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Mythology Coherence in Ashwin Sanghi's *The Krishna Key*

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Abstract

In Hindu mythology, Avatar refers to the ten appearances of the God Vishnu. The researcher focuses on the Avatar of animals in different forms like Matsya Avatar, Kurma Avatar, Varaha Avatar and Narsimha saves pious devotees, protect the world from demons and takes human forms like Ram. The transformation of animal avatars shows the importance and values of animals on the earth; even though the value of wild animals has a wrong appearance in the society but in the mythological area, animals always come first to destroy evil things with the help of God and Goddess.

Keywords: *The Krishna Key, Avatar, God Vishnu, Ashwin Sanghi.*

1. Introduction

Ashwin Sanghi ranks among the top-selling English fiction writers in India. He has written many bestsellers, including *The Rozabal Line*, *Chanakya's Chant*, *The Krishna Key*, and with James Patterson, a New York Times bestselling crime thriller. Included in their Celebrity 100 by Forbes India and winner of the Crossword Famous Choice, Ashwin has also recently written a *13 Steps to Bloody Good Luck* non-fiction title. Ashwin Sanghi is among the highest-selling English fiction writers in India. He has written four novels, including *The Rozabal Line*, *Chanakya's Chant*, *The Krishna Key*, and *Immortal India*, all bestsellers. *The Rozabal Line*, Ashwin's first book, was self-published under his pseudonym, Shawn Haigins, in 2007. The theological thriller based on the idea that Jesus died in Kashmir was subsequently published in India under his name by Westland in 2008 and became a national bestseller.

In Hindu mythology, Avatar refers to the ten appearances of the God Vishnu they are Matsya Avatar (Fish), Kurma Avatar (Turtle), Varaha Avatar (Boar), Narsimha Avatar (Half Lion), Vamana/Trivikrama Avatar (Dwarf man), Parashurama Avatar (Brahmin warrior with the axe), Rama Avatar (Kshatriya prince), Krishna Avatar, Buddha Avatar, and Kalki Avatar. The researcher focuses on the Avatar of animals in different forms like Matsya Avatar to save Vedas, rescue devoted man and creatures from immense flood to ensure the survival of life on earth, Kurma Avatar to Protects gods, preserve their divine power, Varaha Avatar saves goddess of the earth 'Bhu Devi' from demon Hiranyaksha, Narsimha saves pious devotees, protect the world from demons and takes human forms like Ram. So the transformation of animal avatars shows the importance and values of animals on the earth; even though the value of wild animals has a wrong appearance in the society but in the

mythological area, animals always come first to destroy evil things with the help of God and Goddess. Sometimes, animals become a vehicle and assist their masters on the battlefield.

Lord Sheshnag, who had incarnated as my younger brother Lakshmana in a previous era when I had been born as Rama entered Devaki's womb so that he could take birth as my elder brother Balarama, Devaki's seventh child. Through divine inter-vention, the foetus was transferred to the womb of Rohini, Vasudeva's first wife, who was living in Gokul, and the result was an apparent miscarriage of the seventh child for Devaki. (TKK 25)

The above indent is taken from the primary text of *The Krishna Keys*. The above lines show the bonding between human beings and animals. The incarnation of animals like Lord Sheshnag, who always takes an avatar in the human form to support or to serve his God for good deeds. There is a belief in human values that Sheshnag is the king of all serpents in Hindu mythology, and it has an important role in the area of mythology. People believe that Sheshnag is an avatar of Lord Lakshmana and brother Balram of Krishna in mythology. One thing is clear whether animals or human beings, they fight till their life to destroy evil things from the world. In the first part of the *Krishna Key* tale, the birth of Balram and the previous era of Lakshmana appears in the world of reality in human forms is an example of tenets that comes out in the form of Avatar.

In the first tale of *The Krishna Keys*, the concept of transformation is appeared in the mythological tale of Putana, a fearful demoness who lives in the forest and is an expert in black magic. The appearance of Putana has unkempt hair, curling nails, and used to wear animal skin. Her job is to kill newborn babies. A reader knows the concept of transformation is only temporary; as per the first tale of *The Krishna Keys*, the Putana goes to Yashoda's house to kill Krishna. In the morning, Putana transformed herself into a beautiful maiden to kill Krishna, and she poisoned her breast with the venom of the deadliest snake. Finally, Krishna sucked the life out of Putana. As people know, Krishna is the incarnation of Lord Vishnu, who knows that Putana wants to destroy him; he refers to Putana as Mata because he had consumed her milk. He says she shows her motherly instincts by breastfeeding him, even though her intention is wrong. The transformation of Putana into the demonic form reveals the concept of Moksha (freedom), which is one of the major tenets of Hinduism.

When Putana was Princess Ratnamala in her previous birth, Shri Vishnu appeared as Vamana. She instantly loses her heart to the little boy and wants to welcome him as her son. Vamana looks so lovely that she has the feeling of showering him with maternal affection. She decides, therefore, to breastfeed him. However, Ratnamala becomes angry with him when Vamana punishes King Mahabali by sending him to Patala. Thus her feelings for Vamana shifted, and by making him eat poison, she felt like killing him. Therefore, she can satisfy her wishes at her next birth, when Ratnamala is born as Putana. She can breastfeed the boy and make him eat venom as well.

