

Sanskrit Verse

अथावतारकथनाध्यायः ॥ २ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **atha** — now, here begins
 - **avatāra** — the incarnation (descent) of the Divine
 - **kathana** — narration, description
 - **adhyāyah** — chapter
-

Text Box 2 – Complete English Translation (Editable)

Now begins the chapter describing the incarnations of the Divine Being — *The Chapter on the Avatāras*.

Sanskrit Verse

रामकृष्णादयो ये च ह्यवतारा रमापतेः ।
तेऽपि जीवांशसंयुक्ताः किंवा ब्रूहि मुनीश्वर ॥ १॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **rāma-kṛṣṇa-ādayaḥ ye ca** — those incarnations beginning with Rāma and Kṛṣṇa
 - **hi avatāraḥ ramā-pateḥ** — are indeed the incarnations of the Lord of Lakṣmī (Viṣṇu)
 - **te api jīva-arnśa-samyuktāḥ** — are they also united with a portion of individual souls (Jīvas)?
 - **kim vā brūhi muni-īśvara** — or not? Tell me, O great sage
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Text Box 2 – Complete English Translation (Editable)

O revered sage, tell me — the incarnations of Lord Viṣṇu, such as Rāma and Kṛṣṇa, are they also united with portions of individual souls (Jīvas), or are they wholly divine?

Sanskrit Verse

रामः कृष्णश्च भो विप्र नृसिंहः सूकरस्तथा ।
एते पूर्णावताराश्च ह्यन्ये जीवांशकान्विताः ॥ २॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **rāmaḥ kṛṣṇaḥ ca bho vipra** — O Brāhmaṇa, Rāma and Kṛṣṇa
 - **nṛsiṁhaḥ sūkaraḥ tathā** — as well as Nṛsiṁha (the Man-Lion) and Varāha (the Boar)
 - **ete pūrṇa-avatārāḥ ca hi** — these are indeed complete incarnations (full manifestations)
 - **anye jīva-āṁśaka-anvitāḥ** — while others are united with portions of individual souls (partial incarnations)
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Text Box 2 – Complete English Translation (Editable)

O Brāhmaṇa, Rāma, Kṛṣṇa, Nṛsiṁha, and Varāha are complete (pūrṇa) incarnations of the Lord, while the other incarnations are only partial, being united with portions of individual souls.

Sanskrit Verse

अवताराण्यनेकानि ह्रजस्य परमात्मनः ।
जीवानां कर्मफलदो ग्रहरूपी जनार्दनः ॥ ३॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **avatārāṇi anekāni hi** — numerous indeed are the incarnations
 - **ajasya paramātmanah** — of the unborn Supreme Self
 - **jīvānām karma-phala-dah** — who bestows the fruits of beings' actions
 - **graha-rūpī janārdanaḥ** — appearing in the form of the planets, Janārdana (Viṣṇu)
-

Text Box 2 – Complete English Translation (Editable)

The unborn Supreme Self, Janārdana (Viṣṇu), has countless incarnations. In the form of the planets (grahas), He dispenses to all beings the results of their past actions (karma).

Sanskrit Verse

दैत्यानां बलनाशाय देवानां बलवृद्धये ।
धर्मसंस्तापनार्थीय ग्रहाज्जाताः शुभाः क्रमात् ॥ ४ ॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **daityānām bala-nāśāya** — for the destruction of the strength of the demons
 - **devānām bala-vṛddhaye** — for the increase of the power of the gods
 - **dharma-saṁsthāpana-arthāya** — for the establishment of righteousness (dharma)
 - **grahāt jātāḥ śubhāḥ kramāt** — were successively born from the planets, the auspicious (deities or powers)
-

Text Box 2 – Complete English Translation (Editable)

For the destruction of the strength of the demons, for the enhancement of the power of the gods, and for the establishment of righteousness, the auspicious beings (deities) took birth successively through the planetary forms.

