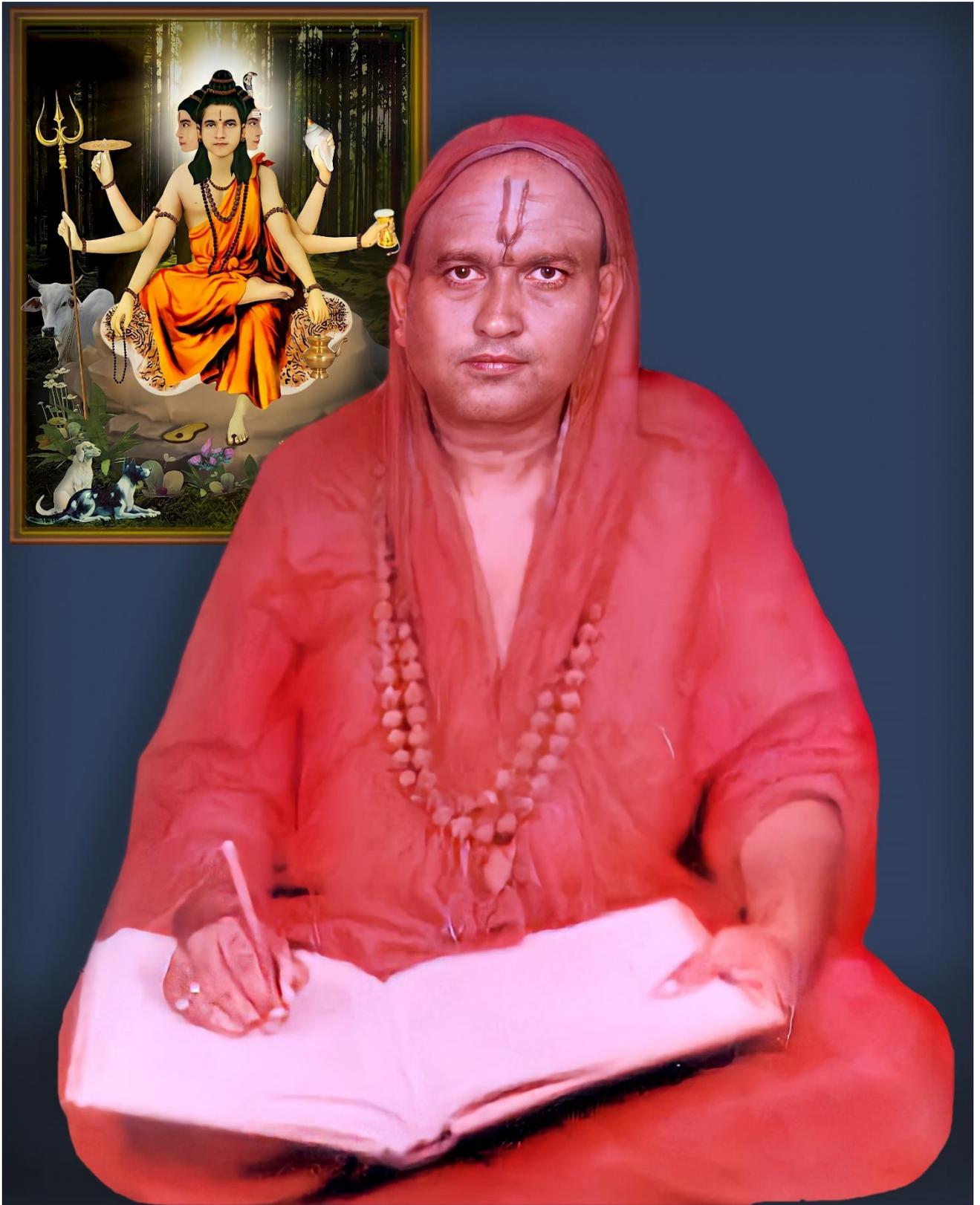


AVATAARA SUTRAM
(Points on Incarnation)



(In the above photo Shri Datta Swami is decorated as God Dattatreya)

Composed By
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With English Translation



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Chapter 1
AVATAARA SUTRAM

(Points on Incarnation)

May 14, 2017

अथातो नोहयावतारजिज्ञासा ॥१॥

Athāto nohyāvatāra jijñāsā |1|

Afterwards, hence, enquiry about incarnation of unimaginable God.

