

Śrīmad-Bhāgavatam

Canto Two

With the
Sārārtha-darśinī commentary

by

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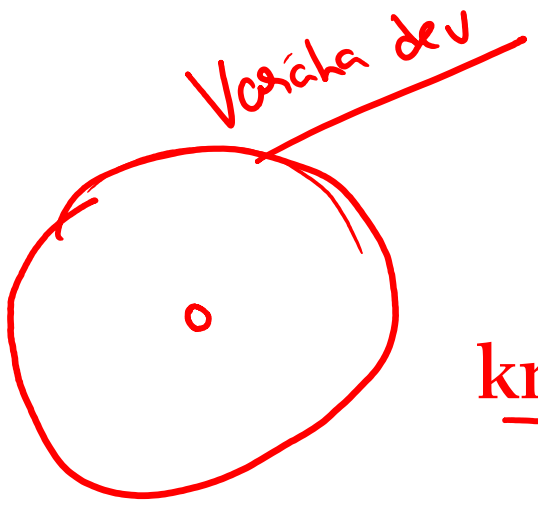
Canto Two – Chapter Seven

Brahma-nārada-saṁvādaḥ

Scheduled Incarnations
with Specific Functions

Section – I

Incarnations of the Supreme Lord (1-39)



|| 2.7.1 ||

brahmovāca—

yatrodyataḥ kṣiti-taloddharanāya bibhrat
kraudīm tanuṃ sakala-yajña-mayīm anantaḥ |
antar-mahārṇava upāgatam ādi-daityaṃ
taṃ daṃṣṭrayādrim iva vajra-dharo dadāra ||

→ Габбелка океан

Brahmā said: In the great ocean (antar-mahārṇava) where he strove (yatra udyataḥ) to lift up the earth (kṣiti-tala uddharanāya), the infinite Lord (anantaḥ) took the form of a boar (kraudīm tanuṃ bibhrat), the form of all sacrifice (sakala-yajña-mayīm), and pierced Hiranyākṣa (ādi-daityaṃ dadāra) who had come there (upāgatam) with his tusks (daṃṣṭrayā), just as Indra pierces a mountain with his thunderbolt (adrim vajra-dharo iva).

In the seventh chapter, the avatāras starting with Varāha,
along with their activities, vibhūti and their devotees, are
described in summary.

This verse describes Varāha.

In the great ocean where he strove (**udayataḥ**) to lift up the
earth, the Lord took the form of a boar and pierced
Hiraṇyākṣa who had come there with his tusks (**daṁṣṭrayā**).

First he used his hands, then his tusks, according to a later description.

tam muṣṭibhir vinighnantam vajra-sārair adhokṣajah
karena karṇa-mūle 'han yathā tvāṣṭram marut-patiḥ

When the demon began hitting the Lord (tam adhokṣajah vinighnantam) with fists hard as thunderbolts (vajra-sārair muṣṭibhir), the Lord hit him below the ear with his hand (karena karṇa-mūle ahan), just as Indra struck Vṛtrāsura (yathā tvāṣṭram marut-patiḥ).

SB (3.19.25)

Suyajña

|| 2.7.2 ||

jāto rucer ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām |
loka-trayasya mahatīm aharad yad ārtim
svāyambhuvena manunā harir ity anūktah ||

The Lord called Suyajña (suyajña), the son of Ākūti and Ruci (jāto rucer ākūti-sūnuh), gave birth to the devatās called Suyamās (ajanayat suyamān amarān) in his wife Dakṣiṇā (atha dakṣiṇāyām). When he relieved the three worlds (loka-trayasya aharad) of great suffering (mahatīm yad ārtim), Svāyambhuva named him Hari (svāyambhuvena manunā harir ity anūktah).

This verse describes Yajña.

He was born from Prajāpati Ruci and gave birth to the devatās
called Suyamās.

He was called Suyajña.

His mother was Ākūti, the daughter of Svāyambhuva.

His wife was Dakṣiṇā.

He became Indra.

When he relieved (aharat) the three worlds of suffering, he was named Hari by Manu, his grandfather.

Previously he was named Suyajña. In the following descriptions the birth, activities, parents, and name of each avatāra is mentioned.

Kapila dev

|| 2.7.3 ||

jajñe ca kardama-gr̥he dvija devahūtyām
strībhiḥ samam navabhir ātma-gatiṁ sva-mātre |
ūce yayātma-śamalam guṇa-saṅga-pañkam
asmin vidhūya kapilasya gatiṁ prapede ||

O Nārada (dvija)! The Lord was born in the house of Kardama to Devahūti (jajñe ca kardama-gr̥he devahūtyām) along with nine sisters (navabhir strībhiḥ samam), and spoke spiritual knowledge (ūce ātma-gatiṁ) to his mother (sva-mātre), by which (yayā) people of this world (asmin) became purified (vidhūya) of the mud of material association (guṇa-saṅga-pañkam) which contaminates the soul (ātma-śamalam) and were able to attain the planet of Kapila in the spiritual world (kapilasya gatiṁ prapede).

This describes Kapila.

O Nārada (**dvije**)! He was born (**jajñe**) in the house of Kardama from Devahūtī, along with (**samam**) nine sisters.

He taught her spiritual knowledge by which people in this world (**asmin**), purified of the mud of material association which contaminates (**śamalam**) the soul, attained the planet of Kapila in the spiritual world.

Dattatreya

|| 2.7.4 ||

atrer apatyam abhikāṅksata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ |
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīm yadu-haihayādyāḥ ||

The Lord (bhagavān), satisfied (tuṣṭah), said to Atri (atrer āha) who desired a son (apatyam abhikāṅksata), “I have given myself to you (datto mayā aham).” Thus he was called Datta (sa dattaḥ iti). Those purified by the dust of Dattātreyā’s feet (yat-pāda-paṅkaja-parāga-pavitra-dehā), such as Yadu and Haihaya (yadu-haihaya ādyāḥ), attained perfection of yoga (yoga rddhim āpuh) for enjoyment and liberation (ubhayīm).

