



Research Paper

An Ideal Contender for the Next Vishnuhood: A Deconstructive Study of Sita in Amish's Mythical World

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ABSTRACT : *Assisting individuals to comprehend their rituals and established conventions, the parables and legendary fables that impregnate up each civilization and construe the very essence are the fragments which are deduced from the tales of Upanishads and Vedas which were popularized to us from the antediluvian times by means of the narratives of Mahabharata and Ramayana. We are obviated from perceiving the thorough implications of the epics as we are presented only scrupulous interpretation of the mythologies and are catered with an impression of a specific viewpoint although there prevails an outright renunciation of the alternative edge of the narrative. Despite the fact that the integrated epics of Ramayana and Mahabharata revolves around the activities precipitated by the female as Raavan's allurements towards Sita and her forcible capture by him brought about his destruction and it was the oath of Draupadi that originated the considerable string of alacrity, we discern that women characters are consistently furnished with minimal functions within the framework of the patricentric Indian mythos. With mythopoeia accumulating a colossal assiduity in the contemporary belletristic outline, we are administered with a vivid angle on these legendary female characters that deconstruct the patriarchal narrative as in the modern retelling of the Ramayana we achieve a representation of Sita as a conscientious companion as well as an intrepid fighter battling apace with her partner in the arena. This research endeavour attempts to analyse the unconventional portrayal of "The Vishnu" by contextualising her unwavering paradigms in the archetypal and stirring epic journey in Sita: Warrior of Mithila by the literary genius, Amish Tripathi.*

KEYWORDS: Patriarchal narrative, mythology, unconventional portrayal, modern retelling, Vishnuhood

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I. INTRODUCTION

Being absolutely disparate from the Sita that we have observed until now in the recounted or authentic adaptations of Ramayanas, Amish's rendition of Sita portrays her as the empress of Mithila and the prima donna who emerge into an insightful commander, a liberated and bodacious female, an exceptional combatant, a capacitated woman and uttermost significantly, the ultimate Vishnu. Sita's dexterity to subvert the entrenched gender-specific conventions commences with the carving of her unmitigated charisma by Queen Sunaina who aside from systematizing for orderly scholarship in doctrines and ideologies, sculpts her child into a tactician, controller and capable soldier. With a pursuit to fixate on the delineation of women characters by Amish as eccentric and capacitated, the research venture underscores to dichotomize Amish's presentation of the women in the recounted interpretation of the legendary saga and imparting luminosity on the prime mover and her mother who are impersonated as influential and diplomatic, interrogates the very foundation of the familiarization of the classical and conventional Ramayana towards male-dominated essence and also strives to bring forth the actual cause behind the exuberance of the feminist theorists with the idiosyncratic recital of the patriarchic narratology. In an aspect depicted conspicuously divergent from the prior recitals and renditions, Amish's Sita in the second fictive account of the Ramchandra sequence is illustrated as an accomplished fighter, competent dynast and commander, benevolent as well as crafty and judicious when required and extremely proficient in combat techniques and scholastic areas. She is powerful, able and far distant from being impotent, vulnerable and compliant as it was not the manner in which she was raised by the ardent and audacious Queen Sunaina who herself traversed outside the bounds of kitchen and the homely premise and nourished Sita into a reckless warrior and a vehemently self-reliant female after fostering her. Purged of complete malevolence and maliciousness and being the humane originator of a gleaming civil structure, Sita urges concerted Vishnuhood with her companion as Ram was the co-contender for the stature of Vishnu conforming to the notions of

Purusha and Prakriti, after she grabbed the heedfulness of Rishi Vishwamitra at the early youthful period of thirteen. As Amish struggles to imbue precise feminine components in the recounted fictive account through multifarious events and apparatuses, we are capable of constructing a obtrusive discrepancy between the future Vishnu and the stereotypical women characters such as the devious and scheming queen Kaikeyi, the conspirator Samichi, the meek and indulgent Kaushalya, the renouncing Radhika, the deceptive Manthara and the enticing and seductive Sursa and Shurpanakha.

