



# COMPARATIVE ANALYSIS OF DARWIN'S THEORY OF EVOLUTION WITH LORD VISHNU'S DASHAVATAR

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## ABSTRACT

Vedas and Puranas constitutes as important sources of Hindu Law. Puranas are the scriptures composed originally in Sanskrit which contains wide genre of topics, particularly about legends and other traditional lore. Several of the texts are named after major Hindu Gods such as Vishnu, Shiva, Brahma and Adi Shakti. There are 18 *Mukhya* Puranas and 18 *Upa* Puranas. This research paper is based on the Comparative Study of Darwin's Evolutionary theory and Lord Vishnu's *Dashavatar*, as mentioned in the Vishnu Purana. Vishnu Purana primarily centers around Lord Vishnu and his avatars. This research paper compares and contrasts two different two different theories on the origin and diversity of life: Lord Vishnu's *Dashavatar* and Darwin's theory of evolution. However, Hindu mythology's *Dashavatar*, the embodiment of Lord Vishnu, tells the story of 10 incarnations in which the divine preserves cosmic order and brings the universe back into harmony. This comparative study examines the divergent views on the genesis of species, highlighting the scientific basis of Darwin's hypothesis as well as the *Dashavatar* in Hindu mythology.

Natural selection, which is based on variation and adaptation to external conditions, is the process by which species change over time, according to Darwin's hypothesis, which is based on scientific principles. Darwin outlined his theories on natural selection and evolution in his landmark work *On the Origin of Species*. There are interesting similarities and differences between scientific and mythical explanations for the diversity of life on Earth that can be found when comparing Lord Vishnu's *Dashavatara* with Darwin's theory of evolution. Both stories highlight the rich fabric of various intellectual and cultural traditions that influence our worldview and aid humanity in its quest to understand existence. Darwin's theory of evolution and the Geological Time Scale both identify distinct phases in the history of humans, starting with aquatic life and progressing through invertebrates, vertebrates, and ultimately modern humans. This comparative study examines the divergent views on the genesis of species, highlighting the scientific basis of Darwin's hypothesis as well as the mythical setting of *Dashavatar* in Hindu mythology.

**Key Words-** Dashavatar, Darwin, Hindu Mythology, Puranas

## **INTRODUCTION**

### **Overview of the Paper**

This study compares and contrasts two different theories on the origin and diversity of life: Lord Vishnu's Dashavatar and Darwin's theory of evolution. Natural selection, which is based on variation and adaptation to external conditions, is the process by which species change over time, according to Darwin's hypothesis, which is based on scientific principles. However, Hindu mythology's Dashavatar, the embodiment of Lord Vishnu, tells the story of 10 incarnations in which the divine preserves cosmic order and brings the universe back into harmony. This comparative study examines the divergent views on the genesis of species, highlighting the scientific basis of Darwin's hypothesis as well as the Dashavatar in Hindu mythology.

### **Research Objective of the Study**

This Research paper primarily focuses on: Determining how the theory of evolution propounded by Darwin is inspired by the incarnations of Lord Vishnu coined together as 'DASĀVATĀRA'

### **Research Questions**

- How each and every Avatar (incarnation) of Lord Vishnu as mentioned in the Puranas is inter related with Darwin's common ancestors for all flora & fauna and humans in his Evolutionary theory?
- How could the entire evolutionary theory be so precisely correct if the 'DASĀVATĀRA' was only a creation of someone's imagination?

### **Research Methodology & Citation style**

This Research paper is based on the Doctrinal Research. In this paper, data has been taken from different authentic sources. Primary sources have been used in this research such as texts from Shrimad Bhagavatam, Matsya Purana, Skanda Purana, Garud Purana and Vishnu Purana. The Citation Style used in this research work is from the 20<sup>th</sup> Edition of Harvard Bluebook.

## **REVIEW OF LITERATURE**

### **1) Darwin's 'ON THE ORIGIN OF SPECIES' [1859]**

Darwin's theory of origin posed a serious challenge to conventional wisdom, holding that no species or being has ever been created explicitly; instead, all are engaged in a brutal battle for survival, with extinction waiting for those who are ill-suited for it. Evolution via common descent became the accepted scientific theory explaining natural diversity when Darwin published his book "On the Origin of Species" in 1859. The Descent of Man, and Selection in Relation to Sex, and The Expression of the Emotions in Man and Animals were his two books that looked at sexual selection and human evolution. His studies on plants were published in several publications, and in his last work, he looked at earthworms and how they affected soil.