This verse describes Dattātreya.

The possessive case of **atreḥ** indicates the dative case.

He said to Atri who wanted a son, “I have given (dattah) myself to you.”

Therefore he was named Datta, son of Atri (atreya

Those who purified their bodies by the dust of his lotus feet
attained perfection of yoga in order to enjoy in this world or
the next world or in order to gain enjoyment or liberation.

Among those persons (who were thus purified), Paraśurāma
killed Haihaya in anger because of his great offense, even
though Haihaya had attained an elevated status in yoga.

4-کمال
←

|| 2.7.5 ||

taptaṁ tapo vividha-loka-siṣṛkṣayā me
ādau sanāt sva-tapasaḥ sa catuḥ-sano 'bhūt |
prāk-kalpa-samplava-vinaṣṭam ihātma-tattvaṁ
samyag jagāda munayo yad acakṣatātman ||

I performed austerities (**me taptam tapah**) for creation of the various planets (**vividha-loka-siṣṛkṣayā**) in the beginning (**ādau**). From that austerity (**sva-tapasaḥ**), which continued for a long time (**sanāt**), the Lord (**sah**) became the four Kumāras (**catuḥ-sano abhūt**). In this day of Brahmā (**iha**), they thoroughly explained (**samyag jagāda**) knowledge of the soul (**ātma-tattvaṁ**) which was lost (**vinaṣṭam**) during the inundation at the end of the previous day (of Brahmā) (**prāk-kalpa-samplava**) and which sages (**yad munayah**) saw directly in their minds (**acakṣata ātman**).

This describes the Kumāras.

Because of the austerity that I performed in the beginning, lasting for a long time (sanāt) for creating the worlds, the Lord became the four Sanas.

Sana means the four Kumāras, Sanaka, Sanandana, Sanātana and Sanatkumāra.

Sana means to spread out.

In the sahasra-nāma-stotra the Lord is called Sanātana-tamah, the most ancient.

In this kalpa of Brahmā (**asmin**), they spoke spiritual knowledge which had been lost during the devastation of the previous kalpa.

Sages saw directly (realized) in their minds (**ātman**) what they had spoken.

Nāra-Nārāyaṇa

↓
4th Canto

|| 2.7.6 ||

dharmasya dakṣa-duhitary ajanista mūrtyām
nārāyaṇo nara iti sva-tapaḥ-prabhāvaḥ |
dr̥stvātmano bhagavato niyamāvalopam
devyas tv anaṅga-pṛtanā ghaṭitum na śekuḥ ||

The Lord was born (ajanista) to Mūrti (mūrtyām), daughter of Dakṣa (dakṣa-duhitary), and wife of Dharma (dharmasya), as Nārāyaṇa and Nara (nārāyaṇo nara iti), having extraordinary powers of austerity (sva-tapaḥ-prabhāvaḥ). The army of Cupid (anaṅga-pṛtanā) composed of Apsarās (devyah) seeing (dr̥stvā) that they could not break their vow (ātmanah niyama avalopam ghaṭitum na śekuḥ), because they were the Supreme Lord (bhagavataḥ), became stunned out of fear of getting cursed for their offense (implied).

This describes Nara-nārāyaṇa.

The Lord appeared as Nārāyaṇa and Nara in Mūrti, the wife of Dharma.

Two forms were born.

These forms possessed extraordinary (sva) power of austerity.

The army of Cupid, consisting of many Apsarās, came to break their austerity.

Seeing the impossibility of breaking their austerity because they were the two Supreme Lords, they could not move.

They became paralyzed with the fear of getting cursed.

Atmanah is in the singular instead of dual to express one type—they are both the Supreme Lord.

According to Bhāṇḍari, the syllable **ava** indicates a negation, instead of using the syllable **a**.

Thus avalopa means “not breaking.”

Or the verse can mean

“Seeing the replica forms of the Apsarās and Urvasī emanating from the Lord (atmanah) and seeing that they could not break their vow, they became stunned in astonishment.”

॥ 2.7.7 ॥

kāmaṁ dahanti kṛtino nanu roṣa-drṣṭyā
roṣaṁ dahantam uta te na dahanty asahyam |
so 'yaṁ yad antaram alaṁ praviśan bibheti
kāmaḥ katham nu punar asya manaḥ śrayeta ||

Rudra (kṛtinah) burns (nanu dahanti) Cupid (kāmaṁ) by his angry glance (roṣa-drṣṭyā), but he cannot destroy (na dahanty) the intolerable anger (asahyam roṣaṁ) which burns (dahantam) even himself (uta te). But anger (saḥ ayam) fears (bibheti) to enter (alaṁ praviśan) the Lord's pure mind (yad antaram). How can (katham nu) lust (kāmaḥ) then (punar) take shelter of his mind (asya manaḥ śrayeta)?

Naga-Neyatna
↓
4th Cent

It is not astonishing that the Lord conquers Cupid, because he does not become angry.

He conquers anger which is difficult for others to conquer.

Accomplished persons, headed by Rudra, burn up Cupid by angry glances.

But they do not burn up the anger by which they themselves are consumed.

This means that they cannot control that anger.

Oh (**nu**)! That anger (**so 'yam**) is afraid of entering within
(**antaram**) the Lord.

Or it fears to enter his mind (**antar**).

Why? His mind is pure (**amalam**).

Prisni gesita
↓
4th canto

|| 2.7.8 ||

viddhah sapatny-udita-patribhir anti rājño
bālo 'pi sann upagatas tapase vanāni |
tasmā adād dhruva-gatiṃ grṇate prasanno
divyāḥ stuvanti munayo yad upary-adhastāt ||

Pierced (viddhaḥ) by the arrows of the words of his step-mother (sapatny-udita-patribhir), Dhruva, only a boy (bālo 'pi sann), left the King (anti rājño) and went to the forest (vanāni upagataah) to perform penance (tapase). Being pleased with Dhruva who offered prayers (grṇate prasanno), the Lord gave him Dhurvaloka (tasmā adād dhruva-gatiṃ), which the seven sages (yad munayah) situated above and below in the sky (divyāḥ upary adhastāt) praise (stuvanti).

