

ROLE OF NATURE AND MAN IN AMISH TRIPATHI'S SHIVA TRILOGY

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Abstract

'Vasudhaiva kutumbakam' is a Sanskrit phrase, that means the whole world is one single family. The Vedic sages are saying that the entire world is truly just one family. The world is like a small, tightly knit, nuclear family. Unaware of this human beings dominance over nature's increasing day by day. So literature scholar analyses literary text and environment from an interdisciplinary point of view. And illustrates environmental concerns and examines the ways literature treats the subject of nature. Amish Tripathi through his mythical story of the God Shiva gave importance to nature in Indian Society, Meluha. It reveals, how do Indian culture, tradition and society connected with environment. The necessity of nature and protection of ecology reveals the reader to find out the evil and future threat in the society. It gives message that nature is inevitable for human being for their survival. The present paper throws light on the relationship between nature and man.

Keywords: Ecology, Environment, Ecocriticism, Culture, Trilogy

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Introduction:-

The term environment is derived from the french word environner. It means 'to surround'. According to the Environmental (protection) Act 1986 environment includes all the physical and biological surroundings of an organism and their interaction. Environment is defined as the sum of water, air and land. Their inter-relationships exist among them with the human beings, other living organisms and materials. The flora, fauna, microorganisms and the manmade structures in our surroundings have a bidirectional interactions with us, directly or indirectly. Air, water and land constitute our environment and influence us directly. We too exert an influence on our environment due to excessive use or over-exploitation of resources, or due to discharge of pollutants in air, water and land.

Today environment and environmental degradation and depletion of natural resources warned human being. The whole world is more aware of emitting pollution, climate change and global warming, increasing natural calamities, depletion of ozone layer, and so on. There is a great need of one who will protect and preserve nature. This work is taken by ecocritic, who speaks for nature through the medium of literature. They studies literature with a green spectacles. They bring attention towards nature's importance and existence. Everyone has to learn from nature. Nature is primary and Man is a part of it. Man could not exist without nature. Nothing is permanent except Nature.

William Rueckert may have been the first person to use the term ecocriticism. In 1978 Rueckert published an essay title 'Literature and Ecology: An Experiment in Ecocriticism.' His intent want to focus on the application of the ecological concepts to the study of literature. With this focused point nature and literature should be studied.

We all are reached at the point where everyone should have to understand primary need of nature and importance of ecology via creating bridge by supporting and restoring environment. Literature can awaken the conscience of the reader.

Amish Tripathi the author of Shiva Trilogy is a graduate of IIM, Calcutta who quits his fourteen year service in the financial services industry and takes to full time writing after publishing the first book of his Shiva Trilogy, it comprises of The Immortals of Meluha (2010), The Secret of the Nagas (2011) and The Oath of the Vayuputras (2013). Shiva Trilogy is a mythological story. The first part of the series, 'The Immortals of Meluha' about the Meluhans, who have become immortal with consumption of the godly drink Somras. 'The Secret of the Nagas' and 'The Oath of the Vayuputras' reveals the real evil of the society is a Somras. And Shiva's journey to destroy evil at the end of the series he reached at the level of God (Neelkanth), remains as a great supporter of the truth and the follower of dharma.

Amish Tripathi contributed environmental issues through his writings. His Shiva Trilogy starts with 1900 B. C. This is a story of a protagonist Shiva. According to the Indian Hindu Mythology Shiva is one of the most powerful God. 'The God of Gods' is an adjective used most of the time. Shiva, this mythological figure, of Amish Tripathi is very much different than other. Tripathi has presented him just as a simple, common man, who enters into Meluha from Tibet as an uncouth barbarian or an immigrant, always fond of nature and believer of nature.

Nature and man in The Immortals of Meluha:

This is Amish Tripathi's first book. The plot begins at Manasarovar, Tibet, where Shiva and his tribes has to fight for survival. So they relocate to Meluha as an immigrant. Where they offered the healing drink, Somras with which Shiva's throat turned into blue. Meluhans called him Neelkanth, their saviour. Then they sent him to Devagiri, the capital city of Meluha. Novel has a reference of Prakriti, always called Nature as a mother, protector of all human. Journey of Shiva and his tribes through Manasarovar Lake, Shrinagar, Kashmir enchanting beauty of valleys, landscapes, snow clad mountain ranges, colours and fragrance of flowers, singing birds, flow of rivers, etc. all these

things mesmerises the reader. Waterways are main transport facilities in Meluha. Indus, Ravi, Beas, Chenab and Satlaj flows through Punjab (the land of five rivers).

“The vast valley was covered by a lush green canvas of grass. On it was painted the masterpiece that was Kashmir. Rows upon rows of flowers arranged all of God’s colours, their brilliance broken only by the soaring Chinar trees, offering a majestic, yet warm Kashmiri welcome. The melodious singing of the birds calmed the exhausted ears of Shiva’s tribe, accustomed only to the rude howling of icy mountain winds.” (*The Immortals of Meluha*, 10-11)

Through this journey Nandi tells Shiva about the strict laws of cruelty against the animals. In Meluha all lives are precious. Meluhan compares it with paradise. In Indian Judiciary also all lives are equal. Strict laws are made against hunting of wild animals. Meluha’s emperor Daksha, of Suryavanshis dynasty, descendant of the Sun. Follower of Solar calendar. They were known for their honesty, bravery, loyalty, truthfulness. Just like the Sun is always giver of energy. They live life as ideal as possible. Chandravanshis, who follows lunar calendar, they are descendent of the moon. Most of the jewellery Meluhans are wearing symbolises natural objects e.g. Brahmin has allocated birds symbol, kshatriya has animals, Vaishya has flowers and Shudra has fishes. Even the sign Om symbol of Nagas. Upper part of Om’s half circle symbolises the crescent of the Moon and complete circle symbolises the Sun.

