



**Vidhyayana - ISSN 2454-8596**

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

---

**Divine Protector: The Role of Shiva as Savior in Amish Tripathi's  
Shiva Trilogy**

**Nishant B. Dave**

Research Scholar,

Dept. of English, Faculty of Arts & Humanities,

C. U. Shah University

**Dr. Manishkumar N. Padia**

Assistant Professor,

Department of English, Saurashtra University,

Rajkot



## ABSTRACT

The present research paper examines how Amish Tripathi reinterprets the traditional Hindu god Shiva in a modern setting and examines how Shiva is portrayed as a rescuer in the Shiva Trilogy. Shiva is reimagined in *The Immortals of Meluha*, *The Secret of the Nagas*, and *The Oath of the Vayuputras* as a mortal hero who becomes a deity by his deeds and decisions, rather than solely as a god. This research looks at the storytelling strategies Tripathi uses to make Shiva seem like a real-life, human person, highlighting themes of righteousness, responsibility, and sacrifice. The study emphasizes Shiva's transformation from a common man to a beloved hero through a thorough reading of the scriptures, emphasizing his challenges, moral quandaries, and final victories. The analysis also considers Tripathi's work's philosophical and cultural foundations, placing it within the larger context of mythical retellings in Indian literature. Shiva's lasting importance in modern culture is shown by the Shiva Trilogy, which presents Shiva in a modern and approachable light, providing a nuanced view on the god's meaning. This essay advances knowledge about contemporary myth-making and the strategies for updating old tales so that they still have meaning for readers today.

**KEYWORDS:** Mythological retelling, Savior archetype, Indian literature, Knowledge

Shiva, the Mahadev, the most significant charismatic leader, the God of Gods, the destroyer of evil, a fervent warrior, a passionate lover, and the perfect dancer, commonly called "The Transformer," is an elaborate and crucial example of a leader who is tremendously inspiring and encouraging, as is generally recognized. The Sanskrit word *karma*, meaning action, is how transformed by Amish through the Hindu epic character Shiva for the Trilogy. The plot revolves around a guy whose deeds brought him godlike status.

The idea of a leader's karma and dharma has received significant focus in this study, particularly in relation to the awareness of obligation. The story of an amazing man who discovers and harnesses his vast array of energy to redefine philosophy, religion, and karma (the deed) is told in the Shiva Trilogy. The study also makes the case that leaders may carry out their duties in a morally upright manner if they are able to adapt and absorb the lessons taught by mythological play.



# Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

Leaders are taught, not born. Character (honesty, independence, and self-improvement) matters more than disposition (genetics and biology) when it comes to leadership. While temperament can support the growth of certain virtues while impeding the development of others, when the corresponding virtues mature, they imprint our temperament with their unique qualities, causing temperament to no longer control us. Being a leader is not hampered by temperament. The true barrier is a lack of character, which depletes our moral reserves and renders us utterly incapable of taking charge.

The unbreakable, dynamic interplay between power and knowledge is shown throughout Amish's trilogy. Meluha's ruling classes work nonstop to legitimize and confirm their colonial rule over Swadeep and, by implication, all of India, through the production of knowledge. The colonial rhetoric of Meluhan casts Swadeep and Meluha in opposite sides of a dichotomy. In this view, they are mutually exclusive; for example, Meluha has Swadeep depicted as her "alter ego," the one thing that Meluha is not.

Lord Shiva's persona bestows moral force as a means of overcoming the challenges that come with being a leader. Since the author is a devoted follower of Shiva, the Trilogy may be considered his ode to Shiva. The author has combined elements of religion, philosophy, and mythology with a number of contemporary tenets that possibly the younger generations might adopt to become more morally upright individuals and leaders. Making decisions, addressing problems, and straitjacketing the right things to do are the three things being spoken about. To be a leader, these are the two most crucial and difficult things to do. This research aims to explore the many Hindu philosophical and mythological tenets that may be applicable to leadership development.