This verse described Pṛṣṇigarbha.

Pierced by the arrows of words of Suruci, the co-wife of his mother, Dhruva left the presence (anti) of King Uttānapada and went to the forest for performing austerity (tapase).

Pleased with Dhruva who offered him prayers (gr̥nate), the Lord gave him Dhruva-loka, an eternal planet, which the seven sages, situated in the sky (divyāḥ) above and below, praise.

Or it can mean, “Bhṛgu, who is situated above, and the seven sages, who are situated below, praise that planet.”

This form is called Pṛśnigarbha, an avatāra of Vāsudeva.

He is mentioned in the Tenth Canto:

tvam eva pūrva-sarge 'bhūḥ prśniḥ svāyambhuve sati
tadāyaṁ sutapā nāma prajāpatir akalmaṣaḥ

The Supreme Personality of Godhead replied: My dear mother, best of the chaste (sati), in your previous birth (pūrva-sarge), in the Svāyambhuva millennium (svāyambhuve), you were known as Prśni (tvam eva prśniḥ abhūḥ), and Vasudeva (tadā ayam), who was the most pious Prajāpati, was named Sutapā (sutapā nāma prajāpatir akalmaṣaḥ). SB 10.3.32

adr̥ṣṭvānyatamaṁ loke śīlaudārya-guṇaiḥ samam
aham̐ suto vām abhavam̐ pṛśnigarbha iti śrutah̐

Since I found no one else (adr̥ṣṭvā anyatamaṁ loke) as highly elevated as you in simplicity and other qualities of good character (śīla audārya-guṇaiḥ samam), I appeared in this world as Pr̥śnigarbha (aham̐ vām sutah abhavam̐), or one who is celebrated as having taken birth from Pr̥śni (pṛśnigarbha iti śrutah̐). SB 10.3.41

His birth but not his activities are mentioned in the Tenth Canto.

His activities but not his birth are mentioned in the present verse.

By comparing the birth and activities, both can be combined
consistently.

Laghu-bhāgavatamṛta says:

asyātra caritānuktyā nāmānuktyā ca tatra vai |
parasparam apeksitvād yuktā caikatra saṅgatiḥ ||

Since the activities of the son of Pṛśni (**asya carita**) are not mentioned in the quotation from the Tenth Canto (**atra anuktyā**) and Pṛśni's name is not mentioned in Second Canto quote (**nāma anuktyā ca tatra vai**), the two can be taken as the same person (**yuktā ekatra saṅgatiḥ**) because of the need for both name and activities for avatāra descriptions (**parasparam apeksitvād**). Laghu-bhāgavatāmṛta 1.3.56

One should not say that this verse describes how Nārāyaṇa came from Vaikunṭha for Dhruva, and thus this is a separate avatāra called Dhruva-priya.

The same scripture also says:

atrāgamana-mātreṇa yadi syād avatāratā |
anyatrāpi prasajyeta yatheṣṭam tat-prakalpanā ||57||

If one were to argue that the Lord could be considered a separate avatāra (yadi syād avatāratā) for just approaching Dhruva (atra yatheṣṭam āgamana-mātreṇa), this should apply to other forms of the Lord also (tatprakalpanā anyatrāpi prasajyeta). Laghu-bhāgavatāmṛta 1.3.57

|| 2.7.9 ||

yad venam utpatha-gataṁ dvija-vākya-vajra-
niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam |
trātvārthito jagati putra-padaṁ ca lebhe
dugdhā vasūni vasudhā sakalāni yena ||

Prthu
4th canto

When the brāhmaṇas prayed for his appearance (yad arthitaḥ), Prthu appeared and delivered (trātvā) his father Vena (utpatha-gataṁ venam) who had fallen to hell (niraye patantam) and whose powers (pauruṣa-bhagaṁ) had been burned up (niṣpluṣṭa) by the thunderbolt words of the brāhmaṇas (dvija-vākya-vajra). Thus he was worthy of the name ^{putra} (putra) (son) (putra-padaṁ ca lebhe). He milked (yena dugdhā) the earth (vasudhā) of food and other items (vasūni sakalāni).

This described Pṛthu.

When (**yad**) prayed for (**arthitah**) by the sages, the Lord appeared, and having delivered Vena, ~~who had fallen to hell,~~ he got the name putra.

The word putra is derived as follows:

pum-nāmno narakādy asmāt pitaram trāyate sutaḥ |
tasmāt putra iti proktaḥ svayam eva svayambhuvā ||

The son delivers (trāyate) his father from the hell called put.
Thus he is called putra.

How did he do this?

It is described in the Vāmana Purāṇa that Prthu heard from Nārada that his father, whose powers had been burned up by the thunderbolt curse of the brāhmaṇas, after suffering in hell, had attained a low body of a leper.

Prthu brought him to Prthu lake at Kurukṣetra and, by bathing him there, delivered him from his unremitting suffering.

After that, he milked the earth for food and other items (vūsuni).

Ṛṣabha dev

|| 2.7.10 ||

nābher asāv ṛṣabha āsa sudevi-sūnur
yo vai cacāra sama-dṛg jaḍa-yoga-caryām |
yat pāramahamsyam ṛṣayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ ||

Ṛṣabha (asāv ṛṣabhah), who performed (yo vai cacāra) jaḍa-yoga (sama-dṛg jaḍa-yoga-caryām), and whose renunciation (yat pāramahamsyam padam) is practiced (āmananti) by other sages (ṛṣayaḥ), was the son of Sudevī and King Nābhi (nābheh sudevi-sūnuh āsa). He was situated in himself (sva sthaḥ), had controlled senses (praśānta-karaṇaḥ), and gave up all material association (parimukta-saṅgaḥ).

