

A STUDY OF THE NOVEL 'THE OATH OF THE VAYUPUTRAS' IN AMISH TRIPATHI'S SHIVA TRILOGY

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Abstract

This paper aims at the textual analysis of "The oath of the Vayuputras" (1) which is part three of the Shiva Trilogy in which Indian mythology is retold. The research paper explores Amish's fiction connected to Indian mythology especially related to Shiva among Brahma, Vishnu, Maheshwara, and Ram, and his contribution towards Indian Writing in English. The text such as *The Oath of the Vayuputras* (2013) would be analyzed to fictionalize Shiva as a human being. Keeping given extra use of Somras, the author of the novel used the beautiful quote of Bhagavad Gita 'Ati Sarvatra Varjayat', the excess should be avoided. Gopal, chief of Vasudev pandits and friend of Shiva was happy to know that firstly Shiva belongs to the Vayuputra tribe because shiva's uncle, 'Manobhu' was a Vayuputra Lord, a member out of six wise men and one wise woman of Amartya Shpand, who rule the Vayuputras under the leadership of Mithra and secondly his eligibility as Neelkanth to save people from evil. Many people will get the third eye through Yoga practice or medicine, but Shiva was born with an active third eye. Vayuputras and Parihans have created their kingdom leading to a beautiful life with an unpolluted environment unreachable by others. Gopal was the key person to introduce Shiva to Mithra, chief of Vayuputra council, and Shiva's uncle to get Pashupatiashtra, main intention to attack Somras manufacturing site and neither Meluha nor its' capital, Devagiri. Tara, a student of Maharishi Bhrihu, a friend, and lover of Brahaspati helped Shiva in using Pashupatiashtra in the climax of the novel to remove evil. The Somras, present evil, creating a lot of problems for people had been taken out of the equation at the end of the novel. Shiva's destruction leads to the new creation. Shiva sacrifices his duty, swadharma for the greater good, universal Dharma. This paper has been an attempt to study and analyze how Tripathi has recreated Indian Myth in his Novel 'The oath of Vayuputras' in his *Shiva Trilogy*.

Key Words: Vayuputra council, Mithra, Manobhu, Somras, Pashupatiashtra, Evil, Somras

Introduction

Culture is the characteristics and knowledge of a particular group of people, far-reaching language, religion, cuisine, social habits, music, and arts. Humanism is a philosophy of life that considers the welfare of humankind. Shiva, a hero of the novel, being honoured as the Neelkanth, God of gods by the people, believes in humanism. Shiva, an adolescent boy, guilty of not saving a woman from sexual harassment by a monster keeps always teasing him in his dreams and makes him a better person to fight against evil. He gets pleasures through sharing chillum, chanting, and singing spiritual and folk songs just like the common man and is admired by the young generation. He is inspired by his present living environment to make the world the progress of humanity. Sati being a princess of Meluha, blind follower of Meluhan laws like Vikrama women, etc. support humanism as an example by protecting an old woman who was attacked by dogs. Ganesh, a Naga Lord from his childhood is a believer of humanism by safeguarding many children from their kidnap for a bull race and many people from people in powerful positions. Kali, a Naga queen was lived in humanism by supporting the weaker sections and protecting them from harassment by the stronger sections. Kartik follows his father's ideology and saved many people from the Pashupatiasra attack because their motive is to remove the evil, somras out of the equation and not people associated with somras manufacturing or protecting project. This paper will discuss the important points of all chapters written in the novel. Amish Tripathi rewrites Shiva Purana, a sacred Hindu text as a Shiva trilogy. The first novel in *The Immortals of Meluha*, which introduces the readers to hero Shiva, Princess Sati, Suryavanshis and Chandravashis, Nagas, and Brangas culture. The second one, *The Secret of Nagas* opens the concept of good and evil existing in society. The third one, *The Oath of Vayuputras*, explores the difference between good and evil, and ill effects of evil on different human beings, and how the evil had been taken out of the equation to re-establish *Dharma*. Amish recreates all the characters of Shiva, Ganesh, Sati, Kali, Nandi, Veerbhadra, Daksha, Veerini, Parvateswhar, Brihaspati, Tara, and Bhagirath of ancient texts. In this novel, Shiva was exposed as a Rudra who comes for the protection of the people when the people are in great trouble and acceptable to the modern mind. Amish focused on fiction, myth, science, and humanism through the recreation of ancient texts in the form of "The Shiva Trilogy" which inspires common man.

Literature Review

Lata Mishra published a paper on "Ethical Wisdom and Philosophical Judgement in Amish Tripathi's the Oath of Vayuputras" in which she discussed the issues of liberation, emancipation, equal rights, and womanhood, and the details of all characters and their behaviours in this novel (2). Vikram Singh published a paper on "Rewriting Myth: A Critical Analysis of Amish Tripathi's *Shiva Trilogy*" in which he focused on close textual analysis of Shiva Trilogy concerning the practice of retelling of Indian

mythology (3). S. Vijaya Prabavathi published a paper on the recreation of Myth in Amish Tripathi's Shiva Trilogy in which she focused on the myth related to Indian God Shiva by mixing it with scientific facts and social fantasies (4). Sanjay M Nandagavalli published a paper on 'A study of Anachronism used in the novels of Amish Tripathi's in which the author revealed the presence of Anachronism in the theory of light and the existence of liger (5). Indrajit Patra published a paper on "Analyzing Amish Tripathi's 'Shiva Trilogy from the perspective of Campbell's 'Monomyth' theory. (6)

The Shiva Trilogy-Part 3 consists of fifty-four chapters, which are being summarized below.

The Return of a Friend

Shiva reminded his uncle's voice 'Anger is your enemy. Control it.' Shiva felt that Brihaspati, a true brahmin, fighting evil all by himself for the last five years wanted to meet him because he needed him for the success of the mission of fighting with the evil, somras because he cannot accomplish it by himself. India needs the Neelkanth to destroy the evil not to allow destroying this beautiful land. Emperor Daksha and Dilipa have allied to the guidance of Bhrgu to assassinate the Neelkanth along with his convoy and destroy Panchavati by sending five ships up to the Godavari river.

What is Evil?

Nagas, Brahmins were created by somras which indicates its negative effect. Ravan who was the son of Vishrava, ruler, ferocious warrior was a famous example of Naga brahmin. Vayuputras, live in a land called Pariha, the land of fairies was the tribe left behind by Lord Rudra. Mithra, uncle of Shiva is chief of Vayuputra council or Amartya Shpand, respected as a God. Brihaspati explains when the division of cells stops, the human body becomes old and unhealthy. As more and more cells reach their division limit, the people will become old and dies but somras either removes or prevents the division limit. But in a few people, some cells divide exponentially causes cancer or deformities like extra arms or a very-long nose, etc. As Meluhan people consume somras extensively, most of them are born Nagas. 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 was known to be evil because it creates Nagas. The other reason is the consumption of toxic waste as the by-product of the manufacturing of somras by the people through water or other means.

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 pollute and poison the entire districts through groundwater contamination. Meluha had set up a giant secret waste treatment facility at Tsangpo river in Tibet to avoid contamination of water and soil, and to clean out the somras waste. Meluhans when they investigated the lives of people along the Tsangpo river (Tsangpo means purifier in Burmese), there were no outbreaks of disease and no sudden deformities. The icy river water seemed to no evidence of a sudden rise in diseases along the Burmese river, the Irrawaddy which is later known to be the Brahmaputra. As the Tsangpo river enters India in the form of Brahmaputra, the rising temperature reactivates the toxin due to somras in the water. Branga and Naga's children suffer the same body-wracking pain, Brangas are free from deformities but proven to get cancer. 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 regularly, to attack somras manufacturing facilities, the root of their problems.