As Shiva's first visit to Meluhan city, Srinagar is "a picture of cleanliness, order, and sobriety" (11). Nandi reveals to Shiva, with pride, the meaning behind the Suryavanshi race's name when he asks:

We are strong and steadfast. We honour our word and keep our promises even at the cost of our lives. We never break the law. We deal honorably even with those who are dishonorable. Like the Sun, we never take from anyone, but always give to others. We sear our duties into our consciousness so that we may never forget them. Being a Suryavanshi means that we must always strive to be honest, brave, and above all, loyal to the truth. (40)



## Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

Ayurvati's comment demonstrates the characteristic Meluhan arrogance in their racial superiority: "We're Meluhans. We are capable of handling any situation." (20) Because they represent virtues like as honesty, integrity, moral uprightness, culture, culture, and law, the Suryavanshis appear to be perfect. The Chandravanshis, in sharp contrast, adhere to the teachings of 'Shringar,' 'Saundarya,' and 'Swatantra' (Passion, Beauty, and Freedom). Ayodhya, the capital of Swadhepan, personifies the antithesis of the principles that Meluha stands for:

None of the Ayodhyan houses were similar, unlike the Meluhan cities where even the royal palace was built to a standard design. Here each house had its own individual allure. The Swadhepans, unencumbered by strict rules and building codes, created houses that were expressions of passion and elegance ... A vibrant city, with exquisite beauty existing side by side with hideous ugliness, Ayodhya disgusted and yet fascinated the Meluhans (Immortals 373).

Trilogy on Virtuous Leadership tells the tale of a "savior" leader with the terrible power to change society for the worst. It wouldn't be a stretch to say that the Indian people today anticipate the rise of a leader who will endeavor to turn their country into a "golden bird" by bringing back the much-desired prosperity and peace, which can most likely be achieved by acting in a way that upholds "high" moral and ethical standards.

The Suryavanshis characterize the Chandravanshis as wicked because they are seen as symbols of chaos, anarchy, dishonesty, and lack of refinement. Consequently, the Meluhan colonial discourse uses the Chandravanshis and Suryavanshis as stand-ins for the Swadhepans, painting a negative picture of their society while ignoring its many positive features in order to validate Meluha's supremacy and justify its right to "save" and "reform" them.

The writer endeavors to portray Shiva's lineage, successfully connecting him to the esteemed Hindu deity, *Shri Ramachandra*.

Lord Shiva to achieve the task of fulfilling the unfinished task of Lord Ram; The simple truth hit Shiva: if the entire society was conscious of its duties, nobody would need to fight for their individual rights. Since everybody's right would automatically taken care of through someone else's duties. Lord Ram was a genius! (Meluha 35).



# Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

Shiva says to Daksha: “This is a big task to take on.... It is sweeping in its kindness and reason. But it is a very big task. You will need soldiers to defeat their army and missionaries to bring them to your side” (114). Believing the Chandravanshis to be the very personification of evil, he declares a holy war and begins a crusade against their "evil" way of life. The Meluhan army, under his leadership, defeats the Swadeepans in a resounding fashion. Even after losing the fight, the Chandravanshis fiercely oppose Meluha's cultural imperialism by refusing to acknowledge that the Meluhans are a better cultural group. The Suryavanshis are portrayed as "evil" by the Swadeepans, who also promote the virtues of the Chandravanshi way of life. Shiva too recognizes his error soon after the battle: “These people aren't evil. They're just different. Being different isn't evil” (Meluha 391).

Every human being's life is fundamentally based on carrying out his assigned responsibilities since, as the saying goes, "action is superior to inaction." It may also be claimed that action must be "performed" in order for a human being to preserve their physical existence. In the *Trilogy*, Shiva's character is inherently aware of his responsibilities to the point that he believes that his obligation to mankind comes first and foremost.

