



# WILL THE WORLD EVER KNOW URMILA'S PERSPECTIVE OF RAMAYANA?

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## ABSTRACT

Indian mythology is predominantly patriarchy, with women playing minor parts despite the fact that the entire epic is focused on the events that these women characters of these myths produce. The ancient epics have been retold in variety of ways today, often from the perspectives of several characters. One such story, penned by best-selling novelist Kavita Kane, tells the tale of this great epic through the perspective of Urmila, who is more well known as Sita's sister or Lakshman's wife. The feminine virtues of Sita have always been emphasized in this epic, with the message being that women should be obedient wives and daughter who support their husbands in all circumstances. Kavita Kane's book *Sita's Sister* gives Urmila a feminist perspective, enabling readers to examine the epic from a fresh perspective they had never considered. This article tries to examine Urmila's feminism in *Sita's Sister* and how she carried out all her responsibilities while speaking out against what she believed to be wrong and unfairness towards women. She embodies the ideal balance of power and femininity. The epics have a significant role in our notion's value system. Since as young children, our grandparents have told us the illustrious stories of the Ramayana, Mahabharata, and Jataka to instill moral ideals to the young readers. Our ideals and perspectives change as we mature in accordance with the lessons these epics teach. The Ramayana is one of the first two ancient Indian epics that laid the groundwork for Hinduism's theological doctrine, cultural framework and moral code.

## Keywords:

Administration, Indian Mythology, Patriarchy, Perspective, love, Priority.

## INTRODUCTION

Hindu mythology holds that God intended women with the purpose of supporting a man assisting his progeny. When the divine roles played by the Goddesses in these myths are examined, these notions come into conflict. But men are given the starring roles and women are given supporting ones. A woman has traditionally been viewed as the epitome of submission in the patriarchal system. She is required to shoulder her husband's commitments. A woman needs to juggle multiple responsibilities such as those of a mother, wife, daughter, sister, daughter-in-law and the like. She is required to comply with the demands of every family member. Great epics like the Ramayana and the Mahabharata serve as the foundation for the cultural tradition, morals and values of our Hindu culture. Our personalities are greatly shaped and influenced by these epics. Every time when discuss the famous epic Ramayana, to express Lord Rama as an example. It also covers Devi Sita, who is regarded as one of the most morally upright ladies. She embodies the ideal traditional Indian women, being a nice daughter, an obedient and chaste wife, a loving mother and someone who is principled and willing to sacrifice.

Lakshmana, a perfect and selfless brother who gave his entire life to his elder brother while sacrificing all else. Bharat's devotion to his elder brother as well as the ways in which the bad deeds of Ravan the Lankan king, Kaikeyi the queen of Ayodhya and Manthara, her maidservant, were brought about by their envy, want for power and vanity. Urmila, who was significant in the Ramayana, receives very little attention. She is the character that receives the least attention, even the wise Valmiki only gave her two to four lines in his work. Nevertheless, the part she played and the sacrifices she made were exceptional.

*Sita's Sister* was written by best-selling author Kavita Kane. Kane tells the tale of Urmila in her book *Sita's Sister*. The epic is depicted in this book from Urmila's perspective by Kavita Kane. The most underappreciated character has been revealed in all her power. A strong feminist voice has been given to Urmila. She challenges the patriarchy out her obligations, she also speaks out against the unfair treatment her sisters and her by their husbands. Due to the fact that the epic and myths were created by men living in a patriarchal as inferior. Furthermore, men took pleasure in dominating women, and the reason for this prevented women from having access to written scriptures. The Ramayana's main figure is named Sita. Such as remarkable figure is voiced in Kavita Kane's *Sita's Sister*. The spouse of Lakshman and the sister of Sita. In this book, the legendary Ramayana story is seen from a fresh feminist angle. Indian mythology has long been known for its strong, female protagonist. Kavita Kane is in bringing the lesser-known figures in Indian mythology in the spotlight. Her areas of expertise, she illuminates characters that others have failed to notice. Since she writes mythology-based literature.

## URMILA'S PERSPECTIVE OF RAMAYANA

The aim of this paper is to draw attention to Kane's feministic treatment of Urmila and how it can be heard in the voice of the voiceless Urmila. King Janak and Queen Sunaina of Mithila has a youngest daughter named Urmila. Since they were young children, Sita, Urmila and their cousins Mandvi and Shrutkeerti were close friends. Sita was Janak's oldest daughter. The four princesses were "well-versed in the Vedas and the Upanishads, Politics, music, arts and literature." (*Sita's Sister* 9) For her sisters, Urmila served as a rock of stability. She was courageous, tenacious and fiercely protective of her sisters, especially Sita. "For Sita, she was her anchor who secured her to a comforting veracity of her existence. Urmila was her lifeline." (*Sita's Sister* 22)

The childless Janak and Sunaina had adopted Sita as their own daughter. As they were doing a yagna, they came upon a crying infant while plowing the fields. The infant struck a chord with them, and they adopted her as their first child, naming her Sita. They gave birth to Urmila, after some years. Despite the fact that Urmila was the one who should have received the title of Janaki (Kanak's daughter) and Maithili (Princess of Mithila), Sita was frequently referred to as these names. Sita received all of their parent's love, but Urmila had to put up with their wrath and reprimands. "But never had Sita seen Urmila resentful about all the favors showered upon her, when she was deprived of them." (*Sita's Sister* 13) The adoptive father of Sita, Janak (King of Mithila), is the biological father

of Urmila, who is Sita's Sister. Lakshmana, Rama's brother receives Urmila as his wife. According to the tale, Meghnath could only have been slain by a person who hadn't slept in fourteen years, and since Urmila sleeps with her husband's bed, it is obvious that Lakshmanan committed the Meghnath murder. Therefore, it is evident that Urmila is assigned a supporting position in the epic because Sita dominates the story, overshadowing Urmila. Here Urmila is portrayed as a spirit filled, beautifully gorgeous young princess who knows her mind and isn't afraid to speak it. She doesn't wish to live in a world of illusion or any other make-believe. She strikes as someone who acknowledges and accepts her circumstances with elegance, whether it be that she is Sita's adoptive older sister's second fiddle or that she is willing to undergo the reality that her husband will continue to prioritize his brotherly responsibilities above and beyond her. But rather than letting this bring her down, she returns the favour by giving her loved one support.

