

Role of Sita in Amish Tripathi'S Sita Warrior of Mithila

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ABSTRACT

This paper deals with the character of Sita. Sita is the protagonist of this story. It deals with the novelty, courage, power of argument and discussion, care, power of rule and politics of Sita. In this, we see Sita as a seventh Vishnu and fighter, not a submissive girl. She takes care of Mithila with her father. She fights for her rights. Therefore we say it is an unusual story of Sita from Ramayana. It tells the struggles and journey of Sita during her vanvas in the forest and a fight with Ravana. She plays a vital role in the life of Janak as a daughter, wife of Ram, daughter-in-law of king Dashratha in Ayodhya. Her loyalty, purity, and sacrifices make her remarkable. This paper deals with the role of Sita in modern scenario and in contemporary era. She is an obedient girl as well as sincere.

Key Words : Sita: Warrior of Mithila, Sita as a seventh Vishnu, Analytical Approach, Feministic Perspective, Role in 21st century, Ramayana as an Epic

INTRODUCTION

Amish Tripathi is the author of “Sita Warrior of Mithila.” He is an Indian author. He wrote the Ramchandra series, and Sita warrior of Mithila, is part of his Ramchandra series. His story is unique to Ramanaya. In this story, he shines a torch on the education of Sita in Gurukul and her scrimmage with Ravana along with Ram and Lakshmana. The whole story revolves around Sita. In Hindu mythology, Sita is considered an incarnation of the goddess Laxmi. She is reverend among Hindus.

In this paper, the researcher deals with various aspects of Sita, including Sita as an ideal in the modern world, a feministic perspective, and as a ruler of Mithila along with her father etc. Amish Tripathi wrote the Shiva Trilogy, The Immortals of Meluha, The Secret of Nagas, and The Oath of the Vayuputras. The Ramchandra Series includes three books: The Scion of Ikshvaku, Sita Warrior of Mithila, and Raavan: The Enemy of Aryavarta. In this contemporary world, we see several problems in the lives of human beings. Humans are facing various problems in their respective areas. Some people overcome these challenges, while others give up. Losing their hopes is

not the only problem; they are losing their lives. They are making the wrong decision. As human beings, our nature is full of aggression, anger, and depression, ready to burst out. In that case, we need help to learn from someone else who did sacrifice her life for others. It is not a sequel while the first book narrated the story of Rama's birth and childhood up to Sita's abduction, the second does not begin from where the first concluded. Instead, Sita: Warrior of Mithila narrates the origins of the adopted daughter of King Janak and maps her rise from an orphan to a skilled warrior who becomes the prime minister of her father's kingdom. Amish has spoken about the multi-linear narrative technique he uses in these books in earlier interviews. The third book will be narrated from the birth of Ravana to Sita's kidnapping; after which the story will converge into a common narrative in the later books.¹

METHODOLOGY

This research is about Sita through the non-fiction work “ Sita: Warrior of Mithila” by Amish Tripathi. Researchers used Primary and secondary sources.

Sita as a Warrior :

Sita is the wife of Lord Ramchandra, king of Ayodhya, and the daughter of King Janak of Mithila. She has wealth and prosperity. She lost everything in an instant because of the actions of others. She never considers retaliating against those who have harmed her but instead chooses to deal with her problems. She alone fights against society for her dignity. She is a symbol of dignity, self-respect, piety, purity, love, and care. Her entire life is full of struggles and rumours, but even then, she stands up for herself. She demonstrates her point with her actions. She is not an open character like Lord Ram. She is behind Rama, but she makes Ram's journey easy and comfortable. Her passion, calm demeanour, and loyalty set her apart from the crowd. She instructs society on how to live patiently, calmly, and with emotional control. This message conveys itself to youth, especially directly through the study of the character of Sita. She has lots of powers, including supernatural powers as per the epic Ramayana, but she lives as an ordinary human being. She can destroy or kill Ravana within a second, but her patience is high. Sita's quality is not only beneficial to women. This is how she deals with the obstacles in her life for the entire world to see. In *Sita Warrior of Mithila*, Amish depicts to Sita as a fighter. She fought against Lankan army.

