

Relating the Philosophy of *Siva Gita* to Amish Tripathi's *Immortals of Meluha* the Mythic and Heroic Tale of *Dharma and Karma*

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Abstract

The term *Gita* is generally applied to The *Bhagavad-Gita*, which runs from the 25th *Adhyaya* to the end of the 42nd *Adhyaya* of *Bhishma-Parva* of *The Mahabharata*. As the *Bhagavad-Gita* is the most well-known it needs no details to be noted here. Nor there is any need to explain the word *Gita* as it is also much known. But the term 'Gita' is applied to many other Works of similar character discussing philosophical topics. Thus there is vast literature in Sanskrit that can be termed as 'The *Gita* Literature'. The study gives a brief overview of *Siva Gita* stating its importance in *Gita* literature; focusing on the magnitude of Lord Shiva the supreme cynosure. This paper gives a general introduction of *Siva – Gita* discussing its doctrines and its relation with the *Upanishad* and the *Bhagavad –Gita*. Paper also aims at acquainting the younger generation with the vastness and grandeur of *Siva- Gita*. The paper proposes reading of Amish Tripathi's *The Immortals of Meluha* keeping in focus grandeur of Siva as in the *Siva –Gita*. An imaginary tale may not be complete; it may be a netting of myths but it is like revisiting times gone by with a prospect of promise. In the novel the communion of Shiva's individual consciousness and people's collective consciousness is the blend unites of science and religion, history and myth, geography and fantasy land, courage and cowardice, humanity and divinity. *Siva Gita* teaches spiritual wisdom to help people overcome grief and delusion, in similar way the novel demonstrates ways to achieve peace, making it easier for all spiritual aspirants to benefit from the path of *Karma* and righteousness.

Key words : *Siva, Gita, Rama, Meluha*

Introduction

The *Gita* Literature

Lokamanya Bal Gangadhar Tilak has listed 26 books other than The *Bhagavad – Gita*, known as *Gita* in the first chapter of his wellknown book *Shrimad Bhagavad – Gita Rahasya OR Karmayoga – Shastra*. They are: (1) *Pingala - Gita*, (2) *Shampaka-Gita*, (3) *Manki – Gita*, (4) *Bodhya – Gita*, (5) *Vichakhyu – Gita*, (6) *Harita – Gita*, (7) *Vritra - Gita*, (8) *Parashara – Gita*, (9) *Hansa – Gita*, (10) *Brahmana – Gita*, (11) *Avadhuta – Gita*, (12) *Ashtavakra – Gita*, (13) *Ishvara – Gita*, (14) *Uttara- Gita*, (15) *Kapila – Gita*, (16) *Ganesha – Gita*, (17) *Devi –Gita*, (18) *Pandava – Gita*, (19) *Brahma – Gita*, (20) *Bhikshu – Gita*, (21) *Yama – Gita*, (22) *Rama – Gita*, (23) *Vyasa – Gita*, (24) *Siva – Gita*, (25) *Suta – Gita*, and (26) *Surya – Gita*. The author further notes that many of these *Gitas* and a few more along with the *Bhagavad – Gita* have been published by Shri Hari Raghunatha Bhagavat at Pune. Some of these *Gitas* are found in the *Mahabharata*, some of them are itself, while some of them are said to be located in different *Puranas*. Lokamanya Tilak notes that any a times such location is not corroborated when investigated in the mentioned *Purana*. Thus it makes special topics for research but canvas of thus paper is much small for such investigation. Hence this paper aims only to give a general introduction of *Siva – Gita* discussing its doctrines and its relation with the *Upanishad* and the *Bhagavad –Gita*, as a pilot project for investigation into the *Gita*-Literature.

The *Siva Gita*

The *Siva Gita* commence with the Ramayana epic's chapter in which Rama is grieving over the death of Sita. Sage Agastya pays a visit to Rama at this time and advises him to follow a particular vow known as the *Pasupata Vrata*. Rama will see Lord Siva and obtain the *Pasupata Astra* (weapon), which is required to vanquish Ravana, if he keeps this vow, according to Agastya, who also guarantees that he would have a vision of Lord Siva. Once Rama has kept his word, Siva appears to him in a divine vision

after a period of four months. Rama asks Lord Siva several questions after Siva gives him the Pasupata Astra. (<https://www.astrojyoti.com/siva-gita.htm>, last retrieved, April 2021)

The *Siva Gita* has sixteen chapters and total 768 verses. Lokmanya Tilak states that the *Gita* is believed to be located in the *Patala-Khanda* of the *Padma Purana*, but it is not found in the printed edition of the said *Purana* published by Ananda Ashrama, Pune. The author further notes that according to Pandita Jvalaprasada it is found in the Gaudi edition of the said *Purana*, and that the *Narada Purana* refers to the *Siva Gita* in its index of the *Padma Purana* while enumerating different topics.

In *Siva Gita* the conversation is between Shri Rama and Lord Shiva. After the abduction of Sitaji, Rama is disheartened. At this time Sage Agastya appears in front of Rama to teach *Vairagya* and upon Rama's insistence to get Sita recovered first, teaches him *Sivasahasra nama* and advises him to propitiate Lord Shiva who will bestow him *Pasupata* arrow to enable him conquer Ravana. In contrast to the Bhagvad Gita, which teaches spiritual knowledge to overcome sorrow and delusion, Lord Siva gives spiritual teaching to Rama after bestowing Pasupata in order to raise him to higher realms and transmits to him the knowledge of the Self to help him overcome anger and agony and achieve lasting peace. This enables all spiritual aspirants to benefit from the spiritual knowledge.

Discussion

The *Siva Gita* an Overview

Adhyaya 1: Siva Bhaktyukarshana Adhyaya

The *Siva-Gita* begins with the statements of Suta that by grace of Lord Siva he would tell the sages about the remedy of worldly pains and that would give final emancipation and pure identification with the Supreme Spirit. Such emancipation is gained by knowledge. This knowledge was given by Lord Siva to Rama at *Dandaka-Aranya*. This was narrated by Skanda to Sanatkumar who then told it to Vyasa.. Suta says that after many

births there arises devotion for Lord Siva . Then Suta proceeds to show the great importance of devotion for Siva and that of His worship. By such devotion one attains the form of Lord Siva and Siva being pleased awards salvation. The sage Agastya showed this path to Rama in *Dandaka-Aranya*. The first *Adhyaya* contains 40 verses.

Adhyaya 2: Vairagyopadesha Adhyaya

On being asked by the sages Suta says that when Ravan kidnapped Sita, Rama was extremely dejected and wished to end his life. Knowing this the sage Agastya called on him and told about fruitlessness of the world- *Sansara* -and not to get dejected for anybody as the mortal body is made of five basic elements- *Mahabhuta* -and about eternity of the soul and its non attachment to worldly pleasure and pain, and its permanent delightfulness. The soul is neither masculine nor feminine nor important. The soul never perishes even if the body perishes .So he advised Rama to leave sorrow and to be happy. Rama asks the sage if whatever was said by him was true how sorrow and happiness are felt and that when he feels the same how can he believe what the sage said. Replaying the questions the sage says that it is due to illusory power of the Lord Shiva. A portion of Lord Siva only has manifested as animate and inanimate objects. And due to illusion only the soul feels pleasure and pain. If a person can discriminate between truth and falsehood by help of knowledge there remains no pain. But Rama, though accepts the truth of the words of Agastya, cannot get out of sorrow. Effects of destiny never spare a person. He says that Wish, which is the minister of destiny, and Ego trouble him all the time endangering his life and so he wants no remedy to continue his life. The second *Adhyaya* contains 43 verses.

