

Philanthropy of Lankapati: An Analytical Study of Amish Tripathi's Novel "Raavan: Enemy of Aryavarta"

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Abstract

Glancing over to the Indian mythology, Raavan mostly appears in the Epic *Ramayan*. Raavan is mostly familiar to us as one of the most note worthy puranic character. Raavan is well noted (or) a renowned figure in the antiquity of India. Amish Tripathi is basically an Indian author known for *Shiva Trilogy* and *Ram Chandra Series*. Amish Tripathi's *Raavan: Enemy of Aryavarta* argues that the villains are not created by birth. But instead they are triggered/ initiated by someone at hard situations. The novel describes the skirmishes of Raavan from being a son of a saint/ pandit in a small ashram in India to the king of the richest land in earth. Raavanin mythology is considered to be as a great devotee of lord Shiva, consequently he invented the Ravanahatha. He is a figure who is totally encumbered with talent and also he is very committed/ dedicated to his work that made him to accomplish the utmost altitudes in his life. Vishwamitra needs a powerful villain to upsurge next incarnation of Lord Maha Vishnu; so he moulds the life of Raavan into darkness. Raavan is prepared to sacrifice his life for his people; it shows his love on everyone (people of Lanka). The present article labels Raavan as the people's loveable king of the golden Lanka. The paper attempts to rejoice Raavan as an endearing figure.

Keywords: Villains, Raavanahatha, Sacrifice, Triggered, Incarnation

1.0 Introduction

Indian writing in English has an individual/ unique status in the domain of world writing. Indian novels are managing wide scope of topics and are keep on reflecting conventional social qualities and even Indian history through the portrayal of life. In the course

of the most recent couple of years, mythological fiction has increased its grounds in India. Indian English literature (IEL)/ Indian Writing in English (IWE) is actually the collection or embodiment of works that are by the authors who unconditionally write only in the English language. The early history began with the works of Henry Louis Vivian Derozio and Michael Madhusudan Dutt followed by Rabindranath Tagore and Sri Aurobindo. R. K. Narayan, Mulk Raj Anand and Raja Rao are considered as the trios in Indian English writing because of their contribution to the development and admiration towards Indian English fiction in the 1930s. Many writers have made their mark in India with their respective outstanding contribution towards Indian writing in English. Among them one of the most popularly known is Amish Tripathi and he has won the hearts of local themes, words and phrases, which are highly related to Indian mythology which is combined with literary darvanism.

1.0.1 About the Author

Amish Tripathi is an Indian author. He is known for his book series Shiva Trilogy and Ram Chandra Series. The Shiva Trilogy was the quickest selling book series in Indian distributing history, trailed by the Ram Chandra series which was the second quickest selling book series in Indian literary history. Amish's books have sold over 5.5 million copies in the Indian subcontinent since 2010. "*The Immortals of Meluha*" is Tripathi's most memorable novel and his debut novel in the Shiva Trilogy that was published and out for sales in February, 2010. The second book in the series, "*The Secret of the Nagas*", was published in the month of August in the year 2011, and the third and last part of this series, named "*The Oath of the Vayuputras*", was published in February, 2013. "*The Scion of Ikshvaku*" was published in June, 2015. It is the main book/ novel in the Ram Chandra series. It follows the account of Ram and is a prequel to the Shiva Trilogy. "*The Scion of Ikshvaku*" won the Crossword Book's 'Best Popular Award'. "*Sita: Warrior of Mithila*", the sequel of "*The Scion of Ikshvaku*", was published in May, 2017. It turned out to be one of the most noteworthy selling book of 2017. "*Raavan: the Enemy of Aryavarta*", is the third book in The Ram Chandra series, was published in July, 2019.

1.0.2 About the Select Novel for the Study

"*Raavan: Enemy of Aryavarta*" is the seventh book of Amish Tripathi in totality. It is the sixth book of Amish's collection, and third book of Ram Chandra Series. This particular work in all the way chronicles the life of Raavan until the moment or time frame from where Raavan kidnaps Sita. This novel was published by Westland publishers and was available for sales right from 1st July, 2019.

