

**Somras As Good And Evil In Amish Tripathi's The Immortals Of
Meluha And The Oath Of The Vayuputras**

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Abstract

Amish Tripathi is a trending Indian novelist who is adept at writing mythological fiction. He has five mythological novels to his credit. The aim of this paper is to prove how Somras – the drink of the Gods is both good and evil in Amish's novels The Immortals of Meluha and The Oath of the Vayuputras. The paper also attempts to give the link between the good and evil. It deals with the manufacturing of the Somras, the history of the drink, and how it acts as both good and evil and how it was abolished at the end in the novels of Amish Tripathi.

Amish Tripathi's The Shiva Trilogy has three books. The first book is entitled as *The Immortals of Meluha*, the second novel is *The Secret of the Nagas* and the third novel is *The Oath of the Vayuputras*. The Shiva Trilogy deals with the journey of a simple man who went in search of evil to destroy it. Somras is the drink of Gods which has been used as a tool to prove that good and evil are the two sides of the same coin.

In the novel *The Immortals of Meluha*, Somras is introduced as the drink of the Gods. It is a drink which blessed the Meluhans with long lives. It is their build blocks. They have a secret place called Mount Mandar where they manufactured the drink in mass and distributed to everyone. The process of making Somras is not an easy task. Many ingredients are needed to make the drink and the ingredients are not easily available. One such ingredient is Sanjeevani tree which is limit in plantation. During the making of the drink, lot of heat is produced and a lot of water is also needed to make the drink. The Sanjeevani is mixed with water before the process begins. The water of Saraswati River is the chosen water to manufacture the drink. The Meluhans believed that it's their knowledge and capacity to produce somras in great quantity which made them superior to the Chandravanshis.

In the book, *The Oath of the Vayuputras* the drink of the gods is found to be evil. The protagonist comes to know that the Nagas are born with deformities because of over consumption of the somras. At first the drink was restricted to Brahmins and the Nagas were usually Brahmins though they were less in number. It is this point which confirmed that the Nagas' deformities are due to over consumption of somras.

Somras is proved both good and evil. It worked on two ways. In one way, it blessed the people with long lives by removing the poisonous oxidants from one's body. In other way it removed the limit of one's cell divisions. The cells keep dividing when one remains healthy so for most of the people the division is regulated. But for few people some cells lost control over their division and kept growing at an expressive progress. And that is resulted in cancer. Sometimes cancer led to painful deaths and at times the

cells continued to grow and appear as deformities like a very long nose and extra arms. The physical pain that one had to undergo during the occurrence of the outgrowths was unimaginable. It almost felt like a demon had taken over one's body. It also caused constant soul-crushing pain.

It also caused ecological destruction. The toxic waste was dumped in rivers and the rivers became polluted. The toxic waste created during the making of the somras turned poison when it was mixed with the salt water. The Branga people drank this poisonous water which caused Plagues for them. The novelist through his novels proved that good and evil are two sides of the same coin. Good becomes evil when it is consumed in great quantity. There has to be a limit in everything.

Somras drink had been found evil the moment it was invented. Great inventions have both positive and negative effects. One can continue to use it as long as the positive surpasses the negative. Amish in his novel has also explained the link between good and evil. Ultimately good becomes evil. The novelist through the character of Vasudeva has given an account of good and evil. Every entity in nature contains both positive and negative characters. So every human has both good and evil within him and then the battle is fought within one's self. The great evil gets connected to the evil within humans.

It is given in Amish's novels that Lord Brahma did a lot of research in order to find out the drink of Gods. After a lot of hard work the somras was invented by Lord Brahma. The Meluhans were taught to be hygienic and they were also asked to drink a lot of water and taught that water alone can absorb the oxidants produced by the somras.

Water eliminates the toxins from the body and so the Meluhans had a habit of bathing twice a day.

Shiva, the Protagonist stood between evil and India in the Shiva Trilogy. He was to fight for the crushed and he wanted to be the voice of the voiceless by fighting against the evil. Mount Mandar was the place of Somras production and when somras found evil there were plans to destroy Mount Mandar and it was executed also.

In the third book of the Shiva Trilogy, it is given in detail that there were reasons why the destruction of the Mount Mandar was felt necessary. Brahaspati, the chief scientist of Meluha explained Sati and Shiva about the bad impacts of the somras. He was of the view that destroying Mount Mandar was only a temporary solution as there were chances of it getting rebuilt. Once it gets rebuilt, there will be chances for the destruction of the Saraswati and large amount of the production of the toxic waste. So in order to prevent it there was a need for a permanent solution for which Brahaspati suggested an idea of studying and analyzing the ingredients of the somras.

The poisonous impact of the toxic waste could be controlled by controlling the usage of the ingredients. There were many ingredients which could be easily replaced and there were two of them which could not be replaced. The first of the two was the sanjeevani bark since Meluha had large plantations of the Sanjeevani there was no chance and the second was the Saraswati water. Since it was difficult to take away the Saraswati., they thought of an alternative to make the drink less effective. When Shiva asked Brahaspati about an alternative idea, the latter told him about the bacterium which was capable of reacting with Sanjeevani and made it decay instantly. It is impossible to make somras

without Sanjeevani bark and Saraswati water. When the bacterium is mixed with Saraswati, it would make the Sanjeevani useless at the beginning of the process itself. Without the Saraswati water, the drink cannot be made and without the power of the Sanjeevani, the drink will not be so powerful. It will only increase one's life span by twenty to thirty years. And so there will not be the production of the toxins.

By taking away some power of the somras, all the poison of the toxins could be taken away. It was decided to mix that bacterium in the Yamuna so that things would take the right place. Later it was realized that since the bacteria itself was a mild toxin, it would result in new diseases if it is mixed in the Yamuna. Brahaspati wanted to figure out how the poisonous effect of the bacteria could be removed without disturbing its capacity to make the Sanjeevai useless.

At the end of the novel, the somras waste dump site which was set up in Tibet was dug out and the contents were removed. The waste was enclosed within thick lead boxes and they were buried deep in the ground. It was done with the intention that the poison would remain undisturbed forever.

The Protagonist was of the view that removing the knowledge of the Somras was not enough to stop the manufacturing of the somras and he realized that the very foundation of the somras had to be removed. The Yamuna's course was changed and Yamuna and Brahmaputra made the mighty Ganga, the biggest river system in India. The clean water of Yamuna purified the venomous waters in Branga and the Branga people were happy. Only at the end of the Shiva Trilogy, the evil was removed by the protagonist.

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