

ANALYSIS OF SHIVA AVATAR AND INDIAN MYTH IN SHIVA TRILOGY 1 (THE IMMORTALS OF MELUHA)

Submitted in partial fulfillment of the requirements for the award of
Bachelor of Arts degree in English Literature

by

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DEPARTMENT OF ENGLISH

SATHYABAMA

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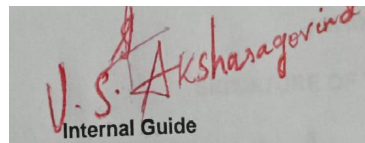
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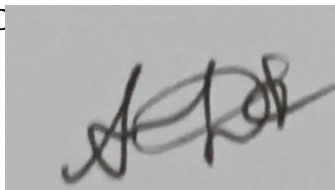


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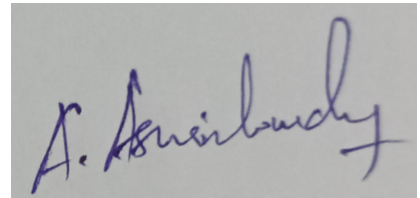
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DECLARATION

I am **ASWINLOURDU.A**, hereby declare that the project report entitled “**ANALYSIS OF SHIVA AVATAR AND INDIAN MYTH IN SHIVA TRILOGY 1 (THE IMMORTALS OF MELUHA)**” done by me, under the guidance of **Dr U. S. Akshara Govind B.A, M.A, B.Ed, Ph.D** at **SATHYABAMA INSTITUTE OF SCIENCE AND TECHNOLOGY** is

submitted in partial fulfillment of the requirement for the award of **Bachelor of Arts degree** in **English Literature**.

A handwritten signature in blue ink, appearing to read 'A. Swinlourdu', is shown within a rectangular frame.

DATE: 08.05.2023

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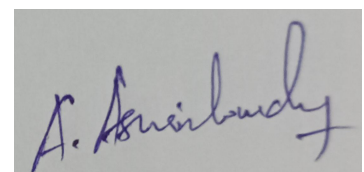
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ABSTRACT

Myths are a part of the belief system in Hindu mythology, it constructs the religious and custom aspect of society and this thesis analyses how myths play a major role in the construction of a society in both fiction and in reality using Shiva trilogy 1: the immortals of Meluha by Amish Tripathi. It analyses how the legendary Hindu Lord Shiva's avatar is portrayed and how myths and societal beliefs make up and influence the people of a particular community using Archival Methodology to collect myths and belief systems from previous ages to get a detailed analysis. This aims to bring out how this perception and preconceived thoughts and ideologies about Myths and Legends give people a strong sense of belief.

Keywords

Myths, Avatar, Neelkanth, Tribal Man, Vikarma People, Legendary, Shiva, Suryavanshis, Beliefs.

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CHAPTER 1

1.1 INTRODUCTION

We, humans, have the tendency to think beyond the world. Which results in talking about legendary creatures, supernatural beings, a hero, mysteries of nature, existence etc. At the beginning, that is during the 5th to 15th centuries in Europe, folklore was started. Folklore is a type of telling stories by a particular group of people by enacting, dancing, and telling tales using the art forms preserved by people.

Similarly, folktales which are known as telling stories orally are transmitted from one person to another. Fictional stories that have been orally passed down over hundreds or thousands from our ancestors are known as folktales. The main purpose of folktales is to educate, to protect and to preserve the culture.

Myth is a traditional or legendary story usually concerning some hero or event with or without a determinable base of facts or a natural explanation. It is usually concentrated with deity or demigod and explains some practice, writings or phenomenon of nature.

MYTHOLOGY refers to the study of myths and the body of myths belonging to a particular tradition. The word **MYTH** derives from the **Greek MYTHOS** refers to saying, stories, and fiction. It is popularly used to describe stories and tales that are not true. Myths are closely linked to religion or spirituality.

The connection between these, folklore, folktales, and myth are that both myth as well as the folklore were originally circulated orally. The difference is the folklore is the collection of fictional tales about animals and people and it serves as commentary on customs and beliefs, whereas the myth has its core in the origins of peoples and is tied to culture's religion and myths are considered as scare

India is well known for a mythology called Hindu mythology. Hinduism is an oldest religion which is followed by the people of India who were living around the world. For moreover 3000 years it has been telling the sacred stories and heroic epics which make up Hindu mythology. It talks about the creation, destruction, love, war and the myth occurs in different versions, and some characters have multiple roles, identities, histories and rebirth. Which seems to be a little bit confusing, but it reflects the richness of mythology in Hinduism.

Hindu mythology talks about the dharma and how they laid their day to day life, their belief system consists of folklore and practices that are derived sometimes from Myths without knowing its origin or cause. Their belief factor highly depends on their epics, gods, customs and dharma which can be seen in the story on how each community of Hindus are divided based on their beliefs and practices on the same god varied between the Suryavanshis and Chandravanshis about Lord Ram and has a conflict for ages as to which preconceived or myth of him should be followed and who belongs to the City where he was born and ruled. Whereas the Shiva's tribe follows life with a set of customs to be followed and beliefs that their leader is their saviour, Thus it shows how these mythologies of both fiction and reality contributes to their belief system.



Some of the notable works Hindu mythology are the eighteen puranas namely shiva Puran, Vishnu Puran, Naradiya Puran, Padma Puran, Markandeya Puran, Brahmavaivarta Puran, Matsya Puran, Garuda Puran, Varaha Puran, Skanda Puran, Brahmanda Puran, bhagavata Puran, Linga Puran, Vamana Puran, brahma Puran, Bhavishya Puran, Kurma Puran and Agni Puran.

Puranas are nothing but ancient stories in Indian literature which particularly deal with legends and other traditional Lores. Puranas are mythical stories about God and goddesses. Each puranas gives prominence to the character after whom it is named. Most of the puranas deal with the mythical stories of shiva and Vishnu. India has a rich heritage of grand heroic narratives like Ramayana and Mahabharata. Mahabharata is often considered to be the greatest of all the epics in the Hindu mythology. Ramayana is equally grand in its style and technique though its grandeur is little less than that of Mahabharata.

The shiva trilogy 1 is a novel with a mythical theme which is about an extraordinary man who is transformed from a man to God. A man with flesh and bone is transformed into God. Trilogy 1 the immortals of Meluha is a basic story of the trilogy in which the author is giving a message that all gods were once human beings, and it was their deeds in human life that makes them famous as gods.

The love that Shiva holds for every person in this novel is a great example for people that even if it hurts one can love another person unconditionally and unconditional love will give us the strength to do even the dangerous things or even sacrificing ourselves for the person we love. In this novel in a particular incident sati wife of shiva will be fighting for her life and while confessing her love for him shiva replies to sati.

It is a tale of a man named Shiva who was praised and worshipped by people as Mahadev, gods of gods, destroyer of evils for his extraordinary adventures 4000

years ago. Still now he is praised, worshipped and loved by the people unconditionally. As per the trilogy the opposite of love is not hate but apathy. When a person loses interest in taking care or is not concerned about the person for whom they should be concerned, that is the opposite of love. The love that Shiva holds for every person in this novel is a great example for people that even if it hurts one can love another person unconditionally and unconditional love will give us the strength to do even the dangerous things or even sacrificing ourselves for the person we love. In this novel in a particular incident sati wife of shiva will be fighting for her life and while confessing her love for him shiva replies to sati

“You are not going anywhere. I will fight the god of death himself, if I have to.

You are not going anywhere”.

This shows the unconditional love that Shiva has for sati.

