,000 years becomes ingrained in both culture and the psyche: both an individual's and a society's. A person's identity is determined by the information they receive from the outside world. Shiva is a component of the collective unconscious of Hindus.

It is true that each person's unconscious is in charge, but it is also true that the collective unconscious has a significant impact on each person's unconscious. In Carl Jung's interpretation of literary archetypes, Shiva thus emerges as one of the major Indian literary archetypes alongside all other archetypes.

Modern intellectuals have become baffled by the mythical Shiva. They attempt to uncover the secret meaning of Shiva myths. For some scholars, he serves as a metaphor for the universe's creation, while for others, he represents humanity's transition from nature to culture. For authors like Devdatta Pattanaik (*Seven Secrets of Shiva*, 2007), who have attempted to unravel the mystery of philosophy that is hidden behind the Hindu myths of "Tridev" and "Shiva-Shakti," "Shiva" represents the mental state of a person who is indifferent to worldly pleasures as a result of attaining the highest level of wisdom and enlightenment.

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