Adhyaya 3: Viraja-Diksha-Nirupana Adhyaya

In reply to Rama the sages tells him that a person suffering from desire, it is to conquer Ravana as if suggesting to leave such expectations. But Rama being a *Kshatriya* wants to punish the

person who kidnapped his wife and so he asks how can it be done. Agastya advises him to worship Lord Siva telling him about *Viraja Diksha* to qualify himself for such worship. The third *Adhyaya* contains 35 verses.

Adhyaya 4 : Shiva – Pradurbhavakhya Adhyaya

The fourth *Adhyaya* describes Rama's penance. Pleased by his devotion Lord Siva comes with all the chief Gods. The fourth *Adhyaya* contains 52 verses.

Adhyaya 5: Ramaya Vara-Pradana Adhyaya

The fifth *Adhyaya* starts with the description of Shiva's arrival Rama bows Him. Lord Siva gives him many weapons. Rama requests Him to show the way to destroy Ravana. Siva consoles him by saying that Ravana will be destroyed as he has restored to immoral path. Siva advises him to make friendship with the monkeys of Kishkindha. He adds that He only creates the world; He only nourishes it. He is the cause, existence and destroyer of the universe. Rama is only an apparent cause of Ravana's destruction. Siva Himself is this Universe. The fifth *Adhyaya* contains 41 verses. Elements when pure in form attain final emancipation.

Adhyaya 6: Vibhuti- Yoga Adhyaya

At the commencement of the sixth *Adhyaya* Rama asks Siva about the universe. Siva describes the Universe that is made of five basic elements. Answering to that question, Lord Siva enumerates in detail his existence in object of the Universe. He tells Rama that one who knows Him in these elements when in pure form attains final emancipation. The sixth *Adhyaya* contains 60 verses.

Adhyaya 7 : Vishva-Rupa-Darshana Adhyaya:

But Rama is yet not able to follow how Siva is the cause of the Universe when he was having a limited body. So he says that his question remains unsolved - how Shiva is the Universe, and

how the Universe emerged out of him. Siva explains it with illustrations. The Universe resides in him just as in a small seed a big banyan tree resides. Just as a piece of salt is not seen in water when melted and is seen again when it is boiled out completely, as the world is seen at sunrise and disappears at sunset, the Universe resides in him. Yet Rama cannot adjust his mind with such an explanation. So Siva offers him divine eyes and shows his Universal form –*Vishva-Rupa*. On seeing such form Rama gets much uneasy and prays to him. Shiva then again shows his normal form. The seventh *Adhyaya* contains 47 verses.

Adhyaya 8: Pindotpatti –Kathana Adhyaya:

Rama wishes to know how the body made of five basic elements is created, how it exists and perishes. Answering the questions, Shiva explains how the body develops in the mother's womb right from conception till birth according to the theory of the Ayurveda. Lord adds that in young age one gets attached to the worldly pleasure and on getting old one dies and leaves for final abode. No one can be saved from the bondage of death. And the body cremated on death, disappears forever. The eight *Adhyaya* contain 71 verses.

Adhyaya 9: Deha-Svarupa-Kathana Adhyaya:

Siva continues to describe the form of body. Siva is spotless, complete, the only existing one, life element, joyful, and cause of the Universe. He is unattached, egoless, pure and eternal *Brahma*. He becomes the cause of the universe by qualities-*Sattva*, *Rajas* and *Tamas*. The five basic elements originate from Him. The universe is made of these elements. Some parts inherited from the father and some from the mother by the body. This matter is narrated in detail as per the theory of the *Ayurveda*. The ninth *Adhyaya* contains 52 verses.

Adhyaya 10: Jiva-Svarupa-Kathana Adhyaya:

On Rama's curiosity about where the life element stays in the body, how it is born and when it goes after death how it returns

to the body, Shiva proceeds to tell this secret. He being the Supreme truth, cause of the universe, knows everything, but none knows Him. He resides in all bodies. When a pot is created it simultaneously possesses space inside and when it is broken it is broken the space gets itself united with its original form. In the same way the soul resides in the body and leaves the body. The tenth part contains 63 verses.

Adhyaya 11: Jiva-Gatyadi-Nirupana Adhyaya:

Siva continues to tell about post-death fate of the personal soul. A person lives by eating and drinking. But due to disease or old age food is not digested and just as a ripe mango falls from the tree, the soul falls out of the body taking away subtle senses and their desires. Then it goes to the other body according to its previous deeds and continues such route till final emancipation. One goes on progressing by good deeds and at last never is disgraced, if turns to worship. The eleventh *Adhyaya* contains 47 verses.

Adhyaya 12: Upasna –Jnana –Fala Adhyaya:

On Rama's inquiry Siva proceeds to tell about methods of worship. Even if the most wretched person worships Shiva he is considered to be a good man. One should sit in a lonely place controlling senses and concentrate on the Supreme Being which is Shiva only. As a result of such worship one gets united with Shiva. The twelfth *Adhyaya* contains 43 verses.

Adhyaya 13: Mukti-Swarupa-Adhyaya:

The thirteenth *adhyaya* describes state of final emancipations. There are five stages of emancipations. *Salokya*, *Sarupya*, *Sarshtya*, *Sayuja* and *Kaivalya*. One should go to the teacher to learn Vedanta and meditate on it. When all desires served are subsided, one gets knowledge, which is the cause of final emancipation- *Kaivalya*. The thirteenth *Adhyaya* contains 39 verses. The thirteenth *Adhyaya* may be titled as *Mukti-Swarupa-Adhyaya*.

Adhyaya 14: Panch-Koshopapadana Adhyaya:

On Rama's questions Siva tell method of acquiring the Supreme Being which is Siva only. The Soul never perishes. The six *Bhavavikasras*-changes that one gets-are qualities of body only. The body has five *Koshas*-layers. They are *Pranamaya-Kosha*, *Manomaya-Kosha*, *Vijnamaya-Koshas* and, *Anandamaya-Kosha* and the fifth one possibly *Lingamaya-Kosha*. When one concentrates on the Supreme Being, one attains it which is believed to be unattainable one. One is not able to be stable in meditating due to illusion and achieves final emancipation. The fourteenth *Adhyaya* contains 45 verses.

Adhyaya 15: Bhakti-Yoga Adhyaya:

On Rama's inquiry Siva tells about devotion which is the cause of final emancipation. One who studies Vedas, performs sacrifice and donates with a sense of offering it to Siva. Moreover studies and performance of one's duty are also character of a devotee. Such a devotee is loved by Siva and he enters in Siva's form just as an owner of a house enters in his house. The fifteenth *Adhyaya* contains 41 verses.