“Sita rolled as she fell to the ground and quickly steadied herself behind a tree. She stayed low, her back against the tree, protected for now. She looked to her right. There was no way a single archer could have shot two arrows in such rapid succession. There were great archers who could shoot arrows by relying on sound. But very few could throw knives at the source of a sound. Sita was one of those very few” (p.g. 3-4, *Sita Warrior of Mithila*)²

Through the above lines, Amish shows the power of Sita, not just a woman. She has extraordinary powers. She is considered the seventh Vishnu. Sita has her opinion, her thoughts, and her political voice. In this book, we see a different point of view from Sita; she has used her perception towards men.

“It's more like hatred for men, rather than just a problem. Is But hating all men because of one man's action, whatever they may have been, is a sign of unstable personality. Reverse- bias is also bias. Reverse- Racism is also racism. Reverse-sexism is also sexism” (p.g.-115, *Sita Warrior of Mithila*).³

Sita does not fight against just the Raavan rather than

she fights against the evils which do exist in a person. If we consider Sita is a mythological character even then we see her qualities, her perception and her opinion beyond from any imagination.

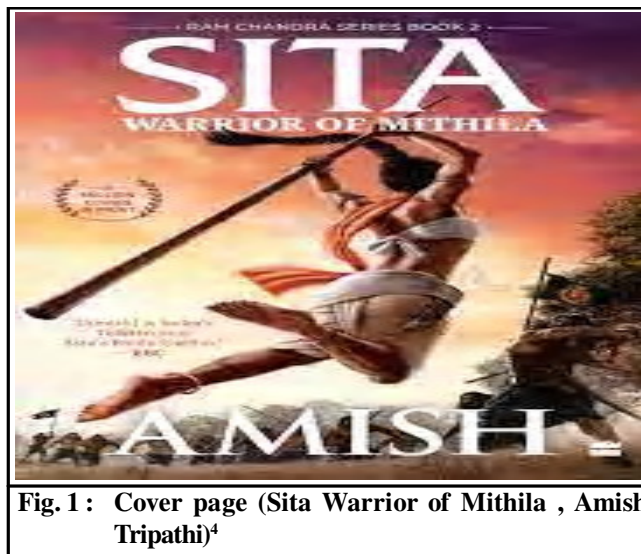


Fig. 1 : Cover page (*Sita Warrior of Mithila* , Amish Tripathi)⁴

Her opinion is unique from others. She has caliber, curiosity and she is also an astute student.

“Does Sita intend to make her second-in-command in Mithila? Iraiva be praised... Iraiva will be happy....”⁵

Sita is a fierce warrior

Far from being a coy, timid princess, Amish's Sita is a warrior well-trained in combat and warfare. She has long been seen in popular culture as the “adarshbhartiyanaari” – devoted, obedient and silent. Amish, drawing on the Adbhut Ramayana and Gond Ramayani, presents a more rounded, strong, proactive character in his interpretation. He traces her life trajectory while exploring the kind of mental strength and agility it must have taken to deal with the challenges she faced. “What kind of strength of character it must take for an adopted child to become a warrior, a prime minister, and a goddess, as she is remembered today.” Amish told HT in an earlier interview.⁶

Sita as a Seventh Vishnu :

Sita is considered seventh Vishnu. She is incarnation of Goddess Laxmi. Author depicts her as_

“Sita was almost as tall as Ram. Lean. Muscular. Wheat-complexioned. Her round face a shade lighter than the rest of her body. She had high cheekbones and a

sharp, small nose. Her lips were neither thin nor full. Her wide-set eyes were neither small nor large; strong brows were arched in a perfect curve above creaseless eyelids. Her straight, jet – black hair was braided and tied in a neat bun. As always⁷.

Through these lines, we know that she is strong like Ram. In the above lines, as a learner, we see her comparison with Ram. Earlier versions of the story focused on Sita's existence as the devoted wife of Rama, the King of Ayodhya, or as the lonely, despondent mother of Luv-Kush, which closely matched the phenomenon of modern single mothers. However, *Sita: Warrior of Mithila* focuses on Sita's secret existence before she wed Rama. It filled the gap by concentrating on her birth, roots, and relationship with her adoptive parents, as well as her friends, policies, and neighbourhood. In one interview, Amish Tripathi told; "Sita was not just an obedient and humble wife; she was a warrior. I was surprised to know that many people do not even know that she was the adopted daughter of King Janak. The feeling that I have got after interacting with so many people is that although people seem aware of the Ramayana, there is very little knowledge about the story of Sita,"⁸