Brahaspati informed the evil effects of somras to Daksha who passed it to Vayuputras through Raj guru Bhrigu. Vayuputras were not at all supportive of comments on somras and the issue was suppressed. 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 in curing the Plague. Brihaspati intended to marry Tara who suddenly went missing and was taken hostage to keep Brihaspati quiet regarding the issue of somras. Only the Vayuputra council could stop the manufacture of somras but they could not because they do not believe that the somras is Evil. This led to the destruction of Mount Mandar with the aid of Lord Ganesh. Maharshi Bhrigu, Emperor Daksha, and Dilipa were the conspirators to assassinate the Neelkanth, aiming that the somras would not be targeted by the Neelkanth.

The Kings Have Chosen

Taraji who worked at Mount Mandir had been sent to Pariha for a project, disappeared suddenly as it was announced that she had taken Sanyas. But she was taken as a hostage to stop Brihaspati from experimenting on waste due to somras. Veerbhadra had taken Gunas from Meluha to Kashi before they will be arrested and held hostage as leverage by Daksha. Bhoomidevi ordered to show Lord Ram always alone in Panchavati, especially at the five banyans' though normally Ram is always shown along with his wife, Sita, and his brother, Lakshman, and his great devotee, Lord Hanuman. According to Brahaspati, out of two main ingredients in somras, the first one is bark and branches of Sanjeevan tree whose availability could not be controlled because Meluha was 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 its problems like a new set of diseases for all living beings dependent not only on Saraswati but also on the Yamuna.

One secret production facility of somras, constructed by Meluhans was known by Shiva's team through Sati. Brahaspati said that there is another way in which the Saraswati waters mixed with dead skin cells are simply poured over crushed branches placed in a chamber. This process does not require any churning, but it wastes a lot of water. It is also risky to find animals and humans to get into a pool of water above the chamber in which somras process occurs. Bhrigu as the main culprit behind attacking Shiva along with his convoy was very much worried and ultimately suspected that the attack might have been failed and Shiva might have identified the attackers.

A Frog Homily

Ganesh wants to take Shiva to Ujjain beyond Narmada through a short route to introduce the chief of Vasudev's, Gopal directly. Many of the nobles in the Panchavati Rajyasabha along with the queen Kali wanted to attack Meluha to destroy the evil somras but Vasuki and Astik rejected the war to maintain peace.

Shiva had asked Parvateshwar and others to leave for Swadweep and wait for him at Kashi till he decides his next move because he believes King Athithigva has not sold out to Ayodhya. Shiva also conveyed that they would have to pretend that nothing happened, made an uneventful journey to Panchavati and back. The ships might have met with an accident before they would attack Panchavati. Nandi and Parvateshwar hated their fate because they would have to fight against their country, choosing Shiva's side.

The Shorter Route

Shiva and his family, Nandi and Parshuram, Brahaspati, and Branga soldiers were moving towards the Vasudev city of Ujjain. Whereas Parvateshwar, Ayurvati, Anandmayi, and Bhagirath, along with the original convoy had stayed back at Panchavati and were about to leave for Kashi under the guidance of Vishwadyumna. Ujjain is on the way from Panchavati to Swadweep which is to the northeast. Meluha lies to the northwest.

Maika has no bias against Naga's babies. The Maika governor takes a personal interest to save Naga's babies. Naga ship sails down the Narmada every month and babies are handed over to Naga people by the Maika record-keeper. Some non-Naga parents move to Panchavati for the sake of their children. But Meluhan law says that parents must accompany their Naga children to Panchavati. Sometimes, some people do not follow. Sati had lived in Meluha for more than one hundred years. There is a massive river called Tapi beyond that massive grove. Shiva felt that 'The Lord Almighty has blessed this land with too many rivers, India can never run short of Water.'

They will go to Ujjain via Vindhya mountain and the Chambal river. Parvateshwar pray God to show a way to ensure that Meluha and the Lord Neelkanth are not on opposite sides. Shiva listened to the word 'Fravashi' from his uncle 'Manobhu' who taught Shiva many concepts and symbols. Bhrigu wants to order Meluha and Ayodhya to prepare their armies for battle.

The City that Conquers Pride

Daksha claimed that he had sent Ganesh to Panchavati for Sati's good and said that he was not the man behind the death of her husband, Chandandhwaj. Veerini proposed to Daksha that they will take sanyas, retreat to the Himalayas and live out the rest of their lives in peace and meditation. Daksha refused and said that he made Shiva and will finish Shiva.

Vasudev's 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 at the center of the city. There are five zones in the city. The outermost zone, between the fourth and fifth ring road, 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 road was for the residences of the novices and trainees and schools, markets, and entertainment districts. The third zone between the second and third ring road is meant for Kshatriyas, Vaishyas, and Shudras amongst the Vasudev's. The second zone between the first and second ring road is for Brahmins, the community which administered the tribe of Vasudev's. And within the first ring road, in the heart of the city, there is a central conical temple made of black bricks.

An Eternal Partnership

The main purpose of Shiva coming to Ujjain is to seek advice from Lord Gopal as he is unable to take any decision. Lord Ram gave somras to all people irrespective of creed and caste. 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. The Gita has a beautiful line 'Ati Sarvatra Varjayat', excess should be avoided. Agriculture is good for human beings and somewhat bad for animals. Oxygen is good for human beings but bad for anaerobic creatures. The universe creates Evil to counteract Good to rebalance itself. There is a much philosophy discussed by Shiva and Vasu regarding life, universe, good, evil, balance, inhaling oxygen by a human being and exhaling CO₂ by a human being, good oxygen atmosphere, evil CO₂ atmosphere, etc. The

somras is still good for a lot of people. It increases their life span dramatically and enables them to lead youthful, disease-free, and productive lives. But it is evil for society as a quest led him to the conclusion that the somras is Evil. The somras had to be taken out of the equation. Vasudev had developed an earplug for elephants not to create any disturbance on 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 about the reaction of elephants towards different targets and surprised to see the efficiency of the elephant.

Who is Shiva?

The Mithra, the leader of Vayuputras allowed to live out Neelkanth's karma though some Vayuputras believed him a fraud and should be assassinated. But Vasudev's wanted to use Neelkanth to eliminate somras from society. But the people finally thought that if the Paramatma has chosen to make Shiva the Neelkanth, he will also lead all to the right answer. As Neelkanth has arrived at the right answer, then It is simple proof that Shiva has been chosen as Neelkanth by the Paramatma. Ganesh said that each one of the elephants of the five thousand will be equivalent to thousand-foot soldiers. Shiva said to Gopal that his uncle administered medicine in his childhood to calm the severe burning between his brows. His uncle said that they will always remain faithful to the command of Lord Rudra; this is the blood oath of a Vayuputra. The Ayodhya Vasudev was incredibly happy to know that Manobhu is Neelkanth's uncle. 'Manobhu' who was a Vayuputra Lord, one of the Amartya Shpand, a member of the council of six wise men and women who rule the Vayuputras under the leadership of Mithra.

Manobhu and Ayodhya Vasudev were trying to convince the Vayuputras about the turning of somras into evil. Manobhu had promised that he would ensure a Neelkanth arose. After some time, Lord Manobhu disappeared, maybe killed by someone the people feel. But he created the Neelkanth. Shiva shared his past life with Vasudev how he came to this place through Meluha. Shiva explained that whenever he would get upset or angry, his brow would start throbbing and his heartbeats dramatically and when he thinks of Sati, his heartbeats happily. Gopal, convinced Shiva as Neelkanth, is the one chosen by Paramathma because his third eye active till now in all his hundred years of life. Many people will 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. Gopal addressed the Vasudev of pandits that the somras is the greatest evil. Shiva has decided to avoid war and will end the reign of the somras.

The Love-struck Barbarian

Shiva said to Sati that he wants to avoid war and send a proclamation banning the somras to the royalty as well as every citizen of India directly. Gopal has transcribed Shiva's proclamation about banning somras in all over India. Vasudev Kshatriyas will distribute the proclamation to all the pandits in all the Vasudev temples across the sapt Sindhu and fix them on the walls of all the temples simultaneously on the same night, after one year. Shiva stayed in Kashi when this proclamation was released to find out his popularity among the people. Gopal expected Shiva's enemy as Bhriгу Maharshi a saptarshi uttaradhikari who believes that somras is good and Shiva is a fraud because he is not selected by Vayuputras. Bhriгу was the man behind sending daivi astras in the attack of Panchavati and believes that

Vauputras who believe in the good nature of somras, are on his side during the anticipated war.