Afterwards = After knowing that absolute God is unimaginable, hence = since some devotees wished to see and talk with God directly to clarify their doubts, the unimaginable God came down to imaginable plane of human devotees.

नोहयाधिक्यात् उपसर्गः ॥२॥

Nohyādhikyāt upasargah |2|

Unimaginable is higher plane as denoted by the prefix (upasarga) 'ava'.

Unimaginable domain is naturally considered as higher plane than imaginable domain. Ava = down, tāra = coming. Coming down means the incarnation.

अनूह्यं श्रुतिभ्यो गीयते च ॥३॥

Anuhyam śrutibhyo gīyate ca |3|

Unimaginable due to primary scripture called Veda and Gita.

'*Yato vācaḥ*', '*naiṣā tarkeṇa*', '*neti neti*', '*aviññātaṃ vijānatām*', '*na medhayā*', etc. in the Veda clearly say that God is unimaginable. The Gita spoken by God (primary scripture) also says the same '*mām tu veda na kaścana*'.

तर्कविज्ञानात् ॥४॥

Tarka vijñānāt |4|

By logic and science also, we know that God is unimaginable.

Logic: God is generator of space and hence, space should not exist in God before its generation. Hence, God is beyond spatial dimensions and naturally becomes unimaginable.

Science: The boundary of universe is imaginable but the line beyond the boundary must be different from universe and hence, must be unimaginable. The boundary of earth must be different from the boundary of sea. The infinity of the universe is not its characteristic but is a relative property of the universe with respect to unimaginable God. This means that *you can't touch God being unimaginable and hence, the universe constantly elongates as you travel to reach the boundary of universe, beyond which God exists and can't be touched.* This is in support of constant expansion of universe or let us say clearly that the boundary of universe is beyond the reach of any human being even through any advanced instrument. The universe by itself is finite, but is relatively infinite with respect to the reaching capacity of any human being. This is stated by God (*Nānto'sti*) in cosmic vision of the Gita.

ब्रह्मणो नानार्थात् परब्रह्म ॥५॥

Brahmaṇo nānārthāt Parabrahma |5|

Brahman means several items like the Veda, food, life, mind, intelligence, bliss, etc. God is greater than all these greatest items in their categories. Ex: In the category of scriptures, the Veda is greatest and hence is called as Brahman. But God, the author of the Veda, is greater than the Veda. If God is also indicated by Brahman, confusion comes. Hence, a separate word, 'Parabrahman', is used to mean God, who is greater than Brahman or the Veda. The word Parabrahman was used by Shankara (*Parabrahmatattvam*).

पूर्वेषां हि नानाब्रह्माणि कलहाय ॥६॥

Pūrveṣāṃhi nānā Brahmāṇi kalahāya |6|

Hence, Purva Mimaamsakas say that the Veda is God. Similarly, others fond of other items say that those items are God. This leads to multiplicity of God and quarrels between each other.

ब्रह्मणोऽपि तद्योगः ॥७॥

Brahmaṇo'pi tadyogaḥ |7|

Even Brahman can mean God.

God is greatest among all the greatest items in categories. The greatest items of all categories become one category and in this category, God becomes greatest. Hence, Brahman can also mean God. Only to avoid the above said confusion, we are using a special word.

नोह्यमेकं सर्वाधिकम् ॥८॥

Nohyamekaṁ sarvādhikam |8|

Since God is unimaginable, you can't call any imaginable item as God. Hence, the concept of only one God, naturally results and quarrels are avoided.

ऊह्यं त्रिधा चिद्रव्यशक्तयः ॥९॥

Ūhyaṁ tridhā cidravyaśaktayaḥ |9|

Imaginable domain consists of three components: i) Awareness, ii) Matter and iii) Inert energy.

