

Representation of the Standard Man Transforms into a God in Amish Tripathi's *The Immortals of Meluha*

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Abstract

A Myth is a sacred or symbolic story from the past, and it should be practice in nature. A story could describe the origins of individuals or explains customs or traditions. Retelling of mythology could be a common apply in literature. Retelling of mythology in literature, particularly in Indian Writing in English has undergone outstanding changes job to the expectations of the fashionable readers for the past few decades. The Shiva triad by Amish Tripathi is one such sensible try. The primary book within the series, *The Immortals of Meluha* could be a contemporary tale on Lord Shiva whom we have a tendency to meet often in temples and shivalayas, however haven't had such an incredible vision of. Amish is associated IIM educated boring banker and turned happy author. He is obsessed on history, mythology, and philosophy, finding beauty and which means altogether world's religions. Amish has curiously used the plot of ancient traditional knowledge and mythology and embellished it together with his writing skills and imagination. What comes out could be a exciting mixture of fiction and reality. He tells a desirable tale of the characters we have mature up hearing of and brings all of them to life, holding their characters as per his story's demand. *The Immortals of Meluha* could be an exciting cocktail of mythology as we all know it and fantastic tale of its own.

Keywords: Amish Tripathi, *The Immortals of Meluha*, India, Myth, Fiction, Retelling, Standard Man, Transformation, Culture.

Introduction

Mythology in Indian context is probably the foremost utilised and most loved for each generation and genre. History bears proof to each reality the Indians from all ages, time and place and phratry have expressed their ardent want to be enriched and knowledgeable in myths, mythology, legends and traditional knowledge. Indian mythology and its many sections have lively their permanent influence on Indian literature as a full, that by their own right. It will be thought of a writing style itself. The Puranas consisting of the two nice epics the *Ramayana* and *Mahabharata* are religious writing represent the antiquity of India. These epics square measure the wealthy repository of the standard myths, stories, concerning legends, deals with the pantheon of Hindu Gods and folktales. They are viewed as a cultural beacon of values, beliefs, prejudices and philosophical ideals. Doty acknowledges this take for, "Mythic expression isn't concerning trivial matters; it involves instead views behaviour, and essential. It is clearly, the kind of expression that presenting the dramatic embodiments of ideals and values and models of heroic and supreme" (19).

Though criticisms and accusations are directed towards myths questioning its credibility and validity, writers are active in reinterpretation of legendary stories. The most reason for this insatiable interest of the writers in mythology is to work out, which means of their gift in relevancy their ancient past. Indian fictional writers appointed views, meanings, and connotations to the standard myths. They used archetypes of legendary heroes, symbols, character varieties and themes. However currently the common apply of retelling legendary stories involves reconstruction of stories and characters in accordance with the context that clearly brought mythology into the lounge conversations and debates.

The Standard Man Transforms into a God

Mythology within the trendy difficulty is employed to bridge the gap between urban and rural consciousness, between the past and the present and therefore the gift. Mythic thoughts, in fact, square measure tries to mediate the gaps between continuity and alter. By exploitation similar mythological things, a broader dimension is given to the contemporary chaotic condition during which humanity resides nowadays. The legendary past affirms man's relationship to the transcendent. It is a value-structure. It is a find of the past for the current, associated an adaptation for the longer term. In modern Indian works, at the side of a way of courtesy, associate perspective of irony, frequent use of mythological sequences as structural pictures, and a continual involvement with the issues of expediency and eternity, square measure terribly visible. These writers have created a shot to retrieve, rediscover, and redefine components of culture during an inventive means, by a come to pride in one's roots, whereas wanting ahead.

Amish Tripathi

The new breed of writers like Amish Tripathi, Ashok Banker and Ashwin Sanghi square measure experimenting the mythology genre by mixing it with the opposite modes of writing as an example, Ashok Banker and Amish Tripathi have homogenised mythology with fantasy mode. These writers square measure modernizing the Indian myths with this sort of implementations. Ashok Banker pioneered this apply of modernizing the myths in Indian fictional writing. However, he endeavoured to remain faithful the initial legendary stories by replicating them. On the opposite hand Amish Tripathi has created strictly a fantasy fiction out of the legendary stories by establishing a novel identity for Indian Writing in English together with his Shiva triad. Amish is obsessed on mythology, history and philosophy. His belief is that there is square measure of beauty and which means altogether world cultures and religions.

Shiva Triad

Amish's Shiva triad relies on the reconstruction of many Indian legendary characters and stories drawn from the *Ramayana*, the religious writing and *Shivapurana*. He has relied on the classical Indo-Aryan texts of the Vedas and Upanishads for the philosophical arguments. The tree books of the series square measure the only real proof of the ability of Amish. Indian writers have created typical use of mythology. They either used legendary themes or legendary characters in their works. Amish poor this ancient means of handling mythology and has given it a brand-new outlook. Amish has picked one in every of the foremost multifarious Gods from Hindu mythology to weave his tale concerning. He takes a God we have a tendency to believe and turns into a normal man then tells a tale of however the standard man transforms into a God thanks to his conduct, choices, deeds, and destiny. This fascinating page turner simply manages to wake United States of America a additional innovative and riveting version of the *Shivapurana* at the side of a delicate allegory of philosophy, with a totally completely different perspective.