1.0.3 The Need and Significance of the Present Study

The present study glorifies the mythical character named Raavan, who is part of the Hindu puranas that is related to Hinduism. Epic characters like Raavan are part of our society and one can connect Raavan and his behavioral traits with several people in the current society. It is also important to know the good side of an asura king/ pandit like Raavan. The epics and its characters are part and parcel of our country. It is always true that people take them into their heart. In a country like India where epics are so famous, it is always good to have a study of

the epics (here, the Philanthropy of Raavan). These topics that are part of myth were always relevant in the past, are relevant even now and will be relevant in the upcoming future.

2.0 Research Objectives

- a. To study the injustice made by the society to Raavan.
- b. To understand Raavan as a king who upholds dharma.
- c. To bring out a varied form of characterization of King Raavan with reference to Amish Tripathi's *Raavan: Enemy of Aryavarta*.

3.0 Discussion

This paper is actually trying to understand or study about the dharma of Raavan and the injustice made by the society to him. The life of Raavan begins in the Ashram of Vishrava. People with abilities and deformities are often put into Naga category. Being born as a Naga, Raavan faces constant derision/ ridicule from his father and gradually he starts to despise his own father. Kaiakesi delivers a baby; the Midwife tries to kill the infant. Raavana ctually finds the truth and saves the life of newly born infant. The people in the Rishi Vishrava ashram plans to kill the family of Raavan, he saves his family with the help of his uncle Mareech. At the age of nine, Raavan nearly risked his life to save the life of his brother Kumbakarna. Raavan says: "Nothing will happen to you. Nobody will hurt you. Not as long as I am alive"(9). This shows his brotherly love for Kumbakarna.

Vishwamitra tries to control the life of Raavan indirectly so he accepts the request of Kiakesi to relive the constant bleeding pain of Raavan and Kumbakarna. Raavan becomes the pirate and he works hard for his family. He makes a great deal with Akampana and he makes a good profit in his business. Raavan likes to buy a caved material for his ships from vishwamitra and he offers a huge price for the cave material. Raavan was unable to buy the caved material so he plans to make a robbery. Raavan didn't like to plunder the wealth of normal people, so he chooses to make the robbery on the treasury of Krakachabahu, the corrupted governor of Chilika. During the robbery, Raavan was very cautious that Kumbakarna should not leave the ship until his return from the palace. Raavan thought Kumbakarna was his strength.

Raavan becomes the chief trader of Lanka and he urges the security force to suppress the pirates, and thus Raavan becomes popular among the traders. Raavan also saves the little girl in the courtesan house. When Raavan came to know that her father had sent her to courtesan house, he becomes furious. Then Raavan presents his sword to that little girl to punish her father. The little girl stabs her father brutally until his last breath. Raavan takes the little girl along with him this incident shows the perpetual humanity of Raavan.

Raavan was disturbed with the thoughts of Kanyakumari, a girl he once met in the ashram of Vishrava during his childhood. Raavan likes to marry her but he is unaware of her whereabouts, so he shares his feelings with his brother Kumbakarna. Raavan was shocked to

know that the real name of Kanyakumari is Vedavati and she was married to Prithvi. Raavan goes to the Todee village to meet Vedavati and express his love to her. Vedavati refuses the love of Raavan as she explains that she was pregnant with Prithvi's child. On hearing this, Raavan changed his mind and he takes care of Vedavati pregnancy and he also gifts her valuable spices and rare herbal medicine which helps her through pregnancy. It shows the manliness of Raavan.

