



MYTH IN TRIPATHI'S *THE IMMORTALS OF MELUHA*

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Abstract:

Systems are formed with sociological perspectives. It educates how society is important in molding our daily lives. Myth has been used as a tool to convey and to shape the society. Amish has chosen the right medium to organize the society with his reformatory insights. He selects the peerless God of Hindu Mythology. Lord Shiva, as his protagonist in Shiva's Trilogy. He portrays Lord Shiva as a leader of a tribal community who later transformed as a godly figure because of his karma. Amish has modernized the myth and retells the story with the sociological perspectives. This paper makes an attempt to explore the reconstruction of myth, societal customs of Meluhans and their oppressed community Vikarnas and also encounters the Maika System.

Keywords: *Sociological perspectives, Reformatory, Karma, Reconstruction, Myth, etc.*

Hindu Mythology is a traditional narrative of Hinduism. It depicts diverse traditions, historical events, cultures, different regions and its interpretations. Amish also experiments Mythology in every aspect. He was born in Mumbai and worked as a banker. But quit his job and decide to write. He thought of writing a book on the philosophy of evil, but his family members dissuaded him. So he tried his hand on a book of Shiva, the multifaceted God of Hindu Mythology. He has started in the form of sequels. His first sequel *The Immortal of Meluhans* followed by *The Secret of the Nagas* and concluded by *The Oath of Vayuputras*.

The first sequel, *The Immortal of Meluha* integrates the world of Suryavanshis and Chandravanshis, the Odyssey of Shiva, love between Shiva and Sati and also inkling about Somras, Vikarnas, the hooded figures and caste system. Amish depicts Shiva as his hero to elevate his idea and he has designed his episodes in an unpredictable way. He portrays the Supreme deity Shiva as an inhabitant of earth in controversy to Hindu Mythology. He begins the story with the alluring description of Shiva's presence in Mansarovar Lake. Shiva is the leader of Guna tribes. His villagers face ambush by the Pakratas. A livid Shiva defeats them with the assistance of the foreigners (emissaries of Meluha). Nandi is one among them. To save their tribes, Shiva has accepted the invitation of Nandi to move Meluha with his tribes and with his bosom friend Bhadra. On their march to Srinagar, Nandi shares the glories of his perfect land. The immigrants stayed in the residential quarters in the immigration camp of Srinagar. The Gunas are grateful to Shiva for their luxurious stay in the camp. Brave warrior and protector of Guna, Shiva, is introduced to Ayurvati, the greatest and the chief of Medicine in the land. Her character is designed from the oldest medicinal treatment named as Ayurveda.

In that camp, the Guna tribes are given some kind of drink. Because Meluhans are under the threat of an unexpected attack from the terrorists. They believe that Neelkanth will transform all and end the Chandravanshi crisis and agonies. To find their Neelkanth, Meluhans have a custom to give a drink named Somras in all the entry level of their Empire. All Meluhans can get the opportunity of consuming Somras. By consuming Somras, the Meluha society attains the immortality and devoid of all diseases. After consuming the drink they will be affected by severe fever. Guna tribes also underwent the same trial. But well prepared Meluhans nursing the sacred patients and noting the details

of each patient on a palm-leaf booklet. Ayurvati monitors the affected people and compromises Shiva to be cool. On their walk, Ayurvati directs him to have a bath. As a tribe, initially he hesitates and then he refreshes himself. After his bath, she tracts down that Shiva's throat has turned blue and he is the Savior of Meluhans. "A cry resounded loudly through the silent room as Ayurvati staggered back. Her hand covered her mouth in shock while the palm leaves scattered on the floor. Her knees were too weak to hold her up. She collapsed with her back against the wall, never once taking her eyes off Shiva. Tears broke through her proud eyes. She kept repeating, 'Om Brahmeyanamah. Om Brahmeyanamah. You have come! My Lord, You have come!'" (Tripathi, 23).

She astonishes herself and Nandi views an eerie iridescent blue throat of Shiva and touches his feet reverentially. Befuddled Shiva moves his hand to hold the freezing neck, he views the polished copper plate in that room and with astonishment he witnesses the reflection of his Neelkanth; his blue throat. Shiva never believes and ready to take the honour of the Neelkanth. He criticizes himself that, "I don't deserve any destiny. If these people knew my guilt, they would stop this bullshit instantly" (Tripathi, 26).

Amish's narration contradicts the myth. In myth, there is yet another conviction about Neelkanth. He pursues his journey to Meluha along with Nandi and his beloved friend Bhadra. In contradictory to myth, Amish sketches the characters of Nandi and Bhadra without affecting their relationship with Shiva. On his way to Meluha, he boards at the Temple of Lord Brahma. There he meets Pandit that makes him happy and he rests at the temple steps. Where he satisfies his heart's craving. Shiva's breathing and heartbeats are increased. He realizes that his eyes are no longer in his control. Sati mesmerizes Shiva by her magnetic blue eyes and bronzed skin with her flawless face. "The unforgettable instant that a soul, clinging on to the purest memory of its previous life, longs for. The moment which, in spite of a conspiracy of the gods, only a few lucky men experience. The moment when she enters his life" (Tripathi, 47).

In the palace of Daksha, Shiva has a discourse with Parvateshwar. He explains the Maika system of Meluhans to Shiva. In the south of Meluha they have a great hospital city called Maika. All the pregnant ladies must travel there for their delivery without their relatives. But in noble families husbands and parents of women are exceptional to travel along with the pregnant woman. Shiva expresses his disagreement with the corruption in Lord Ram's system. Once the woman delivers the baby, she will stay for a few weeks. Then the child moves to the Meluha Gurukul, a massive school. There the child gets well education and all the benefits of Meluha Empire without any inequalities. The records of the children are kept secretly by the record keeper of Maika. When the children turn as adolescence, they are given the Somras. At the age of fifteen, they have to take a comprehensive examination. The result of the exam decides which caste or Varna the child will belong to. Again the children are given one more year of caste specific training by wearing this Varna colour bands.

The four basic castes have their Varnas - white for Brahmin, red for Kshatriyas, green for Vaishyas and black for Shudras. At the age of sixteen, they will be adopted by the applicant parents of their caste. For example, if a Vaishya parents have applied for the adoption, they have to pick a randomly chosen student from Maika, who has passed the Vaishya caste exam. Then the child grows with them as his own parents. The brilliance of the system marvels Shiva. He states "Each person is given a position in society based only on his own abilities. The efficiency and fairness of this system is astounding!" (Tripathi, 99).

Initially Shiva criticizes the system though it is created by Lord Ram. But finally he praises the constitutes of the system. Likewise, Shiva encounters many flaws in Meluhan empire and tries to rectify that. He never refuses to applaud for the good customs also.

Thus, in a nutshell, Amish brilliantly cast his multifaceted God, Shiva as his hero and communicate his rejuvenating ideas to the readers. Because God is the only way to make people listen and to follow the norms. Like Vikarnas, the society has many isolated communities. They want their rescuer like Shiva. With his luminance Amish makes an attempt to impart some virtues to the society. Thus, this paper traces the imposing customs of Shiva's Trilogy, and how far it instigates the readers mind to think of existing scenario. Besides, it cognizes the social vista.

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