

The Hindu Philosophy of Kalki Avatara from Islamic View of Nubuwwah

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ABSTRACT

The article examines the philosophy of *Avatara*, especially *Kalki Avatara* in Hinduism vis-a-vis Islamic concept of *nubuwwah* (prophethood). It analyses teachings and objectives of *Avatara* which claim that God has created no community of human beings in the world without a purpose and left them without a guide or leader. It begins with an introduction of *Avatara* and its philosophy. Then, it examines the main features of *Kalki Avatara* and Prophethood within Hindu perspective. Descriptive and Comparative approaches were used to carry out the Islamic analysis of *Kalki Avatara*. Finally, it elaborates how Islam discusses the issues of *Nubuwwah*, and approaches Hindu view of *Kalki Avatara*. The research found some similarities and significant differences on both concepts. While both concept of *Avatara* and *Nubuwwah* share many similarities especially on their purposes, *Avatara* is more related to God's incarnation which does not exist in Islamic teachings.

Keywords: Kalki Avatara, Hinduism, Prophethood, Uluhiyyah, Nubuwwah.

1. Introduction

All religions teach that man is only able to solve his materialistic problems by virtue of his knowledge, wisdom and power of reasoning, but he cannot discover the right path for eternal prosperity and spiritual enlightenment without the guidance shown by God through Revelation or Prophecy. Likewise, without this guidance man will also not be able to know the real objectives of his creation, his real task and his ultimate destination. All these things have been provided by almost all religions. For instance, Abrahamic religions, especially Islam teaches that man has been placed on this earth by God, the creator, in order that his obedience to his Creator may be put to the test. For this purpose he is given the complete freedom to choose the paths for the good and evil. But to follow the path desired for him by God, man is in need of the guiding principles.

Like many other religions, Hinduism also has the idea of divine guidance which is central in Hindu religion and mythology, signifying the incarnation of divine consciousness on earth. However, Hinduism has its own unique view regarding this idea. It is defined as the bodily manifestation of the ultimate Supreme Being. This idea is derived from the Sanskrit word "Avatar" which means the descent and which usually implies a deliberate descent into mortal realms for special purposes (Roy, 2002).

Hindus believe that God incarnates many times whenever there is a decline of righteousness and rise of evil on the earth, as mentioned in the most popular book of Hindu scripture, the Bhagavad Gita: For the protection of the good, for destruction of evil and for the establishment of righteousness, I come into being from age to age.(4:7, 8)

The Mahabharata, Ramayana and Puranas also state that Lord Vishnu, the second god-head of the Trimurti which is represented as a body with three heads (Brahma, Vishnu and Shiva) comes down to the earth often for punishing the wicked, and for the protection and establishment of *dharma*.

The Hindu sacred texts give different numbers of God incarnations. The Bhagavata Purana enumerates them in three places; in 1.3 contains twenty-two; in 2.7 twenty-three; and in 11.4 there are sixteen. Bhagavad Gita (1: 3, 26) states that the incarnations of Vishnu are innumerable, like the rivulets flowing from an inexhaustible lake. In the Mahabharata, (12: 103-104,339) the incarnations are stated to be ten. The principal ten, however, are commonly accepted by all Hindus as the most significant.

The ten most famous incarnations of Vishnu are collectively known by Hindus as the *Dasavatara* ("*dasa*" in Sanskrit means ten). This list is included in the *Garuda Purana* (1.86.10-11) which denotes that those Avatars are most prominent in terms of their influence on human society. Each Avatar performed their duty by restoring the stability of the world, and thus, all Hindus uphold the Vishnu's nature as Sustainer of the universe. The majority of Avatars in this list of ten are categorized as *Lila-Avatars*.

The first four Avatars are said to have appeared in the Satya Yuga, the first of the four *yugas*, or ages of the time cycle, as described within the Hinduism. They are: *matsya* the fish, *kurma* the tortoise, *varaha* the boar, and *Narasimha* who was half-man and half-lion.