This verse describes Rṣabhadeva.

He appeared as the son of Sudevi and Nābhi.

He practiced yoga as if he was inanimate (jaḍa).

The sages practice the characteristics of his renunciation.

What type of person was he?

He was situated in himself (svasthah).

One may object that after renouncing everything he again attained worldly connection by gaining worshippers.

He gave up completely the association of those sages who followed his renunciation.

→ Jāy

He had no affection for them, thinking that they did not understand his type of renunciation.

Thus they became dried up.

One should see the story (in the Fifth Canto) for the details.

Hayagrīva

|| 2.7.11 ||

satre mamāsa bhagavān haya-śīraṣātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uśatīḥ śvasato 'sya nastah ||

At my sacrifice (atha mama satre) the Lord (sah bhagavān), the very form of sacrifice (sākṣāt yajña-puruṣaḥ), golden in color (tapanīya-varṇaḥ), appeared as Hayagrīva (haya-śīraṣā āsa). From the breathing of his nostrils (asya śvasato nastah) the charming Vedas (uśatīḥ vācaḥ), complete with meters (chandomayah), sacrifices (makhamayah) and prayers to the devatās (akhila-devatātmā), appeared (babhūvuh).

Hayagrīva is described.

At my sacrifice (satre), the Lord appeared as Hayagrīva.

From the exhaling (śvasataḥ) of Hayagrīva (asya) through his nostrils (nastah) the pleasant (uśatīh) words of the Vedas appeared.

The three words chandomayo makhamayo 'khila-devatātmā describe karma-kāṇḍā, jñāna-kāṇḍā and devatā kāṇḍā śrutis.

Instead of makhamaya sometimes amṛtamaya is seen.

matsya

9th Canto

|| 2.7.12 ||

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇī-mayo nikhila-jīva-nikāya-ketaḥ |
visraṁsitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān ||

King
Satyawrata

At the end of the millennium (yugānta-samaye), the would-be Vaivasvata Manu, of the name Satyawrata (manunā), would see (upalabdhaḥ) that the Lord in the fish incarnation (matsyaḥ) is the shelter of all kinds of living entities (nikhila-jīva-nikāya-ketaḥ), and who is the complete shelter of the earth (kṣoṇīmayah). Because of my fear of the vast water at the end of the millennium (uru-bhaye salile), the Vedas come out of my [Brahmā's] mouth (mukhān me visraṁsitān), and the Lord enjoys those vast waters (tatra vijahāra ha) and protects the Vedas (veda-mārgān).

Matsya is described.

He was seen by the future Vaivasvata Manu at the end of the Yuga.

He became the shelter of the earth and others as well as the four types of jīvas.

He took up the Vedas which has dropped from my mouth into the frightening waters and played in that water.

Kūrma
↓
8th canto

|| 2.7.13 ||

ksīrodadhāv amara-dānava-yūthapānām
unmathnatām amṛta-labdhaya ādi-devaḥ |
pr̥ṣṭhena kacchapa-vapur vidadhāra gotraṁ
nidrākṣaṇo 'dri-parivarta-kaṣāṇa-kaṇḍūḥ ||

In the form of a turtle (kacchapa-vapuh), the Lord (ādi-devaḥ) held up Mandara Mountain (vidadhāra gotraṁ) on his back (pr̥ṣṭhena) so that the devatās and Dānavas (amara-dānava-yūthapānām) could obtain nectar (amṛta-labdhaya) from churning (unmathnatām) the milk ocean (ksīrodadhāv), while he took the opportunity to sleep (nidrā aksanaḥ) and relieve himself of itching (kaṣāṇa-kaṇḍūḥ) by the turning of the mountain on his back (adri-parivarta).

This describes Kūrma.

The lord, who took the opportunity to sleep, or was joyfully sleeping, held up the Mandara Mountain (gotram) for attaining nectar from the milk ocean, to relieve his itching by the turning of the mountain.

The verb **kaṣ** means to destroy.

The form **kaṣāṇa** is poetic license.

|| 2.7.14 ||

Nṛsiṃha
↓
7th canto

traipiṣṭaporu-bhaya-hā sa nṛsimha-rūpaṃ
kṛtvā bhramad-bhrukuṭi-damṣṭra-karāla-vaktram |
daityendram āśu gadayābhipatantam ārād
ūrau nipātya vidadāra nakhaiḥ sphurantam ||

To remove the devatās' great fears (traipiṣṭapa uru bhaya hā) taking the form of Nṛsimha (kṛtvā nṛsimha-rūpaṃ), with frightening face (karāla-vaktram), fangs (damṣṭra) and frowns (bhramad-bhrukuṭi), the Lord (sah), after placing Hiraṇyakaśipu on his thighs (ūrau nipātya), using his claws (nakhaiḥ), tore apart (vidadāra) the king of the Daityas (daityendram), who had suddenly appeared (āśu sphurantam) and rushed (abhipatantam) towards him (ārād) with his club (gadayā).

This verse describes Nṛsimha.

This form destroyed the great fears of the devatās
(**traipīṣṭapa**).

With his club, the king of the Daityas, Hiraṇyakaśipu, rushed
close (**ārāt**) to the Lord, who had a frightening face with fangs
and frowns.

Hasi
↓
Māhātmya
↓
8th Canto

|| 2.7.15 ||

antah-sarasy uru-balena pade grhīto
grāheṇa yūtha-patir ambuja-hasta ārtah |
āhedam ādi-puruṣākhila-loka-nātha
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya ||

When the king of the elephants (yūtha-patih) was bitten on his foot (pade grhītah) by a powerful crocodile (uru-balena grāheṇa) while in the water (antah-sarasy) and suffering because of that (ārtah), taking a lotus in his trunk (ambuja-hasta), he cried out (āha idam), “O first person (ādi-puruṣa), master of all people (akhila-loka-nātha), famous for purifying (tīrtha-śravaḥ), auspicious to the ear (śravaṇa-maṅgala-nāmadheya)!”

