

## Humanism, Myth, And Science in Amish Tripathi's Novels Of Shiva Trilogy

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### ABSTRACT

Humanism is a way of life that considers the welfare of humankind. The myth has now been re-characterized by writers with satisfactory explanations through science. Science deals with observation, hypothesis, experiment, and law. People try to prove many mythological things true from a scientific perspective. Throughout the novel, Shiva, the novel's hero, mingles with the people, shares chillum with them, sings and dances with them, chats and chants with them, listens to them, and leads a social life. He believes in humanism, myth, and science equally, and the relationship between them. The author emphasized the humanistic outlook of main characters like Shiva, Sati, Kali, Ganesh, Kartik, Nandi, etc. Sati, being a princess of Meluha, strictly follows the laws of Meluha, stood as an example in supporting humanism by protecting an old woman who was attacked by dogs. Ganesh, the hooded figure in Tripathi's first novel, is the first son of Princess Sati, a Naga Lord, and has been a believer in humanism since his childhood, saving many children from the bull race and many people from powerful people. Kali, the dual sister of Princess Sati, aunt of Ganesh, a Naga queen lived in humanism by extending her hand to the weaker sections and protecting them from humiliation by stronger sections. Kartik, the son of Shiva and Sati, follows in his father's footsteps and saves many people from the Pashupatiasra attack because their goal is to eliminate the evil, somras, not people involved in somras manufacturing or project protection. Nandi claims that his Meluhans deal honourably with dishonourable people, and that they, like the sun, never take from anyone and always give to others. The author utilized many science concepts aptly throughout his novel wherever and whenever necessary with the maximum explanation. He concentrated on the science behind the colours, energy, manufacturing of somras, properties of somras, communication, communicative places like temples, wavelengths of sound and light waves, signals, telepathy, sixth sense, oxidation, cell division, nuclear fission, and nuclear fusion, cancer, plague, free radicals, pollution, radioactive waste, the atom bomb, and the hydrogen bomb, etc. throughout his novels. This research paper investigates Amish's fiction from his Trilogy series, which is linked to Humanism, Indian mythology, and Science, particularly in relation to Shiva and the novel's main characters, as well as his contribution to Indian writing in English (1-3).

**Key Words:** Humanism, Myth, Science, colour, energy, communication, Somras, Pashupatiasra

## 1.Introduction

Humanism creates a good and harmonious society in the world. Humanism is the result of social, democratic, and ethical lives, which establishes that humans have the right and responsibility to give meaning and shape to their own lives. It may or may not accept supernatural views of reality. The inhumanity in Meluhan's law is that the diseased and handicapped are segregated from mainstream society. Kashi is a place for humanism, open to all kinds of trade, attracts all kinds of people, especially Meluhans, to the city, and has given refuge to Brangas. Myths are stories that are based on tradition and they serve a more profound purpose in ancient and modern cultures. In this novel, Shiva belongs to a simple tribe of mount Kailash raised to divinity or deity or sanctity by his thoughts and accomplishments and has been characterized as a human being or an ordinary man. Shiva feels that his caste is humanity. In the first novel, the author narrated the journey of Shiva along with his sociability from mount Kailash in Tibet to Ayodhya via Meluha and Devagiri. All Suryavanshis and Chandravanshis have been waiting for Shiva who has a blue throat to save their countries from evil. Somras, which was given to Meluhans for their long life and their mental and physical strength to live, was manufactured on Mount Mandar. There were many social issues in the novel, like vikrama people, diseases like plague and body-wracking, kidnapping children for the bull race, the Maika system, killing national birds frequently, natural pollution, Sati, caste and class system, widow remarriage, untouchability, etc. In the second novel, the author narrated the journey of Shiva to Nagaland mainly to find the hooded figure, Ganesh initially, understanding the evil and finding Brahaspati finally and surprisingly. In the third novel, the author narrated the journey of Shiva to bring Pashupatiatra from Vayuputras, to destroy the evil causing somras and resettlement of Shiva in Mount Kailash. Shiva did not believe that there was a perfect society but believed in a near-perfect society. The author does not cheat the readers in narrating the story and in characterizing the novels, but sometimes the reader understands the revelation of unrevealed facts in the sequel. The author had given due importance to recent science concepts to incorporate in the novels along with the myth. He also took great care in dealing with the humanism of certain characters in his novels. The reader had been given a chance to understand each character and get the emotional feelings throughout the reading of the novels and tried to recall or remember the Puranas he heard or read. Tripathi was successful in creating powerful drama between characters by narrating minute-to-minute expressions and styles of each character in the novels.

