

The Doctrine of Avatār

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The doctrine of **Avatār** is one of the greatest truths vouchsafed to humanity. A most noteworthy point to be recognized by this doctrine is, that the world-process requires a periodic intervention of an **Avatār** to set right matters therein, and which means that the natural trend of the world is towards evil and decay. It is **Hope**, the last comer out of **Pandora's box**, which makes life livable even amidst **the** worst circumstances. It is this supreme faith that nothing can go wrong in the very nature of things and in spite of apparent calamities either to the individual or the general **public** that makes the world-process to be understood as a happy reality, fit to be handled and never to be renounced.

\text{"Bhuktāram Yajña Tapasām Sarvaloka Mahēśvaram Suhṛtam Sarvabhūtānām Jñātvā Mām Śāntim Ṛcchati"}\}

That is, "**He, who realizing that I (Ātman in the heart) am the dispenser (of the fruits) of Yajñas and austerities, the Īśvara of all the worlds and the friend of all beings, understands Brahma Śakti, he attains peace.**" This is the great truth which **Lord Kṛiṣṇa** gave out, to get over the ills that confront human life, and which make that life as though they are separate in themselves, warring with each other and not as components of the one great whole.

In spite of this, since the general trend of the world-process is towards evil and decay, it has to be reset and brought to order. It is the purpose of the **Lord of the Evolution, Bhagavān Śrī Nārāyaṇa**, to see that the people in his charge do not fly off at a tangent. Though every human being is endowed with a free will, so long **as** the said free will is utilized by every individual towards the general will, which means **God's will**, there is absolutely no necessity for the **Lord of the Evolution** to interfere. Incidental affairs in the general trend of the evolution and for setting examples to the people and **to** make them alive to the truth of the existence of the **Divinity** in all, are handled by his lieutenants, who take human bodies every now and then, endowed with capacities required for the occasion. There are a number of lieutenants of various grades, with various capacities and the birth of each of them synchronizes with the demands of the times, and under the directions of **Bhagavān Nārāyaṇa**.

For the **Lord of the Evolution** to take to a human body, the conditions in the world-process should be very bad indeed. Therefore, it was when **He Himself** took up the **Avatār** of **Rāma, Kṛiṣṇa**, and so on. Ordinarily his lieutenants carry out the work. The last time **He** took the greatest **Avatār** in the human body was, **His** birth as **Kṛiṣṇa**, to give out the message of **Gītā** at a most psychological moment and on the battlefield, through **Nara** who was **Arjuna**.

When these two great **Hierarchs** of the human race departed from their mundane work, actual **Kali Yuga** commenced. It is authoritatively given out in the **Śuddha Dharma Maṇḍalam** literature, the exact time and date of this great **Avatār**. It is said that it is now 13,352 years **ago**, up to the end of last **Vilambi** (i.e., 1900 A. D.) since **Lord Kṛiṣhṇa** was born. It is further stated that **Gītā** was given out by the **Lord** in **His** 56th year. It is also announced therein that **Śuddha Dharma Maṇḍalam** was brought into being 12,018 years before, calculating up to **Viśākha Śuddha Pūrṇimā** of the current year.

Letting alone these points now as beyond the scope of our present purpose, we shall confine ourselves to the examination of the process of **Avatār** as such.

Lord Kṛiṣhṇa, the **Lord of the Evolution**, says in **Gītā**:

\text{"Yadā yadā hi Dharmasya glānir bhavati Bhārata, abhyutthānam adharmasya tadātmānam
sṛjāmyaham. Paritrāṇāya sādḥūnām vināśāya ca duṣhkṛitām, Dharma Samsthāpanārthāya
sambhavāmi yugē yugē."}

Translated in English it means, "**Whenever righteousness wanes, and unrighteousness revives, I send forth beings (in the world). At every change of the cycle, I do myself appear in the world, for the protection of the followers of righteousness and the chastening of those who obstruct its progress, as well as reinstating the (ancient) Dharma.**"

