

Mythological Characters in Amish Tripathi's Ram Chandra Series

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ABSTRACT

Every great civilization has its own treasure of mythology. Egypt, Rome, Greece, India, China and other cultures are the classic examples. Each of them, during the course of history, created folklore, community rituals and social beliefs which led to the creation of vast bodies of mythology. India has probably the richest store house of mythology and legends in the world. It is fed from countless sources and preserved in the four Vedas, the Upanishads, the two epics, the eighteen main Purans and many chants, plays, poetry, sculptures, dance, music and folklore. The roots of India's legendary past go before the Aryans to the Dravidians and even the Pre-Dravidian tribals. Therefore its values, its social and legal systems and its aesthetic awareness, have survived intact and remained relevant to all Indians. Human actions to become the subjects of myths, which to some extent, related to historical events, the best examples are the Ramayana and Mahabharata. These sagas beautifully describe the interactions of human characters and personalities. In this lineage, the new Indian writers, like Amish Tripathi, Ashok Banker and Ashwin Sanghi have started a new tradition by blending the mythology of the past with present reality. By doing so these writers are modernizing the Indian myth. Amish Tripathi relied on the stories and fables that he heard from his family. He noted that Hindu Gods were probably not mythical beings or a figment of a rich imagination but rather they were once human beings like the rest. Amish have touched every character and place in the series with a humanistic approach. The present paper throws light on the mythological characters of Ram Chandra Series.

Keywords – Mythology, Characters, Ram, Sita

I. INTRODUCTION

Scion of Ikshvaku is Amish Tripathi's fourth novel, Amishverse's fourth volume, and Ram Chandra's first novel. It depends on Ram, the unbelievable Indian ruler who was viewed as a Vishnu manifestation. The creator had declared the title at the Jaipur Festival of Literature. The story starts with the annihilation of King Dashrath of Ayodhya by Lankan vendor Raavan in a fight, and the introduction of his child Ram. It proceeds through Ram's adolescence and tutelage,

alongside the arrangements encompassing his seat climb, lastly his 14-year banish, trailed by spouse Sita and Lakshman's sibling.

Sita: Mithila's warrior is Amish Tripathi's fifth book, Amishverse's fifth book, and Ram Chandra Series' second book. It was published May 29, 2017. The Ram Chandra Series is a retelling of India's most celebrated epic, the Ramayana. Every book in the series focuses on one significant Ramayana character. Sita: The Mithila warrior focuses on Sita's storey.

II. REVIEW OF LITERATURE

Indian society has changed from old to modern days, old values have gone away and new values have taken over. It provides Indian English novel arrangements with India, an Indian background and past. As we saw this age scholars are significantly installed in the Indian culture. Authenticity and Humanism are on the ascent. Country novels are developing, as well. The creator focussed his consideration on the Indian laborers affected by Gandhi. The key models are Murugan by Venkatramani, the Tiller, Cold Rice by Nagarjan and separate novels by Anand and Raja Rao. This novel of this time additionally features the progressive change achieved by western impacts in Indian culture. The most recognized attribute of this period is that the territorial novels came here. In their novels the creator who originates from various districts and states presented regionalism and neighborhood shading. This novel is spearheaded by Shankar Ram, Raja Rao, and R K Narayan.

The novels from the 1930s and 1940s played an essential role in transforming the concept of patriotism at the frontier. Europe's lives have been wasted by Mulk Raj Anand, Bhabani Bhattacharya, Raja Rao and G V Desanis. This period, the triumph over boundary populism and the chance for Indian autonomy in 1947 is put apart. India's previous two timescale is constant changes that change the Indians' disposition. Many times brace for the large quantities of Mahatma Novels in this present era. Both in English and in various Indian dialects, novels were published. Ramanlal Vasantlal Desai's *Gram Lakshmi* (1940) in Gujarati, G. T. Madkholkar's *Muktatma* (1933) in Marathi, and Satinath Bhaduri's *Jagari* (1946) in Bengali, include valuable storeys on the Gandhian problem from Premchand's *Permashram* (1921) and *Rangabhumi* (1925) in Hindi.

