



Systematic study on submerging modernism and contemporaneous in Amish Tripathi's *Shiva Trilogy*

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Abstract:

Every country has its own secret traditions, stories and history using which the mythology of its own is created. In such cases myths and mythology also have their own part in creating the civilization of the society. The Hindu mythology refers to lord Shiva as a divine power whereas the new perspective of the authority describes lord Shiva as a human who was raised to be a supreme being due to his Karma. The fiction of Tirupati represents a lord Shiva as a human with restricted power and limited authority as a human being. He is not described with any supernatural elements. The contemporary issues such as environmental harm, terrorism, roles of gender makes the readers connect the mythological to the modernism. Modernism can also

be seen in the characterization of the author where he gives human features to the gods and brings them to the status of gods through their actions. The contemporary ideas of non-religious elements and multiculturalism of globalization can also be found in the trilogy.

Key words: Myths, mythology, contemporaneous, modernism.

Objective of the study:

The purpose of the article is to analyse Amish Tripathi's novels as an essential contribution to the academic world for studying mythology and retelling of mythological stories with new perspectives.

Contemporary Indian writing in English has been focused on recreating mythological stories. Myths and mythology contain deep and rich divine descriptions using which it can inspire and influence the beliefs, values, customs, and identities of human beings. These mythological stories contain the symbolic representatives and moral values that help to shape individuality and create a better society. Every country has its own secret traditions, stories and history using which the mythology of its own is created. In such cases myths and mythology also have their own part in creating the civilization of the society. It is essentially important in creating structure of moral values and psychological evaluation of individuals and the society. Myths of Western part of the world are different from the eastern part of the world. Roman and Greek mythology have their prominent place in western literature. Whereas literature from the eastern part of the world such as Indian literature is based on Indian mythology. The mythological stories and myths have been undergoing multiple modifications and numerous alterations by various incidences and people.

Myths have a significant role in the lives of people in the forms of religious beliefs and customs. Myths also have different forms such as dreams, religious ceremony, practices, purification acts and stereotyping rituals of people. Spirituality and superstitious theology are often evolved based on mythology and myths. There are different perspectives of myths and the meanings of it. It is the most important source for creating the culture of the society and dominating the psyche of people.

The select to work of present article is *Shiva Trilogy*. The trilogy contain *The Immortals of Meluha* (2010), *The Secret of Nagas* (2011), and *The Oath of Vayuputras* (2013).

The trilogy has been known as one of the best-selling books in India. The trilogy has been translated into various languages of National and international levels. The author has graduated from the Indian institute of management in Calcutta. In this Trilogy, examines and answers the question of what is immoral, sinful

villainous, unlawful, and evilness. He is also answering why such evil existence are there in the world and how an individual can deal with such unlawful acts.

The Hindu mythology refers to lord Shiva as a divine power whereas the new perspective of the authority describes lord Shiva as a human who was raised to be a supreme being due to his Karma. Traditionally the lord Shiva is known as the god of all other supreme powers. He is also known as the annihilator of iniquity. Reanalyzing and recreating the stories from mythology is a creative exercise. The most worshipped God Shiva is here imagined by the author as a common man who says “Just a man, 4000 years ago but is today remembered as the Mahadev (the God of Gods)” (1)

In the re-imagined story of lord Shiva, the Supreme Being is recreated as a human warrior. The lord is described as an immortal man. His actions made him to be worshipped by others. According to the author, Shiva has developed into the status of God only because of his achievements, accomplishments, activities, endeavours, attainment and actions. According to Hindu mythology The God Shiva is known for destruction, wearing the skin of a tiger, known as a creator of Vedas. He is also called as adiyogi, the father of yoga who is stable in both physical health and mental health. He is personified both as fire and also as a river Ganga. He is also named as “Ardhanareeshwara” representing lord Shiva with half women. This name symbolises the oneness of lord shiva and Shakti. The name personifies the harmony and unification of both men and women.

The fiction of Tirupati represents a lord Shiva as a human with restricted power and limited authority as a human being. He is not described with any supernatural elements. He does not have any mystical powers, other worldly gifts or paranormal abilities like lord Shiva from the mythological stories. He has human qualities who is smart, determined, charitable and unselfish.

According to myth, the lord Shiva lives in Kailash. Lord Shiva plays an important role in the wheel of life and death, as he represents his function of destroyer. Tandava dance is also known as dance in the cremation yard. Shiva is closely connected to cremation grounds where he would perform an energetic and powerful dance accompanied with devils and demons. Henrich Zimmer in “Myths and Symbols in Indian Art and Civilization” mentions that the admirers of Shiva are called as “the Ganas or hosts of the God, his attendants and followers. Some of them hold a tambour, flute, or any musical instrument. There are five hosts of followers of Lord Shiva and each host is defined by an individual”

These devils and demons are only referred to as human beings in the words of Tirupati as a tribe of “Gunas”. Shiva is described as the leader of The tribe who guides and protects these Gunas. Tripathi says in *Immortals of Meluha* “This respect was not based only on convention but also on the character. He has helped the Gunas to achieve greatest victories in the battles through his sheer bravery and genius mind”.

Tirupati explores the ideas of good and bad, right and wrong. The novelist authenticates and verifies the mythological events with critical thinking and analysis. The contemporary issues such as environmental harm, terrorism, roles of gender makes the readers connect the mythological to the modernism. Modernism can also be seen in the characterization of the author where he gives human features to the gods and brings them to the status of gods through their actions. The contemporary ideas of non-religious elements and multiculturalism of globalization can also be found in the trilogy. Feminism can also be found as a description of contemporary elements as the author portrays women as independent individuals. The article concludes by mentioning that that trilogy vibrates with the modern readers and their thoughts with its contemporary elements and modernism.

Works cited

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