

In Maithilisharan Gupta's "Saket," Urmila Acts as A Visible Character

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Abstract - The national poet of India, Maithilisharan Gupta (1886-1964), penned the 1931 literary masterpiece 'Saket' in the Indian language of Hindi. Saket is an outstanding poem with connections to the Ramayana, the greatest holy epic. It focuses on Ramayana figures. There are a total of 12 cantos, but the one that focuses on Urmila, the wife of Lakshman, stands out. 'Saket' may be translated literally as "Ayodhya city." Gupta's 'Saket' tells the story of the Ramayana through Lakshman's perspective. It is composed of *dwipaada*. The work is wonderful because of the vivid imagery and the depth it delves into the feelings of characters who were not given enough time to develop in the Ramayana's main tale. It adds more dimensions to the Ram's Tale adventure. This study considers the value of Urmila's personality in helping her husband keep his word to his brother about enlisting in the military. Search Terms: Saket, Exploration, Dwipada, Story, Magnificent.

Keywords - Maithilisharan Gupta, Lakshman, Ayodhya, Urmila, Ram.

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1. INTRODUCTION

In his masterwork, 'Saket,' acclaimed Hindi poet Maithilisharan Gupta presents a new take on the classic Ramayana that gives Urmila a more central and interesting role. Although she is generally overlooked in the epic, Urmila's complex emotions, emotional difficulties, and spiritual search are explored in depth in the 1937 publication "Saket," which goes beyond the typical narrative confines of the epic. By giving Urmila agency and independence, as well as a strong sense of self, deep insight, and undying love, Gupta's depiction of the character transcends the bounds of traditional mythical narrative. In this lengthy introduction of over a thousand words, we set out on a trip to investigate Gupta's masterful portrayal of Urmila in 'Saket,' delving into the complexities of her character, her relationships with other major players, and the enduring relevance of her role in the epic.[1]

Gupta, revered as the 'Adikavi' or 'First Poet' of Hindi literature, made a name for himself in the literary canon thanks to his outstanding lyrical brilliance and skill. A monument to his literary legacy is 'Saket,' in which he fuses the ageless narrative of the Ramayana with his own passionate lyrical sensibility. Urmila, Lakshmana's wife and Sita's younger sister, is typically relegated to a secondary part in conventional retellings of the Ramayana, but this epic poem not only honours the bravery of Lord Rama and the devotion of Sita, but also underscores the importance of Urmila's role.[2]

Despite Urmila's undying devotion and sacrifice throughout the Ramayana, her character is seldom given the spotlight she deserves. This drastically shifts in Gupta's 'Saket,' when the poet recasts Urmila as a complex and multifaceted character. Urmila, as portrayed by Gupta, is a symbol of female emancipation, spiritual fortitude, and a fresh outlook that questions conventional wisdom; she is much more than a faithful wife left behind by her husband, Lakshmana.

Gupta's depiction of Urmila is different from the standard one, in which she is shown to be a spiritual seeker reaching the conclusion of her own personal path to enlightenment. Her inner journey to enlightenment becomes a major motif, showing readers how she grows into a unique figure in the epic by virtue of her superior spiritual development.[3]

In 'Saket,' Urmila's feelings for Lakshmana extend much beyond those of a loving partner. Gupta expertly portrays her as a figure of unwavering devotion, who accepts her husband's choice to leave her in Ayodhya as he and Sita go with Lord Rama and Sita into exile. Her feelings for Lakshmana defy time and space, as well as common understandings of love and sacrifice.

Gupta's depiction of Urmila as an independent and forward-thinking woman is revolutionary for her day. She breaks the mould of traditional female roles and becomes an inspiration to other women. Urmila is in

a powerful and independent position because of her autonomy, insight, and willingness to make uncommon decisions.[4]

Urmila's interactions with the other main characters, notably Sita and Lakshmana, reveal important truths about the nuances of human emotion and connection. The depths of their love, understanding, and mutual respect are reflected in the tender nuances of their talks, which Gupta captures with his lyrical skill.

Urmila's significance in 'Saket' is symbolic in many ways. She becomes a symbol of selflessness, embodying the quiet heroes who suffer isolation and anguish for the sake of a larger good. Her persona takes on an ageless aspect, touching readers of all ages and serving as a reminder of the everlasting strength of love and loyalty.[5]

'Saket' is more than just a character study of Urmila; it's an investigation of the human condition, with all its longings, fears, and hopes. The epic comes to life because to Gupta's lyrical methods, which allow the reader to empathise with the characters and their plights.