Adhyaya 16:Gita-Adhikara –Nirupana Adhyaya:

Finally Rama wishes to know that who are entitled to know the path of final emancipation. Siva says that anyone who is devotee of Siva- irrespective of cast-*varna*, sex or stage of life-*Ashrama*-is entitled to know it. Rama wishes to know in which forms Siva may be worshipped, Siva informs that in any type of His idol He may be worshipped. One worships Siva or studies the *Siva Gita* or listens to it, gets final emancipations. The sixteenth *Adhyaya* contains 70 verses.

The Doctrines of Siva-Gita**The Supreme-Being**

Accordingly to the *Siva –Gita* Lord Siva is the Highest God and is identified as *Brahma*- the Supreme-Being. In its *Nyasa-Vidhi* it is said that Shri Sada –Siva is the Supreme God residing in

the heart. Due to illusory powers/ *Maya* of Siva the people delude. The Universe is a portion of Siva. Siva only resides as life-element-*Jiva*-in all living –being. Siva is the Truth-*Satyam*, Knowledge-*Jnanam*, Endless-*Anantam*, All-prevailing-*Vibhu* and the greatest God - *Maheshvara*. (A./v.26-27). Siva also corroborates that he has made the universe and He only withdraws it (A.V./V.39). He is God. He will remain in future also. There is nothing other than Him in this universe (A.VI/V.10-11. The Universe is manifested from Him, it resides in Him and subsides in Him. Just as a piece of salt is lost in water and is seen again when water is boiled out, just as the world is seen in day and disappears at night, the world is produced from Him and enters in Him (A.VII/V.7-8). Repeating the same Siva continues that He is Spotless-Nirmala, Complete-*Purna*. He is complex of truth, consciousness and joy-*Sat-Cit-Ananda-Vigraha*, Unattached-*Asanga*, Egoless-*Niranakara*, Pure-*Shuddha*, Oldest-*Sanatana Brahma* and the cause of the Universe (A.IX/V.1-3). One who sees all beings in Him and Him in all beings gets dejected. He only resides as life –element –*Jiva* in all the body (A.X/V.5-15).

Origin and Destruction of the Universe

If Siva is the Supreme-being possessing a human-like shape as described in IVth and Vth *Adhyayas*, the question arises how the universe originated out of such form. Siva answering this doubt says He is possessed of *Avidhya*-Illusory power –which seems to be *Maya* of the *Vedanta –Shastra* or *Prakriti* of the *Sankhya-Shastra*-having three qualities-*Sattava*, *Rajas* and *Tamas*. This power or *Shakti* under His supervision acquires form of the universe just as silver in a conch shell or serpent in rope. Five basic elements-Earth, Water, Light, Air, and Sky are produced by this power. Out of these elements the Universe is manifested. From the food taken, the body is formed. The body possesses five objects of the senses of knowledge, Mind, Intellect, Ego and Consciousness and portion of Siva resides there as life element-*Jiva*. At the end, the Universe gets subside in Him only (A.II/V.26-30, A.VI/V.22-23, A.VII/V.5-8 A.IX/V.1-4).

The Soul and The Life

Element: The Soul is unattached, complete, and complex of truth, consciousness and joy. It neither takes birth nor dies. It never feels pleasure nor pain (A.II/V.6). Soul is genderless-it is neither masculine, nor feminine and nor even neuter. Soul is formless, complete and seer (A.II/V.14-15). Soul does not living beings (A.II/V.28,A.VI/V.37). Siva is the Supreme-Being-*Paramatma* and Soul-*Atma* of all (A.X/V.5-6). The practical life-element-*Jiva*-only bears the shape of pot residing in it and when it is broken the space of pot gets united with outer space, similarly soul resides in body and unites with Supreme-Soul when the body perishes(A.X/V.39). But if the soul possesses desires at the time of death it takes sense organs and their desires with it just as a pot taken to other place, space in the pot is also carried with it. By the way of smoke it goes to forefather's land –*Pitriloka* and enjoys having divine form. When the fruits of such deeds are over it returns leaving the form of rain. It turns them into grains which is taken by the parents and through them it takes birth again as per its previous deeds and desires (A.XI/V.7-21). By good deeds one goes on getting higher birth and at last by proper knowledge of self, by continuing activities due to that knowledge and devotion gets final emancipation (A.XI/V.35-47).

Final Emancipation

Final Emancipation can be achieved by knowledge (A.I/V.20). Due to illusion (*Maya*) the Universe is seen instead of Siva just as silver is seen in a conch shell. This illusion is the cause of pleasure and pain. By knowledge that discriminates (between truth –Siva and illusion -universe) there remains no pain (A.II/V.37-38). Siva corroborates it by saying that one who knows Him properly gets final emancipation (A.6/V.60 and A.XII/V.35-46) Siva enumerates five kinds or stages of emancipation. They are *Salokya*, *Sarupya*, *Sarhstya*, *Sayujya* and *Kaivalya*. When one who worships Siva without having any desire, gets place in *Siva-Loka* and enjoys all pleasure, it is *Salokya Mukti*. When one knowing Siva properly worships Him without having any desire, being

similar in form to that of Siva resides in *Siva-Loka*, it is *Sarupya Mukti*. When one performs Sacrifices and acts of social welfare-*Ishta –Purta-* also gets the reward. And if one offers all such acts to Siva one attains power equivalent to Siva. This is *Sarshtya Mukti*. When a peaceful one sees the universe as Siva only, attains the highest light-*Parma-Jyoti* and gets completely united with the Supreme-beings. This is *Sayujya Mukti*. When by proper knowledge of Siva ignorance is fully destroyed and only Siva remains in the universe –that means when *Adavaita* is realised between Siva and the universe –one becomes immortal. This is *Kaiivalya Mukti*-the Final Emancipation (A.XIII/V3-16). When one sees the self in all the beings and all the beings in oneself, one attains 'Final Emancipation' that means end of ignorance (A.XIII/V.33). One who does not know and does not worship Siva never gets emancipation.(A.XVI/V.7). One who control senses studies or listens the *Siva –Gita* gets emancipation from worldly affairs.(A.XVI/V.62).

Siva the Supreme God

The *Siva –Gita* is liberal and generous towards Gods than Siva. However, it undoubtedly establishes Siva the Supreme God. To worship Lord Siva is not at all difficult. He is pleased with simple flowers and fruits. One who seeks shelter of other Gods is willing chase the mirage leaving the Ganges (A.I/V.30) Siva Himself is *Brahma, Vishnu, Mahesha, Uma, Skanda, Vinayaka, Indra, Anila, Kubera, Surya* and *Soma* (A.VI/V 23-25). Those who worship other Gods they worship Siva only indirectly, as all Gods are one in Siva. Siva is the only receiver of such worship and he gives due blessings.(A.XII/V.4-7). One who do not worship *Vishnu* do not get salvation (A.XVI/V.6). Thus the *Siva –Gita* is open to all sects. It is right to quote here supremacy of Siva from *Nirvanstakam* that Siva is beyond death, caste or religious distinctions who have great fortune

I have no death, nor have I any caste or creed distinction; I have neither father nor mother; why! I am never born! I have no

kith or kin, I know no guru, nor am I a disciple; I am Auspiciousness, Auspiciousness alone". (Nirvanstakam/6).