## 2.Literature Review

Lata Mishra published a paper on “Ethical Wisdom and Philosophical Judgement in Amish Tripathi’s the Oath of Vayuputras” in which the author described the behaviour of all characters and the issues of liberation, emancipation, equal rights, and womanhood. (4). Vikram Singh published a paper on ‘Rewriting Myth: A Critical Analysis of Amish Tripathi’s *Shiva Trilogy*’ in which he mainly concentrated on close textual analysis of the Shiva Trilogy in the form of retelling of Indian mythology (5). S. Vijaya Prabavathi published a paper on the ‘Recreation of Myth in Amish Tripathi’s Shiva Trilogy’ in which the author focused on the

Indian mythological God Shiva by mixing it with scientific facts and social fantasies (6). Sanjay M Nandagavalli wrote a paper titled "A study of Anachronism used in Amish Tripathi's Novels," in which he discussed the presence of anachronism in light theory and the existence of liger. (7). Indrajit Patra (8) published a paper on 'Analyzing Amish Tripathi's Shiva Trilogy from the perspective of Campbell's 'Monomyth ' theory. Aiswarya and Madan (9) have published a paper on 'Symbolism in Amish Tripathi's Shiva Trilogy: A study in which they have written the symbols and their meanings mentioned by Tripathi in his novels. Satish Kumar and Raj Kumar Saini have published a paper that concentrated on the major paradigm of the twenty-first century (12). S. Saravanan and M. Nandhini have published a paper on 'An Archetypal study of Amish Tripathi's novels The Immortals of Meluha, The Secret of the Nagas of Indian literature, and Chinua Achebe's Things fall apart, African literature in which the authors have concentrated on one commonality among the novels. The only difference between them is the previous one used Karma and the latter one used the word *chi* (personal god) *instead* of karma (13). Chandran and Nair have published a paper on "Humanising the Divine: A Select Study of Amish Tripathi's Immortals of Meluha" in which the authors attempted to discover how Shiva as a man was distinguished from Lord Shiva (15).

### 3. Humanism in the Novels

Shiva, the hero of the novel, is honoured as the Neelkanth, God of gods, by the people who believe in humanism, myth, and Science. He gets pleasures through sharing chillum, chanting, and singing hymns and folk songs just like the common man and is admired by the younger generation. The author had chosen the word 'warrior' for Shiva instead of the traitor because he is interested in projecting Shiva who fights for his people's wellbeing. Sati being a princess of Meluha, a blind follower of Meluhan laws like Vikrama women, etc., supports humanism by creating an example for her parents and the people by shielding and protecting an old woman who was attacked by dogs. Ganesh, a Naga Lord, lived in humanism from his childhood by safeguarding many children from their kidnap for the bull race and many weaker sections from strong sections of people. Kali, a Naga queen, was a strong supporter of humanism by promoting the weaker sections and protecting them from harassment by stronger sections directly and indirectly. Kartik follows in his father's footsteps and ideology, saving many people not only from day-to-day humiliation by people in higher positions, but also from Pashupati's attack because their motivation is to remove the evil, somras, from the equation, not people associated with somras manufacturing or protecting projects.

#### 3 a) Humanism through the Maika system

In Maika, the well-trained hospital staff will take care of the pregnant women. After delivery of the child, the mother leaves the baby child in Maika and goes home without her child. The child is then put into the Meluhan gurukul, a large school created by the empire close to Maika to give the benefit of education to all. All children grow up with all the resources of the empire available to them. The administration maintains the records of parents and their children and the records are kept in the utmost secrecy. Therefore, every child, regardless of whether he is born to Brahmin, Vaishya, Kshatriya, and Shudra, would get equal treatment at the Gurukul'. Parvateshwar, the army chief of Meluha, announced publicly that he was proud of the Maika system. Somras is given to all children once they enter into the adolescent age. Thus, every child has an equal opportunity to succeed in his life with his capabilities. At the age of fifteen, all the

children take a comprehensive examination whose results decide which varna or caste the child will be allocated to-Brahmin, Kshatriya, Vaishya, or Shudra'. After deciding their caste, the children are given one more year's caste-specific training. They wear their varna colour bands-white for Brahmins, red for Kshatriyas, green for Vaishyas, and black for Shudras and retreat to the respective caste schools to complete their education. So that's why the caste system is called the varna system. Children are assigned to applicant parents based on their varna when they reach the age of sixteen. For example, if some brahmin parents have applied to adopt a child, they are given a child who achieved brahmin varna by comprehensive examination and training given to him. Then the child grows up under the care and the influence of these adopted parents as their child.

