



## Value of Animal Symbols in Ashwin Sanghi's The Krishna Key

P. Dhana Gowre <sup>1\*</sup>, Dr. D. Sujatha <sup>2</sup>

<sup>1</sup> Ph.D. Research Scholar, Department of English, Sri G.V.G Visalakshi College for Women, Udumalpet,  
Affiliated to Bharathiar University, Tamil Nadu, India

<sup>2</sup> Associate Professor & Head, Department of English, Sri G.V.G Visalakshi College for Women, Udumalpet,  
Tamil Nadu, India

<sup>1</sup> dhanagowre1999@gmail.com

\*Corresponding Author E-mail: [dhanagowre1999@gmail.com](mailto:dhanagowre1999@gmail.com)

| <b>Article History</b>   | <b>Abstract</b>   |
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| <p>Received: 26 March 2023<br/>Revised: 12 July 2023<br/>Accepted: 29 July 2023</p> <p><b>CC License</b><br/>CC-BY-NC-SA 4.0</p> | <p><i>Mythology is broad filed which is immortal. Within the realm of Hindu Dharma Mythology, the great Avatar alludes in ten different ways to the everlasting manifestation of God Vishnu. The researcher purges animal avatars with various faces, such as Kurma, Matsya, Varaha, and Narsimha. Narsimha also assumes human shape to safeguard the world from evil and rescues devout devotees. Animal avatars' metamorphosis demonstrates the value and significance of animals on Earth as well as how they have contributed to society's prosperity in the past, present, and future. While wild animals are not valued as much in society, in mythology animals always come first to destroy evil things with the aid of God and Goddess in war and other situations as well. Goddess Durga, for instance, is represented by a lion, which is a symbol of willpower and victory. Animal vehicles are symbolic of the god they carry in Hindu iconography, which deals with positive things. The bull-incarnation of Lord Shivan, Nandhi Bhagavan, is a symbol of virility and strength. Dinka, Lord Ganapathy's mouse car, is a symbol of quickness and intelligence. Karthikeya's peacock carriage, Parvati, stands for grandeur and majesty. Saraswathi's Hamsa chariot is a symbol of grace, beauty, and wisdom.</i></p> <p><b>Keywords:</b> <i>The Krishna Key, Avatar, God Vishnu, Animal Symbols, Ashwin Sanghi.</i></p> |

### 1. INTRODUCTION

The most well-known and very successful author of English fiction in India is Ashwin Sanghi. Several best-selling books featuring actual people have been published by him, such as The Line of Rozabal, Chant of Chanakya, The Krishna Key, and a New York Times #1 criminal thriller co-authored with James Patterson. Ashwin is a member of Forbes India's Celebrity 100 and a Crossword Famous Choice winner. He also just published a nonfiction book titled 13 Steps to Bloody Good Luck. One of India's best-selling English fiction authors is Ashwin Sanghi. He is the author of four best-selling novels that all deal with inner feelings: The Rozabal Line, Chanakya's Chant, The Krishna Key, and Immortal India. In 2007, Ashwin released his debut novel, The Rozabal Line, on his own under the pen name Shawn Haigins. The theological thriller, which is predicated on the notion that Jesus died in Kashmir, was later released in India by Westland under his own name in 2008 and quickly rose to national blockbuster status. Each and every works gives different admospheric state and feel. He absorbed many things and he viewed many things to complete his work. Each line gives enthusicisam to readers and they will eagerly flip their pages. Here the researcher focuses on the value of animals used as pride for their respected Gods.

Within the realm of Hindu mythology, the term "Avatar" designates any of the ten manifestations of the God Vishnu. The first avatar of God Vishnu was looking like a fish which was known as Matsya avatar. Similarly, the second avatar was a turtle which was known as Kurma. Varaha is the third avatar which was looking like a boar. The fourth avatar was half human and half lion which was manifested as Narsimha. Vamana was the next avatar who was a dwarf human being. After all of these, Parashurama, Rama, Krishna, Buddha and Kalki are the remaining avatars who denoted Brahmin warrior brandishing an axe, a Kshatriya prince, Draupadi's son