Two verses describe the avatāra Hari.

The elephant calls out four names of the Lord.

“You possess a human form from the beginning **(ādi-puruṣa)**
but I, because of being a jīva, had a human form previously
but now have an elephant form.

You are the master of all people (**akhila-loka-nātha**).

You can also be my master.

You are famous for purifying (tīrtha-śravaḥ), and, therefore,
you should purify me of the sin of this low birth.

I have heard your auspicious name (śravaṇa-maṅgala) from
the mouth of my guru.

How, then, can I be in this inauspicious position now?”

Hari

|| 2.7.16 ||

śrutvā haris tam araṇārthinam aprameyaś
cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ |
cakreṇa nakra-vadanam vinipāṭya tasmād
dhaste pragṛhya bhagavān kṛpayojjahāra ||

The immeasurable Hari (aprameyah bhagavān harih), hearing (śrutvā) his desire to surrender (tam araṇārthinam), holding the cakra in his hand (cakra āyudhaḥ) and mounted on Garuda (pataga-rāja-bhuja-~~adh~~irūḍhaḥ), attacked (cakreṇa vinipāṭya) the mouth of the crocodile (nakra-vadanam), grabbed (tasmād pragṛhya) the elephant by his trunk (haste) and mercifully delivered him (kṛpayā ujjahāra).

Araṇārthinam means longing for surrender.

Vāmana
↓
8th canto

|| 2.7.17 ||

jyāyān guṇair avarajo 'py aditeḥ sutānām
 lokān vicakrama imān yad athādhiyajñaḥ |
 kṣmām vāmanena jagrhe tripada-cchalena
 yācñām ṛte pathi caran prabhubhir na cālyah ||

The Lord of sacrifice (adhiyajñaḥ), though younger (avarajah apy) than the other sons of Aditi (aditeḥ sutānām), taking the form of Vāmana (vāmanena), surpassing all the worlds (lokān vicakrama) by his step (imān), took the whole earth (kṣmām jagrhe) on the pretext of begging three steps (tripada-cchalena). Without Vāmana begging from him (prabhubhir yācñām ṛte), Bali who followed the path of dharma (pathi caran), could not be made to give up his wealth (na cālyah).

Though the controller of sacrifices, in the form of Vāmana,
was younger than the other sons of Aditi (the twelve Ādityas),
he was the best in qualities.

How can the Lord practice deception and beg land?

Without begging, he who follows dharma could not be
induced to give up his wealth.

|| 2.7.18 ||

Vāmana
nārtho baler ayam urukrama-pāda-śaucam
āpaḥ śikhā -dhr̥tavato vibudhādhipatyam |
yo vai pratiśrutam r̥te na cikīrṣad anyad
ātmānam aṅga manasā haraye ' bhimene ||

O Nārada (aṅga)! Bali did not want (baleh na arthah) the kingdom of heaven (vibudha adhipatyam) he had previously gained by force (implied), for he held tightly to his head (śikhā-dhr̥ta vatah) the water from the feet of Vāmana (urukrama-pāda-śaucam āpaḥ). He (yah vai) did not want to do anything (na anyad cikīrṣad) except fulfill his promise (pratiśrutam r̥te) and offered his body (ātmānam abhimene) to the Lord (haraye) with faith (manasā).

One may worry that it is improper to remove Bali's wealth by begging.

But the Lord takes away with the intention of giving much more, such as his own planet.

The kingdom of heaven, which was previously taken by force, was not Bali's objective now, even if it were to be given.

Why?

He held completely (ā) the water (apah) from the feet of Vāmana on his head, even though he was cursed by Śukrācārya.

O Nārada (aṅga)! He did not want to do anything except fulfill his promise.

Acikīrṣat is the proper form. Cikīrṣad is poetic license.

He agreed to give his body, his identity, to the Lord for fulfilling the third step.

Hamṣa
↓
11th Guro

|| 2.7.19 ||

tubhyaṃ ca nārada bhr̥śaṃ bhagavān vivṛddha-
bhāvena sādhu parituṣṭa uvāca yogam |
jñānaṃ ca bhāgavatam ātma-satattva-dīpaṃ
yad vāsudeva-śaraṇā vidur añjasaiva ||

O Nārada (nārada)! The Lord as Hamṣa (bhagavān), greatly pleased (bhr̥śaṃ sādhu parituṣṭa) with your prema (tubhyaṃ vivṛddha-bhāvena), spoke about (uvāca) bhakti-yoga (yogam), knowledge (jñānaṃ) about himself (bhāgavatam) and also that knowledge which removes ignorance in the jīva (ātma-satattva dīpaṃ), both of which (yad) the pure devotees (vāsudeva śaraṇā) understand (viduh) with joy (añjasā eva).

This verse describes Haṁsa.

The Lord as Haṁsa, satisfied by your prema (**vivrddha-**
bhāvena) spoke bhakti-yoga (**yogam**) and jñāna to you.

There are two types of knowledge; one that has Kṛṣṇa, who is
the object of devotion, as the subject, and two, that which has
the jīva, who is the shelter of bhakti, as the subject.

These are defined by two descriptive terms in the verse.

Bhāgavatam refers to information for understanding about the Lord's beauty, fragrance, voice, young age, sweetness and attractive qualities in order to attain prema.

The other type is that which removes the covering of ignorance and reveals (**pradīpam**) the nature of the jīva (such as knowledge and bliss), who is the shelter of bhakti.

These are the two types of knowledge.

The pure devotees joyfully (**añjasā**) understand this knowledge.

Everywhere in the scriptures, words such as knowledge are used without distinguishing whether they are used to describe another element, or as the main element, with conventional meaning (**rūḍha**), such as in the word brahma-jñāna.

Similarly pañhkaja refers to lotus (the common usage) and other things (anything growing from mud).

