

MANTHARA IN THE EPIC SRI RAMAYANA DARSHANAM: A PSYCHOLOGICAL REVIEW

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Abstract: The truth of literature is different from the truth of science. The truth philosophy of literature is different from the truth philosophy of science is concerned with the discovery of the physical while literature is the discovery of immaterial truths. Studies related to mind b Psychology involves the discovery of the state of mind of man. The discovery is popular today. Yoga science Yoga is the science. Sociology is the social science. Literature is the artistic expression of the human mind. Reading literature gives a unique vision in the background of psychology.

Paniraja struggled to press the earth with the weight of Ramayana poets. Poet Kumar Vyasa says that there is no place to set foot on the earth because of Raghu's deeds. In the environment of India, written and oral Ramayanas are being recreated from time to time. So far, more than three thousand Ramayanas have been created. If Ramayanas need to be recreated again and again, the needs of the time are being described. It is the woman's world that becomes the author. While Mahabharata is the male poetry that flourishes in war lands, Ramayana is the female poetry that flourishes in the families.

In the context of modern Kannada literature, the epic Sri Ramayana Darshan written by Kuvempu presents the female world in a unique way. In the background of psychology, the female world looks different and unique. The story of Sri Ramayana Darshanam is spread over 50 chapters in four volumes over a period of nine years. There is no familiar story of Valmiki's Ramayana here.

Mantare and Kaike are the two female characters of the Ramayana who are notorious for being the exception. Kuvempu, through his darshan, removes the infamy of Mantare, Kaike, just as Rama freed Ahalya from the stone curse.

She who showed the moon in the mirror to Rama in his childhood and turned him into Ramachandra, if she becomes Mantare, Kaike the one who sent Rama into exile and turned him into Sri Rama belongs. All those who have the feeling of being mine are manthra's. All mothers who see love in their children are Kaike's. Mantare is the one who caused Rama avatar to happen. Kaike gave birth to the divine spirit of Rama in King Rama. The special feature of poetry is that the female characters in poetry move towards perfection by virtue of their qualities and position.

Keywords: Kannada literature, Sri Ramayana Darshan, Kuvempu, Mantare, position

Introduction Poet Kuvempu gives a unique vision of the world of women leading to the incarnation of Rama in the poem Sri Ramayana Darshan. He describes the dignity of women in this land through poetry. From feminism, women's world consciousness has gained happiness, freedom, etc Kuvempu's Sri Ramayana Darshanam Kavya gives the answer to the question of what is the blissful abode in which the woman who flies with liberated wings settles down on this earth after flight.

The creation of Ramayanas has been continuous in Kannada literature for over three thousand years. After the Ramachandra Charita Purana written by Nagachandra in the tenth century, the complete story of the Ramayana has been reconstructed in modern Kannada literature. A.R Krishnashasti Valmiki Ramayana in Hosgannada after Sri Ramapattabhisheka, Adbsbhutha Ramayana, Sri Ramashwamedha by Kavi Muddanna. Kuvempu also mirrored the famous Valmiki Ramayana. Valmikiya bagge by Masti Vemakatesa Iyengar, Valmiki Thukadisidga by Gaurisha Kaykiniya, Sita Rama Ravana by HV Savithram, Maithili by Nisargapriya, various Ramayana works continue to be recreated in the background of various styles.

Sri Ramayanadarshanam is the epic poem that brought the first Jnanpeeth award to the Kannada literary field. Sri Ramayanadarshanam was written by Kuvempu, an epic poem composed of the principles of completeness, omnipresence and coordination of the modern era, manodharmas, at a time when the creation of epics was over. Sri Ramayanadarshanam Kavya composed in Mahachandas is narrated in 22291 lines in 50 chapters in four volumes namely Ayodhya Volume, Kishkinda Volume, Lanka Volume, Sri Volume. According to the poet himself, She Kuvempu was created by Sri Ramayanadarshanam Mahakavya. Like Ramayana. Any person who confronts Ramatva and allows Ramatva to rise within him will no doubt have a personality as unique as Sri Rama.

The story of Ramayana is the main story of hero. The sthree patras here are accessory roles that complement the leadership. In a sense metaphors of patriarchy. Actually Ramayana is a poem which defines the status of women in Indian society. Some examples can be noted here. Just as unwanted girls are thrown on the streets today, in the Ramayana too, a baby girl called Manthare is found in the forest. Bigamy, Jealousy in women due to polygamy, problems arising from it, attachment of women, marriage and challenges, kidnapping of women, etc.

