



## Concept of Dharma in Amish Tripathi's Shiva Trilogy

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### ABSTRACT

Dharma is a cosmic responsibility of humans including gods of right understanding, right thought, right speech, right learning, right responding, right behaving, right action, right livelihood, right effort, right mindfulness, right concentration, and especially duty in a modern context. Recently many writers have made effort to bring Indian mythology aiming at an ordinary man, and fictionalizing gods in human form. Amish's Shiva trilogy is a mythical fantasy based on the assumption of the mythical Gods, Brahma, Vishnu, and mainly Shiva, Sati, Ganesh, Kartikeya, Nandi, Kali, Bhairu, Bhagirath, etc. in a human form. The author had recreated many characters who strictly follow their own Dharma. Dharma is an essence of life and of interest to many writers concentrating on mythological fiction especially Amish Tripathi and such this paper is chosen to focus on that subject. The protagonist of this novel is none other than Shiva who has been born blue throat and named Neelkanth, came from mount Kailash to Meluha, and visited many places in not only understanding the evil but also to save people by eliminating the evil, somras out of the equation. Shiva sacrifices his duty, swadharma for the greater good, universal Dharma. Most of the characters in this series of novels follow their dharma which leads to supporting universal dharma. This paper aims at the concept of Dharma in the Shiva Trilogy in which Indian mythology is fictionalized.

**Keywords:** Dharma, Shiva Trilogy, Shiva Purana, Mythology, Fiction, Duty.

### 1. Introduction

The choice of the topic is as important as the methodology of Research. In this novel, the novelist explains the concept of 'Dharma' in terms of 'Duty' to be performed by different characters. He also shows how 'Dharma' varies with the characters and their occupations. It is the only criterion with which the use of human life on earth is measured.

Different aspects of dharma are classified into two broad categories namely Sadharana Dharma or Samanya Dharma and Svadharma. Sadharana Dharma refers to those universal duties which are obligatory on all human beings irrespective of differences of their race, sex, colour, religion, nationality, culture, profession, and even physical and mental capacities. Sadharana dharma includes a list of virtues such as honesty, love, forgiveness, charity, mercy, non-violence, compassion, justice, purity of conduct, self-control, benevolence, simplicity, begetting children, and maintenance of dependents. Svadharma means one's dharma (duty) which is essentially correlated with svabhava (one's specific nature). Raja Rao (1960) also offers in the glossary of his novel *The Serpent and the Rope* a simplified definition of Dharma as, The Law by which society is governed linked with the transcendental law.

However, *Dharma* is divided into three categories: *Sanathana dharma* or eternal law, *Varnashrama dharma*, and *Svadharm*a or moral conduct of the individual. *Sanathana dharma* or eternal law is the principle of harmony that permeates the whole universe. According to *Varnashrama dharma*, an individual should perform *dharma* that is particular to his or her *Varna* and *ashrama*, caste, and stages of life. *Svadharm*a is the moral conduct of an individual. All these three types of *dharma* are, in reality, so close to one another. *Dharma* is the metaphysical basis for Indian society. It connects the mortal world with an immortal world. An individual should perform *Svadharm*a i.e., the duty allotted to him or her. But this alone does not account for the order of the universe. He must be able to see the higher principle of order or ultimate reality, and an individual's pursuit of *Dharma* is a means to that end.

## 2. Literature Review

Lata Mishra (2013) published a paper on "Ethical Wisdom and Philosophical Judgement in Amish Tripathi's the Oath of Vayuputras" in which the author touched on the issues of liberation, emancipation, equal rights, and womanhood. Vikram Singh (2016) published a paper on 'Rewriting Myth: A Critical Analysis of Amish Tripathi's *Shiva Trilogy*' in which he mainly concentrated on the retelling of Indian mythology in the form of Shiva Trilogy. S. Vijaya Prabavathi (2020) published a paper on the 'Recreation of Myth in Amish Tripathi's Shiva Trilogy' in which the author concentrated on the Indian mythological God Shiva by mixing mythology with scientific facts and social fantasies. Sanjay M Nandagavalli (2017) published a paper titled "A study of Anachronism used in Amish Tripathi's Novels", in which he studied the presence of anachronism in light theory and the existence of liger. Indrajit Patra (2018) published a paper on 'Analyzing Amish Tripathi's Shiva Trilogy from the perspective of Campbell's Monomyth theory'. Aiswarya and Madan (2018) have published a paper on 'Symbolism in Amish Tripathi's Shiva Trilogy: A study in which they have focused on the symbols and their meanings mentioned by Tripathi in his novels. Satish Kumar and Raj Kumar Saini (2017) have published a paper on the major paradigm of the twenty-first century. S. Saravanan and M. Nandhini (2017) have published a paper on 'An Archetypal study of Amish Tripathi's novels The Immortals of Meluha, The Secret of the Nagas of Indian literature, and Chinua Achebe's Things fall apart, African literature in which the authors have concentrated on one commonality among the novels. The only difference between them is the previous one used Karma and the latter one used the word *chi* (personal god) in place of karma. Chandran and Nair have published a paper on "Humanising the Divine: A Select Study of Amish Tripathi's Immortals of Meluha" in which the authors attempted to discover how Shiva as an ordinary man was distinguished from Lord Shiva (S. M. Chandran and Nair, A. S.2017).