respectively and the last one is yet to come. The researcher focuses on animal avatars in various forms. For example, Matsya Avatar protects the Vedas, saves devoted humans and creatures from a massive flood to ensure the continuation of life on Earth; Kurma Avatar preserves the divine power of gods; Varaha Avatar saves the earthly goddess Bhu Devi from the demon Hiranyaksha; and Narsimha, who takes human form like Ram, protects the world from evil. Krishna always change the cruel thing into positive way like that he changed Kalingan (Snake) which gives disturbance to other people and animals, so Krishna danced on him it is called as Kalinga Narthanam, after Kalingan became calm and he gave promise that he will not hurt anyone and he gone inside the sea. Animals always come first to eliminate evil things with the help of God and Goddess in mythology, despite the fact that wild animals' value is misrepresented in civilization. This is why the metamorphosis of animal avatars illustrates the significance and values of animals on Earth. It is the ideal thing that may make other people feel sporty. On occasion, animals take on the role of a vehicle and support their owners in combat. A mystical creature named Krishna descended to Earth 5,000 years ago, performing countless marvels for the benefit of humankind. Even though humanity was afraid of what would happen to it if the Blue God died, they had hope that he would reappear in a new form when the Dark Age finally arrived.

The significance of animal incarnation, which requires a human avatar in order to assist or serve a god for good activities and make them effective. Humans hold some beliefs. The central idea is that all creatures, including humans, battle to eradicate evil from the planet till the end of their lives. This concept is known as karma. One example of a tenet that manifests as an avatar and provides a clear explanation in the form of a karma avatar is the birth of Balram and the earlier period of Lakshmana appearing in the world of reality in human forms in the first part of the Krishna Key narrative. The idea of metamorphosis is introduced in the first story of The Krishna Keys through the fable of Putana, a terrifying monster who resides in the jungle and is skilled in using dark magic in a malevolent manner. Putana's look consists of dishevelled hair, curled nails, and animal skin clothing that gives off a spooky vibe. She can also alter her appearance in any way. She kills newborns for a living. As demonstrated by the first story in The Krishna Keys, whereby the Putana goes to Yashoda's house in order to kill Krishna, the idea of metamorphosis is just momentary and does not stay forever. Putana poisoned her breast with the venom of the fiercest snake in disguise as milk in the morning, when she changed into a stunning maiden with the intention of killing Krishna in the lovely village. At that very moment, Krishna finally drained Putana of her life. Knowing that Putana intends to harm him, he addresses Putana as Mata as he has drunk her milk. She has such a good heart, and he claims that even though it was not her plan, nursing him demonstrates her maternal instincts. One of the major ideas of Hinduism, Moksha (freedom), is revealed through Putana's transition into the demonic form. Krishna gives Moksha to all rakshasas by destroying them through a sort of Karma.

In Putana's past life, as Princess Ratnamala, Shri Vishnu manifested as Vamana. She falls in love with the young child right away and wants to adopt him as her son. She feels as though she should be showing Vamana maternal love because he is so beautiful. Thus, she chooses to give him breast milk. Ratnamala, however, takes offence at him when Vamana sends King Mahabali to Patala as a kind of punishment. However, she began to feel differently about Vamana, and she felt like killing him in her heart by forcing him to take poison. When Ratnamala is born as Putana, she can fulfil her wishes at that birth. In addition to forcing the boy to consume poison, she can nurse him. Still, after obtaining Moksha, Putana finds a place for herself in Vishnu's home because he spoke to her as his mother deeply. According to the researcher, Putana leads a terrible lifestyle and experiences terrible things because of her Karma. She suffers greatly as a result of her negative ideas, which include rage and the metamorphosis of changing her mind.

## 2. CONCLUSION

The researcher discusses the principles of humility, saying that no one should display conceit, arrogance, or vanity towards others. Rather than that, humans ought to beg for love, care, and affection from everyone, not just from other living things. People shouldn't try to project a superior image of themselves onto others in an attempt to undermine them and make themselves seem better than others. When we receive praise or recognition, we should always give it to those who have assisted us and thank Bhagavan for his mercy in enabling it. We should cherish everyone and everything, no matter who they are. This is the best illustration of how modesty and reverence can be two sides of the same coin. Respect means elevating the individual in front of us, whereas humility necessitates lowering oneself before others. Simultaneously, being insensitive and modest is not conceivable. Modesty elevates us. It does not reduce us to nothing. In a similar vein, people do not shrink when they show respect for another person. Everyone should be aware of this concept and know how to evaluate everything. Every single object in the earth has a worth of its own, just as animals are extremely valuable in all aspects. People need to realise this in order to live happy lives. Storytelling with multi-dimensional, historically-rooted characters is Ashwin Sanghi's preferred approach in The Krishna Key.

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