Shiva's opinion on the Maika system is that the efficiency and fairness of this system are extraordinary, but the negative point is that parent-child bonds intentionally disappear with the separation of a child without identity. Daksha said that 'his empire found the percentage of higher castes going up in the population, which means that everybody in the world can excel. A child is given a fair chance to succeed. Shiva expressed his opinion that the lower castes must have loved Ram for this because he gave them an actual chance to succeed. But Shiva guesses not too many mothers would have been happy with this. He can't imagine a woman willingly giving up her child as soon as he/she is born with no chance of meeting him ever again. Anyone can imagine that many of the upper castes, like the Brahmins, would have been unhappy with Lord Ram. After all, they lost their stronghold of power. Daksha stated that many upper castes, like Brahmins, Kshatriya, and Vaishya opposed Lord Ram's reforms. Though Lord Ram fought a great battle to defeat them, some Chandravanshis survived even today. The Chandravanshis seemed to be corrupt and disgusting people with no morals and no ethics. Suryavanshis believe that they are the source of their problems. Some Suryavanshis believe that Lord Ram was too kind to forgive Chandravanshis and is responsible for the existence of Chandravanshis even today. The Suryavanshis did not digest the Chandravanshis rule over Lord Ram's birthplace, known as Ayodhya.

### 3 b) Vikrama system in Meluha

The author projects that Shiva is a pure humanist because he is against untouchability as he wants to abolish the vikrama system. When Sati was performing her dance before Shiva, Guruji, and Kritika, Shiva touched Sati's elbow to move it to the correct angle. Sati, along with Kritika and Guruji, immediately reacted to the horror of touching her. Shiva instantly realized that something terrible had happened. Shiva said sorry with a look of sincere regret and tried to show Sati where her elbow should be. Sati looked at Shiva and was stunned into immobility. Sati with tears, Kritika and Guruji felt that Shiva must undergo the purification ceremony and needed a shudhikaran before the day was over. It seems that Shiva has broken the rule by touching Sati and all feel that something wrong may happen to Shiva in the near future. Shiva felt that it was nonsense'. He had not even cared to find out what the shudhikaran ceremony was. As he is interested in marrying Sati, he wants to spend all his remaining years touching her in every possible way and he is not at all interested in continuing on undergoing a shudhikaran every day. He believes that everything in the world is a carrier of Shakti or energy. Plants, animals, objects, human bodies, everything, etc. are physically in touch with the Mother Earth that they walk on. Shiva feels that energy can be gained from surroundings and comes from people, from objects, from Mother Earth herself just by asking for it respectfully. Nandi told Shiva about Vikrama

people, who were punished in this life for the sins of their previous lives. So, they have to live this life with this dignity and tolerate their present sufferings without agitation. This is the only way they will escape out of their karma of the sins of their previous births. Vikram men and women have their order of way of Meluhan life. Vikrama people have to follow many Meluhan rules throughout their life, including Agni puja. They are not allowed to marry since they may harm others with their bad fate. They are not allowed to touch any person who is not part of their daily life. There are many other conditions to be followed that only Pandit at the Agni temple knows. Shiva was advised by Nandi to meet Pandit at the Agni temple for further details regarding Vikram Women if he needed it. Shiva is not interested in meeting the pandit. Shiva feels that the pandit might just bore him with some very confusing and complicated philosophies. He inquired of Nandi, who had concluded that the vikrama people had sinned in a previous life. Shiva did not agree with the opinion of Nandi, who says that vikrama people live with their karma. Shiva was surprised to hear from Nandi that if a woman gives birth to a still-born child, then she will be considered as a Vikrama woman. Nandi tried to persuade him of one fact: if a man suddenly becomes paralyzed, the universe will punish him for the sins of his previous life. According to Shiva, it is ridiculous and did not accept the following statement given by Nandi. Shiva sounds like a rather unfair law to him. Shiva feels that "A woman could have given birth to a stillborn child simply because she did not take proper care during her pregnancy or any disease. After seeing the pale face of Nandi, Shiva told Nandi that it was just his opinion and, according to Meluhan's law, he is sure that there must be some logic to it. The author of the novel reveals that Shiva believes more in science than the myths of the people.