## 3. A Close Look at the Novel

Shiva Trilogy by Amish Tripathi gives us a clear idea of the presence of dharma in the characters of his three novels of Trilogy series. Amish Tripathi's title of his novel is striking, and it suggests the contents of the novel. The author created the character of Shiva at the beginning as an adolescent boy, guilty of not saving a woman from sexual harassment by a monster that keeps always irritating him in his dreams till the climax and makes him a warrior to fight against evil. The ability to detect literary parallels in the novel is ultimately determined by one's knowledge of the Shiva Purana and familiarity with modern fiction. Mythology, humanism, science concepts, and concepts of Dharma are clearly articulated in this novel. Amish Tripathi rewrites Shiva Purana, a sacred Hindu text as a Shiva Trilogy. The first novel in *The Immortals of Meluha* in which Shiva as a hero is introduced to the readers followed by the characters of Princess Sati, Daksha, Veerini, Nandi, Suryavanshis and Chandravanshis, Nagas, and Brangas culture and so on. Shiva travels from Mount Kailash to Meluha and visited many places in understanding the good and bad, in understanding the people, and to save the people from evil. The second one is *The Secret of Nagas* gave awareness of the concept of good and evil existing in society and understanding the Naga people, the evil, somras, and trying to judge whether to support or confront the issues existing in the society. The third one is *The Oath of Vayuputras*, which introduces the existence of Vayuputras, clarifies the difference between good and evil, and ill effects of evil on different people, and how the evil had been pulled out of the equation to restore *Dharma*. Amish recreates all the characters of Shiva, Vasudev, Bhrgu, Ganesh, Kartik, Sati, Kali, Nandi, Veerbhadra, Daksha, Veerini, Parvateshwar, Brahmaspati, 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.

### 3.1 Shiva

The core of the novel is concerned with Shiva, as an ordinary human being and belongs to a simple tribe of Mount Kailash in Tibet raised to divinity or deity by his thoughts and deeds. In this novel, the author narrated the journey of Shiva who travelled from mount Kailash to all places of Suryavanshis, Chandravanshis, Brangas, Nagas, etc. via Meluha and Devagiri. The author created strong emotions among the people about Neelkanth, the name given to Shiva due to his natural blue throat, who is going to come to save their countries. Shiva is known to be Mahadev, the God of gods, destroyer of evil, passionate lover, ferocious warrior, superb dancer, and charismatic leader. In the beginning, Shiva pardoned the prisoners of Pakratitis at the request of Nandi to show his Sneh dharma,

the duty of a friend, and Manav dharma. Another example of Shiva's Manava Dharma is saving Sati's life along with kritika by fighting with unknown people, preventing the kidnap of Sati from the hooded figure and revoking vikrama rule from Meluhan's laws and eliminating evil somras out of the equation, and supporting Maika system in which all children are equal irrespective of their caste and creed. Shiva worried about the mother and child relationship in the Maika system showing concern about the parental dharma. Vikrama people were underprivileged due to punished in this birth for the sins of their previous birth. Shiva was against the untouchability and purification ceremony and need a shudhikaran because he touched Sati, a vikrama woman. He never had undergone Shudhikaran in his life though he has been threatened to receive bad from vikrama women and suffer in the future due to touching vikrama women and not promoted the laws on vikrama women. Shiva did not believe that there is a perfect society but believes near-perfect society. He shows Manav dharma on many countless occasions. He commented that there are pointless wars and that must be the last resort to save the life of many young soldiers to save future generations. Shiva was confused about the future course of action. He felt very sorry about the Meluhan administration which wishes him to destroy the entire Chandravanshis way of life of eighty million people all by himself. He is against announcing the arrival of Neelkanth to Suryavanshis because he has a feeling that when people know that he is the Neelkanth, every action and word of himself will be over-interpreted and over-analyzed. Shiva always claims that he is a simple man who just happened to acquire a blue throat because of some exotic medicine. Honestly, he still doesn't know what one man like him can do in the face of the odds. He always ascertains the people that he won't spare any terrorism in this country.

Shiva suggested Ayurvati provides Somras to Sati claiming that somras not only works on the oxidants but also works on injuries using his perception to save all kinds of people. He was surprised to know that there is no positive energy around him and no negative energy around pandit. He understands that Pandit's role is to transmit positive energy and Mahadev's role is to absorb negative energy showing universal dharma. Shiva accosted Meluhans convincing "A man becomes a Mahadev when he fights for the greater good. A Mahadev is not born as one from his mother's womb. He is counterfeited in the heat of battle when he was fighting a war to destroy evil."

Shiva introduced the slogan 'Har Har Mahadev' by addressing and inspiring a hundred thousand army people as Mahadev's, stood in front of him who is capable of destroying evil. Suryavanshi army cried Har Har Mahadev. Shiva responded 'Har HarMahadev'. The cry sent the air 'Har Har Mahadev' which inspired the army people and got the feeling that the long spelt of evil would end at that instant. Later Shiva realized that Chandravanshis are not evil and responsible for the killing of many people of both sides of the army indicated the failure of Manava Dharma in this particular context but may be successful in his Kshatriya dharma.

Considering the mistake Shiva has already made, he is not going to attack anyone till he is sure keeping his future view in Nagas. According to Lord Manu, "it is not people who are truly evil which exists beyond them, attracts people and causes confusion amongst its enemies. But Evil in itself is too big to be confined to just a few". Shiva said that Evil is power as strong as Good. It cannot work by itself but uses people as its medium. These people may be seen as good people who find purpose in serving Evil....271 of the Secret of Nagas.

Shiva sensed that Nagas may be the ones who suffered the most at the hands of Evil. Shiva thought that "Maybe the Nagas deserve a hearing. Maybe everyone else has been unfair to them. Maybe they deserve the benefit of the doubt. But one of them has to answer him. One of them awaits justice for Brahaspatis assassination" ...274 of The Secret of Nagas.

He felt very bad and sad when he suddenly saw a bracelet of a hooded figure in Mount Mandar and thought that hooded figure assassinated his friend cum god's given brother, Brahhaspati pinpointed how he is sensitive about his Sneh dharma. Shiva as directed by Daksha doesn't want behind the screen of war and wanted to get involved in the war, because he feels that if the people are willing to shed their blood for him, then he must be willing to shed his blood for them. Parvateshwar felt happy to listen to these words of Kshatriya dharma from Shiva and remembered Lord Ram.