1.2 THE IMMORTALS OF MELUHA

Meluha is a perfect empire which was created by the great empire Ram. He is one of the greatest kings that ever lived. Due to some conflicts that took place in Suryavanshi. The king of Suryavanshi Daksha, sent his emissaries to Tibet, to invite some local tribes to Meluha. To live and lead a good life for him and his fellow people peacefully. Guna tribe leader shiva accepts the proposal and moves to Meluha with his people

After reaching Meluha shiva and his people were given some medicine to avoid the spread of disease and flu from the new people who were migrating into Meluha. On that night the people who accompanied shiva all fell sick after taking those medicines from Ayurvathi, the chief of medicines in Meluha. The tribe woke up with a high fever and sweating by the Meluhan doctor administering medicine.

Ayurvathi finds out that except shiva all other members of his tribe got sick. She also noticed that after taken the medicine shiva's throat has turned blue. And shiva was announced as a Neelkanth, the Saviour of Suryavanshis. Shiva was told and informed of every detail about the problems faced by Suryavanshis. As the river Saraswathi is dying and the Suryavanshis constantly getting attacked by the Chandravanshis who joined force with the army of Nagas, the people who are cursed with physical deformities.

Shiva was taken to the capital of Meluha, Devagiri. There he meets Daksha the emperor of Suryavanshi. While staying and admiring the beauty of Devagiri with his comrades Nandi and Veerabhadra shiva encounter Sati the daughter of Daksha, the royal princess of Meluha, she is also a Vikarma, who is untouchable because of the sins that she did in her previous birth.

When Shiva tries to impress her. She rejected it in advance. But after several attempts shiva wins sati's heart and the only thing that stops them from living together is Vikarma law. The enraged shiva took a vow to himself that he will do whatever it takes to dissolve the law and he will get married to sati.

While he was in Devagiri, he also met Brahaspathi, the chief inventor of Meluha. Shiva gets to know about the wars between Chandravanshis and Suryavanshis. Brahaspathi invites shiva and the royal family for a visit to mount Mandar, the soul of their empire, it is a place where the legendary drink Somras.

It is a place where the legendary drink Somras were manufactured using the water of Saraswathi. The Somras have an anti-ageing property which increases the lifespan of a human being. The Somras can be lethal if somebody took it in a pure form.

Brahaspathi developed a close friendship, as Shiva got to know lots of things with the help of Brahaspathi. After returning to Devagiri one morning Meluha people heard a blast from mount Mandar, shiva and royal family went there to see what happened and they saw the scientists who used to live there has been killed and there is no

sign of Brahaspathi is being killed there but shiva finds the symbol of Naga and confirmed to himself about their involvement with Chandravanshis. Enraged Shiva after consulting with the head of Meluhan army Parvateshwar and Devagiri chief minister chief minister Kanakala. He declared war on Chandravanshis in Swadeep. A cruel battle is fought between Swadeep and the Meluhans in which the Meluhans win. The Chandravanshi king Dilipa is captured by Suryavanshis but king Dilipa was enraged by looking at Neelkanth standing at the side of their enemies.

The Chandravanshi princess Anandmayi explains to Shiva that they too had a belief Neelkanth with blue throat will come and rescue them from the evil Suryavanshis. After hearing Anandmayi shiva was totally collapsed and distressed started to get angry at himself for what he had done. The pain and grief of killing the innocent peoples in war vanished the peace in shiva.

To find some peace and answer all the questions which are going on in Shiva's mind. He visited the famous Ram temple of Ayodhya, the capital of Swadeep. In the temple shiva talks with a priest about how to move on in life, fate, destiny of life. After completing the talks with the priest, Shiva saw Sati who was waiting in the distance outside the temple for him

1.3 AUTHOR DESCRIPTION:

Tripathi is an Indian author. He is a recognized contemporary Indian fiction writer. He is best known for his writing the shiva trilogy. The immortals of Meluha debut novel of his made a record-breaking sell within a few weeks of its launch and made him an internationally acclaimed Indian author.

Amish was born in Mumbai, India. He belonged to a middle-class family and grew up in a religious household who encouraged religious and worldly learning. He seemed to be a voracious reader at his young age and his favourite subject was history. Belonging to a traditional middle-class family he has to choose his career which will support his family for the long run. Even though his heart is craving to become a

historian he did not follow his dreams as he thought about the financial struggle his family is going through.

After getting graduation in science from St. Xavier's college, Mumbai. He did his MBA in Indian institute of management in Calcutta. To give his family a good life he worked for fourteen years in the field of finance as marketing and product manager at multiple firms, including standard chartered, DBS bank and IDBI federal life insurance.

Studying science and finance has inspired him a lot but he never intentionally wanted to pursue a career in writing. However, fate has some other plans for him. A philosophical debate inspired by an interesting piece of knowledge he and his family discovered on a television show made him begin his writing career. The concept of goods and evils in mythologies increased his interest in finding what exactly evil is. As they found out the contradiction in Indian and Persian myths as Indian gods were considered as devas and demons asuras. Whereas the Persian myth had it reserved; ahuras were their gods and demons daivas. With the help and encouragement of his family, he put down the philosophical thesis on paper. The thesis paper was transformed into an adventure story of the Hindu God shiva. It nearly took five years for Amish Tripathi to complete this book.

Amish Tripathi, an Indian diplomat, columnist and renowned contemporary Indian fiction writer, is famous for his Shiva Trilogy and Ram Chandra Series. He is well known for his trilogy 1 the immortals of Meluha. The trilogy is of three books: the immortals of Meluha, the secret of Nagas and the oath of Vayuputras. Similarly, he has written Ram Chandra series, a collection of five books, of which first three books are Ram: Scion of Ikshvaku, Sita: Warrior of Mithila and Raavan: Enemy of Aryavarta. All these books are written following the main theme of religion as Tripathi is a passionate follower of lord shiva. While writing the shiva trilogy the author changed from theist to atheist.

His first novel, the immortals of Meluha, was published in 2010. Is about the legendary shiva who was set in the land of Meluha. The story is about the protagonist Shiva who learns valuable lessons in this journey and reaches his destiny. It also talks about the leadership skills that Shiva had which he used to help the Meluhans to fight against evil.

The book received lots of reviews from critics all over India and paved the way for the sequels; trilogy 2 the secret of Nagas and trilogy 3 the oath of Vayuputras. It is considered as one of the best works of Amish. It is the most rapidly sold book and has been translated in 14 languages.

The Immortals of Meluha, published in 2010, is the first novel in the trilogy, which was subsequently followed by The Secret of the Nagas in 2011 and The Oath of the Vayuputras in 2013. All three novels, commonly known as the Shiva Trilogy, chronicle the journey of Shiva, an extraordinary hero.

As he was highly admired and impressed by lord shiva. Amish have seen all the divine or mythological qualities of God Shiva and mentioned it in the prologue of The Immortals of Meluha as

“Shiva! The Mahadev. The God of gods. Destroyer of Evil. Passionate lover. Fierce warrior. Consummate dancer. Charismatic leader. All-powerful, yet incorruptible. A quick wit, accompanied by an equally quick and fearsome temper” (Tripathi, Meluha xv).

Shiva trilogy is about the legendary character shiva who lived as a common man many years ago and it was his action which made him a god like in the succeeding years. In prologue Tripathi mentioned it as

“...What if Lord Shiva was not a figment of a rich imagination, but a person of flesh and blood? Like you and me. A man who rose to become godlike because of his karma. That is the premise of the Shiva Trilogy, which interprets the rich mythological heritage of ancient India, blending fiction with historical fact” (Tripathi, Meluha xv).

