

INCARNATION-- AVATAR.
(K.Ranganatha Iyer).

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The force that animates all living bodies, manifest intelligence and sentience and wills the ^{mind} and physical actions thereof is called chaitanyam or Atma in Sanskrit literature. In modern literature we call it variously as spirit, soul etc. The energy emanating from this force pervades and is immanent in all so-called living and non-living matter, which is a fact proved by all branches of modern science like physical, chemical and nuclear. Science has also proved that the manifestation of this force in matter under investigation is essentially electrical in nature. Therefore scientists have concluded that all matter is electrical in nature, which is one form of energy. Modern science has also proved that matter becomes energy and energy becomes matter under given conditions.

Since energy is a nonstatic factor there is perpetual electronic movement at a high velocity in the atoms making up matter. Where there is electronic movement a magnetic field is invariably set up. Magnetism is another form of energy. As such it is clear there are electricity and electromagnetism side by side permanently inherent in matter. It is also known that whereas electrical energy can travel only along given paths and can be blocked by nonconductive matter, electromagnetism spreads out on all sides from its centre of origin and passes into and through all matter and pervades ~~every~~ everything, everywhere. Under favourable conditions this converts itself into electrical, sound, light etc. forms of energy. Scientists, therefore, have come to doubt whether we are correct or justified in differentiating matter into living (chetana) and nonliving (achetana), because, it is only a question of manifestation or non-manifestation of the inherent and ineffable basic force in material formations.

During the last war scientists managed to put the magnetic form of energy to use through a device they call radar. In this, magnetic impulses are beamed through space when they strike an object they are reflected and return to the device and manifest as tiny sparks of light. (condensed magnetic energy begins to sparkle like fire and becomes light).

We know that matter is essentially electrical and magnetism is always in its company. And also, on account of perpetual movement of electrons in space and in bodies magnetism is also pervading in space and in all matter, both living and inanimate. The ~~fi~~ difference is in inanimate matter it is latent and unmanifest whereas in living bodies, on account ~~xxx~~ of the presence of the soul force concentrating in the heart, a mass movement of the electrons and therefore of the magnetic impulses too. There is a difference here too. Whereas a mechanical device (radar) sends out a focussed beam of the magnetic impulses, that which radiates from or flows out of a living body is not so focussed. But they too are reflected from surfaces that can reflect light rays like mirrors, thin liquids like water, oil etc., and polished surfaces. That is how we are able to see our faces and bodies reflected in these.

Now, in the case of impulses sent out by a mechanical device the returning impulses are detected in the device. There is no return if there is no reflecting object in its path. Similarly, our faces are not reflected until we go before a reflecting surface or after the surface is removed. Then what happens to the impulses which are always flowing out of a body unlike a device which can be switched off? They radiate or spread out in all directions, a portion strikes a reflecting object somewhere and returns to us. But, the quantity is so small and diffused that we cannot identify or feel it. Depending upon the reflecting object or the heart of a living person, these are strengthened to the extent that the emissions ~~to~~ from the reflecting object can add. A well polished mirror returns to us a

more strengthened beam than a less polished or dim one.

A living body respirates, i.e. there is constant movement of air, which is matter along the nervous system which is also matter. We know when matter rubs against matter friction is caused which, in turn, produces an accelerated electronic movement and consequent heat, another form of energy. This in turn, adds to the effect which is an electronic current in the system with its inseparable magnetic flux, all together introducing heat energy.

This effect occurs even in inanimate matter. The Mahopanishad

5-148/49 says: ताभ्यां आकाश वाताभ्यां हृदाभ्यां सर्वशान्ततः।
शब्दस्पर्शस्पर्शाभ्यां सद्यर्थाज्जायतेऽनकः॥

"Then by the friction caused by the intense interaction between space and wind (both matter) with the qualities of sense of sound and touch respectively) fire (heat) is born."

