

Introduction :

The dual phenomena of divinity and humanity form the corner stone of the doctrine of Avatar. 'An infinite transcendent reality much greater than anything we can think or say that we can consider the possibility that God is literally such as to be able, without ceasing to be God, to make himself known in human form'. Though the Sanskrit term 'avatar' does not convey this in full sense, scholars evince keen interest to draw analogical line with the doctrine of incarnation.

The prefix 'ava' means 'down' and the verb 'tar' means the 'process of coming down' and the literal meaning of incarnation is 'to be made flesh' or 'enfleshment'. It is argued that unlike the Christological conception of incarnation, the avatar conception of Hindu legends and mythological propositions have outgrown the theological dogmatics.

Strictly speaking, 'divyam jawra' (Gita) is the basis of avatar' and the doctrine if avatar is the humanization of the Supreme God and not the divinization of man elevated to the plane of Supreme deity, Radhakrishnan also emphasizes that 'An Avatar is a descent of God into man, and not an ascent of man into God'¹. But he seems to dilute the concept of descent when he writes that, "The human being is as good as an avatar provided he crosses the maya of the world and transcends his imperfection"². The tendency to over divinization and over deification of a human being downgrades the real dogmatic aspects of avatarin. However, it is historically true that deification of the extraordinary human beings was the outcome of Vyuha concept with special reference to Vrsni heroes of the family of Vasudeva.

Vyuha

Vyuha means part, manifestation, form etc., The original terminology is an expression of the arrangement or the formation of the soldiers in the warfare but the Bhagavata religion and later Vaishnavism developed the doctrine of Vyuhās. It is also true that the Vyuha theory formed the principal tenet of the Pancharatra system. Vasudeva with his Vyuhās became a prominent deity of Pancharatras. Vasudeva, Samkarshana, Anirudha and Pradyumna are the four popular heroes of the Vrsni family who form the Vyuha theory. It seems that the independent cults of these Vyuhās later on merge into that of Vasudeva.

Ascent aspect in the background of World Religions

The co-existence of humanity and divinity in an extraordinary manner is the major expression of the concept of avatar in general and the concept of Vyuha in particular. Some scholars point out that it is an expression prevalent in the world religions.

Ishanand Veinpeny has coined a terminology 'Theanthropos', to express the above concept, " 'Theanthropos' combining the Greek words Theos (God) and anthropos (man),

‘Theanthropoi’ will be used for the plural”³. He further states that “In the secondary sense this term, Theanthropos’ will be used meaning those persons in whom divinity is made manifest due to certain spiritual endowments or professions like a specially anointed prophet in Judaism”⁴.

In Mahayana Buddhism, the workshop and veneration accorded to Lord Buddha and Bodhisattvas are the expressions of Theanthropos cult. The workshop of Tirtankara in Jainism and the workshop of Gurus in Sikhism also fall in line with the above cult. The Confucianists, the Taoists and the Shintoists were also the king worshippers. In Zoroastrianism, Khwarenah, which would mean ‘light’, ‘lustration’, et., was an object of workshop and this light made the kings of Kavi dynasty semi-divine. Ishanand points out that there are instances of theanthropoi in Islam, though it is anti-incarnational, among the Shiites, the concept of the imams has much in common with the Buddhistic Bodhisattvas. “Mohammed is emphatically proclaimed as only a prophet of Allah, still popular piety renders him theanthropic workshop”⁵.

As we know, in the realm of the doctrinal aspect of avatar, the descent aspect of the Ultimate Reality has a negligible role to play in the Indian context. The religious reformers/founders, sadhus, gurus, the kings and the heroes who had exhibited extraordinary or miraculous deeds, the political leaders etc., were deified as avatars. Numerous temples have been built for Narayana Guru of Kerala; The cinema matinee MG Ramachandran, N.T.Rama Rao, Kushboo are venerated and their admirers had built temples for them in Tamil Nadu and Andhra Pradesh.

Mahabharata and the Puranic literary very frequently emphasize the divinity of the Kings. Visnu is depicted as very closely associated with the King. Mahabharata makes no distinction between the kings and gods – ‘devascha nara devaska, tulya’ (Mah.v.140). God reigns the universe and all animate and inanimate things are under the control of God; Likewise the king is the ruler of his country and the ruling power was bestowed upon the king by God and certain kings were regarded by his subjects as God’s choice or his representative. The kings were addressed by his subjects as ‘deva’. It is evidenced by the numismatic inscriptions of certain kings – the issuance of gold coins of Chandragupta II bear the title of ‘Deva-Sri Maharajathiraja Sri Chandragupta’. Scholars opine that it is an indication of the desire of the kings to be elevated to the plain of divinity. The divinization of the kings was attested by the poets, the authors of the folk lore, Puranas and various artists.