Maithilisharan Gupta's 'Saket' provides a significant reimagining of the Ramayana, giving Urmila a more central and influential role than in the original. Gupta brings Urmila to life with his lyrical genius, portraying her as a woman who has found enlightenment, an icon of female strength, and a model of unconditional love and selflessness. [6-7]

Our journey through the poetic landscapes of "Saket" reveals new facets of Urmila's character, her relationships with other characters, and her influence on the epic's enduring story. Gupta's 'Saket' cements Urmila's place in literary history; the book's popularity proves that Urmila's message of strength and spiritual enlightenment has resonance well beyond the realm of mythology.[8]

Urmila is a fascinating character since she is separated from her spouse for a period of fourteen years. Urmila's varied responses throughout this time apart are the subject of the ninth canto of 'Saket'. Gupta has provided a variety of psychological viewpoints and responses to Urmila's plight. He explains how the loss of her marriage has affected her as a person. The images taken from 'Saket' have a profound effect on the audience.[9] With Urmila's tears, they feel closer to her than ever. She explains her decision to leave her marriage as follows:-

Declared Urmila

Avoid becoming an impediment to my sweet

She longs to spend time with her husband, but she doesn't want to get in the way of his brotherly responsibilities.[10] Her eyes well up with tears

whenever she is bothered by the separation, but the poet composes those tears:-

They had been staring before, but now they were deep in thought.

It was raining heavily; where did all the large tears go?

Why should we make Urmila weak by giving her the name of tears? (The poet compares the dropping of Urmila's tears to the falling of water bubbles in a pool. [11] They are equivalent to water bubbles in every way. Her selfless act of sacrifice in "Saket" even outranks Sita's. Gupta draws parallels between Sita and Urmila, contrasting their personalities:-

Sita ate her portion.

He even gave up on it!

(The poet implies that although Sita enjoyed her husband's company, Urmila had to bear the brunt of his task. Even Ram gives Urmila kudos in the film "Saket." —

You are more than just a friend.

Religion in this region was founded by Bhagyashalini.

While Laxman is in the wilderness with Ram and Sita, Sita tells herself a comforting lie about her affections for Laxman:-

Selfishness nowadays is replete with selflessness.

Full O Anurag Virag

You are not a jumbled mess.

Don't let your heart be broken.

However, she has been reduced to tears by the pain of parting. Her only foundation is the remembrance of her late spouse. What she says is:-

the pallor of her lips

Uneasy blue eyes.

Vrish kaya, what the heck is that?

Or his remaining refined physique.

Her health continues to decline rapidly. The radiance in her eyes has dimmed.

You improved, Shvedna.

My affection for you has grown stronger today.

Her words are:

disaster struck, but do not lose hope.

There is no room for egotism in her current state of misery. She is saddened by the separation, yet her one desire is -

Having a brotherly heart A. Sudha Barse

Heaven's energy is crashing down to earth.

We must not squander such fraternal affection,

Set an example for the common folk.

However, being a person, she naturally has various thoughts. Wishfully, she awaits the return of her spouse. Her life has no fascination for her.[12] Even the food tastes poisonous to her. She tells her pals:-

There's a lot of drinkable juice, but buddy

Use as a poison is peculiar.

In the absence of informed permission from the user,

In this case, pleasure is also sickness.

She has a severe aversion to food. What she says is:-

The splendor of the kitchen is empty and vain.

Put away the dish, why did you bring it today?

She used to cook for others, but now she feels that only tears are left in her portion. What she says is:-

just a scream for me to hear

For Whom Should I Cook?

But occasionally she'll eat anything in the hopes of attracting her spouse. What she says is:

Consume, accessorize, and socialize with your pals.

This is the first day of my life as I am.

She hopes that by continuing to live, the time spent apart will go more quickly. The poet composes for her since her illness is so tragic:

Installed spouse statue during Sati at Manasa temple.

You turned into the Aarti flame as you burned alone.

She is consumed by passion, yet she treats her spouse as if he were a god.

In my mind, I was worshipping an idol; I had lost sight of life's joys.

Yoga isn't the only thing that's disconnected in this article.

Her time apart from her spouse lasts longer than their marriage. [13] Gupt employs a wide variety of natural elements to dramatize Urmila's plight.

Laugh-Laugh Flowers Hey Rishi Flowers

Have fun, swing around

That's how sad I am.

I need to become clean after all this drinking.

The joy, health, and progress of nature are her hopes. All that's needed for her to cry is herself. She longs to shed her tears all over the wilderness.[14] She wants to see her spouse so badly that she says:-

I think about it first.

When I finally leave Dham Dhan, I plan to relocate to the same wooded area.

I check up on them sometimes, hide the group,

When they depart, I'll be back where I started.

She sees her deepest desire reflected in the natural world:-

Once a cooing cuckoo, she's now a hooked hen

The remainder is soaked up by the red west and red east.

Uses a breather The ashes of Sameera Surbhi are licked.

The river heats up, dries up, and floods the ground.

In her predicament, she welcomes her spouse home after she has forgotten about their split.

Suddenly, the forgotten era rouses itself, calling out to Sudh Beloved, "Come,

However, she used to wake up every time she went to sleep and exclaim, "go!"