The priceless education of existence transmitted by Sunaina and her nurturing of Sita and revamping her into a valiant fighter can be observed at the very moment when a tough glare from the mother was adequate to impart an life-long exercise to the young Sita as she was retrieved and protected by Samichi, a slum-inhabitant after her agitated rendezvous with the impulsive and recalcitrant boys at the slums on her initial incursion to it. Edifying Sita on the manner to achieve equity in the conciliation of the two ultimate limits of the affluent and the underprivileged and also on the discrepancies in the impassioned blend of the two, Sunaina prepares Sita to recognize the presence of crooks in each of the divisions of the community and with her early tutoring on abrogation of indifferent belief and suspicion, converts her mishap into an illuminative episode without conferring her enraged frenzy with an outlet. By instructing Sita to utilize her brain to plan an expedition and her emotional essence to determine the purpose, Sunaina highlights the pride and significance of wisdom for an emperor as she educates Sita to materialize the impeccable harmony between the prosperous and the impoverished where there will not be any grievance of the needy on their impotency to relish the tangible luxuries in comparison to the wealthy, while at the same instant emphasizes the veritable truth that it is only a contraction of injustice that can be generated by the monarch as the goal of obtaining absolute parity is an imaginary concept. By infiltrating profound education to vividly assert, construe, encounter and interrogate on numerous fields pertinent to free enterprise, order, emancipation, egalitarianism, lawful integrity, womanhood and manhood and also enlightening her on medicinal science, astrometry and technical skill, Rishi Vishwamitra makes her travel the protracted domain of India and Sapt Sindhu which will be governed by her and equips her for her mammoth responsibility. Thus, she was furnished with an intuitive observation of the inmates of the area that will be governed by her and it was not greater than a year's course during which she was capable of covering the entire western coastal region. With his scheme of gracing Sita with the Vishnuhood, the refreshed dimension of existence to individuals and the generator of virtuosity, after being persuaded by keenly noticing her, Rishi Vishwamitra arrives into acrimony with the Rajguru of Ayodhya, Guru Vashishtaha, who on the other hand has selected the future Vishnu as Ram.

Even in the defiance of certain demolition and collapse during the invasion on Mithila precipitated by Raavana, Sita justifies herself to be an adept fighter brimming with pride, fortitude and elation and can also be viewed as confident and intrepid the very instant when she had to be subdued by her attendants from assailing Raavana who destroys the memorial of the creator of Mithila, King Mithi after arriving to participate at the swayamvara of Sita. Being delineated as enthusiastic and determined at several events throughout the tale, one discerns an appropriate epiphany of the philanthropic angle of Sita's persona when she slays a tiger not to crave for its skin for the award but to protect the residents from the onslaught of the ferocious animal. Sita's battling skills, outstanding audacity, calmness and patience can be witnessed during the banishment from kingdom when she heaves the half-sibling of Raavana, Surpanakha to the encampment after preventing off her proposition to loading her mouth with numbing shrubs and details the occurrences to Rama and Lakshmana, after Shurpanakha seizes each favourable circumstance to defame Sita by creating a definite captivation on Rama. It perpetrated as the eventual solicitation of retaliation from Raavana as in the vehement intensity of the situation Surpanakha's nose gets slashed off recklessly by Lakshmana who attempts to protect Sita from the assault of Surpanakha. The equitable disposition of Sita and her competence in mass propagandas can be well illustratively ascertained from her consciousness that the vigour of a commander is strayed off in the trail of aggrandizing and disseminating a moderate activity in spite of being abetted by construction of imaginative figment and indoctrination, and does not dithers in admonishing Samichi for her adulation after approximating her strike to be an ineffectual one. That she can be a perfect contriver even in comparison to her husband can be contemplated through her vicissitude and diplomatic attestation as a fighter when to invade the Lankans she prefers the aperture of the Bees' Quarter as an exclusive leverage site. Perceiving it as a symbol of fragility and diverging from the entrenched assumption of correlating womanly attributes to that of sobbing, as Sita abstains from wailing in open during her mother's death ceremony and forsakes all hints of agony as she severs off her finger to dribble the dashes of blood in the sacred fire as a stamp of pledge to the custom of being the future Vishnu that was advocated by Rishi Vishwamitra, she drives away the allurements to descent for accolades and thus portrays the evidence of powerful strength of mind.

After being aware about Bharat's resolution to exercise power in the place of Rama and situate his regal sandals on the throne in Rama's unavailability to desist from exercising dominance, Sita adopts ancillary preventive measures and opposes from staying contented. Making secure that Hanuman will maintain the trail during their long banishment and requesting Jatayu along with a group of Malayaputras to pursue them in their