Sanskrit Verse

रामोऽवतारः सूर्यस्य चन्द्रस्य यदुनायकः ।
नृसिंहो भूमिपुत्रस्य बुद्धः सोमसुतस्य च ॥ ५॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **rāmaḥ avatāraḥ sūryasya** — Rāma is the incarnation of the Sun (Sūrya)
 - **candraḥ yadu-nāyakaḥ** — and Kṛṣṇa, the leader of the Yadus, is the incarnation of the Moon (Candra)
 - **nṛsiṁhaḥ bhūmi-putrasya** — Nṛsiṁha is the incarnation of Mars (Bhūmi-putra)
 - **buddhaḥ soma-sutasya ca** — and Buddha (the Enlightened One) is the incarnation of Mercury (Soma-suta)
-

Text Box 2 – Complete English Translation (Editable)

Rāma is the incarnation of the Sun, Kṛṣṇa, the leader of the Yadus, is the incarnation of the Moon; Nṛsiṁha is the incarnation of Mars, and Buddha is the incarnation of Mercury.

Sanskrit Verse

वामनो विबुधैज्यस्य भार्गवो भार्गवस्य च ।
कूर्मो भास्करपुत्रस्य सौहिकेयस्य सूकरः ॥ ६॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **vāmanaḥ vibudha-ijyasya** — Vāmana (the Dwarf Incarnation) is that of Jupiter (Guru, the preceptor of the gods)
 - **bhārgavaḥ bhārgavasya ca** — Paraśurāma (the Bhārgava) is that of Venus (Śukra, the preceptor of the demons)
 - **kūrmāḥ bhāskara-putrasya** — Kūrma (the Tortoise incarnation) is that of Saturn (the son of the Sun, Bhāskara)
 - **saimhikeyasya sūkārah** — Varāha (the Boar incarnation) is that of Rāhu (the son of Simhikā)
-

Text Box 2 – Complete English Translation (Editable)

Vāmana is the incarnation of Jupiter, Paraśurāma is the incarnation of Venus; Kūrma (the Tortoise) is the incarnation of Saturn, and Varāha (the Boar) is the incarnation of Rāhu, the son of Simhikā.

Sanskrit Verse

केतोर्मीनावतारश्च ये चान्ये तेऽपि खेटजाः ।
परात्मांशोऽधिको येषु ते सर्वे खेचराभिधाः ॥ ७॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **ketoḥ mīna-avatāraḥ ca** — Matsya (the Fish incarnation) is that of Ketu
 - **ye ca anye te api kheṭajāḥ** — and all the other incarnations also are born from the planets (grahas)
 - **paramātma-āṁśah adhikāḥ yeṣu** — in whom the portion of the Supreme Self is predominant
 - **te sarve khecarā abhidhāḥ** — all these are known as the moving celestial beings (planetary deities)
-

Text Box 2 – Complete English Translation (Editable)

Matsya, the Fish incarnation, is that of Ketu. All the other incarnations too have their origin in the planets. In those in whom the portion of the Supreme Self predominates are known as the celestial beings moving in the heavens.

Sanskrit Verse

जीवांशोह्यधिको येषु जीवास्ते वै प्रकीर्तिताः ।
सूर्यादिभ्यो ग्रहेभ्यश्च परमात्मांशनिःसृताः ॥ ८॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **jīva-āṁśaḥ hi adhikāḥ yeṣu** — in whom the portion of the individual soul (jīva) is predominant
 - **jīvāḥ te vai prakīrtitāḥ** — those are indeed called the living beings (jīvas)
 - **sūrya-ādibhyāḥ grahebhyaḥ ca** — from the planets beginning with the Sun
 - **paramātma-āṁśa-niḥśrtāḥ** — have emanated the portions of the Supreme Self
-

Text Box 2 – Complete English Translation (Editable)

Those in whom the portion of the individual soul predominates are called living beings. From the planets beginning with the Sun have emanated the portions of the Supreme Self.

