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### DEPICTION OF CULTURE CLASH IN AMISH TRIPATHI'S IMMORTALS OF "MELUHA"

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#### ABSTRACT

"The Immortals of "Meluha" is "Amish Tripathi's" 1st novel from his "Shiva Trilogy" series. It's based on period of approx 1900 BC, the period to which many advanced Indians still wrongly know as the development period of "Indus Valley". The tenants of the land called it "Meluha" - a close beautiful realm of Lord Ram, among the best Indian rulers, fabricated quite a while back. The story happens in "Meluha's" fictional universe, and how an ancestral pioneer named Shiva saves them from their conflicts. This paper examines about the immortals of "Meluha": the books of "Amish Tripathi". The Immortals of "Meluha" is "Amish Tripathi's" first novel from the Shiva Trilogy series. It is set in 1900 BC, in what the advanced Indians wrongly call the civilization of the Indus Valley. The occupants of that land called it "Meluha"-a close wonderful realm that Lord Ram, perhaps the best ruler at any point lived, assembled quite a long time back. The story happens in "Meluha's" fictional universe, and how an ancestral pioneer named Shiva saves them from their conflicts. This paper examines about the immortals of "Meluha": the books of "Amish Tripathi".

KEY WORDS: Shiva, Trilogy, Fiction, Culture, Mythology.

#### INTRODUCTION

The Immortals of "Meluha" is the important novel of "Amish Tripathi", first novel of Amishverse, and moreover the essential novel of Shiva Trilogy. The story is set in where there is "Meluha" and starts with the presence of the Shiva. The Meluhaians" acknowledge that Shiva is their well known heavenly messenger Neelkanth. Shiva decides to help the Meluhaians in their conflict against the Chandravanshis, who had joined with a scolded Nagas; regardless, during his outing and the fight that follows, Shiva sorts out how his choices truly reflect who he attempts to be and how they lead to frantic outcomes. "There is your Truth and there is my fact. Concerning the well known fact, it doesn't exist." says "Amish Tripathi" through the person Aanandmayi in his Shiva Trilogy, Volume 1, The Immortals of Meluha. In the given assertion, 'your fact and my fact' is emotional reality while 'well known fact' is target reality. Shiva Trilogy that incorporates "The Immortals of Meluha" (2010), "The Secret of the Nagas" (2011), and "The Oath of Vayuputras" (2013), bases on the subject of the hunt of fiendishness.

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The novel is mythic fiction dependent on the Lord Shiva legend. The inquiry of evil is brought out through the fictionalized mythic person Shiva, a model Lord Shiva, the great divinity in Hindu religion. In the novel, it is the mission of the Shiva to discover evil in the general public and to kill it. This mission of annihilating the evil is likened to the job of the destroyer credited to the Lord Shiva in Hindu Mythology. To satisfy this mission, Shiva initially needs to discover what evil is. This hunt prompts the courageous story of the novel starting with one society then onto the next, accordingly, starting with one culture then onto the next. It sets up the way that individuals are not malevolent but rather their way might be detestable, affected and directed through their way of life. The Cambridge English Dictionary characterizes culture as "the lifestyle, particularly the overall traditions and convictions, of a specific gathering of individuals at a specific time." Throughout his fiction, Amish has first thoroughly analyzed habits, general traditions and convictions of individuals of various social gatherings and has attempted to set up the way that none is totally off-base. Tripathi had at first decided to make a novel in transit of considering treachery, yet was dissuaded by his family members, so he decided to make a novel on Shiva, one of the Hindu Gods. He decided to assemble his story concerning a super idea that all Gods were once people; it was their deeds in the human existence that set them up for life as Gods. Resulting to wrapping up The Immortals of "Meluha", Tripathi faced excusal from various dispersion houses. Finally when his expert decided to disseminate the original himself, Tripathi left on a restricted time campaign. It presented a valid on life video for YouTube, and making the primary piece of the novel open as a free modernized download, to appeal pursuers.