The next three Avatars appeared in the *Treta Yuga*. They are: *Vamana* the dwarf, *Parashurama*, the man bearing an axe, and *Rama*, the prince and king of *Ayodhya*. The eighth incarnation, *Krishna* (meaning "dark colored" or "all attractive"), is the only Avatar to have appeared in the *Dwapara Yuga*. During his appearance on earth, Krishna defeated the oppressive demon Kamsa while aiding the *Pandava* brothers to victory over their malevolent cousins, the *Kauravas*.

The identity of the ninth *Avatar* is disputed. Normally, the Buddha is listed as the ninth *Avatar* but sometimes Krishna's brother Balarama is listed instead. For instance, the Bhagavata Purana claims that Balarama was the ninth incarnation. However, traditionally it is the Buddha who fulfils this role as the ninth *Avatar*, albeit it should also be noted that Buddhists do not accept this doctrine and deny that the Buddha was an *Avatar* of Vishnu. The tenth *Avatar* refers to *Kalki Avatar* which will be discussed in the next section.

2. Significance of the Study

God has created no community of human beings in the world without a purpose and left them without a guide or leader. It is inconceivable that God Almighty, Who has not left bees without a queen, ants without a leader, and birds and fish without a guide, would leave humanity without Prophets to guide them both spiritually and morally. All religions unite in the belief of divine guidance that is necessary for all human beings. Religions have shown a great interest in prophethood in different forms and call the prophets by various names. Jews long for the promised Messiah, whereas Christians believe that the Messiah is Jesus of Nazareth who came to the earth once and ascended to heaven but will reappear at his second coming. Buddhist sutras prophesy the coming of the Maitreya Buddha, Zoroastrian scriptures prophesy the coming of the **Saosyant** and some Confucian texts also speak of a future true man who will finally bring peace to the world by perfectly instituting the way of Confucius.

Hinduism and Islam have discussed the issues of prophecy in their respective scriptures. However, in the Hindu scriptures, the issue of prophecy is not addressed clearly. Consequently, many Hindu scriptures and scholars attempt to explore it in various ways. The Vedas and Puranas have laid down numerous principles in the exploration of divine manifestation and guidance.

Pundit Ved Prakash Upadhyay, a Hindu scholar from India, claims in his book *kalki Avatar* that the description of the *Avatara* found in the holy books of the Hindu religion matches that of the Prophet Muhammad (saw). After years of research he published this book and less than eight other Hindu prominent scholars from India—Dr. Srivasdev, Pundit Sunderlal, Sri Pal Ram Sang Parihar, Dr. P.H. Suphe, Dr. Ramesh Prasad Kruk, Pundit Durga Shankar, Swami Amar Jyoti and Sri Kashmiri Lal Baath—have endorsed the basic of his argument as authentic. He says that the Hindu world awaits for a guide and leader called *Kalki Avatar*. The description as given in the holy scriptures of the Hinduism implies that this guide should be none other than the Prophet Muhammad (saw) of Arabia. Therefore, the Hindus of the whole world shouldn't wait any longer for the arrival of *kalki Avatar* and should readily accept Prophet Muhammad (saw) as *Kalki Avatar*. Pundit Vedprakash has produced sound evidence from Vedas, Puranas and other sacred books of Hindu religion in support of his claim.

Meanwhile, some Muslim scholars from Indian sub-continent and Arab world like Muhammad Qasim Nanotvi (1883-1880), Hamid Abdul Qadir (1895-1966) and Abdulkerim el-Kibrisi (1957-2012) argue that Sri Krishna, Sri Ramchandra and Buddha (The most popular Avatars in Hindu tradition) could have been prophets of God. Some other Muslim and Hindu researchers like Dr. Z. Haq and Pundit Ved Prakash Upadhyay, Dr. Mohiuddin Habibi and S A Habibi pointed out that the Hindus were foretold about the advent of Prophet Muhammad (saw) in their Holy Scriptures. According to them, it's possible that Hindu Swamis and Aryans might have changed the true concepts given in the Vedas into Hinduism like the way Christians changed the true religion (Islam) of Jesus (as) into Christianity.