Meluha needs a leader for the combined army of it and Ayodhya. Bhrigu and Daksha did not accept Mayashrenik or Vidunmali as the leaders of the army. Ayurvati decided to take Shiva's side. But Parvateshwar decided to take Meluhans side though he is devoted to the Mahadev and believes the somras is evil, already stopped drinking somras because his soul says that faith is his country, his life is a purpose, die for Meluha, and protecting his motherland.

His Name Alone Strikes Fear

Bhrigu Maharshi believes that the somras is Good and Shiva and his followers are evil. Kartik explained his plan that they would stop Ayodhya ships at Arayu and Ganga rivers at Magadh by a small naval force, to go to Meluha. Ganesh was worried because he killed Magadhan's prince, Ugrasen who may be an obstacle to get Surapadman into their side. Parvateshwar fight for Meluha whereas Anandamayi oppose Meluha but supports her husband as there is no alternative for her according to Hindu customs. Shiva was thinking that the primary source of Evil is human greed to extract more and more from Good till turns into evil. Some people felt that rain is evil because they might have suffered from floods and disease. Shiva said that his journey may have a positive effect on the future of India. But it will certainly be negative for those who are addicted to the somras. 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 and back to the sea results in only Good because it comes from rain used by humans, animals, plants to stay alive, escapes into the sea.

The Branga Alliance

Ganesh confessed that he only killed Ugrasen because of the kidnapping of innocent young boys for bull racing sport. Shiva impressed the act of Ganesh towards innocent fighting injustice even at risk to his own life. Chandraketu, king of Brangaridai was known about the somras waste being responsible for the plague in Branga. He showed his anger about somras waste which causes plague and supports the somras facility and somras manufacturing people and was given some materials for Branga people for the preparation of Naga medicine along with the procedure. Chandraketu smiled and said the Lord Neelkanth has honoured his word and he is a worthy successor to Lord Rudra. If they destroy somras waste, then there will be no plague and no Naga medicine is required. Bhagirath and Chandraketu had taken an oath to support Shiva in eliminating the evil.

Brahaspati said emotionally that his mission has gained a leader, but he has lost a friend. Brahaspati, Nandi, and Parshuram came to a unique conclusion that once somras is destroyed then Lord Shiva will understand Brahaspati why he did not reveal the secret of his living at Panchavati.

Troubled Waters

King Chandraketu concentrated on manufacturing the Naga medicine and waiting for orders of Shiva as he mobilized his army for war against Meluhans. Dilipa ordered cartographers into confidence to make a road map to Meluha through jungles. Bhrigu's concern was to protect Meluha which in turn mainly to protect Somras manufacturing facility. Bhrigu brought Meluhan brigadier, Prasanjit to train the Ayodhya army on modern warfare. Shiva requested Parvateshwar to speak to the King of Vaishali, 'Maatali' to get his support for the Neelkanth. Parvateshwar, being a typical Meluhan felt that it is unethical and

sent his wife Anandmayi for this purpose. The meeting of the Vaishali king is just a formality because he is a blind follower of Neelkanth.

Escape of the Gunas.

Veerbhadrā along with his Guna tribe escaped from Meluha and reached Kashi. Kali also reached to Kashi and was surprised to see the defense system of Kashi. Kashi king Athithigva said that he provides all the resources of his kingdom, but they cannot join the campaign actively because their people are against violence except if it was in self-defense. Athithigva accepted the request of Shiva to defend his people and city from attack if attacked. Ganesh said that their aim is not to destroy Ayodhya but to stop their navy to go to Meluha because the main battle will be at Meluha. They require him to allow their ships to pass through the union of the Sarayu and Ganga, towards Ayodhya by holding Ayodhya back or by destroying the Magadhan army. Branga and Vaishali forces will battle in Magadh and Ayodhya, leaving the Vasudevs and the Naga armies for the Meluhan campaign. All except Shiva remained silent after listening about Parvateshwar who the best commander for Meluhan's army is, patriotic towards his country, Meluha, rather than his devotion towards the Neelkanth. Chanardhwaj is the present Governor of Maika and Lothal, twin cities, transferred from Meluha recently and will support us to capture Mrittikavati, where most of the Saraswati command of the Meluhan navy is stationed to get control over Sarswati to continue the search of somras manufacturing facility to avoid a direct clash.

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. A trained person can catch these thoughts with the help of a powerful transmitter. In the case of Maharshi, they detect and directly read people's thoughts. Thoughts are electrical impulses in the brain. A Maharshi can concentrate on the pupils of people and read thoughts. The alphabet of this reading language has two letters or signals. One is electricity on and the second one is electricity off. The human brains have millions of thoughts and instructions running simultaneously within. 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 the inner thoughts with his capability. Lord Bhrigu is a leader like Shiva because he misses his brilliance to low down his followers, but Shiva made everyone feels that if it was his own decision. Kanakhala was asked to locate Guna tribes. But due to the procedural delay, they cannot locate them before they left for their place or somewhere else. Bhagirath entered the chamber of Dilipa where he found Lord Bhrigu who wants to read the thoughts of him about what he has done in Panchavati and where he stayed and with whom he spent all the time etc. before reaching Ayodhya.

The Magadhan Issue

Shiva introduced his wife Sati, his friend Gopal, and chief of the Vasudev's to Surapadman, Prince of Magadh. Gopal suggested that all the true followers of Lord Ram must align themselves with the Neelkanth. Andhak who is loyal to Surapadman was the commander of the Magadhan army. As Magadh and Ayodhya are traditional enemies, Magadh may choose Neelkanth but Ugrasen's murder is an obstacle. Surapadman clearly said that his father will not allow him to fight in an army in which Naga is also a part unless he

can assure to kill the Naga who is behind the assassination of Ugrasen. He asked Shiva and Sati to hand over the Naga who killed Ugrasen or any unknown Naga in place of real one then only he will fight against Ayodhya or Meluha by taking the side of Neelkanth. Shiva rejected to hand over any Naga because they are not the culprits behind killing Ugrasen and he requested Surapadman to tell his father to remain neutral and allow his ships to proceed to battle with Ayodhya.

Parvateshwar went to the garden and met Saptrishi Uttaradhikari, Bhrigu. Parvateshwar did not accept the negative comments of Bhrigu on Shiva and simultaneously he revealed that he will die for Meluha. Bhrigu asked Parvateshwar to come to Meluha immediately to lead Meluhan's army. He accepted to come after taking his Lord Shiva's permission and expressed his opinion that Shiva is a living God.

Secrets Revealed

Surapadman has offered a few weapons for Shiva's army. Shiva's team felt that Surapadman will also allow their ships to pass through Magadhan port. Vasudev Pandit gives them updates from across the country about the reaction of the people. Kali accompanied by Ganesh, Kartik, and fifty soldiers arrested Parvateshwar and imprisoned him because they doubt Parvateshwar, a patriotic to Meluha, one of the best commanders in India who may leak their strategies towards war. Ganesh will lead the Eastern command. The western army consisting of the Vasudevs, the Nagas, and those Brangas will attack Meluha under Shiva's commands. The Ujjain army will reassemble the ships on the Narmada and will go to Lothal. War elephants will meet the remaining army of Shiva at Lothal. Kali has appointed her commander of the Naga army in her absence. They also join the Shivas army at the Narmada.