As the Ramayana is a hero-centric story, the female characters come only as supporting-stimulatory characters for the Ramavatara. They end when their role is over. While elevating the role of the hero, the poet demeans the female characters equally. Manthare is such a downtrodden character. Rama is beautiful. Manthare is Ugly. Rama is an incarnation of God. Mantra is a infant found on the street. Rama is the one who gets love, recognition and respect from everyone. Manthare is the one who got the blame and rejection from everyone. After Rama goes into exile, Manthare character, created to cause it, disappears.

The manner in which the poet Kuvempu has played such a role is different. Here, Manthare will remain till the end. In Sri Ramayanadarshanam, Manthare is called by the poet Prembhairavi, Mamateya Suli. Manthare is Ugly. body is curved like a bow. Manthare was a dwarf, hump back, wrinkled skin, rough face, toothless mouth, hairless bald head, deformed eyebrows.

Manthare, who was a baby, was pushed by everyone. Nameless she is named Manthare to throw mud on her face. Manthare means mud. Kavi says Manthare has no mirror. For some reason, she became a witch. She grows up like a beast without a brain. Keke's king gives her the responsibility of raising his daughter Kaike. Then the latent love in Mantara's heart awakens. As the moon rises in her life, she pours all her love into Kaike. When Kaike marries Dasharatha, Mantara comes with her to Ayodhya. What she got there was contempt. When Bharata was born to Kaike, Mantre got a third eye. He filled another world. Dasharatha is for Kaike Bharata. Moon, Sun, and Star are there for Kaike, Bharata. The land is there for Bharata to rule as king. Thus Mantara became the vortex of Mamata.

Mantara is worshiped like a hoe is worshiped before writing a poem. The mantara is the reason for the incarnation of Lord Rama. As much as her In Sri Ramayanadarshanam Kavya, one cannot find rejection, contented happiness. Mantare became a puppet of Sutra for further actions. Mantare hears the news of Rama's coronation. If Rama is in Ayodhya, Bharata will not get the kingdom. She has no hatred towards Rama. Mantare stirs Kaike's mind. Beauty can conquer the whole world. Catch Dasharatha in the net of charms and send Rama into exile. She informs him to demand the kingdom for Bharat.

Kaike is Dasharatha's queen, Soundaryanidhi, who considers both Rama and Bharata as her children. Distracted by Mantara's words, she demands the kingdom from Dasaratha and becomes the exception of the world. She became a Vidiy hand brandishing sword. She demands the kingdom from Dasaratha. She spits halahala in her milky breast. She defends herself that the mother's desire is not different from the good of her son. Later, Bharata is stunned by Dasharatha's death. She becomes desolate. Kaike will never speak again.

Bharata learns about the exile of Rama. He rejects both Kaike and Mantare, saying that he would not exist in the heart without Rama. The poet suffers here. O mantara, O dwarf, I will suffering to you, says the poet with natural compassion. Mantara is the one who has endured the wrath of the world and has seen herself in the beauty of others. She leaves to bring Rama back for Bharata. There she becomes a victim of fire.

This is where the role of Mantara in other poems of Ramayana ends. Sri Ramayanadarshanam continues only in poetry. The poet takes up the mantra that led to the incarnation of the divine. O Prema Bhairavi, what are you for her? did you go Swallowed up by the earth, melted where?, eat disappointment,? have you disappeared Many questions are put before us. A dignified position is given to that character who does not exist at all. A

woman who dedicates herself in every way for the welfare of a man gets the respect and recognition that she deserves.

Conclusion

The character of Manthare is brought by the poet at the end of Kuvempu Kavya which is the wonder of Manthare's personality. Darshana too. The manthare attributed to the incarnation of Rama is respected and not discarded like other poets. After the killing of Ravana, Bharata lived in Nandigram until Rama ended his exile. Bharata is ready to fall into the fire when Rama is late. Then a beautiful female nymph rose from the fire and told about Rama coming. Bharata asks who is she? A manthare that always worries about your well-being. Bharata gets suspicious. You have not seen the depth of Mantara's love. Mantara, who was like a nymph, disappears, saying "Dayalakshmi" on the inside, Papaveshi on the outside As the poet himself says, we can agree that she is not selfish but transcendent. The proverb that you cannot count the steps of a fish's leg, you cannot know the mind of a woman, speaks of the mentality of the society that does not know the heart of a woman. Kuvempu Kavya understands the woman's innermost being. Because of that, the antarya of the mantara, looks like Dayalakshmi. Kuvempu should be credited with giving this important female perspective to poetry.

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