Anandamayi expressed her feelings on behalf of Chandravanshis that they have been waiting for their Lord who will come to Swadweep and exterminate the evil of Suryavanshis. Shiva asked who her Lord is. Anandamayi replied that he will not be from Sapt Sindhu, neither a Suryavanshi nor a Chandravanshi but when he comes, he will come on their side and his throat will turn blue when he drinks the somras. Shiva looked into Anadamayi's agonized eyes. The flames of agony burned his morale. Anandamayi was startled suddenly by seeing Shiva's blue throat and became immobile. In a broken voice, she whispered that Shiva is supposed to be on their side. Shiva looked up, his eyes desolated and filled with tears of sorrow. 'What has he done? An agonized whisper permeated the tent with its resonant grief 'what has he done?' This hinted to Vayuputras that he has realized and consoled himself for failing in Manav dharma in the case of Chandravanshis but was somewhat convinced with success in Kshatriya dharma.

Dilipa being Swadweepa's leader with moist eyes bent low towards Shiva and broken down that he and his people are not evil. Anandamayi scented that Shiva is too naïve and misled by the evil Suryavanshis and wanted to show the goodness of their path. She proclaimed that her people may not be perfect and there may be many things to be improved. But she claims that they give more freedom to their people which is a part of Manav dharma. Lord

Ram left Chandravanshis unharmed because he believed that they are good. Anandamayi reminded that the full name of Lord Ram is Ramchandra who is both Suryavanshi and Chandravanshi but more Chandravanshi.

When Shiva was walking towards the temple, he saw the vagabonds and that the local government did not care about such people. Whereas in Meluha, the government supported all its citizens with enough food for everyone with homes. He apprehended for a small time that he had not made a mistake because some good came out of war and thanked Lord Ram to give him an answer. The old man looked like a beggar pleaded repeatedly to Shiva to eat by sitting along with him since the food is sufficient for only one man. Shiva ate a little piece of bread, but the old man offered more and more to support Shiva's muscular body. Shiva was astonished that the old man was on the verge of starvation, and yet he had given practically all his food to a stranger. Shiva cursed his own heart for the curse he had committed. He touched the feet of the old man for his blessings. The old man blessed him. Finally, Shiva sensed that Chandravanshis are not evil. Shiva expressed worry about his action towards Chandravanshis and confessed that it was his stupidity that led to this war which leads to the kill of hundreds of thousand people in front of the Pandit he met. Shiva confirmed that Chandravanshis are not evil. Now his mission is different. Bhagirath, son of Dilipa said that he did not need the certificate from a foreign barbarian to tell Chandravanshi are not evil. Bhagirath when he was riding the horse, was uncontrollable and asked for help from outside. Shiva immediately took his horse and tried to help Bhagirath and asked Bhagirath not to pull and let it go. Automatically the horse is in the control of Bhagirath. He turned to his horse and punched his horse's face hard as it embarrassed him. Shiva warned not to hit the horse because it is not the problem of the horse, and it is the problem of an unknown person who did mischief by putting the nail in a leather belt and keeping it near to the mouth so that it pricks the horse. It seems somebody had planned to kill Bhagirath indirectly. Shiva expressed his opinion openly on Bhagirath's talent towards horse riding and the Neelkanth has yet to see a man with greater control over an animal, even when the odds were stacked so cleverly against him. Bhagirath with moist eyes said that he has experienced such kindness from Shiva after his sister Anandmayi. He became a good and genuine follower of Shiva even ready to give his life for Shiva. Shiva asked Bhagirath to sit aside not at his feet showing Manav dharma.

Shiva acknowledged Divodas as he saved his friend's (Parvateshwar) life even at his own cost and risk. Purvaka, the father of Drapaku was one of the persons who came to Kashi along with the convoy of the emperor. Shiva took blessings from Purvaka because he is an elderly person and surprised to see the change in Purvaka who was in a depressed, suppressed, and defeatist manner against the humiliations due to his fate and recognized he was rediscovered from his old phase. The author of the series wanted to say that Lord Shiva is familiar with Naga medicine which was given to him by his uncle in his childhood. Sati revealed that Queen Kali being Naga is her twin sister who was abandoned by her father due to Naga's character and who saved Sati's life recently. Shiva accepted Kali into his family as his sister-in-law. Sati revealed another secret that her first child was not stillborn, still alive. Shiva was very delighted to see his son by law.

Shiva went to Athithigva's palace and saw Kali, a spitting image of Sati with two extra hands. He happily met Kali and made her comfortable. Shiva holding Kartik's hand went to meet his elder son Ganesh. Ganesh bent to touch his father's feet. Shiva blessed him by saying 'Ayushman Bhava. He stared at Ganesh with unassuming stage. He showed a bracelet to Ganesh which may belong to Ganesh. Ganesh immediately and quietly took his bracelet from Shiva's hand. Then Shiva immediately identified that Ganesh was the killer of his brotherly friend, Brahaspati, and said that Ganesh had killed his brother and wanted to kill Ganesh but hesitated because he is his wife's son. Shiva asked Ganesh to get out of his home. Sati interrupted and claimed that nobody will go out of their home. Then Shiva asked Sati to choose one among her husband or her son. Without waiting for her reply, he went off taking Kartik. This confirmed that how Shiva does give due importance to values and Sneh dharma.

Ganesh somehow did not want to disclose the secret behind the attack of Mount Mandar and wished to put a full stop to the quarrel between the Shiva and Sati because of him. Shiva exposed Kali and Ganesh to Daksha to predict his face reading to know what he might have done in the past. Shiva asked Veerbhadra to bring Kali and Ganesh into the throne room as fast as he could. Kali wished to meet his real father Daksha whereas Ganesh did not have any desire to meet his grandfather to avoid confrontation. Daksha went to the main throne room where Shiva and Nandi were present. Shiva greeted Daksha without standing. Daksha sensed very odd but maintained silence. Daksha and Veerini enquired about their daughter and grandson. Sati entered with Ganesh and Kali. Daksha recognized Kali and Ganesh and asked Sati what he has to do with them pointing towards Kali and Ganesh. Sati intentionally introduced them to Daksha as her elder sister and elder son. There was a big confrontation among Daksha, Shiva, and Sati. It was informed that Daksha by rules and regulations of Meluha had abandoned Kali and Ganesh and hid the fact but not revealed to Sati. The author pointed out that Daksha failed in his parental dharma. Shiva recognized from the face reading and the way he confronted them of Daksha as a culprit to abandon Kali and Ganesh and kill Chandandhwaj, first husband of Sati. Ganesh wished to show the secret to Shiva after taking him to Panchavati. Ganesh has given a clue regarding the secret of Nagas as 'Good and Evil are two sides of the same coin. Shiva got an idea 'Search for Good. Shiva asked Veerbhadra to go to Meluha quietly and take Gunas to Kashi before they will be arrested and held hostage as leverage. This indicated that Shiva was successful in his Raja dharma and



