

Original Article

A Study of Nature and Cosmic Integrity in the Select Tales from Sudha Murty's "The Daughter from a Wishing Tree"

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Abstract - The daughter from a wishing tree and The First Clone in the world are the two topics extracted from the anthology "The Daughter from a wishing tree The unusual tales about women in Mythology." This thesis concerns the untold stories of two characters, Ashokasundari and Lord Shani Dev. The first untold story deals with the unaware Daughter of Lord Shiva and Parvati, Ashokasundari. Her presence lightens Parvati's unbearable darkness of life. Meanwhile, Lord Shani dev's mother, Chaya, was the first clone in the world. Due to that reason, he went through many heartbreaks. He was a tremendous soul, and thus he became The Lord of Justice.

Keywords – Integral part, Divine, Universe, Mythology, Spiritual, Supreme power.

1. Introduction

Indian writing in English has a brief and tumultuous history. The Travels of Dean Mohamed, written in 1793 by sake Dean Mohamed, was conceivably the first book written in English by an Indian. However, most early Indian writing in English was non-fictional, such as biographies and political essays. Many writers from India have made significant contributions to different genres of literature by using English as their language of expression. Mulk Raj Anand, R.K. Narayan, Nissim Ezekiel, Nayantara Sahgal, Kamala Das, Jayant Mahapatra, Anita Desai, Bharati Mukherjee, Salman Rush, Pandita Ramabai Saraswati, Sri Aurobindo, Jawaharlal Nehru, Sarojini Naidu are interpreting Indian culture and spirit in English.

1.1. Hindu Religion and Hindu Mythology

Hinduism is the world's oldest religion, with roots that may be traced to 5000 and 10000 BC. Many tales, beliefs, and mythologies associated with religion are also ancient. According to this timeline, numerous iterations of old tales may have occurred over time. Hindu mythology has a long history, enigmatic characters, simple storylines, and an odd affinity for modern science. The Mahabharata and other epics like the Ramayana are renowned for their historical durability. The most interesting facts about Hindu mythology are listed below:

- Gods and Goddesses
- Satya yuga
- Foundation of Hinduism
- The Vedas and Modern Science
- The curses
- Kali yuga



- Dwapar yuga
- Treta yuga
- The Hindu epics

1.2. Theory of Creation

Numerous stories about how the cosmos began are found in Hindu mythology. The solutions themselves range in difficulty since different approaches have been used in different eras; perhaps the most well-known strategy claims that the greatest deities were unaware of their presence before time. Before creation, there was no space, time, or heaven. A dark ocean is washing the ignorance's coastline. The other illustration begins with the recitation of the sacred sound Oom (Aum). The unchanging reality (Brahman), according to the earliest Hindu scriptures, has three functions. The Gods Brahma, Vishnu, and Shiva all exhibit these three qualities. Thus, the representations of the heads of the trinity combined into a unified body known as the Trimurti. In the Hindu trinity, Brahma, the creator; Vishnu, the protector of nature; and Shiva, the ultimate destroyer, bring about change whenever necessary.

1.2.1. Gods and Goddesses

The Hindu religion is polytheistic. Hindus worship a plethora of deities, each of which is associated with a specific line in the sacred Hindu scripts. By estimating Hindu mythology, there are approximately 330 million Gods. They are concentrated on a distinct facet of life. For instance, God Brahma is the architect of reality, while Goddess Saraswati is the fount of all learning and understanding. Brahma, Vishnu, and Shiva form the divine trinity upon which Hindu mythology is based. Only 33 main deities are listed in the Vedas. The transition to 300 million Gods occurred during the Upanishad era to portray the cosmos' boundless character. Hindus are primarily dedicated to one God despite the abundance of deities; all other deities view as distinct symbols (facets) of their primary deity. The oldest primary deities date back to the beginning of time and creation.

1.2.2. Hinduism

In the beginning, Hindu Mythology has been religiously tolerant traditionally. It is a lovely combination of biblical epic tales of morality and purity. It offers us ideal characters such as Rama, Lakshmana, and Pandavas. Astronomy and ancient science were covered in the Vedas. The eternal conflict between good and evil is a subject covered in both the Mahabharata and the Ramayana. For this reason, Hindus and others find Hindu mythology's rich and exciting history.