Shiva came to know from Daksha regarding Lord Ram who defeated the radical Brahmins. There was a conflict between a person's natural karma and what society forced him to do. It seems that some of the Brahmins wanted to be Kshatriyas to rule society and some of them wanted to be Vaishyas to lead a luxurious life by making money. But Lord Brahma had conducted a competitive examination to decide the people who became Brahmins. At this point, the author wants to say that all are equal because all are human beings according to Lord Ram. In the course of time, the selection has become unfair. Children of Brahmins became Brahmins and children of Kshatriyas became Kshatriyas and so on. The formal system of selection has been completely forgotten. A father would ensure that his children got all the resources and support needed to grow up and become a member of his caste to make the caste system rigid. Shiva understood that there could have been a person talented enough to be a Brahmin, but if he was born to Shudra parents, he would not get the opportunity to become a Brahmin.

### 3 c) About Vasudev's

The Vasudevs' have built the entire city in the form of a Mandal, a symbolic representation of an approach to spirituality. The boundary of the square represents Prithvi and the space within the boundary represents Prakriti or nature. The circle represents the path of Paramatma as well as infinity. There is a Vishnu temple in the center of the city. There are five zones in the city. The outermost zone, between the fourth and fifth ring roads, is meant for cows and horses. The pride of the place was accepted by elephants. The fourth zone between the third and the fourth ring roads was for the residences of the novices and trainees and schools, markets, and entertainment districts. The third zone between the second and third ring roads is meant for Kshatriyas, Vaishyas, and Shudras amongst the Vasudev's. The second zone between the first and second ring roads is for the tribe of Vasudev Brahmins who were in administration. And

within the first ring road, in the heart of the city, there is a central conical temple made of black bricks.

Vasudev introduced a philosophical book called 'Song of our Lord' or Bhagavad-Gita in old Sanskrit in their community to Shiva. It contains the teachings of the Chief of the Vasudev tribe, Lord Vasudev. Excess should be avoided, according to the Gita's beautiful line 'Ati Sarvatra Varjayat.' Agriculture is good for human beings and somewhat bad for animals. Oxygen is good for human beings but bad for anaerobic creatures. So, balance is required. The universe creates Evil to counteract Good to rebalance itself. There is a lot of philosophy discussed by Shiva and Vasudev regarding life, the universe, good, evil, balance, inhaling oxygen by a human being and exhaling CO<sub>2</sub> by a human being, good oxygen atmosphere, evil CO<sub>2</sub> atmosphere, etc. Some people can still benefit from somras, which can significantly increase their life span and allow them to live youthful, disease-free, and productive lives. But as it is evil for society, it had to be taken out of the equation.

Many people get the third eye through yoga practice or medicine, but Shiva was born with an active third eye. Manobhu had given the medicine to Shiva by judging his character, found him worthy, and trained him by teaching ethics, warfare, psychology, and arts. Vasudev's are being kept alive because their journey serves a purpose. When their purpose is served, their breathing will stop, and the universe will change. The journey of water from the sea in the form of rain used by humans, animals, and plants to stay alive and back to the sea results in only good. According to Chandraketu, King of Brangaridai, the plague in Branga was caused by somras waste. He expressed his dissatisfaction with somras waste, which causes plague, and he backed the Somras facility and somras manufacturing workers. He was also given materials for Branga people to use in the preparation of Naga medicine, as well as the procedure. Chandraketu smiled and said that Lord Neelkanth has honoured his word and he is a worthy successor to Lord Rudra. There will be no plague and no need for Naga medicine if they destroy somras waste. Bhagirath and Chandraketu had taken an oath to support Shiva in eliminating evil.

#### 4. Mythology in the Novels

In Meluha, Shiva and his tribes administered somras without knowing what it was. But Shiva realized that somras will cause positive effects and triggers the immediate occurrence of these diseases, which when cured never occur. Hence, the body remains healthy till death, and Shiva and his tribe are healthier now.

##### 4.a) ABODE OF THE GODS

The symbol 'Aum' was devised by Lord Bharat, a great ruler of India. He is a rare Chandravanshi who was worth respecting. He had even married a Suryavanshi princess intending to end future wars. Chandravanshis follow the lunar calendar. They seemed to be crooked, untrustworthy, and lazy people with no rules, morals, or honour, cowards who never attacked like principled Kshatriyas led by selfish and corrupt kings. The Chandravanshis seemed to be a scar on humanity. In the "Aum" symbol, the top half in white represents the Chandravanshis and the bottom half in red represents the Suryavanshis. The amalgam of these is the emergent common path represented in orange. The crescent moon was the pre-existing Chandravanshis symbol, and the Sun was the pre-existing Suryavanshis symbol. Because of his natural blue throat and role as Meluhans' savior, Daksha and Kanakhala recognized Shiva as Neelkanth. Parvateshwar didn't accept it because Shiva is believed to be an unskilled and uneducated barbarian. Whereas Daksha believes that Shiva is a legend who will transform all of

India in line with the ideals of Meluha-a land of truth, duty, and honour. Daksha feels that Shiva's leadership can help Meluhans to make an end to the Chandravanshi crisis once and for all.