मूलं तु प्रकृतिः सूक्ष्मशक्तिः प्रथमा ॥१०॥

Mūlaṁ tu prakṛtiḥ sūkṣmaśaktiḥ prathamā |10|

The root cause of all these three components is very subtle inert energy called as prakruti, the first creation of God.

चिदस्वतन्त्रा हि द्विधा ॥११॥

Cidasvatantrā hi dvidhā |11|

Since *awareness can't exist independently*, finally two types result: i) Materialized bodies having awareness and ii) Energetic bodies having awareness.

तृतीयो हि जडः ॥१२॥

Tṛtīyo hi jaḍaḥ |12|

Of course, the third type called as inert energy or inert matter exists also separately in which awareness does not exist.

भूमावेव चिद्द्रव्यम् ॥१३॥

Bhūmāveva cidḍravyam |13|

Only on the earth, materialized bodies with awareness exist.

परत्र तु चिन्मयीशक्तिः ॥१४॥

Paratra tu cinmayī śaktiḥ |14|

In other worlds, only energetic bodies with awareness exist.

सर्वत्र तृतीयः ॥१५॥

Sarvatra tṛtīyaḥ |15|

In all the worlds including earth, the third type (inert matter and inert energy) exist.

प्रथमशक्तिरूपं दत्तः ॥१६॥

Prathama śakti rūpaṃ Dattaḥ |16|

The first energetic form in the beginning of the creation is the first energetic incarnation called as Datta, which means that unimaginable God is given to the world through this first energetic form or medium. Hence, the name 'Datta' indicates always the concept that unimaginable is expressed as imaginable in the beginning of creation in this way called as

Datta. Hence, Datta is the concept and not simply the name used for identification.

स एव हिरण्यगर्भनारायणसदाशिवाः क्रियाभिः ॥१७॥

Sa eva Hiranyagarbha Nārāyaṇa Sadāśivāḥ kriyābhiḥ |17|

The same Datta is called as Hiranyagarbha (Brahmā), Narayana (Vishnu) and Sadaashiva (Shiva) by their respective activities called creation, ruling and destruction.

सर्वत्र ज्ञानमूलतात्पर्यं श्रुतेः ॥१८॥

Sarvatra jñānamūla tātparyam śruteḥ |18|

Everywhere, the essence is that He is the source of true and wonderful spiritual knowledge. Hiranyagarbha means possessor of the greatest gold or spiritual knowledge (*Nahi jñānena sadṛśam* - Gita). Narayana means the source of spiritual knowledge (Nāram = spiritual knowledge, Ayana = source). Sadaashiva means the purest since spiritual knowledge given by Him is purest (*Sarvam jñānaplavenaiva* – Gita). The Veda says that the inherent characteristic of God is wonderful true knowledge (*Satyam jñānam, Prajñānam etc.*).

अवतारो द्विधा ॥१९॥

Avatāro dvidhā |19|

The incarnation of God is in two ways: i) Energetic incarnation and ii) Materialized human incarnation.

सर्वत्र दत्तो विशति ॥२०॥

Sarvatra Datto viśati |20|

Everywhere, Datta alone enters all the other incarnations, be energetic or materialized.

अनुप्रवेशो दत्ते गृहप्रवेशवत् ॥२१॥

Anupraveśo Datte gṛhapraveśavat |21|

The Veda said that unimaginable God entered the creation (*anuprāviśat*). This entry denotes the entry of unimaginable God into the first energetic form called as Datta, which is made of inert energy and awareness. After the creation of subtle energy only, Datta is created. The subtle energy means the subtle space. Without prior existence of space, the energetic form can't exist. When the energetic form of Datta is created, awareness is also created. Matter was not yet created. Even without materialized nervous system, conversion of inert energy into awareness can take place by a super technology. The unimaginable God entering the creation should not be taken as if that God entered the entire created space. When a person enters a house and sits in a room, you can say that the person entered the house. This does not mean that the person entered and is occupying the entire house.

नोह्या विलीनक्रिया दत्ते परत्र तूह्या ॥२२॥

Nohyā vilīnakriyā Datte paratra tūhyā |22|

The entry of unimaginable God into first energetic form called as Datta is unimaginable because an unimaginable item entering an imaginable item is not available in the creation so that we can understand it. But, when Datta enters other energetic or materialized incarnations, the entry is imaginable because one imaginable item is entering into another imaginable item.