Means of Knowledge

Tradition of the *Siva-Gita* starts with Skanda who told it to Sanatakumara. Sanatakumara told it to Vyasa and he told it to Suta (A.I/V.4-5). The *Nyasa – Vidhi* indicates that the sage –perhaps the author-of the *Siva-Gita* is Agastya in form of Vyasa. It is noteworthy that how it came to Agastya is not mentioned. Perhaps that is the reason to identify Agastya as Vyasa. One should go to the teacher who knows the supreme truth and study *Shastras* under him (A.XIII/V.19-22). It is difficult to know formless and non qualitative Supreme Truth. So, one should start worshipping qualitative form of God. Then by *Arundhati-Nyaya* one reaches should start worshipping qualitative form of God. Then by *Arundhati- Nyaya* one reaches to formless and non qualitative Supreme Truth.(A.XII/V.5-6). The body is formed from food. It undergoes six changes. But the soul is never changed (A.XIV/V.7-10). In this shell of body there is *Pranamaya Kosha* mind which is made of thought, desire, anger, greediness, illusion, jealousy, ego, etc (A.XIV.13-16). In the mind, intellect for actions along with the senses of knowledge makes the *Vijnamaya Kosha* of knowledge (A.XIV/V.17). The *Anandamay Kosha* is constituted of pure-*Sattvika* quality (A.XIV/V.24). The mind crossing over the five basic elements one by one, reaches to soul which is the essence of those basic elements and believes it to be false even after knowing it. Those who surrender to Siva, with devotion cross the illusion and attain self knowledge. (A.XIV/V.41-42). One who is not a devotee of Siva is not competent to obtain knowledge. Anyone out of all the four classes-*varnas*-including females residing in any of the stages of life- *Ashrams*, is competent to get true knowledge provided one is a devotee of Siva.(A.XVI/V.2-8).

The *Siva-Gita* and the Vedanta

The *Siva-Gita* has great impact of the Vedanta philosophy on it. The author of the *Siva-Gita* seems to be influenced by the

Vedanta theories of Shankar Acharya. The book accepts eternity of the concepts of the Supreme-Being. It accepts that the universe is originated from, nourished by and subsides in the Supreme-Being. The Supreme-Being, The Soul, The Universe, the Final Emancipation, are on the same track of the theories on the Vedanta propounded by Shankara-Acharya with minor differences.(A.II/V.5-9,14-21,A.V/V.38-40). The book uses the famous illustrations much popular to Shankara *Vedanta*, such as illusion of silver in conch shell, that of serpent and rope, space in the pot and so on to explain its principles. Such illustrations were used before Shankara-Acharya too. Yet overall notion is that the *Shiva-Gita* is much influenced by Shankara *Vedanta*. It is corroborated by references made to the *Upanishads* in particular context.

The *Siva-Gita* and The *Upanishad*

The *Siva-Gita* is said to be an Upanishad in its colophon. Moreover there are many resemblances, theoretical as well as verbal, between the *Siva-Gita* and some of the *Upanishads*, especially the *Taittiriya*, the *Shvetashvatara*, the *Kathha* and the *Isha*. A few instances of such obvious verbal resemblance are noteworthy. The same is repeated being divided in second half of 8Th and first half of 9th verses of *Adhyaya* 10. This verse is found in the beginning of 4th *anuvak* and 9th *anuvak* of *brahmanandavalli* of the *Taittiriya Upanishad*. It is notable that in both of the works the expression occurs twice. This verse is found in the *Shvetashvatara Upanishad* with reading in place of fourth verses from the *Kathha Upanishad* are found in the *Siva-Gita* with some difference in reading. The verses from the *Kathha Upanishad* are practically the same with minor changes. However, the last portion of 11/2/2 of the *Kathha* reads as the well-known metaphor of life being described as chariot is read as follows *Kathha Upanishad* in *Adhyaya-1 Valli-3*. There are two verses that read much similar to the *Ishavasya*. The *Siva-Gita* anticipates that one should read the *Shvetashvatara Upanishad*, the *Kaivalya Upanishad* and the *Ishavasya Upanishad*. At other places also the

Upanishads are referred to in general or by name (A.IV/V.42-43 XV/ V. 8 and 40). Thus it can be obviously established that the *Siva-Gita* depends much upon the *Upanishad* Literature. The philosophy of the *Siva-Gita* directly descended from the philosophy of the *Vedanta* which includes the *Bhagavad - Gita* also.

The *Siva-Gita* and the *Bhagavad-Gita*

The centrality of obligation senses is explicitly exemplified in the both narratives, "The only thing that matters is your karma. Not the event of your birth. Not your sex. And definitely not your throat's colour." (Tripathi, Immortals of Meluha). Tripathi describes Siva as the *Karma Yogi* (duty performer). The *Bhagavad Gita*'s Chapter 2 Verse 47: *karmany-evādhikāras te mā phaleṣhu kadāchana, mā karma-phala-hetur bhūr mā te saṅgo' stvakarmaṇi* (You have a right to carry out your prescribed responsibilities, but you are not allowed to the rewards of your acts.) is found in Chapter 2 Verse 47 of the *Bhagavad Gita*. Never attach yourself to inaction or believe that your actions are the source of the outcomes.) appropriately epitomizes the sole means of the leader's quality, which is the "concept" of duty and karma: the aforementioned verse is implicative of the dogmatic truth that any existing being has the right to effort but not to its fruit.

Structural Similarity : Reliance of the *Siva-Gita* on the *Bhagavad-Gita* is beyond doubt. The author of the *Siva- Gita* seems to be inspired by the *Bhagavad-Gita*. Names of three *Adhyayas* in the *Siva- Gita* are same as those of the *Bhagavad-Gita*. *Adhyaya* 6th is titled as *Vibhutyoga*, the 7th one as *Vishvarupadarshanayoga* and the 15th one as *Bhaktiyoga*. The same names are found for *Adhyayas* 10th, 11th and 12 respectively in the *Bhagavad-Gita*. Presentation of the theme by conversational method is similar in both works, yet it should be noted that it is common for such works in Sanskrit literature. The matter is presented by Suta in the *Siva-Gita*, and by Sanjaya in the *Bhagavad-Gita*. The *Bhagavad-Gita* is discourse between Arjuna

and Shri Krishna while the *Siva-Gita* is between Rama and Siva. Both are termed as *Upanishad* and *Yoga –Shastra*. Both discuss the knowledge pertaining to the Supreme-Being, *Brahma-Vidya*.