When Ram and Lakshmana, two Ayodhya's princes, arrived in Mithila with their teacher Vishwa Mitra, Urmila was drawn to the scowling younger Lakshmana while Sita fell for the older royal Ram. Lakshman was spared Rishi Parshuram's wrath and displeasure during Sita's swayamvar because to Urmila's humour. Lakshman made it obvious to Urmila that Ram was all and would always be his priority and that if circumstances would require him to choose between any of them, he would choose his brother above her. This was after the marriages of the four princes of Ayodhya. The strength to accept this second position in Lakshmana's life, came from Urmila's love for him. Queen Kaikeyi favored Urmila more than Sita when they arrived in Ayodhya following their marriage in an effort to defame her. She loved Ram the most of the princes and she could not believe that Ram had married Sita, an orphan and not a true princess. In fact, she advised Ram get remarried. Urmila was incensed by all these events, so she spoke up for Sita. Urmila furiously started, "How dare they do this to you? You should not take it silently anymore, Sita! The barbs were mean enough and should have been stopped. They dare to think of remarriage dismissing you as if you were some trophy to be replaced! In won't have it Sita." (*Sita's Sister* 100)

"Do they seriously take us to be such tame girls who will scurry to obey? Haven't they realized yet that we are the daughter of Janak and Sunaina, who have been taught to uphold their bride and be courage? They are so used to being obeyed without and questioned that this palace seems to revel in some sort of a benign autocracy. The king said to marry the four princesses, and the sons obediently sis, without a murmur of protest. Now the king decrees Ram to marry again! This is tyranny! (*Sita's Sister* 101)

Lakshman and Sita agreed to accompany Ram when he made the decision to go into exile for fourteen years in order to honour his father's promises to queen Kaikeyi. Urmila requested to go with them as well. But Lakshman declined and that her to stay behind in the palace to look after the family. He explained that he was going to the forest to protect his brother in the manner of a soldier or bodyguard and that he was unable to bring her because he was unsure of his ability to do so. She was heartbroken as she left the palace since the two people, she loves most would not be there with her for the next fourteen years. Lakshman commented her wife as: "If I am being praised so profusely for being the devoted brother, I fail as a good husband, who is leaving behind his bride. O Urmila, will the world ever know of your inner suffering, your divine sacrifice? But heart, full of shame and gratitude knows what you are doing in silence." (*Sita's Sister* 158)

Urmila was the one who assisted the family adjusting to the passing of king Dashrath. She was the one who exposed Manthara, who was really responsible for Ram's exile. Bharat was devastated when he discovered his mother Kaikeyi malicious motives. Urmila aided Shatrughan in running both the palace and the state. No one is on the throne, so enemies are planning to attack Ayodhya. "Urmila shook her head firmly. We are emotionally vulnerable right now but let us not be unprepared for war. Keep the army ready." (*Sita's Sister* 180) As soon as Kaikeyi realized her mistakes, the three queens, Bharat, Shatrughan, Mandvi, Urmila, Kirti, the ministers, the teacher Vasishtha and numerous troops of Ayodhya set out to find Ram, Lakshman and Sita to bring them back to Ayodhya. When Ram said he would not return, Bharat made the choice to retain Ram's sandal on the throne and "administrate the kingdom from Nandigram at the outskirts of the city." (*Sita's Sister* 219)

## CONCLUSION

Urmila is essentially portrayed as a girl with the ability to mask her inner struggles with a forced grin. Although she is skilled at masking her emotions, when the need comes, her importance as a person emerges. It was at this point that Urmila revealed her views about her marriage as talk about the marriage of the four princes of Ayodhya and the four princesses of Mithila arose. Lakshman might agree to Urmila's marriage, but Urmila is unsure. But Urmila is eager to marry Lakshman, demonstrating that her goal is to live the life she chooses rather than merely existing or surviving. In this article, when Urmila considered Lakshman's liberal appearance, she experiences a wave-like sensation that submerges her in its passionate swirl and leaves her empty-handed from the eagerness it once sparked. She wasn't certain of him yet. In this article, Urmila is never left to mope around lamenting her lot in life: instead, she finds a way to overcome her melancholy by rekindling her passions. She pursues knowledge and wisdom through her passions and studies with philosophical minds. While continuing to wait for Lakshman, Urmila improves her artistic abilities.

In a society where men predominated, Urmila saw marriage as a means of demonstrating her understanding and intelligence as a woman. Who instead of the timid or frail girl, supports her in laws only on the strength of her wit? She is competent, prior to the development of these feminism theories, Urmila began the fight against long standing patriarchy. She advocated for the rights of women from royal families without considering the result or the fallout. She was a strong, brave, educated and well-rounded lady who battled for women's right's and against patriarchy in her day if her arguments are examined through a feminist lens. The epic is seen from Kavita Kane's perspective, which provides readers with fresh eyes and a different perspective on Ramayana.

## REFERENCE

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