#### 4 b) The Friend of God

Mithra revealed that Shiva's mother is Mithra's sister. Shiva's father's brother, Lord Manobhu, and Mithra were good friends. Mithra's sister went to live with Lord Manobhu's brother in Tibet, after their wedding. Manobhu had inspiring ideas which seemed to be rebellious ideas. Mithra recognized Shiva when he heard Shiva's name. Lord Rudra's mother called him Shiva, which was a secret and only a few Vayuputras knew. Mithra also said that Lord Rudra was stillborn. The Midwife saved Lord Rudra and Lord Rudra's mother believed that Mother Goddess Shakti sent the midwife to save her son. She felt that the Goddess had converted a shava (stillborn) to alive and she started calling her son Shiva in honour of the Mother Goddess and acknowledgment of her son's born state. Manobhu always said that he had achieved his mission due to pure luck. Mithra finally said to Shiva that he could not give Brahmastra because it is too uncontrollable and destroys everything and the living things suffer from the radiation left by the Astra. Mithra suggested using Pashupatiatra designed by Lord Rudra with greater control, in one direction. Shiva agreed to take it. Mithra reminded Shiva of his duty to take evil out of the equation. He recommended not destroying all traces of the somras which may become good in the future and giving due importance to a tribe who manages the somras till it is required once again to complete his mission.

### 5. SCIENCE IN THE NOVELS

According to Shiva, the somras repaired a dislocated shoulder and a frostbitten toe. Brahaspati astonishingly said that it is just supposed to prevent diseases and aging, not repair injuries. Brahaspati has been told that Shiva comes from the high lands beyond the Himalayas. Shiva, according to Brahaspati, lived in a low-oxygen environment, and his body was accustomed to surviving in low-oxygen environments. As a result, he was less harmed by oxidants. Therefore, the antioxidants in the Somras may have had a stronger effect on you. Then Shiva questioned Brahaspati, saying that if that was the case, then the throats of all his tribesmen should have turned cold and blue as well, so why just me? Brahaspati said that he believes in science which provides a solution and a rationale for everything. Shiva told Brihaspati that most people find it easier to wait for the arrival of the Messiah rather than act to solve their problems.

Vasudev had developed an earplug for elephants not to create any disturbance to their people during the war due to the use of drums with low-frequency sounds. Furthermore, the elephants were also habituated to low-frequency war drums. The mahout Vasudev showed Kartik and Ganesh how elephants react to different targets and was surprised by the elephant's efficiency.

#### 5 a) The Land of Fairies

When Shiva, Gopal, and Kurush were traveling, Shiva recognized Fravashi and Kurush pressed the ring on his index finger into the centre of the symbol to get the pathway. Shiva was surprised to see a pathway going deep into the mountain's womb. Shiva, Gopal, and Kurush went into the heart of the mountain with the help of horses. The rocky entrance had closed behind them after their departure, despite the fact that there were many confusing paths, Kurush had guided them through Rudra Avenue to the Valley, which was naturally dry as a bone and surrounded by steep mountains, a land of fairies, Pariha. There was a big gate at the only entry

point of the city. Shiva had seen extraordinary artificial heavenly creations, namely Paradaeza, the walled place of harmony. The Paradaeza extended along the central axis of the rectangular city, with buildings built around it and known as the Mountain of Mercy by the Asuras. The water flows from the heart of the mountain, flowing through the garden in a straight line, following up large square ponds. The roses, narcissus, tulips, lilacs, jasmine, orange, and lemon trees dotted which give a poetic impression. Bulls are revered by the Pariharans as well as Indians. A Parihan woman introduced her as a Bahmandokht, a daughter of Bahman, and greeted Gopal with her old language, Avesta, and welcomed Lord Shiva also. India and Pariha are interlaced by ancient bonds. Shiva had seen the aide of Bahmandokht, a tall woman, not native to Pariha.