1.2.3. Roots of Mythology

The roots of mythology in classical Hinduism can be directly traced to the Vedic period. The four Vedas, particularly Rig Veda's hymns, contain allusions to various topics (see Rig Vedic seities, Rig Vedic rivers). Ancient Vedic myths' characters, ideologies, and stories are inextricably linked with Hindu beliefs. There are four Vedas: Rig, Yajur, Sama, and Atharvana Veda. Some of these texts discuss mythological concepts impressively similar to modern scientific theories. Hindu mythology is an extensive collection of traditional Hindu narratives found in Sanskrit and Ancient Tamil works of literature. Several works, most notably the Bhagavat Purana, claim the status of a fifth Veda and other South Asian religious and regional literature. There are fourteen worlds (not planets), seven of which are higher (heavens) and seven of which are lower (planets) (underworlds). (The Earth is considered the lowest of the seven higher worlds.) The higher worlds are the seven Vyahrtis.

According to Hindu philosophy, the universe cycles within cycles for all eternity. The basic cycle lasts 4,320 million years, also known as "Brahma's day" or the Kalpa. His night is the same length. A "year of Brahma" is defined as 360 days and nights, and he lives for 100 years. Therefore, the longest cycle lasts 311,040,000 million years, after which the entire spirit evolves into a new creator god. God creates and absorbs the universe on each cosmic day. During the cosmic night, he sleeps, and the entire universe is gathered into his body, which remains a potentiality within each Kalpa. Fourteen manvantaras, or secondary cycles, each lasting 306,720,000 years with long intervals between them. The world is rebuilt during these times, and a

new Manu emerges as the progenitor of the human race. We have arrived at the kalpa's seventh manvantara, whose manu is known as Manu Vavasvata.

There are 71 Mahayugas, or aeons, in each manvantara, of which 1,000 are from the Kalpa. The four yugas that follow each maha yuga are known as Krita or Satya, Treta, Dwapara, and Kali. Their lengths are 4800, 3600, 2400, and 1200 respectively. Each "Year of the Gods" is equivalent to 360 years in the present era. Each yuga represents a progressive decline in piety, morality, strength, size, lifespan, and happiness. The Kali-yuga, in which we live, is said to have begun in 3102 BCE, the year of the Mahabharata War. Classes end, established standards are overturned, all religious rites are stopped, and ruthless and foreign kings take control. These events signal the end of the Kali-yuga. Following this, fire and flood decimate the globe. Most medieval sources claim that the cosmic breakdown happens only after the Kalpa cycle's final cycle and that the subsequent cycle happens quickly and calmly.

2. The Daughter from Wishing Tree

One of India's most well-known novelists is Sudha Murty. The 68-year-old Indian author. She has written over 20 books. The most recent novel Sudha Murthy has published "The Daughter from a Wishing Tree." It was released on 16th October 2019.

Parvati is the mother of Ganesha and Karthikeya and the consort of Shiva. Many times, she experienced loneliness. While her sons were occupied with their interests then, she was continuously meditating. She ached for a daughter to share her feelings where her sons could not. One day, she felt bored, so she told Shiva she was bad and brought her to the most beautiful garden in the world. Shiva smiled to show her the celestial garden of Nandana at Amaravati, the capital city of Indra's Kingdom. Later she went inside, delighted with the beautiful trees. At the same time, she was startled and enchanted completely. Because seeing *Kalpavriksha*, the wishing tree that had emerged during the ocean's churning, she suddenly decided to fulfil her desire. So she asked the wishing tree if she wanted a daughter who would take away her grief and loneliness; simultaneously, the tree granted her daughter (a baby girl). Immediately she found herself with a beautiful baby girl; Parvati named her *Ashokasundari* affectionately. She is a gorgeous damsel to reduce loneliness.

Later Parvati and Ashokasundari spend their time with a wonderful happiness. Ashokasundari grew to be a young woman and devoted to her parents. Parvati loved her and enjoyed her cheerful company. Later, when she reached the age of marriage, Parvati got upset about choosing an appropriate match for Ashokasundari while having the opinion that the only earthly king of the stature of Indra. Parvati decided to bring Nahusha, a prince of the Lunar dynasty, for her daughter. She immediately shared with Ashokasundari and also accepted. Later, Ashokasundari enjoyed herself in the neighbouring forest with her companions. They were speaking aloud while laughing. They were drawn to a demon by the name of Hunda. When he first saw Ashokasundari, he fell in love. After thoroughly falling in love, he approached her and asked her to marry him.

Suddenly, she replied honestly, saying she would one day wed Nahusa. Due to her rejection, Hunda grew furious, but instead of expressing his emotions, he devised a strategy. Hunda disguised himself as a widow whose husband had killed him earlier. In the form of the widow, he approached her. She consented, told her companions she would return later, and then accompanied the widow to the ashram. Once they had passed the gates, Hunda removed the widow's shape and transformed back. Realising this, Ashokasundari cursed him. Nahusa will eventually murder him. Later, Ashokasundari left the ashram and travelled to Mt. Kailash, where she still resides. Hunda decided to act immediately out of dread of the curse and abducted the innocent young Nahusha from his home, keeping him hidden away. However, a maid felt sorry for him and sent him to Vasishta and Arundhati, a well-known wise couple. They would take care of him and keep him hidden.