## 2) Vishnu Purana by H.H Wilson

One of the main sacred texts of the Vaishnava school of Hinduism, which is arguably the most popular today, is the Vishnu Purana. During the first millennium of the common period, a branch of post-Vedic religious literature known as the canonical Puranas was composed. This Purana, like most of the others, tells the whole story—from the creation of the universe until its demise. There are times in the chronology that span up to a hundred trillion (10<sup>14</sup>) years. The genealogy of the mythical rulers, warriors, and demigods of ancient India—including those mentioned in the epics of the Mahabharata and the Ramayana—is covered in great detail. The geography and cosmology of ancient Hinduism are fascinatingly described.

## 3) Vishnu Purana by B. K. Chaturvedi

One of the most significant Puranic texts, if not the most priceless historical account of Sanatan Dharma, is thought to be the Vishnu Puran. Stories regarding the many avatars of Vishnu are revealed in them. A careful consideration of the intricacies that contain some essential life lessons has gone into translating this sacred scripture into English. To avoid confounding or boring readers who are not initiated into the divine love, certain facts have been purposefully left out of this work. Showing a vivid glimpse of our ancient hermitage has been the major goal of this endeavor.

## 4) Skanda Purana by Bibek Debroy & Dipavali Debroy

The Hindu holy books, the Puranas, are revered. Both the Ramayana and the Mahabharata are two of the greatest epics, which you have probably heard about. Three Puranic texts—the Markandeya Purana, the Vayu Purana, and the Matsya Purana—are mentioned in the Mahabharata along with the claim that there are eighteen Puranic texts. The Ramayana makes multiple references to Puranas despite not specifically mentioning any of them. As a result, it can be assumed that the Puranas were known to the authors of the Ramayana and Kalyana. That means the Puranas are quite old books. The thirteenth installment of the series can be found below.

## 5) Garuda Purana by B. K. Chaturvedi

A highly revered Mahapurana among pious Hindus is the Garuda Purana. For one reason alone, it becomes significant: it is the only Purana that provides an in-depth account of the post-mortem conditions and customs that adhere to this particular faith. On the other hand, the dogmatic clerical elite is the one spreading this notion. Actually, other from these few points, the Garuda Purana has a lot more information. In a highly logical and graphic manner, it shows the effects of an action. The majority of puranic texts provide guidance on actions, but they also include warnings against certain sins.

## **DARWIN'S THEORY OF EVOLUTION**

- **About Charles Darwin and his theory of evolution**

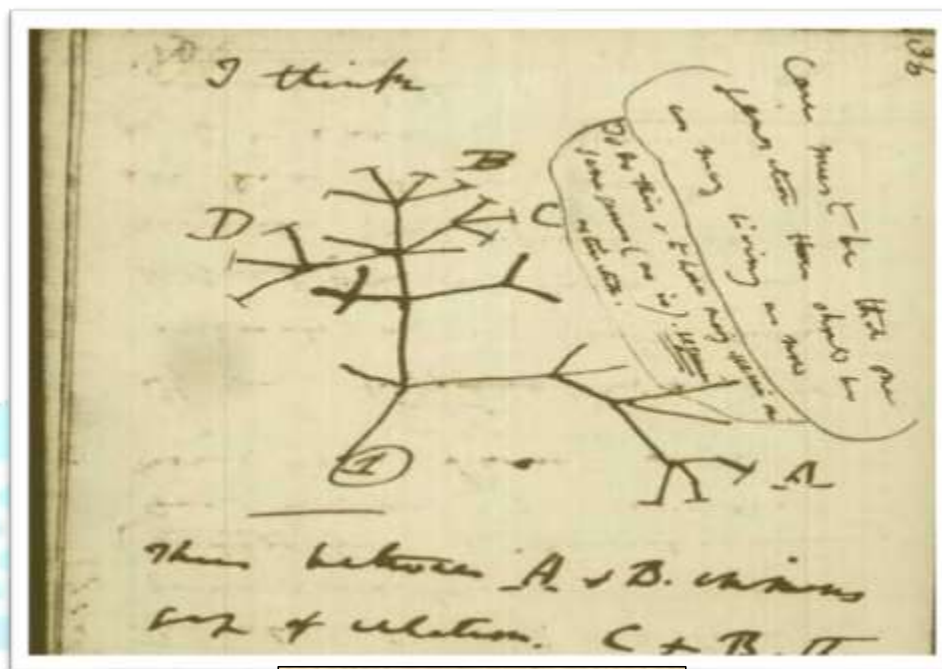
Charles Darwin was an English scientist whose scientific hypothesis of evolution by natural selection served as the basis for contemporary evolutionary studies. He was born in Shrewsbury, Shropshire, on February 12, 1809, and died at Downe, Kent, on April 19, 1882. Darwin was a charming country gentleman who initially startled the pious Victorian society by proposing a common ancestor between animals and humans. Nevertheless, the growing class of professional scientists found his non-religious biology appealing, and by the time of his passing, evolutionary imagery had permeated all fields of study, writing, and politics. Darwin, an atheist himself, received the highest British honor of being buried in London's Westminster Abbey.