In the trilogy, the way of life of Suryavanshi's has at first been glorified and stood out from the way of life of the Chandravanshis. The maxim of the Suryavanshi's "Satya, Dharma, Mann: Truth, Duty, Honor" has been stood out from proverb of Chandravanshis that is "Shringar, Saundarya, Swatantrata: Passion, Beauty, Freedom". In doing as such, Amish initially admires the proverb of Suryavanshi's, a witticism that has made a compelled by a solemn obligation respectable society where rules are incomparable. It is very much arranged; individuals are all around took care of and dealt with. Still it is imperfect like, law fixated individuals that favor laws to human feelings, absence of individual flexibility and uniqueness, and so forth The proverb of the Suryavanshi people group can be resembled with certain ethnic gatherings in our contemporary society-the individuals who need to bring and drag individuals under same conduct and thoughtful design, hence, killing their independence. In the talk, named "Existentialism is Humanism" (1945), given by Jean Paul Sartre, the main thinker of twentieth century, the striking thought of the "presence goes before substance" has been introduced. He gave this talk at club Maintenant in Paris, on 29th October 1945. Existentialism advocates the pre-prominence of character or presence of a person prior to anything. The enthusiastic, physical, mental and philosophical necessities of every individual can't be anticipated to be something similar and in case it is along these

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lines, convincing everybody to observe a similar guideline and anticipating that all should act similarly, is killing distinction. It is perilous for a general public.

In the long run, when the novel was appropriated in February 2010, it continued to transform into an enormous business accomplishment. It should be republished different events to remain mindful of the interest. Tripathi even changed his distributor and worked with a significant dispatch for the novel in Delhi. It was essentially esteemed by some Indian analysts, others saw that Tripathi's making would overall lose focus at specific bits of the story. With the dispatch of the third part, named The Oath of the Vayuputras, in February 2013, the Shiva Trilogy has turned into the fastest selling novel course of action all through the whole presence of Indian circulating, with 2.5 million copies on paper and over Rs. 60 crore (US\$8.4 million) in bargains.

### ABOUT "MELUHA"

"Meluha" is a near perfect domain, made various many years sooner by Lord Ram, one of the most amazing Hindu rulers that anytime lived. Regardless, the once satisfied space and its Suryavanshi rulers face outrageous crisis as its fundamental stream, Saraswati, is progressively drying to end. They similarly face pounding attacks from the Chandravanshis who have joined with the Nagas, a censured race with actual distortions. The present "Meluhaian ruler, Daksha, sends his couriers to North India in Tibet, to invite the close by tribes to "Meluha". Shiva, top of the Guna group, recognizes the suggestion and moves to "Meluha" with his family. Once showed up at they are gotten by Ayurvati, the Chief of Medicine of the Meluhaians. The Gunas are interested with the "Meluhaian way of life. On their first evening of stay the family awakens with high fever and sweating. The "Meluhaian experts control drug. Ayurvati finds that Shiva is the simply a solitary without these incidental effects and that his throat has become blue. The Meluhaians report Shiva as the Neelkanth, their unbelievable companion out of luck. Shiva is then taken to Devagiri, the capital city of "Meluha", where he meets Daksha. While staying there, Shiva and his companions, Nandi and Veerbhadra, experience Princess Sati, the young lady of Daksha. She is a Vikarma, a far off individual due to sins submitted in her past births. Shiva endeavors to court her, yet she excuses his advances. Ultimately Shiva wins her heart and regardless of the way that the Vikarma rule limits them from doing all things considered, an incensed Shiva vows to separate it and marries Sati. During his visit in Devagiri, Shiva comes to think about the conflict with the Chandravanshis and moreover meets Brahaspati, the Chief Inventor of the Meluhaians. Brahaspati invites Shiva and the lofty family on a mission to Mount Mandar, where the unbelievable refreshment Somras is manufactured using the waters of the Saraswati. Shiva finds that the blend which made his throat become blue was truly undiluted Somras, which can be destructive when taken in its pure design. However, he was ensured, demonstrating him to be the Neelkanth. Somras has against developing properties making the Meluhaians lived for quite a while. Brahaspati and Shiva develop a dear connection and the

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superb family returns to Devagiri. One morning, the Meluhaians awaken to a shoot that happened at Mandar, squashing bits of the mountain and killing the scientists living there. There is no sign of Brahaspati, yet Shiva discovers the image of the Nagas, avowing their relationship with the Chandravanshis.