Hunda later discovered that his prisoner had escaped. Hunda looked everywhere for Nahusha but could not find him. The wise couple raised the prince and educated him over a few years, and the prince grew up to

be a young man. Nahusha waited for Hunda's vengeance. Meanwhile, Hunda devises another plan to kidnap Ashokasundari. He threw her into a vacant room. Later, he confessed to her that he had murdered Prince Nahusha. From that incident, Ashokasundari sobbed. A kindara couple, half-human and half-horse, had to pass by Ashokasundari's screen and found her tears. They confirm with warm words about Nahusha's presence and power and promise that they will marry soon. Ashokasundari smiled gratefully, and her heart filled with hope once more. After a few days, Nahusha returned searching for Ashokasundari, and he resolved to exact revenge on Hunda for her release. He killed Hunda after a long battle and happily married Ashokasundari. He became a powerful emperor a few years later and easily defeated the Gods. For a short time, he even dethroned Indra. It is not a well-known story but depicts Parvati's desire to have a daughter. Even today, it is a discovery that people continue to make to consider a daughter as precious.

3. First Clone in the World

Sanjana was the beautiful Daughter of Vishwakarma, the great engineer and the architect of the heavens. He counselled her on marrying a mighty God. Vishwakarma told his daughter, "There are only three suitable contenders for you, three who can generate light in your life." Vidyut is the God of Lightning, Agni is the God of Fire, and Surya is the God of the Sun. Suddenly, he inquired, "Whom would you like to marry, dear daughter?" Sanjana believes lightning is only present at night, along with rain and thunder. Even fire appears when people intend it.

On the other hand, the Sun is a constant presence in the world, and she wishes to marry him immediately. Later, the two were happily married, and when Sanjana moved in with Surya after the wedding, she realised that he was everything, but she had not factored in the immense heat he exuded. Surya's intensity was so intense that Sanjana found it difficult to coexist with him.

Meanwhile, she could visit her father and discuss the issue. When she explained the situation to her father, he used his intelligence and expertise to reduce the Sun's energy with unused energy, brightness, and dust, and Vishwakarma created three divine objects. The first object is pushpaka vimana. It is a Vehicle that transverses realms. Kubera, the God of Wealth, received it. Ravana, the lord of Lanka, took it from Kubera and later used it to kidnap Sita. Vibhishna, Ravana's brother, inherited the vehicle after his death. The second weapon is Trishula. He gave the trident to his wife, Parvati, who used it to kill asuras when necessary. He kept the trident with him for the rest of his life, which is now synonymous with him. The discus, the Sudharshana chakra, was the final object given to Vishnu, who always held it in his hand.

"Mythology describes the chakra as a weapon with 180 sharp edges in two rows that move in a circular manner and in opposite directions" (137).

Vishnu used it to behead Rahu and Ketu to obtain the nectar of immortality. It was also used to cut Mandara's mountain. It was used by Krishna, one of Vishnu's ten avatars, on rare occasions in the Mahabharata later. Once Vishwakarma finished creating the divine objects, She had hope in her heart to return. However, it is unbearable to present. Simultaneously she went to her father's home again. Surya would call her back in some time. Sanjana thought hard and decided to clone herself, but with one tweak. After she named the clone *Chaya* and instructed her to behave exactly like her, she went to her father's home to relax and spend time with him.

Meanwhile, Chaya is ready to go to Surya's home, and Surya cannot distinguish between Chaya and Sanjana. So, she continues to stay with him. She later gave birth to a son, whom she named Shani. The birth of Shani upsets Vishwakarma; he confronts his daughter. Sanjana executes her clone method.

Vishwakarma was aghast, and he said that she had made a terrible mistake; cloning destroyed nature's balanced human race equilibrium and not to do it again. Then she asked to move to her Surya's home. Sanjana realised her mistake and returned to her marital home. She destroyed the clone and continued to live

with her husband despite the searing heat. Shani realised that his mother was no longer alive and mistook Sanjana for his mother. After, Sanjana gave birth to twins Yama and Yami.