Honour Imprisoned

Parvateshwar was kept in a spacious luxurious chamber. There was a big discussion between Nandi and Parvateshwar regarding swadharma, personal dharma, Lord Ram's rules, duty, etc. Anadamayi was very much angry about the arrest of his husband, Parvateshwar, and kept a constant vigil outside the chambers where Parvateshwar was kept in prison who should not be harmed by anyone. Neelkanth stormed into the temporary prison to meet Parvateshwar and ordered them to remove his chains and asked all to leave both alone. There was a big discussion between Shiva and Parvateshwar who wanted to protect his country Meluha at any cost. Shiva ultimately decided that General Parvateshwar will continue to remain their prisoner.

Honour or Victory

Parvateshwar remains their prisoner here till the end of the war. Here the author showed the difference between manipulative democracy and dictatorship. Kali said that people only remember victors who also write history and who determine history. For example, people remember the Deva version of events in India whereas the Asura version is well known outside of India. If victims stay in the same land, they will always remain powerless, and their experiences dismissed as myths. Many millions ago Nagas were respected. At present, the Nagas are feared and cursed as demons. After winning this war, they will become respectable and powerful as loyal companions of the Neelkanth. People revere Lord Ram but reject the people he left behind. That is because, Lord Ram treated even his enemies honourably, quite unlike the present-day Meluhans.

Parvateshwar was produced in the court of Kashi where Athithigva was only present on behalf of the Kashi nobility. Except for Anandmayi, all of Shiva's advisors were present. Shiva said that they have decided Parvateshwar to leave the Kashi immediately and

honourably and will meet on the battlefield. Anandmayi also left for Meluha along with Parteshwar though there will be a large risk in Meluha because he is with her husband and Parvateshwar has a smile on his face and tears in his eyes.

Proclamation of the Blue Lord

Kanakhala handed over the proclamation of Shiva to Daksha and said that it was hung on the outer wall of the temple of Lord Indra near the public bath. Half of the citizens have seen this already. Daksha wants to put up a notice against Neelkanth, for he would never go against the greatest invention of Lord Brahma, the somras.

The Fire Song

The reactions after releasing Proclamation in Meluha are quite different from those in Swadweep. Meluhans were disturbed and believed to follow the Neelkanth's orders. But after seeing the Meluhan royal order, they trusted their government. The Gunas sang pecans to the five holy elements. Shiva sang a prayer of a warrior to Agni or fire. The listeners understood that Shiva's Prakriti was closest to fire rather than the other four elements. The audience was spellbound with Shiva's performance. Shiva shared Chillum with all his friends. It steels warrior heart to battle. Sati said that singing was more beautiful than the song. Sati repeated the song beautifully. Magadh was not preparing to stop their ships sailing to Ajodhya but they have double their military training sessions as a precautionary measure. Kartik's plan is half of the soldiers sail on ships and half of the soldiers' march on the eastern banks alongside their ships just outside the walls of the Magadhan battlement to avoid any stupid move from Magadhan's side.

Siege of Ayodhya

Vasudev army, Naga army, and Branga force collectively have more than one hundred thousand men which are equal to the Meluhan army. They do not want to destroy Meluha, but they want to destroy somras facility. The Magadhans did not attack Ganesh's ships except watching their passage through their territory. Ganesh and Kartik reached Bal-Atibak kund. They also discussed the Surapadman's clever plans to become saviour of Ayodhya. The siege of Ayodhya had begun over a month ago. Ganesh wants to destroy or collapse all tunnels around Ayodhya not to allow the passage of food into the city. Ganesh wants to close all the ways to Ayodhya by different techniques. Ganesh had also destroyed the bird courier system by putting six hundred archers on various treetops outside Ayodhya and along the Sarayu to shoot the birds. Ganesh also destroyed the fresh drinking water system from Sarayu to Ayodhya and allowed only a small number of combatant women and priests to come out of the city every day, to draw a small amount of water for personal use. He had also ordered that this number be progressively reduced every day till the Ayodhyans surrendered. It was a plan to fight the people against the leader. They also did not shoot missiles into Ayodhya not to harm innocent citizens who had nothing to do with the decision of their emperor, Dilipa. After some time, Ganesh had offered to send Bhagirath to meet with the nobles of his father's kingdom to reach a mutually acceptable compromise. As Maharishi Bhrigu had brought Prasanjit, a Meluhan brigadier leads to further divisions within the city. Many Ayodhyans feel that their Lord shiva will not harm them. They refuse to believe that he has ordered this attack. They also feel that Brangas are the culprits who are behind this attack on the overlord of Swadweep. They also said that they have never used somras and why would the Neelkanth attack them. He should attack Meluha because they use Somras much. Some nobles want the Shiva's team to succeed which gives them a reason to refuse the alliance with the Meluha. Cleverly Bhagirath's father convinced all sections of the people by

promising to provide somras to all for a lifetime which will allow them to remain alive for one more hundred years. Finally, Ganesh instructed all their people for war.

Magadh Mobilises

Gopal said that the siege of Ayodhya has been surprisingly easy. The Ayodhyans have not fought back. Ganesh has a stronghold over the city. Bhagirath encrypted the code of Meluha-Ayodhya communication carried by the injured bird courier and read-aloud that Prime Minister Kanakhala has written a message in which she is asking whereabouts of Bhrigu, Lord Shiva, and General Parvateshwar. Kartik informed Ganesh that he was told by Vasudev Pandit that Magadh is mobilizing its army at Bal-Atibal kund. Kartik accompanied by Bhagirath along with a hundred thousand soldiers reached the forests near the Bal-Atibal kund. As soon as Magadh ships anchor to investigate Shiva's team, they will attack them at the north end of their convoy. Kartik said that the Magadhans will be fighting only for conquest and glory with weak motivations. But you are fighting to stop the somras that has killed your children. You must fight to the end until they are finished. He does not want prisoners to maintain them difficult. He wants them dead by remembering the pain the children suffered due to somras. Though Bhagirath was not willing to kill Magadhan soldiers, he was forced to accept that type of statement of Kartik because of the situation.

Battle of Bal-Atibal Kund

Kartik and his army remained behind the forest line. Surapadman was given the impression that the Brangas did not wish to engage in a battle. They hoped that he would be lulled into believing that he could launch a surprise attack. Surapadman wanted to attack Kartik and his army from the south. He wanted to attack from both sides sandwiched the Kartik army. Kartik's army broke up into two. One will stay at the Bal-Atibal kund and the other will be there at the south. Magadhan had commenced battle from the southern side. As Bhagavad Gita would say, Kartik had become Death the destroyer of worlds. Kartik's plan had worked out by Divodas frontal attack combined with the rear cavalry charge. Divodas said to Kartik that he has won the battle. Kartik raised his long sword high and shouted 'Har Har Mahadev'. The Brangas roared after him 'Har Har Mahadev'. Seventy thousand out of seventy-five thousand Magadhan army had been slaughtered, burned, or drowned. Kartik has lost five thousand out of one hundred thousand men.

The Age of Violence

The seaport of Lothal is a new city. The older Lothal was a river port on the Saraswati which was practically abandoned. It is a collective victory over Magadh. Because Kartik fought at Bal-Atibal kund whereas Ganesh destroyed the northern end of the Magadhan navy. Bhagirath declared that Surapadman was died and identified. Kartik said that Surapadman shall be cremated like the prince that he was. King Mahendra has surrendered to Ganesh and his forces. There were no soldiers practically left in Magadh. Ganesh has kept ten thousand soldiers at the fort and blockade any Ayodhya ships. He would rail and his other soldiers to meet with his father's army in Meluha. Every single house in Magadh has lost a son or daughter in the battle of Bal-Atibal. The man behind the blame was king Mahendra who had forced Prince Surapadman to attack who wanted to remain neutral. Half of the adult population has been killed in the battle. 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, 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). Chenardhwaj had opened the doors of his city for Shiva's army, announcing the loyalty to the Neelkanth.

