



THE LAW OF BALANCE IN ASHOK K.BANKER'S VENGEANCE OF RAVANA

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Ashok K. Banker is well known for his retelling of Indian mythological epics. He is frequently nominated as one of the India's top thinkers and celebrities. Banker's Ramayana series is an imaginative retelling of ancient epic. It is a popular resurgence of interest in mythology. He is an internationally acclaimed writer who has been well known for his bestselling books.

Indian culture is still vigorously expanding without any sign of weakness. Yet the culture today is very much different from what it was in Vedic age. The most important component of Indian culture, which separates it from modern culture, is the complete understanding of human nature and relationship with other living things in the universe. The culture of India is built on the basis of knowledge. Human being is a part and product of nature. It is also clear that human being is unaware of the unconscious aspects and powers of one's mind and the universe they live in. Understanding one's mind and universe is completely above the knowledge of human being. Everything in and around us is rooted in one and the same Absolute Reality which is spiritual in nature. The Absolute Reality is infinite and incomprehensible. *Yogavasishta* a Sanskrit work states that "It cannot be satisfactorily talked about or discussed. It can only be experienced within the depth of one's own being" (VIB. 31-37). It also says that Absolute Reality cannot be expressed in words, cannot be directly indicated, cannot be named, it is not the beginning or end, and it is the deepest of all enjoyments. The most common word given to Absolute Reality is Brahman. Understanding Brahman is the main objective of Indian philosophy and religion. It is Brahman that connects all living things in the universe together. The waking experience about these concepts is clearly given by Ashok K. Banker in his Ramayana Series' seventh book *Vengeance of Ravana*. This book is about the whole term Adharma and Rama's war against Adharma.

After the winning of war against Ravana at Lanka and the end of the exile of Rama and Sita, they returned to Ayodha and Rama was presumably crowned and ensconced on the Sunwood throne. Sita was pregnant with Rama's sons. But the author did not end the story here, rather starts the most dramatic event of the entire tale at this point, which is the most controversial part of Ramayana, as it portrays Rama's chauvinistic ill-treatment of Sita. Ashok has reconciled Rama's behavior by a complex sketch of Other World.

When Sita and Rama entered Ayodhya and started ruling, there came an unbelievable day when Ravana ascended once again before them but to the surprise of all he bowed before Rama and at that moment a Vortal opened like oil upon river. Through which appeared Lord Shiva.

Shiva paused, gazing into the distance as if contemplating some obscure thought. Rama was looking directly at Shiva's face at that moment and for a brief instant—barely a flash—he saw a strange and incredible sight: Shiva's eyes had been replaced by views of something else entirely, the way a man's eyes might reflect a fire or the sky at certain angles. Within Shiva's eye sockets, instead of the ball of his eye, pupil, corona, optic fluid, and so on there were immense events taking place on a microcosmic-scale. In one eye, he glimpsed a view of a great war being waged, in a world where all things resided beneath dark waters. Then that eye afforded a view of another world or plane of existence where a great ceremony was taking place with pomp and colour—a ceremony involving beings that he could not begin to describe, let alone comprehend their existence. The other eye likewise flickered with such images of distant worlds, dimensions or times. Even in that flash of a moment, he glimpsed countless such images flickering in Shiva's eyes and he knew that the Lord of Destruction was presiding over events on a cosmic scale in countless eras, infinite worlds, even as he spoke to Rama here and now. . . (262)

Ravana raised his rack of heads and bowed Lord Shiva and said that he is a humble servant of Lord Hari and he added that it is his supreme honour to be killed in the hands of Hari. At that point Shiva reveals that Rama is an amsa of Lord of Vaikunda and requested him to return to Swargaloka. As his aim of killing Jay and Vijay has been accomplished successfully, his further presence on earth would endanger the mortal race. But Rama regretfully declined his invitation to Swargaloka stating that his duty of preserving is not yet complete. He said that Ravana was a mixture of all evil things in a single form. As Ravana is dead Adharma has no single form to embody. Due to the nature of Balance, the eternal scale of Dharma and Adharma, preservation of Adharma is essential for the preservation of Dharma.



Rama defines that as man and woman unite in coition to reproduce their own species kind and like high and low pressures meet in the atmosphere to cause storms and carry water from oceans and rivers to lands that which leads to the profligacy of flora and fauna. Everything is dependent on the Balance. Balance is the art of mating contrary forces, which is the base of mortal realm's existence. Rama detailed that without Ravana, Adharma is floating free to find a single great being and to maintain Balance. As Asuras are being decimated there are possibilities of Adharma entering mortals to maintain Balance which will lead to war against their dharmic co-occupants in uncountable ways.

'Because this time it is different. We have succeeded in our plan to rid ourselves of the asura race, our greatest foes. By tricking them into coming to the mortal plane, then my slaughtering them, we have rid ourselves of an ancient and powerful enemy. But in doing so, we have engendered great adharma upon this mortal realm. And that adharma will now proliferate and affect all future generations of the mortal race for millennia to come.' (272)

Shiva warned that if Rama decides to stay on earth, Rama and Sita can no longer live together for the rest of their mortal existence. And Yama entered the scene and explained them about the balancing of life on earth. The Balance is the inescapable law that rules the infinite worlds. It states that the Quantum of matter in any world, or all worlds, should be same. There is a certain amount of human beings in each world, which remains always the same, when one human moves from one world to another it is mandatory that a human from the second world must move to the first world to take his place in that world, the human who replaces the first one's place must be the counter part of the migrant. Each time when the passing occurs there comes an alter in the Balance which causes a chain reaction of changes in all the infinite worlds in unpredictable ways.

The Balance remains inscrutable and immutable. No one can alter or play with it in any mode. It is the one fixed matter with the infinite worlds of the Vortals - the doorway of other world. Everything in the universe is inescapable and must obey the law of Balance. It is a fact that when devas decent upon earth, they create an imbalance, which creates absolute changes, as they attract more violence. This creates a Great War and disaster whenever devas are born on earth.

'Unpredictable,' Yama said, 'except to him. For he planned it that way. By ensuring the obliteration of the asura races, he compels the law of Balance to pervert mortals themselves into warring with one another. Thus he forces innocent, naively honourable beings into becoming rakshasas and monsters and preying on their own kind. That is the real vengeance of Ravana, to turn man against man, brother against brother, from this day, until all time to come. It begins now, and soon it continues through an endless series of wars, reaching one great peak when all the Arya nations go to war against one another, taking sides in a great epic yuddh that will be known in future times as the Maha Bharata.' (313)

Banker has wisely tackled the quandary readers that the reason behind Rama's exile of Sita is for maintaining Balance on earth and for the goodness of human race. His work investigates everything from war, love and inevitably, there are things left behind in the real world that leads to the characters in the new Other-world and portal atmosphere. Rama in order to fulfill his ordeal breached, the gap and subsequently enters Swarkloka at the end of the series.

The culture of India is built on the basis of knowledge. Human being is a part and product of nature. It is also clear that human being is unaware of the unconscious aspects and powers of one's mind. *Vengeance of Ravana* is about the whole term Adharma and the story brilliantly informs the reason behind Rama's exile of Sita. This article is an attempt to discuss the law of Balance and the outstanding justification of the exile of Sita, to be perplexed readers of the Ramayana.

Works Cited

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