चिदपि नोह्या ज्ञानक्रियामात्रागृहीता त्रिभिः न बहिः ॥२३॥

Cidapi nohyā jñānakriyāmātrā gṛhītā tribhiḥ na bahiḥ |23|

All the three divine preachers (Shankara, Ramanuja and Madhva) took awareness as the absolute God. All the humanity is misunderstanding that this awareness is the relative awareness created by inert energy and materialized nervous system. The actual absolute awareness taken by the preachers is the unimaginable awareness of God. The awareness of God taken as inherent characteristic of unimaginable God is actually the meaning of the word 'unimaginable God' in the minds of three preachers.

When you say 'unimaginable awareness', it means only some unimaginable item doing the activity of knowing or thinking. In this, you have known only the nature of the activity (knowing) and you did not know the nature of the item that is doing the process of knowing. Hence, the absolute awareness means that unimaginable item doing the process of knowing. In the case of relative awareness, you are not only knowing that process but also the item (relative awareness, which is a specific form of inert energy). ***The common point in both absolute awareness and relative awareness is the knowable process of knowing.*** The difference between these two is that in absolute awareness, the item is unknown, and in relative awareness, the item is known. However, this misunderstanding of humanity gave one advantage that the knowable address of God is given through the word 'awareness', which is mistaken as relative awareness and thus address becomes known.

अन्यथा नास्तिकत्वापत्तिः ॥२४॥

Anyathā nāstikatvāpattiḥ |24|

If the unimaginable God is introduced as unimaginable only, since God is beyond imagination, the atheism proposing 'no God' may result causing danger.

अवतारे लीयते नोहया चिदूह्यायाम् ॥२५॥

Avatāre līyate nohyā cidūhyāyām |25|

When unimaginable God enters the first energetic form containing relative awareness, the absolute awareness of unimaginable God dissolves in the relative awareness of the first incarnation. ***When Datta enters other incarnations, His relative awareness united with absolute awareness again dissolves in the relative awareness of the incarnations.*** When Datta withdraws Himself from the incarnation, the relative awareness of the incarnation is leftover. Similarly, if the unimaginable God withdraws from Datta, the relative awareness of the incarnation, Datta, will be leftover.

न दत्ते परत्र स्यात् ॥२६॥

Na Datte paratra syāt |26|

The withdrawal of unimaginable God from Datta never happens. When Datta enters other forms, Datta may withdraw from the other incarnations in case the other incarnations are temporary (aavesha avataara). This means Datta will also not withdraw Himself from any other incarnation unless It is temporary.

आत्मपुरुषौ श्रुतौ व्युत्पत्तेः ॥२७॥

Ātmapuruṣau śrutau vyutpatteḥ |27|

In the Veda, the incarnation is mentioned by Purusha and Atman. Purusha means He who pervades all over the body. The word Atman means body also as per the dictionary. Hence, Purusha and Atman mean incarnations of God through energetic and materialized forms.

साम्यात् जगतिदोषाय ॥२८॥

Sāmyāt jagati doṣāya |28|

The finite body called as pindanda and the infinite world called as brahmanda are qualitatively similar since both are made of the three components of prakriti. Hence, misunderstanding the body as world is very easy that leads to several mistakes. Due to qualitative similarity between finite and infinite bodies, this misunderstanding is natural, but, can be avoided due to quantitative difference between pindanda and brahmanda.

गुणदोषविवेको न स्यात् ॥२९॥

Guṇadoṣa viveko na syāt |29|

If the unimaginable God enters and pervades all over the world, you cannot distinguish good and bad. If Krishna and Arjuna are God, the result is that God preached God! Similarly, when Narasimha killed the demon, God killed Himself because both are God!

गीयते च ॥३०॥

Giyate cha |30|

Even the Gita (the essence of the Veda) clearly says that He enters a finite human body only (*Mānuṣīm tanum*).