Every **Yuga** has a **Dharma** known as **Yuga-Dharma**, and it varies with each **Yuga** based according to the general temperaments of the people, and the law of right and wrong is based on this, which is purely relative. However, the **Dharma** of right and wrong is based on the one ancient **Dharma** for all times to come, known as **Sanātana Dharma**. **Sanātana Dharma** in a few words is the following:

1. The recognition of the immanence of the **Divinity** in every bit of creation.
2. Equable-mindedness at all times.
3. Seeing every one with an equal eye, devoid of the conception of high and low, involving a practice thereof.
4. Harmlessness.
5. True speech.
6. Service to others within one's ability.
7. Meditation on the **Supreme Self** seated in one's own heart.

In short, it is work from an impersonal point of view generating godly feeling.

The **Hierarchs'** duty is to see that this **Sanātana Dharma** is properly followed and they are not bothered if man observes it so long **as** he does observe it. The **Head of the Hierarchy** and the **Lord of the Evolution** however, frame a set of laws for the observance of this **Sanātana Dharma**, at the commencement of every **Yuga**, and these laws are known as the **Dharma of**

observances above mentioned. A set of laws suitable to the people of **Tretā Yuga** is absolutely out of place to those living in **Kali Yuga**, due to the changing capacities of men. Moreover, the **Head of the Hierarchy**, quite alive to human weakness, frames his laws in such a way, so that every one may easily and pleasantly follow it. Even though a felon and low-born, he is given equal opportunity to understand the truths of **Sanātana Dharma** and evolve to realize that he is an *Amśa* of the **Divinity**, whom he adores. Consequently every one is entitled to observe it in the best manner he chooses and every one is bound to be helped to realize the **Divinity** in his own heart, through means suitable to him without any restriction.

So long **as** this goes on smoothly, neither the **Lord of the Evolution** nor his lieutenants interfere, though they are watchful. However, when this smooth working is impaired, it is then **that** they interfere; that is, when righteousness goes away and unrighteousness revives. What is righteousness and what is its opposite, we should know.

These two expressions are absolutely relative and are entirely governed by place, time and conditions and form the basic feature of **Yuga-Dharma**. Righteousness reigns when the people of a particular country, by common consent adopt a mode of life, conducive to their own benefits and unopposed to the interests of the adjoining (neighboring) people. It does not matter what sort of life they lead, so long **as** it is agreeable to all those individuals of that country who abide by it. Their pronouncing the name of **God** as such or otherwise is entirely their business and so long **as** they stick up to doing good to all amongst themselves, as they understand good, they cannot be in the least said to be weaning away from righteousness, for that which is good to all is good to **God**, for all is **God**, though the name as such may not be pronounced by them. When peace and plenty reign supreme, it certainly means that **Sanātana Dharma** is followed there, though not under that label.

If instead, the particular country suffers from internal dissensions, class-war and so on, it means that **Dharma** is upset and it requires restoration. The **Head of the Hierarchy** sends forth his lieutenants, who take births in that particular country and being endowed with powers suitable to the occasion restore order out of chaos and depart to their native homes. That is how great men have appeared in the world at various periods in **History**, every now and then and at various places, and have turned the course of events. These are all **Supermen**, confined to limited areas, of a particular country.

Supermen appear on other occasions also. We were mentioning just above, a particular country bent upon doing good, as they understand it among themselves. So long **as** they confine it to themselves there is no trouble. However, it comes, when they inflict their wisdom on others, who follow a different mode of life agreeable to themselves, in an aggressive attitude. This aggressive tendency on their part would not have crept in, if the people had learnt the chastening influence of **God** as a common property of all and not a monopoly to themselves; but the egoism screens the mental vision and militancy results. As a result, conflict prevails. Moreover, it is a known fact that it is the helpless man, who seeks **God** and achieves satisfaction in **His** knowledge.

