

A Study of Humanising the Divine in the work of Amish Tripathi

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Abstract:

The title of the research paper mainly contains three words Humanising the Divine and the writer based his papers on this theme in which he humanizes the divinity, which was perceived in the form of Gods and Goddesses. He portrayed the divine characters as humans like us without any supernatural powers. His characters are endowed with human attributes, the same limitations and doubts as humans but what made them different and divine is the basic premise of the papers of Amish despite being the ordinary humans without powers. Amish used the humanism element in his papers which makes them different from divine characters.

Keywords: Gods, Goddesses, Portrayed, Ramchandra Series

Introduction:

He believes that Lord Shiva who is worshipped as a God by so many people around the globe but 4000 thousand years ago He was just a common man but his Karma made him what He is now. Amish presented Shiva's journey through the trilogy and along with all other divine characters like Sati, Kali, Ganesh, Nandi and Kartik. Through Ramchandra Series, he presented the life trajectories of the devoted figures like Ram, Sita, Lakshman and many more. Despite being born into royalty they faced the most unfortunate fate, hardships and struggles to make this land a better place to live for future generations.

Amish Tripathi is now one of the most well-known writers in India. The popularity of his debut novel, *The Immortals of Meluha*, earned him the distinction of best-selling author. He was born on October 18, 1974, in Mumbai. His upbringing was in Rourkela, Odisha and he graduated from Saint Xavier's College and the Indian Management Institution in Kolkata. He contemplated pursuing a profession in history. Initially, he papered in finance and in that field he has over fourteen years of experience. He has papered at Standard Chartered, DBS Bank and IDBI Federal Life Insurance for the last 14 years.

Tripathi hailed from a religious family, his grandfather in Banaras was a Sanskrit scholar and Pandit. However, Amish concedes that he was an agnostic throughout his teenage years but his belief returned when he was writing his first novel. In an interview with a newspaper, he admits

that authoring *The Immortals of Meluha* "changed him from an atheist to a devotee of Lord Shiva" (RanaPreetika). He believes that religious faith and liberalism are mutually advantageous. Former Outlook Executive Editor and Financial Express Editor Sandipan Deb asserts that liberal progressive thought permeates all Amish Literature, regardless of gender, caste, or prejudice. Amish Tripathi attributes his success to his visits to Shiva temples and he advises his most devoted followers to do the same.

The Shiva trilogy also consists of *The Secret of the Nagas*, published in August 2011 and *The Oath of the Vayuputras*, published in February 2013. After the resounding success of his Shiva Trilogy, Amish decided to launch a new novel series titled the Ramchandra Series. Amish admits in the last novel of the Shiva Trilogy that he wanted to write a retelling of the Mahabharata, but he begins with the Ramayana before moving on to the Mahabharata. In August of 2017, he also published the nonfiction novel Immortal India. Since 2010, sales of Amish Tripathi's novels have exceeded four million copies. His novels have been translated into Marathi, Hindi, Gujarati, Tamil, Telugu, Assamese, Malayalam, Kannada, Estonian, Spanish, Portuguese, Polish, Indonesian and Odia.

Amish asserts that he planned for his novels to be translated into many languages since the traditionally western-oriented Indian publishing sector is progressively assimilating Indian cultural sensitivity. Tripathi expressed the conviction that, in five years, sales of novels in different languages other than English would surpass those in English. He notes that this is a massive change in publishing as individuals take pride in their local culture regarding the media; he says that another analogous example is regional language channels on television, which get more viewers. Dharma Productions acquired the film rights to *The Immortals of Meluha* in 2012.

Tripathi's papers are trendy in India, where large-scale novel sales are unusual. It is possible to credit his success in the Indian market to his marketing skills and strategies. Amish agrees that marketing is necessary for the majority of Indians to purchase your publications. According to him, it is erroneous to expect an excellent novel to sell itself. He claims that there are many books which were supposed to be bestsellers but they were not promoted well however, few people are acquainted with them.

His management knowledge and marketing talents enabled him to create effective techniques for promoting his papers nationally and worldwide. Before his first novel was released, he made test copies of the first chapter and requested that his distributors and retailers distribute them to everyone who approached them. In addition, he often presented to big retail chains,

visited smaller stores, spoke with local wholesalers and delivered email updates to various stakeholders. In addition to using social media to promote his debut novel, he created a teaser film with music and uploaded it on YouTube. His marketing strategies continued until the publication of Scion of Ikshvaku, the first novel in the 'Ramchandra Series' and during the IPL, advertisements for the novel were shown on television.

He explores the geography of India in light of its historical transformations and the story shows India's golden past as the best place on earth. His ideology is founded on the divine principle of equality. He elevated an imagined Indian culture to the ranks of the world's greatest civilisations by idealizing it. Amish shared his tale about the most diverse God in Hindu mythology and adapt ShivaPurana by depicting Lord Shiva as a man of flesh and blood who, due to his karma, finally attains a divine form. Throughout the novel, the author employs a human-centered approach to provide Shiva Trilogy as a "spiritual guide to the next generation", allowing readers to learn about Mahadev and absorb evil while sweating virtue. (Bulfinch 76)

Every great civilization has its treasury of mythology and examples of typical civilisations include Egypt, Rome, Greece, India and China. Throughout history, each created folklore, community ceremonies and cultural beliefs that led to the construction of gigantic legendary bodies. India is home to the world's most extensive collection of mythology and legends and its sources of inspiration include the four Vedas, the Upanishads, the two epics, the eighteen main Puranas and many chants, plays, poems, sculptures, dances and folklore. The legendary history of India may be traced back to the "Dravidians and even Pre-Dravidian tribal groups" before the Aryans (Bulfinch77).