~~Here~~
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Here there is another difference. The effect in inanimate matter is not visibly manifest. In living matter due to the presence of sentience and intelligence the effect is felt and understood, and in the case of human beings, also expressed.

This spirit-matter (soul body or Atma-Prakriti) combination is said, in the sastras, to possess three qualities or conditions. They are respectively, Satva (tranquility or placidity or state of equilibrium) Rajas (activity) and Tamas (Dullness, darkness or ignorance). These are ~~perceptible~~ perceptible to the trained soul.

The Patanjali Yoga Sutras 2-18 puts it like this:- प्रकाशक्रियास्थिति कीर्तकं
भूतेन्द्रियात्मकं भोगोपवर्गाद्यं दृश्यं॥

"That (which is called) perceptible (of this combination) is of the nature of Prakasa (tranquil existence - satva) Kriya (activity - Rajas) and Sthithi (insentient existence - Tamas), and which is for the purpose of being enjoyed and discarded."

To use or to discard anything, will is required. This is provided by the sentient intelligent soul, which is Adrisyam, (imperceptible) and that which is used and discarded is Drisyam. (perceptible). These two together make a living creature.

In the exercise of this will power man differs from the creatures. Other creatures are guided by the need to fulfil their wants of food, drink and rest and they simply proceed to do this wherever and however they can accomplish their purpose without any consciousness of consequences. Unlike other creatures, the human body is endowed with a mechanism called intellect (Buddhi). The soul force is reflected in the heart of the body which is also called the internal organ (Antahkaranam), as soon as the body attains the stage fit to function. The condensed reflection of the soul force in the heart starts the function of respiration. The Annapurna Upanishad

4-42 says:- यदा प्रस्पन्दते प्राणो नाडी संस्पन्दनीयतः।
तदा संवेदनमयं चित्तमाकुरु प्रजायते॥

"When the vital airs move (touching or rubbing) along with the nervous system, then, very soon, the Chittam (the static conscious intellect) comes into being." This internal organ functions in four ways. viz. Chittam (store house of knowledge), Ahankaram (conscious-

ness of own existence), Mind (sentient, magnetic energy flowing through the sense organs towards sense objects), and Buddhi (discriminating and deciding upon action and consequences).

The authority exerted on the internal and external organs is called will power. The human body alone is provided with the mechanism through which this power is exercised. That is why man has the capacity to think, discriminate between good and bad, right and wrong etc., recall past experiences and decide upon future actions. And, it is due to this capacity man is able to investigate nature, his part in it, and tries to find out who or what he is, wherefrom and why and how he has come and whereto and why and how he goes.

Though all creatures have inherent will power, man, on account of his knowledge, is able to exercise it, intelligently. Knowledge comes from experience born of mental and physical action. Thoughts proceeding from knowledge produce actions. This is cyclical.

To exercise will in the right way right knowledge and its retention, which is called memory, is required. The yoga Sutra 1-11 says:-

अनुभूत विषयासंश्रमोषः स्मृतिः ॥

"Experiences not lost by (retained in) the mind is memory." To discriminate between the good and bad, the worthy and the unworthy, right and wrong, etc., to use one's will power to select the right and act on it requires will. This has to be developed and it needs will to develop it. This is not easy. It comes only by experience, right knowledge and more than anything else, the company of men who have developed this will. Right knowledge comes by reading the right literatures, discussing with right people, contemplating on what one has read and heard, and practising it. The sastras call these Shraavanam, Mananam and Nidhidhyasanam.

Will power has to be exercised through the mind. Because mind is, in main, the product of respiration which is alternately changing its direction like a motor, mind is unsteady and fluctuating and wayward in its action. Mind and respiration are interdependent. The Annapurna upanishad 4.89 says:--

यः प्राणपवनस्पन्दः चित्तस्पन्दः स फलं हि। "Movement of the vital air itself is movement of the mind". Therefore to draw the mind away

"The yogins control the vital airs to steady the mind." Control of the mind is necessary before it can be beamed in the direction of the self, which man desires to investigate. That is why the yoga sutra 1-1 begins : योगश्चित्तवृत्तिनिरोधः॥ "Control of mental (wayward) activity is yoga." Yoga means unity, which means bringing the mind and the object of contemplation together.