“Aum is the holiest word in our religion. It is considered the primeval sound of nature. The hymn of the universe. It was so holy that for many millennia, most people would not insult it by putting down in written form.” (*The Immortals of Meluha*,58)

Shiva travels to Mount Mandar where the major Somras manufacturing unit situated where he met Brahaspathi, the chief scientist of Meluha. After destruction of the Mount Mandar, Shiva has avenged war against Chandravanshis by using daiviasra. Then he realized Chandravanshis were not evil but little bit of different than Suryavanshis. By the feeling of guilt he decided to find out the real evil.

Nature and man in The Secret of the Nagas:

This is Tripathi's second book. Shiva's journey to Panchavati through Dandak forest with Kali and Ganesha, it explains importance of forest. Though most of the time forest stand for its mysticism as well as knowledge and wisdom. Kali instructed to all the tribes and the Guna soldiers about Dandakaranya.

"That the Dandak forest is the largest in the world. That it stretches from the Eastern Sea to the Western sea. That it is so dense that the sun hardly ever cracks through. That it is populated by monstrous animals that will devour those who lose their ways. That some trees themselves are poisonous, delling those stupid enough to eat or touch things better left alone." (*The Secret of the Nagas*, 332)

In Indian mythology Ramayana and Mahabharata Aranyakas has given more importance. Whenever you are going closer to nature you will understand the importance of nature. While travelling Ganesha cut down lot of bushes and plants to create a road for their army. After marching ahead they sow seeds of same plants, which will grow very fast. Veerbhadra was stunned it. 'The bushes have grown back completely. It's almost as if they had never been cut.' (Tripathi,340) Meluhans are familiar with forest and importance of medical plants. Cutting down woods means disturbing ecological balance. Author tried to point out our duty and responsibility towards nature, 'as you sow, shall you reap', that is a natures law. Deforestation may cause wild animals encroachment like tigers and leopards are coming in our civilized area for their basic needs. One of the episode of 'The Secret of the Nagas,' Sati stays back at Kashi to prevent a lion attack on the local villagers of Ichchar. They are helped by a group of Naga soldiers, led by a man and a woman, who assist them in killing the lions.

Nature and man in The Oath of the Vayuputras:

This is Tripathi's third book of Shiva Trilogy. It reveals howt does the discharge of the harmful substances by specific sources into water body leads to water pollution. Industrial wastewater discharge into water body causes a variety of organic and

inorganic pollution. Amish Tripathi focuses this issue throughout the evil of the Meluhan society. The evil is Somras.

'We are actually killing our mother river all by ourselves. We use massive amount of Saraswati water to maintain the Somras.'(Tripathi,17)

Most of the water of Saraswati river polluted by the dispersal of waste produces during manufacturing of the Somras. This contaminated water causes harmful diseases like cholera, typhoid and amoebiasis. The plague of Branga also resulted by it. Author tried to bring our attention to 'Clean Ganga Campaign'. Not yet we succeeded in cleaning and saving our rivers. Excessive use of Saraswati's water causes its extinction and destroyal. This resulted into infertility and scarcity of food. Saraswati is the mother of entire Saptasindhu civilization, land of rivers. Though making of the Somras helped Meluhan to extend their mortality timespan. But it not helped them to overcome death.

Excessive use of chemical can give you adverse effects like various skin diseases, physical disorder etc. Problem of unacceptance of physically deformed and mentally challenged children by their own parents is in the novel. Those children were taken care by Naga parents. Shiva tries to find out permanent solution over poisonous impact of the Somras. He made proclamation against the Somaras.

"I have come to the coclusion that the Somras is now the greatest Evil of our age. All the Good that could be wrung out of the Somras has wrung. It is time now to stop its use, before the power of its Evil destroys us all. It has already cause tremendous damage, from the killing of the Saraswati River to birth deformities to the diseases that plague some of our kingdoms. For the sake of our descendants, for the sake of our world, we cannot use the Somras anymore." (*The Oath of the Vayuputras*,119)

Use of Brahmastra and Pashupathiastra is also big threat to humanity as well as environment. Doing chemical research and inventing missiles may make our country

more powerful in the field of defence. But we should have to more aware of its causes and effects, while using it. Neglecting flipped side of science may lead our society towards limping. So, not to be brutal or ruthless towards environment. Otherwise there will be remain only zombies.

'Creation and destruction are the two ends of the same moment. And everything between creation and destruction is the journey of life.' (Tripathi,97)

Conclusion:

A major role of literature is to protect and preserve our environment. Literature should praise beauty of the environment as well as sensatise burning issues like deforestation, industrialization, chemical waste, e-waste etc. The role of the human being is to find out solutions over it. Emphasising the human mind, 'If you protect nature, nature will protect you'. If you destroy it, it will destroy you. Shiva realized that good and evil are two ways of life. Creation and destruction is possible through good and evil. Man has to choose good, by choosing it he can improve his life and equanimity.

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