Sita first came out as stubborn, but she soon excelled in her duty. Thus far, her trip has not been simple. She valiantly faces the trauma even if her empire blames her for its demise because of how she treated her uncle Kushadwaj. The story also highlights how difficult it is for adopted children to blend in with Mithila's native population. She receives a lot of flak for being an adopted child, but following the unexpected death of her mother Sunaina, she showed Mithila's guardian Mithila her support. She takes on responsibility for her father, who completely depends on her, her fragile sister, and her realm at a very young age. With the aid of Samichi, the chief police officer of Mithila, she not only looks after her father and sister but also the entire Mithila kingdom. As Sita shares her life's philosophy with her sister Urmila,

"Life is not about what we desire, but what we have to do. We really don't have privileges. So, we have roles" (Tripathi, 2017 p.295).⁹

She made numerous efforts to raise Mithila's financial situation and general welfare. She enlisted the aid of Malayaputras to achieve a steady state in terms of finances and security. To educate herself on the principles of governance, philosophy, warfare, and other sophisticated training necessary in her quest to become

the next Vishnu, she then travelled to Agastyakootam. She is an intelligent lady who does not take anything at face value. When she learned about Rama through Radhika, she began to question Vishwamitra's decision to choose her over Rama for the title of Vishnu. She now decides to team up with Rama to claim the appellation of Vishnuhood. She convinced her father to set up a swayamvar in order to carry out her scheme to collaborate with Rama as the next Vishnu.

"She saw him as a worthy partner in the destiny of the Vishnu: someone she could work with for the good of her motherland, the country she loved, this beautiful, matchless India." (Tripathi. 2017 P.204)¹⁰

Sita is an internally powerful woman who did not fall for Vishwamitra's manipulation, despite the impression that Rama is an emotional person. Sita is angry with Vishwamitra and refuses to speak to him about making Ram use the firearm. Furthermore, she boldly accepts the predetermination and goes into banishment with Rama.

"You share my destiny and I share your destiny. This is a real marriage." (Tripathi, 2017 P 261)¹¹

Along with many other events, she finished 13 years of exile with Rama and Lakshmana by overcoming the challenges they faced. She confronted Surupnakha forcefully when she assaulted her. The fight between them caused Surupnakha to sustain a deep cut on her nose, which roused Ravana's resentment towards them. To kidnap Sita, Ravana's troops assaulted them. She had valiantly fought and, while evading capture, killed several soldiers of the Lankan army. She made an unsuccessful attempt to save Jatayu, but he gave his life to save the revered Vishnu. In the end, Ravana managed to catch her, knock her out with a blue substance, and load her into Pushpak vimana.

On the other side, *Ramayana: 3392 AD* is a graphic novel that re-imagines the story of exemplary Ramayana in a post-apocalyptic future. It was written by Shamik Dasgupta and drawn by Abhishek Singh and Jeevan Kang. It was published by Virgin Comics in three volumes. In this rendition of Ramayana, She additionally projected as a resilient lady and in fact the strongest one who has the supernatural power of creation. Graphic novel, one of the youngest genres of literature has been quite successful in visualization of prominent mythic tales. The excursion began with the comic book adaptations of Indian epics like Ramayana and Mahabharata in *Amar Chitra Katha* and took a long path of transformation till

present day recreation. Campfire's "Ravana: Roar of the Demon King", "Draupadi: the fire born princess", "Ramayana 3392AD", "Krishna: Defender of Dharma", "Vimanika's Shiva", "Sita's Ramayana" are a portion of the notable models which acquired solid readership. Deepak Chopra claims Ramayan 3392 AD is a text with "mythical symbols that are meant to be understood in the contextual framework of a cross-cultural post-modern, multi-ethnic, global society" (Dasgupta *et al.*, 2007 np)¹²

Seeta in Ramayana: 3392 AD is not the prime character unlike Amish's Sita: Warrior of Mithila. She came into the story in the second half of the first volume. It has been observed by Ramanujan in his "Three Hundred Ramayanas: Five Examples and Three Thoughts on Translation" that though influenced by beliefs, cultures, and traditions there has been several refashioning of the Ramayana narrative, the posterior Ramayanas in some facet or the other derive from the knowledge of the earlier tellings. These modified versions according to him are the Meta Ramayanas. (Ramanujan 1992 p.24)¹³

