

Original Article

# A Scrutiny of Upright Utility in Amish Tripathi's Sita: Warrior of Mithila

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**Abstract:** This study focuses on the author's moral principles in *Sita: Warrior of Mithila*. In the Ram Chandra Series, *Sita: Warrior of Mithila* is the second book. This series' books each focuses on an important Ramayana figure. As a result, Ram from the Ramayana is the main subject of the first book in this series. The Ramayana figure Sita is the subject of the second book in this series. The third book in this series, *Raavan: Orphan of Aryavarta*, centres on the Ramayana figure Raavan. The title gives examples of the names of these characters.

**Keywords:** Moral Values, Upright Utility, Friendship, Caste System, Happiness, Leadership, Life and Freedom.

## I. INTRODUCTION

Amish Tripathi is a well-known modern Indian English author who was born in Mumbai on October 18, 1974, and who spent his childhood close to Rourkela, Odisha. He studied at the IIM in Calcutta and St. Xavier's College in Mumbai. He writes fiction, and the most of his works are made up stories. Amish was among the top 100 celebrities in India. Additionally, he was appointed an Eisenhower Fellow, a prestigious programme for outstanding world leaders. He originally desired to become a historian, but decided against it because becoming a banker was more practical at the time. Before beginning his career as an author, he worked for fourteen years in the financial services sector for companies like Standard Chartered, DBS Bank, and IDBI Federal life insurance.

He left a fourteen-year job in banking to concentrate on writing after *The Immortals of Meluha*, the first book in the Shiva Trilogy, became a huge bestseller. He enjoys mythology, philosophy, history, and finds beauty and significance in all major world faiths. Nineteen languages, including Tamil, Hindi, Telugu, Bengali, Gujarati, Assamese, Malayalam, Marathi, Kannada, Estonian, Spanish, Portuguese, Indonesian, Polish, and Odia, have versions of Amish Tripathi's novels available. He is a living author who currently resides in Mumbai.

Amish Tripathi has written the second series of book, contains five books called Ram Chandra Series. The fantasy series *The Shiva Trilogy* reimagines the life and exploits of the Hindu deity Lord Shiva. The Indian epic Ramayana is also fictionalised in the Ram Chandra Series. Ram's narrative is told in this precursor to the Shiva Trilogy. The 2017 film *Sita: Warrior of Mithila* and the Scion of Ikshvaku (2015).

Scion of Ikshvaku is the first novel in the Ram Chandra Series. Another name for it is *Ram: Scion of Ikshvaku*. Ram, a legendary Indian ruler who is seen as a manifestation of Vishnu, is the subject of this novel. This novel was written by Amish Tripathi with a fresh perspective on Ram's life.

## II. AN UPRIGHT PORTRAYAL OF SITA AS A WARRIOR

*Sita: Warrior of Mithila*, the second volume in the Ram Chandra Series, is available. This series' books each centre on a key Ramayana figure. As a result, Ram from the Ramayana is the main subject of the first book in this series. The Ramayana figure Sita is the subject of the second book in this series. The third book in this series, *Raavan: Orphan of Aryavarta*, centers on the Ramayana figure Raavan. The title reveals the identities of these characters.

The fiction is depicted as being entirely distinct from the figure from the Ramayana. Instead than being represented as a timid, submissive, or responsibility wife like in the mythical Ramayana, Sita is depicted as a combatant, crusader, and insurgent lady who will protect India as the seventh Vishnu. Because Sita is shown as a fresh, contemporary lady living in her own time, the term is suitable. Amish Tripathi has recreated an old idea and presented it from a fresh angle. Women are



given strong roles in this fictional story, such as Sita, Samichi, Mithila's friend and chief commander, and Sunaina, Sita's mother, who looks after Mithila on King Janak's behalf.

This study evaluates the genre fiction book *Sita: Warrior of Mithila* by Amish Tripathi. The literary genre of fiction is based on fantasy rather than fact, invention, or falsehood.

The upright usage in *Sita: Warrior of Mithila* by Amish Tripathi is the main topic of this research paper. Given that this is the topic sentence, the researcher would like to elaborate on its significance.

The Oxford Advanced Learner's Dictionary gives the following definition of the word "upright": (noun) acting morally and honestly (1701). Generally speaking, it is morally excellent.

The Oxford Advanced Learner's Dictionary defines "utility" as (noun) "the property of being useful (usefulness)". (1705). It is the act of being practical or exercising. Therefore, the focus of "Upright Utility" is on the moral and honest meaning. The moral value is nothing more than upright utility. The goal of the research study is to identify the moral principles present in Amish Tripathi's *Sita: Warrior of Mithila*. How he has applied or displayed moral principles in his work And how the ethical judgments he uses in his writing serve to inform or instruct society or readers. And how the readers might benefit from these qualities. The main topic of this essay would be addressed in the upcoming sections.

The first example from the text is; 'Radhika shook her head. "The worst enemy a man can ever have is the one who was once his best friend"' (125). Radhika discusses the hostility between Vishwamitra and Vashishtha with Sita. They were once buddies, but due to a dispute, they are now rivals. To have the next Vishnu who will defend India, they are now pursuing various strategies. They have diverse personal preferences. Because people disclose private things with their close friends and come clean when there is a problem between them, the quote implies that a someone who was once a friend may now be an adversary. As a result, even with friends in life, one must use caution. The friendship is not being faulted by the researcher; rather, it is a universal experience.

The second moral principle addresses our nation's caste structure through the figures of Sita and Vishwamitra, the chief of the Malayaputra tribe.