Mind being sentient magnetic energy it can travel anywhere, and any distance instantly and nothing can block its path. We know that magnetism radiates in all directions and part of it comes back to its place of origin. Similarly mental thought waves also, being magnetic, radiates in all directions and a part returns to the radiating body collecting like thought waves in its path. Like the radar, if the mind is beamed towards a particular object it goes out in its full strength and returns reinforced by the radiation of the object at which it was beamed. This is how we find, when we harbour bad thought about anyone that person instinctively reciprocates our own feelings even though our words and actions may be contrary to our thoughts. The spontaneous reciprocity of thoughts reflected in one's heart is by impact of the thought waves of another heart. This is called instinct. But, the reciprocal action need not necessarily be immediate. The intellect decides the time and place.

Thus we arrive at the understanding that one who has mastered his mind and can concentratedly beam his thought waves at others who have not acquired this capacity the former can have the latter to think and act as he desires. We know of modern hypnotism, mesmerism etc. which are based upon limited powers acquired by concentration of mind. Modern men are yet to realise, by experiment

from its waywardness and to direct it, under control towards any desired aim, respiration is controlled. Annapurna 4.44 says. योनिः चित्तं प्राणरोधनम् ॥

that mental energy can create and destroy. The ancient sages knew and used this power for good of the world. This power is called, in the sastras, *Baswariya Sakthi* i.e. Godly power. This power causes transformations., not only in other objects but also in the thinker himself. That is why one who habitually thinks good thoughts not only becomes good in action but the radiating magnetic waves from him produce instincts in others and forces them to recognise him as a good man. The same thing happens when Godly powers are ~~xxx~~ acquired. Others instinctively submit to his authority.

One who is born with godly powers exhibits even from his birth, more intelligence than others, miraculous healing and other powers, astonishing psychic feats, extraordinary physical prowess etc. combined with natural tenderness of heart, kindness and consideration for other creatures, power to acquire or create wealth and at the same time indifference to worldly wealth and creature comforts, a natural mastery over others while being gentle etc. etc.. Such a person is recognised as an incarnation.

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INCARNATION II.

To understand how an incarnation takes place we should first know how the generality of individual souls take birth, and where and how they go after leaving their bodies which we call death.

Death means the end of a body's animated existence after the soul leaves. Birth is when a body, on full functionable development gets united with the soul or in other words when it becomes animated.

Birth and death are therefore for the physical bodies. The soul is permanent and changes bodies as we change worn out clothing for new ones. The Vedas and Upanishads prove this.

Will power is called *Sankalpa sakti* in the sastras. It is will (*sankalpam*) that drives us to action which follows sooner or later according to the strength and intensity of will. The sastras say:--

दुच्छा मात्रं प्रभोः सृष्टिः।

"O, Lord, creation takes place by (your) desire alone." Sage Valluvar says:

(*व न्नेच्छीव न्नेच्छीवन्तु (व न्नेच्छुः) Tamil .*
न न्नेच्छीवन्तु न्नेच्छीवन्तु (व न्नेच्छुः) Tamil .)

"Thoughts mature or result as desired if the thinker becomes strong in his will." Thus, a strong determination and constant, unbroken application is required to achieve any worldly results. What to say of birth and death! Only an incarnation like Rama, Krishna or Jesus or what the Bible calls "Son of God", possesses such a will power.

The Narada Parivrajaka Upanishad 5-1 says:-

यं यं क्वपि स्मरन् भावं त्यजत्यन्ते क्लृवरम्।
तं तमेव समाप्नोति नान्यथा श्रुति शासनम्॥

"With whatever thoughts one leaves his body at death, he attains exactly those. It can never be otherwise because it is the command of *Sruti*(Vedas)".