Natural selection and evolution were explained by Darwin in his groundbreaking work, *On the Origin of Species*. A substantial portion of these theories came from direct observations made by Darwin during his global explorations. He traveled with the HMS Beagle on a survey mission from 1831 to 1836, making ports in Australia, South America, and the southern tip of Africa. Darwin had the chance to research and inventory the indigenous flora and fauna at every location the voyage stopped.

Over a period of five years, the ship travelled nonstop between islands, where he conducted studies on the local's customs, wildlife, flowers, fruits, and fossils. He meticulously studied and recorded every observation in his journals, gathering a sizable collection of fossils, creatures, and flowers from Falkland Island and the Galapagos Islands. Once he returned to England on October 2, 1836, he shared all of his observations and fossil finds with his good friend the botanist, zoologist, natural scientist, and geologist. They all agreed that "Life evolved in water in the form of simple single cell creature, over hundreds of year, this single cell evolved into complex multicellular organism". Through gradual dietary changes and morphological changes, the aquatic animals gradually began to shift from their aquatic home to one on the Earth. They had first transformed into creatures with 100 feet, such as centipedes, and then into creatures with four legs, and lastly into humans with two feet. Numerous alterations are also observed in humans: from little, armored man to sentient, intelligent man.

- **Key Proponents of Darwin's Evolutionary theory**

According to Darwin's theories, all species have a common ancestor, new species arise from pre-existing ones, and species can change over time. According to this hypothesis, each species has a distinct set of heritable (genetic) differences from its common ancestor that have developed progressively over incredibly long epochs. A multi-level "tree" connecting all living things is created by repeated branching events, in which new species split off from a common



DARWIN'S TREE OF LIFE

ancestor. Darwin outlined his theories on natural selection and evolution in his landmark work *On the Origin of Species*. The majority of these theories drew directly from Darwin's global observation during his explorations. The concept that all creatures were created "according to their kind" by God, as stated in the first chapter of the biblical book of Genesis, appeared to be in direct contrast to Darwin's theory that all existent species, including humans, had evolved throughout time due to constant and unpredictable change. Prior to Darwin, the widely accepted scientific theory of the origins and evolution of life maintained that species were fixed and never changed. This hypothesis, referred to as "special creationism," fit very nicely with the biblical story of God creating mammals, fish, and poultry without mentioning any later modifications.

The idea that man has a unique, God-given role in the natural order also seemed to be at odds with Darwinian thought, which is fundamental to Christianity and many other religions. Rather, evolutionists cited anatomical cues found in humans, such as the remains of a tailbone, that indicate shared ancestry with other mammals. Finally, Darwin's portrayal of the natural world as a harsh and vicious place, "red in tooth and claw," as Darwin's contemporary Alfred Lord Tennyson wrote a few years before *On the Origin of Species* was published, seemed to cast doubt on the idea of a loving God who cared for his creation. The notion that the natural world coexisted in benign peace was called into question by Darwin's thesis.

Darwin's idea is straightforward: between 1830 and 1835, he noted in the Galapagos Islands in Latin America that life originated in water. Every species on the planet, including fish, flowers, bananas, and birds, share common origins. They battled relentlessly, changing their genes, size, form, and eating habits in addition to selectively breeding until they eventually produced entirely new progeny with completely distinct appearances. "Struggle for existence and survival of the fittest" describes how life first appeared on water, gradually evolving into amphibians, then terrestrial animals. It took thousands of years for humans to evolve from primates to prehistoric man and then to the modern species.