Angered by this, Shiva articulates battle on the Chandravanshis at Swadweep, chatting with Devagiri Chief Minister Kanakhala and the Head of “Meluhaian Army, Parvateshwar. A wild battle is struggled between the Meluhaians and the Swadweepans where the Meluhaians win. The Chandravanshi ruler is gotten anyway gets abraded in the wake of noticing the Neelkanth. The Chandravanshi princess Anandmayi explains that they too had a similar legend that the Neelkanth will way to deal with spare their property by pushing an assault against the "evil" Suryavanshis. Hearing this, Shiva is confounded and totally troubled. With Sati he visits the acclaimed Ram asylum of Ayodhya, the capital of Swadweep. There he has a philosophical discussion with the minister about his karma, predetermination and his choices for the duration of regular day to day existence, which would oversee him in future. As Shiva rises out of the asylum, he sees Sati being trailed by a Naga very nearly a tree.

### **DEPICTION OF CULTURE CLASH**

“Amish Tripathi” has fictionalized the social orders with different social convictions against the setting of the Sarasvati Civilization in his Shiva Trilogy. Such variety is a more genuine image of contemporary Indian culture just as the vast majority of different social orders across the globe. The social orders of Shiva Trilogy incorporate the romanticized universe of “Meluha” of Suryavanshi, the Chandravanshi, Naga, Vayuputra, and so on All have their individual social conviction, set of accepted rules, appropriateness and qualities which they laud while peering downward on others. In Shiva Trilogy, Amish has thoroughly analyzed these social convictions, sets of principles, qualities and lifestyles and so forth to build up the way that there is no outright correct in social setting. Just when a local area or an individual retreats to brutality and turns into a danger to mankind, it becomes malicious. Agreement can drop to a general public simply by the acknowledgment of the substitute real factors. Consequently, Amish advocates social pluralism. Existentialism advocates individual flexibility, individual obligation and an individual discipline through the human cognizance. Human cognizance itself is certifiably not a free substance however is emotional. Adorno, in On Subjective and Objective, has alluded to "subject" as "reluctant item". This existentialist way of thinking is found in the witticism of the Chandravanshis who esteem individual flexibility prior to everything. As he continued looking for evil, Shiva additionally starts to sustain the fancy that the method of the existence of Chadravanshis is shrewd as it is totally chaotic.

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For instance; Roads are loaded with potholes, open grounds have been changed over into goliath ghettos where unlawful settlers have set up their shelters on normal land, even the tightest streets are chock-a-block with the fabric tents of the destitute. There is class-struggle between the rich home possessing class and the poor landless who live in the ghettos. Individuals are poor yet are glad as they have their opportunity to live with pride and uniqueness. Amish present this through an occurrence. After the extraordinary slaughter at the Suryavanshi-Chandravanshi war, when Shiva finds that Candravnsi's have no union with the fear mongers, he persuades himself fancifully that it should be the method of the chandravanshis that is underhanded. Yet, when he goes to Ramjanbhomi Temple at Ayodhya, he runs over a thin elderly person preparing to eat. At the point when the elderly person sees Shiva's gazing at him, he welcomes Shiva to eat with him and offers the bigger piece to Shiva with pride. In these two societies, the lifestyles are unique yet it doesn't influence their pride. Consequently, the novel suggests that reluctance isn't bound to a specific culture or state of life; it is autonomous substance unaffected by outside conditions. The image of the Chandravanshi people group is like various spots, states, nations all throughout the planet where the public authority is a disappointment and incapable yet individuals have their singular poise.