### 5 b) Science behind multi colours of leaf

Shiva met Pandit, who was famous at Brahma temple, Meru at Devagiri, and talked about the colour of the lake and leaves. Shiva explained that when white sunlight falls on the leaf, it absorbs violet, Indigo, blue, yellow, orange, and red and reflects green. Hence, the leaf is green in colour. Pandit agreed with the explanation of Shiva and asked Shiva to think about the colour of the leaf from the perspective of the leaf itself. Is it absorbed colour or reflected colour? Shiva was stunned into silence and forced to consider things from the perspective of a leaf. Panditji extended his concept to society and says that whatever appears may not be true, the exact opposite may also be true in another context. Shiva continued to stare at the leaf, which gradually faded out to grey colour and, after that, almost transparent.

### 5 c) About Positive and negative energy

The author in his novels explained the relation between colour and energy. Shiva names energy as the word 'Shakti', which was listened to by Brahaspati to describe energy for many centuries. The term Shakti was employed by the Pandyas, the ancestors of all the people of India. Shiva saw that every object from the peak of the trees to the pillars of the temple, including Pandit, had all been transformed into outlines of their apparent selves. Shiva looked at his body, which too had been transformed into an outline, completely transparent inside. After thorough observation, he could see that they were not lines at all. They were tiny waves that were jet black is negative. Both are important and should be balanced. Shiva was surprised that there was no positive energy around him and no negative energy around pandit. Pandit's role is to transmit positive energy and Mahadev's role is to absorb negative energy.

Shiva and Pandit heard that there were sounds like an explosion. He was still a little bleary from the outstandingly strange dream state that he had just been yoked out of. There was a topic of Daivi astras, divine weapons, but Lord Rudra destroyed all the Daivi astras. Shiva and Sati were prepared to face the impending attack. Apart from the repeated explosions, there were absolutely no other sounds from the palace. All felt that the attack was on Devagiri, but Parvateshwar said that his scouts saw massive plumes of smoke coming from the direction of Mount Mandar. Parvateshwar, Shiva, and Sati were ready to go to Mount Mandar to see the situation there.

### 5 d) About Somras

Meluhans are asked to drink gallons of water and to maintain hygiene. The crushed branches of sanjeevani trees have to be churned with the waters of the Saraswati river to begin



the processing of Somras. They have giant churning machines in a massive cavern at the base of this mountain. Shiva is interested in knowing about the minute details of Somras from Brahaspati, who explained about energy and its applications. Brahaspati answered Shiva's question regarding the function of Somras, that food is converted into energy by the air we breathe. The air contains oxygen which reacts with food and releases energy as well as free radicals called oxidants that cause corrosion of metals, body parts, etc. The body does not store enough oxygen. Brahaspati continuously said that Lord Brahma invented the somras which when consumed reacts with the oxidants, absorbs them, and then expels them from the body as sweat or urine. It seems that Somras removes the oxidants from the body.

Brahma did not give the somras freely to everyone. 'After conducting a rigorous country-wide survey, he chose a select group of adolescent boys of impeccable character -one from each of seven regions of ancient India to administer the somras medicine. Since these boys were practically given an additional life due to the somras, they came to be known as the dwija or twice born. Rishi was an ancient Indian title for men of knowledge. Because 'Lord Brahma's' chosen men numbered seven, they were dubbed the saptrishi, and they were barred from ruling or directing any trade--basically anything that would result in personal gain. They had to use their skills to perform the tasks of priests, teachers, doctors, amongst other intellectual professions where they could use their powers to help society. They were not allowed to change anything for their services and had to live on alms and donations from others. But they followed their code of conduct strictly and, in the course of time, saptrishis selected many more people to join their tribe due to the growth of their responsibilities. Their followers swore by the same code as the saptrishis and were also given the somras. They devoted their lives to the pursuit of knowledge and for the wellbeing of society without asking for any material gain in return. It is for this reason that society accords these people almost devotional respect. In the course of time, the saptrishis and their followers became the tribe of Brahma or simply the Brahmins'.

In earlier days, somras was given to Brahmins, but in Daksh's regime, the somras was given to everybody. This change must have happened due to the revolution. After many years, some of the brahmins forgot the strict code enforced by Lord Brahma and propagated by the saptrishis. They started misusing the awesome powers. Some Brahmins took advantage of other saptrishis' and Lord Brahma's inventions and amassed enormous wealth for themselves. And some of the Brahmins rebelled against the saptrishi uttaradhikaris who are the successors to the saptrishis. 'When any of the saptrishis realized he was nearing the end of his normal life, he would appoint one man as his practical successor to be in charge of his gurukul.' 'Rebelling against the saptrishi uttaradhikaris was like rebelling against the saptrishis themselves'. The higher chosen tribe Brahmins, like the eagles, peacocks, and swans, appeared to be the most corrupt of all their tribes. Kankhala belongs to the Brahmin tribe's pigeons. Lord Shri Ram's ideas and leadership transformed the society of Meluha dramatically.