## ‘DASĀVATĀRA’ OR THE TEN INCARNATIONS OF LORD VISHNU

### Cyclic Time and Yugas of the Avatars

The literature of the Vedas makes no mention of cyclical time. In contrast, the idea that the world is eternal is introduced in early post-Vedic literature. It makes this point about Sanskrit, which it says is everlasting and so without beginning, the most obviously. In Hinduism, the smallest unit of cosmic time is called a *Yuga*, or "Age." *Mahayuga*, or the Great Age, is composed of four Yugas: *the Golden Age (Krita or Satya Yuga)*, *the Silver Age (Treta Yuga)*, *the Bronze Age (Dvapara Yuga)*, and *the Iron Age (Kali Yuga)*. In an old dice game, a (*kale*) represented the worst throw and a 4 (*krita*) the best.<sup>1</sup> This is how the Yugas got their name. A Yuga is the term for an "era" inside a cycle of four ages in Hindu mythology's cosmic time division. These Yugas depict the advance of evil over virtue throughout human history, as well as the progressive deterioration of social, ethical, spiritual, and political arenas.

देवादीनां तथा वंशान् मनून् मन्वन्तराणि च॥ ११॥  
 कल्पान् कल्पविकल्पांश्च चतुर्युगविकल्पितान्।  
 कल्पान्तस्य स्वरूपञ्च युगधर्माश्च कृत्स्नशः॥ १२॥  
 देवर्षिपार्थिवानाञ्च चरितं यन्महामुने।  
 वेदशाखाप्रणयनं यथावद् व्यासकर्तृकम्॥ १३॥  
 धर्माश्च ब्राह्मणादीनां तथा चाश्रमवासिनाम्।  
 श्रोतुमिच्छाम्यहं सर्वं त्वत्तो वाशिष्ठनन्दन॥ १४॥  
 ब्रह्मन् प्रसादप्रवणं कुरुष्व मयि मानसम्।  
 येनाहमेतज्जानीयां त्वत्प्रसादान्महामुने॥ १५॥

**Meaning:** “What are the families of the gods and others, the Manus, the period, called Manvantaras, those termed Kalpas, and their sub-divisions, and the four ages: the events that happen at the close of a Kalpa, and the termination of the several ages.”<sup>2</sup>

**Sat Yuga:** *Krita Yuga*, *Krita Yuga*, and *Sat Yuga* are other names for Satya Yuga. In the age of truth, when gods rule humanity, all creations are nearly perfect, and humanity permits intrinsic goodness to reign supreme, we live in an age of truth. The "Golden Age" of classical Greek mythology, during which the goddess Astraea—associated with justice—rules, is comparable to this era. A distinct set of Dharmas or

<sup>1</sup> Constance Jones and James D. Ryan., Encyclopedia of Hinduism. New York, Infobase Publishing, 2007. p. 517.

<sup>2</sup> An excerpt from Vishnu Purana

regulations prevailed throughout the Satya Yuga, often known as the Golden Age. A distinct set of Dharmas or regulations prevailed throughout the Satya Yuga, often known as the Golden Age. There were a distinct set of Dharmas or regulations during the Satya Yuga, often known as the Golden Age.<sup>3</sup>

**Treta Yuga:** During the *Treta Yuga*, men's devotion to righteousness and adherence to truth were reliant on ceremonies, and sacrifice marked a 25% fall in righteousness. Worship was dominated by rituals and sacred deeds. Instead of acting out of a sense of duty, men were acting with a purpose in mind, looking for rewards for their gifts and rituals. They were also less inclined toward liberality and austerity.<sup>4</sup>

**Dvapara Yuga:** Everyone in the *Dvapara Yuga* is devoted, brave, competitive, and full of courage. They solely participate in acts of penance and almsgiving. They are avaricious and self-centered. Since the divine intelligence no longer exists in this period, it is rare for someone to be completely honest.

**Kali Yuga:** Many people associate the *Kali Yuga* with vice. Conflict, disagreement, and antagonism between people characterize the *Kali Yuga*. The ruling class in this era become irrational and unjust. Antagonism exists amongst members of society in a social setting. The quality becomes dull and lifeless. These enlightened minds vanished, and their knowledge vanished with the advent of this new age, our *Kali Yuga*. It led to a loss of focus on the monastic dimension of the Ultimate Reality and a shift toward a dualistic and pluralistic understanding of Nature.<sup>5</sup>

**Table 1. The length of the yugas according to classical Hinduism. This table shows the length of the yugas in both divine and human years. It also includes the *samdhis*, or transitional periods between yugas. There are two *samdhis* for each yuga, one at the beginning and another at the end, each lasting for one tenth of the yuga's duration.**