The story essentially manages the last realm of people who are battling demons Asuras to endure. The prime protagonist of the series is the human prince Rama who, alongside his brothers, aims to bring down the demon-lord Ravan. At Mithila, they subdue the last remnants of the dispatched Asura force thus saving the princess of the region, a woman by the name of Seeta who is gifted with magical powers of nature. Unlike Amish's version, Sita is first shown as an adolescent girl in the graphic narrative. She is the adopted daughter of King Janak of Mithila. The daughter of the Earth, Seeta is endowed with magical properties that enable her to control and manipulate nature. King Janak told her birth story to Vishwamitra in short. "The fruit born of this life tree would come to define my life and may yet go on to define all of ours stillSeeta is the daughter of Mother Earth gifted unto me. I was charged her protector until now, And I have done this best I can." (Dasgupta *et al.* 2013 n.p.)¹⁴

Analytical Approach :

Through this story, Sita; Warrior of Mithila, researcher concludes that Amish has a unique perspectives about Sita. Ramayana is a great epic in Hindu religion. We are aware that the old versions of Ramayana including Ramayana of Maharishi Valmiki, Ramayana of Vashishtha, Adhyatma Ramayan and the regional versions

Ram Charitamanasa from North India, Kamba ramayana to Tamil Nadu and Adyatma Ramayanam Kilipattu. The Ramayana has countless iterations. Unlike all of these, Amish make substantial changes to the original versions. The female characters in the novel are all drawn from Sita's life, a fierce and fearless opponent. Ram is younger than Sita and only appears as a storyteller in the middle of the book. The entire novel turns on its head when confronted with the epic. King Janak and his friend Sunaina discovered Sita in a vulture-defended furrow. They adopted her as their senior daughter and elevated her to the position of Queen of Mithila. She was instructed to be a strong and courageous lady before being dispatched to Swenthakethu Rishi's ashram to train in martial arts. Mahamuni Viswamitra wanted to become the seventh Vishnu in order to preserve morality in society. Sita thought about marrying the opposing candidate for the same job when she learned about Ram so that they could work together to improve their nation. She believed that marriage was not only the responsibility of her husband, but also of the society at large. Ram joins Sita as a partner in her mission to the nation, splitting the responsibilities equally. On the day of Sita's Swayamvar, Ravan, a powerful Lankan, was also requested to leave, but he was led to humiliation When Ram accidentally used the biological agent "Asurastra," which was forbidden by Lord Rudra's decree, Ravan started a battle. Ram and Sita had expectations for the males in their lives after this deed. The desolating women Ahalya, Surpanakha, Renuka Devi, Urmila, and others are not mentioned in the Ramayana. However, Volga does it in this work. We see a particular Sita here, a mother who is lonely and abandoned and is free from the counsel given to women in similar situations. Along the path of her existence, Sita runs into each of these people she once knew. When she finally met Surpanakha and her family after a long absence, her rage towards Sita subsided. She learned from it the value of self-reflection and fulfilment, not just for the sake of raising but also for the sake of finding her children. They also form a sisterhood connection as grown individuals seeking self-realization. Ahalya demonstrates to her the intricacy of the typical notion of a woman's loyalty. Ahalya had previously forewarned Sita about the plight of women, but Ram's dare to Sita to demonstrate her chastity provided stronger evidence. When everything is going well and will help in the process of self-realization, she lifts her to cheer herself. Sita's experience with Renuka Devi left an imprint

on her. Renuka Devi managed to escape the brutal attack on her son, which his father had ordered her to carry out because he was suspicious of her virginity. As she prepares to transfer her children to Ram, Sita finds the advice to be beneficial. Sarcasm was obvious from Renuka 's voice when she said:

“If they recognise that their paativartyam and loyalty are like those sand pots, they would live in peace-” (The Liberation of Sita , Volga,51).¹⁵

She tells Sita:

“Each trial is intended to release you from Ram. In order to protect yourself. Combat, meditate, look inward before you discover the reality you are “(Volga, 81).¹⁶

In mythologies, the idea of virtue triumphing over evil is also covered. A male-centered character with several supporting characters is hired to carry out this method. However, these epics largely lack strong female characters or female participation. We take into account idolatrous and frequently adored women. However, they lack the strength to outdo a male counterpart. Male characters also portray quiet, emotional feminine characters. This paints a fragile and difficult image of women. Since the beginning of time, women have served males in Indian settings while exhibiting incredible emotional fortitude and innate adaptability to their situations.

