

# THE ROLE OF SHIVA IN THE SECRET OF THE NAGAS: SHIVA TRILOGY

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## Synopsis

Amish Tripathi is a well-known writer and the director of the Nehru center in London. He is well known for his books, *The Immortals of Meluha*, *The secret of nagas*, and *the oath of the vayuputras*. His novels were translated into many languages, including Tamil, Malayalam, Marathi, Kannada, Odia, etc. *The Immortals of Meluha*, his first novel and first in the *Shiva Trilogy*, was published in 2010. The second book was released on 12 August 2011.

*The Secret of the Nagas* is the second book of *Amishverse*; the story takes place in the imaginary land of Meluha and narrates how the inhabitants of that land are saved from their wars by a nomad named Shiva. It begins from where its predecessor left off, with Shiva trying to save Sati from the invading Naga. Shiva also learns that Sati's first child is still alive, as well as her twin sister. His journey ultimately leads him to the Naga capital of Panchavati, where he finds a surprise waiting for him.

Although the book was commercially successful, continuing from *The Immortals of Meluha*, Shiva, the fabled savior of the land of Meluha, rushes to save his wife Sati from a Naga who escapes, leaving behind coins with strange engravings. After consulting Sati's father, Daksha, and Dilip, the king of Ayodhya, they come to know that the coin belongs to King Chandraketu, the ruler of the land of Braga in Eastern India. Shiva and Sati travel to Kashi, where a community of Brangas inhabits, in order to get more information on the Nagas. Shiva's general Parvateshwar accompanies them, along with Nandi and Veerbhadra, Ayurvati, the doctor, and Bhagirath and Anandamayi, the prince and princess of Ayodhya. At Kashi, Parvateshwar is mortally injured in a riot in the Braga community. Their leader Divodas gives Parvateshwar a healing herb that works. Shiva learns from Ayurvati that the herb is only available at Panchavati, the capital of the Nagas. Divodas explains that they get the herbs from the Nagas due to a plague infesting Braga. Shiva decides to travel to Braga, and Divodas orders special ships to be made for the journey.

Meanwhile, Sati gives birth to Kartik, her son with Shiva. As he leaves for Braga, Sati stays back at Kashi to prevent a lion attack on the local villagers. They are helped by a group of Naga soldiers, led by a man and a woman, who assist them in killing the lions. The Naga woman reveals herself to be Kali, Sati's twin sister, and the man as Ganesh, Sati's child from her first marriage, believed to have died at birth. Daksha denounced both since they were born with deformities. Kali had two extra functioning hands, while Ganesh's face resembled an elephant's. An overwhelmed Sati brings back Kali and Ganesh to Kashi.

At Braga, Shiva meets the recluse bandit Parashuram, who can enlighten him about the Nagas and the medicine. After defeating Parashuram, Shiva knows he is a Vasudev, the group of scholars who have guided him on his journey. Parashuram is also surprised to see Shiva as the fabled Neelkanth; in remorse

for his actions, he severs his left hand. He gives the medicine recipe to the people of Braga and joins Shiva's entourage. At Kashi, Shiva is introduced to Ganesh and Kali by Sati. Shiva recognizes Ganesh as the Naga who attacked Sati and as the supposed killer of his friend, the scientist Brahaspati. Enraged, he leaves Sati and takes up residence at the Branga locality. One day, while playing with Kartik at a local park, Ganesh saves them from a lion attack. Shiva forgives him and, together with Sati, confronts Daksha, who confesses to murdering Sati's first husband and denouncing Kali and Ganesh. Daksha blames Shiva for causing distrust between him and Sati; he is asked to leave for Meluha.

Shiva travels to Panchavati under the guidance of Kali, the Naga queen who knows how to reach the capital through the treacherous dank forest. On their journey, the entourage is attacked from the riverside by a cache of ships containing the weapons of mass destruction known as Daivi Astra, which was once forbidden by Lord Rudra, the legendary supreme ruler of India. After fleeing from the attack and safely reaching Panchavati, Shiva and Sati suspect Daksha to be behind this. Kali takes Shiva to a nearby school in the capital, where he finds Brahaspati, perfectly alive and teaching a class.

Amish Tripathi's Shiva trilogy explores his assertion of Indianess. He has chosen myth to assert the Indianess. He uses the ancient Indian mythology of Shiva but blends it with fiction. The author has used our Classical legends as the starting point of his story. The characters are not new, but the tales, expressed in the knowledgeable third-person narrative, are a creation of simplistic imagination. The legends like Shiva, Sati, Nandi, Veerbhadra, and Daksha roam around certain topography as true human beings of flesh and blood. The author's objectivity over the pivotal question of 'Virtue' or 'Vice' also allows the readers to form their opinion independently. The divinity is seen from a human perspective where 'Karma' is the only indicator for such a lofty act. The Shiva Trilogy is a journey through our historical past, and we may find that how legends are nothing but the core part of history and Myths are truly codified social laws. Throughout the trilogy, Amish noted that the Hindu Gods were perhaps not mythical beings or fiction of a rich imagination. However, rather they were once human beings like the rest. It was their deeds in human life that shaped them famous as Gods. The larger-than-life representation of characters with a divine prospect has been the signature move of Indian epics, legends, Vedas, and Upanishads. While some were born out of a union between a God and a human, others were avatars or versions of Gods themselves.

## Reference

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