

MAHARISHI VALMIKI'S SITA: A COMBINATION OF TRISHAKTI IN FORM OF A HUMAN BEING.

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Abstract

This paper attempts to trace Maharishi Valmiki's Sita as combination of Trishakti. In this attempt literature review was conducted to find the various aspects in which character of Sita was traced. But, it was found that many research articles, only traced her as a human entity. There was only article that could give Sita a divinity. But, it also didn't trace Sita as Spirituality entity or being. So, this article attempts to trace Sita as Goddess Saraswati (Giver of Knowledge), Goddess Lakshmi (Giver and conqueror of wealth), Goddess Parvati (Giver and conqueror of power).

This article uses method of Textual analysis method. Through this method, it aims to analyse Character of Sita in Vālmiki's Ramayana in different aspects. A background study conducted on this aspect aims to study Sita as more than feminist. Finally, Sita is traced out as trishakti. This study is conducted under spiritual studies. Finally, these characters are connected to all female globally. At last, it is also justified why this character has to be introduced in national educational policy. How this can be traced, as an experience from a character in a society portrayed by Valmiki to Global Women.

RESEARCH PROBLEM AND MOTIVATION FOR RESEARCH WORK

Valmiki Ramayana is spiritual literature because it has characters, greater than life and have spiritual entities. This research article aims at analysis of character of Sita of Valmiki Ramayana as an entity of trishakti. It also attempts to trace Sita as a Spiritual entity. Sita is traced as Goddess Sarswati (Giver of Knowledge), Goddess Lakshmi (Giver and conqueror of wealth), as well as Goddess Parvati (Giver and Conqueror of power).

It is necessary to trace Sita as trishakti as in to prove versatility of her character. It is necessary to focus on this study because, if every female has these qualities, such a spirituality can be embodied to every female.

There are many reasons to undertake this study. The first reason is to prove the spiritualness of Sita. The second reason is to show that how with righteousness every female can attain such a position.

After reviewing many different cases of literature review, it is found that Sita has been portrayed as a character, who faces insults. It is even found that she is a female who struggles in a male dominated society.

In some reviews Sita is portrayed as feminist archetype. In some reviews, she is portrayed as a mere sympathetic character.

There are very few articles that portray Sita as divine entity.

As a result, number of researches carried out in this field are very limited. This is one of the reasons to carryout research in this field where Sita is not just shown as divine entity, but spiritual entity, who carries entire Ramayana with her own hands.

Background of the Study.

Maharishi Vālmiki's Sita is one of the prominent character in Ramayana. Sita is the main protagonist in Ramayana. Sita, daughter of King Janaka, Consort of Lord Rama, mother of Lava and Kusa. Sita is not any mere character. But, she is the role model for many female in India.

Sita is a good example as daughter, wife, sister -in-law, daughter -in-law. Due to the righteousness exhibited in each and every rule, she is treated as Goddess.

This is the main purpose of study to trace Sita as spiritual entity in the form of human entity. This background study aims to embody same quality to all the female globally.

So, Sita has been traced as more than feminist. Sita is traced as giver of knowledge(Saraswati), giver and conqueror of wealth (Lakshmi), giver and conqueror of power (Parvati). Various articles are viewed on this aspect. There are very few articles that trace Sita as spiritual entity. But, no other article was made to trace Sita as trishakti. This article does that. As a result, textual analysis method has been taken to analyse Maharishi Vālmiki's Sita.

Research Objectives .

- _To prove Maharishi Vālmiki's Sita is more than a human entity.
- _To prove Sita as a spiritual being.
- _To compare Sita with trishakti of Hindu mythology.
- _To portray Sita as giver of knowledge.
- _To portray Sita as conqueror of wealth.
- _To portray Sita as epitome of power.
- _To present all these qualities in Sita.
- _To connect this power to every female in the world.

LITERATURE REVIEW

Whenever we take Character of Maharishi Vālmiki's Sita into consideration, her character has been analysed only in some facets. They are as follows.

Rashmi Luthra interprets various feminist narratives in Indian epics. She even concludes that Indian epics have many helpful narratives to promote the ideology of feminism. Dinesh Prasad Saklani investigates issue of interpolation in Valmiki Ramayana. He makes claims that if the story of Ramayana is reality, character of Sita would not be insulted , but, claims that sage Valmiki wants to reflect male dominated in his article "Valmiki Ramayana and the Case of Sita in Historical Context." In response to such interpretations G.R.K. Murthy gave befitting reply through his article "Sita as a Feminist Archetype" (2014). He tells several instances where Sita shows qualities of feminist in Valmiki Ramayana. Herman k. Phyllis analyses character of Sita as a Goddess and devotional entity which gives rise to the ideology and equates female with divine entity. The article is "Sita in the Valmiki Ramayana: Goddess and Devotion." (2022). Debarati Pal in his article "Feminist Analysis of the Adaptations of the Ramayana" (2022) shows Sita as a character to be sympathised.

Researchers like Linda Hess further point out the character of Sita in her article "Rejecting Sita: Indian responses to the Ideal men's treatment of his cruel wife." (1999). She comments on Indian responses towards Sita's character. But GRK Murthy in his article , "Sita in Vālmiki's Ramayana: A Feminist Archetype. " portrays Sita as feminist. Pratap Kumar in his article "Sita in the Last Episode of the Ramayana: Contrasting Paradigms from Bhava Bhuti and Valmiki" (1992) claims that happy ending for Sita's character was given happy ending by Bhava Bhuti. William. I. Smith in his article "The Wrath of Sita: Sankara Deva's "Uttarakanda"(2004), says that Valmiki Ramayana portrayed Sita as rather Passive one.