In other places, however, the words are used according to strict derivation (yaugika) as in the following examples:

purā mayā proktam ajāya nābhye
padme niṣaṅṅāya mamādi-sarge
jñānam param man-mahimāvabhāsam
yat sūrayo bhāgavatam vadanti

Previously at the beginning of creation (purā adi-sarge), I spoke to Brahmā (mayā ajāya proktam) sitting on his lotus (padme niṣaṅṅāya) in lake of my navel (mama nābhye), the highest knowledge (jñānam param)-which reveals my pastimes (mat-mahima avabhāsam), and which the devotees call (yat sūrayah vadanti) the four essential verses of Bhāgavatam (bhāgavatam). SB 3.4.13

vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ(jñānam)ca yad ahaitukam

Bhakti (**bhakti-yogaḥ**) dedicated to Lord Kṛṣṇa (**vāsudeve bhagavati**), endowed with special moods (**prayojitaḥ**), quickly produces (**janayaty āśu**) detachment from material goals (**vairāgyaṁ**) and knowledge of the Lord (**ca yad jñānam**) devoid of the desire for liberation (**ahaitukam**). SB 1.2.7

aho bhāgyam aho bhāgyam nanda-gopa-vrajaukasām
yan-mitram paramānandam pūrṇam brahma sanātanam

How greatly fortunate (aho bhāgyam aho bhāgyam) are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! (nanda-gopa-vrajaukasām) There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (parama-ānandam), the eternal Supreme Brahman (pūrṇam brahma sanātanam), has become their friend (yan mitram). SB 10.14.32

Other examples are pañkajam vartma durgamam: the road which has become muddy (pañkajam--instead of meaning a lotus) is difficult to pass.

→ Etymological meaning → enjoy
conventional meaning → eat.

Maṇḍapam bhojayej janam: the man should enjoy the hall.

Bhojayet also means “should eat”.

In Viṣṇu-dharmottara it is said that the Lord as Haṁsa spoke
bhakti-yoga to Nārada, not impersonal jñāna.

However it is also said:

yadā tvaṁ sanakādibhyo yena rūpeṇa keśava |
yogam ādiṣṭavān etad rūpam icchāmi veditum ||

O Keśava! I desire to know that form of yoga which you
taught to the Kumāras.

That Haṁsa taught jñāna to the Kumāras.

It should be understood to be a different Haṁṣa.

Tubhyaṁ ca (unto you also) in the verse indicates that the
Lord spoke bhakti-yoga to Nārada who was also an avatāra.

Thus Brahmā indicates that Nārada is also an avatāra.

Genesis
Manvantara-antaras

|| 2.7.20 ||

cakram ca dikṣv avihataṁ daśasu sva-tejo
manvantareṣu manu-vaṁśa-dharo bibharti |
duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtim
satye tri-prṣṭha uśatīm prathayaṁś caritraiḥ ||

During the manvantara (manvantareṣu), the Lord, as the protector of the dynasty of Manu (manu-vaṁśa-dharah), assumed (bibharti) great power (sva-tejah) like the Sudarśana-cakra (cakram), which is unimpeded (avihataṁ) in ten directions (daśasu dikṣu). He punished (damaṁ vyadadhāt) the evil kings (duṣṭeṣu rājasu) and spread (prathayaṁś) his attractive glories (uśatīm sva-kīrtim) up to Satyaloka (satye tri-prṣṭha) by his qualities (caritraiḥ).

This verse describes the manvantara-avatāra.

[Note: Fourteen manvantara avatāras appear in one day of Brahmā.]

The Lord, as the protector of Manu's family, assumed great power like the Sudarśana-cakra which is unimpeded in the ten directions, He punished the evil kings.

He spread his attractive glories even up to Satya-loka which is above the three worlds.

Dhanvantari

|| 2.7.21 ||

dhanvantariś ca bhagavān svayam eva kīrtir
nāmnā nr̥ṇām puru-rujām ruja āśu hanti |
yajñe ca bhāgam amṛtāyur avāvarundha
āyusya-vedam anuśāsty avatīrya loke ||

The Lord by the name Dhanvantari (dhanvantarih nāmnā ca bhagavān), personified fame (svayam eva kīrtih), quickly destroyed (āśu hanti) the diseases (ruja) of the seriously ill (puru-rujām nr̥ṇām). At the sacrifice (yajñe ca), empowered to give people long life by making them free of disease (āyuh), he obtained the portion of nectar taken by the demons (amṛta bhāgam avāvarundha), and, appearing in this world as avatāra (avatīrya loke), founded Ayurveda (āyusya-vedam anuśāsty).

This verse describes Dhanvantari.

The Lord by the name Dhanvantari is the embodiment of fame
(**svayam kīrtiḥ**).



He was the cause of making people live as if immortally, by
making them free of disease (**amṛtāyuh**).

He took the portion previously taken by the demons (if the version reads **avāpa ruddham**).

He obtained the portion taken from the demons (**avāvarundha**).

He propagated the Veda concerning healthy life.

Paraśhvāna

|| 2.7.22 ||

kṣatram kṣayāya vidhinopabhṛtam mahātmā
brahma-dhruḡ ujjhita-patham narakārti-lipsu |
uddhanty asāv avani-kaṇṭakam ugra-vīryas
triḥ-sapta-kṛtva urudhāra-paraśvadhena ||

With his sharp axe (urudhāra-paraśvadhena), the greatly powerful Lord (ugra-vīryah mahātmā) twenty-one times (triḥ-sapta-kṛtva) killed (uddhanty) the kṣatriyas (asāv kṣatram), thorns in the earth (avani-kaṇṭakam), who had committed violence against the brāhmanas (brahma-dhruḡ), had strayed from the path of the Vedas (ujjhita-patham), had desired suffering in hell (naraka ārti-lipsu), and thus became an offering (upabhṛtam) to death (kṣayāya) according to the rules (vidhinā).

This verse describes Paraśurāma.

He killed the kṣatriyas, who were an offering (upabhṛtam) to death (kṣayāya) according to the rules.