केन्द्रे तु सर्वभूताशयस्थितः ॥३१॥

Kendre tu sarvabhūtāśayasthitah |31|

When the Gita says that God is in the central controlling point of the entire world, people mistake this as if God is in every human being!

भूतार्थविवेकात् ॥३२॥

Bhutārtha vivekāṭ |32|

The word 'Bhuta' applies to all the five elements. The relative awareness is also created from the five elements only as per the Veda (*annāt puruṣah*). Hence, bhuta means the entire world consisting of inert and non-inert items and does not mean only living beings. The awareness is only a specific work form of inert energy in nervous system. This should not be taken as the absolute awareness or unimaginable God.

नोह्यचित्पदार्थोऽपि नोह्यो न द्वितीयः ॥३३॥

Nohyachitpadārtho'pi nohyo na dvitīyah |33|

Here, the absolute awareness means the unimaginable item that does the activity of the process of knowing and not mere knowable process of knowing. The item that does this process is God. Hence, the unimaginable awareness meaning the item is God only. If you mean the awareness here as the process of knowing, then, it becomes relative awareness. If you mean the awareness here as the item doing the process of knowing, it becomes unimaginable God. Since there can't be two unimaginable items, unimaginable awareness means unimaginable God only.

चित्क्रियैव जीवोऽप्यात्मशक्तिः ॥३४॥

Cit kriyaiva jīvo'pyātma śaktih |34|

Awareness is the process of knowing only, which is an activity and not the item doing the activity. Hence, if you take the individual soul (jiva), it must be also activity because it is awareness. If not awareness, it must be inert. Even if you take the soul (atman) as the inert energy, energy is also dynamism or activity only (In the Gita, atma is said to be inert by the word '*sthānuracalah*'). This means that the Creator or the Actor or the Acting Material or the Dancer is only the unimaginable God. The creation or the action or the process of acting or the dance is only the activity of unimaginable God.

परमार्थतो जगदसत् क्रियासाध्यात् ॥३५॥

Paramārthato jagadasat kriyāsādhyāt |35|

Hence, with respect to the absolute unimaginable God, all this imaginable creation is non-existent only. An existent domain alone can do anything in non-existent domain. An existent item can't do anything in an equally existing item. To explain creation, ruling, dissolution and omnipotence (to do anything in creation), this has to be accepted.

न जीवात्मनो भागाद्विद्युद्वल्लिवत् गीतायाः ॥३६॥

Na jīvātmano bhāgāt vidyudvallivat Gitāyāḥ |36|

By this, the soul, be inert energy or awareness (individual soul), can't treat the creation as non-existent since the soul is a part of creation. Para (awareness) and apara (inert or prakruti) are creation or prakruti only as per the Gita. When God enters the energetic or materialized body, which is a part of creation only, to become incarnation, God identifies with the body like electricity entering the metallic wire identifies itself with the wire. Here, neither electricity is transformed into wire nor vice versa. The Gita says the same (*avyaktaṁ vyaktimāpannam*). God is not transformed into body, but identified with the body. For all practical purposes, wire is electricity and such body is God.

स्वयं सत् परं त्यत् श्रुतेः ॥३७॥

Svayam sat param tyat śruteḥ |37|

When God enters and pervades a body, God remains as existent God (sat) and also becomes non-existent body (tyat) due to identification with it. Always electricity remains as stream of electrons and wire remains as a chain of conducting material. Still, the wire is called as electricity since it exhibits the property of electricity (giving shock) everywhere. The Veda says this (*saccha tyacca abhavat*).

नान्यः पन्था अयनाय जगद्भागभक्ताय ॥३८॥

Nānyaḥ panthā ayanāya jagadbhāga bhaktāya |38|

Since the devotee is the non-existent soul, the existent God shall become the non-existent soul so that the non-existent devotee can attain God. If God remains as absolute existent only, no devotee can attain God. Except this one way, there is no other way for devotee to attain God.

अवसरसर्वशक्तिभ्यां न निरोधः ॥३९॥

Avasara sarvashaktibhyāṃ na nirodhaḥ |39|

There is a need for some devotees to see and talk with God directly to clarify their doubts. The omnipotence of God, which can do anything, can serve that purpose. The need of devotees and omnipotence of God will hinder the finger of any opponent to object the concept of incarnation.