Theoretical Similarity

The Supreme-Being

According to the *Bhagavad-Gita* the universe is manifested from one eternal one being and that eternal one is Krishna. The same is Brahma (A.II/V.17, A.IV/V.6,13, A.VIII/V.9, A.IX/V.4-11,16-19, A.X/V 39-42,A.XI/V.7,A.XV/V.6,7,,12-19,A XVIII/V 61-62). This principle is accepted by the *Siva –Gita* with one change that the Supreme-Being is Siva.

Origin and Destruction of the Universe

The *Bhagavad-Gita* says that the universe originated from the Supreme-Being is nourished and even destroyed by the Supreme-Being that one is Krishna (A.X/32). The *Siva-Gita* makes only one change that the Supreme Being is Siva.

The Soul and the Life Element

The Supreme –Being Krishna resides as a life element in all living-beings. The same is soul (A.X/V.20, A.XV/V.6-18). The *Siva -Gita* has to say nothing more except that ultimate one is Siva.

The Final Emancipation

The *Bhagavad-Gita* refers to the other Gods only by the words and similar expressions. No particular names are mentioned. The work adds that worship of the other Gods is indirect worship of Krishna only, and He only gives all rewards (A.V/V11-12,A.VII/V.20-23). The same is expressed in the *Siva-Gita* for Shiva.

Means of Knowledge

The tradition of Knowledge of *Yoga - Shastra* given by the *Bhagavad-Gita* is more logical (A.IV/V.1-3) than that one given by the *Siva -Gita*. There is no trace as to how this tradition reached to *Skanda* from either Siva or Rama. As *Skanda* is the son of Siva

–if the reference is made to the same personality –it is to be taken for granted that Skanda knew it. However, both the works mention their tradition is noteworthy. The *Bhagavad-Gita* says that Knowledge is gained by serving and respecting (the teacher/ *guru*) and inquiry. Moreover it may rise within a sage by itself formless element (A.XIII/V.2-3,5-8). The *Siva-Gita* advises to go to a proper teacher and get guidance. One reaches to the formless Supreme-Being by starting worshipping Siva form by *Arundhati-Navya*.

Action Without Desire

To perform deeds/ *karma* without having any desire for their rewards is the most important teaching of the *Bhagavad-Gita* (A.II/V.47). The *Siva-Gita* also preaches to perform deeds without having any desire for the rewards (A.I/V.17,XI/V.42-43,A.13/V.4-7,A.XIV/V.44).

Verbal similarity

It is now clear by the discussion in this paper that the *Siva-Gita* much closely follows the *Bhagavad -Gita*. There are striking verbal similarities found between both works.

The Siva-Gita and The Sankhya Philosophy

Like the *Bhagavad-Gita*, the *Siva-Gita* also accepts many principles of the *Sankhya* philosophy, but in its own structure. It attributes the three qualities-*Sattva* , *Rajas and Tamas*- to universe as seen in the *Sankhya* Philosophy (A.IX/V.1-8,14-24).

Date of the Siva-Gita

It seems to be a later creation. Tradition joins it with the *Padma-Purana*, but it is not yet corroborated. Even the *Padma-Purana* cannot be prior to 5th century A.D. Dependence of the *Siva-Gita* on the *Upanishads*, the *Bhagavad-Gita* and The *Vedanta* perhaps the *Shankara – Vedanta*, and the medical theories of the *Ayurveda* indicate that it is a post *Shankara-Acharya* creation. *Shaivism*

became more prominent after Shankara-Acharya. In absence of any more evidence it is difficult to locate exact of the work.

The Authorship of *Siva-Gita*

It is still more difficult to name the author of the Shiva Gita. It is obvious that neither Agastya nor Vyasa is the author of this work. Identifying Vyasa and Agastya as one personality itself proves the neither of them is the author. It seems that some devotee of Siva has tried to imitate the *Bhagavad-Gita* to establish Siva as the highest God. Perhaps it was done to meet popularity of Vaishnavism. Yet importance of Vishnu was not discarded. Perhaps to win the popular mass feelings prevailing in that era.

Scientific Approach to Philosophy

Philosophy is accused by many thinkers that it is only a speculative and imaginative gossip without any scientific base. But this is quite an absurd condemnation. Actually philosophy accepts all that is established by science. One cannot reach the truth ignoring the facts. Since the times of the Vedas philosophy has never ignored what is known to human race at the different ages. Philosophy starts from where science impede. The *Siva –Gita* has tried to employ *Ayurvedic* theories known to its age to justify its doctrines. Thus the *Siva-Gita* has revealed an open-minded scientific approach to investigate into its philosophical aspects that has always scientific approach to knowledge.

***Siva Gita* an Important work on Shaivism**

The Siva-Gita is an important work for Shaivism. It has retold the well-known doctrines of the Vedanta Philosophy and projected Siva as the highest truth successfully. The discussion above makes it evident that it is handled with a weak hand. The author goes on borrowing the verses, doctrines and methods of predecessors and employs everything to establish Siva as supreme one. The purpose is successfully served even though the treatment is weak. As it does not deviate from the main stream of Indian

Philosophy the generous Hinduism has no hesitation in accepting it as an important work on Siva-Philosophy.

The Immortals of Meluha is such a brilliant comprehensive novel that plays a key role to study the current discussion.

Study of *The Immortals of Meluha* Referring to the Teachings of the *Siva Gita*

The novel is about the ideal imagined land of Ram Rajya and follows the array of Lord Rama, somewhere in Northern India in 1900 B. C. It is about the coming of Shiva and how he becomes a saviour though a settler from another distant land. Lord Shiva is depicted as an regular man who comes from distant land to Meluha whose actions transform him to Mahadev or God of Gods. Ritika Paul describes the character of Shiva as a human being in her article, "Shiva for All Times: A Study of Amish Tripathi's "The Immortals of Meluha" as, "Indian worship God in four forms- Nirgun (Nirakaar-formless God). Aakar (in a form i.e. Lord Vishnu, etc.). Avatar (incarnation of God i.e. Lord Ram etc.); and a man who becomes God or discovers God within him (Gautama Buddha). Amish Tripathi took the fourth type and portrays Shiva as a human being of flesh and blood, makes him like an ordinary being or common people." (Paul, pp. 425-426). The Meluhans consider saviours from distant land will come as their redeemer. Shiva along with his Guna tribe travel to Meluha and that night Shiva's throat turns blue and Meluhans believe him to be their liberator. This traveller from distant land becomes their only hope to save them against evil.