God or Country

Bhrigu, Daksha, Parvateshwar, and Kanakhala conferred in the private royal office of Devagiri to discuss the pros and cons of Neelkanth's proclamation. The Neelkanth wants the whole of Meluha to stop using the somras. If anyone does not follow him, he will be his enemy. Parvateshwar, Kanakhala, and to some extent Daksha were in favour of Shiva's proclamation but Bhrigu was not convinced for the same. Parvateshwar asked Kanakhala how to convince their people to voluntarily choose to end their life much before it normally would have and nothing to give them in return. Convincing people to do this is not an easy task. Anandamayi replying to Parvateshwar's question remarked that this is the land where she will die. Kanakhala and Parvateshwar had chosen to save their country though they have a great belief in their God, Neelkanth.

Battle of Mrittikavati

Shiva addressed his soldiers that Meluhan's remember his name and do not remember his words. If anyone wants to choose between people and Dharma then choose Dharma, between family and Dharma, choose Dharma, between Dharma and him, then choose Dharma. The Meluhans had chosen Evil. Others have chosen Dharma. They have chosen death. Others have chosen victory. They have chosen Somras. Others have chosen Lord ram. Jai Sri Ram. All soldiers were excited.

The Meluhan soldiers had formed like tortoise-like earlier battle whose weakness was known by the creator of the formation, Shiva. Shiva knows the weakness of tortoise formation and therefore he planned such a way their army could easily break the tortoise formation from the rear attack. Sati with three thousand soldiers attacked from the front side and Shiva with his soldiers attacked the tortoise from the rear side. Vasudev also had played a key role by using his elephant army in the battle. Some Meluhan soldiers were killed, some soldiers surrendered while others simply ran away. The Meluhans had been defeated.

The Neelkanth Speaks

Sati had undergone surgery for her shoulder and thigh. Shiva wants to get the citizens of Mrittikavati on his side and keep the ten thousand Meluhan army imprisoned in the city itself. Shiva addressed the citizens of Mrittikavati saying about the evil effects of somras, fighting for better Meluha which in turn for better India. He also showed that the Vasudevs, the tribes of Lord Ram are with him to save India from the Somras. The citizens of Mittikavati shouted that they are with Lord Shiva. He requested the citizens of Mrittikavati to imprison the Meluhan soldiers in the city and not to kill them because they follow only the orders of his Emperor. Vidyunmali differed with the Shiva's opinion, wanted to be royal to Meluha, and shifted him into the prison.

Parini, assistant of Brahaspati, a scientist trained by Bhrigu to make daivi astras joined the Shiva's battle against the somras. It is known to Shiva that Vayuputra's knowledge about daivi astras is different from Maharishi Bhrigu's process and the materials. Parini clarified that Devagiri has a secret Somras manufacturing facility. Now Parvateshwar and Kanakhala came to know the details of the battle at Magadh led by Ganesh, Kartik, Bhagirath, and Chandraketu in absence of Shiva. Now Bhrigu has received the message from Vidyunmali.

Meluha Stunned

Bhrigu came to know that Mritykavati has been conquered by Shiva. The people of Mritykavati have now pledged loyalty to him. Vidyunmali managed to escape with five hundred soldiers and sent this message to Meluha. Vasudev Pandits were the eyes and ears of the Neelkanth to get timely and accurate information. Shiva was asked to go to Pariha to meet Vayuputras to get Brahmastra. But it takes nearly six months and sometimes nine months. But there is no sense in going to Pariha at this stage. Shiva planned to attack Devagiri. No one should reach Meluha earlier to give a scope to Meluhans to attack. We should wait for the other and join the forces only. Then we should attack.

Every Army Has a Traitor

Ganesh said that his father has conquered Mritykavati and identified Devagiri as the somras production location. Vidyunmali caught a Vasudev major and tortured him like anything worst to grab all the secrets of the opposition. Parvateshwar knew that his best chance was to attack Sati's army before Shiva and Ganesh arrived but afraid of Vasudev elephant corps. Parvateshwar had handled the elephants to keep dung bricks mixed with chili ready, burn them, and catapult them towards the elephants. The acrid smoke will drive them crazy and hopefully, into their army. Vidyunamali came to know the enemy's plans because he experienced that there are traitors in every army. There were rumours that the army under the leadership of Neelkanth was stationed in the south of Devagiri. Shiva's army had not looted any city or destroyed any village they conquered but had marched through Meluha with almost hermit-like restraint. There were also rumours that the Neelkanth's army has been waiting for the conduction of negotiations regarding somras and the surrender of Meluhan's Emperor. Parvateshwar decided to attack Sati's army though she is a god-daughter of him, she is declared an enemy of Meluha.

Sati opted for the most effective of defensive military formations, the Chakravayuh which comprised columns of infantrymen in the tortoise position. Sati is interested to remain in this formation till to gets any news from Shiva.

Battle of Devagiri

Devagiri sent a suicide squad with long weapons in their left hands who brought the carts pulled by oxen. Meluha archers shoot Sati's army with fire arrows but Sati's army protected them with shields. Sati sent instructions to all army people including Vasudev Kshatriyas and mahouts. After some time irrespective of Sati's orders, Vasudev Kshatriyas with arrogance and premature mind and not expecting future consequences, overconfidence with their elephant army, overconfidence about their war skills as well as their elephant war skills, underestimating the enemy's army in charge, the in-charge of mahouts ordered mahouts of elephants to attack the Meluhan army with the elephants. Meluhans led by Parvateshwar planned to send ox-driven carts consisting of chili-laced dung cakes twice because the initial trial was successful to irritate elephants which charged madly back into her scorched on one side. The elephants started harming their people unknowingly because of chili mixed dung smoke. Sati's army was disturbed like anything. Sati, veerbhadra, and Nandi managed to reach their vessels. Chenardhwaj ordered that they retreat as soon as the last of the surviving soldiers was on board.

Stalemate

Sati had managed to save most of her army cleverly and retreated. Meluhans have won a battle with a great victory which was in Parvateshwar's account due to his planning. Now Bhrigu had more confidence in the strategies and plans of Parvateshwar and his plans and started believing him. Parvateshwar suggested staying within the safe walls of Devagiri

to wait for Ayodhya's army for six more months to have a combined army of three hundred thousand soldiers into their account to have a huge numerical advantage. After spreading the news of Meluhan's victory over Sati's army, Meluhan prisoners at Mrittikawati got josh, excited, thrilled, had broken out of their prison, killed three thousand loyal citizens of Neelkanth, and taken control over the city. Shiva has changed his plan and retreated to Lothal and asked all to do the same, message sent through Vasudev Pandit.

Gopal said that it is a stalemate because Meluhans must wait for six more months for the Ayodhyan forces to reach Meluha. Shiva said that the Vayuputras appeared to be the only resource now.

The Last Resort

Vayuputras have two favourable reasons to support Neelkant in eliminating evil. The first one is some Vayuputras respects Lord Manobhu and ultimately his nephew Neelkanth. The second one is most of them against Bhrigu who wanted to use daivi astras to attack Panchavati which is against to laws of Lord Rudra. A massive army of Shiva's group with two lakh and fifty thousand soldiers had set up residence in Lothal. Ganesh, Kartik, and Shiva visited Sati and got angry at Meluhans.

The Conspiracy Deepens

Vidyunamali had been assigned to head a brigade of one thousand soldiers to protect Emperor, his family, and his palace. Vidyunmali told his plans to Daksha regarding hiring assassins from Egypt probably to assassinate Shiva to finish the entire task. Shiva and Gopal had decided to go to Pariha along with a small convoy of military ships. In absence of Shiva, Sati will be in command. Though Sati rejected, Shiva insisted on her because he trusted her the most.

With the Help of Umbergaon

Jadav Rana, ruler of Umbergaon who has taken help from Nagas provide a ship to Shiva and Gopal to go to Pariha as fast as possible. Mesopotamia, a rich empire and not bigger than Meluha, situated between the Tigris and the Euphrates rivers, has strong trade relations with Meluha where human civilization began in their region. Elam is situated between Pariha and Mesopotamia and acts as a buffer state. Sargon who is the adopted son of Akki (Akkidians) conquered the whole of Mesopotamia. He was ambitious and tried to conquer neighbouring kingdoms including Elam but sand and brownish rocks, came together to form a symbol that represents pure spirits, the angels. Fire is the beginning of human civilization and the beginning of life, a source of energy. One Pariharan came to guide Shiva and Gopal.