Seen from Gandhian writing, numerous South Indian writers administered as well. Bhabani Bhattacharya

composed his first novel *endless appetites* must be recorded here (1947). This is distributed a couple of months after freedom, and Bengal starvation and very India development is the scenery to the novel.

His Gandhian Education ideas, the novel *Kajoli* delineates a town young lady as a renewed person. Rahul, a kid instructed in Cambridge is delineated as an advanced kid and Devata is a Gandhian character. So we think Bhabani was propelled a great deal by the thoughts of Gandhi. The impact of Gandhi as well as observes Nehru's nearness. It was Nehru who joined the most remarkable political transporter somewhere in the range of 1933 and 1936. Here a pressure between the thoughts of Gandhi and Nehru is seen. Most novelists have been disappointed, so they just need to seek after one hypothesis. Still some exertion by novelists to integrate the two perspectives, the scene changed gradually and with the two India's push to move towards freedom. There was additionally some conflict of thoughts among Hindus and Muslim. A few patriot novels by Muslim authors bargain primarily with Hindu characters, for instance the *Conflict of Amir Ali* (1947) generally contains Hindu characters. The saint Shankar, a town kid whose excursion to Bombay is tossing him into the investment in the development of very India, A.K. Abbas *Tomorrow is our own: A novel from the present India* (1943) likewise incorporates Hindu characters. Parvati's chief character tends to the issues of patriotism and intouchability. Then again some Hindu essayists utilized Muslim characters in their novels, and this was shown additionally by crafted by significant authors including Mulk Raj Anand and Raja Rao.

During that time, Nehruji had been on the Gaol long and wrote his two valuable novels: *World History Glimpses* (1934) and *India Exploration* (1946). Gandhi *Young India* (1919-1932) and *Harijan* (1933-1948) circulated over this era two important diaries which had enormous repercussions for the makers of this

generation. For eg, Bharati Sarabhai's *The Well of the Citizens* (1943) play was circulated and Harijan tells his storey. Rao's structure represents the influence of Gandhi's personal past, which has also inspired many contemporary novelists.

III. RAM – SCION OF IKSHVAKU

Lord Dashrath of Ayodhya, Emperor of India's Sapta Sindhu locale, objects requests made by Kubera, Lanka broker and ruler. He announces war in any case, at Karachapa, is crushed by General Raavan of Kubera. With his life Dashrath scarcely gets away from gratitude to his subsequent spouse, Kaikeyi. In Ayodhya, Dashrath's first sovereign Kaushalya is simultaneously bringing forth their child, Ram. After the annihilation, Ravan corners India's whole exchange framework, which causes monetary emergency. Dashrath reprimands Ram for his destruction, and treats him with unresponsiveness.

Smash and his relatives, Bharat (Kaikeyi's child), Lakshman and Shatrughan (twin children of Dashrath's third youngster, Sumitra), are sent to live at the sage Vashistha's withdrawal. Slam turns into an expert contender under his tutelage, and additions information on India's predicament. Slam is given the activity of keeping up law and police at Ayodhya after school, in which he exceeds expectations extensively. At some point, Roshni, the rich dealer's girl Manthara and the four siblings' sister-like, is assaulted and killed. The entireties of the offenders are hanged aside from one, Dhenuka, who is a minor. A harsh legislator, Ram is constrained to confine the kid while others are requesting that he be executed by Dhenuka. Manthara stunts Kaikeyi into controlling Bharat, who covertly professional killers Dhenuka, a lot to the embarrassment of Ram.

Then the mentality of Dashrath toward Ram movements, and he names Ram as the crown sovereign. Right away thereafter, Ram and Lakshman

help sage Vishwamitra — top of the Malayaputra clan serving the following Vishnu — to evade the assaults on his seclusion at Asura. Smash convinces the Asuras to travel to Pariha, the place where there is Lord Rudra, the previous Mahadev. Next they fly to the distant Mithila realm where Ram meets princess Sita, King Janak's embraced little girl. Like Ram, Sita additionally solidly has confidence in maintaining the laws and gets regard and love from Ram. Ravan and his sibling Kumbhakaran show up during a Swayamvar for Sita, yet storm out when Viswamitra declares the name of Ram as their first admirer. Slam wins the Swayamvar and weds Sita while Lakshman weds the natural little girl of Janak, Urmila.