Shiva is a man who lands from other land to Meluha; his fearless, selfless acts makes him Mahadev. While we turn the pages of the book we witness a person's journey from being Man to Mahamrityunjaya. Shiva is recognized as the prophesied destroyer of Evil due to his Neelkanth-the blue throat. Shiva is the chieftain of the Guna tribe. Shiva is altered into Neelkanth and becomes the redeemer of Meluhans. Lord Shiva was a simple Tibetan who was invited to migrate along with the Guna tribe by Meluhans. "The caravan of invited immigrants reached Srinagar,

the valley of Kashmir's capital, after four weeks of non stop travelling when they crested the last mountain." (Tripathi, p.10). The Guna tribe is received with respect, love and regards in Meluha and it is the sign of communion and first step towards harmonious progressivity. The welcome prospect unfolds in the following pattern of positivity and progressivity. "The city of Srinagar was solely decorated with restrained shades of grey, blue, and white in contrast to the opulent natural environment of Kashmir. Cleanliness, order, and sobriety pervaded the entire city. Srinagar was the home of around twenty thousand people. Recently, two hundred more people from Mount Kailash arrived. Their leader then had a sense of levity that had been missing from him ever since that horrible day, many years prior. He thought that "I've escaped. It's possible for me to start over. I am capable of forgetting." The immigrant camp outside of Srinagar was reached by the caravan. On a distinct platform that was situated on the city's southern edge, the camp had been constructed. Nandi took Shiva and his people to the Foreigners' Office, which was situated close to the camp. When Nandi entered the office, he asked Shiva to wait outside. He soon returned, accompanied by a young official. The official folded his hands in a polite namaste and smiled. Welcome to Meluha, I say. That's me, Chitraangadh. I'll be the one in charge of your orientation. Consider me to be your one and only point of contact for all problems while you are here. Your leader, I think his name is Shiva. Please, can he step up. Shiva moved forward a step. I am Shiva. Chitraangadh said, "Excellent." Would you kindly follow me to the registration counter, would you? You will be listed as the tribe's protector. You will be the conduit for all communications involving them. The execution of all orders within your tribe would be your duty as you are the designated leader. Chitraangadh's pompous speech was interrupted by Nandi, who then asked Shiva to pardon her while she went to the immigrant camp quarters to set up your tribe's temporary housing. As Nandi paused his flow, Shiva observed that Chitraangadh's perpetually smiling countenance momentarily lost its grin. But he rapidly bounced back, and a smile once more

appeared on his face. Shiva turned to face Nandi. Yes, you can, of course. Nandi, you don't need to ask for my consent, responded Shiva. But in exchange, my friend, you must make a pledge to me. Nandi said with a small bow, "Of course, Sir." "Please tell me as Shiva. Not Sir, Shiva smiled. I am a friend of yours. "Not your Chief," Nandi looked startled before bowing once more and responding, "Yes, Sir. Yes, Shiva—I mean that. Shiva returned his attention to Chitraangadh, whose grin now, for some reason, seemed more sincere. Shiva, let's get the paperwork out of the way fast if you follow me to the registration counter, he added. When the newly registered tribe arrived at the housing area in the immigration camp, Nandi was waiting outside the main gates and he brought them inside. The camp's roadways matched those in Srinagar exactly. A clean east-west and north-south grid was used to arrange them. Shiva's own land's unpaved trails stood in stark contrast to the meticulously constructed sidewalks. However, he observed something peculiar about the road. Shiva questioned Nandi, "What are those contrasting stones running down the middle of the road? They conceal the drains beneath the ground, Shiva. The drains collect all of the camp's waste water. It makes sure that the camp is always hygienic and clean". (Tripathi, pp. 12-14)

Shiva realises that even in a highly developed civilization like Meluha conviction and belief overpowers everything. Meluha is a near ideal empire made by Lord Rama, one of the supreme kings. However the Suryavanshis faced a relentless predicament as their chief elixir river Saraswati was soon about to become waterless, it was getting devoid of water, it was gradually drying and they were to die with the drying of the river. They also faced distressing terrorist attacks from the east, the land of Chandravanshis allied with Nagas, a cursed race with physical distortion. The faith of Meluhans was that of a person with blue throat the Neelkanth. Who will come as their saviour and rescue them from all calamities Chandravanshis. The King Daksha solicited tribes to migrate to Meluha. Those invited immigrants the Gunas and their Chief Shiva the heroic warrior and defender

become the saviours of Meluha. Shiva accepts the proposal and they immigrate to Meluha. Meluha is the land of perfection in terms of technical advancement and physical infrastructure reinstating all time-honoured traditions, values and ethics. When Shiva and his tribe land as invited migrants to land of Meluha on the first night Shiva feels ailing. As described in the novel "Even with the chilly air, he was heavily perspiring. The space seemed to be lightly whirling. He experienced a sense of his body being pulled away from itself. His right frostbitten toe felt as though it were on fire. His wounded knee during the battle appeared to be extending. His strained and sore muscles felt as though a powerful hand were reshaping them. His shoulder bone, which had been dislocated in earlier days and had never fully recovered, seemed to be tearing the muscles apart to redesign the joint. The bones appeared to be taking over from the muscles to perform their functions." (Tripathi, p. 22).

Drinking of somras makes Shiva's throat blue, Ayurvati an expert renowned doctor notices it and that very moment she pronounces her faith, her faith means faith of the Meluhas. The utterance of Ayurvati is the proclamation of progressivity. It is a declaration which says that the invited immigrants brought with them redemption as they are the elixirs of existence. They are the messengers of progressivity.

Shiva changes to Neelkanth, the blue necked one due to Somras. Ayurvati was the first one to notice the blue throat of Shiva. "Ayurvati suddenly stopped listening as she stared at Shiva with a stunned look on her face. How had she not noticed it before? She had never believed in the legend. Was she going to be the first one to see it come true? Pointing weakly at her hands she mumbled, "Why have you covered your neck? 'It's very cold for some reason. Is it something to get worried about? asked Shiva. as he pulled the angvastram off. A cry resounded loudly through the silent room as Ayurvati staggered back. Her hand covered her mouth in shock while the palm leaves scattered on the floor. Her knees were too weak to hold her up. She collapsed with her back against the wall, never once taking her eyes off Shiva. Tears broke

through her proud eyes. She kept repeating, 'Om Brahmaye Namah Om Brahmaye Namah. 'What happened? Is it serious?' asked a worried Shiva You have come! My Lord! You have come!" (Tripathi, p. 24).

Meluha is a near ideal realm, established by Lord Ram the ideal ruler. This once self-righteous kingdom and its Suryavanshi are in great trouble as their life elixir greatly worshipped river Saraswati is gradually drying to disappearance. They also face destructive fanatic terrorist attack from the east, the land of the Chandravanshis who have allied with the Nagas, a cursed race with physical deformities. Meluhan King Daksha, sends his representative to North India in Tibet, to invite the tribes to come to Meluha. Gunas and their chief Shiva proves to be a brave warrior and defender.

The Meluhans Announce Shiva as the Neelkanth : The Legendary Saviour.

Gunas reach Srinagar after a long journey and are warmly welcomed in Meluha. They are greeted by Ayurvati, the Chief of Medicine of the Meluhans. Shiva and his tribe are overwhelmed with the Meluhan lifestyle. During their first night at Srinagar, the Gunas are high fever stricken and sweating. The Meluhans, under Ayurvati's instructions, nurse them to wellness. Ayurvati discovers in serendipity of Meluha she announces that Shiva is the only one resisting the symptom and that his throat has changed to . The Meluhans declared Shiva as the Neelkanth, their legendary saviour. Shiva is drawn to Devagiri, the capital city of Meluha, to see King Daksha. During their stay Shiva and his companions, Nandi and Veerbhadra, meet a beautiful and mystifying maiden, who has an aura and radiance of piety on her countenance. She is Princess Sati, the daughter of Daksha and is a Vikarma, an untouchable in this life due to sins of her previous births. Shiva explores his energies and gives new meanings to the notion of religious conviction. Here the glory of Harappan civilization meets Vedic religion.