In addition, the concept of Hindu *Avatara* has become the main reason for the deviant sects such as Nusayriyyah, Bahatism and Qadianism appeared among Muslims. It can be noted that the basics of these sects are mostly influenced by the concept of *Avatara* in Hinduism. Therefore, it can be argued that the theory of *Avatara* has created confusions and afflicts among theories and practical life of Muslims and Hindus. Some questions may arise from this issue. Do Hinduism and Islam share the same understanding of Divine guidance such as *Nubuwwah* and *Avatara*? What are the major issues in the Hindu doctrine of *Avatara* that gain Muslim scholars' attention to discuss the matters related to the prophecy? And how does Islam characterize the Hindu prophecy? These questions urge to explore the features of Hindu concept of *Avatara* with reference to the Islamic *Nubuwwah*.

This type of study in comparative religion will pave the way to promote religious harmony, religious tolerance and co-existence among Muslims and people of other faiths especially, Hindus. Moreover, it will help to explore theories and concepts in religions to show the similarities and differences among the two religions.

3. The Features of Kalki Avatar

Regarding to the tenth *Avatar Kalki*, it has yet to appear on the earth, but is set to arrive at the end of the Kali Yuga as mentioned in the Bhagavad-Gita (8:17). Due to his pending arrival, *Kalki* is the most mysterious of the avatars, though he is described as a rider upon a white horse wielding a comet-like sword. It is said in Hinduism that *Kalki* will bring the world to its end, rewarding the virtuous, while punishing the wicked (Bhagavata purana: 1:3:25-26, 12:2:19-20, Vishnu purana: 4:24).

In the Kalki Purana (3.9-10) *Parasurama*, as Kalki's teacher, explains to *Kalki* after His training what His mission will be:

You have learned the art of discharging arrows from Me. You will imbibe transcendental knowledge from Shukadeva Gosvami, and You will be awarded a powerful weapon by Lord Shiva. Thereafter, You will marry a woman named Padma from the island of Simhala [Sri Lanka]. Your mission is to re-establish Sanatana-dharma. Thereafter, You will set out to conquer the entire world and in the course of that conquest, You will defeat many sinful kings who are representatives of Kali. You will also annihilate many followers of Buddhism and finally, You will entrust the responsibility of ruling the world to Devapi and Maru.

When it says here that *Kalki* will annihilate many followers of Buddhism, by this time, as it is explained elsewhere, that any form of a religion will only be a collection of vague impersonalistic ideas that include no knowledge of a personal God, or of the nature of the soul. All such knowledge will have ceased to exist from most of the planet. Therefore, whatever is left of any religion by the time *Kalki* appears will only be a cheating form of atheism. All such forms of atheism along with the sinful rulers who follow such philosophy of irresponsibility will

have to be removed if there is going to be the reappearance of the golden age of Satya-yuga (Mantraya, 2016).

The Kalki Purana goes on to explain that in His search for the nefarious person known as Kali, *Kalki* would go to the favourite places of that personality, which were the playgrounds of inauspicious creatures, such as ghosts, foxes and jackals. "These places are permeated with the foul odour of decaying beef, and infested with crows and owls. Kali's domain can be found wherever there is gambling and intoxication, as well as where women constantly quarrel. Kali's favourite places of residence are always causes of fear and danger. The men in these places are controlled by women," (20.33-35) meaning they are completely under the demanding sway of gratifying their senses with no moral foundation.

Why *Kalki* would pursue the agents of the personality of Kali is further explained in the Kalki Purana as follows:

All these relatives [agents] of [the personification of the age of] Kali are the destroyers of sacrifice [religious ritual], study of the Vedas, and charity because they transgressed all the Vedic principles of religion. They are the reservoirs of mental distress, disease, old age, destruction of religious principles, sorrow, lamentation, and fear. These descendants of Kali are found wandering everywhere throughout the kingdom of Kali, destroying the people of the world. Such people are misguided by the influence of time, very restless by nature, full of lusty desires, extremely sinful, very proud, and violent even to their own father and mother. [Even] those who are known as twice-born [spiritually initiated] are devoid of all good behaviour, without any observance of proper etiquette, and always engaged in the service of the lowest classes.(1.22-24)

This means that those who should be spiritually advanced only serve those who have money in order to maintain their material facilities. The description of such so-called Brahmanas (The texts which explain the hymns in the Vedas) of that future time are further related:

These fallen souls are very fond of dry arguments, and they use religion as a means of livelihood, teach Vedic knowledge as a profession, are fallen from the execution of their vows, and sell wine and other abominable things, including meat. They are cruel by nature, and very fond of gratifying their bellies and genitals. For this reason, they lust after the wives of others and are always seen to be intoxicated. They were not born from a father and mother who were properly married, and they are short in stature and always engaged in sinful acts, such as cheating others. They generally reside in a sacred place, live for only sixteen years, associate with wretched people, and only consider a brother-in-law to be a friend and relative. (Kalki Purana 1.25-27)

As regards *Kalki's* activities, the Srimad-Bhagavatam describes as follows: "*Kalki*, the Lord of the universe, will mount His swift white horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequalled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings." (Srimad-Bhagavatam 12.2.19-20)

The Vedic literature explains that when the Supreme (God in the form of incarnation) kills anyone, that person is immediately spiritually purified by His touch and because the person is focused on the Supreme Being while leaving his body. Thus, that person attains the same destination as those yogis who spend years steadying the mind in order to meditate and leave their bodies while focused on the Supreme. So being killed by the Supreme is a great advantage for those of a demoniac mentality who would otherwise enter lower realms of existence or even the hellish planets in their next lives.

The Mahabharata (Vana Parva, 191.1-6) also describes some of *Kalki's* activities. For instance, Markandeya said:

Then exterminating all robbers, He (*Kalki*) will duly give away this earth at a great horse-ritual to the Brahmanas. Having established the blessed rectitude ordained by the Self-created (Brahma), that doer of virtuous and renowned deeds will then enter a charming forest. The people of the earth will imitate His conduct. When thieves and robbers will be exterminated by the Brahmanas, there will be prosperity again (on earth). When the countries will all be subjugated by that foremost of Brahmanas, He will cast away the deer skins, lances and tridents and other weapons. Showing His reverence for the excellent twice-born ones [Brahmanas], He was engaged in killing the thieves. *Kalki* will rove over the earth being adored by the foremost of Brahmanas. The heart-rending cries of 'O father,' 'O mother,' 'O son,' will rise when He will exterminate the thieves and robbers. Besides, the Vishnu Purana (Book Four, Chapter 24) continues to explain *Kalki's* activities:

By His irresistible might he will destroy all the *mlecchas* and thieves, and all whose minds are devoted to iniquity. He will re-establish righteousness upon earth, and the minds of those who live at the end of the Kali age shall be awakened, and shall be as clear as crystal. The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings, and shall give birth to a race who will follow the laws of the Krita age [Satya-yuga], the age of purity. As it is said, 'When the sun and moon, and the lunar asterism Tishya, and the planet Jupiter, are in one mansion, the Krita age shall return.'

The Agni Purana (16.10) also relates that Hari, after giving up the form of *Kalki*, will go to heaven. Then the Krita or Satya-yuga will return as before.

No one could stop Him as He wielded His discus and killed all the barbarians. When He was finished, He rested in the middle land between the Ganges and Yamuna with His ministers and followers. He allowed only a few people to remain, scattered over the planet. These would be as seeds for the next generations that would follow in the next Satya-yuga. Thereafter, when Lord *Kalki* has made way for

the next age of Satya-yuga, and delivered the earth and whatever is left of civilization from the effects of Kali-yuga, He goes back to His eternal abode along with His army. (Linga Purana 40.50-92, the Brahmanda Purana 1.2.31.76-106 & 2.3.73.104-126, and the Vayu Purana 58.75-110).

In this regard the doctrine of *Avatara*, according to Hinduism, presupposes the recognition of Vishnu as the Supreme God, the creator and ruler of the Universe, the upholder not only of the cosmic, but also of the moral order of the world. When the enemies endanger the order of the world, the Lord incarnates himself for the purpose of defending it (Pattanaik, 2011). It is a comforting belief for the ordinary Hindus to hold that God comes down to the earth to set matters right when the affairs of the world are in mess. Another purpose of God assuming the worldly form in Hindu perspective is to educate the mortals. God appears as the guru, to lead them beyond the delusion of ignorance (Raman, 2014). In addition to these, the manifestation of the Lord is intended only for bestowing the boon of the final beatitude of the human beings.