### **5 e) Brihaspati's version of Somras**

Brihaspati explains that when the division of cells stops, the human body becomes old and unhealthy. People will age and die as more and more cells reach their division limit, but somras either removes or prevents the division limit from being reached. But in a few people, some cells divide exponentially, causing cancer or deformities like extra arms or a very long nose, etc. Because Meluhans consume somras in large quantities, the majority of them are Nagas by birth. Vayuputra council believes that somras gives good results in many areas and the

creation of Nagas had to be tolerated for the larger good. So somras is evil because it creates Nagas. The other reason is that people consume toxic waste as a byproduct of somras production, either through water or other means.

The Saraswati river has stopped reaching the western sea due to the use of a large amount of Saraswati water for the mass production of somras by Meluhans. Another problem is the Plague of Branga due to the generation of a large amount of toxic waste in the production of Somras, which pollutes and poisons the entire districts through groundwater contamination. Meluha had built a massive secret waste treatment facility on the Tsangpo River in Tibet to avoid contamination of the water and soil, as well as to clean out the somras waste. Meluhans discovered no outbreaks of disease or sudden deformities while investigating the lives of people along the Tsangpo river (Tsangpo means purifier in Burmese). The icy river water appeared to show no signs of a sudden rise in diseases along the Burmese river, the Irrawaddy, which was later renamed the Brahmaputra. The rising temperature reactivates the toxin due to somras in the water as the Tsangpo river enters India as the Brahmaputra. Branga children are free from deformities but have a high incidence of cancer. Though they also suffer from the same body-racking pain as the Nagas. When the Himalayas melt faster, the poison flows out in large quantities. Brangas believe that the plague in the Branga area is due to the curse of Nagas. Chandraketu sends men and gold on a regular basis to attack the Somras manufacturing facilities, which are the source of their problems.

According to Brahaspati, the first of two main ingredients in somras is the bark and branches of the Sanjeevani tree, the availability of which could not be controlled due to Meluha being a large plantation. The second one is Saraswati water that should be made less potent in the production of somras by adding one ingredient like a bacterium, but this bacterium, a mild toxin, creates problems like a new set of diseases for all living beings dependent not only on Saraswati but also on the Yamuna. Shiva reasoned that the primary source of evil is human greed, which seeks to extract more and more from good until it becomes evil. Some people feel that rain is evil because they might have suffered from floods and disease. Shiva stated that while his journey may be beneficial to India's future, it will be detrimental to those who are addicted to somras.

### **5 f) The Reader of minds**

Lord Bhrigu is a Saptrishi Uttradhikari who can read the minds of anyone around him regardless of where he is. Vasudev's read people's minds when they are in one of their temples because their brains transmit radio waves when they think. These thoughts can be detected by a trained person provided he is within the range of a powerful transmitter. In the case of Maharshi, he detects and directly reads people's thoughts. Thoughts are electrical impulses in the brain. A Maharshi can concentrate on the pupils and read their thoughts. The alphabet of this reading language has two letters or signals. One is electricity on and the second one is electricity off. Millions of thoughts and instructions are running in the human brain at the same time. Only one of these thoughts can capture people's conscious attention. This thought gets reflected in the eyes through the language of the brain. A Maharshi can read this conscious thought. Lord Bhrigu is a leader like Shiva, but he lacks the brilliance to bring his followers down, whereas Shiva made everyone feel as if it was his own decision.

### **6. Science and Myth in the novels**

#### **6 a) The destroyer of Evil**

The Pashupatiasra was a pure nuclear fusion weapon, unlike the Brahmastra and the Vaishnavastra, which were nuclear fission weapons. In a nuclear fusion weapon, two lighter atoms or nuclei are fused to form a heavy nucleide along with the release of a huge amount of energy. In a nuclear fission weapon, a large atom is broken down into two nearly equal halves along with the release of a huge amount of uncontrollable energy and radioactive waste spreading far and wide. While a nuclear fusion weapon is much more controlled, destroying only the targeted area with minimal radioactive spread. Sun energy is the result of many nuclear fusion reactions known as hydrogen bombs. Nuclear fission reactions are the result of the Atom Bomb dropped on Hiroshima and Nagasaki in Japan. The Pashupatiasra would be the weapon of choice for those who want to destroy the desired target. The main problem with these weapons was their launching procedure.

