

MYTHOLOGICAL FICTION AND REFRACTION: A STUDY OF AMISH TRIPATHI'S TRILOGY

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Abstract:

The present paper considers the text that was chosen- namely Amish Tripathi's Immortals of Meluha as refraction, and it is also an endeavour in exploring how, in the Shiva trilogy, Amish Tripathi has delineated god shiva as an ordinary human being who by his karma goes on to achieve godhood. The paper tries to bring home the author's idea, i.e., your good deeds elevate you to godhood. The paper is a study also in the Shiva trilogy as a layman's guide to the moral path. It also showcases how the author has encouraged the readers to empower themselves and find Mahadev in them and assimilate and spread goodness through the book. The paper opines that all this is done by adopting refraction.

Key Words: myth fiction, Refraction, humanizing, philosophy, nature.

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Amish Tripathi was born on 18 October 1974 in Kolkata. He graduated from IIM (Kolkata) and afterwards worked as a banker before becoming an award-winning novelist. The popularity of his debut novel, *The Immortals of Meluha* (Book 1 of the *Shiva Trilogy*), prompted him to abandon a fourteen-year job in financial services in order to devote himself entirely to writing. He is fascinated about history, mythology, and philosophy, and believes that all world faiths include beauty and purpose. He is well-known to the reading public for his books: *The Immortals of Meluha*, *The Secret of the Nagas*, *The Oath of the Vayuputras*, *Scion of Ikshvaku*, *Sita: Warrior of Mithila*, *Raavan: Enemy of Aryavarta*, and *The Shiva Trilogy*, which was the best-selling book arrangement in Indian distribution history, and *The Ram Chandra Series*, which was the second best Tripathi's debut novel, *The Immortals of Meluha*, was published in 2017.

Meluha's Immortals:

Amish Tripathi's debut novel, *The Immortals of Meluha*, is the first instalment of the *Shiva Trilogy*. The storey is set in the land of Meluha and begins with the tribal leader Shiva's travel to the region of Meluha. The Meluhans are adamant that Shiva is their fabled deliverer, dubbed *The Neelkanth*. Shiva decides to assist the Meluhans in their fight against the *Chandravanshis*, who have allied with the hated *Nagas*; in any case, throughout his expedition

and subsequent battle, Shiva discovers how his choices represent who he aspires to be and how they result in key outcomes.

According to Warren and Wedlock, the term myth is derived from the Greek word 'mythos'; myth is the tale telling of beginnings and destinies, the reasons for why the world is the way it is and why we behave the way we do. At one level, myths are a planar storey; at another level, they are a narrative that reflects the integrating ideals upon which societies are organised. It consists of a collection of ideas, rituals, and traditions that support morality and establish social norms.

Mythology has been an integral component of human history and civilization for thousands of years; it has permeated every segment of society. Every individual possesses it in their heads and on their tongues. It is primarily for this reason that new age writers like as Amish Tripathi Devdutt Pattanaik, Anand Neelakantan, Ashok Banker Ashwin Sanghi, Chitra Banerjee Divakaruni, and Kavitha Kane have based their works on myth. Their writings are based on mythology, yet they adhere to the original texts and depict them accurately. They do, however, take certain situations and episode characters to convey their own perspective by modifying them. They both narrate the same mythological storey from a modern vantage point. They describe those situations that provide light on contemporary society's Life and Times. They employ mythology to elucidate their point. Their reasoning is that by employing mythology to convey their message, people can readily relate to and comprehend the storey. What explains their frequent usage of mythology in their writing is that few individuals are unfamiliar with mythology's mythologies, stories, happenings, and characters. Mythology is deeply ingrained in our psyches.

Amish Tripathi retells the Shiva Purana in his Shiva trilogy, which includes *Immortals of Meluha*, *The Secret of the Nagas*, and *The Oath of the Vayuputras*. The author emphasises the reality that every creature contains God. The Shiva trilogy establishes the Indian belief that any human being can acquire godhood through good karma or good deeds. Shiva appears in this trilogy as a common chieftain of a tribe transported to the Land of Meluha. He possesses a number of the standard characteristics of a well-known individual. Shiva, upon being taken to Meluha, develops numerous reservations and prejudices against Meluhans. He falls in love the moment he catches a glimpse of Parvati. He stalks her like a lovesick person stalks a loved one, puffs marijuana, puts on enthralling dance shows to impress her, becomes angry at times, and so forth. While such conduct and behaviour are normal among commoners, Shiva eventually attains godhood and becomes Lord Shiva as a result of his karma-good actions. He attains *daivatwam* as a simple tribal man. He ascends to the position of Neelkanth, defender of Meluhans and the Meluhans empire. His struggle and journey take us through the more heinous manifestations of evil. His internal struggle to distinguish between good and evil, as well as his calling and destiny. The trilogy as a whole attempts to demonstrate to the reader that God Shiva became God by his excellent deeds for the greater good of humanity. Numerous times, the author has emphasised. Throughout the trilogy, we watch Shiva entertain past misgivings and approach Vasudev Pandits for clarifications and resolutions. The author shows these points to emphasise that we all possess dormant virtuosity, i.e., religious nature.

According to Amish Tripathi, the first volume of Shiva's trilogy, titled *Immortals of Meluha*, can be summarised as "The storey of a man transformed into a God by legend, and as "man becomes Mahadev when he fights for good, a Mahadev is not born from his mother's womb; he is forged in the heat of battle while waging war against evil (344).

The author demonstrates this point through his protagonist Shiva's journey. Shiva begins his office destiny journey as an ordinary child who primarily enjoys accepting, but I cannot seem to see any trouble out there; everything appears to be perfect at every turn. Throughout the series, Shiva is presented as a man at a loss to identify or diagnose the problem and the solution. Shiva begins the narrative by elaborating on the traits of an atheist, as he is opposed to idol worship. When he visits the temple in the first volume, it is the majesty of the architecture that attracts to him, not the divine grace of the religious statues. He is depicted as a lovesick guy pining for the attention of his lady love; he declares, "Holy Lake, help me obtain her, and I will never ask for anything from you again" (93). The strenuous efforts required to obtain his Love cause him to utter this. When something is so valuable, it cannot be easy, can it? Here is an illustration of how a common mind works. His comic side is also displayed on numerous times, such as when he tells Nandi that he "does not wish to meet Pandit because he might boring him with some very perplexing and obscure theories" (93). All of these factors contribute to Shiva seeming to us as an average human being. The aura, or mythification of the figure, is stripped away and the character is reduced to the appearance of a next-door neighbour.

Inequalities abound in Meluha, and the harsh treatment meted out to marginalised groups serves as a wake-up call for Shiva. The first is the Vikarma system. Shiva once stated that he is not a miracle worker; he cannot snap his fingers and summon bolts of lightning to strike the chandravanshi" (118). In light of the foregoing, it becomes obvious that the mystery atmosphere that surrounded celestial entities such as Lord Shiva has been erased. He has been shown as a regular human being who rises to godhood as a result of his good deeds.

Conclusion

The immortals of Meluha chronicle Shiva's transformation from common man to Godman. It chronicles Shiva's transformation from tribal chieftain to Lord Shiva. It totally demystifies Lord Siva and portrays him as an average guy who achieves divinity via his great thought and acts.

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