The Hindu God Shiva, the humanised version created by the Amish is somehow inspired by Euhemerus and his technique of humanization of gods. Euhemerus was a Greek writer, whose philosophy of euhemerism grew about 300 BCE. According to this belief “certain gods were originally great people venerated because of their benefactions to humankind” (Buxton). By using this Amish has fictionalised the story by gathering history, theology, science, philosophy, geography and many other things to give real touch to his Fantasy story. Through his story Amish have given a message or philosophy to the readers that he mentioned in prologue

“This work is therefore a tribute to lord Shiva and the lesson that his life is to us. A lesson lost in the depths of time and ignorance. A lesson, that all of us can rise to be better people. A lesson, that there exists a potential god in every single human being. All we have to do is listen to ourselves” (Tripathi, Meluha xv-xvi)

Even though Amish is not an expert fictional writer but the imaginations, creativity and the fresh outlooks of Indian myths as well the human touch to the mythological character that he has mentioned in his book has made him popular among the youngsters as his book is very inviting it attracts every age group reader. Which is the reason that it turned out to be a huge commercial success with 2.5 million copies in print and over 60 crore rupees in sales. In January 2012, Karan Johar the famous Indian film director and producer bought the film rights for “The immortals of Meluha” in his production, which was further bought by Sanjay Leela Bhansali from Dharma Productions in June 2017.

Amish claims that his ideal role model is actor Aamir Khan in terms of creativity and success. To honour the Amish's contribution, he was awarded society's young achievers award for literature. He was also awarded Dainik Bhaskar literature award,

man of the year by radio city, Raymond crossword book award, communicator of the year by PR council of India, and pride of India award (literature)

1.3 EXISTENCE OF MYTH AND GOD:

According to Hindu mythology and Indians there is not only one God. People in India believe that God is everywhere. They used to have a male god, family god, female god, village god, God of birth, God of wealth, God of knowledge etc. People used to have this belief that if something happened beyond our thoughts then they started to praise the god that he or she is the reason for the miracles to happen.

Myth is a belief and stories that are told to us orally and it's passed on from generation to generation. It is told to us and other people to educate and learn things which happened in the past. We never know whether it happened for real or not, but we do believe that it happened and have faith in it.

The existence of myth is the one which makes the people believe in the existence of God. There are several stories that are myths which have a legendary character in it who will kill the evil to save his people. The Mahabharata is a great epic in Indian Hindu mythology. In which there are more legendary characters which people believe still exist. It took a place and created impacts in Indians heart and people started to believe and worship them.

There are individual powers which represent the Indian gods. Saraswathi is a goddess who represents education, creativity and music. Goddess Durga represents protection, strength, destruction, motherhood and wars. Goddess Lakshmi represents wealth and good fortune. Lord Brahma the creator, Vishnu the preserver and Shiva the destroyer of evil.

The existence of God and the belief of myth is told and heard by all Indians from their childhood. It was fixed in the brains of Indians so nobody can break the trust of the existence of myth and God. The people hesitate to believe the false accusation about myth and gods

CHAPTER 2

LITERATURE REVIEW

Misbeliefs of an ideal world in Amish Tripathi's Immortals of Meluha, R.Manikandan, Turkish Journal of Computer and Mathematics Education (TURCOMAT) 12 (2), 1115-1116, 2021 This thesis focuses on how Amish has created an ideal world out of all the misbeliefs that exist in our societies, he depicts an ideal society in his first book shiva trilogy immortals of Meluha. It talks about Plato's ideal society.

Geopolitical Issues in the Immortals of Meluha, Saurabh Vaishnav, Jagadish Joshi, Dr.Babasaheb Ambedkar Open University, 2019 It talks about politics based on geography, border issues and nuclear forces and how we can cause mass destruction and compares it with Suryavanshis and Chandravanshis battle for Meluha.

Giving Voice to the Marginalised: A Study of Amish Tripathi the Immortals of Meluha, Suresh Kumar. This paper exhibits social consciousness and representation of the marginalised, it encourages a conscious sense of self-esteem, womanhood and cornering marginalised with the help of shiva trilogy. Portrayal of mythology in Amish Tripathi's the Immortal of Meluha, S.Sumathi, An International Multidisciplinary Research e-Journal 3 (3), 58-61, 2017. It talks about how mythology is a kind of human emotion and states that there are many Indian myths and authors that need to be glorified and recognized well globally. And talks about Indian English novels.

An International Multidisciplinary Research e-Journal 3 (3), 58-61, 2017 It talks about how mythology is a kind of human emotion and states that there are many Indian myths and authors that need to be glorified and recognized well globally. And talks about Indian English novels. A review of social reform in Amish Tripathi's the Immortals of Meluha, N.Lavanya, Knowledge Economy, 5 It talks about how shiva puranas and his story blends well, how sati and shiva reformed the marginalised society of Meluha, how an outside force impacts the people's thought process and leads to a healthy social reform.

18-Dec-2020 the reworking of myth in Amish Tripathi shiva trilogy an analytical study. Phad bibhishan rokdiba, nivargi M.M. This research mainly focuses on myth, culture and literature. It also briefly explains and elaborates about the character shiva in myth, culture and religion. It also talks about the reworking of myth that is showing the actual myth happening around in the form of fiction in Amish Tripathi's trilogy.

10-Apr-2017 Myth modernity and philosophy in Amish trilogy novels. Smt Sunita Sharma. R H Bongle. In this research the researcher talks about the connection of Shiva trilogy with philosophy. Each and every caste system was discussed. The major things like river Saraswathi, Somras, varna system, architecture, modernity in the novel were analysed and has been discussed in this research. The position of women and the women's education in ancient India and the dressing sense were also discussed.

09-Jan-2023 Linear aspects of theme in Amish Tripathi's shiva trilogy. Kharadi, Hemantkumar J. Gupta, Neeraja A. begin with the discussion about the myth and Indian English literature. And followed by the introduction of the shiva trilogy and the discussion of the research works. The third chapter of the research deals with how the narrative subjectivity is used by Amish tripathi in the shiva trilogy.

Followed by the fourth chapter which talks about the symbols that took place in the trilogy, how it was used, and for what purpose it was used, the impact it has created among the people, the consequences faced by these symbols, the purpose of using it. And mentioned about the specific symbols that are given for each character also been discussed. In the final chapter the mysticism that is used by Amish is also discussed in the research

18-Feb-2023 Form and narrative techniques in Amish Tripathi shiva trilogy. Kuldeep. Pant, Prabha. Is completely about the immortals of Meluha, the secret of Nagas and the oath of Vayuputras narrative techniques that has been used in it which includes plot, characteristics, direct and indirect characterization, point of view, first person point of view, second person point of view, third person point of view, third person

subjective, objective and omniscient, theme. Briefly explained about the character shiva in myth as an overview.

RESEARCH METHODOLOGY

Research methodology is a process used to search and find information related to the topic which is taken for the research. In this research the methodology used is the archival research method. Archival research includes a broad range of activities that is applied to facilitate the investigation and textual materials of documents. Which are produced by an organisation. Archival methods are those which involve the study of historical documents. Which is created at some point in the relatively distant past, providing us access that we might otherwise have to organisation, individuals, and events that happened in earlier time. It is a methodology which utilises materials like manuscripts, unpublished letters, rare books, maps from archives and special collections.

CHAPTER 3

3.1 OVERVIEW

Shiva is a protagonist in the trilogy who is living a simple life as a normal person. Responsible leader of his tribe, people who love them unconditionally and support them. To lead their life good and in peace he accepted the request of Meluhans and migrated to Meluha with his tribe. There the life changing moment happened in his life he is transformed into Neelkanth the Saviour of Meluhans who is considered as the goddess by the people. Simply, it is about an ordinary man who transformed into God and the acceptance of himself and the mistakes he has committed and moving on towards his destiny.