Shiva asked, Now who the bloody hell are the Nagas? They are doomed people, my Lord, gasped Nandi. —Because of the crimes committed in their prior births, they are born with horrifying deformities. Extra hands or severely deformed faces are indications of deformities. (Tripathi, p. 59). Shiva asked, Who are Vikarma women? "Vikarma are people who have been punished in this birth for the sins of their previous birth. This is the only way they can destroy their karma clean of the previous births. Vikarma men and women have their own order of penance and so do Vikarma karma. For instance, why would a woman be punished if she gives birth to a stillborn child unless she had committed some terrible sin during a previous pregnancy? Or why would it happen to a man if he suddenly develops an incurable illness and becomes paralysed, unless the universe was punishing him for the sins of his previous life?" (Tripathi, pp.92-93)

During the puja in a city in honour of Shiva's advent, a man disrespectfully talks to Shiva for permitting a Vikarma (Sati) to participate in the pooja. Furious by the disregard shown by the man to Shiva, Sati confronts the man for an Agni Pariksha. Even though the chances for Sati's triumph were little, she prevails the Agni Pariksha and instead of assassination of the man, she shows compassion and grants forgiveness to him.

On their way to another city, the group comes across a village under attack. As they rush to save the village, they find out that it is being attacked by the Nagas and some Chandravanshi troops . During the combat, a naga fires an agnibaan towards Shiva. But Sati shields Shiva fearlessly. Sternly hurt and wounded, she is taken to the village where Ayurvati medicates her. Sati's life is at risk due to the poison of the agnibaan. Somras bring life for Sati. Daksha comes to visit her daughter and requests Shiva to marry his daughter. Shiva tries to court Sati, but she rejects his advances. Eventually Shiva falls in love with her and they choose for tie of marriage. Vikarma law forbids their marriage. Infuriated by such customs and law, Shiva declares his identity as Neelkanth and pledges to abolish the Vikarma rule. Daksha gladly agrees to the marriage of Sati to Shiva. Shiva is bent on challenging and

changing the established ideology of the nation: "I apologise, but I believe this method to be wholly unjust. I've heard that Vikrama make up roughly one twentieth of the population in Meluha. Will you continue to label such a large number of individuals as outcasts? This system must be altered." (Tripathi, p.212)

While at Devagiri, Shiva comes to know of the deceitful wars that the Chandravanshis are carrying on the Meluhans. Shiva meets Brahaspati, the Chief originator of the Meluhans. Brahaspati invites Shiva and the imperial people on a journey to Mount Mandar, the well-known Somras manufacturing site by the waters of the Saraswati river. Shiva learns that the liquid that turned his throat turn blue was in reality concentrated Somras, which can be deadly in its pure form. Shiva was untouched, which was the initial indication that he was the Neelkanth. He discovers the medicinal values Somras which blessed the Meluhans with long life Brahaspati and Shiva develop a bonding and they come back to Devagiri.

Suddenly one fine sunrise brings turmoil to Meluha with thunderous sounds coming from Mount Mandar. Shiva and his group arrive at the hill and find a big portion of Mandar blasted off and There were several invaders killed. Shiva discovers the Nagas' crest despite there being no indication of Brahaspati, proving their connection in the deceitful warfare of the Chandravanshis. Furious Shiva announces war on the Chandravanshis. With consultation from the Devagiri Chief Minister Kanakhala and the Head of Meluhan Army, Parvateshwar, Shiva approached Swadweep, the land of the Chandravanshis. A ferocious combat occurs between the Meluhans and the Swadweepans in which the Meluhans succeed.

The Chandravanshi king is confined but is enraged on seeing the Neelkanth. The Chandravanshi princess Anandmayi makes clear that they too had an alike myth that the Neelkanth will be their saviour against malevolence Suryavanshis. Hearing this, Shiva is speechless and quite concerned. With Sati he visits the well known Ram temple of Ayodhya the capital of Swadweep. There he congregates with a priest and comes to know about his

karma, destiny and his preference in life, which would guide him in future. As Shiva comes out of the temple, he notices Sati standing out of the temple waiting for him and a Naga standing near a tree. The world of Meluha progresses with Shiva advancing to liberate Sati.

Meluhans believe in the Neelkanth blue throat one will be their saviour. They have strong conviction that he will arrive and save them from the evil Chadravanshis. By the end Shiva learns that Chadravanshis also believe in the same legend. He brings harmony and comes to terms even with the Naga and the real evil is eradicated. A strong cultural collective consciousness sustained over a extensive point in time and based on a sense of uniqueness, a common history and the faith in a common fate; between the Suryavanshis and Chanravanshis. Shiva is the source who finds out that there is a troubled relationship among host tribes, Suryavanshi and Chandravanshis suggesting a lack of acceptance at the least or the possibility that another calamity might befall both the tribes. They believe in the same saviour Shiva.

The Guna tribe and Shiva have a sense of empathy and solidarity with tribes in Meluha, the land of their settlement; and the possibility of a distinctive yet creative and enriching life in the host land of Meluha with a tolerance for pluralism. Gunas prove to be the realisation of faith for both Suryavanshi and Chandravanshis.

The Immortals of Meluha begins with a note of instability and insecurity. Shiva the Tibetan, the leader of a tribe called the Gunas brings harmony. Shiva battles against the prevailing misleading traditions and religious beliefs of Meluha. He challenges the Vikrama tradition; he questions the Maika system and *shudhikaran*/ purification ceremony. Shiva's intervention brings the Meluhans tribe to a more ordered and peaceful life.

Philosophy of Karma and Dharma

Karma and Dharma are central tenets of Bhagavad Gita that exactly mirror in Shiv Gita as well as in *The Immortals of Meluha*. The word Karma stems from the Sanskrit term *Karma, Karman*,

that simply denotes 'actions.' The noun Karma is from the word *Kri*, which signifies 'to do.' In Hinduism, it is widely presumed that Karma plays a key role in the cycle of cause and effect. Encyclopedia Britannica defines Karma as: The universal rule of cause and effect known as karma, which uses past deeds to predict future modes of existence for people (Britanica. com). The philosophy of Karma is well simplified by Jeromy Anderson and his fellow mates as: "Karma is the supernatural, omniscient, omnipotent Power that balances each effect with its underlying cause. Because Karma is the operator of Absolute Consciousness and not a single thing occurs in the entire manifested cosmos that it does not take conscious note of, it is more than the simple operation of even an eternal law if we view this as functioning mechanically or automatically. "... Karma is the Will of the Most High, acting by and through the law of cause and effect. (Jeromy, p. viii).

