

# ***THE IMMORTALS OF MELUHA***

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## **Abstract**

*This paper intends to show that Amish Tirupathi debut novel The Immortals of Meluha (Shiva Trilogy1) can be interpreted from multiple theoretical perspectives. Tirupathi Amish is a new Indian writer who has displayed an unsurpassed brilliance in recreating again Hindu mythology. His Shiva is a Tibetan immigrant who migrates to Meluha to lead the suryavanshi vengeance and destroy evil. Shiva's clan constitutes a different thematic community. As leader of the community Shiva cannot be defined from traditional thematic perspective. In Shiva's arrival at Meluha initiates the journey of him becoming Neelkanth began. Neelkanth means the man with the 'blue throat'. His throat turns azure as he sips the Somars, a famous drink. The Meluhans also called themselves suryavanshis - those who follow the solar calendar. The clan idolizes Shiva as a savior who would fight and win over the Evil of Chandravanshi - the clan that followed the lunar calendar.*

## **Introduction**

The first novel introduced Shiva,as a simple tribal leader of the gunas, who lived on the banks of Manasarovar Lake and Mt. Kailash in Tibet. Shiva was barely twenty-one years old but he was the leader of the tribes called the Gunas. In the beginning of the first novel, shiva was shown in a worried and confused state of mind. The reason was that he wanted to protect his people, the Gunas, from the constant attacks of another tribe named the Pakratris at any cost. Pakratris were greedy, blood-thirsty and barbaric whose only aim was to destroy every single man, woman and a child who belonged to Gunas. Pakratris' main objective was to capture the lush, fertile lands of the Gunas that spread right next to the Manasarovar Lake which was also the prime land for all of Tibet. Hence, the Gunas and the Pakratris stand as arch enemies. However, the Gunas were led by a leader Shiva who was noble in heart;on the other hand,a Pakratris were led by Yakhya who was thoroughly evil in heart.

Shiva was given an offer by the neighbouring Emperor of Meluha, Daksha, to immigrate along with his entire clan to Meluha. The Meluhan Captain Nandi came to Mount Kailash with a clear instruction from his emperor to persuade the immigrants to go with him to Meluha and never to reveal their true purpose or their secrets to Shiva or his fellow Gunas. As Readers, we now observe how cultural crisis, dislocation, dispossession displacement had occurred and how these combined forces had changed the course of Shiva's life. Thus an ordinary man's nobility finally leads him through his quest to his destiny.

### **Nandi says,**

Come to our land. It lies beyond the great mountains. Others call it Meluha. I call for Heaven. Our government has an immigrants. You will be given fertile land and resources for farming. Today, your tribe, the Gunas, fight for survival in this rough, arid land. Meluha offers you a lifestyle beyond your wildest dreams. We ask for nothing in return. just live in peace, pay your taxes and follow the laws of the land.”

The above were the words of nandi who persuaded Shiva.

Meluhans were in search of 'The Neelkanth' (God with a blue throat) for centuries. They believed in the legend that their saviour would emerge from a foreign land and destroy evil. This was the reason, captain Nandi was sent by Emperor Daksha. Meluha was under threat by their enemy Chandravanshis who had changed the course of their sacred river Saraswathi. The Meluhans who were Suryavanshis possessed the knowledge of preparing 'Somras' the immortal drink, which when consumed at constant intervals bestowed a long, healthy and youthful life. Thus, Chandravanshis wanted to stop the production of 'Somras' which cannot be made without the waters of the revered river Saraswathi.

According to the legend, only, Neelkanth who was the reincarnation of Lord Rudra could destroy evil. That is why, Emperor Daksha had given clear instruction to the immigration officers at Meluha to administer "Somras" to all the foreign immigrants. As part of immigration procedure, Shiva and Gunas were quarantined and treated for any possible epidemics.

Shiva observed some changes in his body-his frost bitten toe, his knee and shoulder were healed once he had taken the Somars. Shiva also felt stronger but he was sweating profusely. His throat felt unusually cold. Gunas were running a high fever.

Then, the most efficient Meluhan doctor Ayurvati made sure that all of them were treated. When, Ayurvati instructed Shiva to have bath, Shiva was stubborn that he would take care of his people first. Ayurvati was shocked and angry at this, as she could not digest the fact that Shiva, a simple man dared to disobey her words.

Shiva glared at Ayurvati as he made a heroic effort to rein in the course that wanted to leap out of his mouth.

