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An overview on the Raavan Novel

Sailee Ashok Tingote

Research Student, Department of English and Research Centre, Maulana Azad College of Arts, Science and Rauza Bagh, Aurangabad, Maharashtra, India

Corresponding Author: Sailee Ashok Tingote

Abstract

The enormous diversity of mythology poses a unique challenge to the task of clear presentation, even for those studying the history of stories. The amount of data accessible for modern mythology is immense; every region of India's huge territory has a wealth of its own mythology and traditions, making it impossible to provide a detailed account for this time period. The older eras are similarly considered, albeit with somewhat less force: the Veda, the epics, the Puranas, the Buddhist and Jains' writings, and so on, all present facts in copious amounts. Therefore, it has been necessary to severely limit the subject's scope by limiting the treatment to that mythology that has a close relationship to religion and that gives us an idea of how the Indian imagined the gods and evil spirits who either threatened or supported his existence, as well as the origin of the world and life, the fate of the universe and human souls, and these concepts.

Keywords: Mythology, puranas, Nagas, Meluha, Vayuputras

Introduction

"Myth is a traditional story, especially one concerning the early history of the history of the people or the explaining a natural or social phenomenon," states the Oxford Dictionary. Occurrence that usually involves a supernatural being or phenomena. Amish books *The Immortals of Meluha*, *The Secret of the Nagas*, and *The Oath of the Vayuputras*, Amish Tripathi quickly gained notoriety. The *Shiva Trilogy* is made up of the three books. *The Immortals of Meluha*, his debut book, became a hit. That, a week after its release, soared to the top of the sales chart. Having sold over Rs 70 crore and 2.5 million print copies, the *Shiva Trilogy* has emerged as the fastest-selling book series in Indian publishing history.

Since then, he has penned two books for the Ram Chandra series: *Sita: Warrior of Mithila* and *Scion of Ikshvaku*. In addition, he is the author of the nonfiction work *Immortal India: Young Nation, Timeless Civilization*. Millions upon millions of copies of his books have been sold all over the world thanks to his extraordinary success. Numerous Indian languages as well as other languages have translations of his novels. He has become a national hero in India, and not a single self-conscious young Indian is unheard of.

He is one of India's 100 most important people, according to *Forbes India*. A entire generation of young Indian people has been impacted by him, and they now want to read and

debate the mythological concepts that Amish uses in his writing. Over 4 million Thus far, copies of his books have been sold, bringing in a total of almost 120 crore rupees from retail sales. Though raised in a village in Odisha close to Rourkela, Amish Tripathi was born in the Maharashtra megacity of Mumbai. His views were shaped by his childhood in the charming tiny town of Odisha. Bhubaneswar home of the Amish picked up this trait from the fabled Lingaraja temple, which infuses the Odisha an ethos with a Shiva consciousness.

Mythology narrates the tale of how the corresponding civilization views the natural world and its inhabitants. Stories about gods and devils in a culture or civilization capture universal and archetypal ideas that are simply related. The primordial craft of narrative. Nevertheless, these mythological epics eventually lose their meaning and need to be retold because of their outmoded metaphors and idioms. The two great Indian epics are the *Ramayana* and the *Mahabharata*. Their tales are timeless, speaking to all social classes and levels of wealth as well as the poorest of people. Because of this, their message is always applicable, even to the general public of today. A powerful storyteller emerges in every era and retells the old tales in the context of the times. He explains the timeless tales using everyday language, idioms, and metaphors.

Amish Tripathi is the best Indian epic narrator of the

twenty-first century. He began by retelling the narrative of Lord Shiva found in the Shiva Purana and other Puranic literary works. He made his debut in the field of Indian mythology fiction. Raavan: Enemy of Aryavarta, the third book in his Ram Chandra trilogy, chronicles Raavan's story and is set in 3400 BC. Raavan was a multifaceted person who was a fearsome warrior, intelligentsia, cunning businessman, strong monarch, artist, musician, and statesman. In the epic Ramayana, he is infamous for having abducted Sita, the wife of the mythological hero Ram.

Two Indian epics, the Ramayana and the Mahabharata, are legendary. Each and every character is a legendary figure in their own right. The author has utilized the characters from these. In the third volume, there is an appearance by Ravana. Brahmagupta tells Shiva that the Brahmins were the only people to receive the Somras since they were the majority of the population who labored to support society and were so numerous that they required a better and more favorable life. This Somras was not even given to everyone since, as Lord Ram later stated, it should be given to everyone and there is no reason why Brahmins should have an advantage over others. Shiva stated that he understands the circumstances completely. It was then that he learned of some of Somras's negative consequences. He learns from Brahaspati that there have always revealed to him that while there have always been Nagas in India, the most of them are Brahmins, and that they typically bring someone who was part of the group.

For instance, the most well-known enemy of Lord Ram was a Brahmin and a Naga named Ravana. He was a scholar, a strong warrior, a kind of ruler, and a devoted follower of Lord Rudra. He was the son of the renowned philosopher Vishara. Despite his flaws, he was not the height of wickedness, in contrast to the people of Sapt Sindhu. you would like us to think about. The Naga way of life is built on the basis of his laws, goals, and beliefs.