Years of the Gods				
Yuga	without samdhis	one samdhi	both samdhis	total
Kṛta	4,000	400	800	4,800
Tretā	3,000	300	600	3,600
Dvāpara	2,000	200	400	2,400
Kali	1,000	100	200	1,200
Mahāyuga	10,000		2,000	12,000
Human Years				
Kṛta	1,440,000	144,000	288,000	1,728,000
Tretā	1,080,000	108,000	216,000	1,296,000
Dvāpara	720,000	72,000	144,000	864,000
Kali	360,000	36,000	72,000	432,000
Mahāyuga	3,600,000		720,000	4,320,000

## The Ten incarnations and their objectives as mentioned in the Puranas

<sup>3</sup> Jeaneane D. Fowler. *Hinduism: Beliefs and Practices*. Portland: Sussex Academic Press, 1997. p. 22.

<sup>4</sup> John Dowson, *A Classical Dictionary of Hindu Mythology and Religion, Geography, History and Literature*, London, Kegan Paul Trench, Trubner and Co. Ltd., 1928. p. 382.

<sup>5</sup> Theos Bernard, *Hindu Philosophy*, New York, Philosophical Library, 1947. pp. 129-130.

The sequence of the Lord's specific Avatars is mentioned in the following texts: Matsya Purana Chapter 47; Vayu Purana Chapter 36 Part 2; Skanda Purana Chapter 19; and Brahmanda Purana Chapter 73 Upodgatapada. A comparable chronology is described in these four Purānas. Beginning of Sweta Varāha Kalpa, which is the end of the previous Kshaya Kalpa - Lord Vishnu took on the form of "Matsya Avatāra" to save the Vedas from the demon Hayagriva and Manu from Pralaya because it was all a vast deluge (Srimad Bhāgavatam 8.24.7 and 8.24.8). The first incarnation occurred when the evolution of Vaivasvata Manvantara began in water, marking the end of Chakshvāku Manvanatara.



**Matsya Avatar:** The demon Hayagriva opens the tale. Lord Brahma, was tasked with the Vedas' security, but Hayagriva stole them. The knowledge necessary for maintaining life and the universe's equilibrium were both put at risk by the theft. Lord Vishnu chose to step in and resolve this situation. To recover the stolen Vedas and avert global catastrophe, he assumed the shape of a fish, Matsya. As the sage Manu was undertaking austerities by the river, Lord Vishnu appeared in front of him. Matsya approached Manu pretending to be a small fish. During a rite involving water, he appears as a small fish, which King Manu grows to understand as a representation of the divine. After building a gigantic boat under Vishnu's advice, Manu and the seven great sages, known as the Sapta Rishis, and the precious Vedas survive a devastating deluge thanks to the fish's guidance. After overcoming the demon Hayagriva, Matsya recovers the stolen Vedas and saves the knowledge necessary for the universe to continue.

**Kurma Avatar:** “Kurma appears at a time of crises to restore the cosmic equilibrium.” The legend follows as when Rishi Durvasa went to Swarga Lok to pay a visit to Lord Indra, he gifted him a garland. Indra, however, out of pride, placed the garland on his elephant Airavata’s forehead who threw it. Rishi Durvasa, angered, curses all the Devas that they will lose all of their powers and wealth. When they ran to Lord Vishnu for assistance as a result, he advised them to churn the ocean with the asuras in order to obtain Amrit. The strongest would be the one who devoured Amrit. During the time when the Devas and Asuras (demons) were churning the Kshira Sāgara (Milky Ocean) in search of Amrita (divine nectar), Kurma, also known as the Tortoise, carried the weight of the mountain Mandara on his back. As amphibians evolve, tortoises are among them.



**Varaha Avatar:** The third incarnation was Varaha, the wild boar. The planet's surface slush and mud are highly preferred by Varaha, also known as the boar, who lives on land. It represents the course of evolution.