Now Surya had three children, including Shani. Sanjana did not like Shani. She was neglected, and Shani got depressed that Sanjana was not his birth mother. On the other hand, Surya was too busy with his Godly duties. Surya comes to know about Shani becoming lazy with depressed. Whenever Shani became lazy, Sanjana exaggerated his behaviours towards his husband, Surya. There was a rift between a son and a father. When the children became young adults, Surya called and assigned them duties. He said that Yami was a wonderful daughter, to go and flow on the earth as the River Yamuna. Yami was the luckiest because lord Vishnu is in the form of Krishna. He will grow up around humans sincerely, without mercy or favour. From this day onwards, you will be called Yamadharma'. Yama accepted his responsibility gladly and departed to Mrityuloka, where all souls go after death.

Surya turned to Shani and said, 'you are completely useless, and no responsibilities were given. Shani was depressed and had not expected this action from his father. He turned to face Sanjana. 'What kind of parent are you?' Nobody should have a mother like you. Mother! Why are you remaining silent? Please be truthful to me. He was irritated by his father's absence. Sanjana never tries to stop or ignore him. She became enraged and interrupted him. A mother is the most powerful force in the world, regardless of her condition. She cursed him, and his legs became paralysed.

Immediately, Shani fell to the ground as one of his legs gave way and showed signs of paralysis. Surya was startled by Sanjana's ferocity and understood Shani's behaviour that he was still learning the world's ways. He wonders about the curse of Sanjana, turns back to Sanjana, and asks how he can do this. You have to console your son and guide him with patience. After some time, Sanjana cannot even hold the secret of Chaya, and she reveals that Shani is not her son. Surya's heart filled with compassion for the motherless boy. He said, "My son, I have made a grave mistake, and he accepted his mistake. The fact is that Shani suffered dearly from Surya later. Surya reverses Sanjana's curse to responsibility. It is harder to compare with others. He deals with judgments, punishments, and rewards during people's lifetimes. So they can learn and improve themselves. He will have an indispensable place in the planetary system as Saturn. He has the power to check out people's ego and their nature, leading them to prosperity. He will not spare anyone from the consequence of their actions, irrespective of whether they are human, God, or Demon.

Surya assures Shani that this position will make him the most powerful planet'. Shani was surprised and happy that the truth had won. Then he obeys his father's orders and appears in every person's life a maximum of three times, and each time, he will stay with them for seven and a half years. It will be called Sade Sati. The person feeling pain is as intense as Shani, but they will emerge stronger and purer. Surya nodded in agreement, and Shani departed. Surya had now become his wife, and he was furious with Sanjana, so he increased the intensity of his heat until she was forced to flee her home and her husband. Sanjana was too ashamed to return home, so she went to live alone in the Himalayas. She feared someone would recognise her and decided to transform into a mare.

As time went on, Surya's anger dissipated and became calm. Thoughts of Sanjana flooded his mind. He accepted her mistake. The entire situation is the main reason for cloning, and the heat is unbearable. So he is gentle in the mornings, attains his maximum temperature gradually by noon, and reduces it towards the evening, finally retiring for the night. If it happened, Sanjana could live with him comfortably, then Surya went in search of her, He could not find her anywhere, but since he was the Sun God, he could see everything in the world. Eventually, he learned she had transformed into a mare and lived in the Himalayas. After, he disguised himself as a horse. Sanjana knows that her husband has transformed into a horse. They spoke openly and shared their thoughts. Finally, they understand each other and live for some time in the Himalayas. Soon, Sanjana had twins horses called Ashwini Kumar [from the term 'ashwa,' meaning 'horse' in Sanskrit]. They returned to their home; these twins were growing up and became physicians in heaven. They were the main controllers of the horses yoked to Surya's golden chariot.

In India, Surya, the Sun God, is depicted in the Hindu temple as an auxiliary image. Moreover, a 13th-century temple of Surya in Konark is depicted as a seven-spirited horse chariot with twelve pairs of finely painted wheels, each signifying seven days and one month. The sanctuary is no longer viewed as a holy temple or working temple because the images were taken from the main temple long ago. The original doorway arch portraying the planets of Hindu mythology is located in a modern building in the northeast part of the Konark site. (Singh: 2015. P.6) [7]

4. Nature and Cosmic Integrity

In the context of religious activities, the unity of Nature and Mass was expressed. The idea of nature and human integrity in Hindu thought depends on how people see and experience themselves, their attachment to nature, and their understanding that one can gain insight into humanity's relationship with nature [5].

"Mystics understand the roots of the Tao but not its branches; Scientists understand its branches but not its roots. Science does not need Mysticism and Mysticism does not need science; but man needs both" (Capra: 1976. P. 297) [8].