Though many Indians will always view his reign, known as Ram Rajya, as a blueprint for managing an empire, there are many who think that even Lord Ram did not view Ravana as wholly evil. Since excellent individuals may be found on both sides of a Saraswati, he respected his opponent. The adolescent years of Raavan are when the book begins. He is a prodigy who was born with a deformity (known as Naga, the cursed people with defects). Still, he was hated by his father, the famous sage Vishrava, in part because he was a Naga and in part because he was a renegade. To further compound Vishrava's dismay, Kaikesi, Raavan's mother, gives birth to Kumbhakarana, another Naga. This infuriates the ashram dwellers of Vishrava, who plan to murder Kaikesi and the two kids. Raavan, together with his younger brother and mother, manages to flee towards eastern India with the prompt assistance of his maternal uncle Mareech. Later, he departs from the Indian Subcontinent, or Aryavarta, and relocates to Sri Lanka to work for Kubera, the Aryavarta's richest trader. After the escape, Raavan's incredible development as a trader and warrior occurs. Through the application of every strategy in the book, he rises to become one of the richest men in the Indian subcontinent. He himself becomes the most eligible man in the Aryavarta (Indian Subcontinent), becoming a painter, poet, singer, musician, scholar, warrior, etc. But something isn't right.

A small part of Raavan's thoughts is occupied by his childhood love, Vedavati, also known as the virgin goddess or Kanyakumari, whom he first encountered in his father's ashram when he was just 7 years old. But he loses sight of her upon his banishment from the Aryavarta to Sri Lanka. The younger brother Kumbhakarana tracks out Vedavati, who resides in the eastern Indian village of Todee, since he is in love with Raavan. She is expecting Prithvi's child and they are married.

Raavan and Kumbhakarana travel to Todee, where they stay for several weeks. Raavan is at his finest when he is influenced by Vedavati. Motivated by her devoutness, he gives a substantial sum of money to Todee in order to construct a hospital and a dam. He also makes Vedavati a commitment to live by dharma going forward before departing for Sri Lanka. Raavan finds out about the terrible daylight murder of Vedavati and her husband Prithvi while traveling back to Lanka. An investigation indicates that Raavan's money donation is being planned for theft by Todee's landlord's son. Additionally, 200 locals watch the cold-blooded murder occur but do nothing.

Furious by this callous killing, Raavan puts the assassins to death in a horrifying way. He also gives his troops the command to execute all 200 residents, including women and children! Raavan becomes an adversary of Aryavarta as a result of this incident. He then swears to destroy Aryavarta, and he fulfills this vow by masterminding the battle of Karachapa, in which he vanquishes Dasharatha, the ruler of Aryavarta. After winning, he punishes the Indian kingdoms severely, making him the most despised figure in Sapt Sindhu, or the Aryavarta.

Raavan Devotee of Lord Rudra: A sizable mural of a lone rudraaksh located close to the vimaan's inner top. The name "rudraaksh" (roughly, "the Teardrop of Rudra") refers to the brown, elliptical seed. All the devotees of the God of Gods, the Mahadev, Lord Rudra, either wore rudraaksh seeds strung on their bodies or kept them in their puja chambers. One sort of rudraaksh, with a single groove running across it, was painted in the picture. The painting's model, the original, considerably smaller seed, was called an ekmukhi. It was a very pricey and rare variety of rudraaksh, hard to find. Raavan had a special temple in his palace, where a specimen impaled on a gold thread was maintained. The stringed instruments, particularly the exquisite Rudra Veena, were his favorites. He had just been studying the veena for a few months, but immediately he was enamored with it.

Lord Rudra, the previous Mahadev whom Raavan fervently worshipped, is the name of the Rudra Veena. It was thought to be one of the hardest instruments to play. Every time he heard that mastering it would take years of effort, he motivated himself even more since Raavan could not possibly be any less than the best.

Raavan was a Naga: Raavan's birth abnormality, a little purple protrusion from his navel, was visible when his cummerbund came undone. Evidence of his Naga nature. People thought that birth defects were the result of a cursed soul, or that poor karma from a past birth, throughout all of India. These wretched beings were referred to as Nagas.

Conclusion

As a chackravarthi, Raavan possessed a vast amount of insight and understanding. He was extremely knowledgeable in commerce, trade, politics, and religion. Aside from it, he had a few attributes such as puthith, kam, manas, and agankar. According to the aforementioned allusion, he was the valiant protagonist of the Ramayana mythology. Through their massive body of work, contemporary Indian writers attempt to portray Indian social, economic, political, family, cultural, moral, and customary values as well as Indians. Similarly, Amish Tripathi attempts to depict his Indians through his mythical writing and attempts to create a civilized Indian civilization by means of the Mighty Raavan tale. Amish wished to rebuild the past the same way he had.

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