Tolkappiyam refers to the aspect of an individual being worshipped as ‘Puvai Nilai’ (Tol.Porul, Purathinaiyal, 60). The heroes who were killed in action in the war were also venerated by people by way of planting the hero-stones-‘Nadu Kal’. Hundreds of thousand of hero-stones were found in Tamil Nadu and Karnataka; We have literary evidence to ‘Nadu Kal’ in Sangam Poetry.

King workshop was a prominent characteristic feature of the ‘ascent aspect’ which was prevalent throughout the world in the early histories. We have evidences of king-workshop in the Roman history. The impact of king-workshop is much to be seen in the

Hindu Puranic tradition. The workship of Vasudeva, rama, Krishna etc., fall in this line and it is one thing to say that the Puranic literature gives free rein to imagination and emotionalism without bothering about scientific probabilities or historic accuracy. It is obvious in Mahabharata, Harivamsa, Bhagavata Puana, Vishnu Purana and other Puranas. King-workship is echoed in Nalayira-Thivyap Prabhandam in the workship of Thirumal.

“Thiruvudai Mannaraik Kanin Thirumalaik Kandene”⁶ is a popular line of adoration accorded to Thirumal;

Concept of Vyuha

It is already mentioned that Vyuha means part, manifestation, form etc., It is also termed as the grouped form of Tirumal. The grouped form of Tirumal is four fold viz. Vasudeva, Samkarasana, Pradyumna and Aniruddha.

It is observed that Paripatal clearly mentions all four Vyuhās of Tirumal in Tamil words.

Cenkan Kari Karunkan Vellai Ponkan paccai painkan mall 7.

In the text Kari. Vellai, Paccai and Mal respectively denote Vasudeva, Samkarsana, Pradyumna and Aniruddha. The colours of these four Vyuha forms are described by the attributive words that precede these names.

Geoffrey Parrinder writes, “Ramanuja justified the Bhagavata devotees of Vishnu in their teaching that the highest Brahman divides itself into aspects or hypostases, such as ‘subtle’ (Sukshma), the ‘division’ (Vyuha), and the manifestation (Vibhava). These terms recall the Buddhist doctrine of Trikaya, or three forms of Buddha”⁸. The Bhagavata cult had evolved the theory of Vyuha which had included Vasudeva, Samkarsana, Vrsni heroes, the family members of Krsna.

Cult of Vasudeva

The deification of the Vrsni heroes including Vasudeva plays the key role the development of early Vaisnavism, strictly speaking. This development has to be excluded from the doctrinal aspects of Vaisnavism. The Vasudeva cult was originally a hero-workship and was later, in the Christian era, merged with Vaisnavism. Vasudeva cult was prevalent as early as in the 4th Century BC., as Megasthenes refers to Hercules, i.e., Vasudeva was revered and venerated by the people of Souraseni, i.e., Mathura. The historic evidence for the ancient workship of Bhagavata cult is found in Madhya Pradesh. The Garuda Stupa found in Besnagar is regarded as an important evidence of Bhagavata workship and this Garuda Stupa was installed by the Greek Ambassador Heleodorus who lived in Taxila. In the Besnagar Garuda pillar inscription, Vasudeva was venerated as ‘deva deva’⁹.

Some scholars have pointed out that there were two persons with the same nomenclature, Vasudeva; Vasudeva of Visnu Puranana and Vasudeva and the son of Devaki Vasudeva Krsna were different persons.¹⁰

Mahabharata speaks about Vasudeva, the real personality and the bogus one. The workshop of Krsna Vasudeva exemplifies the aspects of non-Vedic tenets.

In Bhagavad Gita, in Vibhutiya Chapter, Krsna says, “Vrsninam Vasudevo asmi” and Krsna is identified with Visnu-Adityanam aham Visnuh”¹¹. Hence the Vasudeva cult the original hero-workshop, was merged with Vaisnavism in the era of Christ when the doctrine of incarnation came into being and the Vrsni heroes were divinized through the theory of Vyuha susmita Pande writes,

“When Krsna was declared as an incarnation, the followers of the other Vrsni heroes perhaps evolved the doctrine of Vyuha according to which they were regarded as the emanations of the Lord and as phases of the manifestation of the spirit. The Vyuha doctrine was an effort to integrate the doctrine of incarnation and hero workshop”¹².