Sanskrit Verse

रामकृष्णादयः सर्व ह्यवतारा भवन्ति वै ।
तत्रैव ते विलीयन्ते पुनः कार्योत्तर सदा ॥ ९॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **rāma-kṛṣṇa-ādayaḥ sarve hi** — all incarnations such as Rāma and Kṛṣṇa
 - **avatārāḥ bhavanti vai** — indeed become (manifest as) incarnations
 - **tatra eva te vilīyante** — and into that very (Supreme Being) they again merge
 - **punah kārya-uttara sadā** — always after completing their divine purpose (mission)
-

Text Box 2 – Complete English Translation (Editable)

All incarnations such as Rāma and Kṛṣṇa manifest from the Supreme Being, and after completing their divine mission, they again merge back into that same Supreme Essence.

Sanskrit Verse

जीवांशनिःसृतास्तेषां तेऽथो जाता नरादयः ।
तेऽपि तत्रैव लीयन्ते तेऽव्यक्ते समयन्ति हि ॥ १०॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **jīva-aṁśa-niḥṣṛtāḥ teṣām** — from them (the divine incarnations) have emanated portions of individual souls (Jīva aspects)
 - **tebhyaḥ jātāḥ nara-ādayaḥ** — from those arose human beings and others (like sages and heroes)
 - **te api tatra eva liyante** — and they too merge back into that very (Supreme Being)
 - **te avyakte samayanti hi** — for they indeed dissolve into the unmanifest (Avyakta)
-

Text Box 2 – Complete English Translation (Editable)

From those divine incarnations emanated portions of individual souls, from whom arose human beings and others. They too ultimately merge into that same Supreme Being, returning to the Unmanifest.

Sanskrit Verse

इदं ते कथितं विप्र सर्वं यस्मिन् भवेदिति ।
भूतान्यपि भविष्यन्ते तत्तज्जातानि तद्विदः ॥ ११॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **idaṁ te kathitam् vipra** — this has been told to you, O Brāhmaṇa
 - **sarvarṁ yasmin bhavet iti** — concerning that in which everything exists
 - **bhūtāni api bhaviṣyanti** — all beings that will come into existence
 - **tat-tat jātāni tat-vidah** — are born from that, as known by the wise
-

Text Box 2 – Complete English Translation (Editable)

O Brāhmaṇa, I have thus explained to you that Supreme from which all beings have arisen, in which all exist, and into which all shall again enter — as known by the wise.

Sanskrit Verse

विना तज्ज्योतिषं नान्पो ज्ञातुं शक्नोति कर्हिचित् ।
तस्मादवश्यमध्येयं ब्राह्मणैश्च विशेषतः ॥ १२॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **vinā tat jyotiṣam** — without that (science of) Jyotiṣa (astrology or divine light)
 - **na anyah jñātarū śaknoti karhicit** — no one can ever come to know (these divine truths)
 - **tasmāt avaśyam adhyeyam** — therefore, it must certainly be studied
 - **brāhmaṇaiḥ ca višeṣataḥ** — especially by the Brāhmaṇas
-

Text Box 2 – Complete English Translation (Editable)

Without the knowledge of Jyotiṣa, none can ever understand these divine mysteries. Therefore, this sacred science must certainly be studied—especially by the Brāhmaṇas.

Sanskrit Verse

यो नरः शास्त्रमज्ञात्वा ज्यौतिषं खलु निन्दति ।
रौरवं नरकं भुक्त्वा चान्धत्वं चान्यजन्मनि ॥ १३॥

Text Box 1 – Word-by-Word Meaning (Editable)

- **yaḥ naraḥ śāstram ajñātvā** — the man who, without understanding this sacred science
 - **jyotiṣam khalu nindati** — indeed criticizes or condemns astrology (Jyotiṣa)
 - **rauravaṁ narakaṁ bhuktvā** — having suffered in the hell called Raurava
 - **ca andhatvarāṁ ca anya-janmani** — is born blind in his next life
-

Text Box 2 – Complete English Translation (Editable)

The man who, without understanding the sacred science, speaks ill of Jyotiṣa (astrology), after suffering in the hell known as Raurava, is born blind in his next birth.