The following day, Raavan blockades Mithila with 10,000 soldiers, and Ram is convinced by Viswamitra to utilize the organic weapon Asurastra, in spite of the fact that its utilization is disallowed and not permitted by the Vayuputras, the clan of Lord Rudra. The Lankan armed force is vanquished, and Pushpak Viman, Raavan escapes on his helicopter. Slam comes back to Ayodhya and consents to take an outcast of 14 years as a discipline for abusing Rudra's rule over the arms. A grudged Manthara asks Kaikeyi to prove the issue by utilizing two helps that Dashrath offers her to spare his life. Consequently Ram and Sita and Lakshman embrace the outcast. Bharat announces Ram as King of Ayodhya after Dashrath's demise, and keeps on administering the realm as an official. Sita makes a concealed arrangement with the vulture-like Naga Jatayu and his companions, protecting Ram and providing the counter maturing drink to the gathering, Somras.

Thirteen years spend and one day, the kin of Raavan, Vibhishan and Shurpanakha, who are looking for asylum from their oppressive sibling, approach Ram's camp. Slam is critical however they are invited as guests. At some point, Shurpanakha attempts to suffocate Sita yet she is overwhelmed by the last mentioned and in the following fight, Lakshman

instinctually cuts the nose of Shurpanakha. From that point, Ram and his gathering escape dreading the retaliation of Raavan. At some point, from chasing, Ram and Lakshman get back and they're stunned to discover Jatayu and his men killed. Jatayu educates Ram, before biting the dust, that Ravan hijacked Sita. Smash admires see the Viman fly away from Pushpak and is loaded up with disappointment.

IV. SITA – WARRIOR OF MITHILA

Janak's king Mithila and his wife Sunaina find a child on the road during a trip, being protected by a vulture. They're adopting the child and naming her Sita, because she was found in a furrow. As a teenager Sita is sent for her studies to Rishi Shvetaketu's ashram. She learns about martial arts there and gains knowledge on various subjects. She also makes friendship with a girl named Radhika, and her cousin Hanuman, who was a Vayuputra — the tribe left by Lord Rudra, the former Mahadev. When Sita is 14, Maharishi Vishwamitra — head of the Malayaputra tribe serving next Vishnu — visits ashram of Shvetaketu. Impressed by the abilities and knowledge of Sita, he elects her to be the seventh Vishnu but asks her to keep it a secret. Sita also wins the confidence of Jatayu, a Malayaputras member of the Naga.

After returning to Mithila Sita is deprived of the death of her mother Sunaina. She has to look after her younger sister Urmila too. With Janak imbued with spiritual work, Sita is made Mithila's prime minister. With the help of her childhood friend Samichi, who served as the chief of police force, she is able and is making many reforms in the kingdom. After stabilising the financial state of Mithila, Sita visited Agastyakootam's capital city of Malayaputra to continue training to become the next Vishnu. But she begins to suspect Vishwamitra's reasoning for choosing her over Rama, Ayodhya's prince and King Dashrath's son as India's supreme ruler. Through Radhika she found out that Ram was also considered

by his mentor Rishi Vashistha — an old friend of Vishwamitra — to become the next Vishnu.

Through a Swayamvar, Sita plans a marriage alliance with Ram, but is enraged to learn that the Lankan king Raavan and his brother Kumbhakaran have also come there. With Vishwamitra she manipulates the situation so that Ram's name is announced as the first suitor. Ram wins the Swayamvar and marries Sita while Urmila marries his brother Lakshman. The next day, with 10,000 soldiers, Raavan besieges Mithila and Ram is forced by Viswamitra to use the biological weapon Asurastra, even though its use is prohibited by Lord Rudra. The Lankan army is defeated, and Pushpak Viman, Raavan escapes on his helicopter. Ram returns to Ayodhya and opts to take a 14-year exile as a punishment for breaking the rule of Lord Rudra. Sita is grudging against Viswamitra for forcing Ram to use the weapon and is never talking to him. She joins Ram in exile with Lakshman, but enlists assistance from Jatayu and his men to protect Ram and supply the anti-aging drink, Somras, to the trio.