The Vasudeva workshop was merged with Narayana and Visnu and the scholars very often exclaim that they are lacking evidence to show when this amalgamation took place. Roy Chowdhury has asserted that the Bhramins only had merged the workshop of Vasudeva with Visnu mainly to attack Buddhism. He writes that the name Narayana Visnu is not to be seen in any of the documents of the early Bhagavata cult.¹³

Krsna also deified and regarded as the ‘personal absolute’. The earliest Puranic texts speak of Krsna’s father as ‘Vasudeva’¹⁴ from which then Vasudeva, the ‘son of Vasudeva is derived as a name of Krsna. According to Gonda, Krsna was identified with a god Vasudeva already worshipped in 2C.BC. Later in Bhagavad Gita Krsna is identified with Visnu¹⁵. Therefore F.Hardy opines that ‘The father’s name as found in the Puranas would then be artificial ‘reconstruction’.¹⁶

He further remarks that ‘the process of Krsna’s apotheosis took must be mentioned here, viz., his identification with Narayana on the one hand, a rsi-pair Nara/Narayana appears in the Mahabharata as the connecting link, or an alternative correspondence, with Indra/Vishnu or Arjuna / Krsna. On the other hand, Narayana alone appears to have some obscure independent origin, and at a later state he entered the Pancaratra and other branches of Vaisnavism as personal absolute. In whatever way this very complex development may have taken place, for most of the period under discussion in the main part of this study, Krsna is synonymous with Vasudeva, Visnu, Narayana, Bhagavan, all names which denote the ‘personal absolute’.¹⁷

The Narayaniya Section of Mahabharata describes the worshippers of Narayana Vasudeva Vishnu as Satvatas, Bhagavatas, Pancaratras and Ekantins. The early records of the 1st and 2nd c. B.C. show that the worship of sankarsana and vasudeva was known as Bhagavata. This worship was prevalent in North Mathura region along with other Vrsni

heroes. In the ensuing passages a brief sketch of the worship of the Vrsni heroes is examined.

Vrsni Heroes

The first century AD inscription near Mora is attested by the scholars which mentions about the five heroes of the Vrsni heroes, viz., Sankarsana, Vasudeva, Pradyumna, Samba and Aniruddha. Jitendranath Bannerjea also mentions these heroes on the authority of the Vayu Purana. The early sculpture of Balarama (Sankarsana) comes from Madura which has been assigned to the 2nd c. B.C. In Mahabharata he appears as the son of Vasudeva and Rohini. 'The worship of Sankarsana reveals many aspects of the Naga-worship. Vogel opines that the puranic nature of Baladeva should have been developed from the worship of Naga deva which later on was merged with the worship of Krsna.'¹⁸

The inscriptions and literary sources reveal equal significance for Vasudeva and Sankarsana. It is evident from the compound words – 'Sankarsana Vasudevapya' The first century B.C. inscription treats Sankarsana with Vasudeva and it venerates them as 'Bhagavat' and 'Sarvesvara'.¹⁹ A passage in Mahabharata tells that Sankarsana is the avatar of the white hair and Vasudeva the avatar of the black hair of Visnu. Few stories describe Sankarsana as the annihilator of the Brahmins. He was also considered to be an object of worship which was deep rooted in the northern provinces of Mathura. There were temples for Sankarsana in the first two centuries in BC and it has been attested by Patanjali's Mahabhasya. The ancient Sangam poetry also gives evidence to the worship of Baladeva. Silappathikaram also records that temples for Baladeva were available at Madurai and Kaverippoompattinam.²⁰ But as the amalgamated worship of Krsna – Vasudeva gathered momentum beginning from the Christ era, the worship of Sankarsana began to fade away. Later on the iconographic sources describe Sankarsana's idols either as the form of Vibhava or Vyuha.²¹

Pradyumna is the son of Krsna and Rukmini. In the Vyuha doctrine it is said that through Sankarsana is produced Pradyumna or Manas. From Pradyumna is created Aniruddha or Akankara. Pradyumna and Aniruddha were not very prominent as Vasudeva and Sankarsana. "The non-mention of Pradyumna and Aniruddha in the Ghosundi and Nanaghat inscriptions leads D.C. Sincar to suggest that they were probably not as great religious teachers as were Vasudeva and Sankarsana and their worship must have been limited to Vrsni circles only in the Mathura region."²²

Pradyumna is described as the Indian Eros or the Kamadeva by certain authors. Thus the worship of the Vrsni heroes was very much popular in the early centuries of the Christ era. But it was in the Gupta period an intense bhakti of Vasudeva was seen mostly. He was regarded as the incarnation of Visnu. The avatar aspect of God was much appealing to the hearts of the common people and the Vrsni heroes' worship yielded place to different avatars of Visnu. Apparently the hero-worship of the Bhagavata cult had given rise to the apotheosis of the human beings to the plane of gods and thus it became inevitable to develop philosophic conceptions to the Pancaratra worship. It evolved by keeping in tune with the idea of bhakti.

