



RAAVAN- A MAN OF VIRTUE OR AN EMBODIMENT OF EVIL?

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ABSTRACT

The horrible guys are not born as evil. But instead, someone in an unpleasant circumstance that stimulates them. Mythic literature draws on the symbolism of myth that set in the real world but a mythic atmosphere. Most significantly *Raavan: The Enemy of Aryavarta* tells the story of the loser. In this novel, Raavan defeats all obstacles to become the richest and most powerful man in the enter universe. Raavan is the member of Nagas, a disliked and cursed tribe. Mythic study explores the group of people's cultural myths. The story does not tell the full story of Raavan. Instead Amish have written Raavan's life from his birth till the time he separates Sita. The main antoganist in the Hindu epic is the mythological Raavan. He is portrayed as the Rakshasa king of Lanka in *Ramayana*. In this sense, Raavan's character is always a lesson to show that even if one is born with many positive traits, a fault can bring ones downfall. This paper focuses on the Raavan as (Villian or hero) from the work of Amish Tripathi.

KEY WORDS

Villain, hero, relationship, love, suffering.

Amish Tripathi is passionately fascinated by Indian mythology. He values the knowledge, Philosophy and moral guidance gathered from old tales. In Indian mythology, while discussing about mythology the first names that comes to mind is Amish Tripathi. His tale is imaginative and his writing is clear and approachable. *The Immortals of Meluha, the Secret of Nagas, and The Oath of Vayuputras*, the first trilogy by Amish, sold millions of copies in a matter of days. His writing is praised for its fusion of tradition and contemporary. *The Ram and Chandra series*, of which four books have been released, is later launched by him. "*The War of Lanka*", the most recent is just published.

The diversity of Indian culture, language and location is reflected in the great range of language, theme and literary genres that make up Indian literature. India is a linguistically diverse country with hundreds of languages and dialects. Indian literature is written in various languages, including Hindi, Bengali, Tamil,

Telugu, Marathi, Urdu, Kannada, Punjabi, Malayalam, and many more. Each language has its own literary traditions. Indian literature covers a wide range of themes and genres including mythology, philosophy, poetry, novel, short stories drama and essays. It explores topics such as love, identity social issues, spiritually and cultural diversity. In contemporary times, Indian authors writing in English such as Arundhati Roy, Salman Rushdie and Chetan Bhagat have gained international recognition.

Amish Tripathi is inspired to write fiction about Raavan, the mythological character, as part of his broader series on Indian mythology. He sought to explore the multifaceted nature of Raavan's character, moving beyond the traditional portrayal of him as a villain. Sita's character presents a unique opportunity to explore the feminine perspective within Indian epics. Tripathi might have been inspired to provide a fresh and nuanced portrayal of Sita's journey, agency and inner strength. The legend Lord Ram is well known and admired in Indian and abroad. Tripathi can reach a large readership that is already familiar with the characters and events by changing it as fiction and giving them a new perspective. Tripathi is known for his innovative approach to Indian mythology. He may bring new viewpoints and current relevance to their stories by concentrating on these well-known characters. Ram, Sita and Raavan are the most iconic and recognizable characters from the *Ramayan*. Readers are already familiar with their stories making it easier to engage a broad audience.

Many themes are there in *Ramayan* such as leadership, loyalty, love and conflict in modern culture. But this paper provides the valuable information by exploring the comparison between the epic and current scenario contemporary readers. In traditional retelling of the *Ramayan*, Raavan is frequently presented as the antagonistic guy. It is possible to challenge his views and examine his complicated personality by choosing to portray him as a hero. Raavan is a complex figure that has traits that go beyond traditional concepts of heroism and villain. Raavan's actions and decisions can be examined from a psychological perspective. It is possible to acquire knowledge of a person's inner struggles, goals and objectives through understanding him.

Everyone knows *Ramayan*, there are many characters in *Ramayan*. When we discuss about *Ramayan*, people started to remember the characters named Ram and his brothers, the fourteen years of wilderness, Sita has kidnapped by Raavan, the rescue of Sita by the help of Hanuman and his disciples from Raavan. But here, this paper deals with unknown and must know secrets through this publication.

Among all king of Lanka, one who the devotee of Shiva and so called Tamilan named Raavan. He portray as two different view in own history and epic. The fact that the writer of the epic one who write about the theme which he has taken the topic accordingly. He includes his own like, dislikes and principles in the epic. There is no wrong when the character creates by own and apply his notion. But, there is a conflict when the good character that portray as evil character. The reader of the epic only accepts it without any literary taste and the fantasy in the work. So, these kind of literary devotees accept the characters how the writer has portrayed. Such situation has happened to Raavan. The fact that one who fully know about *Ramayan*, they never accept Raavan as good rather they accept him as lust and evil character.

Raamayan is the antagonism between the Aryans who has lived in the north and the Dravidians who has lived in the south. In the period of *Ramayan*, so called Dravidians are familiar and expert in all skills. Because of the familiar and expert that cause *Ramayan* to yield and suppress. The war has happened in between Ram and Raavan so the war also called as Ramna Raavana War. After the war Raavan has crowned for ten countries. So, he called as Dhasakirivan. According to the epic *Raamayan*, he has not ten heads rather he has ten crowns.