Ayurvati too glared back at Shiva .who was used to being obeyed. She was a doctor. But in her long years of experience she had also seen a few patients like shiva, especially from the nobility...such patients had to be reasoned with not instructed. Yet, this was simple immigrant. Not some noblemen!

The above scene from the novel depicts the ingrained attitude of the Meluhan doctor Ayurvati. She strongly felt that she was above shiva, who was after all an ordinary immigrant from a foreign land, an uncivilized and an uncouth barbarian.

Here, we could visualize two contrasting characters, shiva and Ayurvati. Shiva born and raised in a village on the foot hills of Mt. Kailash. He led a simple rural life, innocent but very brave, spoke in a substandard language which was unacceptable to educated people like Ayurvati.

On the other hand, we see Ayurvati who belonged to the civilized, highly sophisticated society and accustomed to an urban life style. She was highly educated, talented, well-trained and respected doctor in all of Meluha. It was natural for someone who possessed thorough knowledge of medicines and in particular' soma, to get infuriated at the defiant crude behavior of such an immigrant as shiva. Yet, Ayurvati remained calm and composed.

Amish, the author is convincing in portraying how different cultures affect or influence people; what happens to people when they are displaced from one society to another, and also when and how the unexpected hits the 'others' in a foreign land.

Later on, in the story it was revealed that Shiva was their Neelkanth, but Daksha had not been honest with him. During one of the meetings with Emperor Daksha, Shiva questioned him thus:

Do you agree that honesty is required to make any friendship work? Even if it means deeply offending your friend with the truth?

Then Daksha replied to Shiva:

I am truly sorry my Lord, said Daksha.

....Somaras has considerably positive effects on your body.

But Shiva spoke firmly,

Do you know that my tribe was also probably given the Somars that night? And they fell seriously ill, perhaps because of the Somars?

...You should have told us the complete truth at Mt. Kalish. Then you should have let us make an informed choice rather than you making a choice for us. We probably would still have been our choice.

Please forgive us the deception, my Lord.

”said Daksha, with guilty regret.

### **The Science behind Lord Shiva as Neelkanth**

"Ayuravathi just pointed at Shiva's neck." Nandhi looked up. The neck shone an eerie iridescent blue. With a cry that sounded like that of a caged animal just released from captivity, Nandhi collapsed on his knees. "My lord! You have come come! The Neelkanth has come!"

The blue neck (Neelkant) of Lord Shiva represents that one should neither take the vices out nor suppress them inside rather alter or modify them.

The blue colour symbolizes slow poison or the negative thoughts. The same in the neck indicates that the poison is neither to be drunk nor to be spitted out but to be kept in the throat temporarily so that it can be neutralized at appropriate time.

The well described slow poisons are attachments, anger, greed, desires and ego (Kama, Krodha, Lobha, Moha and Ahankaar).

Lets us take anger as example. The root cause of any anger is nonfulfillment of desires. Anger in turn can be expressive or supressive.Expressed anger will lead to aggressive behavior and resultant social unhealthiness. It can also rupture a heart blockage and precipitating a heart attack or rupture of a blood vessel in the brain leading the brain hemorrhage.

Suppressed anger on the other hand will release chemicals in the body leadings to illnesses like acidity, asthma, and diarrhea and cholesterol deposition in the blood vessels leading to future blockages.

The message by Shiva is given in our Vedhic knowledge and in different Upanishads. The scientists today are only validating those concepts by of studied all over the world. And unless the message come to us from the west we do not see the facts.

### **CONCLUSION:**

The very beginning of *The Immortals of Meluha* has points toconsciousness. Shiva is not a native of Meluha. He is the Tibetan immigrant, the leader of a tribe called the Gunas. Nandi , the Meluhan representative informs Shiva about the opportunities given to the immigrants by their government. Shiva is tempted to her for safety, peace and prosperity which are like distant dreams for his clean. He decides to move his tribe to meluha:

This will change our lives completely. I believe the change on a will be for the better. Anything will be better than the pointlessness of the violence we face daily.

Though Nandi persuades and convinces Shiva leave Tibet for better prospects, the migration the Gunas is voluntary and not forced.

Amish waited about two years to find a publisher for his book. But his hard work has certainly paid off. The narrative style is excellent and instead of using the ancient, hard to follow English, Amish has used the most modern English. Amish has also taken care of not making the readers bored by attributing words like 'there' or 'thou' to Shiva.

The book is certainly an exceptional one. Everyone must read the book. The Immortals of Meluha is the first part of the Shiva Trilogy. The second and third books of the trilogy are 'Secrets of the Nagas and the 'Oath of the Vayuputras' respectively.

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