Philosophy of Vyuha

The Vyuha is explained in Narayamiya section which is supposed to be the first source to tell this aspect. 23. Accordingly to Grierson, Narayamiya section was written in the later period of Kushans, between 2nd and 4th c. AD.24

The philosophy of Vyuha is explained in Pancaratra and the fundamental teaching of Pancaratra reaches upto a level of thought which very much emphasises the path of integralism, with regard to the nature of Brahman (Vasudeva – Narayana – Visnu) as five – fold. He can be attained only through complete suviander to Him. Bhagavad Gita has been considered as a Pancaratra manuel taught by Sri Krsna. According to K.C. Varadachari,

“Pancaratra agama is said to be an authority for Visistadvaita by Yamuna-carya in his Agama Pramanya”25

He further states that Pancaratra is non-vedic and

“Vedanta Desika quoted Vyasa as saying that idam mahopanisadam catur-veda-samanvitam samkhyam-yoga-krtantena pancaratranu sabditam (saisvara mammas)

Again Pancaratra is deemed to be the source of Veda.

Mahato veda Vrksaya mulabhuto mahan ayam or vice versa.

Srutimulam idam tantram pramana kalpa – sutravat : and as an alternative

Alabhe veda mantranam pancaratraditena va

All these quotations show that Pancaratra was considered to be an equal pramana to the sruti even by the author of Mahabharata.”26

One of the oldest sources of Pancaratra is said to be Ahirbuthuya samhita. IT would have been developed, according to Schrader, in 4th or 5th c. A.D. It described about the highest person who has the qualities of jnanabala, aisvarya, virya, tejas and sakti. He is the creator of the whole universe and He is the materials cause of the universe. It shows His Virya, His Spontaneity of activity is called aisvarya, His power (sakthi) manifests in His creative power of the universe, and He is unfatigued in creation hence His Strength (bala). He is self – sufficient (tejas) and lacks nothing and by virtue of it He creates everything. These are the qualities of His knowledge (Jnana).

Different Manifestations of the Lord

‘Para’, ‘Vyuha’, ‘Vibhava’, ‘antaryami’ and ‘area’ forms are the five-fold manifestations of the Lord. The highest form of the Lord in the highest heaven is ‘para’. The six gunas,

discussed above, in their totality make up the body of Vasudeva and his consort Lakshmi. According to Ahirbudhnya samhita, the gunas, 'Jnana' and 'bala', combine and Sainkarsana becomes manifest, and 'sakthi' and 'tejas' combine and Aniruddha becomes manifest, 'aisvarya' and 'virya' combine and Pradyumna becomes manifest.²⁷

Susmita Pandey points out quoting Lakshmi Tantra, the function of Aniruddha is creating, of Pradyumna preserving and Samkarsane destroying while according to Visvaksena Sanihita... Pradyumna creates, Ariruddha preserves and Sanikarsana destroys.²⁸

God manifests Himself in four forms (Vyuhās) each with a distinctive function of creation, sustention and destruction, and transcendence. He himself manifests or descends as the avatar to establish righteousness and iron out unsighteousness, and the very purpose of the avatar is to save His devotees and the good from destruction and to destroy the wicked. He also manifests or descends as the self in the heart of all those who seek as their Inner Ruler and finally He is capable of descending into icons to facilitate His devotees so as to offer services (Karma or Kainkarya) to God to worship Him with love and bhakti.

It is said that each Vyuha is Visnu himself with his six gunas of which only two in each case become manifest. Susmita Pandey tries to bridge the Vyuha concept with that of the doctrine of Trinity of Christianity She writes,

“The Vyuhās may be understood on the analogy of the early Christian doctrine of the Trinity. The four Vyuhās are the four ‘persons’ or hypostasis with the same divine nature. They mutually reflect each other spontaneously and are indistinguishable as the sky and are indistinguishable as the sky and the crystal or the interpenetration of radiations.”⁹

But it is to be noted that the Vyuha concept does not amply fit into the Christian doctrine of Trinity as such.