The common doubt of all epic *ramayan* audience about ten head. There are two different stories for this ten head myth. First one is Raavan has only one head. His mother has gifted him a highly valuable pearl necklace that pearls are reflects with nine faces so that indicates him as ten head. In another story of ten head is Raavan has hurt his head as ten pieces because of his devotional love on shiva. Then Shiva, out of affection for the devotee, he gives form the ten pieces as ten heads. Thus the two stories are conveying by the mythology. It is about how good wins over evil in spite of all the challenges. But as we all know, there are two sides to every story.

Tamil princess named Kaikesi, upon seeing Brahma, requested a son who would be powerful, knowledgeable and unbeatable. Brahma granted her the boon but with a condition. Kaikesi followed Brahma's instructions and as a result, she gave birth to three sons. Raavan is one of them and is born from one of the nectar drops. The other two sons are Kumbhakarna and Vibhishana. These names are called by their enemies those who have fought with Raavan and his brothers. But in real the real name of Raavan is shivadhasan, Kumbhakarna's real name is Paraman and Pasupati is the real name of Vibhishana.

Raavan's birth from the divine nectar drops is symbolic of his extraordinary power and intelligence. However, it is important to note that despite these divine origins, Raavan's actions and choices in the Ramayana lead to his downfall. His character represents the complex interplay of good and evil, dharma and adharma in Hindu mythology. Raavan is the classic villain since he is the demon-king of the Ramayan and the lord of the Rakshasas. In addition, Raavan's actions make him the Devil form because Ram is God to the majority of Hindus.

The great ruler of Lanka (Sri Lanka), Raavan, reportedly learned of Kanyakumari, a young girl thought to be a manifestation of the goddess Devi, and her amazing beauty and goodness. Kanyakumari captured Raavan's attention, and he plan to wed her. In sense of Kanyakumari had committed her life to remaining single and devoted to God by taking an official oath of staying single. Some Hindu goddess worshippers often take this oath as a symbol of their dedication to a life of spiritual devotion. The attempt by Raavan to marry Kanyakumari is viewed as a test of her faithfulness and purity. Kanyakumari, according to tradition, show her complete dedication to her promise and her ability to transform into a little girl when Raavan attempt to lift her and carry her to Lanka. This myth is frequently seen as an example of Kanyakumari's discipline, devotion and purity. Moreover, it emphasizes the significance of oath loyalty and the devotion to the divinity seen in Indian mythology. Kanyakumari is a coastal town in Tamil Nadu, and it is home to the renowned Kanyakumari Temple dedicate to the goddess Devi Kanyakumari. Pilgrims from

various parts of India visit this temple and the legend of Raavan's unsuccessful attempt to marry Kanyakumari is an integral part of the temple's folklore.

According to Amish Tripathi, the Raavan kingdom is spread over a vast region that included today's Nuwara Eliya, Badulla, Polonnaruwa, Anuradhapura, Kandy, Monaragula, Matale and Chilaw. Raavan civilization is a highly advanced civilization. It is a very prosperous culture and a civilization that developed centring (Sri) Lanka. That civilization is destroyed with the advent of an Aryan group headed by Ram. . It is due to Raavan's influence that some places in Sri Lanka are named after him: Raavan Ella and Ravana Cave in Badulla district, Raavan Kotte in Trincomalee and Ravana Kanda in Ratnapura. Ruhuna, another place in Sri Lanka, is earlier called Raavan Desh, the book says.

Two villages in the Kandyan region carry his name: Uduravana and Yatiravana. It says ruins of the Raavan era are spread over villages in Haputale, Badulla, Bandarawela, Welimada, Uva, Pasara, Soranotota, Viyaluwa and Mahiyangana unharmed, giving an added impetus to Raavan history. Raavan reportedly built a temple in honour of his parents in Anuradhapura, to the north of Colombo. The Portuguese allegedly destroy this temple. The author admits that Raavan's abduction of Sita, Ram's wife, led to his undoing and his kingdom's decay. It also speaks glowing of Ram. Rama was an honest unassuming person, it says. Ram does not possess aircraft nor did he have unlimited wealth like Raavan. He did not have people of 10 countries under him. His main motto was Truth will win. But it portrays Raavan in a grander manner. Raavan is an expert among warriors; a specialist among medical men; a Rishi among astrologers; a superior statesman among rulers; a maestro among musicians.

CONCLUSION

“But of one thing there was no doubt: there was only one true power centre in Lanka, indeed in the entire Indian subcontinent, if not the world, and that was Raavan. And no one dared to confront Raavan.” (199)

Different parts of India and South Asia have their own versions of the *Ramayana* and related stories. Raavan's image may be view in a different way in some of these modifications, maybe in a more pleasant or complex manner. These are the thing makes Raavan from good character to evil character. In current scenario even him by birth with good deeds but if he has not relationship with good character, the good also takes bad path. So, this is the example of current scenario. But of one thong there was no doubt: there was only one true power centre in Lanka, indeed in the entire Indian subcontinent, if not the world, and that was Raavan. And no one dared to confront Raavan (1999). Raavan was a chakravarthi, a person of tremendous intelligence and understanding. He has extensive understanding of trade, business, religion and politics. In addition, he possessed some traits like kam, manas, puthith and agankar. The aforementioned allusion indicated that he was the valiant *Ramayan* hero. Through their extensive work, modern Indian writers attempt to depict Indian social, economic, political, family, culture and moral principles as well as Indians and their customs. Similar to how Amish

Tripathi attempted to depict his Indian people via his legendary fiction and build a civilised Indian civilization through the mighty Raavan story. Amish wished to recreate the past in the same manner as he had.

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