3.2 SHIVA (THE TRIBAL MAN)

Shiva is a humble tribal man from Tibet, the land of Mansarovar lake. Shiva belongs to and is the leader of the Guna tribe in Tibet and he is deeply devoted to safeguarding his fellow mates. He is an expert in war arts and an excellent dancer, and he is well known for his wits. Shiva as a leader who will think for his people good. So before accepting the proposal of shifting into Meluha lots of questions arose in Shiva's mind about his destiny but even though he prioritises his people's lives first. He asked himself in the first chapter of the novel as

"Do I deserve a good destiny? My people come first. Will they be happy in Meluha?"

As a tribal man Shiva believed in what his uncle said about his destiny. A simple man who is waiting for his life to become better and to have a good destiny. Shiva worships Lord Ram and believes that everything he does is for a reason and for people's goods. Shiva is a simple and elegant man who expects respect from people's heart but not in words. In the novel when Nandi called Shiva as 'Sir' he told Nandi

"Call me Shiva. Not sir. I am your friend. Not your chief".

Shiva is a character who is friendly in nature and who treats everyone equally without looking at their castes or tribes. Like everybody in his tribe, Shiva also expected and entered Meluha with lots of dreams and happiness that finally his people are going to live in peace without any war or fear of death.

Shiva and his people were stunned by looking at the Meluha. As the people who live there are clean, calm, and everybody is given work to do so everyone can earn money. In the shops there were no bargains, people bought things which they liked even though they were expensive. Shiva and his tribe people understood that Meluha is not only a city of trust but also wealth.

Shiva was amazed by the infrastructure of the buildings, roads, and shops. When they were sent to their allotted buildings and rooms, they were shocked by looking at the mattress, windows and people exclaimed by looking at the water flow in the shower. Shiva was not able to sleep in the bed as it was the first time for him in bed, he didn't feel comfortable, so he spread his sheet on the floor which felt better for him to sleep.

By looking at the activities and respect that Nandi gives to Shiva and his people. He started to trust Nandi and when the Guna tribe was attacked by Pakratis Nandi stood by Shiva's side in the attack. By looking at this activity of Nandi, Shiva started trusting Nandi completely and accepted the proposal to migrate to Meluha.

As Shiva is a simple person at the same time chief of his tribe he hates when his close friend Veerbhadra gives him the respect. It is the duty of every person in the tribe to respect their chief and Veerbhadra is doing his duty correctly. But Shiva hates when his close friend gives him respect as it is not necessary between two people especially when it comes to friendship.

Shiva was happy during his childhood days, no worries and no fear. There is joy wherever he turns in his village. As a small boy he used to have this perfect art of throwing pebbles that bounced off the surface of the lake. He still held his record in his tribe for the highest number of bounces of pebbles: seventeen. But now when he looks at his people everyone is having the fear of death in their eyes.

Shiva is a trustworthy person. Also, a person who trusts the people blindly who are close to his heart. Shiva will go to any extreme to gain someone's trust and never abandon the people who trust him. In the first chapter of the novel Shiva says about what his uncle and Pandit said about trusting people. It is

“People do what their society rewards them for doing. If the society rewards trust, people will be trusting”.

3.3 SHIVA (THE NEELKANTH)

When Shiva and his people migrate to Meluha they are given medicine called Somras to prevent the spread of any diseases or flues. They were allotted a block to stay and to be in quarantine for the next 7 days. To make sure that they were entering Meluha without any viral diseases. In the first chapter After drinking the Somras, Shiva's friend Bhadra commented on the taste of Somras as it tastes like yak's piss. With a big laughter shiva questions Bhadra

“How do u know the taste of yak's piss?”.

He slaps his friend back with laughter after questioning him. Which shows the sense of humour of shiva.

During their first night stay at Meluha everyone went to their allotted room to sleep. Shiva finds it difficult to sleep in the bed as it is very soft, and it was new to him to sleep in a bed. His tiger cloth is taken away from him as it may contain some bacteria which will cause disease. Instead of that he was given an orange Angavastram to wear which was made of cotton.

In the middle of the night even though the room given to him is very comfortable he misses the dry cold floor of his hut. When he tried to sleep, he started to sweat profusely, and the muscles of his body started to ache. He had trouble breathing so he opened his mouth for better oxygen circulation for his lungs. He felt a coldness in his throat. There is a tapping in the door of shiva which brings him consciousness. Bhadra knocked on the door and when Shiva opened he looked terrified and scared. Shiva was informed by Bhadra that all his tribal people fell sick. Shiva rushed to see his people and called Ayurvathi for help and they seemed to be all prepared. She helped the Guna tribal people with her assistance. Ayurvathi checked on shiva and was amazed that he didn't get a fever.

After checking every person Ayurvathi went to shiva's room to check on him. While talking Ayurvathi notices shiva's neck turned into an eerie iridescent blue. Ayurvathi cried and shouted hearing her Nandi rushed and he too noticed shiva's throat both Nandi and Ayurvathi on their knees and worshipping shiva as

“You have come! The Neelkanth has come!”.

Shiva looked at himself in the mirror and was shocked by looking at his Blue Throat, Neel Kanth.

Shiva felt raged as his life totally collapsed in one night and still, he cannot believe that he was worshipped as God by the people who treated him as a friend still yesterday. Shiva was taken to the higher officials of Meluha because of his blue throat. A cravat was given to Shiva to hide his blue throat. Still shiva was worried about his tribe that he doesn't want to leave them and go anywhere. He gives the responsibility to Bhadra to take care of the tribal people when he is travelling towards Devagiri.

Shiva is a normal tribal man who becomes God by performing his karma. He is a naive, trusting and neutral person. Shiva is an honest man who knows his strengths and weaknesses. He is a social man who enjoys his familial life. Shiva is a man who performs his duty as a good friend, husband and leader. Even though he gets to know that the king Daksha told him half of the truth and Shiva trusted his soldiers, they hid weapons under their clothes and deceived him. He forgives them by telling them not to repeat the same mistake again. Which shows how kindhearted a person is shiva.



(Fig 3.3.1)

Shiva was called Neelkanth, Saviour, lord by the people who know about his blue throat. Shiva did not like it as everybody started treating him like a god. He told everyone that his name is shiva and treated him like a normal man. The people have the belief that a person with blue throat is Neelkanth, he is the one who is going to save them from evil.

At first Shiva did not like the way people treated him. But later he accepted the fact that everyone is going to treat him in the way that they treat a god. Shiva was given more responsibility than before. As he was a tribal chief, but now the whole Meluhan people trust him that he will save them all from their enemies.

When he was in Devagiri for a meeting. He saw a woman and was mesmerised in her beauty. He was stunned by her braveness and beauty. When he tries to impress her, he gets to know that she is Vikarma. A person who is untouchable because of the sin they did in their previous life. Hearing about this law shiva was totally disappointed and decided to do things which can be helpful to abolish the law of Vikarma people.



(Fig 3.3.2)

At the time of getting ready for the war, Shiva shows Parvateshwar, Head of Meluhan army, the weapon they are going to use for the war. It had the body of pear. But its head had been broadened. On to the broadened head, two more spikes had been added to the left and the right side of the main spear spike. Assaulting their enemies with this weapon is like striking them with three blades at a time. Shiva named this weapon "TRISHUL".

After looking at Shiva's strategies and ideas about the war for the first ever time Parvateshwar was happy and proud. Shiva realised that finally he earned the respect of Parvateshwar which took so long and a difficult part in his journey as Neelkanth. Shiva fought like a beast in the war and Meluhans won the war in Swadeep.