Kshatriya dharma. Shiva said to Sati that he wishes to avoid war and send a proclamation banning the somras to the royalty as well as every citizen of India directly. According to Shiva's instructions, all except those Kshatriyas who had fought to protect somras and those Brahmins who were responsible for the creation of somras are allowed to leave the city. There was no fighting at the gate or attempts to save the city. The author was successful in presenting Shiva in his Trilogy series as a perfect humanist and an excellent follower of rules and regulations especially the concept of Manava dharma, Kshatriya dharma, and universal dharma in every second of his life.

### 3.2. Manobhu

Mithra informed that Shiva's mother is Mithra's sister. Mithra is the uncle of Shiva. 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. Mithra and Manobhu had faith in the Universe system which is supported to work. Unlike Mithra and Manobhu, the Vayuputras were sure that the somras had not turned evil. Manobhu had inspiring ideas which seem to be rebellious ideas according to Mithra. As Manobhu was confident that his nephew Shiva will grow up to be the Neelkanth, Manobhu had trained his nephew and arranged the identification of Shiva as Neelkanth at the right time and the right place. He was confident that his nephew will take Evil out of the equation. This indicated that Manobhu was successful in following universal dharma.

### 3.3. Brighu

A few months ago, Brighu had planned to assassinate the Neelkanth, along with his entire convoy, and sent five ships with Daivi astras up to Godavari River to destroy Shiva's convoy first and Panchavati later. It could be possible only when Daksha and Dilipa joined hands and blame will be thrown over to Nagas. Brighu has given a new title for Shiva as Bholenath because he is easily misled. Dilipa is very much worried because his people would not accept killing Neelkanth. According to Brighu, Shiva was not the Neelkanth who was left by the Vayuputras, not created by the Vayuputra council, not been trained, not been educated for his task. Dilipa said that Evil will be destroyed along with Nagas. Brighu glared who said the Nagas are Evil. Brighu said that he will not let anyone destroy the Good. Brahaspati intended to marry Tara who suddenly went missing and was taken hostage to keep Brahaspati quiet regarding the issue of Somras. But by then Brahaspati was losing his credibility among the senior scientists of other realms. Only the Vayuputra council could stop the manufacture of somras, but they could not because they rejected to believe that the somras is Evil. This led to the destruction of Mount Mandar with the help of Lord Ganesh. 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. All people believed because renouncing public life is most common in Meluha. But she was taken as a hostage to stop Brahaspati from experimenting on somras waste. Vayuputras had written a letter signed by Mithra, the leader of Vayuputras to Brighu asking him why has he transported daivi astras which is against Lord Rudra's principle? They asked Brighu to surrender the weapons immediately to Vayuputra security and prohibited him to enter the Pariha or interact with Vayuputra again. But Brighu believed that he had not broken the law. There were many thoughts in Brighu's mind regarding the result of the attack. He dislikes staying at Devagiri, but he had to stay till he confirms that the somras was safe and believed India's future was at stake and went to meditation. Raj gurus are supposed to stay in the royal palace and guide the king but in the case of Lord Brighu, it is different because he had no interest in the day-to-day governance of Meluha. Brighu was partially successful in guru dharma but failed in Manav dharma to some extent by trying to use Daivi astras and trying to protect the evil, somras at the cost of many people.

### 3.4. Daksha

He pleaded with Shiva that he can't afford to risk Shiva's life by allowing him into direct war and said many are willing to shed their blood for Shiva. Shiva replied that if they are willing to shed their blood for him, then he must be willing to shed his blood for them. Daksha worried about Shiva's life keeping his daughter in view. He shows svadharma and parental dharma and forgotten Rajdharma. He is the Emperor of Meluha and Swadweep whereas Dilipa's kingdom paid a hundred thousand gold coins to Meluha which Daksha had donated to the Ram Janmabhoomi temple in Ayodhya showing Daiva Bhakti and Raja dharma. He and Veerini abandoned their daughter, Kali abruptly and fail in their 'parental dharma' towards their daughter but successful in their dharma in the case of another daughter, Sati, one among twins. Brighu, Emperor Daksha, and Dilipa were the conspirators to assassinate the Neelkanth, aiming that the somras would not be targeted by the Neelkanth. If the Neelkanth declared that the somras was evil and decide to appendage the Naga line, so would his followers. For Dilipa, it meant that the killing of two birds with a single stone. Not only he will get the medicine from Brighu continuously but also there is no problem with the Bhagirath, his legal heir, and threat. They want to blame Nagas once again. Daksha's love for Sati was deeper than his hatred for Shiva. He planned that Sati was left unharmed. He accepted that he had sent Ganesh to Panchavati for Sati's stay in Meluha with her parents and innocent regarding her husband, Chandandhwaj's death. 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 rejected and said that he made Shiva, and he will

finish. This indicated that Daksha fails in Raja dharma in some cases, parental dharma in his daughter, Kali's case but more concerned towards his Svadharma. Ultimately, Daksha was successful in Raj Dharma as he sacrificed his life for his country, Meluha.

### 3.5. Veerini

She proposed to Daksha that they will take sanyas, retreat to the Himalayas and live out the rest of their lives in peace and meditation. She had secretly kept in touch with her daughter Kali through all years. She said an apology to her daughter Kali and grandson Ganesh that she was unfair to them. Veerini has more concentrated on Patni dharma even didn't consider her life for the same but failed in parental dharma due to her husband, Daksha. Ultimately, she was successful in Raj Dharma as he sacrificed her life for her country, Meluha.

