



A Reflection Of Dharma And Karma In The Work Of Amish Tripathi's The Immortals Of Meluha

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Abstract

Dharma is an important tenant in mythology. It has an important role in various religions. It includes duties, laws, rights, conduct, virtues, and the right way of living. It is the code for leading one's life. The objectives of human life are known as Dharma which include righteousness, livelihood, wealth, sensual pleasure, liberation, and freedom. Respect for elders is important, and many consider marriage a son's religious duty. This paper looks at the reflection of dharma and karma in the work of Amish Tripathi's *The Immortals of Meluha*.

Keywords: *Dharma, Amish Tripathi, The Immortals of Meluha, Karma.*

1. Introduction

Literature is a strong social and cultural force closely connected to all of our other principles and practices. In 2010, Amish Tripathi's first novel, *The Immortals of Meluha*, was published. The re-imagination of Shiva's legend is set in Meluha's territory. With the protagonist's arrival, who is protecting the Meluhans against evil powers, the story goes forward. The path of Shiva teaches him a valuable lesson and reveals his destiny to him. The book received rare reviews from reviewers all over India and paved the way for the sequels, *The Secret of the Nagas* and *The Oath of the Vayuputras*. The Shiva Trilogy acquired the reputation of being the most quickly sold book in Indian history as a major commercial success. They translated the trilogy into fourteen different languages. Besides, the Indian cinema's Dharma development has recently acquired film rights for *The Immortals of Meluha*.

Dharma is an important tenant in mythology. It has an important role in various religions. It includes duties, laws, rights, conduct, virtues, and the right way of living. It is the code for leading one's life. The objectives of human life are known as Dharma which include righteousness, livelihood, wealth, sensual pleasure, liberation, and freedom. Respect for elders is important, and many consider marriage a son's religious duty. Dharma prevents people from going down, ruining themselves in any manner, respecting whatsoever, and making for people's welfare, progress, and uplift. Dharma duties that each person complete based on their status in society. The below indent line has taken from the text for the perfect living life for people.

Lord Ram was the emperor who established our way of life, my lord,' replied Nandi. 'He lived around one thousand years ago. He created our systems, our rules, our ideologies, everything. His reign is known simply as 'Ram Rajya' or 'the rule of Ram'. The term 'Ram Rajya' is considered the gold standard in how an empire must be administered in order to create a perfect life for all its citizens. Meluha is still governed in accordance with his principles. Jai Shri Ram.' (TIOM 35)

Ram Rajya, the rule of Ram, is considered a Utopia, which means a perfect society in the era of Ram. Even in Greek mythology, people had a period of the Golden age. It is when people have all the seven qualities like peace, love, happiness, purity, wisdom, power, and bliss to the fullest. Utopianism describes a perfect place, perfect societies where human beings live free from hunger, war, greed, and strife. This society aims to promote the highest quality of living possible. As per the story, the Suryavanshi is the follower of Ram Rajya. They feel that the followers of Ram Rajya lead their people in the way of peace; that's the reason the Meluha society is perfect, and the researcher compares the Ram Rajya Meluha society to the Utopian society because it runs as per the act of Dharma. According to Ram Rajya, "Lord Ram clearly stated that once a year, a pious woman has to visit Lord Brahma. I will not break that law, no matter how inconvenient it is to the bodyguards. (TIOM 49) According to Hindu tradition, people mostly avoid visiting Lord Brahma's temple because of the curse of Lord Shiva, and a lie to Lord Shiva is told by Lord Brahma. Such a scene shows the faith and belief of Meluha people on Ram Rajya is an important reason for a perfect society. In this story, Sati, a perfect woman who follows the law of Ram Rajya, doesn't want to break the law to visit Lord Brahma. This scene shows how dedicated the woman of Meluhans is to following their Dharma to preserve their culture.

The researcher focused on the words of legends. Legend is a story from the past that is believed by many people but cannot be proved to be true. It is a story often believed to be true and in which the characters are usually considered historical by some. It is a story handed down from the past that is believed to be based on real people and events. Legends are narratives based on some elements of history-making realistic fiction; also, elements of religion are discovered. As per the story, the Meluha believes in their legends. They have a belief that their saviour will come to destroy evil forces. And the main thing is that even religion is also discovered through legends which shows how much the Ram Rajya people give importance to their legends. The following line shows the evidence of legends in the life of Suryavanshi.

Daksha interrupted both his ministers. 'Parvateshwar, I believe in the legend. My people believe in the legend. The Neelkanth has chosen my reign to make his appearance. He will transform all of India in line with the ideals of Meluha - a land of truth, duty and honour. His leadership can help us end the Chandravanshi crisis once and for all. All the agonies they now inflict upon us will be over, from the terrorist attacks to the shortage of Somras to the killing of the Saraswati. (TIOM 72-73)

Before this scene, Daksha, the great emperor, touched his head to the ground of Shiva, which shows the tenets of respect for the gods. Even though the Parvateshwar, Head of Meluhan armed force, tried to insult Shiva and call him just an uneducated barbarian in front of Daksha, who later clearly declared the powerful statement of legends, which means they cannot go against their law because Daksha knows that even though they created the greatest civilisation, in front of Lord Shiva, they are nothing. And one of the greatest tenets of Pride teaches the important lesson that Overbearing pride will lead to one's downfall (stubbornness, foolishness). Parvateshwar was in charge of the Meluhans army, navy, special force, and police. From his point of view, he does not respect Lord Shiva because he feels that respect earns only through achievements, not by birth, sex, or the colour of the throat. It is the fundamental rule of Lord Ram, which the Parvateshwar strictly follows, but the emperor Daksha respects Shiva as a Neelkanth, a god who is going to save his people. 'I respect the

Neelkanth. That means everybody will respect him' (89). Such a scene shows that belief is more important than the law because everybody knows no one is perfect in this world.