4. The Divine Guidance in Islam

The true source of divine guidance, according to Islam, is to be found in the concept of Prophethood (*Nubuwwah*). Throughout the human history, Allah (swt) through His infinite Mercy selected certain individuals to communicate His message to mankind, so that all human beings might be given an opportunity to follow the right path.

Islam teaches that Allah (swt) has sent guidance for mankind through His selected people known as Prophets or Messengers. The word prophet, *Nabi* denotes one who is very near to Allah (swt) through the total surrender of his entire being to Him and who receives revelation, *wahy*, from Him which serves as a source guidance for the mankind. If the revelation is in the form of a scripture, the prophet is said to be a messenger, *Rasul* (Mawardi, 93).

Nubuwwah or Prophethood is a fundamental element of faith in Islam. A Muslim should believe in the Prophethood and in all the prophets sent by Allah (swt) and make no distinction between them (Al-Qur'an: 2:136,285).

A prophet is a person chosen by Allah (swt) as His representative. When Allah (swt) appoints someone as His Messenger, He sends His angel to him to inform him of his new status. In that way, the individual can have no doubts about his appointment as Allah's apostle. Later, Allah (swt) reveals His message to him through His angels, so that he may communicate the divine teachings to all his fellow men.

Since the settlement of human beings is on earth, the prophets have been coming one after another from human beings on this earth. In every age they have been the conveyors of God's messages to human beings. However, whatever records of these ancient prophets have survived have been rendered historically unreliable by interpolations. The same is true of the books they brought to mankind. The sole exception was the case of the Prophet Muhammad (saw), who had been chosen by Allah (swt) as His Final Messenger. The Prophet was born in an age when the history of the world was already being extensively chronicled. This in itself made circumstances conducive to authentic records being kept of Allah's messages and the Prophet's

exemplary life. The relevant facts were passed on from one generation to the next by both oral and written tradition, and with the advent of the printing press came the modern guarantee that no changes would ever be made in the divine scriptures. This renders unassailable the position of the Prophet Muhammad (saw) as Allah's Final Messenger and His sole representative on earth till Doomsday.

Islam teaches that all the prophets brought the same basic truth: that there is only one God and that all human beings are accountable to Allah (swt) for their actions: when Doomsday finally comes, they will be judged by Him according to their good and bad deeds. Those who believe in Allah (swt) and His Prophet shall be rewarded by Allah (swt) in the next world, while those who disbelieve shall be punished by Allah (swt) in the next world as befits the deeds they have performed on earth.

“Allah chooses for Himself whom He wills, and guides to Himself those who turn to Him in repentance.” (Al- Qur’an:42:13).

Allah’s messengers came in every age and to every region. Starting with Adam and ending with the Prophet Muhammad (saw). The prophets mentioned by name in the Qur’an are twenty five in number. The five Major Prophets who came before Muhammad (saw) were Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and Isa (Jesus). The Prophet Muhammad (saw), the last in this long line of prophets, was known as the ‘Seal of the Prophets.’ (Al-Qur’an:33:40).

Muslims believe that the need for new prophets in the past had arisen because Allah’s religion, having been distorted in a number of different ways, was no longer in its pristine form. New prophets had to come to the world periodically in order to revive the true spirit of religion, and thus restore it to its original form. After the Prophet Muhammad (saw), there was no need for another prophet, for the Book, al-Qur’an, which he gave to the world, has been preserved intact in its original form.

According to Islam, Allah’s Apostles were born into this world just like any other human beings. They led their lives just as others did, thus demonstrating to their people how God’s servants should, in practice, conduct themselves on earth. These apostles also showed their people clearly what path they must tread in order to avert God’s displeasure and make themselves worthy of His blessings.

Islam holds that a prophet possesses the following characteristics: he is absolutely truthful, he is free of all kinds of sins, he delivers the messages from Allah (swt) without any omission or concealment and he has the highest order of intelligence and mental ability (Al-Qur’an:03:33, 05:67, 25:20). According to the Holy Qur’an, all the prophets sent by Allah (swt) were men, had wives and children and were mortal. All of them taught in the language of the people to whom they were sent (Al-Qur’an:35:25, 14:4, and 13:8). Allah (swt) sent prophets to mankind from amongst themselves for their guidance and reformation because a man can best serve as an example and a guide for his own race.