campaign through the woods, it was Sita in the retold narration who in order to protect herself along with Rama and Lakshmana commissioned the assistance of Jatayu and Hanuman in the course of the expatriation. Sita not only acquires the concession of Guru Vashishtha for shared Vishnuhood with her husband but also aspires to be competent to a great extent to care for Rama and Lakshmana and to adhere to her judgment, she achieves the primary strong outcomes of the somras by ingesting a portion of it that she gathered from Guru Vashishtha as well as the Malayaputras to capacitate herself with optimal stamina and vitality for their anticipated tribulations, as by the moment the somras was to be distributed to the brothers, its impact would have faded away. Amish's capability to portray Sita as a perfect companion can be witnessed from the events when to shield Rama she intimidates to terminate her existence as she uncovers the Malayaputras' schemes to eliminate Rama from the Vishnuhood and also when Rishi Vishwamitra being well-apprehensive about the detrimental ramifications on the destiny of Rama addresses him to detonate the asurastra at Mithla against the Lankans, Sita agitates in contrary to the Rishi. Sita is adroit enough to discover a method out of the impasse that has been a consequence of the animosity of the Gurus by stating away her recommendation of conjoint Vishnuhood with Rama according to the notion of Purusha and Prakriti and also substantiates to be a quintessential companion as she secures the esprit of Rama and Lakshmana in conjunction with her own after deciding to pursue her husband into self-expulsion.

Devising for only Rama to triumph with the Pinaka bow as she chooses him to be the ideal fit for consolidated Vishnuhood and it is only by means of the commingling of Purusha and Prakriti that the shared Vishnuhood can flourish, Sita persuades Janaka to prepare for the swayamvara where the originator (Prakriti) will eventually reconcile with the apprehender (Purusha). The compliance of Rama to pursue Sita as the Vishnu generates an equitable and obstinate administration where a renewed communal arrangement prune of all the fallibility and calamities come to reality and also offers an outlet to an absolute and affirmative communal ferment that might unfold in the certain period of time with the collective administration of Rama and Sita. Sita, with her individual oversight over all the preparatory measures analogous to the swayamvara and by swaying Janak to organize it after selecting Rama as an appropriate companion, demolishes the conventional gender-specific assumptions to flecks of dust that revolves around the notion that it is continually the household of the dormant and bashful bride that organizes the marriage ceremony after locating a befitting male in most of the ethnic clusters in Indian framework. Also on the other hand the writer intentionally rebuffs the sexual disjuncture of workforce by portraying cooking as an apportioned chore by all the male and female at the encampment and unlatches the fictive account with the hint of Sita's turn to prepare the food during the banishment in which she follows Rama along with the Malayaputras and Lakshmana.

Being completely antithetical of the accustomed and established image Valkimi's Sita, Amish's Sita is not an epitome of elegance but acumen, not a archetype of integrity but a fighter, an commensurate associate and confidant of Rama and is also the one whose conscientious judgments and beliefs cannot be disputed even by Rama. The extraordinary characteristic of Sita is vividly apparent from her belligerent dexterity as a soldier in the very initial pages of the fiction which flouts from her previous demonstration as a inactive partaker who needs Rama to safeguard her from Raavana's evil clutches and who is depicted as a apotheosis of morality with her celibacy as the fundamental element in regard. Instead of facilitating esteem and recognition, Amish's Sita pull out her due acknowledgement, being independent, audacious, conciliatory and proficient and invites the enthralling ablaze whenever she is acquainted with and thus with her rightful, impartial and inexorable charisma becomes the fitting choice for Vishnuhood. Delineating Sita as a genuinely innate emperor, Amish's fictive account fluctuates from the former epic renditions of Ramayana where the unified limelight rests on Rama. An originator of both procreation and annihilation, supposing all the traits related to the reciprocity of gunas and being analogous to the pristine ingenious vitality, the manifestation of Prakriti, Sita is not a woeful empress lurching by a instant's yearning to obtain the golden deer and also not the one seized by Raavana due of her tenderness, it is Sita who apart from being an perfect companion is a ferocious strategic administrator, adroit commander and gallant fighter. She is the combatant of Mithila. She is the Prakriti who in association with Purusha i.e. Rama is amenable to obtain the Vishnuhood. Sita in Amish's interpretation appears as a resolute female facsimile who demolishes the entrenched gender-specific conventions, being a competent ruler and a heroic lady who deduces her canonization from her mother, Queen Sunaina.

II. CONCLUSION

Amish's Sita looms out as the one who is able to curtail the immorality and misery from the community with her legitimate domination, tremendous plan of action, scintillating combat finesse and excellent geopolitics and also the one who can stimulate the capacitating drive of female in the community as she is the builder of fate, the progenitor as well as the demolisher, the Vishnu. With the female personages being excessively deprecated in the purview of the male-governed mythical domain, the position of female in the patricentric community yet remains uncertain and as the novelists banks on antiquities and legendary narratives to detect the resolution to the present dilemma that infects our civilization, they aim to propose a divergent

viewpoint to bring out the enhancement of the silent race by illustrating them in an atypical radiance. A paragon of contemporary women, the Sita in Amish's extraordinary piece of art is realistic, robust, and independent and supremely, avant-garde as she is the ideal companion, the nonpartisan commander, the proficient assailant and "the Born Vishnu".

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