As the legend goes, Lord Vishnu was once visited by the four Kumaras, or sages, who were the eldest four sons of Lord Brahma, at his residence in Vaikuntha. Since Lord Vishnu was sleeping at the moment, Jaya and Vijaya, Vaikuntha's two gatekeepers, refused to let the four sages inside since they believed them to be little children. Furious at having been stopped, the four Kumaras cursed the two gatekeepers, claiming that they would no longer be divine and would instead be born as common mortals who would spend their entire lives caught in a never-ending cycle of birth and death. After that, Lord Vishnu gave them the option to choose to be born as demons in the following three lives, only to die at the hands of Lord Vishnu's incarnations. Jaya-Vijaya was originally born as the demon brothers Hiranyakashipu and Hiranyaksha during the Satya Yuga. Because of his intense devotion to Lord Brahma, Hiranyaksha underwent years of rigorous penance in an attempt to obtain a boon from the god. Hiranyaksha destroyed the Devas with his destructive ways, even attacking the celestial mansion of Indra. The Devas were compelled to escape for their lives and take sanctuary in the secret tunnels tucked away far below Earth's surface. The Earth was subsequently taken by Hiranyaksha, who lowered it into Patal Loka. As a result, the Earth began to sink since the water could no longer support the weight of the planet. Lord Vishnu changed into a powerful boar and blasted into the sky with a thundering roar, his hooves tearing through the clouds. In a valiant battle, Lord Vishnu rescued Earth from Hiranyāksha, who had submerged it beneath the waters of the universe. Lord Vishnu pulled the Earth out of the ocean with his tusks.

**Narsimha Avatar:** After receiving a blessing that made him almost unbeatable, the demon king Hiranyakashyap turned despotic and outlawed the worship of any god. Prahlada, his son, continued to be loyal to Lord Vishnu notwithstanding. In retaliation, Hiranyakashyap attempted to destroy Prahlada in a number of ways, but Vishnu's defense prevented them all from succeeding. At last, at twilight, Narasimha appeared from a pillar, neither inside nor outside, and he vanquished Hiranyakashipu in a great battle, satisfying the requirements of the boon. Narasimha represents the divine power that manifests to defend virtue and shield followers from malevolent entities. (*“Matsya Purana Chapter 47 & Vayu Purana Chapter 36”*)

**Vamana Avatar:** During the timeline, the fifth incarnation, Vamana Avatara, appeared as a dwarf and liberated the three minor Lokas (regions), Prithvi, Deva, and Patala, from King Bali's control. He also took Asurs with Bali to the lower worlds. Bali, the demon king, subjugated the gods through elaborate religious rites. Vamana was the fifth avatar of the god Vishnu, who came to earth to conquer him. Vamana manifested as a Brahmin with dwarf features. Upon being asked by the devout Bali what present the holy man would like, Vamana just asked for as much land as he could cover in three steps. Bali's adviser discovered Vamana's actual identity as he was ready to fulfill his vow by filling the spout of the vase with holy water, but Vamana managed to stymie Bali by constricting to a little size. Using a blade of holy grass, Bali managed to push through this obstacle, thereby blinding his advisor in one eye. In this picture, Bali is given a warning finger by the blind advisor. Everybody waits breathlessly for the next moment, when

Vamana will take off his dwarf disguise, expand to cosmic proportions, and use his three steps to swallow the entire earth.

**Parshurama Avatar:** Parashurama Avatara was the sixth incarnation of Vaivasvata Manvantara during the 19th Treta yuga. Hindu mythology describes Parashurama as Lord Vishnu's sixth avatar. Parshurama was born as the son of Renuka and the Sage Jamadagni, so the narrative goes. After he performed severe penance, Lord Shiva bestowed upon him a formidable axe, known as the Parashu. The Kshatriya (warrior) caste, who had degenerated into a repressive and corrupt group, was mercilessly eradicated by Parashurama, and this is why his narrative is so famous. According to legend, Parashurama used his axe with unmatched dexterity in his mission to rid the Earth of the oppressors, displaying his fighting prowess and dedication to dharma (justice). The cyclical nature of avatars in Hindu mythology is symbolized by the belief that Parashurama retreated to a life of penance and meditation after completing his duty.

**Rama Avatar:** Ramayana, an ancient Indian epic, tells the story of Rama, who is the seventh avatar of Vishnu. The incarnation of valor and justice, Rama was born in Ayodhya to King Dasharatha and Queen Kaushalya. After his wife Sita is taken captive by the evil king Ravana, Lord Rama sets out on a mission to destroy the demon king- Ravana. After facing down Ravana, Rama manages to save Sita with the aid of a horde of monkeys and allies like Hanuman. An esteemed hero in Hindu mythology, Rama represents the victory of good over evil due to his unshakable dedication to dharma (justice) and his admirable attributes. Hindu philosophy is based on this story, which has been presented in many different ways throughout history. Over the course of evolution, man moved away from the forests to create a civilized society and a government.