Conclusion :

Strictly speaking the doctrine of incarnation or avatar is one hundred percent divine and one hundred percent human put together one hundred percent divine and human. It is a doctrine which exemplifies the humanization of divine and not the divinisation of human. The avatar is historical and not mythical, if it is mythical, it is an attempt to exemphity the doctrine of avatarhood in the line of a parable or allegory. The puramic expositions have very much diluted the doctrinal aspect of avatarhood wherein miscellaneous elements have been fabricated which in turn had resulted in the unbecoming of the divine nature of the avatar himself.

When we examine the puranas there is no consistency in the number of avatars of Visnu. The Ahirbudhnya Samhita, for instance, enumerates thirty nine evatars, 30 whereas the Narayaniya section of Mahabharata gives two hits, in the first list, six avatars³¹ and in the second list only four avatars³² are mentioned. After a process of permutation and

combination it is very widely accepted as ten avatars or Dasavatara. The poem which enumerates ten avatars in Mahabharata,³³ according to the scholars, is an interpolation and they consider the second list to be the original one. The Bagavata Purana enumerates twenty four avatars and Pancaratra twenty nine. The successful inclusion of the Buddha in the list of Dasavatara has resulted in the elimination of Buddhism as a major religion from the Indian soil. Some scholars also have pointed out that an attempt was made to include Jesus Christ as one of the avatars of Visnu and this attempt had been defeated.³⁴

Ever since the doctrine of incarnation was introduced in India, the process of deification of Vsis, Siddhus, religious and political leaders, matini idols etc. continue to go on. The concept of 'amsavatara' had played a vital role in apotheosizing the above people into the realm of avatars. Certain avatars are conveniently regarded as 'partial avatars', who cannot be worshipped for the purpose of ultimate liberation. This view has been expressed by K.C. Varadachari, who writes,

“There are indeed several versions of the manner how the avatar or descents of God happen; there are partial manifestations or just possessinal descents or full descents. Some of them are descents permanently during the period of creative manifestation just as the lords of months; some are descents from the Vyuhas, the gods are all amsavatara. The most well known avatars, namely, the ten reckoned, are all capable of being worshipped for the purpose of ultimate liberation. Inspired avatars are only those who belong to this category.”³⁵

The descent aspect of God as a human being above is considered as incarnation or avatar. But the puranas and Itikasas of India evidencedly prove that the ascension of the human beings blended with imaginary and supernatural elements to the level of godhead. Vempeni in his book “Krsna and Christ” writes,

“In the context of various grades of avatara existing in popular beliefs and in the context of the prevalent theories about Vyuhas, Vibhutis, Amsavatara etc. It is quite tempting to say that every avatar is an ascent, utthanami”.³⁶

The Vrsni heroes were also deified when Krsna was declared as an avatar of Visnu. The emergence of the Vyuha theory was an outcome of the effort to integrate the doctrine of incarnation. In the words of susmita,

“The doctrine undoubtedly arose out of the deification of the several Vrsni heroes (Viras) besides Vasudeva.”

In the Gita Krsna Says,

Vrsninam Vasudevo asmi”³⁸ and
Krsna also identified himself with Visnu –
“adityanam aham Visnuh”³⁸

Susmita, after analyzing the development of iconography, in the subsequent pages of her book, 'Birth' of Bhakti in Indian Religions and Art', conclusively writes,

“We know that when Krsna was declared as an incarnation, the followers of other Vrsni heroes must have evolved the doctrine of Vyuhās accordingly to which they were regarded to which they were regarded as the emanations of the Lord (the tradition of hero worship was prevalent since ancient times and the worship of Vrsni heroes in Mathura was in this tradition”.³⁹

As has been pointed out earlier the avatar doctrine was very much appealing to the hearts of the people and it was those who practiced heroworship amalgamated it with avatar doctrine and thus a new concept was developed. Vyuha concept appears first in the Narayaniya section and the period in which it was evolved was 2c. AD.⁴⁰ The same author points out that other mythological stories were fabricated later in the 'Para Hari vamsa'⁴¹ which has contributed to other puranic rendering etc., and the interpolations to these were rampant.

The doctrine of incarnation / avatar is non-vedic. Very many scholars have pointed out that the doctrine of incarnation / avatar was contributed by Christianity and the historical evidences also establish that this is found in India only in AD. The period of Ahirbudhnya Samhita which had contributed to the development of Pancaratra philosophy, according to Schrader, may be in 4th or 5th c. A.D. So the Vyuha philosophy appears to be an effort to integrate the family members of Krsna into the fold of the pantheon of avatars with a tint of the doctrine of incarnation and therefore the pantheon of heroes included in the Vyuha concept lack of credibility of the avatar doctrine, and the heroes of the Vrsni family etc. are evidently not the avatars.

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