This means that they were offered up as a gift to Paraśurāma who was filled with raudra-rasa.

The kṣatriyas committed violence against the brāhmaṇas.

That was the reason why he killed them.

Lord Rāmacandra

|| 2.7.23 ||

asmat-prasāda-sumukhaḥ kalayā kaleśa
ikṣvāku-vaṁśa avatīrya guror nideśe |
tiṣṭhan vanam sa-dayitānuja āviveśa
yasmin virudhya daśa-kandhara ārtim ārcchat ||

The kind Lord (sumukhaḥ), merciful to all of us (asmat-prasāda), the Lord of all parts (kaleśa), appeared (avatīrya) in the Ikṣvāku dynasty (ikṣvāku-vaṁśa) along with his brothers (kalayā), and, following the order of his guru (guror nideśe), lived in the forest (vanam āviveśa tiṣṭhan) with Lakṣmaṇa (sa-dayitānuja). By opposing Rāma (yasmin virudhya), Rāvaṇa (daśa-kandhara) lost his life (ārtim ārcchat).

Rāma is described in three verses.

Rāma was kind (**sumukhaḥ**), showing mercy (**prasāda**) to all of us, from Brahmā to the non-moving entities.

This indicates Rāma's very merciful nature.

He appeared in the Ikṣvāku dynasty along with Lakṣmaṇa and his brothers (**kalayā**).

He was the Lord of parts (**kaleśah**) and he was perfect.

Śruti says **cinmaye 'smin mahā-viṣṇau jāte dāśarathe harau**: the Lord, Mahā-viṣṇu, was born as Rāma, and was fully spiritual. (Rāma-tāpaṇi Upaniṣad)

Smṛti says: **nṛṣimha-rāma-kṛṣṇeṣu śāḍguṇyaṁ paripūritam**:
Nṛsimha, Rāma and Kṛṣṇa are complete with all good qualities.
(Padma Purāṇa)

Rāvaṇa achieved destruction (**ārtim ārcchat**) by Rāma.

Rāma

yasmā adād udadhir ūḍha-bhayāṅga-vepo
mārgam sapady ari-puram haravad didhakṣoḥ |
dūre suhr̥n-mathita-roṣa-suśoṇa-dr̥ṣṭyā
tātapyamāna-makaroraga-nakra-cakraḥ ||

The ocean (udadhiḥ), trembling (aṅga-vepah) in fear (ūḍha-bhaya), filled with groups of crocodiles, snakes and makaras (makaroraga-nakra-cakraḥ) burning (tātapyamāna) from his hot glances (suśoṇa-dr̥ṣṭyā) caused by his rising anger (roṣa) which was due to separation (mathita) from Sītā (suhṛt) who was far away (dūre), immediately (sapady) gave a path (mārgam adāt) to Rāma (yasmai), who desired to burn (didhakṣoḥ) Laṅka (ari-puram), just as Siva burned Tripura (haravad).

The ocean, trembling in fear, gave a path to Rāma, who
desired to burn Lañka, just as Śiva burned Tripura.

The possessive case (**didhakṣoh**) here represents the dative
case.

That ocean was filled with groups of crocodiles, snakes and
makaras which were scorched by his red glances, caused by
his frightening anger, which was due to separation from Sītā
(**suhṛn**) who was far away.

05.09

॥ 2.7.25 ॥

vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-
dantair viḍambita-kakubjuṣa ūḍha-hāsam |
sadyo 'subhih saha vinesyati dāra-hartur
visphūrjitair dhanuṣa uccarato 'dhisainye ||

Rāma would immediately (sadyo) remove (vinesyati) the loud laugh (ūḍha-hāsam) of Rāvana (dāra-hartuh), who turned the directions white (viḍambita-kakub jusa) with the fragments of Airāvata's tusk (mahendra-vāha- dantaih) which broke (rugna) when it collided with his chest (vakṣaḥ-sthala-sparśa), just by the twang of his bow (dhanuṣa visphūrjitaih) which moved wonderfully (uccaratah) through the battlefield (adhisainye).

Rāvaṇa had turned the directions white with the tusks of Indra's elephant, which broke on contacting his chest.

The pieces of broken tusk fled in all directions or served all directions (**kakub juṣaḥ**).

Rāvaṇa, who stole his wife (**dāra-hartuḥ**), gave a loud laugh.

Rāma would immediately remove the pride of Rāvana, who
thought “There is no one equal to me” along with his life airs,
by the twang of his bow, which moved wonderfully among the
troops of both sides.

There is another version with **kakub-jaya-rūḍha-hāsam**: pride
which increased his victory in all directions.

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni ||

Kṛṣṇa, with skillfully (kalayā) bound up hair (sita-kṛṣṇa-keśaḥ),
 whose method of attainment (mārgaḥ) is unknown to men (jana
anupalakṣya), having made his appearance (jātaḥ) to relieve the earth
 (bhūmeḥ) of the suffering (vimarditāyāḥ) caused by the armies of
 demons (sura-itarā-varūtha), and to relieve the devotees of their pain
 of separation (kleśa-vyayāya), will perform activities (kariṣyati
karmāṇi) whose sweetness will hide his powers (ātma-mahimā
upanibandhanāni).

Now Kṛṣṇa is described in ten verses.

He made his appearance to remove the suffering of the earth and the suffering due to saṁsāra, and to relieve the devotees, on this earth, of suffering caused by separation from the Lord.

When the earth is afflicted by the troops of kings who are demons (**suretara**), he, who has a course that cannot be detected by us, will appear.

“Though an object is known, a person can fix its nature by giving it a name and form according to his intelligence.”

For instance, one can say, ‘This Kaustubha jewel is actually a ruby.’

Or ‘Though this is a ruby, actually it is coral.’

Thus though this avatāra remains unknown in svarūpa, that svarūpa is described in the Purāṇas, is it not?

पुरुष पुराण

This person who is very ancient has white and black hair appeared in his portion as Kṛṣṇa.