Raavan came to know that vedavati and her husband were murdered by Sukarman the son of the landlord Shochikesh, he gives Sukarman a painful, brutal death. Raavan considers Vedavati as a living goddess, and the death of Vedavati made him very angry on the people who refused to save the life of Vedavati from the murderers, so Raavan ordered his soldiers to kill all those people without showing any mercy. It shows that the circumstances made him to become a monster: "He is not a bad person. Circumstances have forced him to become what he is"(68). After the funeral ceremony of Vedavati and Prithvi he takes the fingers of Vedavati and he wears it as a pendant around his neck. He considers it a symbol of hope and reminds him of the words of Vedavati.

Raavan understands the economic situation of Lanka and he tries to make it stand on its own, so with the help of Kubaer, Raavan declares war on the kingdom of SaptSindhu. Through the brilliant warfare strategies of Raavan the Lankans won the battle against the SaptSindhu. This incident made the people of SaptSindhu to hate him. Raavan became the ruler of Lanka and he made Lanka a powerful country in the world. The ruling period of Raavan is considered to be the golden period of Lanka.

Kusadhvaj king of Sankashya and the younger brother of Janakin invites Raavan for the swamyamvar of Princess Sita. Raavan goes to the swamyamvar to win the hands of Sita but Vishwamitra insults Raavan and he makes Ram to win the contest. Raavan thought that it was an insult to Lanka so he declares war on Mithila. It's clear that Raavan declares war only for the insult he got, but Vishwamitra wages war for his selfishness. Raavan makes the war in the way of dharma but Vishwamitra triggers Ram to fire the Asuraastra against the Lankan soldiers which makes Kumbakarna unconscious. Raavan takes him from Mithila and returns to Lanka. It is evident that Vishwamitra is the main reason for the war but he brilliantly portrays Raavan as a villain to the people of Mithila.

Kumbakarna was suffering from constant bleeding pain so Raavan understands the sufferings of his brother and he knows medicines that can make him alive. He orders his men to get a huge amount of medicine from Vishwanitra, which will relieve the pain of Kumbakarna. Raavan didn't like his step-siblings, Vibhishan and Shurpanakha but he takes care of them because they belong to his family.

When Shurpanakha gets attacked by Ram and Lakshman, Raavan becomes very angry with them: “They attacked our family. And you want us to not to react?”(352). Raavan makes an attack on Ram and Lakshman. During the attack Raavan clearly orders his soldiers that there should not be any causality during the attacks. He insists on not hurting Ram and Lakshman. He wanted Sita to be taken as a political prisoner. It shows that Ram’s attack on Shurpanakha has made Raavan attack them. Raavan respects them; therefore he only takes Sita as the political prisoner for the sake of his step-sister. It shows that his love for his family.

Vishwamitra is considered to be the villain in the life of Raavan. The character of Raavan is compared with the unpolished diamond but Vishwamitra makes him go in the wrong direction. Raavan fights the social issues in the society in favour of the people but Vishwamitra plans to make Sita as the next Vishnu, so he portrays Raavan as villain to everyone. The research article depicts that the potential characterization of Raavan is misguided by the situations/ conditions and circumstances.

4.0 Conclusion with Findings

Raavan is a puranic character, which is actually overloaded with lots of sheer potential and talent and, like wise he is very dedicated to his work that made him to accomplish the highest heights in his life. Vishwamitra wanted a powerful villain to upsurge the next incarnation of Lord Maha Vishnu; so he moulds the life of Raavan into darkness. Raavan is prepared to sacrifice his life for his people; it shows his love on everyone (people of Lanka). Apart from what puranas convey Raavan is not actually a cruel demonic figure but instead a loveable person, an extraordinary scholar of all subjects, a pure devotee of lord shiva. There is no doubt about his capacity and potentiality. There is a saying that the purpose of our life is to be happy. Raavan’s dharmic ideologies should always be on the forefront but unfortunately the society considered him as a villain. Raavan is debatably the greatest and multifaceted antihero in Indian literature. The author delivers Raavan as one of the kind that we have never come across or met, by re-imagining evil in ways we have not known.

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