**Krishna Avatar:** Lord Krishna, emphasized the fundamental truth of this path—the life of births and deaths leading to immortality—during the 28th Dwapara Yuga of Vaivasvata Manvantara. Lord Krishna is regarded as Lord Vishnu's eighth avatar (incarnation) in Hindu mythology. Krishna was born in the Dwapara Yuga and his heavenly mission was to bring back dharma, or cosmic balance. The most famous story about him is found in the Bhagavad Gita, a holy dialogue in which Krishna teaches Arjuna, a warrior, spiritual lessons on the Kurukshetra battlefield. Krishna's youthful adventures underline his heavenly essence and appeal, such as his lighthearted interactions with the milkmaids (gopis) and his amazing deeds like lifting the Govardhan Hill to shield the villagers from a storm. He has been regarded as a sacred person in Hinduism because of his part in the Mahabharata, particularly his instruction to Arjuna and crucial participation in the battle, which highlight his dedication to sustaining justice and morality.

**Buddha Avatar:** Buddha Avatar, often known as the Buddha-Vishnu avatar, is a common belief in Hindu mythology. In mythology, Vishnu took on the form of the historical Buddha, Siddhartha Gautama, during a former cosmic cycle in order to bring about the enlightenment of humanity and alleviate immense suffering. Since the Buddha's teachings emphasized non-violence, compassion, and the path to Nirvana, this incarnation differs from the heroic avatars of Vishnu that are typically seen in mythology. This distinctive avatar emphasizes how varied Vishnu's incarnations have been, each one designed to meet certain needs and advance spiritual advancement.

**Kalki Avatar:** The tenth and final incarnation, Kalki, is still unrealized. He is anticipated to arrive around the end of the 28th Kali Yuga, according to the Vaivasvata Manvantara. Because time is cyclical, Kalki happens when humanity's dark side and justice completely collapse, planting the seeds of a new civilization to usher in a new Yuga.

## **CO RELATION BETWEEN DARWIN'S THEORY AND THE 'DASĀVATĀRA'**

### **Comparative Analysis of Darwin's theory with the 'DASĀVATĀRA'**

Dashavatara—a fish, a tortoise, a boar, a man-lion, a dwarf, and eventually four men (Kalki is not yet born)—represents a "rough idea" of vertebrate evolution, according to British geneticist and evolutionary biologist J B S Haldane. He said that the ten primary avatars of Lord Vishnu, known as the Dashavatara, represent a true sequential picture of the enormous unfolding of evolution. There is an uncanny similarity between these Vishnu avatars and the biological theory of life's evolution on Earth. Hinduism provided the original explanation for the "Theory of Origin of Life and Evolution."

The phases of human evolution are depicted in the Dasāvātāra (Ten Incarnations) of Lord Vishnu, who came to destroy the evil powers of adharma and restore dharma. These stages correspond precisely with Darwin's theory of evolution, starting from aquatic life and ending with vertebrates and modern humans. With merit-based creationism as its common ancestor, the Almighty, Indic philosophy stands in stark contrast to Darwin's Theory of Evolution by omitting to address the causes and mechanisms leading to physical evolution.

The original form was that of an aquatic creature called a "Fish." The amphibian "Tortoise" was the second incarnation. "The Boar," a vertebrate mammal, was the third incarnation. "The half-man, half animal (lion)" was the fourth incarnation. The sixth incarnation was "Dwarf Man," an immature man and the ancestor of the human race. "Uncouth Man," who had an axe symbolizing his means of subsistence in the woods, was his sixth rebirth. He was completely out of control of his emotions, especially his rage. "Lord Rama," the seventh incarnation, was a human being who, among the group of incarnations, bordered on divinity. He was a skilled and impartial administrator who was unaffected by emotions. Buddha is pursuit of happiness. He taught us that dukha, or sadness, is a part of life and that it results from greed and seeking. We escape dukha if we are able to restrain our avarice, selfishness, and jealousy. He also preached that everyone must die and that death is an eternal state.

The tenth and final incarnation of "Kalki" is still to come; he will manifest when human depravity reaches its peak, signifying his origin as the disintegration of this world and subsequent rebirth. The remarkable resemblance between the sequence in which the different avatars appeared and the distinct evolutionary phases with particular species' frequencies harmonically adjusted to the earth's magnetism and humans with a frequency essential to the magnetism of the planet highlights the tight relationship between religion and science.

## A comparison of the timeline of the ten incarnations with respect to the Vedic Timeline and the Geological Timeline

Darwin's theory of evolution and the Geological Time Scale both identify distinct phases in the history of humans, starting with aquatic life and progressing through invertebrates, vertebrates, and ultimately modern humans.