By seeing all these articles, it can be said that the character of Sita was only analysed as human entity by many research scholars. But, if we take a close look at it, Sita is much more than that. This aspect is searched upon in literature review. Sita has been analysed in various facets. This article aims to show how Sita was analysed. In this study many previous papers were attempted to study and with the help of previous studies, portrayal of character of Sita was found. There were many studies in relation to her character. At the end, it was found out that there is more scope of research in this aspect.

Research Gaps

There are many research gaps that are found in this study. For example, when Valmiki Maharishi's Sita was claimed as weak and a character to be sympathised, evidences provided were not up to the mark.

Actual knowledge is never said to exist. But, the knowledge given by writer through books is very important. As that is the main source of research. But, many researches failed to do that. They did not take Vālmiki's Ramayana into proper consideration.

There are even theoretical gaps in research. It's because character of Sita was analysed as victim or feminist but not more than that. So, this gap needs to be filled.

RESEARCH METHODOLOGY

The methodology adopted for this research is qualitative. Under qualitative , I would like to adopt textual analysis method. I would like to take Valmiki Ramayana translated by Hari Prasad Shastri through Internet archive and analyse the character of Sita in spiritual aspect.

DISCUSSION

Spiritual entities are those that go beyond mere physical existence.

Maharishi Vālmīki's Sita as a Spiritual Entity from Beginning. In the chapter 66 of Balakanda of Maharishi Vālmīki's Ramayana, Sita's birth is discussed. When King Janaka was ploughing the earth for a sacrifice, a virgin emerged from the earth. King Janaka named her Sita. So, her birth itself is not a normal one. No human being comes out from earth as virgin.

During her presence in Lanka, no details are given about her food. It is not possible for human being to survive one year without food.

During the end, Sita doesn't depart earth like a normal human entity. When she was asked to prove her chastity, she prays one more spiritual entity Goddess Earth to take her along with her. She departs to the same place from where she came.

Sita as an Epitome of Knowledge. (Saraswati).

In Vālmīki's Ramayana at many instances we see, Sita as an epitome of knowledge and wisdom. Through her knowledge and wisdom, she tries to show right direction to various people. For example, when Lord Rama was asked to leave for exile, he asks Sita to stay in palace. She rightly suggests him that it is right of a husband to take his wife along with her and right of a wife to accompany her husband. But, when Lord Rama was still reluctant, she shows him path of Dharma. She speaks about rules of marriage. She persuades him till he takes her along with him. So, here we say her as a lady who gives knowledge and takes her husband on a right path. She is not a meek one to blindly obey orders of her husband. This happens in chapter 28_30 of Ayodhya Kanda.

In the chapter 21 of Sundara Kanda, she tries to impart the knowledge of Dharma, righteousness in the head of Ravana. She warns him, it is wrong to kidnap others wife. She advises him to be happy with his wives. She even enquires whether there is no one to teach righteousness to Ravana. She even teaches him about Duty of a king. So, she is always a giver of knowledge. Even, when it is enemy, she resolved to do that.

After Ravana is killed, Hanuman claims to kill all titans, but, in that place Sita teaches Dharma to Hanuman. She tells about virtuousness and kindness.

So, Sita may appear as normal human, but, she is a form of Saraswati who always gives knowledge.

Sita as Conqueror of Wealth. (Lakshmi).

In Hindu mythology, Goddess Lakshmi is giver of wealth. Wealth doesn't means only money. It indicates wealth of knowledge, happiness, etc.... It also includes all luxuries, richness etc.... Goddess Lakshmi is not only giver of wealth but also conqueror of wealth.

Wherever Sita is not there or Sita is forced, all kinds of wealth have been lost. For instance, Ravana has lost everything after making Sita cry. His people, Kingdom, sons, soldiers, including peace of mind. Even, when Sita is not around, Rama lost his wealth of happiness. So, Sita is an epitome of Goddess Lakshmi.

Sita as an Epitome of courage.

Vālmīki's Sita is someone who gives Power as well as conquers all the power. When Rama refuses to take her to forest along with him even after pleading multiple times, she repudiates by calling him female. It means she is indirectly pointing out to truth that she is more powerful, brave, courageous than her husband who is a man.

When, she was kidnapped by Ravana, she was kept between many female Titans. They were way too ferocious to look at. But, Sita courageously sat in between them. This occurs in chapter 17 of Sundara Kanda. In further chapters, she repudiates Ravana more. This also shows how powerful she is.

It's because she is the only female in Kingdom of an enemy. But, she repudiates enemy in a terrible way. Later, when Ravana asks those female Titans to make Sita agree to his wish, they warn her in a terrible way.

Then also, she says, if they wish, they can eat her, but she will never agree to terms of Ravana. It shows that she is too courageous than anyone has expected. When Hanuman tells her, he will carry her, she analyses war strategies and tells Hanuman that Lord Rama has to come and rescue her. Till then, she won't come.

So, all these qualities show her as Trishakti.

Justification and Conclusion.

Though, Sita came as Spiritual Being, she is not given that high status of Goddess because of that. She has been given because of displaying qualities of Trishakti. Through the power of Knowledge, she was able to guide her husband, most powerful person Lord Hanuman, she also tried to show light to her enemy. She always had the wealth of righteousness and happiness. When she faced unrighteousness, she wasn't happy anymore. She didn't lose courage during atrocities, but, fought in her own way. She waited till her husband came.

These qualities have to be learned Universally by every person, so that they can guide everyone through power of knowledge, not adjust, when there is unrighteousness and courageously hope and strive for best in their life.

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