The concept of the law of Karma is explicit in the novel. The novel is strongly influenced by the Karma philosophy. In each book of the Shiva trilogy, Tripathi devotes a chapter to discussing the characters' Karma. Karma is the driving force behind the trilogy's plot. Because of his Karma, Shiva, the novel's protagonist, rises to the status of 'destroyer of evil' and is dubbed as the 'Mahadev' (God of Gods) by the people. The Meluhans are keen as mustard in doing their Karma, they believe in nothing other than Karma. The reason for the peripheral position held by Vikarmas is mainly because of their bad actions/ deeds [Karma] in their previous births. In The Immortals of Meluha, Tripathi describes Vikarma as follows: Their own karma... A woman gives birth to a still born child, why would she be punished thus unless she had committed some terrible sin in her previous birth? and added more "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?" (Tripathi, p. 95) Tripathi represents Karma as the dominant philosophy that everyone has to perform. The following quotation rightly emphasises: "You and everyone else you know are connected to

each other by the unseen threads of action and reaction... The web of action and reaction is all around you; it holds the world and makes the universe go around. The law of action and reaction spares no one, the highest gods and the lowest mortals are all bound by the rules of Karma" (YouTube).

The vedic word Dharma is from *dhr* to 'hold and bind together' (Murthy). Dharma, Sanskrit origin word denoting doctrine and discipline that encompasses holy, right knowledge, right living, tradition, natural order of the universe and obligation. So the ultimate aim is to suggest the real 'Kartavya' of human beings. Essentially, dharma relates to everything that can be considered as 'good and noble' in the universe.

Myth is an integral part of this novel. Some of the main characters in mythological stories are Gods, while others are super-humans. This novel is the foremost example for the creation of myth about legendary figures, places and stories. Myth is a typically conventional tale of supposedly historical occurrences that aims to illuminate a component of a people's worldview or to explain a custom, assumption, or natural phenomenon. Same definition found in Merriam-Webster "a usually traditional story of ostensibly historical events that serves to unfold part of the world view of a people or explain a practice, belief, or natural phenomenon" (Merriam-Webster). In *Immortals of Meluha*, the very first line of the novel: "1900 BC, Mansarovar Lake (at the foot of Mount Kailash, Tibet)" (Tripathi, p. 1). Mansarovar Lake and Mount Kailash are the most sacred places in Hinduism. Both conjure up charismatic images of Siva and Sati. Mount Kailash and Manasarovar Lake are located in the western part of Tibet, in the Ngari Province of the Tibetan Autonomous Region, China. Which had continued to be worshipped since the pre-Buddhist period. Despite its remote and secluded location, it has been the destination of regular pilgrimages undertaken not only by Tibetans (followers of Buddhism and Bön), but also Indians (mostly Shaivites), who perceive the journey to Mount Kailash as a great national yatra, a pilgrimage and the most important event in their lives. Gurudev Sri Sri Ravi Shankar in one of his sermons signifies

the importance of Mt. Kailash: 'where there is only celebration, only joy, only bliss there is Kailash' (Gurudev). Kailash is the center of the world. The great grand Indian sagas Vedas, Ramayana, etc. say that Mount Kailash is the axis Mundi (center of the world). Kailash is a glittering diamond that glitters among lotus-like mountainous ranges. Siva resides in every tiniest particle of Kailash and its existing surroundings. It is the capital point of the universe, encircled on all sides by six other mountain ranges. The campus of Mount Kailash is the focal point of the whole universe. Excluding Milarepa, a Buddhist monk who climbed Mount Kailash in the 11th century, no one has ever reached the summit.

Lord Ram is God, the seventh avatar of lord Vishnu. Lord Ram is acknowledged as a paradigm of logic, prudence, and desirable attributes. Here in the novel, Lord Ram is the creator and emperor of the Chandravanshis Empire. He remains absent throughout the novel but his greatness is glorified in the public eye and they ardently follow Ram's given protocols. For example, during the discussion between Daksha and Shiva on Somras. Daksha is telling Shiva, that Somras was invented by Lord Brahma and was given to everyone but to a particular group known as Saptarishis or the Brahmins. But now it is given to all four castes according to the rules made by Lord Ram, "Yes, my lord. And the revolution was known as Lord Ram. The greatest emperor that ever lived. Jai Shri Ram. His ideas And leadership transformed the society of the Meluhans." (Tripathi p.58)

The novel saw abundance in creating mythological characters such as Shiva, the Neelkanth, is Hinduism's supreme deity. Sati is the goddess of longevity and marital bliss, and Brahaspati is a Vedic sage who is revered by all gods and devas as their Guru. Rudra means "wind" or "storm." He is also known as "Vaidyanatha," which means "Lord of Physicians" or "Father of Hindu Medical Science." Lord Manu was the name given to humanity's first man in Hinduism. 'The Father of Humanity,' as he is known, is a term he uses frequently. Nandi, depicted as a bull, is Lord Shiva's gate defender. Daksha was Lord Brahma's son,

according to Hindu mythology. He is Sati's father. Kartikeya and Ganesha are sons of Shiva and Parvati in mythology.

Conclusion

Siva Gita says, God Siva is the creator, protector and destroyer of the world (A.V-36); He is the only one, the death even of death; who remains when everything else comes to an end; He is supersensible; only knower – intelligence (A.X-7) same as Bharama of the *Upanishads*; beyond modifications; is of the nature of bliss. He is not reached by speech and thought; is the seat of fearlessness; one who sees Siva as his own Self and his Self in all, does not grieve. (Sundram 1997, p, 11). Siva is time of time. Rama is the mere occasion for this battle (*nimitta matram*). He is the be all and end –all of creations. There is no second of Him. He is *Turiya* (Sundram 1997, p, 14). *Siva – Gita* enjoins meditations on *Om*. (Sundram 1997, p, 17)

The Shaivite philosophical systems speak of Shiva as the white radiance of knowledge that goes up, a self revealing, self knowing, self sufficient Reality that needs no intermediaries. This radiance is personal and impersonal at the same time. How can mythology represent such Shiva? He is represented as force that can be contained neither in enjoyment nor in its negation but the interval of the two. The interval embodies: is and is not, the two worlds of existence and non – existence, the world of enjoyment and its negation. Enjoyment condenses our attitude towards existence and negation condenses our attitude towards non existence. Shiva as white radiance could not be enclosed in these two attitudes. He is the force that seeks a higher harmony. (Swami Nityabodhananda, p- 17)

The above discussion points out that The *Immortals of Meluha* imparts the related message as given by *Siva-Gita*. It mostly repeats what the *Upanishads* including the *Bhagavad-Gita* and the *Vedanta*-especially the *Shankara- Vedanta* says. The novel *Immortals of Meluha* and *Siva-Gita* pronounces, that Siva is Saviour and the Supreme –Being. The *Vedanta* names it as *Brahma*, the *Bhagavad-Gita* and some other *Vedantic* sects name it

as Krishna or Vishnu, while the comparative study of *Siva-Gita* and *The Immortals of Meluha* (contemporary fictional work) name it as Siva. Hence there is no doubt that the *Siva-Gita* and *The Immortals of Meluha* pronounce and generate to proclaim Siva as the absolute saviour and synonymous of righteousness and wellbeing of humanity.

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