The yoga Sika upanishad 1-31 says:--

देहावसान समये चित्ते यद्यद्विभावयेत्।
तत्तदेव भवेज्जीवः इत्येवं जन्मकारणम्॥

"Whatever thoughts a jiva (individual soul) thinks in the last moments of his body (i.e. at the exact moment of leaving his present body) he becomes exactly those. This is the cause of birth".

Thus, reason as well as the sastras make it clear that the last will of a soul determines the immediate next step in its course. It is like a man, changing houses, going straight to a pre-determined new house on leaving the old one. This law is common to all individual souls whether in possession of Godly powers or not. The only difference is, those with Godly powers have the capacity to order their final thoughts, whereas others, influenced and harassed by physical discomforts and family worries, are entirely at their mercy. In this connection, it should be remembered that the Iswaras (governing entities) like Brahma, Vishnu, Rudra, Ganesh etc. are also individual souls, but with power to order or adjust their own movements and thoughts.

A wellknown example the sastras give to prove that thoughts

produce physical transformations is that of the wasp and worm. The wasp is a eunuch. It increases its tribe by capturing and incarcerating the tiny green worms and frequently stinging them. The worm continuously suffers from the pain of the stings, and with the ringing sound of the wasp in its ears and mind, excludes all other thoughts from its mind and continuously and intensively concentrating on the wasp and its form, gradually changes into a wasp. (This writer has watched every stage of this development and knows it to be true). Thus, it becomes clear that the last bhavana (or thought, or will, or intent, or desire, or imagination or determination) is the direct cause of the next birth.

At the last moments, a dying man first, goes through Pranavastha in which the vital airs contract and withdraw from the entire body which process causes intense pain throughout the nervous system. Then comes Maranavastha (death agony), in which the soul (life force) wrenches itself free from the heart causing excruciating pain. Only those who have developed extraordinary will power can detach themselves from the bodily discomfort and concentrate their thoughts on their next aims.

The Brahma Sutras 4-2-1 onwards explain the order of the soul's leaving body. The Chhandogya upanishad 6-8-6 says:

अस्य सूक्ष्म पुरुषस्य प्रयतो वाङ्मनसि संपद्यते।
मनः प्राणैः प्राणैः तेजसि। तेजः परस्यां देवतायाम्॥

"When, my dear, this person leaves, his speech merges in his mind, mind in the vital airs, vital airs in the light (the reflected sentient form in the heart) and the light in the Supreme Lord."

The Prasna upanishad 3-9 says:

तस्मादुपशान्ततेजाः पुनर्भवमिन्द्रियैर्मनसि संपद्यमानैः॥

"One whose body has become cold is reborn with all his (subtle) organs merged in his mind."

This means, the soul leaves with all organs of sense and action and the five elements, in subtle form, plus the antahkaranam. This forms the subtle body of the soul, readymade, to enter another body and function with all the accumulated knowledge and power of will (sankalpa).

This is exhaustively explained in the sastras. Comparative study will show this to be scientifically also feasible.

The sastras explain that ordinary souls go to the Sun or Moon, then descend to the clouds and come down to earth with rain drops. There is no guarantee where a particular rain drop may fall. Hence, the soul in the drop either dries and ~~and~~ goes up again or gets into the body of any creature that may happen to swallow the drop of water.

In the case of the soul with Godly powers, wisdom and will, it has ~~to~~ the power to choose where it will be born and when. Because such a soul is above the illusion (maya) caused by identification with the material body i.e. in full control over matter, it can ignore bodily discomforts and control mental flights, it can select the time, place, family etc., ~~when~~ where it wishes to be born. Also because of these powers its memory is not lost. Such a soul with Godly powers and leaving its present body with the intent to take another appropriate body and being born accordingly, where and when necessary, is called an avatar or incarnation. Therefore such a person exhibits all his accumulated knowledge and powers even from his birth. It is such a birth ~~XXXXXXXXXX~~ we call an incarnation or a Son of God.