When they captured the Chandravanshi king Dilipa he looked upset at Shiva the Neelkanth. The daughter of emperor Dilipa, Ayodhya princess, Anandmayi reveals the truth to Shiva that they also waited for their saviour Neelkanth who will save them from their enemies Suryavanshi's evil and his throat will be turned blue when he drinks the Somras. Shiva was filled with guilt and rage after hearing it from Anandmayi. His heart was broken into pieces when he realised that he had taken thousands of lives of innocent people.

To get peace and answer all the questions that were on his mind he decided to visit the famous Ram temple of Ayodhya, the capital of Swadeep. In the temple Shiva talks with a priest about how to move on in life, fate, destiny of life. After completing the talk with the priest, Shiva saw Sati who was waiting in the distance outside the temple for him.

CHAPTER 4

4.1 MYTH

Myth is a traditional or legendary story usually concerning some hero or event with or without a determinable base of facts or a natural explanation. It is usually

concentrated with deity or demigod and explains some practice, writings or phenomenon of nature.

Myth is a belief and stories that are told to us orally and it's passed on from generation to generation. It is told to us and other people to educate and learn things which happened in the past. We never know whether it happened for real or not, but we do believe that it happened and have faith in it.

Myth is nothing but it is a truth and revelation, and it also means false belief. The myth which is believed by Indians today is mostly derived from the two epics Mahabharata and Ramayana and as well as from the ancient Hindu texts and puranas.

Some of the myths still exist in our daily life as we see even in childbirth there is a myth. If a baby girl is born to a couple on Fridays, it means that their family and these couples were blessed by goddess Mahalakshmi. They do believe that the goddess Mahalakshmi was born in their family.

There is a myth about Shesha Naga. Sometimes also referred to as Ananta Shesha, which means "endless- Shesha" or Adishesha, "the first Shesha." It is believed that he is the one who holds all the planets of the universe on his hoods and constantly sings the glories of lord Vishnu from all his mouths



(Fig 4.1.1)

And it is said that the Narayana form of Vishnu is often depicted as resting on Shesha. Shesha is also depicted as a five headed, seven- headed and ten- headed serpent. But mostly as one thousand-headed or even as one million headed serpents. Shesha is supreme or the king of all Nagas. He is said to be a hardworking servant of lord Vishnu.

There are some myths we come across in our daily life and we do believe it is true. If a black cat crosses the road, it symbolises bad luck, if a mirror or any glass item is broken it symbolises that something bad is going to happen, ladies in India.

This sentiment and belief if the Kumkum is slipped then it indicates that something bad is going to happen for their husband. These are caused by supernatural causality, and which contradicts modern science. These beliefs and practices mostly vary from one culture to another or from one person to person. In this trilogy Amish Tripathi has mentioned and briefly explained about the myths and the people who followed it blindly. Even though they are not willing to follow, they compromise themselves that their own fate and destiny is the reason for all the things they are going through in their life. Amish speak about the culture differences and the way of dressing of the people, emotions of human beings, how they and what they look about life from their positions and point of view.

4.1 SURYAVANSHIS

Suryavanshi people are a group of people who follow the kings who are the descendants of the sun. They follow the solar calendar. They are followers of the “path of sun”. They are the people who honour their word and keep their promises

even at the cost of their life. They will be honourable even though the people were dishonourable with whom they are dealing with. According to them a Suryavanshi means that they must thrive to be honest, brave and above all they must be loyal to the truth.

Lord Ram was a Suryavanshi king. The people who belong to Suryavanshi strictly follow the rules and laws that are made by lord Ram. They believe that the laws, rules, principles, ideologies, that are made by lord Ram are for their god and for the good of their society. They respect and love Ram for what he has done for them.

Suryavanshi people look so familiar with everything. The houses and the shops will be of the same dimensions. And the people always wear this dhoti and Angavastram which is made up of cotton. They are living their life to the fullest without any inequality, possessiveness, and any other bad idea among the people. The main motto of the Suryavanshi that they are lived by is "Sathya. Dharma.

Maan.": Truth. Duty. Honour.

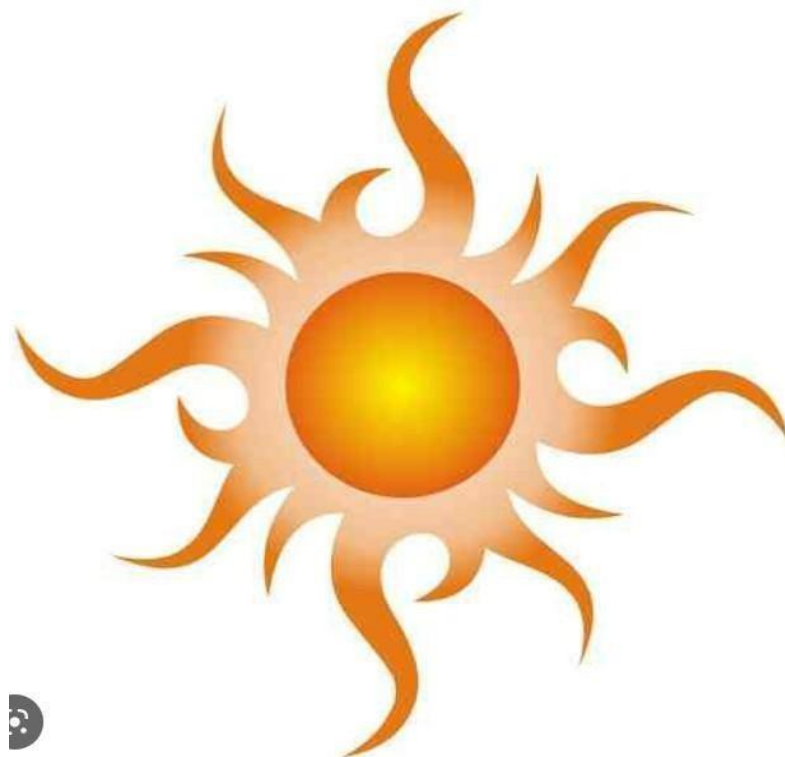
Suryavanshi was well known for their honesty and promises. They are also known for their wealth. In shops shiva notices that there is no bargain between the shop and the customers. The customer buys things even though the rate is too high for the thing they buy. They want to lead a peaceful life. They were given a duty to do, and they are doing good at it.

They follow the ideology of lord Ram that one person should not lose his identity or positions because they belong to a lower caste. Every person has a talent of their own. To train them and give them the position they deserve, the newborn child is left in the ashrama. So that they get to know their strengths and weaknesses. According to their talent and power they will be given a caste and amulet.

They will be adopted by the parents of the caste and according to their position and strength. Now they can live the happy and beautiful life they deserve. They have developed the strength which was hidden inside them and got education and knowledge without any barriers in the name of lower caste and higher caste

Every kshatriyas were given an amulet with symbols of animals which will define their strength and the position that they hold among the society. They gain the respect that they deserve in society. Suryavanshi rulers face severe problems as its primary river, the revered Saraswati, is slowly drying to extinction. They were constantly getting attacked by their enemy Chandravanshi who allied with the Nagas cursed people with physical deformities but extremely skilled warriors.

Suryavanshi could realise that they are in big trouble and the only hope for them is Neelkanth who is Saviour of them. He is the one who will save Suryavanshi from the evil Chandravanshi. They were searching for him for so long and as a gift of their patience they will find Shiva the Neelkanth.



(Fig 4.2.1)

Suryavanshi people are followers of the 'path of the sun'. They never break the law. Like the sun they never take anything from anybody, but they always give to others.

Every Suryavanshi person will have the sun symbol in his or her pendants.