Recreating the Parable of Shiva

He recreates the parable of Shiva, Ganesh, Sati and Kali through his study of all spheres of Indian life and literature. He makes Shiva story appealing and intelligible to the fashionable mind. Those that still keep the oral tradition alive through intonation and singing of hymns and people songs merit feeling and admiration of young generation. At constant time, there's conjointly a requirement to know and reinterpret it. Amish insists to have interaction oneself in action as a result of actions purify as data liberates. Through recreation, "The Shiva Trilogy" becomes living sacred scripture capable of providing religious direction within the present time. The lifetime of Shiva as additional human than God is what the theme of the book revolves around. The proper combination and balance of journey, action and love at the side of ideologies, mythology and philosophy is what has light-emitting diode Amish to his destiny of manufacturing this nationwide acclaimed bestseller.

The Immortals of Meluha

The Immortals of Meluha relies on the development of the existence of Indian legendary God Shiva because the legendary figure in 1900 B.C. The epic narrative is mostly a literary construction mingled with the pseudo historical material. Amish has succeeded in creating several mythological figures into straightforward flesh and blood groups of people, and in this lies the wonder and satisfactoriness of this book. The book starts off with a young social group leader (Shiva) in Sitsang, who is cheerful, carefree, and nonetheless dedicated and powerful in each mind and body. His bravery makes him extremely revered among his tribe of Gunas, and hence, nobody queries his call to maneuver off from Mansarovar and migrate for higher life. Because the setting of this episode shifts from Mount Kailash to Meluha, Shiva bit by bit transforms into a additional Godlike being, the 'Neelkanth' or 'The Divine one with the Blue Throat'.

The Suryavanshis and the folks of Meluha prophesize the arrival of this second Mahadeva as associate leader to a safer and a additional wonderful future for his or her kin. The plot thickens because the contention between the Suryavanshi and therefore the Chandravanshi tribes takes a flip for the more severe. This can be wherever Shiva's destiny as a magnetic leader and a divine individual comes face to face together with his gift persona that is that of an easy retiring soul. As a full *The Immortals of Meluha*, by Amish is associate exhilarating cocktail of reality and story mixing them like never before showing however wealthy so they are. Shiva like a normal man is unsure, unsure and anxious concerning the responsibilities that he would be shouldering within the close to future. This can be once Sati enters his life. Suddenly, Shiva finds the lost peace and balance in his life and eventually succumbs to what he was destined for. Slowly and bit by bit these events initiate to Shiva discovering the latent strength and power that resides among him and exploitation it for the eudemonia of the humanity.

Brahma as a Scientist

Lord Brahma is mentioned as a good Indian 'scientist' who was perpetually inventing devices and cures for the nice of humankind underneath his steerage, a get cluster of adolescents, chosen from every of the seven regions of ancient India, honed their minds to realize godlike intelligence. They were referred to as the Saptarishis. Strict rules forbade them from active any trade for private gain. They became monks, teachers, doctors, who didn't charge for his or her services, however lived on donations and almsgiving. The Saptarishis and therefore the folks they chose to share their responsibilities came to be referred to as the Tribe of Brahma or Brahmins. There is one thing here that resembles India's current state of affairs – the Meluhas square measure Suryavanshis, worshippers of the sun. The Chandravanshis, who live across the border, square measure a punnic ton, and worship the moon.

Chandravanshis

They keep causing little bands of assassins who launch surprise attacks on public places. Their aim is to attack non-combatants – the Brahmins, Vaishyas or Shudras, devastate place like temples, public baths, unfold terror and wreck the empire's morale. They need the Nagas, a race of malformed folks, adept at martial arts, on their aspect. Shiva is that the unwitting savior who is non-commissioned to fight them off. He like associate anti-hero who perpetually lights up his chillum and smokes marijuana, keeps looking for non-vegetarian intake places, and moons over a widow, Parvati, likes to dance. The book describes loads of shut combat and well-described violence.

Gods and Their Culture

It is termed as a good book that gets you conversant in some admirable aspects of our gods and their culture. Throughout the course of the novel, the varied canvas of Indian history, mythology, traditional knowledge and faith keep the reader engrossed and wanting to flip the pages and devour the written words. Moreover, the underlying philosophical allegory of the actual fact that 'God resides in everyone folks, all we want to try to understand this and provides ourselves a chance' aids the emotional association and relation of the readers with the book. Although, Amish baby-faced unpleasant experiences whereas commercial enterprise his book, he with success connects such emotions to his readers.

Amish Tripathi's Art

He unveils on the success of his books and challenges baby-faced to Manish Mishra: "I finished tally once twenty rejections. All of them felt that this was a spiritual book and therefore the youth isn't inquisitive about faith thus there was no hope for this book. To be honest, I don't see my books as 'religious' despite the fact that I'm a faithful Shiva worshipper. It's associate journey series. Finally, we have a tendency to self-revealed it. The book picked up among the primary week and therefore the publishers who had rejected it came back for a transfer". (Tripathi, "I stopped") although there have been queries on the publication of his books he believes it's "the attractiveness of Shiva" that has contributed to the recognition of the books (Parker).