Karma is a term for the cycle of cause and effect. It is the result of a person's actions and the actions themselves. It is a Sanskrit word which means action or doing; whatever one does, says, or thinks is a Karma. In Buddhism, the term Karma is used specifically for those actions which spring from the intention (cetana) of an unenlightened being. Hindus believe that the soul passes through a cycle of successive lives, and its next incarnation is always dependent on how the previous life was lived. Karma is the cause of people's particular destiny. Misfortunes in people's present life are the result of acts that people have committed in the past. In the same way, people's actions in people's lives will determine people's fate in the lives that follow. Hindus, therefore, aim to live in a way that will cause each of their lives to be better than life before. Hindus believe that a person's caste depends on how they lived in their previous life – their Karma. They might not like their role in society, but they learn to accept their duties rather than complain about their expectations. According to Lama Anagarika Govinda, painter and poet states, Good Karma and Bad Karma, "All the suffering of this world arises from a wrong attitude. The world is neither good nor bad. It is only the relation to our ego that makes it seem the one or the other." Good Karma is determined by good intentions such as compassion, loving-kindness, and wisdom. Bad Karma is called when it arises based on three defilements anger, greed, and delusion. The below line is the example of Karma from the text of *The Immortals of Meluha*.

Vikarma people, my Lord,' said Nandi sighing deeply. 'are people who have been punished in this birth for the sins of their previous birth. Hence they have to live this life 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 their own order. (TIOM 94-95)

Vikarma is known as bad Karma, which binds negatively. It means actions which should not be done, activities which are prohibited, going against the rules, doing against the prescribed duties, criminal activities, activities which are forbidden in the sastra, against the law of nature, forbidden sinful activities, against the principle of Dharma, counter activity, such activities which will lead people to the hellish condition of life, activities which are forbidden, against the law, sinful activities, actions which are not prescribed, whimsical, simply for sense gratification, what people should not do. Just like a man steals and people's actions should not have done. The above line shows the various forms and the meaning of the Vikarma people. As per the tale, the Suriyavanshi people believe that whatever happened with the Vikarma people happened because of their bad Karma in the previous birth. The Suryavanshi people strictly follow the system of Ram Rajya, whereas Vikarma people used to follow such norms to live in society. According to Suryavanshi belief, every month, Vikarma people have to pray for forgiveness to Lord Agni, the purifying Fire God. They are not allowed to marry anyone because they could easily contaminate others through their bad faith, and they are not even allowed to touch anyone. Lord Shiva is not at all satisfied with the concept of Vikarma. He asked Nandi about it. "Who decides that the Vikarma people had committed sins in their previous birth?" (TIOM 94) Instantly Nandi replied to Lord Shiva that people's Karma decides:

For example, if a woman gives birth to a stillborn child, why would she be punished thus unless she had committed some terrible sin in her previous birth? Or if a man suddenly contracts an incurable disease and gets paralysed, why would it happen to him unless the universe was penalising him for the sins of his previous life?' (TIOM 94)

A stillborn child is not a good sign in Indian culture. It reveals the people's bad Karma in the previous life of his/her nature. The death of a newborn baby shows a failure of nature; it happens because of the parents' Karma. According to Hindu culture, people simply blame a woman if any bad

things occur to her family; it is the man-nature to directly attack a woman in the name of nature. The protagonist Lord Shiva simply against the law of Suryavanshi, the community that directly blames the weaker sex or incurable disease person in the name of Karma. During the conversation between Shiva and Nandi, Lord Shiva gives a logical reason for a stillborn child and goes against the law of Karma and Vikarma, "A woman could have given birth to a stillborn child simply because she did not take proper care while she was pregnant. Or it could just be a disease. How can anyone say that she is being punished for the sins of her previous birth? (TIOM 96) The Karma and Vikarma are the major tenets of mythology which played an important role in the life of Suryavanshi people. Lord Shiva is somewhat satisfied with the norms of Ram Rajya. According to Parvateshwar, a person's Karma is determined by his abilities only, nothing else. The following line shows the rights of Suryavanshi people:

Yes Shiva,' said Parvateshwar, speaking for the first time to Shiva. He noticed that Parvateshwar did not fawn all over him and call him Lord. 'In Lord Ram's view, any society that conducted itself on any principle besides merit could not be stable. He believed that a person's caste should be determined only by that person's Karma. Not his birth. Not his sex. No other consideration should interfere. (TIOM 98)

This system made Meluha the greatest nation because the people got opportunities based on their talents. In this system, women sacrifice a lot; they travel to the city called Maika where they travel alone for their delivery. Later, mothers had to leave their child and keep it in a Maika for a few weeks. In the future, the child will be put into the Meluha Gurukul, a massive school where children receive the benefits of the same education system.

2. Conclusion

This kind of Gurukul system clearly shows that children receive education according to their talents, and simultaneously they get a cast specific training which is good for the Meluha nation. This type of learning shows the strong belief of Suryavanshi Meluha on Ram Rajya; the Meluha feels that's only for a better society; these are the perfect norms for their people, which shows the tenets of mythology in the period of Ram Rajya.

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