Journey to Pariha

Gopal introduced Shiva to Kurush, a pariharan came to receive them. Lord Rudra was born around this area known as Anshan (means hunger). He came to India when the people needed him. The Elamites were the people of Lord Rudra, who chose to follow Lord Rudra are the Vayuputras today. Anshan is the capital of the Elamite Kingdom. The Vayuputras join members based on merit, not based on birth. Lord Rudra felt personally guilty about what he had done to Asuras and he took them refuge in his hand, amongst the Vayuputras. Once Asuras entered the Vayuputra brotherhood, they ceased to be Asuras and forgot to take revenge on the Devas not to attack India. In the old Parihan language, there was no place for the production and perception of the phonetic sound 'S'. It either became 'sh' or 'h', 'Ahuras'.

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. Kurush quickly placed both his hands on the block of rock, which is the size of a human head, stepped back to get some leverage, and pushed hard. Shiva watched a wonder that he has seen 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. After their departure, the rocky entrance had closed behind them though there are many misleading paths, Kurush had taken them into the right path without confusing and hesitating through the Rudra Avenue to the Valley, naturally dry as a bone, was 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 building 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 gives 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 intertwined by ancient bonds. Shiva had seen the aide of Bahmandokht, a tall woman, not native to Pariha.

Unexpected Help

Once upon a time, Bahmandokht loved the man who had become the Mithra. But once Mithra assumed his office as the chief, the only feelings she had allowed herself were those of devotion and respect. Manobhu was confident that his nephew Shiva will grow up to be the Neelkanth. He will take Evil out of the equation. Manobhu will try to prepare his nephew and arrange the identification of Shiva as Neelkanth at the right time and the right place. Scheherazade said to Shiva some powerful Vayuputras are on his side, but they cannot help Shiva openly. Scheherazade suggested that the Gopal must lead the mission and Lord Shiva must stay in the background. Many in the Vayuputra Council were against Bhrigu for sending Daivi astras to attack Panchavati. According to Lord Rudra's rules, the punishment for using daivi astras is a fourteen-year exile into the forests and sentenced to death and Lord Bhrigu, the Emperor of Meluha, and the king Ayodhya need to be punished. Scheherazade suggested that when Shiva and Gopal meet the Vayuputra council, they should ask to punish the people who had tried to use daivi astras and it should be a private conversation between Mithra, Shiva, and Gopal team. Why Scheherazade was helping Shiva and Gopal was due to someone of Vayuputra council who asked to help them. Shiva identified Scheherazade as 'Tara' the lover and friend of Brihaspati. As she believed that her lover friend was dead, she is being a student of Bhrigu wants to live in pariah as Scheherazade. Shiva revealed that Brihaspati is not dead and alive and with him and asked Tara to come back with them to meet Brihaspati.

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 seem 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 know. Mithra also said that

Lord Rudra was stillborn. 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 Shiva or the auspicious one. she had named her son shiva in honour of the Mother Goddess and acknowledgment of his 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 Pasupatiastra designed by Lord Rudra with greater control, in one direction. Shiva agreed to take it. Mithra reminded Shiva about his duty to take evil out of the equation. He recommended that not to destroy all traces of the somras which may become good in the future and give due importance to a tribe who manage the somras till it is required once again to complete his mission. The Vayuputras will have no role in fighting the evil after the Neelkanth creates his tribe.

He is One of Us

Mithra introduced Shiva to the audience and said that he is supporting him in his battle against Evil. All the Vayuputras unanimously accept Mithra's decision. Shiva was amazed to see a heavy trunk consisting of only a handful of the Pashupatiastra material which is enough to destroy entire cities. Lord Mithra and his people will train as to how to use Pashupatiastra.

Dilipa's Ayodhyan army had come to Karachapa to join Parvateshwar's Suryavanshi forces. Their idea is to attack Shiva's army at Lothal by sea. Parvateshwar has control over four hundred thousand troops to have a numerical superiority into play in an open battlefield. Parvateshwar plans are to take nearly one hundred thousand of the enemy men from Lothal to far place so that they could not come back to Lothal within six months by using one thousand soldiers in the ship and the remaining soldiers remain hidden within the walls of karachapa. Lord Swuth hired by Vidyumali was the chief of the shadow group of Egyptian assassins that Vidyumali was escorting back to Devagiri. Most people say that 'Ra' was the Sun God for the Egyptians, but the correct name is 'Aten', and this symbol is a fireball and 'Sha' tattoo on his arm.

Ambush on the Narmada

Daksha wanted to organize the peace conference whose news should not be reached to Karachapa where Lord Bhrihu, Dilipa, and General Parvatewshwar had camped for battle against Shiva's army. Initially, Tara had gone on an assignment given by Lord Bhrihu to work on daivi astras with the Vayuputras. But after she heard of Brihaspati's death, she saw no reason to return. When Sati, Bhagirath, Chandraketu, Maatali, and Brihaspati were present in the governor Lord Chenardwaj's private office, they have received a message from Kanakhala through Mayashrenik regarding peace conference.

An Invitation for Peace

Mayashrenik gave an invitation to sati to attend a peace conference and told her that Daksha saved her from the Panchavati attack because her father sent him to sabotage that operation by triggering the alarm that saved all of Shiva's army. Daksha harmed his empire to protect his daughter. According to the rules of Lord Ram, arms cannot be used at a peace conference under any circumstance. Sati is confident that her father will not harm her, and he loves her. Sati has decided to attend a peace conference at Devagiri along with Nandi and her

one hundred personal bodyguards. The invitation was for Lord Neelkanth since he is the main target for Daksha to show him to assassins specially brought from Egypt. As Sati is his representative, she is going to attend the conference on Shiva's behalf. Though Veerbhadra and Parshuram were willing to accompany Sati, she rejected to take them and gave a reason for taking Nandi because as a Suryavanshi he knows the Meluhan customs and ways.

Kanakhala's Choice

Kanakhala was stunned to listen to the words between Daksha and Vidyunmali regarding conspiracy on the assassination of Shiva during the peace conference. Kanakhala sent a message to the Neelkanth through Pigeon's leg which was killed by a soldier, find the message, and taken to Vidyunmali instantly. She had instructed her servant to go to Lothal to stop the Lord Neelkanth to attend the conference. She committed suicide slicing through the veins and arteries on her wrist because she worked against her country. Vidyunmali observed the missing of one of Kanakhala's servants and sent his people to catch or kill the Kanakhala's servant.

Ganesh asked Jadav Rana about how many men the ships are carrying to attack Panchavati. Jadav Rana received the information from his men about five thousand soldiers may be there. In fifty ships. So, it is confirmed that Meluhans did not plan to attack Panchavati and wanted to divert them and succeeded. Immediately, they started going back to Lothal with double speed.

A Civil Revolt

At Lothal port, Brahaspati met Tara and they appeared like teenagers in the first heady flush of love. There were lots of discussions going on among the main leaders of shiva's army regarding peace conference, rules of the peace conference, the safety of Sati, return of Sati and hurriedly going of parvateshwar, Bhigu to Devagiri, etc.

Brigadier Vraka had been ordered by Parvateshwar to mobilize the army for Devagiri. The governor of the Mohan Jo Daro city remained loyal to the Emperor, but his people had blocked the Meluhan ships by a non-violent protest. They decided that they will not fight against their army. Vidyunmali and his associates had managed to kill Kanakhala's servant.