सन्दर्शन-सम्भाषण-संस्पर्श-सहवासभाग्यचतुष्टयम् ॥४०॥

**Sandarśana – Sambhāṣaṇa – Saṃsparśa – Sahavāsa bhāgya
catuṣṭayam** |40|

These few devotees feel that the greatest four fortunes are: i) Seeing God, ii) Talking with God to clarify doubts, iii) Touching the feet of God and iv) Co-living with God.

द्विधा यथा सम्बन्धः ॥४१॥

Dvidhā yathā sambandhaḥ |41|

God comes as energetic incarnations in other worlds for the sake of souls in energetic bodies. He comes as human incarnation on this earth for

the sake of souls in materialized human bodies. Then only relevant attainment of God becomes meaningful. The souls can't be benefited from energetic incarnation on the earth except from materialized incarnation. In other worlds similar is with energetic incarnation for energetic souls. Though same God exists in both types of incarnations, energetic incarnation is relevant to other worlds and human incarnation is relevant to the earth.

ईप्सितमिश्रसौलभ्यात् समोपाधिः ॥४२॥

Īpsita miśra saulabhyāt samopādhiḥ |42|

This means that energetic incarnation can easily mix with energetic souls and human incarnation can mix easily with human souls. The common media of God and souls has this merit. Common medium alone can fulfill all the four fortunes.

साम्योपाधिविकर्षणं दोषः ॥४३॥

Sāmyopādhi vikarṣaṇaṃ doṣaḥ |43|

At the same time, the repulsion between common media is very natural. A soul rejects God in common medium due to ego and jealousy towards the forms in the same common medium. This is the defect of the incarnation coming in common medium.

उभयत्र गुणदोषसमन्वयः ॥४४॥

Ubhayatra guṇadosṣa samanvayaḥ |44|

Both these merit and defect are used by God. The merit is used to mix with those few devotees, who wished God to appear here. The defect is used to drive away the devotees, who do not want God to appear in human form due to their ego and jealousy.

देवा मनुष्यदैत्यः मर्त्येषु ॥४५॥

Devā manuṣya daityaḥ martyeṣu |45|

In between these two types of devotees, there is a middle type, which is in between these two extreme types. The first few devotees are angels.

The third type is demons. In between these two exist human beings. Angels and demons also exist in human beings.

दैवतत्पुत्रतद्दूतः क्रमेण मतत्रयात् ॥४६॥

Daiva tatputra taddūtaḥ krameṇa matatrayāt |46|

For the first type, the human incarnation is God representing monism of Shankara. The third type represents dualism of Madhva. The second type represents special monism of Ramanuja in between these two. For first type, the incarnation is God. For second type, the incarnation is son of God. For third type, the incarnation is messenger of God.

लघुविनोदः साक्षीप्रविष्टो रमते नटवत् ॥४७॥

Laghu vinodaḥ sākṣī praviṣṭo ramate naṭavat |47|

Apart from satisfying the desire of few devotees by appearing as human incarnation, God also gets full entertainment. When God created the creation, the non-existent creation appears slightly and His entertainment is very little. God is spectator in this stage (*sākṣī cetā* – Veda). When God enters the world by identifying Himself with an energetic being or human being, the creation becomes clearer and the entertainment is full. An actor in the drama enjoys more than the spectator of it.

नोपाधिधर्मभङ्गः प्रवेशात् गीयते ॥४८॥

Nopādhi dharmabhaṅgaḥ praveśāt gīyate |48|

The devotee shall understand that God is not actually modified into human being even though He becomes human being for all practical purposes like electrified wire. Apart from natural ego and jealousy towards co-human forms the properties of the medium or body (like birth, death, disease, sleep, hunger, thirst etc.) do not change by the entry of God. Due to the entry of electricity, the properties of copper wire (like leanness, red colour etc.) do not change. The Gita says clearly that God only entered the body and did not actually become the body (*Tanumāśritam..., avyaktam...*).

