



## An Astonishing Form of Sita in 'Sita Warrior of Mithila'

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**Abstract:** Myths help people to understand their customs and traditions. Though the great epic Ramayana has been one of the most favored sources for retelling and revisionist writing, it is interesting to note that not all characters in the epic have received satisfactory attention or space. Sita is perhaps the feminist central character of Ramayana and the great example of pati parayan nari (blind follower of husband). She is also characterized as a kind-hearted, sympathetic, incarnation of goddess Lakshmi wisdom of the truest type, and courage of heart. In the 21st century, the retelling of Sita has the same base but she seems like a warrior narrated by Amish Tripathi. In his article, entitled 'Sita : the warrior princess of Mithila'. In this article, Amish depicts a new astonishing form of Sita in context to women as a damsel in distress, an obedient, and humble women as a peaceful spectator, women rights, and warrior. It is concluded that in the 21st-century Sita may be a role model for women of this era and can be proved as radical instead of rebellion. Amish maintains that it's a book told through the perspective of Sita, of her much overlooked trajectory that existed that even before her marriage to Ram.

**Keywords** - Fictions, feminism, mythology, revolutionary.

### INTRODUCTION

Ramayana is one of the colossal and ancient epics in world literature. It consists of nearly 24000 verses into seven kandas and about 500 sargas (chapters). In Hindu tradition, it is considered to be the adikavya (first poem). Sita narrated by Amish Tripathi in 'Sita warrior of Mithila' is compared to some extent. The main source is a text Ramayan written by great saint Valmiki in 7 to 4 centuries BC. Valmiki's Sanskrit Ramayana was written either in treat yuga about a million years ago or about the fourth century BC. The first translation into Hindi was Tulsi da's ram-charit-manas in 1576. The first complete translation into English by Ralph th. H griffiths in 1871 to 1874. And 'Sita warrior of Mithila' is written by Amish Tripathi in 2017 published in Westlend Press UK. The Ramayana is the great mythological story of Lord Ram, Sita, and Ravana, where Lord Ram enters as a character from the very beginning of the story written by great saint Valmiki whereas Amish Tripathi ram in the story as a character in the last one of the book and entitled by 'Sita warrior of Mithila'.

Sita is one of the protagonists and the beloved consort of Ram and the daughter of King Janak of Mithila. Sita is the avatar of goddess Lakshmi, the consort of Vishnu. Sita is depicted as the image of female purity and chastity. In this article Sita is described as King Janak and his wife, Sunaina find a child on the road being protected by the vulture. They adopt the child and name her Sita. Growing up Sita is sent to the ashram of Rishi Shvetaketu for her studies. There she learns about a different subject and martial arts also.

After Sita returns to Mithila, she has bereaved by her mother Sunaina's death. She also has to take care of her younger sister Urmila. With King Janak being more engrossed in spiritual work, Sita became the prime minister of Mithila (Warrior of Mithila). Above these lines are astounding to viewers, from here Amish depicts the real astonishing form of Sita, after taking the responsibility of warrior. Sita is able and makes many reforms in the kingdom with the help of her childhood friend Samichi, who served as the chief of the

police force. After Mithilas financial conditions stabilized, seta visited the Malayputra capital city of Agastyakootam to continue training or becoming the next Vishnu.

However, she starts suspecting Vishwamitras reasoning for selecting her over ram, who was the prince of Ayodha and the son of King Dashrath the supreme ruler of India. Through Radhika, she came to know that ram was also being considered for becoming the next Vishnu by his mentor rishi Vashistha and an old friend of Vishwamitra.

Story retelling is an art of literature. The reader is also curious to accept such kind of manuscripts. The mythological themes are very popular in India for story retelling.

In this article, 'Sita Warrior of Mithila Sita incarnate various roles a daughter, a wife, a sister, a sister in law, and so on. However, what stands out, irrespective of the various role in her strength and ability to handle every situation with delicacy and confidently.

In this article, it is clearly shown that on women delegation most of the female character believe that are also adequate to carry all responsibilities which males are carrying in society. Sita is shown to be a warrior rather than a damsel in distress. Thus the complete plot of Ramayana is changed by the author in this novel. Equality, caste system, and agitations are also a part of the noble the new horizons of technological use and science is also narrated in the novel.

In this noble Amish Tripathi Sita seems physically as well as intellectually strong. It can be said by Amish Sita was not just as an adarsh bhartiya nari, she was a warrior of Mithila " The main character of Sita reflects on the struggle between inner conflicts on women rights.

In Valmiki Ramayana Sita seems to love, affections, blind follower husband, obedient daughter. But it is difficult to manage emotions in modern society by any woman by Sita of Valmiki Ramayana.

### Analysis:

In this article, Sita is depicted not as a pradi paradigm of woman's virtue but as a warrior. Amish portrays Sita as an equal partner of ram. We find Sita advising ram at various instances and more surprising is that ram can accept that she is right most of the time without contending her opinion at all. Sita is portrayed as a woman of wisdom weather than a woman of beauty.

The fictional work of Sita is devoid of the common spirituality that is evident in the myths. Amish uses the tactics of humanizing a character worshipped as a god by the scriptures and the society. His philosophy says that it is the karma of a man that acknowledges his as a god. Amish portrays a twins princess of Mithila as an ordinary girl, the foster child of king Janaka, well versed in martial arts and philosophy, and becomes the ruler of Mithila.

### Conclusion:

In this way, it is concluded that sita is the center of this article. Sita can be said that the hero of my article and as center of attraction of my article which has a solution to problems related to modern society. It can also be concluded the need for women empowerment through mythological literature that the Sita can we all look up to Sita that she is a creator, destroyer, Vishnu, shaper of destinies, notes just her own but of those around her and her tribes. She is the most brilliant warrior, apart from being a fine king and a true rectifier of modern society.

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