The Nagas are the ones who suffer most from the Meluhan society's exclusive politics. Along with their parents, every physically deformed child born in Meluha is banned from the Sapt Sindhu for all time. They are compelled to flee to the Panchvati's "cursed" territories. It is believed that the Nagas' physical abnormalities are a real representation of their inherent ferocity. Shiva inquires about the Nagas when he first learns of them, and Nandi provides the following explanation of the common misconception about them:

They are cursed people, my Lord. They are born with hideous deformities because of the sins of their previous births. Deformities like extra hands or horribly misshapen faces. But they have tremendous strength and skills. The Naga name alone strikes terror in any citizen's heart. They are not even allowed to live in the Sapt Sindhu. (Meluha 59)

Daksha says to Shiva about them: “My Lord, they are pure evil” (Nagas 14). Most people think of them as terrorists and malevolent beings possessing superhuman abilities. It is essential to remember that the Chandravanshis and the Suryavanshis are both equally brainwashed with these beliefs. The Swadeepan king Dilipa calls the Nagas, "the dark forces."



# Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

Shiva's character adopts the ideology of justice to establish the necessary standards as part of the leader's Karma to unite the people of a community under a just system. Philosophers have gone beyond this narrow view to characterize justice as an essential component of every civilized society and the foundation upon which all moral and social deeds rest. Society and its inhabitants are reflected in the idea of justice. Lord Shiva's attempt to disrupt a long-established practice in Meluha in pursuit of justice exemplifies the idea that justice is more important than the "perfect life for its citizens," and the narrative effectively summarizes this principle. "Breaking the law serves the purpose of justice, so break it" (Immortals of Meluha 35). One may argue that people everywhere are anticipating a concept of justice that would try to overthrow, alter, or smash outdated rules or traditions that serve as intentional roadblocks to the moral advancement of society. Even if a community cannot function without the necessary rules in place and being followed, change is ultimately necessary when the concept of people's welfare is raised.

The Vikarma people's problem is a reflection of Meluhan society's policies of marginalization and subjugation. Furthermore, the superstition and bigotry that are pervasive in Indian society serve as the foundation for this kind of politics as well. Shiva is explained by Nandi:

Vikarma people are people who have been punished in this birth for the sins of their previous birth. Hence, they have to live this life out with dignity and tolerate their present sufferings with grace. This is the only way they can wipe their karma clean of the sins of their previous births. Vikarma men have their own order of penance and women have a different order. ... They have to pray for forgiveness every month to Lord Agni, the purifying Fire God, through a specifically mandated puja. They are not allowed to marry since they may poison others with their bad fate. They are not allowed to touch any person who is not related to them or is not part of their normal duties. (Meluha 92-3)

Contrary to common belief, the Vikarma system is essentially a social construct intended to further certain political goals rather than a natural, universal rule. Shiva, perplexed, inquires, "But if the birth law could be changed, why couldn't the law of vikarma?" Brahaspati points out the real reason: "Because there aren't enough noble families affected by that law. That is the harsh truth" (Meluha 204). Because they "naturalize" the uneven power relations in Meluhan culture, these biased beliefs about the Vikarma are essential in maintaining the current power structure.



The leader is primarily responsible for achieving a job or goal, and the system's constellation serves as a rave review that helps the leader meet the necessary objective. Most objectives cannot be accomplished in the absence of a great and honorable leader. *Dharma* is that which finally guides humanity toward the Ultimate Goal and his true essence. When considering Lord Shiva's persona in this specific context, it may be possible to provide a convincing defense of Shiva's well-organized preparations by pointing out the group's objectives and providing a useful image to keep them united. Leading a team as a single unit involves motivating members to work cooperatively toward common objectives, resolving conflicts within the group, and fostering a sense of teamwork and camaraderie.

By establishing moral standards and articulating strong principles throughout the Trilogy, Shiva develops into a formidable role model for his followers. A leader can strive to ethically address any difficult situation by taking on these traits of Lord Shiva's character, and this can also serve as a theoretical and normative foundation for lessons in moral leadership. Many years later, Sati, who firmly holds that karma spans multiple lifetimes, makes the following argument: "... why were the Nagas born deformed? Why did I live like a Vikarma for so long? Surely it must be because in some sense we deserved it. We were paying for our past-life sins" (Vayuputras 55). But as Shiva reveals the inherent unfairness in these laws that society has made, the Vikarma people gradually rise up in rebellion, demanding recognition for themselves as unique and independent humans.

