

Identity crisis in Amish Tripathi's *The Secret of the Nagas*.

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Abstract.

Religious studies are the academic field of multi-disciplinary, secular study of religious beliefs, behaviors and institutions. It describes compares, interprets and explains religion, emphasizing systematic historically based and cross cultural perspectives. Psychology of religion consists of the application of psychological methods and interpretive frame works to religious traditions as well as to both religious and irreligious individuals. The understanding of the self as eternal supports the idea of reincarnation in that the same eternal being can inhabit temporary bodies. Gender discrimination can be understood only in the concepts of secularism and equality, because the Hindu right seeks to redefine this concepts in accordance with its vision of Hindustan.

Keywords:- Reincarnation, cultural perspectives, Marginalization, Vulnerability.

Amish a great lover of Hindu mythology has much love for lord Shiva, which helps him to succeed with his ideas through Mahadev. He also tries to express the real quality of a lord. *The Secret of the Nagas* is a ground – breaking novel that he has set a new bar for Indian themed fantasy and thus it is of immense value in that respect alone. It shows that what Western mainstream fantasy has been doing for decades, Indian fantasy can do as well.

Shiva the lord who was born in the land of peaks came to Meluha as their caretaker. There is no change to identify a particular group as evil. Everyone is good according to their

own point of view. We know that we have been controlled by a superior power but in some cases this power also fails to control. This leads human's mind as an evil one and makes them to think in an evil way. Shiva realized his cowardly act of destroying the group of pop whom he mistakenly, identifies as evil.

Considering the novel entirely on its own merits, have to say that it is a truly wonderful debut. It has characters that loved reading. The pacing is quite on the exploration of the internal mythology is superb. The novel seeks to turn some gender, societal and cultural norms on their hand and present a modern Indian epic that can appeal to people who believe and support gender equality, while at the same time presenting these norms in their proper context.

Once the Suryavanshis River Lord Rama celebrates his victory over the evil King Ravana, which is how it is in Hindu mythology, but the fact is that Ravana was blessed by Lord Shiva himself with great knowledge and Ravana was a great devote of the Destroyer. And casting Lord Shiva as Shiva the mortal has ramifications within the context of how Lord Ganesh's birth and Lord Hanumana's nature will be covered in the novel. We already has some context for the latter, given the title of the book Dath of the Vayuputras. Vayuputramans son of Vayu, the wind and Lord Hanumana is considered both a vayuputra and also the length avatar of Lord Shiva.

Anish Tripathi uses a lot of modern jargon in the novel. It breaks the suspension of disbelief and breaks the setting. *The Secret of the Nagas* expresses the allegorical concept of lord Shiva with good and evil. Shiva, the protagonist of this work said that very man has the qualification to became Mahadev. The beginning of terrorism as found to be dangerous in all periods of life. This study will foreground an enlightened conception of good and evil which is applicable to the contemporary situation.

Tripathi's marketing skills and strategies have been widely credited for the success of the novels. Tripathi had initially decided to write a book on Philosophy, but was discussed by his family members. So he wrote a book on Shiva, one of the Hindu gods. *The secret of the Nagas* was edited by Sharvani Pandit, who also edited the first book. The album is an extension of *The Immortals of Meluha* and *The Secret of the Nagas* with special tracks inspired by important junctures like Shiva's dance and the war speech in the books.

The theoretical structure of creative literature of Naga female writers stems from this erased and hidden historical experience of Naga writers is both self definition and redefinition. Naga women has not become a force as the Black feminists, either in literary or works as in movements till recently. In the Naga context the emphasis on moral chastity that is detached from the ground reality has led to a disturbing understanding of sexual violence. In the history of Indo-Naga armed conflict the Indian security forces deployed in the Naga areas since India's Independence in 1947 have been identified as the most aggressive and brutal perpetrators of sexual violence.

Identity crisis of the Nagas takes place in the imaginary land of Meluha and narrates how the inhabitants of that land are protected from their wars by a normal named Shiva. Shiva and Sati travel to Kashi, where the community of Branga inhabits in order to get information on the Nagas. The secret of the Nagas came with an expanded map of India. Showing us the territories of the “ evil ” Nagas. Amish's treatment of the mythology and history of his India is wonderful. Shiva who we know as a god is here a man of flesh and blood. *The secret of the Nagas* starts with Shiva trying to protect Sati from a Naga attack. The second part *The secret of the Nagas* takes the tale further to the era where Shiva is deemed as a God. Amish believes that the Hindu gods were mythical.

Marginality is an experience that affects millions of people throughout the world. Marginalization deprives a large majority of people across the globe from participating in the development. Marginalization has aspects in sociological, economic and political debates. Women doesn't present a homogeneous category where members have general interests, abilities or practices.

The author has given the contradictory idea through the voice of protagonist Shiva that on who have the courage to stand against evil is considered to be a God. Though he is believed as God he himself fails to differentiate both good and evil. He himself felt ashamed of his act of killing thousands of people in war considering them as evil. God himself fails to find the evil. Because in this kaliyugam that is in the modern world there is no permanence. All have both positives and negatives. The only thing is finding out the good within evil works cited.

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