Nonetheless, Putana secures a place for herself in Vishnu's abode after achieving Moksha because he addressed her as his mother. The researcher states that the lifestyle of Putana is horrible; whatever happens to her, it occurs because of her Karma; she suffers a lot because of her evil thoughts such as anger and the transformation of changing her mind. As a person, Putana changes her mind because of her emotional side; if she takes the punishment of King Mahabali to Patala in a calm way so may she would not be suffered, even though she eats many new born babies. Still, finally, she gets a moksha from the hand of Lord Krishna.

The Govardhan Hill tale finds a special mention among the many tales based on the life of Lord Krishna. The deep meaning and morality of the story will motivate people to become better human beings. Krishna was a little boy when, with the little finger of his left hand, he raised the Govardhan Parvat. Once, Krishna's foster father, Nanda, and the rest of the villagers were preparing for a Puja. Krishna, who was a young child, was curious to know what was going on with the people of his village. And that's when he was told that to please Indra Dev, the Puja and the sacrificial arrangements were being made so that he could bless them with plenty of rain for a good harvest.

The villagers were told by Krishna, who believed in Karma, to do their duty and not to think about anything they could not manage. He assumed that one had to do his duty and not think about the repercussions or expect anything in return. Persuaded by Krishna's views, the villagers agreed not to do the Puja. Indra Dev, who wanted to avenge the insult, was furious at this. He caused the village to be devastated by torrential rains and storms. Krishna understood Indra's intention, and he raised the Govardhan Parvat with his little finger to save the villagers.

For seven days, the villagers took safe refuge under the Govardhan umbrellas, along with their cattle and other belongings. Indra Dev had no choice but to take away the rains and thunderstorms after seeing Krishna's Leela and divine power. The researcher states that Ego, wrath, pride, and hate can only cause misery. The Leela of Krishna taught Indira the hard lessons of life. Through force and compulsion, one cannot gain respect and affection. By exhibiting modesty and true affections, it's a rewarding one earns. There is a belief that "Vishnu appeared as Krishna to teach the world about dharma" (TKK 98). The following line is an indent from the first tale of Lord Krishna from *The Krishna Keys*:

Each year the residents of Vrindavan would pray to Lord Indra for rain. Upon our arrival in Vrindavan, I suggested to Nanda that we should worship Govardhan Hill, which provided us with nature's bounty, instead of praying to Indira. As soon as the villagers started performing rituals to appease Govardhan, Indra became jealous and sent a massive storm to uproot the houses and trees in Vrindavan. Everyone came running to me for protection. I immediately lifted Govardhan Hill so that everyone could take shelter underneath it. Duly humble, Indra realised his error and was contrite. (TKK 97)

In the first part of the mythological story in *The Krishna Keys*, During Swamvar, due to his low caste, Draupadi humiliated Karna by calling him Suta Putra in front of other kings in a public meeting. She was initially impressed by Karna's skill and characteristics. Later, when she had heard about his caste, she denied him. There is a line from the text, "Draupadi said 'I cannot allow the offspring of a mere charioteer to try his luck for my hand in marriage.' Humiliated, Karana withdrew, but he would not forget Draupadi's stinging words" (TKK 152). Draupadi also, during her Swayamvar insulted Duryodhan. Shri Chaitanya Mahaprabhu has said about the importance of humility which is one of the important aspects of tenets.

Consider yourself as less important than a blade of grass. Be more forbearing than a tree. Do not crave respect, but respect others. Always sing the praise of Hari's name.

In the Hindu tradition, humility and being respectful are considered marks of being an educated and cultured person. The Sanskrit maxim for "Education bestows humility is vidya dadati vinayam. Another Sanskrit proverb reads. It is the fruit-laden tree whose branches bend. Similarly, a cultured person endowed with several qualities bows out of humility. But fools and dried out never bend. (Maheshwari)

2. Conclusion

The researcher states about the tenets of humility that people should not show anyone vanity, conceit, or arrogance. Instead, people should ask everyone for care. People must not strive to bring down others and be superior to others by projecting themselves. People must always give it to those who have helped us whenever we get acclaim or appreciation, and also thank Bhagavan for his grace in allowing it. Also, regardless of who they are, we should value everyone. Sometimes, modesty and reverence are both sides of the same coin. Humility requires lowering oneself in front of others, while reverence implies raising the person in front of us. At the same point, it is not possible to be modest and insensitive. We are exalted by modesty. It does not make us tiny. Similarly, when People offer respect to another person, they do not become smaller. The researcher makes his point about the humiliation of the Mahabharata era. In

the time of Swamvar, the notion of humbleness and reverence has disappeared into thin air. To honour the lives of living beings, the Draupadi forgets to obey its dharma, and its consequences are expressed in the game of Dice. If anyone insists on their values and understands the entire definition of values, then everyone will smoothly lead their life.

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