दीर्घतपसा किञ्चित्कालीनमेव तैजसम् ॥४९॥

Dīrghatapasā kiñcit kalīnameva taijasam |49|

When a materialized human being does penance for long time, the energetic incarnation appears, but disappears very shortly by speaking a few words only, which will not help the devotee to get full clarity in the right direction. The reason is that the energetic incarnation is relevant to other worlds only and irrelevant to this earth.

दयानन्दयवनगुरुभ्यां न तीव्रदोषात् ॥५०॥

Dayānanda yavana gurubhyāṃ na tīvra doṣāt |50|

Dayananda Saraswati and Prophet Mohammed have refused this concept of human incarnation even though both these are human incarnations. The reason was due to serious danger that appeared in their time due to exploitation and misunderstanding of this concept.

सिद्धान्तविरोधः शस्त्रवैद्यवत् ॥५१॥

Siddhānta virodhaḥ saśtra vaidyavat |51|

In the case of Dayananda, the defect observed was the exploitation of innocent devotees by false human incarnations. In the case of Mohammed, the defect observed was the punishment of a true human incarnation like Jesus by devotees becoming blind due to ego and jealousy. The extreme step of negating the concept was due to the serious intensity of the defect like doing surgery in the case of emergency.

नियम्यते मूषपेटी गृहदाहपरीक्षार्थवत् ॥५२॥

Niyamyate mūṣapeṭī gṛhadāha parikṣārthavat |52|

In normal situation, Datta Swami feels that the original concept should not be destroyed if the defect can be rectified through some analytical methods. The rats in the house can be trapped and eliminated by using special boxes and house need not be burnt for the sake of rats. The system of examination need not be cancelled if a candidate was caught while copying.

क्रियाज्ञानाभ्यां प्रथमः त्याज्यः ॥५३॥

Kriyā jñānābhyāṃ prathamah tyājyah |53|

The first type of defect (exploitation by false incarnations) can be controlled through filtrations by miracles and spiritual knowledge. This means a false incarnation can be tested in the capacity of doing a miracle. By this first filtration 99% get filtered. A demon also can do miracles. In the second filtration demons are filtered through the capacity of delivering excellent true spiritual knowledge.

द्वितीयस्तु नियत उचितवाच्यः ॥५४॥

Dvitiyastu niyata ucita vācyah |54|

The second type of defect regarding the devotees becoming cruel towards true incarnation can be dealt by the human incarnation itself through its relevant behaviour as just a messenger only. A messenger is just a human being like others and will not be attacked by any cruel human devotee. The human incarnation behaves like God or son of God or messenger as per the stage of receiving devotees only.

मदमत्सरावजेयौ देवेष्वपि श्रुतेः ॥५५॥

Madamatsarāvajeyau deveṣvapi śruteḥ |55|

The ego and jealousy towards common medium is very strong as seen sometimes even in angels. Due to repulsion between common media, Indra tried to kill Lord Shiva with his diamond weapon! Constant presence also brings negligence. *Rare availability develops devotion*. The Veda says the same (*Parokṣapriyāḥ...*).

इन्द्रे न कृष्णे पीतकञ्चुकवत् ॥५६॥

Indre na kṛṣṇe pītakañcukavat |56|

The villagers of Brindavanam tried to worship Indra, being rarely available energetic incarnation even though Indra is a servant of God. Krishna, the actual God was neglected since He is in the human form,

which is constantly seen. People in cotton dress respect even a peon in silk dress and do not respect even collector present in cotton dress!

लोकेऽपि दृष्टम् ॥५७॥

Loke'pi dr̥ṣṭam |57|

Even in common worldly example parents do not show care for the son, who is constantly present before their eyes in the home. The son studying in the far city is cared much when he comes to the home in holidays.

जारचोरत्वादिति चेन्न तदेषणापरीक्षैवान्त्या ॥५८॥

Jāra coratvāditi cenna tadeṣaṇā parīkṣaivāntyā |58|

You should not take the theft of butter and dance with Gopikas of Lord Krishna as exploitation of false incarnation. The theft of butter was to test the strength of their bond for wealth (butter) and children (since the butter in home is to be given to their children, which is stolen by Krishna). The dance was a test for their bond to their life partners. These three are strongest worldly bonds called as eshanas. That was the last test of sages born as Gopikas.

