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# संशोधक

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# अनुक्रमणिका

१. **Shrimad Bhagwat Geeta - A best psychological way of living life**  
- Dr. H. L. Rathva ----- ७
२. **Effectiveness of Communicative Approach in Developing Speaking Skill of The Students**  
- Dr. Amita Marshal ----- १०
३. **Exploring the Nexus of Teachers' Work Task Motivation: A Thematic Analysis**  
- De Alkaben J Macwan ----- १६
४. **Demystifying God in The Shiva Trilogy of Amish Tripathi**  
- i) Dr. Navita N Malani, ii) Dr. Beena Vinod Rathi ----- २१
५. **Compulsion and Contestations: North Korea's Relation with China**  
- Lakhan Bir Meena ----- २४
६. **Integrating Indian Knowledge System into Science Education: A Holistic Approach to Learning**  
- i) Dr. Dipti Khanna, ii) Dr. Dhananjay Deshmukh ----- २८
७. **Gross Domestic Product (GDP) Growth Boost the Indian Economy**  
- Dr. Kotgire Manisha Arvind ----- ३१
८. **Stress Coping Skills Among Adults During Covid 19 Pandemic**  
- i) Pravinkumar Ajabrao Mohod, ii) Dr. Shafiq Yusufkhan Pathan ----- ३५
९. **A Study of Factors Influencing the Selection of Commerce Stream at Higher Secondary Level**  
- Dr. Bhumika Barot ----- ३९





# DEMYSTIFYING GOD IN THE SHIVA TRILOGY OF AMISH TRIPATHI

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### Abstract :

Amish Tripathi's 'Shiva Trilogy' is an interesting work wherein he reduces Loda Shiva to an ordinary mortal. He is a seasoned craftsman and in the process of demystifying Shiva he has mesmerized millions of readers throughout the world. He procured the knowledge of Hindu Theology and religion from his grandfather and parents returning to faith only after a thorough study of the scriptures. He takes his readers to a transcendental world, making Shiva a common man devoid of all supernatural powers. He has presented today's youngsters as acting wisely, with moral attitude upright, actually persuading the society towards good and becoming instrumental in removing the evil. Amish's demystifying of Shiva into a right man in the right place at the right on the right mission is itself a feat to be achieved. Amish, no wonder has become a best seller.

**Keywords :** Good, Evil, Trilogy Demystifying, Mythology

A Trilogy on Shiva, the Hindu God has carved a niche in the literary firmament for its writer. Amish Tripathi. Amish has drastically cut Shiva to an ordinary mortal but has delineated him into a mesmerizing character for his many admirers throughout the world. Even though a debutant writer, this series, Shiva's Trilogy, has achieved the distinction of being the fastest selling book in the history of Indian publishing with 2 million copies in print and 500 million in sales. Amish is an alumnus of St. Xavier's College, Mumbai and Indian Institute

of Management, Kolkata. Although he originally wanted to be a historian, he chose a career in finance because he couldn't afford the former. He worked for fourteen years in the financial services industry, in companies such as Standard Chartered, DBS Bank and IDBI Federal Life Insurance, before starting his writing career. His grandfather was a Sanskrit scholar and a Pandit in Benares. Tripathi says that he has acquired most of his knowledge of Hindu theology and religion from his grandfather and his very religious parents. During the nineties he had become an atheist, but returned to faith when he started writing his books. He believes that religiosity and liberalism go hand in hand in India. He quotes from the ancient Hindu scripture 'Rig Veda' to say that.

**'Truth is one, but the wise men know it as many; God is one, but we can approach Him in man.'**

He says that he lives this philosophy. In his puja room at home, besides the idols of Lord Shiva and other Hindu Gods, he also regularly worships pictures of the Muslim Kaaba, Jesus Christ, Mother Mary, Prophet Zarathustra, Gautam Buddha besides symbols of many other religions.

Before humanity got engulfed in modernism and modern thinking and living, the children of the family heard many a tale of our Hindu gods and the 33 million deities at our grandmother's knees. Our young impressionable minds were so awed by these stories that our gods got unconsciously stamped on our minds. These imprints of our gods remained indelibly





marked on our minds even as we grew up in free thinking surroundings.

This Trilogy takes its readers to a transcendental world, where Shiva the legendary Neelkanth of Indians fights against evil but as a common man devoid of all supernatural powers. The researcher has taken up this issue to enhance the viewpoint of the writer and prove that if today's youngsters act wisely, with moral attitudes upright, they can actually persuade society towards good and to a large extent take evil out of the equation. According to Lord Manu.

