

**Review**

# **SOMRAS an Experimental Concept & Magnifier Rationalization of Amish Tripathi**

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Accepted 23 January 2022

As an English literature fiction Indian writer Amish Tripathi wrote very well equipped designed explanation of somras in his mythological book *The Immortal Meluha*. Mature and exceedingly well-informed minded IIM graduation passed Amish Tripathi articulates the scientific study behind the Somras in the legendry novel. He presented his exuberant mythological perception of human life in the Meluhans. He alluring the disadvantages of the somras that how somras has affected on the human body of Meluhans. He explains that it has a scientific reason not a mythological reason. This myth narration was the way to get the inner self which located in all over the world by reducing personality to finally reach the appearance of perfection by explanation.

**Keywords:** Mythology, Somras, immortal, oxidants, disintegration.

**Cite This Article As:** Saxena, V. (2022). SOMRAS an Experimental Concept & Magnifier Rationalization of Amish Tripathi. *Inter. J. Eng. Lit. Cult.* 10(1):1-3

## **INTRODUCTION**

The Immortal meluha is the one of the best series of The Shiva Trilogy written by very attractive, magnified, alluring renowned writer Amish Tripathi. His narration is the one of the best explanation on mythological & scientific perception. He beautifully defines about the Lord Shiva (NILKANDH) in this religious book. He brilliantly classified the virtue of the Shiva. Amish Tripathi give special emphasis the main mythological character of this novel like Mahadev (nilkanth) Varuna organization, Somras and Nagas ect. This novel based on three main society. Nagas, Chandravanas and Suryavanas are the three main communities in this legendry novel. Somras's exquisitely reality only known by the community Suryavanas so this community considered as a supreme new generation society. Only this community has authority to product the somras. In the result of this manufacturing process of somras other community (Nagas and Chandravanas) has affected by the verity of diseases. Mainly Nagas has affected by biological mutants. Both community have great faith that somras

has the supremacy to dissolve all the illness. All have supremacy faith that only somras have power to product the human beings from all the diseases and this is not only reason of believe other hand they have got faith in the mythological somras which is only to gets a possibility to drink somras may alleviate from all the worldly stress. According to this novel Asures did not get a possibility to take somras because only Devas have to drink somras so havens life is only for the Devas and Asuras have not get to chance to take drink so they get stress like a hell. Amish Tripathi narrated in the novel, suryavanas only get the advantage of somras. So they may give the impression like Devas and their meluhan city appear like heaven. Because only they known the scientific reason behind the somras. In this novel as a Brahaspati, a chief scientist of The Immortal meluha means meluhan community. He is the chief adviser and scientist who is the only cause for meluha's pride. Brahaspati and his team manufactured somras and served with the saraswathi river water. They all were aware of 'Oxidant and Antioxidant'. This is the scientific secret behind the somras. An oxidant is the main reason for every growth.

That makes effects on every living tissue. For example, oxidant is the main cause for apple's growth. After a certain period, it is the main cause of its degeneration. Human cells get energy and growth from this Oxidant. The maximum number of oxidant causes old age and death to human beings. Suryavanas find the fact that the somras helps to reduce oxidant from the human body. In fact this is the main reason behind the high fever. At the period of war, Nagas attacked Sati with the help of high poisoned arrow. Shiva tries to protect her from the high poison. He suggested Ayurvati, somras has the power to reduce the effect of poison. Shiva suggested to Ayurvati to provide somras to Sati. Ayurvati conferred somras to Sati. Somras starts its process in Sati's body. It not only destroys the oxidant in living tissues but also destroy the poison in Sati's body. She was cured the next day of the impact of the poison. Somras once again proved its glory. It is proved that one can postpone death by drinking it. All of the main characters in the novel have proven that they can live long enough to taste somras. It was the cause of everyone's youth. When Shiva first encountered Sati, he forgot everything due to her beauty. After their meeting, Shiva came to know she is elder than him. She is nearly a hundred, but she seems like a young girl. Shiva is not ready to believe that, she is nearly a hundred. Then only he may know the secret behind her young age.