A Princess Returns

Though Sati is not interested to obey the invitation extended by his father for the breakfast, she was in no mood to break bread with her father. Sati asked Nandi to go back to the conference building and wait for her. Nandi requested Sati to use this occasion as an opportunity to set the right atmosphere for the peace conference tomorrow. Sati walked in to find Daksha, Veerini, and a colonel, Kamalaksh in the Meluhan army. As Sati turned towards her parents, the Meluhan colonel sent a signal to someone standing outside. Sati met her parents and felt incredibly happy. Veerini leaked the death of Kanakhala in an accident. Sati did not believe and Veerini got suspicious as well. Sati has got a doubt about the movements of Daksha and Kamalaksh and asked Daksha what was he hiding from her. When Sati repeatedly asking her father about Kanakhala, Kamalaksh replied that Kanakhala got what she deserved. Sati attacked Kamalaksh and made him unconscious. Sati pushed Daksha hard and going out of the hall. Daksha asked his soldiers to stop Sati without hurting her. She moved quickly out of the balcony into the small garden at the side. She climbed onto the tree and jumped over the boundary wall. She galloped out of this palace with the horse towards her army waiting at the conference hall. She saw that her people were under attack and rushed there to participate in the battle saying 'Har Har Mahadev'.

The Final Kill

When Sati reached nearer to the peace conference hall and saw nearly one hundred bodyguards of her were already on the ground either severely injured or dead by unknown people, wearing masks just pretend to be Nagas. There was a big clash between Sati's bodyguards including Sati and enemies for some time. Swuth, a powerful warrior probably the leader of the group was observing the battle from a small distance away aiming at Nandi assuming him as the Neelkanth. Nandi had never seen the sword being used by Swuth. Swuth enquired Sati that is Nandi a Neelkanth pointing towards Nandi. Sati could not understand the entire scene. Sati identified Swuth as an Egyptian when he spoke his God's name, Aten during instructions given to his subordinates. Swuth instructed his soldiers by pointing towards Nandi assuming him as the Neelkanth to behead Nandi, leave others, collect their persons dead and leave the spot immediately. Sati replied that Nandi was not a blue-throated one and immediately had taken a risk to rescue Nandi. Qa'a, a soldier of Swuth tortured Sati like anything with a knife. Sati suddenly shouted the duel of Aten which means one-to-one fight. Sati attacked Qa'a's and collapsed him by following the rules of the duel of Aten. She had killed two Egyptians one by one in a free and fair fight. Swuth as a third person entered the scene for the duel of Aten and attacked Sati and killed Sati. Swuth felt that this was his final kill and felt never, ever kill again. Swuth buried his swords in the ground. Daksha along with Veerini and a thousand Meluhans reached Sati and screamed 'Sati' who asked her father 'do not touch.

Lament of the Blue Lord

Bhrigu, Kali, Ganesh, Kartik, Gopal, Veerbhadra, Krittika, Ayurvati, Brahaspati, and Tara walked down the peace conference building. Shiva was stunned to see around twenty injured soldiers on twenty beds. The first bed was occupied by Nandi severely injured and at present unconscious with serious injuries at back. Shiva pointed the sword at the general and said he should murder the Emperor for this. Gopal asked the general to let the princess go without knowing the previous battle. Gopal threatened Bhrigu to fulfill their demands like release Princess and destroy the somras assuming the princess was imprisoned to blackmail them otherwise they may use Pashupatiasra. Shiva asked Parvateshwar about Sati and got a reply that he is sorry. Shiva asked to unlock the door of the closed room. Shiva opened the door by kicking it hard. Shiva saw Sati's body in an ice block and cried desperately.

A Mother's Message

Ayurvati was busy treating Sati's injured bodyguards. Shiva had stopped crying, not moved, not eaten, in absolute silence and lifeless. Ganesh and Karthik saw his mother's apparition Karthik promised his mother to kill every single one with great torture who is responsible to this act.

The Great Debate

Kartik is against destroying the knowledge of somras and in favour of destroying the somras manufacturing facility and proved to be the follower of his father. Today Somras is Evil but in the future, the somras may be good again. Ultimately, they wanted to save the Scientists if they would destroy Devagiri. Kartik said that they belonged to the family of Neelkanth and have a responsibility to the world. Neelkanth asked Tara to bring the pashupatiasra trunk against the will and wish of Gopal and Vayuputras. Shiva told Gopal that all except those who have made or protected somras and solely responsible for Sati's death should leave the city immediately. Tara explained about pashupatiasra which can be triangulated in such a way that the devastation will remain more than five kilometers away from the spot. Brahaspati stopped Tara and said that he will not let Shiva use the

Pashupatiasthra. Tara replied that the enemies did not kill Sati according to the laws and they have taken everything from him, his life, his soul, his entire reason for existence. He deserves his vengeance.

Debt to the Neelkanth

Shiva instructed his personnel to vacate the city. Daksha and his bodyguards including Vidyunmali had also been excluded from the amnesty. Some Meluhans were returning to the city saying goodbye to others to wait till death. Bhagirath stopped one woman and asked why they are coming back. She answered that she is being a Meluhan who has broken the law by taking somras and it is her karma. Veerini was walking towards the Svarna platform gate. Parvateshwar and Anandmayi were speaking with Gopal, Kartik, and Bhagirath at the outside of the Tamra platform. Kartik said that he would not want to do anything that is against his dharma. Kartik said to parvateshwar that his mother appeared in a dream to him. She told me to do the right thing. She told him to remember how she lived and not how she died. Veerini came to Shiva and tried to console him. Veerini told Shiva that Sati insisted that she be cremated by both her sons through tradition says that the privilege should be given to younger son according to Hinduism. Shiva had not opposed. Veerini said an apology to her daughter Kali and grandson Ganesh for what she was unfair to them. Kali requested her mother to come to Panchavati to stay with them. Veerini rejected and asked Kali to wait for her rebirth as a child.

Saving a Legacy

Chandravanshi army under the leadership of the Meluhan brigadier Vrak had rebelled against Emperor Dilipa and supported the Neelkanth. Though the Bhagirath had to ascend the throne, he was worried about his sister rather than the throne of Ayodhya. There is no message from Parvateshwar in which it is written that Maharishi Bhrigu has refused to leave the city because he was worried about the happenings in Devagiri in his absence. Ganesh engaged in rituals for her mother. As Kritika had stayed a long time in Devagiri, she had been trying to speak to those who were choosing to stay back, trying to convince them to leave. Kali said to Veerbhadra that Vidyunmali is the main conspirator and hidden in the city with severe injuries. Kali, Parshuram, and Veerbhadra tried to locate him to enquire about assassins first and kill next.

Live on, Do your Karma.

Kartik met Bhrigu who is pleased to know about Kartik's attempt not to destroy the knowledge of somras and praised him for his talents. Kartik requested Bhrigu to share and spread his knowledge throughout the world. Bhrigu hesitatingly agreed with Kartik's proposal. Maharishi Bhrigu along with the three hundred people who knew the secrets of the somras, had been successfully spirited out of Devagiri the previous night and kept imprisoned ten kilometers away at the north of Devagiri to save them from the pashupatiasthra attack. Nandi and other surviving bodyguards of Sati had been carefully shifted to Shiva's ship. Veerini said thanks to Parvateshwar for managing to save the Meluhan intellectuals by sending them away from Devagiri. Veerini finally said that let us say our farewells. The author established that Shiva's family wants to destroy evil and against war.

The Banyan Tree

Devagiri citizens worshipped the massive tree represented the ideal of life. Daksha viewed the banyan tree with fear and hatred. He was fearful and hated his father but tolerated it because he loved and admired his abilities. He remembered all his good childhood days and days with Veerini and especially Sati when she was young. He also remembered the plea

made by Veerini to escape from Meluha and his father's hands and live in Panchavati with Kali and Sati because the man behind sending Kali to Panchavati is Brahmanayak, his father. He also remembered that his father expressed his opinion about Sati and said that he is proud of his granddaughter, Sati, and honoured to call her typical Meluhan because she saved an old woman from ferocious dogs. Veerini had not spoken to his husband since Sati's death. Veerini began chanting as she waited for her death, Shri Ram Jai Ram, Jai Jai Ram... The voice reached Daksha's ears who also started Shri Ram, Jai Ram, Jai Jai Ram... and waiting for death. He stared at the banyan tree which appeared as if the giant tree was laughing at him.

