

# The Zeitgeisty Erection of Hindu Mythology in Amish Tripathi's *The Shiva Trilogy*

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## Abstract

*The fundamental theme of Amish Tripathi's writings is spiritual realism. The portrayal of his creations only serves to promote human symbolism toward God. The universe's morphological alterations are a result of a soul's link to the universal force. Myths are stories that describe the way of life, habits, and culture of ancient people, which are frequently reflected in the gods they worship. India is well-known around the world for having a rich and diverse cultural legacy. Indian mythology consists of religious and cultural tales that are handed down through the generations with several variations. According to Indian spiritual academics, its suggested meaning is similar to contemporary western philosophy, which holds that there are multiple truths. Amish Tripathi reimagines the entirety of Hindu mythology in order to make it more appropriate for the contemporary era of reasoned decision-making. A mythology is a body of stories or myths concerning a specific person, culture, religion, or any group of people who hold certain beliefs. The majority of people take mythology seriously in terms of their religious beliefs, even when they don't believe it to be entirely genuine. The goal of this study is to investigate the various aspects of Hindu mythology and philosophy that may be well-suited to leadership-related activities.*

**Keywords:** Literary Tradition, Myths, The Trilogy, Interpretation, Demythologizing

Mythology is full of tales of Gods and mortals embodying otherworldly qualities and aspects. The great majority of things, such as sensation, horror, sentiment, and misfortune, as well as consistency in life and poetry, have changed since the English language entered the Indian creative scene. Journalists of today are attempting to reevaluate and recast historical tales in order to make them more relevant and approachable for audiences that are coming together. A mythology is a body of stories or myths concerning a specific person, culture, religion, or any group of people who hold certain beliefs. The majority of people take mythology seriously in terms of their religious beliefs, even when they don't believe it to be entirely genuine. The trilogy by Amish Tripathi also presents the mythological components in a variety of ways. The belief in "The Ultimate One," who is seen as the all-powerful, all-present, and all-knowing, governs the majority of world religions. The two most

prevalent religions in the world, Islam and Christianity, both acknowledge God as the universe's creator. Since God is the Almighty, he is the universe's supreme ruler. They consider prophets to be God's messengers. However, Indian religious tradition is not the same as Western tradition. Similar to the ancient Greeks, Hindus believe in several gods.

Additionally, attempts have been made to locate Indian counterparts for Roman and Greek deities. Similar to those in Greek and Roman mythology, Hindu deities are personifications of heavenly bodies, natural phenomena, or objects. The Vedas are replete with prayers and sacrifices made to these gods. Excessive ritualistic procedures were characteristic of later Vedic religion. An alternative interpretation of the mythology holds that Shakti is the primary deity, and that Brahma, Vishnu, and Mahesha are her offspring. When we see Indian mythology through the lens of several sects, it can cause us some difficulty. According to Indian spiritual academics, its suggested meaning is similar to contemporary western philosophy, which holds that there are multiple truths. Amish Tripathi reimagines the entirety of Hindu mythology in order to make it more appropriate for the contemporary era of reasoned decision-making. People are fascinated with mythical hero stories, but because their veracity cannot be demonstrated logically, these tales eventually fade into fiction. He makes an effort to understand them as regular people who saved society from dire dangers.

The writers have employed myths as a powerful technique to highlight some important discussions in modern India. Authors have discovered a fresh method to address and convey a wide range of topics through myth stories, including casteism, poverty, men-women relationships, economic disparities, social injustice, the disappearance of cultural rituals, the perils of non-secularism, politics, illnesses, riots in public spaces, different movements, the disappearance of cultural heritage, freedom movement, and more. They are linguistic depictions of societal issues that skillfully examine how Indian mythology could be used to prescribe social relations. The solution to the question comes from the portrayal of Shiva as a mortal man who becomes a god by his actions and Karma. The focus on the logical portrayal of technology, the sophisticated way of life, the compelling relationships, and the transformation of a man from a Tibetan tribe into Lord Shiva has changed how the tales are traditionally treated. For modern readers, the description of the city's gates and the kingdom of Meluha was astounding. Myths are stories that describe the way of life, habits, and culture of ancient people, which are frequently reflected in the gods they worship. India is well-known around the world for having a rich and diverse cultural legacy. Indian mythology consists of religious and cultural tales that are handed down through the generations with several variations. Amish Tripathi, an English-language modern Indian novelist, has reconstructed the myth of the Indian God Shiva by fusing it with social fictions and scientific truths. In an effort to establish the ideal society, he has also embraced the mythological characters in his books.