## DISCUSSION

I want to describe my view on the word of Shiva through this research paper, a meaning of Shiva is 'that which is not' means as a scientific contribution of the cosmos "everything come out of nothing and will go back into nothing". In their own language Scientists quote Lord Shiva as the one who holds everything together. In the language of science Shiva can hold everything in all together. At the universe one sees many stars but still the biggest existence is the enormous barrenness. This emptiness – the very basis of creation is referred to as Lord Shiva. Amish capsulize his first series of Shiva Trilogy as "the story of a man, whom legend turned into a god". He humanizes Lord Shiva to substantiate his idea about evil, its consequences and ways to eliminate it. He questions the notion of god, within and outside the skeleton of accepted religious customs and set of beliefs. According to Amish, "A man becomes a Mahadev when he fights for good. A Mahadev is not born as one from his mother's womb. He is forged in the heat of battle, when he wages a war to destroy evil". The author tries to prove this statement through the journey of his protagonist Shiva. Shiva begins his life journey like an ordinary child who largely enjoyed his carefree childhood, "preferred art of throwing pebbles that bounced off the surface of lake". Here Amish attributes a new face to Lord Shiva as Purana portrays him as a god who can't be confined within different stages of manly life unlike Lord Ram and

Lord Krishna, thus Lord Shiva forms the eternal cosmic energy which has no beginning or end. The novel presents Shiva as an "uncouth immigrant" who shifts to Meluha in search of a better peaceful life. Amish thus provide his protagonist with the image of an escapist who instead of fighting back Pakratish, strives way to inhabit a better pasture for his tribe at Meluha. The sight of Nandi, the captain of Meluha generates doubts in Shiva, "Is this the man who will lead me to my destiny. Do I really have destiny my uncle speak of". Even though Purana states Lord Shiva as the one who decides the fate and destiny of mankind, Amish recreates Shiva as a man who is oblivious of his own destiny or purpose of life. Thus Amish makes an attempt to substantiate the question of existence through the ways and thoughts of Shiva. A true faithful image of a tribal leader is provided to the protagonist Shiva. His uncle once said, "Your destiny is much larger than these massive mountains but to make it come true you will have to cross these same massive mountains". Despite of these childhood lessons Shiva sees himself impotent as he often undergoes self-introspection, "Do I really deserve a good destiny?". At Meluha Shiva's potential is glorified as an astounding warrior which later adds up to the features of Neelkant, the living legend. Shiva's questions on destiny, chances of a better life negotiate with Nandi's hope when he first meets Shiva, "Shiva has the heart, he has the potential, let it be him" says Nandi. At Meluha the author tries to incorporate Shiva as a saviour through the magical effect of somras on his body. Here Amish manipulates Puranic myths which narrate the myths behind Samudra Mandan, its effect and how Lord Shiva acquired the name Neelkant. Thus Amish denounces godhood and divinity by presenting Shiva as an ordinary being.

*"Late in the evening, after a hearty meal, all the Gunas were served a medicinal drink in their rooms. 'Yuck!' grimaced Bhadra, his face contorted. 'This tastes like Yak's piss!' 'How do you know what yak's piss tastes like?' laughed Shiva, as he slapped his friend hard on the back. 'Now go to your room. I need to sleep.'"*

When the Shiva reached the Meluha with his army and they tested food with Somras and after testing Bhadra feels that its taste is like Yak's piss. Daksha enables Shiva to identify his role at Meluha by stating him as the successor of Lord Ram and assigns him with the duty to complete the unfinished task of Ram which includes restoration of peace and harmony through destruction of Chandravanshi. But Shiva refuses to accept the uninvited responsibilities, "They want me to destroy the entire way of life of eighty million people by myself! Are they mad? I don't really understand how one man like me can make a difference". Even though Daksha tries to convince Shiva about the significance of his blue throat and the responsibilities it invites, Shiva fails to comprehend the

thoughts and ideals of Daksha. Shiva admits that, "I'm no miracle worker, I can't snap my fingers and cause bolts of lightning to descend on the Chandravanshi". In addition to, Shiva questions his own identity, " But how do you know that my blue throat makes me the genuine Neelkant?". Daksha through a mythical perspective tries to convince Shiva that he is the legendary hero for whom they have been waiting for centuries. Daksha reminds Shiva about the prediction of Pandit, "The Neelkant will be a foreigner. He can't be from Sapt-Sindu. And that he will get a blue throat on drinking the somras". These mythical tales fail to stabilise the flickering thoughts of Shiva regarding his existence and his role in Meluha. Through above instances the author highlights the mental agony of an ordinary man who wishes to lead a normal harmonious life than being a legendary hero. "But why only me? Do I really have a destiny? I don't deserve any destiny. But Is this the chance to redeem myself?" These recurring thoughts signify the impotence and lack of confidence residing in Shiva to accept his strange unknown destiny phrased as legend Neelkant. Thus Amish succeeds in presenting his protagonist with all the baser instincts of a man which puts him apart from the heroic deeds, ways and life of Lord Shiva.

## CONCLUSION

According to experimental theory, somras is immobile considered a belief in the present day. But to this day, many scientists are immobile investigating the life of immortal. Many points which cannot be observed by science have already been mentioned in the Vedas. So the research we do in the Vedas results in a wide variety of questions. Somras mentioned in the Vedas will be accepted by the sciences in the future. Soon human life will be life without death.

## REFERENCES

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