### 3.6. Daksha and Veerini

All Indians including Daksha looked upon the grand Banyan tree with utmost respect and devotion. Indians believed that ancestral spirits, even the Gods, inhabited the Banyan tree. Devagiri citizens worshipped the great grand Banyan tree represented the ideal of their 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. Daksha 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. This suggested that Daksha was finally successful in Raj Dharma as he sacrificed his life for his country, Meluha. Veerini was successful in Patni dharma and Raj dharma by sacrificing her life for her country along with her husband but unable to succeed in her parental dharma due to Patni dharma.

### 3.7. Sati

She is successful in fulfilling parental 'Dharma'. She is a self-made woman, with firm conviction, time and again. Sati was distracted during her performances because her father was against Meluhan's rules and Lord Ram's principles and allotting so much somras to his child Kartik at the cost of other Meluhan people. Sati is not interested to give a large share of somras to Kartik neglecting many Meluhans due to the shortage of somras after the destruction of Mount Mandar. Though Kartik is the emperor's grandson, he should not be given top priority according to Lord Ram's rules which always say 'An emperor put his people always above his family. Daksha said repeatedly that he is not a lawbreaker. Sati replied that Kartik is her son who will not be benefited at the cost of others. Daksha explained that he has taken care of Raj Dharma. Daksha disclosed the secret about the existence of another manufacturing unit of somras. He also explained that he has kept it secret because there are traitors in their midst and requested Sati to give enough somras to Kartik every day till he turns eighteen. Ganesh and Kali did not want to go to Kashi along with Sati. But Sati strictly said to her son and sister that they are her own and said that they should stay forever wherever she stays though they are Nagas. Sati was confident enough that Shiva will accept Ganesh as his son. Then, Kali realized the sisterly and motherly feelings of Sati and called Sati her elder sister, 'Didi'. This proves that Sati was successful in parental dharma and Manav dharma.

### 3.8. Kali

She requested her mother to come to Panchavati to stay with them. Veerini rejected and asked Kali to wait for her rebirth as a child. Naga's queen, Kali said that all India had given them is pain and sorrow and why should they respect other than Nagas. The queen asked his nephew why he had given the medicine to Vasudev from the annual quota of the Brangas. This indicated her strong willpower towards her Raja (Rani) dharma. Nephew of the Naga's queen requested Naga's queen to permit him to go to Kashi to complete his work for himself as Sati is alone in Kashi without Neelkanth, but the queen rejected the request and ordered him to stay at Panchavati till the Rajya Sabha is over to ensure to motion to support the Brangas is not defeated and showed her willingness to come with her nephew to Kashi because she didn't leave her nephew alone without protection as already, he suffered a lot in the forest showing her Raja dharma and parental dharma. Queen again said that Branga people have been giving three-quarters of the gold for the advance payment for the medicines for the next thirty years. In honouring Bhoomidevi's principles, they have no choice except to supply the medicines to them showing her Raja (Rani) dharma.

### 3.9. *Ganesh*

The boys between the ages of six and eight were considered perfect for bull racing as they have lightweight. The children would be tied to the beasts if the bull went down, the boy rider either would be seriously injured or killed. Therefore, tribal children who lived in nearby forests were often kidnapped to make them slave riders for the bullfight. When Vishwadyumna and his Lord Naga were sailing in the river following Shiva's convoy, they have listened to a scream from a tribal woman at a distance. The Magadhan leader was snatching the women's son from women to drive his bulls in bull racing to victory. The Magadhan leader warned the woman to leave her son. Magadhan's leader wanted to kill her because she was not leaving her child. When Magadhan soldier raised his sword, Naga's knife struck his hand and the sword dropped harmlessly to the ground. But there is the platoon of Magadha soldiers at the back. One of the soldiers released it at the Naga who fell. Magadhan's leader shouted at Nagas to go back and Nagas were recognized as Brangas. Immediately the Magadhan leader declared him as a prince of Magadh, Ugrasen claiming his land and asked Nagas to vacate the place. Ugrasen said that it is his kingdom and can do whatever he wants. But Naga (Branga) soldiers did not listen to his words and charged the Magadhans and killed Ugrasen under the direction of his leader.

The queen asked his nephew why he had given the medicine to Vasudev from the annual quota of the Brangas. Her nephew replied that he has given the medicine from his share in the holy name of Bhoomidevi. Naga's queen asked his nephew why he believes Neelkanth and the woman. Her nephew replied that what he believes doesn't matter, what matters are what the people of India believe.

Shiva asked Kritika to take Kartik to the nearest park which is nearer to the Sankat Mochan temple. There were three wild animals, Lieger, Lion, Lioness attacking bodyguards, wounding some of them, and killing some of them, and supposed to attack Kritika and Kartik. Ganesh went to them to save them from the wild animals. Kartik was safe as long as Ganesh with him. There was a big fight between human beings and animals for some time. Ganesh, as a warrior could stop the wild animals until the soldiers killed them. Ganesh ultimately saw Shiva with his fading vision and said to Baba that Kartik is safe and hidden behind his body, but he was severely wounded by animals, collapsed unconsciously. He only arranged Naga medicine to save Kartik's life during his birth. Shiva told Nandi and Veerbhadra that Ganesh saved his son's life and his wife's life, and he must love him. Ganesh was successful in Pitru dharma and Matru dharma, and Manav dharma throughout his life.

### 3.10. *Kartik*

He said that he would not want to do anything that is against his dharma. Kartik disclosed to Parvateshwar that his mother appeared in a dream to him. She advised him to do the right thing. She asked him to remember how she lived and not how she died. 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 sent out of Devagiri the previous night to save them from the Pashupatiatra attack. Kartik was successful in Manav dharma throughout his life along with his Pitru and Matru dharmas.

### 3.11. *Nandi*

He hated his fate because he would have to fight against his country, choosing Shiva's side. He prefers Sneha dharma along with Manav dharma.