When Shiva came to visit Devagiri, he was amazed by looking at the dimensions of the buildings and roads. The city gates were made of metal. On the top of the city gates, was an etched symbol of Suryavanshis, a bright red circular sun with its rays blazing out in all directions.

Suryavanshis have this beautiful sense of architecture. The walls in the Suryavanshi etchings depict the different legends of the Suryavanshis. The walls were mostly painted in sober colours like grey, light blue, light green or white. The holiest colour of the Meluhans was blue which denotes the sky. Green represents nature. They like to divine a grand design in every natural phenomenon. They thought it wondrous that blue was placed just before green in the colour spectrum just as the sky happened to be above the earth.

As Suryavanshi got to know about Neelkanth. They have got full hope and trust that he is going to redeem them from all the problems they are going through right now. Drawn suddenly to his destiny, by duty and by love for Sita, Shiva was in a confused state of what fate and destiny had planned for him. By looking at the damages that happened to them, Shiva decided to help Suryavanshi in their war to defeat Chandravanshi. As a result of believing and trusting shiva they won the battle. As a result of believing and trusting shiva they won the battle. As a result of believing and trusting shiva they won the battle. He is well known for war skills but during the war he was totally enraged by the loss of his good friend brahma.

For Suryavanshis mount Mandar is the soul of their empire. Where the magical drink Somras were manufactured with the help of Saraswathi water. Mount Mandar was kept as a very secret place as it is the soul of the Suryavanshi empire. If anything happened to mount Mandar then Suryavanshi appears like a human without a soul. They don't want that terrible incident to happen, so they keep it a secret.

4.2 CHANDRAVANSHis:

Chandravanshi people are the followers of kings who are the descendants of the moon. They follow the lunar calendar. Chandravanshi people live in Ayodhya, capital of Swadweep and in Swadeep. Ayodhya is literally the impregnable city, it was the land which was first blessed by lord ram's sacred feet. Swadweep is "the land of the individuals".



(Fig 4.3.1)

According to Suryavanshis, Chandravanshi people are crooked, untrustworthy, and are lazy people with no morals, rules and honour. Suryavanshis describe them as cowards because they will not attack like principled kshatriyas. And the Chandravanshis are seen as a blot on humanity by Suryavanshis.

Chandravanshi people are totally different compared to Suryavanshi people. At first while entering Ayodhya every Suryavanshi expected the city to be an oasis of order and harmony. But they were totally disappointed by looking at the place. Ayodhya was nothing like Devagiri. At first it promised much. The outer walls of Ayodhya look thick and very powerful. Unlike the sober grey of Meluha, the Ayodhya exterior walls were painted with every possible colour in God's universe.

"Contrasting Elements of Chandravanshi City: Royal Grandeur and Poor Infrastructure"

The alternate bricks are painted in pristine white, as it is the royal colour of Chandravanshi. The banners with numerous pink and blue were festooned the city towers. They were not put for any special occasions but were permanent fixtures adorning the city.

In the top of the main gates, a wonderfully ornate, horizontal crescent moon has been sculpted into the wall. Below the moon was the Chandravanshi motto. ' Shringar. Saundarya. Swatantrata'. Passion. Beauty. Freedom.

The infrastructure of the Chandravanshi was a sorry because of its poor condition. But there is a neatly paved and strikingly smooth 'Rajpath' , the royal road which leads straight from the outer path to the wealthy royal palace. The roads were nothing better than dirt tracks. The walls were not built in a proper condition and Ayodhya was not built on a platform, so it is obvious that the Sarayu River ever flooded into Ayodhya.

Chandravanshi place can only be called as 'encroachments' because all over the city some empty grounds were converted into giant slums as illegal immigrants can simply pitch their tent in public areas.

Ayodhya is both disgusting and fascinating to the Meluhans. Unlike the meluhans the houses of chandravanshis don't look similar, meluhans began to find it strange. In Ayodhya each house had its own individual allure. Without any strict rules and building codes the Swadweepans built their houses that were the expressions of elegance and passion.

Meluhans were amazed by looking at the divine engineering talent that these Chandravanshi people have. Everything was painted in bright colours starting from orange buildings to parrot green ceilings to shocking pink windows. The civic minded rich people have built public gardens, temples, theatres and libraries naming them after their family members because they have received no help from the government.

Instead of finding it strange that naming a building with their family names. Meluhans were impressed by the grandeur of these structures. Ayodhya is a vibrant city that has exquisite beauty that is existing along with the hideous ugliness.

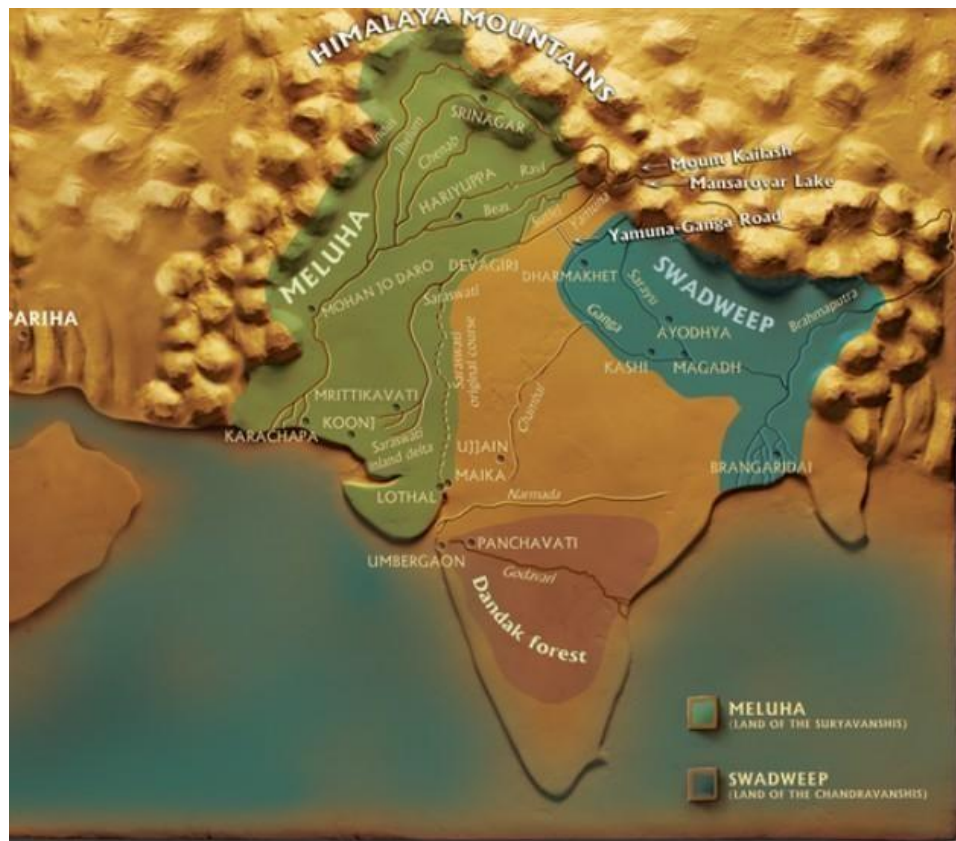
The fashion and beauty consciousness of Chandravanshi for both men and women were completely different compared to Suryavanshi. The women wore skimpy clothes, brazen and very confident about their sexuality. The men were also equally modern and beauty conscious.

Princess Anandmayi had a conversation with Parvateshwar In Front of Shiva and sati that they are not perfect. And she also agrees they could do many things that they can do for people. But they have given freedom to their people what they want. She continued saying that we are not controlling them or forcing them to follow some stupid laws mandated by the touch of the elite.

