

Archetypal Approaches through the Mythological Characters

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Abstract--- Archetypes are a kind of theory that interprets a literary work by focusing on myths in the narrative, symbols, images, and character types. Mythology is a collection of myth stories of a specific person, culture, religion or any group with shared beliefs. This research paper entitled “Archetypal approach through mythological characters” focuses on the archetypes with the mythological characters of Ramayana from the novels of Ram chandra series: Ram- Scion of Ikshvaku, Sita-Warrior of Mithila & Raavan –Enemy of Aryavarta written by Amish Tripathi and Sita’s sister & Lanka’s Princess written by Kavita Kane.

Keywords--- Archetypes, Mythology, Ramayana, Characters, Indian Mythology.

I. INTRODUCTION

Mythology played an important part in every civilization throughout the world. Long before human beings set down their myths in words, during the pre-historic period they made cave paintings, etchings in stone, tombs, and monuments. Mythology is a story about the ancient days and it often deals with supernatural characters. The Greek mythology describes about the relationship between Gods and human beings. The Christian mythology narrates the stories of how God created the universe and other living organisms. The Hindu mythology are found in texts such as the Vedic literature, the two great epics like Ramayana and Mahabharata, the puranas, some regional literature like Periya puranam.

II. INDIAN MYTHOLOGY

India is a treasure house for Mythological stories. Indian Mythology is one of the important elements of Indian Culture and tradition. It enriches further and makes it a unique one in the world. Many mythological stories about Indian Mythology have been passed orally from generations to generations. Mythology contains stories of courage, adventure, compassion and love that inculcate good values and ethics.

There are many mythological authors in India. Some of them are Dr. Devdutt Pattanaik, Chita Banerjee Divakaruni, Ashwin Sanghi, Amish Tripathi, Kavitha Kane. Amish Tripathi is an Indian columnist, author and he is well known for his work called Shiva Trilogy . This is a series of three novels; they are The immortals of Meluha, The secret of the Nagas, The oath of the vayuputras. Then he is famous for his work called Ram Chandra Series. This is a series of three novels; they are Ram- Scion of Ikshvaku, Sita-Warrior of Mithila & Raavan –Enemy of Aryavarta. Kavitha Kane is also one of the Indian writers known for writing mythology-fiction. Her of her books are based on Indian mythology. She is famous for her bestselling novel Karna’s wife: the outcast queen. She was written many novels like Ahalya’s Awakening, Menaka’s Choice, Sita’s Sister, Lanka’s Princess, etc. In this research,

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some of the mythological characters from these novels are approached as Archetypes.

III. ARCHETYPES

This word “archetypes” is originated from the Greek arche, its meaning is "beginning", and typos means "imprint" in the narrative poems or novels. Archetypes are different kinds; they are symbols archetypes, images archetypes, character archetypes and many in literary works. Archetypal approach became popular in the year from 1940 and 1950 by the Canadian literary critic Northrop Frye. The Scottish anthropologist Sir James George Frazer was the first dealt with cultural mythologies. when Sir James George Frazer dealt with mythology and archetypes in his work *Carl Gustav Jung*, the Swiss-born founder of analytical psychology, Carl Jung works on theories about myths and archetypes in relation to the unconscious.

Carl Jung's Archetype

In *The 4 Major Jungian Archetypes* updated by Kendra Cherry and medically reviewed by Steven Gans, MD on July 17, 2019, it is referred as Archetypes were a concept introduced by the Swiss Psychiatrist Carl Jung. He believed that archetypes were models of people, behaviors or personalities. Archetypes were inborn tendencies that play a role in influencing human behavior. Carl Jung believed that the human psyche was composed of three components; they are ego, personal unconscious and collective unconscious.

According to Carl Jung, the ego represents the conscious mind. The personal unconscious contains memories that are suppressed. The collective unconscious is a unique component. Jung believed this part of psyche served as psychological inheritance and it contains all knowledge, experiences that we share. In Jungian Psychology, the archetypes represent universal pattern and images that are part of the collective unconscious. Jung believed that the archetypes exist in the collective unconscious. He suggested that these models are inborn, worldwide and genetic

Archetypes are untaught and function to organize how we experience certain things. The term “archetype” means original pattern in ancient Greek. Jung used the concept of archetype in his theory of human psyche. He identified 12 universal mythic character archetypes reside within our collective unconscious. Jung defined 12 primary types that represent the range of basic human motivations. Each and everyone tend to have one dominant archetype that dominates our personality. They are as follows, Ruler, Creator, Sage, Innocent, Explorer, Rebel, Hero, Wizard, Jester, Everyman, Lover, and Caregiver.