### 3.12. *Parvateshwar*

Later Anandmayi had introduced Uttanka to Parvateshwar and requested him to include in the Neelkanth's brigade as a soldier. Parvateshwar immediately rejected the proposal due to his fitness and wanted to test whether he was physically fit or not because he was already declared as a differently-abled person and had been removed from his service. Parvateshwar tested Uttanka by direct fighting with him, convinced with his ability towards fighting, and welcomed into the Meluhan army. This indicates the sincerity towards his country. Parvateshwar hated his fate because he would have to fight against his god, Shiva, choosing his country's side. Parvateshwar fights for Meluha whereas Anandamayi opposes Meluha. Shiva requested Parvateshwar to speak to the King of Vaishali, 'Maatali' to get his support for the Neelkanth. Parvateshwar felt that it is unethical to deal with her as he supports his country and sent Anandamayi for this purpose. The meeting of Anandamayi with the Vaishali king is just formality because he is a blind follower of Neelkanth. This signalled that Parvateshwar was finally successful in Kshatriya Dharma as he sacrificed his life for blindly supporting his country, Meluha.

### 3.13. *Anandmayi*

Parvateshwar said to Anandamayi emotionally that she has been the best thing that ever happened to him. Anandamayi also left for Meluha along with Parvateshwar though there will be a large risk in Meluha because she wants to see the smiling face of her husband. Parvateshwar has a smile on his face and tears in his eyes. This pointed

out that Anandmayi was finally successful in Patni dharma as she sacrificed her life for her husband's country, Meluha along with her husband.

### 3.14. Bhagirath

He remembered Lord Ram's words 'Standing by and doing nothing while sin is committed is as bad as sinning yourself'. Bhagirath needed to go to his city, Ayodhya to see the situation there, to collect the data, spying for Shiva and against his father. Shiva had readily accepted. Bhagirath wished to save her sister Anandamayi who is in Devagiri with her husband. Bhagirath was trying to convince Parvateshwar and Anandamayi to leave the city. Though the Bhagirath had to ascend the throne, he was worried about his sister rather than the throne of Ayodhya. He was successful in his Kshatriya dharma but failed to support his country when it is in crisis due to Manav dharma.

### 3.15. Parshuram

He started telling his story. His father, Jamadagni was a brahmin scholar. His mother, Renuka from the Kshatriya clan, rulers of Branga loved his father. Jamadagni was a Vasudev Brahmin who cannot marry. Renuka finally convinced his father to break the rules. Parshuram's parents got married and had five sons. He was the youngest. His father had been expelled from their tribe when he had chosen to marry his mother. He wanted to enter Vasudevs as a Kshatriya and trained as a warrior and went to Ujjain to the closest Vasudev temple for his examination. Later his grandfather had died. The men of his mother's family, her brothers, and uncles attacked his father's gurukul and killed his brothers, students of his father, and beheaded his father leaving his mother alone saying, 'honour kill'. His mother said that his father died because of her. It is her sin. She wants to die like her husband. At first, Parshuram did not understand what she says. And then she mandated her youngest son to behead her. Parshuram hesitated to do the same. But she ordered her son. He had no choice. She took a promise from his son to take revenge and kill all persons who were behind her husband's assassination. Parshuram beheaded his mother and hunted down every single one of them. The Vasudev's expelled him. The Branga king sent Kshatriyas to arrest him twenty-one times, but they could not. Angels who fight for the oppressed brought him to the forest. They are Nagas who never kill innocent people and fight for justice. Shiva was deep in thought. Kali confirmed that no innocents were killed in the Naga attacks. Parshuram was successful in his dharma, Matru dharma, and Pitru dharma, and sneh dharma by supporting his friend Shiva in eliminating evil, Somras to protect Universal dharma.

### 3.16. Divodas

Ayurvati revealed the secret about Divodas medicine which saved Kartik's life. She continued to say that within the womb, the umbilical cord gets wrapped around the baby's neck. In some of these cases, the baby can't survive the journey of birthing. It suffocates and dies. She thinks that it is what may have happened with princess Sati's first child as well. Kartik has the umbilical cord wrapped around his neck. But this time, Ayurvati applied for Divodas medicine on Princess Sati's belly. Divodas medicine saved Kartik's life. Divodas questioned what medicine? Ayurvati recognized the medicine as 'The Naga Medicine'. Shiva enquired Pandit about Naga medicine. This indicated the Manav dharma of Divodas.

### 3.17. Athithigva

The Naga had one body, two arms, four shoulders, and two heads. Maya, one of the sisters of Athithigva, tied Rakhi to Athithigva, king of Kashi who gave the gifts to his sister. Athithigva gave the sword to one sister and Veena to another sister. One of the attendants of Athithigva noticed Sati's presence nearer to them. Immediately Sati drew her sword and asked Athithigva why he had sheltered Nagas and hiding. From his people. Athithigva replied that he is not sheltering Nagas, but he is engaging with his sisters. Moreover, his people know about his sisters. Even Lord Rudra did not reject anyone and said that judge a person by his karma, not his appearance. Naga asked Sati that why does she hate them. Sati replied that she does not hate Nagas, but she had talked about the rules to be followed. Nagas conveyed that Lord Ram also said rules are not ultimate and are made to create a just and stable society. She pointed out that the Sati was once vikrama by rule. But Shiva changed the rule. The vikrama law may have made sense a thousand years back. But at present it became unfair. Nagas are making periodic visits to their brother and asked Sati to explain what they are being punished for? Athithigva pleaded that his father made him swear on his death bed that he would protect his sisters. He could not break his pledge. For the first time, Sati was confronted with the viewpoint of a Naga. Sati promised them to keep quiet in this matter. Athithigva was successful in Raja dharma and parental dharma.