दीर्घतपस्विनो नाऽन्यत्र ॥५९॥

Dīrgha tapasvino nā'nyatra |59|

Gopikas are sages doing penance for God in the previous millions and millions of births. Every soul is not in the stage of the Gopika and hence Krishna never conducted this test anywhere in the rest of His life.

अपुनर्दर्शनात् न तथा ॥६०॥

Apunardarśanāt na tathā |60|

If you say that Krishna is a thief and illegally sexual, it is totally wrong. The reason is that if Krishna is so, He should have repeated these things elsewhere even in the later part of His life after leaving Brindavanam.

निरूपणात् ॥६१॥

Nirūpaṇāt |61|

Krishna was always confined to His legally married wives only. He also killed Shishupaala for having illegal sex with the wife of king Babhru. When Satrajit blamed Him as thief of his gem (Shamantaka), Krishna made lot of efforts and proved that He is not the thief.

नैवमभिन्नो रामात् ॥६२॥

Naivamabhinno Rāmāt |62|

Krishna was just like Rama in the entire part of His life after leaving Brindavanam. Hence, you cannot bring Lord Krishna under the category of false incarnations.

ईषणामोक्षाय भागवतम् ॥६३॥

Īṣaṇā mokṣāya Bhāgavatam |63|

The Bhagavatam describing Krishna and Gopikas has given salvation to king Parikshit. The reason is that the tests of Krishna proved that salvation means total liberation from the strongest bonds of the world.

प्रतिमायामपि मूलमसूया ॥६४॥

Pratimāyāmapī mūlamasūyā |64|

The jealousy towards co-human form is so strong that even Meera, worshipping the statue of Krishna, the past human incarnation, was given poison and faced lot of troubles. Hence, the root cause is jealousy towards co-human form, be it a contemporary human incarnation or a statue of past human incarnation.

सेवाफलग्रहणं न प्रतीकेषु ॥६५॥

Sevāphalagrahaṇam na pratīkeṣu |65|

The practical devotion (service and sacrifice), which alone gives fruit is directly received by God through human incarnation. The inert representative models can't receive it so. This is the unique point of contemporary human incarnation.

क्षिपति मायया च ॥६६॥

Kṣipati māyayā ca |66|

God in human form throws away undeserving devotees not only by properties of external medium but also by exhibiting negative qualities (Rajas and Tamas). Such powerful maaya can be crossed by first type of devotees only (*taranti te* – Gita). Others affected by such negative maaya insult even God in human form as said in the Gita (*avajānanti...*).

कलांशावेशपूर्णपरिपूर्णः ॥६७॥

Kalāṁśāveśapūrṇaparipūrṇaḥ |67|

The human incarnations are of five types: i) Kalaa (a ray) – Sage Vyasa, ii) Amsha (a part) – Sage Kapila, iii) Aavesha (temporary) – Sage Parashurama, iv) Purna (Lifelong) – Rama and v) Paripurna (Fullest) – Krishna.

न सत्त्वे प्रदर्शनादेव भिद्यन्ते भिद्यन्ते ॥६८॥

Na sattve pradarśanādeva bhidyante bhidyante |68|

All these five types of incarnations differ only in the exhibition of power required for their contexts. *The possessed power in all these types is one and the same qualitatively and quantitatively.* Hence, same unimaginable God with His fullest unimaginable power exists in all these types. Difference is only in the exhibited power as required to the context. A professor is teaching LKG class in the lowest standard. The same professor is teaching a PG class with high standard. Professor is one and the same in both the classes. Exhibited knowledge only differed as per the standard of receivers. Rama did not exhibit any miracle since His context was to teach the behaviour of ideal human being (Aadarsha Maanusha Avataara). Krishna did several miracles to teach the potency of God (Leela

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Avataara Sutram

Maanusha Avataara). Neither Rama is less nor is Krishna more. Both are one and the same God.



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