Hindu Mythology is used in Indian English writing as a literary tradition. Myths are stories that describe the way of life, habits, and culture of ancient people, which are frequently reflected in the gods they worship. India is well-known around the world for having a rich and diverse cultural legacy. Indian mythology consists of religious and cultural tales that are handed down through the generations with several variations. Amish Tripathi, an English-language modern Indian novelist, has reconstructed the myth of the Indian God Shiva by fusing it with social fictions and scientific truths. In an effort to establish the ideal society, he has also embraced the mythological characters in his books. Hindu mythology is used in Indian English writing as a literary tradition.

Perhaps the secret to the development of our own faith traditions lies in the tradition of the mystics. The mystics help us develop a continuous sense of presence or belonging in the present moment while also facilitating profound connections with primordial beginnings. The accounts of mystical poets and intellectuals found in all world religions demonstrate the benefits of mystical experience. One example of such a tradition is the Shiva Trilogy by Amish Tripathi. Through his

work, the rich legacy of the Indian 'heroic age' has been revitalized. The path of a legendary hero, Shiva, is celebrated throughout the trilogy. Every book in the trilogy depicts a distinct stage of the protagonist's journey. The first novel, *The Immortals of Meluha* (2010), depicts the protagonist's journey from a Tibetan immigrant to Mahadev, or the God of the Gods, while the second book, *The Secret of Nagas* (2011), chronicles the protagonist's daring adventure as Shiva. *The Oath of Vayuputras* (2013), the last book in the series, is a rich source of information regarding his creative symbolic portrayal of legendary figures.

First off, the three books, especially the third one have a philosophical tone and depth that has contributed to the Amish's notoriety in the marketplace. By picturing the mythological God Shiva in human form, Amish has helped audiences relate to him better. The suggestive interpretations and connotations of myths are typically present. As long as they can persuade the audience and ultimately get them to understand their point of view, authors are allowed to reinterpret myths in any way they see fit. Despite appropriating various new literary forms and genres from Western literature, including the essay, novel, and tragedy, Indian writers, in the words of Sisir Kumar Das, rejected 'the values expressed' in these English-language works. 'At times hesitant and cautious, at times impetuous and uninhibited' was what drew them to the new. Indian proponents of this new form did not 'lose their links with the katha and akhyan and dastan,' the older forms of narrative available from the Sanskrit as well as the Perso-Arabic literary traditions, even in cases where the novelty of what came from the West was blinding, as in the case of the novel [Trivedi].

Hence, in this era of demythologizing, Tripathy firmly establishes a fictionalized Mythico-historical account affirming that living in India bestows upon people salvific strength. The fictionist appears to maintain that humans possess an active intellect but a passive sensibility, while Brahma has an intuitive intellect that generates its own matter. Shiva, on the other hand, surpasses other humans in knowing the sensory data as they are in themselves, instead of being an ordinary man who, mired in the ugliness of life, perceives the manifold brought under the form of space and time. Tripathy depicts the world of Meluha, Swadweep et al. in the Shiva Trilogy as a relative existence, dependent on Brahma.

Furthermore, Lord Shiva's persona embodies moral force, which can be used to go past the challenges that come with being a leader. Since the author is a devoted devotee of Shiva, the Trilogy might be viewed as his ode to Shiva. The author has combined elements of philosophy, religion, and mythology with a number of contemporary tenets that possibly the current generation can adopt to become more morally upright individuals and leaders. The three topics being discussed are decision making, problem solving, and straitjacketing the appropriate courses of action. These are the most important and risky and challenging aspects of leadership. The goal of this study is to investigate the various aspects of Hindu mythology and philosophy that may be well-suited to leadership-related activities.

The fundamental theme of Amish Tripathi's writings is spiritual realism. The portrayal of his creations only serves to promote human symbolism toward God. The universe's morphological alterations are a result of a soul's link to the universal force. Positive energy is dispersed worldwide by an engaging entity, whereas negative ideas and concepts degrade and undermine society. The trilogy's Amish author uses mythological elements to amplify spirituality and optimism in her writing. Myths serve as the basis for Amish Tripathi's works. He combined spiritual power with a modern twist. Shiva, the protagonist who journeys with his people in pursuit of the truth, drove the entire plot forward. The evil force of civilization, the Nagas, is real.