### 3.18. Uma

Divodas and Major Uma of Branga were friends a long time back. He had thought he could use his friendship to enter the Branga. Divodas requested Uma to permit to meet the King on a matter of national importance. But Uma rejected to permit Divodas who was accompanied by Bhagirath, prince of Ayodhya to get permission. But Uma



did not want to break the rules at the cost of the prince of Ayodhya though he is a prince of Swadweep. Uma said that they are obeying the terms of the Ashwamedh treaty and sending a tribute annually and Ayodhya never enters Branga. When Uma pushed Shiva and said that 'Get out of here. Divodas along with Bhagirath, Parvateshwar, Drapaku, and Purvaka pulled out their swords. Uma was shocked to see the Neelkanth. Now Shiva requested Uma to pass through the entry point. Uma with tears, banging her small fists on Shiva's well-built chest and asked where he has been until now. Another Branga friend of Divodas told him that Uma lost her only child to the plague. Shiva rested Uma in the shelter of his arms trying to give her strength. Uma was successful in her dharma as she was sincere towards her country's laws and not cared about her friends and relatives at the cost of the laws of her country.

### 3.19. *Meluhans and Swadweepans*

Shiva and Pandit have discussed the difference between animals and human beings. The main differences are communication and sharing of knowledge, work together (though some animals like elephants or lions do it as well) competitions, maintaining peace, flowing power among human beings, togetherness, collaborating things, etc. According to Panditji's knowledge, there are only two ways of life: The masculine and the feminine. Way of life of masculine is 'life by laws' and is clear, no ambiguity, rigid, made by Vishnu, like lord Ram or religious tradition, unchangeable, perfect code of Truth, duty, and honour. Meluha is a perfect example of that type. The feminine way of life supports the life of probabilities, with no absolutes, flexible laws, interpreted the same laws in different ways in different times, with constant change, passion, beauty, and freedom. Swadweepans are the most probable example of this, both are much important to balance each other. When masculine civilizations decline due to rigidity, no freedom may lead to violence and chaos. The asuras, who were followers of the masculine system, had faced many problems whereas feminine brings a breath of fresh air and freedom. The Devas who were followers of the feminine way, brought in all this when they defeated the asuras. The feminine system gives more freedom to the people, they end with downfall, corruption, and debauchery. They welcomed the masculine system. Lord Ram created a new masculine way of life called the 'Suryavanshi path'. Every man and woman has a little of the Suryavanshi and the Chandravanshi of life within themselves. The intensity depends on person to person. Panditji requested Shiva to identify the evil and convince Suryavanshis in one manner and the Chandravanshis in another manner and to influence them to give up their evil if it is attached. Jai guru Vishwamitra. Jai guru Vashisht. 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 beared for the larger good. So somras is 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. Chandravanshis are responsible for the death of the Saraswati river. But it is not true. When Meluhans use a large amount of Saraswati water for the mass production of somras, it has stopped reaching the western sea. It now ends its journey an inland delta, south of Rajasthan. Another problem is the Plague of Branga due to somras whose production requires large amounts of water and generation of a large amount of toxic waste which has been released on land which pollutes and poison the entire districts through the groundwater contamination. To avoid contamination, to clean out the somras waste, Meluha decided to set up a giant secret waste treatment facility at Tsangpo river in Tibet. 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. Some Meluhans were returning to the city saying goodbye to others to wait to die. 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.' This indicated that they follow their dharma adopted from their ancestors.

### 3.20. *Maika System*

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. Maika system supports Manav dharma to a larger extent.

### 3.21. *Secret of Nagas*

Seventh Vishnu Ram, his wife Sita, his brother Lakshman had taken rest in Panchavati and set up a house close to the five Banyan trees where Ravan had kidnapped Sita. Panchavati was built on a raised platform just like Meluha cities which had been established by Bhoomidevi, a non-Naga lady. The Naga way of life is combining the best of Suryavanshis and the Chandravanshis. Satyam and Sundaram (Truth and beauty) were written above city gates. In the city, every single house was of identical design and size without any exception to Naga queen's house. Nagas have full freedom to decide the way of their life obeying the city rules. Non-Nagas who are the parents of

Naga's children were seen. Abandoned Naga's children by their parents were adopted by some Nagas to take care of them. Nagas cannot have natural children. Therefore, they readily adopted the abandoned children from Meluha and Swadweep and bring them up as their own. There was a school, a temple, dedicated to Lord Rudra and Lady Mohini, a public bath, and a stadium with fifty thousand occupancies. Shiva asked where is a secret? Ganesh said that it is in the school. Shiva expected that the secret of the Nagas is to be a book in the library. Shiva and Ganesh stood before the curtained entrance of a classroom and listened to a familiar voice, teaching philosophies. The teacher teaches that desire is for creation and destruction. It is the beginning and end of the journey. Without desire there is nothing. Shiva expected that there must be a Vasudev pandit in that room. Shiva wants to go to Library to know the secret as early as possible with the highest curiosity. Kali revealed that the secret is not a thing, but it is a man. Ganesh told Shiva that a man is waiting inside for him. Ganesh met Guruji and disclosed that the lord Neelkanth is here. Shiva entered and was stunned by seeing the teacher inside the classroom. The teacher said to Shiva that he is waiting for him. Shiva was surprised by recognizing him as his long-lost friend, his brother 'Brahspati, a secret for Meluhans. Nagas were successful in fulfilling their Manav dharma by adopting Naga's children, preventing the kidnap of children used for Bull-race and universal dharma by protecting learned professor and scientist, Brahspati in eliminating evil, Somras.

### 3.22. *Elephants Nature*

Ganesh, Kartik, and Brahspati had gone to visit Ujjain city out of which Ganesh was very much interested to see the elephant stables with the help of Vasudev Kshatriya because he had heard about the trained elephants in Vasudev's army. All have travelled by using female elephants that are not used in war and used for domestic work. Furthermore, it is difficult to train female elephants to be more aggressive than male elephants. Unlike female elephants, Male elephants will kill without sufficient reason, just his mahout orders are sufficient. Elephants were useful in war and are successful in their dharma.

### 3.23. *Vayuputra Council*

Many in the Vayuputra Council were against Bhrgu 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 Bhrgu, 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 her to help them. Vayuputra council was successful in universal dharma to some extent by providing Pashupatiastra in eliminating the evil, somras.