She assumes that her husband has abandoned his responsibility to Ram and Sita and urges Laxman to return and complete his mission. She becomes irritated because, in her delirium, she believes her husband has returned without having finished his chores.[15] But when she realizes it was merely her own insanity, she blames herself and says:-

You are a lord who has fallen

Cruel Adham Urmile!

Only you can parent them.

You are eligible but everyone else is ineligible.

Do you intend to greet them face to face?

Sanshya, why don't you just end it all?

She believes her husband will forgive her because of his kind nature, but she herself will experience perpetual remorse. Whenever she's alone, she has a conversation with herself.

You assure me, kindly but capriciously,

That forgiveness will be granted.

She ponders his potential response:

You looked up to Swapati the most,

Differently bitter for us both.

Beloved! How corrupt am I? well

Urmila thinks once again:-

You keep avoiding eye contact like this,

I'm down, but don't hold me back!

Urmila was taken aback when her friend questioned where she was since up until that point, she had been thinking of herself as Laxman.[16] After the same amount of time, she returns to her "self" and says:-

So why not call her Urmila then?

Sakhi was the most beloved, am I right?

This separation, or the teachings of yoga, which claim

Stay with me, Urmila

When she finally snaps out of it, she tells her pal

Urmila's former buddy Umadini has been replaced with Vivekani.

Good luck finding the self if you don't embrace a little bit of ignorance.

The devotee achieves union (Soham) with God via their devotion. Urmila is likewise in a similar situation. She has finally attained godhood and is at one with him. [17] To ensure she doesn't lose the mental picture of her spouse in this condition, she asks her friend to bring the paintbrush.

Bring it on, buddy!

I totally forgot about the visual in my eyes!

Come, make a mark, and display it for him.

Put an end to your fretting

My bad.

She gives in to her plight towards the end. She wishes for God's will to be carried out across the cosmos as she patiently awaits her spouse. God will give her strength to endure the anguish of separation because He has chosen her to feel it. Her one and only desire is that her tears would bring good fortune to the world and the people.[18]

Urmila, whose character is very briefly described in Valmiki's "Ramayana" and Tulsi's "Sri Ramcharitmanas," emerges as the protagonist of "Saket." Sita and Ram are together, while Mandavi and ShrutKirti are with their respective spouses.[19]

Bharat and Shatrughana, Urmila is the only one who can't do anything. Nothing she has will ease the anguish of her loss. Urmila has nothing to comfort her in her separation from her husband save tears,

which not only moisten her eyes but also flood the eyes of the readers of 'Saket' with her pain.

With this gift inscribed on your skull,

Awe, mesmerizing Creator.

*Please tell me what I can do to help,
and I'll put out my hand.*

*My Lord has forgotten me as I
aimlessly stroll around Vibhu Forest.*

*Don't let me forget how much he
cared,*

God, you are my motivation.

Gupt's sympathetic note concludes the ninth canto:-

*The urn was laden with the era stone's
weight.*

*The water flow was being impeded by
a mole-mole.*

Urmila had to carry the boulder of her separation alone. With each tear, she fought to chip away at the solid rock. [20] The poem's last sentence has a very sad and moving impact on its readers. For their selfless acts, all three of these characters are praised.

*Who among us can track out the
missing*

*So, I'd want to move to the beat of
their feet.*

*Would you want me to wait a while
before becoming your period if I can?*

*After wiping my soul, I want to seek
him out.*

*Urmila plans to become a period
herself and therefore ruin her region.*

2. CONCLUSION

Maithilisharan Gupta's 'Saket' is a literary masterpiece in the Hindi language because of the way in which the figure of Urmila from the Ramayana is reimagined and given new significance and strength. Gupta's creative genius gives Urmila new life, making her a complex and multifaceted character whose unyielding commitment, spiritual journey, and empowerment go against to the standards of her period. Urmila goes from being a little character to becoming a powerful, wise icon as we travel through the poetic landscapes of "Saket." In 'Saket,' Gupta expertly combines romance with the ageless epic of the Ramayana, leaving a lasting literary legacy.

Urmila, an enlightened soul on a quest for spiritual transcendence, emerges as the story's central figure in Gupta's telling. Her inward search for understanding becomes a striking theme that captures the heart of human contemplation and enlightenment. By making Urmila into a strong and forward-thinking figure, Gupta challenges the stereotypical roles that women are expected to play in old epics. Her feelings for Lakshmana are elevated above the bounds of time and space to represent the very definition of selflessness and fidelity. Urmila's interactions with the other main characters, particularly Sita and Lakshmana, reveal the depths of human feeling and the nuances of human connection. Gupta's skill as a poet gives readers the opportunity to delve deeply into their feelings of love, understanding, and mutual respect, resulting in a story that will appeal to readers of all ages.

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