Numerous incidents occur during their exile, and 13 years have passed. One day the camp is attacked by Raavan and his soldiers with Ram and Lakshman out hunting. Sita rushes to help a wounded Jatayu but loses so many soldiers in the fight. She is abducted and brought into the Pushpak Viman unconscious. She tries to kill Raavan in the vehicle once she regains consciousness but is stopped by a woman drawing a blade to her throat. Alerted to Raavan, Sita turns back and is startled to see that it is Samichi.

Characters in Novels

Arishtanemi: Malayaputras military chief; Vishwamitra right-hander

Ashwapati: King of Kekaya's north-western kingdom; a loyal Dashrath ally; Kaikeyi's father

Bharat: half-brother of Ram; son of Dashrath and Kaikeyi;

Dashrath: King Chakravarti of Kosala and Sapt Sindhu emperor; Kaushalya, Kaikeyi, and Sumitra husband; Ram's father, Bharat, Lakshman, and Shatrughan

Janak: Mithila King; Sita father and Urmila father

Jatayu: A Malayaputra tribe captain; a Sita and Ram Naga pal

Kaikeyi: King Ashwapati daughter of Kekaya; second and Dashrath's favourite wife; Bharat's mother

Kaushalya: King Bhanuman's daughter in South Kosala with his wife Maheshwari; Dashrath's eldest queen; Ram's mother

Kubaer: Lankan trader and ruler before Raavan

Kumbhakarna: the brother of Raavan; he is also a Naga (a deformed born human being)

Kushadhwaj: King of the Sankashya; Janak's younger brother

Lakshman: One of Dashrath's twin sons; born in Sumitra; faithful to Ram; later married Urmila;

Malayaputras: Lord Parshu Ram's tribe left behind, Vishnu 6th

Manthara: Sapt Sindhu's wealthiest merchant; Kaikeyi ally

Mrigasya: Military general of Dashrath; one of Ayodhya's nobles

Nagas: A notorious race of people born with deformities

Nilanjana: Lady Doctor with members of Ayodhya's royal family, she is from South Kosala

Raavan: King of Lanka; Vibhishan's brother, Shurpanakha and Kumbhakarna;

Ram: Eldest of four children, son of Emperor Dashrath of Ayodhya (Kosala kingdom's capital city) and his eldest wife Kaushalya; later married Sita.

Roshni: Manthara's daughter; a devoted doctor and rakhi-sister to Dashrath's four sons

Samichi: Mithila police chief and protocol chief

Shatrughan: Lakshman's Twin Brother; Dashrath and Sumitra's Son

Shurpanakha: Raavan Half-Sister

Sita: King Janak of Mithila's adopted daughter; Mithila's also Prime Minister; later married Ram

Sumitra: King Kashi's daughter; Dashrath's third wife; Lakshman's mother and Shatrughan's twins

Vashishta: Raj guru, Ayodhya's royal priest; four princes' teacher.

Vayuputras: Lord Rudra's tribe left behind, Mahadev the former

Vibhishan: Raavan Half-Brother

Vishwamitra: Malayaputra chief, the tribe left behind by Lord Parshu Ram, the sixth Vishnu; Ram and Lakshman also temporary guru

Urmila: Sita's younger sister; Janak's blood-daughter; later marries Lakshman.

V. CONCLUSION

Since Mythology, on its own, has no rigid boundaries and could be moulded or transformed up to any stretch of imagination of writer himself, these novels provide an alternate mythology for the Indian reader. However, for a non- Indian reader who is not well acquainted with traditional mythology of India, this trilogy can serve as the only mythology of India. In this age of demythologization and re-mythologization, Amish has firmly established a fictionalized historical account in Indian fictional writing by rendering the recreation of the traditional myths through the means of the fantasy mode in his novel. In a way Amish has broken the conventional treatment of the myths by

the early Indian writers. The contemporary writers have revolutionized the Indian Writing in English in order to acquaint the Indian audiences with the heritage of India.

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