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Ethnobiological Analysis From Myth to Science : III. The Doctrine of Incarnation and Its Evolutionary Significance

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ABSTRACT The idea that God incarnates to the level of animates is a belief in some form or other in every religion through out the world, as man prefers to be wellbeing under the divine care. In Hindu mythology the philosophy of incarnation (*Avataara*: descending of the divinity / Cosmic Intelligence) is so rational, scientific and elaborated, that it deserves a separate status of Doctrine. There is an attempt in this paper to search out the hidden scientific theme within the prominent incarnations of *Bhagawaan* Vishnu, who is regarded as the power of maintenance in the cosmic ecology. The analysis of the myth and icons pertaining to the ten incarnations of Vishnu e.g. I. *Matshya* (Pisces: Life in water), II. *Kurma* (Tortoise: The reptiles), III. *Varaaha* (Boar : The herbivores), VI. *Nrusingha* (Lion-man: The carnivore), V. *Vaamana* (The shelterless man), VI. *Parssuraama* (The wild man), VII. *Raama* (The hunting man), VIII. *Balaraama* (Man with agricultural perspective), IX. *Buddha* (The enlightened man) and X. *Kalki* (The man in continuation) and their chronological appearance according to the need / demand of the ecology, reflects on the primary concept of ancient Indians on the Biological and Anthropological evolution. The descending of the divinity is ever attributed to the imbalance of the basic principle(s) in the cosmic ecology i.e. *Dharma*, which is above the narrow view of so called religion with limited significance. The aim and object behind every incarnation is to overcome any imbalance, thereby maintenance of homeostasis and ascent of the creation (man) in the process of progressive evolutionary transformation.

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