Tara and Shiva have planned to attack the Svarna, Rajat, and Tamra platforms of Devagiri with Pashupatiasra. Shiva had to fire an arrow to hit the target which was placed more than eight hundred metres away. He had to do all these things while seated on a horse so that he could escape immediately after firing the arrow. Tara reminded Neelkanth of how to flee and how much time he had to flee from the location where he shot an arrow. Tara rode away by kicking her horse into action. He saw the moving arrow in a parabola after releasing it. His eyes followed its path till it hit the aiming target. The Pashupatiasra initial launch had been triggered. Shiva kept kicking his horse to gallop it faster and faster. He was just a second away from the safety line. The missiles flew in a great arc, leaving a trail of fire behind them. After a few seconds, they began their simultaneous descent into the city, like giant harbingers of absolute destruction. Vayuputras feel that the plague attacks Branga people due to their bad eating habits and customs, not due to Somras. Brangas drink the blood of peacocks to cure the Plague.

## 7. Conclusion

Shiva was confused about evil in the first novel of the Shiva Trilogy series, as he felt that Chandravanshis are evil, but got clarity in the second novel about somras as evil. The author created excellent suspense for readers regarding Kali's character as a Naga queen in the first novel and twin sister of Sati in the sequel, Ganesh's character as a hooded figure in the first novel and as the first son of Sati in the sequel, and also Brahaspati's disappearance in Meluha and appearance as a teacher in Naga land. The author of the Trilogy series had tried to reveal different angles of Daksha's swadharma throughout the novels. Veerni followed Patni's dharma in many contexts, though she tried to convince her husband regarding Meluhan's law and parental dharma. Anandmayi also followed Patni's dharma and stayed with her husband till death in Devagiri. The author was successful and clear in explaining the various dharmas followed by the novel's main characters. The reader tried to understand the maximum age of human beings in an ancient era. Shiva, after devoting long hours to the study of Yoga, added many fresh thoughts and philosophies to the ancient Indian knowledge and wisdom. Kartik became famous all over India because he concentrated on the welfare of every citizen of India. The author created a bad impression on the character of Ganesh in the first novel, 'The Immortals of Meluha of Shiva trilogy', as a hooded figure tries to kidnap Sati, but slowly the readers get a good impression of him when he saves the children from the kidnap for the bull race in the sequel. People revered Ganesh as a living and first God to be worshiped in all the ceremonies because he is believed to remove all obstacles from one's path. He is the God of Writers and has lived for centuries due to the powerful influence of Somras on him. Indian ancient knowledge would be saved and

protected by the people of Lhasa and the followers of the Lama. The Pashupatiatra was a pure nuclear fusion weapon, whereas the Brahmastra and the Vaishnavastra were nuclear fission weapons. Ganesh said that there are four Yugs, namely Sat Yug, Tret Yug, Dwapur Yug, and Kali Yug. There are smaller cycles in these Yugs dominated by different caste professions, namely, the age of the Brahmin, of the Kshatriya, of the Vaishya, and Shudra. The main currency of the age of Kshatriya was violence. The main currency of the age of Brahmin was knowledge. The main currency of the age of Vaishya was money (profit). Many myths like the blue throat of Neelkanth, somaras, or amritham, Daivi astras, various symbols, have been reinterpreted in retelling Indian mythology throughout the writing. The Hindu triumvirate consists of three Gods, Brahma, Vishnu, and Shiva, who were believed to be responsible for the creation, preservation, and destruction of mankind, are shown as perfect human beings in this novel. In Magadha, people are inhumane to the animals, especially to bulls on behalf of religious traditions like bull racing. Nagas revolted against child labour and human trafficking. Shiva proves that he is a social reformer by marrying widowed Sati, Vikrama woman, Sati, accepting Kali as his sister-in-law, accepting Ganesh as his son, born out of Sati's first marriage. This act had made him open-minded. Vasudevs are scientists and informers who live in temples and are in charge of transmitting information via radio waves, which can travel as far and as fast as light. A machine's creation is still awaited to transmit thoughts from one into another. Vasudev's brain has been trained with thorough practice successfully to catch radio waves or thoughts. Shiva is born with the technique of catching thoughts. The temples are normally fifty meters in height and help with catching radio waves and act as good transmitters. The author created Shiva as a hero character and didn't create a villain character in all his three novels because the hero, Shiva, as a perfect humanist, confronts the villain, evil that attaches man to itself.

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