### 3.24. *Daivi Astras*

Mithra finally refused to give Brahmastra to Shiva because it is too uncontrollable and destroys everything and the living things suffer from the radiation left by the astra. Mithra suggested using Pashupatiastra designed by Lord Rudra with greater control, in one direction. Shiva agreed to take it. Mithra reminded Shiva about his duty to pull evil out of the equation. He recommended that not destroy all traces of the somras which may become good in the future and also manage a tribe to manage the somras till it is required once again to complete your mission. Once the Neelkanth creates his tribe, the Vayuputras will not remain in charge of fighting evil anymore. The evil could be eliminated only due to Daivi astras indicated the support of universal dharma.

### 3.25. *Pashupatiastra Attack*

Tara and Shiva were mounted on horses, stationed far from the Pashupatiastra launching tower. Most of the people have been sent seven kilometers away from the place of Pashupatiastra launching tower to save them from the effect of Pashupatiastra which was a pure nuclear fusion weapon, whereas the Brahmastra and the Vaishnavastra 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 a 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 target area with minimal radioactive spread. Sun energy is considered to be the result of many nuclear fusion reactions known as hydrogen bombs. Nuclear fission reactions are considered to be the result of the Atom Bomb dropped on Hiroshima and Nagasaki of Japan. The Pashupatiastra weapon is highly suitable to destroy a specific target with the precision of a surgeon. The main problem with these weapons was their launching procedure.

These daivi astras were usually mounted on launching towers packed with a chemical mixture that generated the explosive energy that propelled the Astra towards the target. Once the Astra was close to the target, another set of explosions would trigger the weapon.

The launch material within the tower had to be triggered from a safe distance or else the people firing the astras would be ignited in the initial launch explosion. Normally archers were engaged to shoot flaming arrows from a distance to trigger the launch explosion. These archers usually used longbows with a range of more than eight hundred metres. The Brahmastra and the Vaishnavastra did not need a precise landing as their destruction spread far and wide. The Pashupatiastra or weapon of the Lord of Animals was a precise missile. It had to land at the exact spot.

Shiva's team has planned to attack the Svarna, Rajat, and Tamra platforms of Devagiri with Pashupatiastra. Shiva had to fire an arrow to hit the target, placed more than eight hundred metres away. 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 has to escape from the place where he shoots an arrow. He had to cover at least three kilometers within that time. Tara pulled up her horse and went away from this place. Tara kicked her horse into action and rode away. Shiva released the arrow without hesitation. He saw the arrow move in a parabola as if in slow motion. His eyes followed its path till it hit the rede target, depressions it with its force. The Pashupatiastra initial launch had been triggered. Tara screamed and warned Shiva 'Rode away'. Kartik shouted 'Baba turn your horse around. Shiva pulled the reins of his horse and turned around. He remembers and recalls Sati's position in his mind. He kicked up his horse into a gallop. He kept kicking his horse to gallop faster and faster. He was just a second away from the safety line. The missiles flew in a great arc, leaving a trail of fire behind them. Seconds later, the absolute destruction of the city began. Shiva deliberately yawked at the liens after listening to the voice of Sati. But the horse had a mind of its own. The horse was not going slow down, and Shiva jumped to the ground. Ganesh shouted at Shiva to come back baba. The three Pashupatiastra missiles simultaneously exploded as planned. 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. Pashupatiastra was useful to eliminate the evil, somras out of the equation supporting universal dharma to some extent.

### 3.26. *By the Holy Lake*

Thirty years later, Shiva sat on the rock that extended over the Mansarovar. Kailash mountain was behind him. Some members of his Guna tribe had again accepted him as a leader when he had returned to Kailash Mountain. Ten thousand people from across India had decided to leave their homes and migrate 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. After he had regained his strength, a tearful Ganesh handed over him an urn containing Sati's ashes. Her ashes had been immersed in the holy Saraswati, a day after Shiva had regained consciousness. He needed to keep some portions of Sati's ashes for himself. By immersing the ashes into holy waters, the body is offered back, concerning Mother Earth. 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 Bhrgu 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 was the happiest person 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 of Sati 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 worshipped Sati as a nameless goddess till his last days.

After returning from Egypt, Kali conducted elections and supported Suparna as the new queen of the Nagas. Neelkanth's family had established fifty-one Shakti's temples across the length and breadth of the country. Shiva's part of Shakti's ashes was sanctified 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. All kali's 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 innovative thoughts and philosophies to the immense body of 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 worshipped in all the ceremonies and to remove all obstacles from one's path, the God of writers, and lived for centuries because of the strong effect of somras on him. Om Namah Shivaiy

#### 4. Conclusion

The modern man is always concerned about his welfare as his *dharma*. Collective *dharma* is superseded by the individual *dharma*. Dharmo Rakshati Rakshitah, "*Dharma* protects one who protects it" is the traditional maxim (Upanishad). Lord Ram gave somras to all people irrespective of creed and caste. The Gita has a beautiful line 'Ati Sarvatra Varjayat', the excess should be avoided. The somras increases their life span dramatically and enable them to lead youthful, disease-free, and productive lives. But it has been decided to be evil for society and had to be pulled out of the equation. The author was careful to design the character of Kashi king Athithigva who refused to join the campaign actively because their people are against violence except if it was in self-defence. Lord Bhrigu's concern was to protect Somras manufacturing facility by protecting Meluha. Parshuram, Brahaspati, and Nandi were the followers of Shiva, and they will be Shiva's side though they respect their countries whereas Parvateshwar is loyal to Meluha. 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. Honour must produce honour. The people who chose to follow Lord Rudra are the Vayuputras today. The Vayuputras accept members solely on merit, not by 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 phonetic sound 'S'. It either became 'sh' or 'h', 'Ahuras'. India and Pariha are interlaced by ancient bonds. Amish Tripathi in his Shiva Trilogy has reinterpreted many symbols like the third eye, Snake, Trishul, Nandi, Crescent moon, Damuru, and Mount Kailash of Shiva Purana. Amish Tripathi shows his genius in creating various characters performing different types of *Dharma*. In *Shiva Trilogy*, the novelist shows how the hero, Shiva succeeded to perform his *Dharma*.

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