This research focuses on The theory of human psyche with the mythological characters of Ramayana from the novels of Ram chandra series : Ram- Scion of Ikshvaku, Sita-Warrior of Mithila & Raavan –Enemy of Aryavarta written by Amish Tripathi and Sita's sister & Lanka's Princess written by Kavita Kane.

The Hero Archetype

According to Carl Jung, in the concept of archetypes, Ram's personality in Ram- Scion of Ikshvaku is dominated by The Hero archetype, Sita 's personality in Sita-Warrior of Mithila is dominated by The Ruler archetype, Raavan 's personality in Raavan –Enemy of Aryavarta is dominated by The Sage archetype, Urmila 's personality in Sita's sister is dominated by The Lover archetype and Surpanaka 's personality in Lanka's Princess is dominated by The Rebel archetype. Ram in “Ram- Scion of Ikshvaku” is a novel written by Amish Tripathi, it is approached as The

Hero archetype. According to Carl Jung, the concept of archetype is in his theory of human psyche, The Hero archetype is known as: The Warrior, Crusader, Rescuer, Superhero, the Solider, dragon slayer, the winner and the team player. A hero archetype always needs another battle to fight.

Ram- Scion of Ikshvaku is the impression of Ram as an unloved Prince by his father King Dasaratha. He considers Ram's birth as inauspicious and blames him for all his misfortunes. A terrible war has taken place and the damage runs deep. After the birth of Ram, the powerful and wealthy King Dasaratha has been defeated in the war. Then Ayodhya is weakened by divisions.

The demon king Raavan does not imposes his trade. Money has been sucked out of the empire. The Saptu Sindu people descend into poverty, despondency and corruption. They were longing for a leader to lead them out of the mess. They appreciate a leader among them, a prince called Ram. He loves his country, even though his countrymen torment him. He stands alone for the law. Ram becomes a skilled warrior and gains knowledge about India's predicament. Once Matsya impressed by Ram and told, "One must check the layout of the battlefield before a fight; know every nook and cranny. You remembered this basic rule. I didn't. Well done, my boy." (Ram- Scion of Ikshvaku: 55). This shows that Ram is a cautious fighter.

A Hero is one who is admired for his courage, outstanding achievements or noble qualities. Ram is known for his noble values. One day Ram shared his personal opinion about marriage to Laksham, " my personal preference is for a man to find one woman, and remain loyal to her the rest of his life." (Ram- Scion of Ikshvaku: 215).Ram is a great warrior. Even Arishtanemi stared in wonder at Ram's exquisite archery. He said "This boy is talented." (Ram- Scion of Ikshvaku: 185). Ram wins Sita's hand at the Swayamwar where Raavan is also a suitor. Ram is drawn into a war with Raavan who attacks Mithila and Ram is forced to use the biological weapon by Viswamitra. Lankan army is defeated and Raavan escapes in his helicopter. In this novel, it is identified that Ram's personality is dominated by The Hero archetype. So he is known as a Warrior, Solider and Crusader in the battle field to defeat his enemies. He is a rescuer and Superhero for people in Ayodhya.

The Ruler Archetype

Sita in "Sita-Warrior of Mithila" is a novel written by Amish Tripathi is approached as The Ruler archetype. According to Carl Jung, The Ruler archetype is known as: The boss, leader, aristocrat, king, queen, politician, role model, manager or administrator. Amish's Sita is different from usual portrayal of Sita as a modest princess and faithful wife to Ram. Here she is an administrator and she has a master tactic throughout the novel.

Amish Tripathi describes many achievements of Sita as an administrator and skilful leader of Mithila. She is portrayed as an efficient Prime minister of the Kingdom who transforms Mithila into a powerful Kingdom. At Once Sita killed tigers to save the villagers from tigers attack. Sita's objective was clear. She wanted to save the villages from the tiger attacks. An injured animal would have only become more dangerous for humans. She told them to take the skin of tigers with them. Samichi replied, "I understand why you gave that order, Prime Minister, but it's sad that we cannot take the tiger skin home. It would have been a great trophy, displaying your kill and bravery." (Sita-Warrior of Mithila: 189). This shows that Sita is a brave woman and role model for the women in the nation. Once Sita thinks about herself and told, " A man like Ram will respect my scars. It's a warrior's body" (Sita-Warrior

of Mithila: 211) .She always thinks of herself as a warrior, princess and also as a ruler. Sita's personality in the novel Sita-Warrior of Mithila is dominated by The Ruler archetype. So, she is known as a administrator, leader, Queen, politician of Mithila and a role model to many women in society.