**"Good and Evil are two sides of the same coin."**

This means that good and evil are inherent in man. They both reside in him side by side. It is upto man which quality he wishes to pursue and which quality he wishes to suppress. A man is not evil, but they are his qualities that make so and vice-versa.

Somras is a drink invented by the creator of the Universe, Lord Brahma. Emperor Daksha of Devagiri supplies somras to all Meluhans from time to time. As a result, Meluhans look young with the passing time. But the waste of Somras factories pollutes waters which affects the lives of Brangas and gives birth to physically deformed children called Nagas. This ecological factor that causes genetic mutation of the Nagas and the Brangas is declared evil. And there you have it : The Secret of Nagas revealed albeit a book late.

Tripathi's women characters are incredible and fantastic. Whether it is Sati, Kali, Veerini, Anandmayi, Kanakhala, Kritika or Ayurvati. All possess immense strength of character, loyalty and inimitable courage. They stand up for the right and give no leverage to the wrong. In fact, it is these brave characterizations that make the men look weak in contrast to Shiva's blind and desperate act of revenge. In the end it seems that Shiva just manages to take revenge killing thousands of innocents of Sati's murder in her heroic fight. In humanizing Shiva. Amish presents him devoid of even the basis integrity of character. The imagination and research to build upon such a tale

has to be immense. It is not as easy job to bring alive so many characters, explain their strengths and flaws and give them enough space to become unidentifiable for the reader.

In these books the writer's mythical imagination mines the past tapped into the possibilities of the future. This book series has eventually gained the place of being archetypal and stirring which unfold the deepest recesses of the soul as well as our collective consciousness. Therefore, 'The Immortals of Meluha' is a surprise bestseller breaking into the top seller charts within a week of its launch. The Shiva Trilogy has become the fastest selling book series in the history of Indian publishing. Forbes India has ranked him among the top 100 celebrities in India twice in a row, in 2012 and 2013.

The traditional, customary and highly esteemed viewpoint of the grandmother-styled art of storytelling has been evolving over ages past. This statement is certainly not an exaggeration. Mythology and their Himalayan twists and turns, has forever thrilled and influenced writers, in which gods snapping their magical fingers, evil acts by demons and the ultimate triumph of good over evil by the knight in the shining armour, together with rescued kingdom and his beautiful princess has dominated their fiction since the beginning of the Vedic Age.

Amish Tripathi, in the Shiva Trilogy, has attempted to encompass the very human in Lord Shiva and 'demystified' him reducing him to be just a man in the right place at the time on the right mission. The very purpose of this barbarian from Tibet, taking the Rudra-avataar has been simplified to a very elementary level. The eternal war between Good and Evil, in which evil being the very elixir of life has caused the 'super-human' qualities of man in those times. The manner in which the face of evil has been portrayed seems to be long drawn and tiresome. But then Shiva pondering endlessly, debating with the Vasudevs and his companions and accepting the lame and ecological explanations has made it even more implausible. So basically, in this book Shiva does not history what Amish has



done to him, downsizing to human scale. Apart from all this, the question which edges the book every time when viewed is, why does the evil Somras has to be destroyed but the men who made and propagated, be saved? Why is the architect of all the violences and the villian-in-chief spared? And all this when innocent people are --- in thousand's Leave alone Godly, the actions do not even seem human.

The writer has shown his love for history, philosophy and mythology into a racy fictional narrative which depicts Shiva as a Tibetan tribal leader. His approach to storytelling seems contemporary and urban which is one of the main draws of the books. Though the story is fictional, its characters and historical depictions are factual. It pictures the journey of Shiva, from a cool dude to the Mahadev. This story represented in a fictional style, has jilted its readers into anticipations and therefore made them curiously tight bound till the end. The author has succeeded in making many mythological characters into simple flesh and blood human beings, and therein lurks the beauty and the acceptability of this book. For example, when Shiva enters Srinagar, he has to register himself and his whole tribe before entering into a foreign country. His excitement at the concrete buildings, the modern ways of Meluhans, their attached toilets with water flowing from a device called taps, soft cushioned beds and cotton clothes, everything amuses and thrills him. Of course, resemblances to mythological Shiva can also be figured out. For example the tiger skin which Lord Shiva always wears, his long locks of hair, his abode on

Himalayas, a blotch in between his two eyes which is called as the third eye, the war style, the prahar system used to denote time in the fiction and many more differences and similarities can be found out in Shiva as well as other characters.

The extraordinary and energetic female characters who possess the --- of the events pass on efficiently throughout the fiction. Then be it the battlefield or their domestic responsibilities, these women stand everywhere with firm foot enhancing their character, influence over women of today and moreover leaving the male characters including Shiva much behind shedding them off even from basic integrity to their human character.

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