“Mankind were one community and Allah sent (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the scripture with the truth that it might judge between mankind concerning that wherein they differed” (Al- Qur’an:02:213).

The message could have been conveyed by the angels, but they belong to a different class of beings and cannot serve as models for men. All the prophets were sent with a message of guidance and warning to a particular people. None of their messages were intended to be universal, until the last messenger, Prophet Muhammad (saw) who was entrusted with the final and complete guidance for the whole of humanity for all times to come.

5. Avatar and Nubuwwah

There are some similarities and significant differences between the Hindu concept of *Avatar* (incarnation) and Islamic concept of *Nubuwwah* (Prophethood). Some similarities can be found on the purpose of Prophethood in Islam and the purpose of incarnation in Hinduism.

The purpose of the Avatar’s manifestation is to restore *dharma* or righteousness to the cosmic and social order. *Dharma* encompasses behaviours such as duty, ritual, law, morality, ethics and good deeds, while any unnatural or immoral act or belief is called *adharma*. This purpose seems to be similar to some purposes of Islamic Prophethood. However, Islam makes this purpose amongst the duties and missions of the Prophets and Messengers who are human being but they were chosen by Allah (swt) for guiding people to the right path while Hindus believe that God Himself incarnates into Human or animal form to achieve these noble purposes.

Unlike Islam, Hinduism states that God has incarnated into human and animal forms in order to execute some noble tasks, and when God has incarnated into a human form or animal’s nature He became under the general principle of natural law; He eats, drinks and can have sexual intercourse and undergoes all human experiences of sickness, hunger and death. Besides, Avatars are most often associated with the god Vishnu, one of the members of the Hindu “Trinity” or Trimurti (although any Hindu god may manifest as an avatar) which does not exist in Islamic teaching. Vishnu is considered the maintainer or preserver, as opposed to the other members, Brahma the creator and Shiva the destroyer. According to the *Bhagavata Purana*, Vishnu has incarnated as innumerable avatars in unlimited universes.

Islam on the other hand regards incarnation of God into human form or any other form as an impossible issue. Moreover, Islam recognizes the concept of Prophethood and Messengership that are based on receiving the divine revelation or message from God and conveying it to the people.

The Holy Qur'an mentions that the Prophet Moses (peace be upon him) asked his Lord to show him His self but Allah (swt) said: "You cannot see Me." The Holy Qur'an mentions the story and says:

"And when Musa (Moses) came at the time and place appointed by Us, and his Lord spoke to him, he said: "O my Lord! Show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers" (Al-A`ara'f 7:143).

This demonstrates the impossibility of God's appearance to people, because His Entity is completely different from this world and its nature. Nevertheless, what is the attitude of the Hindu philosophy towards the concept of incarnation? Islam however recognizes the appearance of angels in a human form in more than one context. Islam verifies the appearance of the angels to perform some tasks on the earth by the order of Allah (swt).

6. Conclusion

Both Hinduism and Islam lay stress on the purpose of the divine guidance to the humans. Hinduism believes that God Almighty comes down to the earth in some bodily form to protect the religion or to set an example, and to set the rules for human beings. While Islam highlights that Allah (swt) chooses a man amongst men to deliver His message and communicates with him at a higher level through His revelations. Such chosen men are called Messengers and Prophets of God. God conveys His revelations to such persons.

The prophets in Islam are ordinary in the human being nature of needs (from food, sleeping, having children, dying ...etc.) but extraordinary in receiving revelation and telling the people the message from God, being accompanied with miracles, infallibility from committing sins or making the slightest mistakes and fighting against idolatry, superstitions, injustice and cruelty. The most prominent characteristic of prophets and messengers in Islam that distinguishes them from the other people, either ordinary ones or geniuses, is the most supreme revelation and guidance prophets can get from God, through the unseen world. On the whole, it is clear that the concept of *Nubuwwah* and Messengership is more evident, appropriate, reasonable, purer and closer to the plain logic than the concept of incarnation or *Avatar*. At the same time, the philosophy of Prophethood does not have the negative results, which have been seen in the philosophy of incarnation or *Avatar*.

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