There are eighty-four lakh yonis (living bodies) on the planet, according to Hindu mythology. Each of them leads a unique existence. Nobody tampers with one another. They grow up and mature according to their own ecology, which they follow from birth. Every living thing is concerned with

its own well. Humans have been scouring the cosmos for a more exquisite and valuable place to live, but their efforts have been in vain. When compared to mother earth, there is nothing more magnificent or ideal to call home. The globe is endowed with a diverse range of flora and fauna, with many species adding to the planet's allure. Nature has a way of purifying herself so that she can return to her original, unadulterated state. Amish claims that myths are only confused recollections of historical events. A past buried beneath ignorance and earthen mounds. There are numerous definitions and ways to understand mythology. A well-known story created in the past to explain natural occurrences, support religious doctrine, or uphold social mores is a very basic description of a myth. Myth is defined by the Oxford Dictionary as a conventional story, particularly one.

Myths had a profound influence on the renowned psychologist Carl Jung, and this idea is evident in all of his writings. His opinions, myths, and their significance are contained inside each person's head. He claims that myths are a great aid to man in his path of self-realization. In addition, he asserts that myths are stored in our unconscious minds. It serves as a form of motivation. He emphasizes how myths are narratives that aid in our quest for self-awareness. The hero myth is the most notable example. In this scenario, myth acts as self-therapy as the hero makes arduous efforts to achieve his goal and ultimately succeeds in it by finding the strength. Stories concerning historical events are called historical myths, and they serve to preserve the memory of those events. Paradoxically, historical myths acquire significance while losing accuracy. One could categorize the myths surrounding the Trojan War, such as those found in the Iliad and Odyssey, as historical myths. A novelist writes a work using historical and traditional themes. The definitions of mythology are logos, or speech, and mythos, or people's stories. All that mythology is is the study of these kinds of myths. A myth is a legendary tale that typically concerns a person, an occasion, a god or goddess, a demigod, or supernatural people. Myths convey virtues, vices, and morals while emphasizing magic, adventure, thrillers, bravery, and heroism. Myth confuses reality with fantasy. Additionally, it varies depending on the people, customs, environment, and beliefs of each location. It is passed down from generation to generation in order to preserve order, and it serves as a vehicle for the religious standards and ideals of society.

Every civilization has its own mythology, such as the myths of the Chinese, Indians, and Romans. Stories about demons and sacred things alike are explained by mythology. In addition to tales, myths are transmitted by music, dance, and visual arts. In India, mythology has been transmitted orally, in writing, through dramas, sculptures, or paintings from one generation to the next. Myth provides amusement, enlightenment, education, and even inspiration for numerous scientific discoveries. Renowned Indian writer Amish Tripathi has become well-known for his creative creations that deftly combine spirituality, history, and mythology. His examination of the human side of the divine is one engrossing feature that distinguishes his books. A distinctive element of Tripathi's storytelling is his portrayal of gods and goddesses as multifaceted entities with a range of emotions, virtues, and struggles. This allows readers to relate to and empathize with these larger-than-life figures. The idea of the human aspect within the divine recurs frequently in Tripathi's books, challenging readers' preconceived notions of gods and goddesses as remote, unreachable beings. Tripathi creates a bridge between humanity and divinity by giving these revered characters human traits and experiences, hence removing boundaries between the divine and mortals. In Tripathi's writings, the human side of the divine is explored for a variety of reasons. It does this mostly by humanizing the gods and goddesses, portraying them as fallible people resolving existential crises, moral quandaries, and internal struggles.

Tripathi provides a more complex interpretation of the divine by highlighting their frailties and struggles, emphasizing that even gods go through the same ups and downs as everyone else. Readers are prompted to consider their own humanity and the global challenges that shape human

life by the examination of the human aspect of the divine. Readers can use Tripathi's characters as mirrors to look at their own moral decisions, shortcomings, and virtues. This self-examination blurs the boundaries between the divine and the human, inspiring readers to consider the greatness and knowledge that each person possesses. By showing the human side of the holy, Tripathi questions accepted ideas about divinity and invites readers to consider their own ideas and presumptions about the sacred. He asks readers to establish a very intimate connection with these revered figures by humanizing gods and goddesses, obfuscating the distinction between the mortal and the immortal. This investigation calls into question conventional ideas of divinity, stimulates introspection, and calls for a reevaluation of beliefs. The ability of narrative to shed light on the human condition and inspire readers to set out on their own journeys of self-discovery and spiritual development is demonstrated by Tripathi's literary works.

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