He talks concerning however youth drawn to somebody like Shiva and one thing like mythology to Ananya Bhattacharya of Zeenews.com: there's a form of attraction towards Lord Shiva for the youth. Shiva could be a terribly 'cool' kind of a personality. He is a god of the rebels, he doesn't very differentiate between the Devas and therefore the Asuras, he's a – girl man who is turbulently infatuated with Annapurna, he is an excellent dancer and a consummate musician, and he is the author of the Vedas. Shiva could be a terribly knowledgeable, democratic god; he treats his devotees with respect. At constant time, he has this love for marijuana and bhang! I feel whoever features a streak of rebelliousness in them, would realize Shiva terribly enticing. There's a mood of rebellion and anti-elitism in Asian nation and round the world. And Shiva is that the original anti-elitist, rebellious deity! (Parker)

He attributes his interest in mythology to his background, "I was born in a spiritual family. My grandad was a Pandit in Benaras and an instructor – he tutored arithmetic and Physics at Benares Hindu University. Each my folks are terribly spiritual. Thus, I learnt abundant of what I do know concerning mythology and spiritual philosophies from my family." (Parker)

He believes retelling the tales of Lord Shiva during a trendy, modern and relatable vogue can resensitising our minds to our wealthy cultural past: "I don't suppose mythology ever went out of fashion in Asian nation. We have a tendency to square measure one in every of those rare

civilisations with a culture spanning quite five, 5000 years. We've unbroken our traditions alive. We have a tendency to enable our traditions to adapt with time and that we don't seem to be rigid concerning it. Stories conjointly modernise and localise, that keeps them alive. This tradition of modernising and localising mythology puts life into it and makes it relevant yet again." (Tripathi, "I stopped")

In Amish's interview with Anusha Parthasarathy in *The Hindu*, he says: My book began as a thesis on the character of evil so became associate journey of types. Who else will be the hero of such a book however the destroyer of evil, Shiva. Retelling myths has been an expensive tradition ... and my try is barely a continuation of it. If you inspect the *Ramayana*, Kamban's version is completely different from the Tulsidas' version. They retold it for the folks of their era and this can be completely different from the initial by Valmiki. It's not simply the *Ramayana* however constant with all Puranas. (Tripathi, "Indian Mythology")

Tales with Fitting Characters

The book's biggest strength is however it plunks the mythological characters from the epics and plants them into tale with fitting characters, however still ensures that they're all humans. The subplots tell tales of Vasudevs, Sati, Nandi, Gunas, Rudra, Devas and Asuras, and additional creating it strikingly clear that everybody together with Gods, will create mistakes. The narrative is lucid and therefore the story is well-paced. Primarily the books square measure exciting however there's incredibility in it says Shuddhabrata Sengupta: Amish reveals the mysteries of the plot at the proper pace, keeping the reader perpetually wanting additional data while not growing bored.

However, the thrill of the plot masks deeper issues hidden at the middle of the series. At the onset, the Shiva triad claims to be an interpretation of "the wealthy mythological heritage of ancient Asian nation, mixing fiction with historical reality." This can be a daring agenda to start up, and if done properly ought to be quite fruitful, yielding associate enlightening account that's informative, instructive, and fascinating. But, while it's a combination of mythology, fantasy fiction, widespread science, self-help philosophy, and history, the Shiva triad makes a large number out of every and each one in every of these categories.

The odd mix of fantasy and reality associated speculative history creates an awkward comic tone which will be captured during a single sentence from the primary book: "The drone of Brahmin scientists reciting Indo-Aryan shlokas at the bottom of the mountain floated up to form an ethereal atmosphere of pathos." The powerful Puranic stories of Shiva and therefore the nice wealth of scholarship and archaeology of ancient Asian nation square measure reduced to names, imprecise references and symbols, whereas the poetic skills of the author square measure hampered by spiritual sentiments. These three major strands—myth, history, fiction—combine within the most awkward of all potential manners; with possible dangerous consequences. However Amish argues that the term mythology, that comes from the Greek word *mythos*, suggests that to cover the reality which it's up to United States of America to find it through the story, "Probably the sole ancient civilisation that has unbroken its myths alive even nowadays is Asian nation. This can be not as a result of the opposite myths is not as wealthy as ours however as a result of we've understood the philosophy behind them.

Conclusion

Amish says "Modernising and localising myths square measure ways in which of keeping them relevant in present. Otherwise, they might die out. Whether or not that would create them

relatable are a few things readers ought to decide.” Amish firmly establishes a fictionalized historical account Amish doubtlessly may count himself among the lucky few – the Shiva triad novels- The Immortals of Meluha, the Key of the Nagas, and the Oath of the Vayuputras haven't become bestsellers, but each of these has found place in Hollywood and film industry for film variations, a commendable accomplishment for a debutant author.

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