The Chandravanshi people take care of the “Ramjanmabhoomi” temple, built at the site of lord Ram’s birthplace. Which is seen as the heart of the city. It can be seen from any part of the city. As it was the first place where Ram scared foot was kept it is considered as the birthplace of lord Ram, people refurbished and maintaining it lovingly.

Anandmayi told Parvateshwar that if Ram had vowed to destroy the Chandravanshi they wouldn’t exist today. He left us unharmed because we and our way of lifestyle deserve to survive. With that she also added that Ram may be both Suryavanshi and Chandravanshi as he has this both in his name.

The Chandravanshi people have their total freedom to live their life happily to the fullest even though they are rich or poor. People used to laugh like they had taken a bottle of wine and fought like there is no tomorrow. They have the freedom to do whatever they want. It doesn't matter whether they are doing it in a public place or some other place.



(Fig 4.3.2)

The Suryavanshis were living in Meluha and the Chandravanshi people lived in swadweep. In the above map the west side is Meluha the land of Suryavanshis and the eastern side is swadweep where the people belonging to Chandravanshis live.

4.3 VIKARMA PEOPLE

There are many cultures, myths and castes that people used to believe in and follow. But there is a particular myth from the book which is somewhat related and followed by today's society. Vikarma people are considered as outcasts, Suryavanshis believed that Vikarma people are the people who are reaping their past life karma. The people who fall under the Vikarma category are widows, people with deformities, who lost their families, orphans, etc. The reason for their loss can be both external and internal, it doesn't matter. In trilogy Vikarma people were described as

“Vikarma people are people who have been punished in this birth for the sins of their previous birth. Hence they have to this life out with dignity and tolerate their present sufferings with grace” (Tripathi, Meluha 95).

Comparing this with today's society as today's generation are not really into myths and beliefs but still following it with or without consciousness by avoiding certain peoples from their lives. In shiva trilogy 1 SATI a woman who was considered as one among the Vikarma people because of her first husband “CHANDANDHWAJ's” death.

After lots of struggles shiva breaks all these beliefs and marries Sati and makes her his wife. Even though some people are not ready to accept the abolishing of Vikarma acts. As they believe that it was a law made by their one and only lord Ram, their previous Neelkanth. Nowadays people don't believe.

Women giving birth to a still born child, then she is isolated by her family members and she is not allowed to participate in family functions indirectly, sometimes directly considering them as a bad omen.

Adding to this, when a girl from an orthodox family hits puberty she is not allowed to enter the home and is given a place in the corner of the house to spend the next 7 or 14 days (about 2 weeks). She is not supposed to touch or use any ordinary things from the house other than the things which were given to her to use if she does so it is considered as impure. In Hinduism especially when it comes to an orthodox family if a girl's husband is dead then it is their belief that the woman should get bald and instructed to live her rest of the life in silence as a widow, she is a bad omen in the eyes of others.

Other than sati there are lots of Vikarma people in Meluhans to change this particular law and give them the equality that other ordinary people have and to gain the respect they lost among the people. Shiva created a group of Vikarma soldiers. In this case if they die also, they will not be treated with disgusting or avoidable behaviour by other people. Instead of that they will be dead with pride and respect.

Shiva created an opportunity for the Vikarma people by which they will gain the respect that they deserve apart from the punishment that they are having in this life. Even though knowing that Sati was a Vikarma, Shiva loved her unconditionally. Sati pushed shiva away because of this only reason that she is Vikarma. But he broke the Vikarma law for the sake of her and for the good of the people.

The Vikarma people as they are believed to be untouchable due to the sins that they have committed in their previous life. They are not supposed to attend rituals or holy ceremonies. If the Vikarma are touched or touch somebody by mistake, then the person who is being touched or touches the vikarama he or she should undergo “Shudhikaran” the purification ceremony.

Sati a Vikarma, princess of Daksha the king of Meluha. He could have abolished the Vikarma practice way back as he has the authority to do so but he didn't, when he knew shiva was ready to marry his daughter considered as a Vikarma he didn't oppose and broke the rules. It shows favouritism as she is his beloved daughter, and she can lead a happy life that made him abolish the Vikarma practice. But shiva was not really into the Vikarma law. He says,

“I genuinely think that Vikarma law is unfair. I have felt it from the moment I found out about it. Even before I knew Sati was a Vikarma.”

4.3 THE SYMBOLS

The symbols are nothing, but which were given to the people of Meluhans in the form of an amulet that depicts their chosen- tribe. There are different types of symbols that are given to the Meluhans. Every Meluhans in consultation with their parents. Applies for a chosen tribe when he turns twenty- five years old. There are symbols that must be chosen according to their tribe. Brahmins choose birds. Flowers for Vaishyas while shudras must choose among the fishes. The kshatriyas apply to animals.

Apart from this they have colours for the caste people as whole whereas these symbols are for defining the strength of the people. They used to call it varna colour

and white is for brahmins, red for kshatriyas, green for Vaishyas and black for shudras.

By looking at the bands we can get to know what caste they are and what they are doing for living white represent brahmins and were known as priests whereas kshatriyas known as warriors or soldiers, Vaishyas as merchant or businessman and lastly the shudras as common labourers, musicians, dancers etc.



EAGLE (fig 4.5.1)



SWAN (fig 4.5.2)



PEACOCK (fig 4.5.3)

The highly chosen tribe is brahmins. The symbol of brahmins are birds. The peacock, swan and eagle are highly chosen among the tribe. But the pigeon is the lowest chosen among the brahmin tribe. It is said and believed that the eagle is the “Vahan of lord Vishnu”. It is also said that eagles are the symbols of ‘strength, freedom, courage and immortality’. The swan which is also known as Hamsa is a “Vahana, mount or vehicle of lord brahma”. In the Vedas and puranas the swans are said to be the symbols of ‘soul’. It is a selective chosen- tribe among brahmins. Peacock which is one of the sacred birds in Hindu culture and it is called as “Mayura” a Sanskrit word means peacock. It is a symbol of the cycle of time. It Symbolises beauty, awareness, protection and masculinity. Whereas the pigeon is the lowest chosen symbol among the tribe because it is believed that pigeon is “the divine vehicle of Mata Rati Devi”. Mostly the people who were wearing pigeon pedants or amulets are for quick marriage and prosperity in their life.

PIGEON (fig 4.5.4)**LION (fig 4.5.5)****TIGER (fig 4.5.6)**



BULL (fig 4.5.7)



RAT (fig 4.5.8)



PIG (fig4.5.9)

The animal symbol was chosen among the tribal people of kshatriyas.in which the lion symbolises strength, and courage. The main symbolism of lion or Simha is that of heroism or bravery. Whereas the tiger is known for its power, beauty, fierceness and magnificence. It also has a significant place in Hindu mythology as the vehicle of goddess Durga. According to Hindu mythology the rats are the symbol of nervousness, fear, ignorance and confusion. It is also known as Krauncha as it is the vehicle of lord Ganesha. The pig, which is also known as Varaha, is an avatar of lord Vishnu in the form of a wild boar. The pig is considered to be the sacred animal in Hinduism, and it is a best offering for God while doing the rituals.

Ancient time has a socio- religious significance in ancient India the bull symbolises masculinity, strength, fighting powers in the Vedic world. In the trilogy 1 the immortals of Meluha in the second chapter Nandi is a person who is having the bull symbolled amulet. When Shiva asked Nandi about the power of the bull amulet Nandi replied that it is in the middle which is not as high as a tiger, lion or elephant but it's not a rat or pig either. Shiva replied to Nandi with

“Well, as far as I concerned, the bull can beat any lion and elephant,”

When Nandi thinks that he is not a powerful person and at the same time he is not the one who is powerless. Shiva was the one who believed Nandi and was proud of him and tells Nandi indirectly that he is more powerful than he thinks of himself.