Shiva's third eye represents a power that is essential to destroying the necessary evils of society as a whole or of a specific group. In the Shiva Trilogy, the nature of Shiva's third eye is innate and respectful to him. In today's ethos, body of leadership, leaders may develop their third eye by being patient, attentive, and by engaging in yoga, an age-old Hindu aerobic activity, which helps them gain control over their senses. A leader can handle any challenging circumstance and come out on top of it with ease if he can master these specific qualities.

Bagirath claimed that Neelkanth personifies the idea Maharishiji. "He never calls himself the Mahadev. It is we who address him as such" (Oath of Vayuputras 172). With all the attributes of a great leader, Lord Shiva never boasted in front of his followers or people. Shiva is known as Mahadev, The Lord of Lords, because of this attribute. Boasting about oneself is a characteristic of egotism. The greatest threat to a person or a team is egotism. An egoist constantly exalts himself and struggles to get worldly luxuries; these individuals are blinded by their egotism and lead ignorant lives. But like Lord Shiva, a moral leader never indulges in



# Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

egotism. Shiva's character exhorts us to abandon our egocentric way of thinking in favor of moral and ethical growth in life. The purity symbol is thought to stand for the perfect leader since it encourages a wise leader to put the needs of their team and society above their own without making a show of themselves.

A leader's courage in the face of adversity is their greatest attribute. The leader's bravery inspires the team to succeed and gives them the confidence to accomplish any task. Occasionally, bravery wins the lost battle. It inspires the peer group to deliver exceptional work. Good leaders make a good impression on the team by becoming strong role models for others. Shiva's group members' perceptions that "all the Gunas spoke in one voice" and "your decision is our decision" have helped to visualize this virtue of personal fearlessness.

This deference to the leader was founded on Shiva's Characters as well as custom. It was his brilliance and sheer personal courage that had guided the Gunas to their historic military triumphs. The leader may get greater respect if they exhibit bravery. The inherent attributes of a leader include bravery in the face of difficulty, kindness, fortitude, strength, leadership, and bravery. Their traits fit the aggressive and leadership roles. They constituted the class of administrators and governed the nation. Personal bravery combined with ethical and spiritual awareness may help leaders guide their teams more intelligently and achieve greater results.

The follower reciprocates the leader's observation of their conduct and actions. As a result, a leader must lead by example. Since followers pay close attention to the leaders' actions and inactions, they follow them. It is challenging to discover such virtue among today's leaders. By eliminating the sins, Lord Shiva has demonstrated how to lead the group, manage each person, and accomplish the objectives.



# Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: ROAD & Google Scholar

---

## REFERENCES:

- Dileep, Lakshmi. *Appropriation and Commercialization of Mythology: A Reading of Amish Tripathi's Shiva Trilogy*. Bengaluru, Indien: Christ University Department of English (2015).
- Deshmukh, Rakhi, and Jaya Dwivedi. *Deconstructing Feminist Ethics in Amish Tripathi's Shiva Trilogy*. *IUP Journal of English Studies* 12.4 (2017): 25-36.
- Divyadharshini, R. *Exploration of the Shiva Trilogy by Amish Tripathi; Summary & Insights*. Pencil, 2024.
- Tripathi, Amish. *The Immortals of Meluha*. New Delhi: Westland Ltd, 2010. print.
- Tripathi, Amish. *The Secret of Nagas*. New Delhi: Westland Ltd, 2012. print.
- Tripathi, Amish. *The Oath of Vayuputras*. New Delhi: Westland Ltd, 2013. print.
- M.H. Abrams, Geoffrey Galt Harpham. *A Glossary of Literary Terms*. Eleventh Edition. 2016. print.
- Rakhi Deshmukh, Jaya Dwivedi. *Reinterpretation of Amish Tripathi's Shiva Trilogy with Selected Verses of Bhagwat Gita*. *Interdisciplinary Studies in Humanities* VIII.4 (2016). web. 11 June 2017.