The regular standard of conduct of both the way of life has additionally been introduced through contrast. The restraint of Meluhaians has been differentiated against the energy of Swadweepans. Swadweep implies the "place that is known for opportunity". It is a living exemplification of energetic life. The Swadeepan ladies' scanty garments and their certainty for sexuality are in sharp difference with "Meluhaian ladies who don't show any close to home feeling openly. Indeed, even the men of Swadweep are style cognizant. While for Meluhaians, moderate and controlled life is an ideal, Swadeepans put esteem on opportunity and enthusiasm. The universe of Swadweepans is loaded up with outrageous love, existing together with outrageous disdain, communicated through outrageous tumult and outrageous enthusiasm. It is something totally different to the ideal of the Meluhaians. In the novel, Amish has shown that both the way of life enjoys their own benefits and drawbacks. None can guarantee totally proper. In this way both should be permitted to flourish with no blame. The way of life of Meluhaians and Swadweepans can measure up to the way of life of our contemporary society. There are societies that put such a lot of significant worth on control and balance and accept that energetic life will lead them to evil. Amish should be attempting to cancel such conviction.

### **CONCLUSION**

However from one viewpoint, Amish appears to commend social pluralism yet his work likewise presents the case of multiculturalism. The social osmosis of the Gunas, the clan of Shiva, when they arrive at "Meluha", has been introduced as a development, a social extension. They are brought into a totally new arrangement of the Meluhaians social life and

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are relied upon to welcome and love it as it is better than their mountain culture. Indeed, even at the movement camp, there is acceptable seepage framework, created cotton garments, taps for water, shower shop, and delicate bed sheets and so forth Gunas have their own way of life which should be similarly significant for them yet they are a little clan rather than the huge human advancement of “Meluha” thus they are relied upon to acclimatize to bring social joining and congruity. Meluhaians accept that their ideal of life elevate the existence of Gunas. The inclination of certain nations and social gatherings in our contemporary world compares to the Meluhaians where the bigger ethnic or social gathering forces and even ties the moderately more modest ethnic or social gathering with their standards. The incongruity of the circumstance is that when a comparable group go to another country, they need social opportunity for themselves. In this way the double demeanor towards the social pluralism and multiculturalism introduced in the fiction gives a brief look at the dualist disposition of the contemporary world. Additionally, there surfaces an issue if the predominance or the inadequacy of the way of life can be estimated with the agreeable lavish life it guarantees or regardless of whether there is another scale. Regardless of whether social osmosis ought to be advanced, or independence ought to be permitted to encourage.

How our subjectivity modifies our view of objectivity can be effectively seen through the case of the clan called Nagas in the Shiva Trilogy. In the fiction, Nagas are at first introduced as fear based oppressor who have been ambushing “Meluha”. They are depicted as miscreants and evil attributable to their distorted body, scorned by all and ousted from all social orders. They live in the spot called Panchwati, segregated from and obscure to all. This spot is accepted to be a pitiful one. They are introduced as revolting hooded calculates that cover themselves to shroud their terrible height. At the point when it is settled when both Suryavanshis and Chandravanshis are not abhorrent, Shiva is next bamboozled into the conviction that Nagas are insidious. Afterward, the novel uncovers that Nagas' fear based oppressor assault had been self-preservation instead of assaults. The distortion in their body is caused because of the result of the remedy called Somras that Meluhaians devour. From one viewpoint, it gives Meluhaians a long sound life while it makes disfigurements in Nagas. Consequently, individuals who guarantee them to be delinquents were liable for their terrible condition. Nagas just assault the sources that produce the mixture. Indeed, even Panchwati is a profoundly evolved place. However everybody thinks of them as shrewd as their view of Nagas depended on their emotional data, influenced by outside specialists. Eminently, the psychological militant assault in the fiction doesn't represent the illegal intimidation in our contemporary world. There is no endeavor to valorize them as the main rationale of the psychological militant is to make dread by killing blameless people. However long individuals live in their restricted emotional reality, they don't acknowledge the presence of the Nagas yet when they become prepared to grow the limit of their discernment, reality occurs to them and they acknowledged the social pluralism. The acknowledgment of

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disfigured Kali and Ganesha as sister and child by Shiva and parody can be taken to act as an illustration of the acknowledgment of the social pluralism.

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