Sita: Warrior of Mithila by Amish Tripathi delineates an unfamiliar one. Amish Says,” The portrayal of Lady Sita in my narrative is closely aligned with her description in the ancient texts of Valmiki’s Adbhuta Ramayana.’ (Firstpost, 2017.)¹⁷

Sita is worthy for being seventh Vishnu. She loves Mithila as her mother, one reason is behind this is that she is an adopted child. King Janak and Queen Sunaina got her from the womb of earth. That is why we called her bhoomi–

“ Now, you are truly worthy of being a Vishnu, thought Arishtanemi. A Vishnu who can’t fight for herself would be incapable of fighting for her people.”¹⁸

Ramayana as an EPIC:

Ramayana is a great epic of India. Ramayana is considered holy book in Hindus. It is just not a book, believe of people. They consider Ram as incarnation of God Vishnu and all the characters are God for them. All the characters teach us how to live a life in the contemporary era, through this work we get to know what was the writing skill of that writer who wrote this

epic? It is story Ram and Raavan. Ram is the protagonist of the story whereas Raavan is a villain. Sita is wife of Ram, she is also a major and prime character of story. If people know Lord Ram as “Maryada Purshottam” and for his rule and regulation, his truth and his words, then Sita is known as “ Pativrata stree” for her purity, love, chastity, and her loyalty towards her husband.

Through Ramayana we get to know how to lead a life. It teaches how we do sacrifices for our people, no one gets rewards but we can’t leave our goodness. Nothing is more important to the welfare of human being. Ramayana is not just a holy book, it is a way of life how to live a life. Everyone faces hurdles, barriers and obstacles in his/ her life so what? We leave to live life ofcourse not, so the thing is that to clear each and every point.

Sita is unusual character of Ramayana. If we see carefully, the whole Ramayana revolves around Sita, her struggle, her identity, her point of view, her journey etc. she has ignite power, she has no blemish even then she is suffering. Why?

Conclusion:

In both stories, Sita’s personality has been clearly defined. In his Epilogue of the Ramayana, Yardi observes that authors use their creative licence to alter the existing Ramayana subject to fit their interpretation of the story (Yardi 164). Even though Sita in the two texts doesn’t possess any magical abilities, Amish Sita is still more strong physically and psychologically. She was impetuous at first but eventually learned to control them. She not only directs her own life but also Mithila’s future as an effective prime minister and that of the entire country as the next Vishnu. She is an intelligent and knowledgeable woman on one side and a good practioner of stick and knife on the other. She is not a born Vishnu but achieved all the qualities with expertise to be called India’s great leader as the next Vishnu. Tripathi says in an interview with Akhila Damodaran for Express News Service, “Sita-Mithila’s Warrior is not a Sita Devi’s Ramayan. It’s Lady Sita’s own story. She’s the lead character, the hero. And Lord Ram comes as a character in the last one- third of the novel. I depicted Sita as a warrior, a powerful woman,” he continues. Amish’s Sita, has defied stereotypes and strongly parallels the phenomenon of modern Indian women. She is an intelligent and courageous daughter of King Janak and queen Sunaina, an abled disciple of Rishi Shwetaketu a competent

administrator of Mithila, and a worthy claimant for the title of Vishnuhood to blot out the demon's power like Ravana. Amish's story has projected Sita's life before getting married to Rama and redesigned it to show the hidden aspects of her life like her birth, her roots, and her relationship with her adoptive parents, her friendships, her policies, and her culture.

On the other side, Sita in Ramayana 3392 AD Graphic novel is although placed in the future settings yet projects a stereotype image of the daughter of Mother Earth. She possessed the Maya- Vidya which can control nature and recovers from the devastating state of the world. She has been presented as a precious object which needs to be protected. She is a helpless young woman who has no idea how to use her power prudently. In order to save Rama, Ravana, posing as Vishwamitra, uses her power while trapping her in the demon lord's jaws. She requires a male guardian, like King Janak or Rama, or else she might make a mistake. Although she is a strong character, she is designed to fit the stereotype of Indian mythic heroines who rely on the masculine protagonist for protection and guidance.

"Birth is completely unimportant. It is just a means of entry into this world of action, into this karmabhoomi. Karma is all that matters. And your karma is divine."¹⁹

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