Humans have always imagined themselves as nature. Nature has been perceived through sensory awareness, and this subjectively presumed knowledge has been conveyed using symbols. So there is a connection between nature and humanity. In [6], in Hindu thought, ideas of nature are combined with what people see and experience. This gives an attachment to the cosmos and creates an ecological sentiment towards man and nature. In this way, these two tales, "The Daughter from a Wishing Tree" and "First Clone in the World," have been taken for study. The first tale depicts God's supreme power and strong belief in God. It speaks about the longing mother and her strong belief. The second tale defines the temperamental woman and her father, the architect of the heavens and great engineer Vishwakarma. These two tales undergo two different asserts. One of the first is Gnosticism, a mixture of traditional religious ideas and systems that surfaced among early Christian and Jewish sects in the first century AD. By [1], Gnostics saw direct knowledge of the supreme divinity in the form of mystical or esoteric insight as the primary element of salvation. Every religious tradition acknowledges that the world is flawed.

Gnostics had their take on these issues, believing the world was flawed because it was created imperfectly. They believed that there is a supreme power that enlivens every human life. The first tale asserts this idea of Gnosticism. Parvati strongly believes in God; she has faith in the tree Kalpavriksha. The tree is Supreme Power here, and Parvati believes in divine powers. At the same time, agnosticism is applied to the second tale. The belief that the existence of God, the Divine, or the Supernatural is unknown or unknowable is known as agnosticism. The agnostic neither believes nor disbelieves in God or religious doctrine. They cannot know whether the divine being exists or not. Sanjana is the main character of the second tale. She could not believe the divine power and went to her father to resolve her problem. Her father cannot use his divine powers despite having Godly attributes. He goes with an artificial thing. They cannot do anything without the support of nature and do everything against nature. In this way, the first clone (Chaya) enters this world. They commit mistakes against nature and Supreme Power. For this action, Sanjana was punished by God through Surya's intense heat. The artificial (clone) does not exist in the world because she is unlike humans, and Chaya has a son called Shani. He overcomes many struggles throughout his life. He has no mother, and his father cannot do anything for him. These all happened because of Sanjana's wrong beliefs, and she decided to do something against nature.

5. Conclusion

The Daughter from a Wishing Tree is a collection of unusual tales depicting women in mythology. Only two tales were selected and taken for the study. The first tale talks about the Supreme Power of God, Gnosticism, and strong belief. The story is about the lonely Parvati and her desire. She has a strong belief in divine power.

Furthermore, one day, her desire was completely attained by the Kalpavriksha. It would take her grief and loneliness. It happened because of her strong belief and divine power. Even today, many people had that belief and wished for the tree to carry out their problem. This tale has a discovery, and people will follow the belief even today. In this tale, Parvati represents a “Gnostic,” and she possesses knowledge about God and Supreme Power. She truly believes in some divine powers. Finally, she had a daughter from the tree with the support of nature. However, she had everlasting life with happiness on the other side; Sanjana is the main character in the second tale. She did something against nature and Supreme Power. Cloning is naturally or artificially producing individuals with identical or nearly identical DNA. The first clone enters the world with the help of nature, not a Supreme Power. Vishwakarma created Chaya by cloning. It was not a natural process. They believed God, the Divine, or the supernatural did not exist. It cannot be everlasting, but now it can be Sanjana and Vishwakarma thinking rationally and do not believe that there is some divine power (nature) and cosmic integrity.

The clone (Chaya) does not exist in the world. The balance of nature and the equilibrium of the human race destroy Chaya. Instead of Chaya, Sanjana took part in her role and gave birth to twins. Her foolishness compared to agonistic. After she realises that she believes in nature and her husband’s immense heat, Shani’s mistake overcomes many struggles and can apply to human life. If they did anything against God without knowledge, they must be punished, and the surroundings create problems for our generation. Naturally, humans consist and find the divine spark. They recognise it later through their knowledge. Humans are generally ignorant of their ignorance. Both men and women are unaware of their true natures and fates. Anything enslaves us to the lower cosmic rulers and keeps us attached to earthly things.

As a result, people must understand their problems while fully understanding the consequences. They should not be foolish and unknowable people and should not blame nature and the cosmos for their faults. Some humans are earthborn and materialistic beings who recognise only physical reality, whereas others live largely in their psyche with belief and genuinely understand the Supreme Power and Cosmic Integrity. One must also remember that knowledge of our true nature and other aspects associated with realising the condition of earthly existence must be remembered. The new scientific discipline has gained significant prominence throughout the twentieth and twenty-first centuries. But people know that Scientist has the principle of cosmic integrity in their life. They lead a life with the help of nature. So nature and Cosmic integrity are interconnected and enliven all lives.

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