The caste system must be abolished from the nation, and divisions must be based on an individual's talent, skill, attribute, merit, and ability. But it shouldn't be accomplished through birth. Thus, it demonstrates that everyone in society is equal. The world is very different now, said former American President John F. Kennedy in his inaugural speech. Because man has the ability to end all types of human life and all types of poverty, the conviction that human rights are provided by God rather than via state benevolence. It contends that rather than the state's benevolence, the rights of the ordinary man come from God and merit. The second one would be the upright value. The following song, featuring Radhika as the main character, is about finding happiness in life.

*"Happiness is not an accident. It is a choice. It is in our hands to be happy. Always in our hands. Who says that we can have only one soulmate? Sometimes, soulmates want such radically different things that they end up being the cause of unhappiness for each other. Someday I will find another soulmate, one who also wants what I want. He may not be as fascinating as Bharat. Or, even as great as Bharat will be. But he will bring me what I want. Simple happiness. I will find such a man. In my tribe. Or, outside of it."*(182)

Sita and Radhika discuss Radhika's passion for Bharat in their conversation. Even though Radhika loves Bharat, she rejects him in this situation. It is due to his greatness, royalty, and responsibility to defend India alongside his brother Ram and his sister-in-law Sita. Greatness can bring calamity at any time. She wants to live a simple and happy life, thus she is hesitant to accept him. Thus, she claims that choosing happiness is up to each individual. To be great is to be misunderstood, said to American transcendentalist Emerson ( web). Disaster frequently befell great people like Luther, Jesus, Gandhiji, and others. Radhika therefore favours a happy life above a fantastic one. The caution in choice is the value that researcher would like to share.

The second example would be regarding life's karma. The b Birth is of no significance whatsoever. It merely acts as a key into this world of action, or karmabhoomi. Everything that counts is karma. Your destiny is divine, too. Ram's conversation with Sita concerning her birth serves as an illustration of the aforementioned remark. She responds to this statement by stating that she is the daughter of the earth. It doesn't matter how a person enters the world; rather, it's the

actions that one takes that determine their karma in life. In essence, it means that a person who does good deeds will receive the same in return, and vice versa. Therefore, it is crucial.

The conversation between Ram and Sita deals with the leadership quality that a leader should possess. This conversation is drawn as a upright value in the following quote:

*Sita paused for a few seconds and continued. 'Sometimes, to create a perfect world, a leader has to do what is necessary at the time; even if it may not appear to be the 'right' thing to do in the short term. In the long run, a leader who has the capacity to uplift the masses must not deny himself that opportunity. He has a duty to not make himself unavailable. A true leader will even take a sin upon his soul for the good of his people.'*

*Ram looked at Sita. He seemed disappointed. 'I have done that already, haven't I? The question is, should I be punished for it or not? Should I do penance for it? If I expect my people to follow the law, so must I. A leader is not just one who leads. He must also be a role model. He must practice what he preaches, Sita.'* (260)

A leader should be a role model for his or her people. He or she should first of all follow the rules and regulations of the society, only then the leader should rule the society. A person who finds flaw with the others must be perfect or flawless initially. But the current leaders of our country are totally opposite to the above illustrated quote. That everyone knows. A leader can take a sin upon him or her if that sin helps his people to lead a virtuous or good life. A good leader can sacrifice his or her life for the welfare of his or her people. Ram did that in the text. This quote is applicable lesson for the today's politicians.

The following quote draws the message about life and freedom through Sita and her brother-in-law Bharat.

*"Seriously, can you say that the Feminine way never degenerates? The only difference, Bharat, is that it deteriorates differently. The Masculine way is ordered, efficient and fair at its best, but fanatical and violent at its worst. The Feminine way is creative, passionate and caring at its best, but decadent and chaotic at its worst. No one way of life is better or worse. They both have their strengths and weaknesses.'*

*'Hmmm.'*

*'Freedom is good, but in moderation. Too much of it is a recipe for disaster. That's why the path I prefer is that of Balance. Balance between the Masculine and the Feminine.'*

*'I believe there is no such thing as too much freedom. For freedom has, within itself, the tools for self-correction.'*

*'Yes. I believe there should be as few laws as possible; enough just to provide a framework within which human creativity can express itself in all its glory. Freedom is the natural way of life.'* (280-281)

The central message of the above illustration is that everyone has positives and negatives and strengths and weakness. Life is not about better or worse but it is all about how one lives his or her life. Men and women have their own way of life that is totally different from each other. Everyone has freedom but it is a tool to make one's life happy. It is all about how one uses freedom and it is within oneself for correction. Too much of the freedom ends up in predicament.

Next value is about unity, depicted as follows; "The hell with the law, Dada! Do you actually think your leaving will be in the best interests of Ayodhya? Imagine what the two of us can achieve together; your emphasis on rules and mine on freedom and creativity. Do you think either you or I can be as effective alone?" (282). It talks about brotherhood through the characters Ram and Bharat. Bharat requests Ram not to go exile for fourteen years rather he requests him to rule the kingdom. The proverb 'Unity is strength' proves the above quote that one can achieve as whole and not as a part. The social message is that brothers must be united at any time only then they cannot be defeated, as the story of four cows reveals.

"Life is not only about what we want, but also about what we must do," is the topic sentence of this essay. We get more than simply rights. We also have obligations (295). Sita uses this quotation to persuade her sister Urmila, who implores her not to accompany Ram into exile It talks about life and practicality of life. Everyone has duties in life, in order to achieve the destination one has to be industrious. Only then the fruit of victory will support a person.

### III. CONCLUSION

These are the Upright usages traced in Sita: Warrior Of Mithila. The researcher hope that these values would help the readers to comprehend life and its morality through the text and this paper. It assists the readers to practise the morals in their lives or to understand the upright

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