<b><u>DASĀVATĀRA with respect to the Vedic Timeline and the Geological Timeline</u></b>			
<u>Chronological Order of the Avatar</u>	<u>Name of Incarnation</u>	<u>Vedic Timeline</u>	<u>Geological Timeline</u>
1.	Matsya (Fish) - Aquatic Organism	Beginning of Vaivasvata Manvantara	PreCambrian-Sillurian- 500-550 MYA
2.	Kurma (Tortoise) – Amphibian	Vaivasvata Manvantara – 2 <sup>nd</sup> Tretayuga	Devonian- 358.9 – 419.2 MYA
3.	Varaha (Boar) – Land animal, A vertebrate	Vaivasvata Manvantara – 3 <sup>rd</sup> Tretayuga	Triassic – 200-250 MYA
4.	Narasimha (Half Man and Half Lion)	Vaivasvata Manvantara - 7 <sup>th</sup> Tretayuga	Cretaceous – 66-56 MYA
5.	Vamana (Dwarf Man)	Vaivasvata Manvantara - 10 <sup>th</sup> Tretayuga	Quaternary- 0.001-2.6 MYA
6.	Parashurama (Tall Man with Axe)	Vaivasvata Manvantara - 19 <sup>th</sup> Tretayuga	Quaternary- 0.001-2.6 MYA
7.	Lord Rama (Perfect Human)	Vaivasvata Manvantara - 24 <sup>th</sup> Tretayuga	Quaternary- 0.001-2.6 MYA
8.	Lord Krishna (Embodiment of Divinity)	Vaivasvata Manvantara - 28 <sup>th</sup> Dwaparayuga	Quaternary- 0.001-2.6 MYA
9.	Buddha	No Data found – the scholars believe the historical buddha lived from 563 to 483	

		B.C.	
10.	Kalki (Yet to arrive)	Vaivasvata Manvantara – End of 28 <sup>th</sup> Kaliyuga	Quarternary- 0.00 MYA

The table above has been taken from a research article of Y. V. Subba Rao “*Transformative Phases of Spiritual Progress in Dasavatar (Ten Incarnations)*”

Some scholars believe that Lord Balarama, elder brother of Lord Krishna is said to be the 8<sup>th</sup> incarnation of Lord Vishnu and Lord Krishna to be the 9<sup>th</sup> incarnation of Lord Vishnu. This research paper has taken the facts as mentioned in majority of Puranas. The Garuda purana, Skanda Purana and Vishnu Purana has mentioned of Lord Buddha as the 9<sup>th</sup> incarnation or Avatar of Lord Vishnu while Lord Balarama is considered to be the Avatara of Sheshanaag.

## Scope of Research

This Research covers the Religious and spiritual aspects of the Puranas specifically about the ‘DASĀVATĀRA’. It also covers the Biological, Geological and Anthropological aspects as with its comparison to Darwin’s Evolutionary theory.

## Limitations of Research

Major limitations observed during researching for the paper were:

- less availability of accessible data on the literary interpretation of Puranas
- And; Selection of the literary interpretation which is widely accepted

## CONCLUSION

In summary, there are interesting similarities and differences between scientific and mythical explanations for the diversity of life on Earth that can be found when comparing Lord Vishnu's Dashavatara with Darwin's theory of evolution. Darwin's theory offers a biological framework for comprehending how species gradually evolve over time. It is based on actual data and natural selection. In contrast, Lord Vishnu's Dashavatara, which consists of 10 different avatars, provides a mythical viewpoint that emphasizes the cyclical nature of creation, preservation, and destruction. This study compares and contrasts two different theories on the origin and diversity of life: Lord Vishnu's Dashavatar and Darwin's theory of evolution. Natural selection, which is based on variation and adaptation to external conditions, is the process by which species change over time, according to Darwin's hypothesis, which is based on scientific principles.

However, Hindu mythology's Dashavatar, the embodiment of Lord Vishnu, tells the story of 10 incarnations in which the divine preserves cosmic order and brings the universe back into harmony. The scientific

method and actual data support Darwin's hypothesis, whereas Dashavatar is a theological notion entwined with cultural and religious beliefs. This comparative study examines the divergent views on the genesis of species, highlighting the scientific basis of Darwin's hypothesis as well as the mythical setting of Dashavatar in Hindu mythology.

Although Vishnu's avatars represent cosmic interventions to restore justice and balance, Darwin's hypothesis is solidly based in empirical observation and the principles of natural selection. Both stories highlight the rich fabric of various intellectual and cultural traditions that influence our worldview and aid humanity in its quest to understand existence.

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