Therefore, it is with a class. Moreover, when a particular class of people seeks the protection of **God**, in true earnestness, it is the duty of the **Head of the Hierarchy** to interfere. In addition, **He** sends forth accordingly, his lieutenants to handle the situation; and they appear, establish **Dharma**, and depart. Leaving the people to work out the details for themselves. For, the people should be given full opportunity to tackle (undertake) any situation for themselves as otherwise individuals lose their individuality. It is only when individuals are given full freedom, they will understand the truth of real **Dharma** and the **Hierarchy** is alive to it. This is the relation that exists between the **Hierarchy** and the **World** under their charge, from **long ago**.

In the case of an **Avatār** his appearance depends upon the necessity to protect "**Sanātana Dharma**" as such, since the truths of **Sanātana Dharma** are universal and do not restrict to a particular country or time. **Sanātana Dharma** is variedly observed in various places. But those who follow this **Dharma** as such and in its name have a greater responsibility in that, when expounding its tenets they should take care not to misinterpret it, and when they do so it means they do it with an ulterior restricted worldly motive. Then, it means that **Sanātana Dharma** is in danger. Now commences the duty of the **Hierarchy** to interfere. The fact that **Śuddha Dharma Maṇḍalam** announced the advent of an **Avatār** would show that the knowledge of real **Sanātana Dharma** is losing its hold on the people and that wrong knowledge of **Sanātana Dharma** is freely advocated. Consequently, it is their business to stop it.

It is said in the **Avatār** pamphlet of **S. D. M.** series that 7/100 **Amśa** of **Lord Nārāyaṇa** will work through a **Siddha** who is said to have been born as a child for the purpose of disseminating the knowledge of **Sanātana Dharma** as such and named **Śuddha Dharma** by **Bhagavān Nārāyaṇa Himself** as conducive to both spiritual and material prosperity of the whole globe.

Śrī Kṛiṣṇa says how he takes up a body:

\text{"Ajōpi sannavyayātmā bhūtānām īśvarōpi san, Prakṛtim svāmadhiṣṭhāya sambhavāmyātma māyayā."}

That is "**Though I (Ātman) am unborn and of changeless nature and Lord of beings, I subjugate the Prakṛiti and take form out of my own free will.**" The process of it is amplified by **Śrī Nārāyaṇa**, when he reorganized **Śuddha Dharma Maṇḍalam** and we shall look into what it is at a later date. Here we shall confine ourselves to the doctrine alone.

To recognize that one is an **Avatār** it is imperative that it is known that he has controlled all the **Prākṛitic** forces, the higher as well as the lower. "**Prakṛtim svāmadhiṣṭhāya**". If not he is not an **Avatār**. He is only a **Superman**. For, it is one thing to be a **Superman** and another thing to be an **Avatār**. While **Superman** is still controlled by the internal and external **Prākṛitic** forces of **Guṇas**, the **Avatār** controls them. What is possible for a **Superman** to effect in a number of years, the **Avatār** does in a fabulously short period. For, an **Avatār** is for the globe, as a whole, and not restricted to a particular country. Consequently, wherever the **Avatār** goes, he carries the

message of peace and joy all around, not affected merely through the sufferance (permission/tolerance) of the people, but instilled into them by their surrender.

May we in all humility hope that this great **Avatār** announced by the **Maṇḍalam** would quicken his appearance amidst us, so that **He** may announce an era of new civilization of **Peace** and **Happiness** all over the globe and which it so sadly needs, and establish **Sanātana Dharma** on a proper basis since its interpretation is in a state of utter confusion.

This task is in no way easy at a time like this when conflict is a common factor all around. Though the **Head of the Hierarchy** is not appearing, and only his lieutenant is said to appear, **His** task can in no way be minimized. **He** should be endowed with great capacities indeed to bring about righteousness all over, in which the general condition is utter confusion. It is but reasonable **to** hope it so, for **Bhagavān Nārāyaṇa** has declared that the best **Dharma** for the people of **Kali Yuga** is **Śuddha Dharma**, conducive to the spiritual and material prosperity and that all **Dharmas** should be united under its great name.