CHAPTER 5

5.1 LEGENDARY SHIVA IN REALITY

It is believed and said by the Indian people that Shiva is a god who is known as a destroyer of evil. His appearance is that he will be sitting on a rock and the cloth he wore is tiger skin on his waist. His body seems to be blueish and white in color, his throat is full blue, and it is surrounded by snakes. He also wears a skull garland around his neck. He wears a crescent moon and river Ganga in his hair as a decoration. The weapon in his hand is known as Trishul with three blades.

The Hindu mythology tells that Shiva appeared when a conflict arose between lord Vishnu and Brahma in the name of who is a powerful god among them both. He is also known as “Tryambaka Deva” which depicts the three eyes.

The right eye is the sun, the left is the moon and the third eye is fire. The half-opened eye shows the cyclic process of no beginning and no end. Shiva's body is covered with ashes which symbolises the physical universe since most of the things were reduced to ashes.

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People believe that Shiva is a half man and half woman. His body one side represents Shiva, and the other side represents his wife Parvathi. He is also represented as Shiva Lingam, a phallic statue which is like a seed representing the universe. The worshippers of Shiva celebrate Mahashivratri, a festival in which the Linga were given a bath with water, milk and honey. The Lingam symbols represent rebirth, fertility, male energies, and creative forces of the universe.

Its roots and branches reached farther ends of the earth and heaven. Brahma transformed himself into a goose and flew to the top of the pillar. Vishnu transformed into a boar and tunnelled through the earth to find the root of the pillar. But both of them are unable to find where it starts and ends. They immediately get to know about shiva power and accept him as an equal fellow ruler of the universe.



(Fig 5.1.1)

The Nataraja is “the lord of dance” it is a depiction of cosmic dancing of shiva in a phase while he was striking the natya shastra pose. His hands are generously decorated, and he is contained with a ring of fire. He holds his drums and shakes it for the beat and dances for them as well. The steps are a bit complicated as it

contains many intricate steps in coordination of hands, legs and waists. There are only two types of performances that he performs: Ananda Tandava and Rudra Tandava. Shiva performs these two on purpose. The Ananda Tandava is gentle and calm for the creation of the world whereas the Rudra Tandava is a more violent and raging dance for destruction.

The Rudra Tandava comes before it is believed that during Rudra Tandava Shiva's energetic dancing force causes windstorms, tsunamis. After this destructive dance he performs the Ananda Tandava to create the world after the path of destruction. The destructive and constructive dance by Shiva is to maintain that is to destroy and to create a new cycle of the universe.

Many Hindus in India and all over the world perform this cosmic dance to honour Shiva. The Nataraj statues were kept in the houses to protect the family from evil. While dancing the Nataraj right foot stands upon the demon Apasmara, the embodiment of ignorance.

5.2 LEGENDARY SHIVA IN FICTION

Shiva in fiction is portrayed as a normal tribal man. A leader of his group. He has a desire to live his life happily like other people. A warrior who has scars and dislocation in his shoulder. A normal person who is loving and caring for his people. A pure hearted person who doesn't think any bad or do any bad thing to others.

Shiva is a person who is friendly in nature and trusts his people blindly. A tribal leader who is thinking of his tribal people good before his life. A person who was blindly and deeply in love with his woman who is ready to do anything to impress her. A good leader and a good husband.

Good friend who used to spend time with his friend Badra by sharing marijuana with his friend laughing and chatting with him. Also asking for solutions to his problems. Going to his friend when he was in trouble. He is a young man who planned to live his life happily but the responsibility of being a tribal leader is stopping him from doing things in some places.

Shiva is a person who believed his uncle and his pandit word that his destiny is going to change soon. Facing all the challenges and struggles in his own specific and genius way. The story which is created by the Amish about shiva is increasing the faith in shiva among the people not as mythical god but as historical figure.

From the beginning of the story itself Amish portrayed shiva as a normal human being he mentioned shiva as

“Shiva! The Mahadev. The God of Gods. Destroyer of Evil. Passionate lover. Fierce warrior. Consummate dancer. Charismatic leader. All-powerful, yet incorruptible. A quick wit, accompanied by an equally quick and fearsome temper. Over the centuries, no foreigner who came to our land - conqueror, merchant, scholar, ruler, traveller - believed that such a great man could possibly have existed in reality. They assumed that he must have been a mythical God, whose existence was possible only in the realms of human imagination. (xiv)”

As from the ‘Aghori sadhu’ tradition of devotees of gods. The Amish portrayed shiva as a man with marijuana. Always accompanied by his best friend Bhadra, a furious and devoted companion of shiva.

Nandi who is known as shiva’s bull in mythology was beautifully portrayed as a ‘Major Nandi’ of the army of Meluha. Nandi is a person who came to the land of shiva to offer him and his people a place to live in Meluha and told them that they will be given fields to cultivate foods and they can live happily and peacefully ever after. At first Shiva did not accept the proposal because he did not want his freedom and leadership to be handed over to someone. At last, to give his tribe people the life that they deserve he accepted the proposal and started to move towards Meluha with his tribal people.

After coming to Meluha the tribal people were given medicines as they live in unhygienic conditions in mount Kailash. There is a chance of infection threat from the people who were coming as immigrant.

After intaking the Somras, the divine portion invented by Meluhans as a result all cast people were affected by high temperature and shivering except shiva. Worried, Shiva asked Ayurvati, the administer of medicine in Meluha, about what is happening to his tribal people. She replied that it has natural effects when the body undergoes the detoxification process. She is also shocked to see shiva standing normal without any effects. The next day as the result of taking Somras shiva's throat turned blue. He does not want anybody to know about it but when Ayurvathi came to check on shiva she saw the neck of shiva had turned blue. She started to praise him as "Neelkanth".

According to the original myth, Shiva becomes Neelkanth because he drinks 'Halahal' which is known as the deadly poison that emerges during the process of 'Sagarmanthan' a Mythical churning of ocean. Amish Tripathi's interpretation says that it is because of the 'Somras' that is the drink of gods in the original myth that Shiva becomes Neelkanth.

Amish showed his mythical character shiva in the form of an ordinary man. Who is living for him and his people. At some point he got into a situation where he had to take a decision to leave his land Kailash. To give his people the peaceful life they deserve. Their fate plays a major role in the life of shiva. One night in Meluha he was transformed into Neelkanth who was praised as a goddess by the people. He philosophically showed that the god is a person who is created among the human beings. The responsibilities that he took to lead his people. To keep the people happy by whom he was surrounded to protect them a person is transforming into God.

CHAPTER 6

CONCLUSION

In this thesis if we take Vikarma people and people that exist in today's society we cannot fight back against the vulnerable things that are happening to people in the name of caste, but the writers or authors got the authority and freedom to question about the activities and vulnerable things that are happening for the people in the name of caste. When it comes to one-person personal life, or the life of their loved one's people react accordingly, and they are okay with breaking a law which is followed from generation to generation. For example, in this story the sati princess of Devagiri daughter of king Daksha is a Vikarma. The Vikarma law is followed strictly by the people as it was given by their lord ram. When Shiva falls in love with sati and gets to know she is a Vikarma and there is no chance of marriage he is upset about it. When king Daksha gets to know about shiva's feelings for his daughter sati he is ready to break the law.

Shiva is a legendary character when it comes to both myth and fiction. People do believe myths about shiva that are told from generations and there are chances where the information can be gathered from ancient books and stories. People believe the myths about shiva, and we all know that there is a man who actually lived. We heard about the story, but we don't have actual facts or information about it. So, the character which is called shiva is legendary and mysterious in both fiction and reality

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