The Sage Archetype

Raavan, in the novel "Raavan: Enemy of Aryavarta" is written by Amish Tripathi is approached as The Sage archetype. In Carl Jung's theory, The Sage archetype is known as: The expert, Scholar, detective, advisor, thinker, philosopher, academic, researcher, thinker, planner, professional, mentor, teacher, contemplative.

Raavan is known in mythology as the villain who kidnapped Sita, who is a wife of mythical God Ram in the traditional epic Ramayana. Amish Tripathi's Raavan is flawed, a intellect and a strong personality capable of extreme devotion on one hand and horrifying cruelty on the others. In this novel Raavan: Enemy of Aryavarta, Raavan's life is set in 3400 BC. He is described as a fierce warrior, brilliant scholar, ruthless businessman, powerful king, artist, musician and statesman, very talented person and written many philosophical texts. Shiv Tandav Stotram is beautifully composed by Raavan. The Stotram is in the sanskrit language dedicated to Lord Shiv describing his beauty and power. This is very dear to Shiv and his devotees. Raavan is a brilliant musician and also a dancer. In this novel, Raavan: Enemy of Aryavarta Raavan's personality is dominated by The Sage archetype, So, he is known as the expert, scholar, philosopher, researcher, thinker, professional, mentor, teacher, planner and contemplative.

The Lover Archetype

Urmila, in the novel "Sita's Sister" is written by Kavitha Kane is approached as The Lover archetype. According to Carl Jung, The Lover archetype is known as: The partner, friend, intimate, enthusiast, spouse, team-builder. Sita's sister, Urmila is a younger sister of Sita, second daughter of the King of Mithila and Lakshmana's wife. Urmila is a brave and self-sacrificing wife of Lakshman, who upheld dharma as much as Ram did. Urmila is lived a life without her husband, her love, her future, a victim of fate. She moulds herself according to the situation and stands strong in the worst situation. When Lakshman starts to leave the palace, Urmila smiled and said, "It is like we never parted, isn't it? You are always with me and I am here with you..." (Sita's Sister :215) .Lakshman nodded and they exchanged a sad smile savouring these moments snatched from fate.

Urmila with strong will chooses not to mourn but to bind her scattered family. She becomes the backbone of the family when everyone is in a bad situation. Urmila is the only intimate sister to Sita and they both hold each other tightly in every bad situation. She is portrayed as an emotionally strong woman who does not get distracted by the pain of separation.. Urmila's personality in this novel is dominated by The Lover archetype. So, She is known as a partner, spouse, friend, intimate and team-builder.

The Rebel Archetype

Surpanaka in the novel "Lanka's Princess" is written by Kavitha Kane is approached as The Rebel archetype. According to Carl Jung, The Rebel archetype is known as: The Rebel, revolutionary, wildman, the misfit or iconoclast. Surpanaka is described as a woman with sharp claws in Lanka's Princess. This novel is about

Surpanaka's birth and her mother's immediate rejection of her as an ugly and useless being. At ashram she is neglected and her life as a Lanka's Princess also neglected. All the rejections she faced in her life, that finally brings out the simmering angst and bitterness. All the bad things she experiences that keep on fuelling an inner desire for revenge. Even at the cost of those few that she loves. Those events finally lead to Lanka's war and the downfall of her entire race. Her inner demons cry "tit for tat" when she faced conflicts. These classifications are never by birth. Surpanaka's personality is dominated by The Rebel archetype. So, she is known as The Rebel, revolutionary, wildman, the misfit or iconoclast.

IV. CONCLUSION

In this research on the mythological characters of Ramayana from the novels of Ram chandra series : Ram-Scion of Ikshvaku, Sita-Warrior of Mithila & Raavan –Enemy of Aryavarta written by Amish Tripathi and Sita's sister & Lanka's Princess written by Kavita Kane, it is identified that these personalities are dominated by the archetypes of The Hero, The Ruler, The Sage, The Lover and The Rebel. To identify one's own personal strengths, weaknesses, talents, competencies, emotions, and fulfilment path and it is all based on their primary and most dominant archetype. There are twelve archetypes in Jungian psychology, representing the various personalities of the world. If one understands this, then they will gain a better understanding of themselves and also others.

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