The destroyer of Evil

Pashupatiatra 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 larger atom is broken down into two nearly equal halves along with the release of the huge amount of uncontrollable energy and radioactive waste spreading far and wide. A nuclear fusion weapon on the other hand is much more controlled, destroying only the targeted area with the 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 of Japan. So, the Pashupatiatra would be the obvious weapon of choice for those who intended to destroy a specific target with the precision of a surgeon. 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 Pashupatiatra. Shiva had to fire an arrow to hit the target which was placed more than eight hundred meters away from him. He had to do all these things while seated on a horse also that he could escape immediately after firing the arrow. Tara reminded Neelkanth how to escape and in how much time he must escape from the place where he shoots an arrow. Tara galloped her horse into action and rode away. He saw the moving arrow in a parabola after releasing it. His eyes followed its path till it hit the aimed target. The Pashupatiatra initial launch had been triggered. Shiva galloped his horse faster and faster to run away from the place to reach the safety line. When 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 few seconds, they began their simultaneous descent into the city, like giant harbingers of absolute destruction. Shiva desperately yanked at the reins after listening to the voice of Sati. But the horse was not going slow down, and Shiva jumped to the ground, the speed of his fall making him Utech dangerously. Shiva with his sword can protect the mirage of his wife. But Ganesh shouted at Shiva to come back baba. The three Pashupatiatra missiles simultaneously exploded as planned, some fifty meters above the three platforms. All the people were stunned to see the lightning. The great city of Gods collapsed in a fraction of a second. As Shiva was running out of the safety zone, his body was lifted high by the invisible neutron blast wave which propelled him back brutally. He just kept screaming Sati. The Author of the novel indicated that the hero of his novel wants to eliminate evil at any cost.

By the Holy Lake

Thirty years later, some members of the Guna tribe had followed him when he had returned to Kailash mountain many years ago. Ten thousand people from across India had migrated to the homeland of their Mahadev. Nandi, Brahaspati, Tara, Parshuram, Ayurvati,

Dilipa, Chendhwaj, Karkotak have migrated to the shores of the Mansarovar. Pakritas had made peace with the Neelkanth. Sati had been cremated on the same day when the Devagiri had been destroyed. Shiva had regained consciousness three days later of the destroy of Devagiri. After he had regained his strength, a tearful Ganesh handed over him an urn containing Sati's ashes. A day after Shiva had regained his consciousness, Sati's ashes had been immersed in the holy river, Saraswathi. He needed to keep some portions of Sati's ashes for himself. Nandi is a favourite person of Shiva because he lost both his hands in the attempt to save Shiva's wife, Sati. Shiva was also happy that Bhrigu and Devagiri scientists had been saved as the Maharishi had no role to play in Sati's death. Moreover, he is the proud inheritor of the legacy of his immense knowledge. The somras scientists have established their home with the help of Suryavanshi and Chandravanshi, Nagas, Gunas, and other local Tibetan tribes. Veerbhadra was appointed chief of the tribe and known as Lama (guru or master). The people of Lhasa and the followers of Lama would protect Indian's ancient knowledge and save them from Evil. The somras waste dump was buried in an uninhabited part of Tibet. Dilipa was succeeded by Bhagirath who had ruled Ayodhya wisely. Gopal felt happy because Evil had been removed and the knowledge of the somras saved. As Shiva used Daivi astras against the will of Vayuputras and causing the death of his mother-in-law, Parvateshwar and Anandmayi, he punished himself with exile from India not just for fourteen years according to Vayuputra's laws but for the entire duration of his remaining life. Ganesh wants to promote peace all over India by sharing his experiences in life. Kartik has migrated to the south of the Narmada, the land of Lord Manu, and established a new Sangam culture on the banks of the Kaveri of south India. Kali, Parshuram, and Veerbhadra had kidnapped Vidyunmali and came to know the names of assassins from him and killed him brutally. A few years after the destruction of Devagiri, Kali, Ganesh, Kartik, Parshuram and Veerbhadra had destructed the revertive tribe of Aten. A few months earlier of destruction, Swuth had exiled himself and some south, Nile river because he had unable to complete his holy duty of executing the final kill. But he worshipped Sati as a nameless goddess till his last days its descendants continued the tradition.

After returning from Egypt, Kali conducted elections and supported Suparna as the new queen of the Nagas. This point indicates that Kali is not after power but after service to people. Neelkanth's family had established fifty-one Shakti's temples across the length and breadth of the country. This point indicates that Neelkanth's family members are a devotee of Shakti. Shiva's part of Sati's ashes was consecrated at each of these fifty-one temples to remember their great Goddess, lady Sati. Kali had finally settled down in north-eastern Branga, close to the Kamakhya temple, one of the famous Shakti temples in India, and devoted her life to prayer. The Suryavanshis had named their kingdom, Tripura, the Lord of three cities. The Chandravanshis had called their land Manipur, the land of the Jewel. Many of kali's Naga followers established their empire farther to the east. Ganesh and Kartik had started speaking to Shiva about the Bhrigu Samhita. Shiva also devoted long hours to the study of Yoga. Shiva also added many fresh thoughts and philosophies to the ancient Indian knowledge and wisdom. Many of his ideas were entered into the Vedas, Upanishads, and Puranas. Kartik was famous in South India and North India, especially in Kashi where he was born. People revered Ganesh as a living god and first God to be worshiped in all the ceremonies and to remove all obstacles from one's path, God of writers and lived for centuries because of the strong effect of somras on him.

Conclusion

The author had created Shiva as a real Hero of mankind because he was not interested in war just like Lord Krishna who was not interested in any war to save mankind when he went to Hastinapur as an ambassador of Pandavas. The author had recreated characters who strictly follow their own Dharma. Shiva sent a proclamation banning the somras to the royalty as well as every citizen of India directly to save mankind by avoiding war. People revere Lord Ram because he treated even his enemies honourably. Mithra suggested focusing on Pasupatiasthra designed by Lord Rudra with greater control, in one direction instead of Brahmastra asked by Shiva. Kartik is against destroying the knowledge of somras and in favour of destroying the somras manufacturing facility and proved to be a real follower of his father's advice because it was thought that today Somras is Evil but in the future, the somras may be good again. It is a universal phenomenon that the journey of water from the sea in the form of rain and back to the sea results in only Good.

Thirty years later, ten thousand people from across India had migrated to the homeland of their Mahadev. Veerbhadra was appointed chief of the tribe and known as Lama (guru or master). The people of Lhasa and the followers of Lama would protect Indian's ancient knowledge and save them from Evil. Shiva punished himself with exile from India not just for fourteen years according to Vayuputra's laws but for the entire duration of his remaining life due to using daivi astras against the will of Vayuputras and causing the death of his father-in law, mother-in-law, Parvateshwar, and Anandmayi and other innocent persons if any. Shiva, spending his lot of time with yoga, also added many fresh thoughts and philosophies to the ancient Indian knowledge and wisdom. Many of his ideas were entered into the Vedas, Upanishads, and Puranas. People revered Ganesh as a living and first God to be worshiped in all the ceremonies and to remove all obstacles from their path. He is the God of writers and lived for centuries because of the strong effect of somras on him.

Shiva, the hero of the novel, reached the stage of maturation, transformed into a human God, understands the evil and tried to remove it absolutely by hook or crook to save people. The hero in the novel does not fight the villain but he confronts the villain, evil that attaches man to itself. Advaita Vedanta is a system of practice designed to help people become self-realized. It influenced the sciences of both Ayurveda and Yoga and is called as mother of science. Shiva can see into the real nature of things, while others cannot see what they appear to be. This paper is based on the principles, thoughts, understandings, experiences, practicality, morals, different pleasures, feelings, myths, scientific approaches, and humanistic nature of Shiva in Amish's fictionalized novel.

Om Namah Shivai

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