Human actions became the subject of myths, with the Ramayana and Mahabharata serving as the most prominent examples, partially based on actual events and these scriptures illustrate the interaction of human attributes and personalities well. Contemporary Indian writers such as Amish Tripathi, Ashok Banker and Ashwin Sanghi have begun a new tradition in this lineage by blending past mythology with the present reality. Thus, these authors are modernizing the Indian story. Amish noted that the Hindu gods were initially human beings like the rest of us, not mythical animals or fanciful creations and he has applied a humanistic touch to every character and place in the books. According to Clark,

The public's misunderstanding of the Dharma may stem from their status and aloofness. Samskara by Ananthamurty demonstrates that universality has no place in Hinduism. Moksha is the foundation of human existence; to get it; individuals adhere to various traditions and live virtuously. When individuals are first exposed to the world, religion influences their lives. This

research explores the effect of a standing framepaper on public perception. Manusmriti, the Ramayana and the Mahabharata are mentioned extensively near the essay's conclusion (Clark 54).

Additionally, there is a dispute on the Rig-Veda concept of rank. Samskara's primary viewpoint is that rituals should be performed traditionally and it does not occur owing to tradition at some time. This essay is written in a relatively straight forward vernacular, it has been precious to me since it relates to my paper. Initially, he considered creating a philosophical treatise on the subject but eventually discarded the notion and considered releasing a novel since his primary interest remained in history and mythology. The account of writer is instructive for the aim of this research. The harsh world of banking opened writer's eyes to the exact opposite lifestyle of someone who is far from this rat race. He resumed his early interest in history and culture and began to study various legendary tales, especially from Indian or Hindu mythology.

Reading and discussing different religions and mythologies, he realised that Zoroastrianism, the ancient religion of Persia, was the exact opposite of Hinduism, the religion of Vedic India. He found that in ancient Persia Gods were called ahuras and demons were called devtas opposite to Indian mythology based on and in actuality, the highest deity of Zoroastrianism is known as Ahura Mazda. The same concept of Gods, he used in Shiva Trilogy as the supreme God of Parihans is Ahura Mazda, the formless God much like our concept of Parmatma and chief of Vayuputras is the representation of him on earth. He gave a reason for this like in ancient Parihan language there is no place for the sound 's', it either became 'sh' or 'h'. So their "Gods are known as Ahuras" and "demons are called Daevas" like the same in Zoroastrianism. (Tripathi 372)

His family members convinced him that a thriller and adventure narrative based on Indian mythology would have a greater chance of becoming successful, so he decided to write The Immortals of Meluha instead. Amish worshiped Lord Shiva more than any other deity and he considered making Shiva the protagonist of his debut novel. Even though he was immensely interested in mythology, he is confident that the Hindu mythological heroes were originally humans who became gods due to their excellent actions. In a series of unfortunate events, Lord Shiva ingests poison and his neck becomes blue. The mystery of Somras is essential to the storyline of The Immortals of Meluha, around which much else revolves.

Throughout the novel, Shiva encounters several unexpected circumstances that cause him to mistrust the Suryavanshis' stories. He also encounters the vicious and despised Naga tribe, the bane of the Suryavanshis and the tale concludes with Sati being assaulted by a Naga and Shiva

rescuing her. The Secret of the Nagas, the second novel in the acclaimed trilogy, opens with a chapter detailing Shiva's rescue of Sati from the Nagas attack. In light of subsequent events, he learns about the union between the deadly Nagas and the kingdom of Branga.

The Nagas are snake-masked warriors; therefore, their name, however, as the novel progresses, Shiva learns that the Nagas are the people who were born with physical deformities and were left to die in the jungles by the perfectionist Suryavanshis who followed the Maika system, in which only perfect children are allowed to stay, people adopts from their and raised them as their own children who were perfect for their profession. Shiva learns via combat with the Nagas that they are outstanding fighters and he gains respect for them. The capital of the Nagas is Panchavati, located across the Godavari, a massive river that Shiva compares to the Ganga. Shiva also encounters Kali, the Mausiof Ganesh and the Naga whom Shiva previously suspected of abducting Sati. Ganesh is revealed to be Sati's long-lost son, who was abandoned since he was born with physical deformities. Likewise, Kali is Sati's disfigured sister. Using ancient tales, mythological families, avatars and gods and goddesses, Amish Tripathi creates a storyline that reflects India's contemporary issues via a complicated narrative. While attributing the Nagas' expulsion from the ostensible Suryavanshi paradise of Meluha due to their physical abnormalities, he notably echoes Dr Ambedkar's perspective. The Vayuputras' oath depicts that Shiva would eventually become a "god or deity" resulted from his tremendous exploits (Fry 54).

Because of his decisions and willingness to resist the great King Daksha, he defeated the enemy, while fighting Daksha; Sati is slain by a suicide warrior from western India. Shiva is angered, so he launches the Daivi Astra towards Meluha, destroying the city and its civilisation for all time. Amish Tripathi has pondered in this event on the mythological incident of Sati and Daksha, in which Dakshainsulted Shiva and, in so doing, offended Sati, who is so humiliated that she self-immolates herself. When Shiva learns of this, he and his Gunas smash Daksha'syagya and chop off his head.

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