Viṣṇu Purāṇa (5.1.59) says ujjahārātmanah keśau sita-kṛṣṇau mahāmune: O great sage, he pulled out black and white hairs from himself.

Mahābhārata 1.189.31-32 also says:

sa cāpi keśau harir udbabarha
śuklam ekam aparam cāpi kṛṣṇam |
tau cāpi keśāvāviśetām yadūnām
kule striyau rohiṇīm devakīm ca ||

tayor eko balabhadro babhūva
yo 'sau śvetas tasya devasya keśaḥ |
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva
keśo yo 'sau varṇataḥ kṛṣṇa uktaḥ ||

Viṣṇu (sah hariḥ) took two hairs (keśau udbabarha), one white (śuklam ekam) and black (aparam cāpi kṛṣṇam). These two hairs (tau cāpi keśau) entered (āviśetām) the wombs of Rohiṇī and Devakī (rohiṇīm devakīm ca) in the Yadu family (yadūnām kule striyau). The white hair (tasya devasya ekah śvetah keśaḥ) became Balarāma (balabhadro babhūva) and the black hair (kṛṣṇo dvitīyaḥ) became Kṛṣṇa (keśavaḥ sambabhūva).”

If one examines the superficial meanings of these statements, they are contradictory and therefore should be rejected.

Reconciliation

Though Nārāyana has a body of bliss and knowledge, totally unaffected by the three guṇas, he is described as having white and black hair, because of getting old.

However he is described as being eternally young in statements such as **santam vayasi kaiṣore**: he has a young age. (SB 3.28.17)

And Kṛṣṇa is stated to be the original form of Bhagavān with the statement kṛṣṇas tu bhagavān svayam whereas here it says he arose from Viṣṇu's hair.

Therefore the wise will explain these verses differently.

Sita-kṛṣṇa-keśa does not mean white and black hair but only expresses its beauty.

How does one explain the quotation from Mahābhārata?

With the idea of “Let my two hairs become successful”

Viṣṇu pulled out two hairs, to indicate the colors of Balarāma
and Kṛṣṇa (the hairs were not actually black and white).

If this explanation is not accepted, the contradiction mentioned above exists about Viṣṇu's age and as well the contradiction to the statement kṛṣṇas tu bhagavān svayam.

Śrīdhara Svāmī says kalayā rāmeṇa saha svayaṁ sita-kṛṣṇa-keśo bhagavān eva jātah: the Lord with beautiful black hair appeared with Balarāma (kalayā).

kalayā śilpa-naipunya-viśeṣa-vidhinā sitāḥ |
baddhāḥ kṛṣṇā atiśyāmāḥ keśā yeneṭi vighrahaḥ |
sa evetyasya vaidagdhī-viśeṣotkarṣa īritah ||157||
kim vā yaḥ kalayāmśena syāt sita-śyāma-keśakaḥ |
sa evātrāvatīrṇo 'bhūt śrī-līlā-puruṣottamaḥ ||158||

Kṛṣṇa (kṛṣṇā) is described as having a form (vighrahaḥ) with black hair (atiśyāmāḥ keśā) (kṛṣṇa) bound up (baddhāḥ) (sitāḥ) with skill (śilpa-naipunya-viśeṣa-vidhinā) (kalayā). This is (sa eva) a description (īritah) of his excellent beauty (etyasya vaidagdhīviśeṣa utkarṣa). Or the meaning can be as follows (kim vā). Kṛṣṇa, called līlā-puruṣottama (sa eva śrī-līlā-puruṣottamaḥ), with bound up, black hair (sita-śyāma-keśakaḥ), then appeared (atra avatīrṇah abhūt) along with Lord Kṣīrodakaśāyī as his amśa (yaḥ kalayā amśena). Laghu-bhāgavatāmṛta 1.5.157-158

Jīva Gosvāmī says:

aṁśavo ye prakāśante mama te keśa-saṁjñitāḥ iti smṛter mac-chiro-
dhāryau sita-kṛṣṇa-kiraṇau dvau prabhū avatarīṣyata iti
sūcanārtham keśa-dvayoddharaṇam

Smṛti says (iti smṛteh) “Keśa means (keśa-saṁjñitāḥ) the rays (aṁśavah) which emanate from me (ye mama prakāśante).” Thus (iti), when Viṣṇu pulled out two hairs (keśa-dvaya uddharaṇam) he indicated (sūcanārtham), “The two Lords (dvau prabhū) whose two rays, black and white (sita-kṛṣṇa-kiraṇau), maintain my head (mat-śiro-dhāryau), will appear (avatarīṣyata).” Kṛṣṇa-sandarbhā

Not using the word **keśa** to indicate hair (which is the conventional meaning) is an indication that the sages who wrote the scriptures are following the Bhāgavatam statement **parokṣa-vādā ṛṣayaḥ parokṣam mama ca priyam**: the Vedic seers and mantras deal in esoteric terms, and I also am pleased by such confidential descriptions. (SB 11.21.35)

The Viṣṇu Purāṇa quotation can be explained as follows.

From the antaḥ-karaṇa, the two Lords, white and black, forms of happiness (ka means happiness īśa means lord), being pleased with many prayers, became visible (ujjahāra).

O great sage! By contemplation the meaning should be understood. (Muni means “one who contemplates.”)

According to Nāmārtha-varga the word ka means happiness, the head and water.

The two verses from Mahābhārata should be explained in the same way.

For relieving the earth's suffering with (sita) just one his one parts, Kṛṣṇa, the form of happiness (ka) and the controller (īśa), having both sweetness and power, appeared along with Balarāma.

Another meaning of sita is Śiva, another meaning of kṛṣṇa is Viṣṇu, and another meaning of ka is Brahmā.

Thus sita-kṛṣṇa-keśaḥ means “lord of Siva, Viṣṇu and
Brahmā.”

Later it will be said sa yāvād urvyā bharam īśvareśvaraḥ: the
Lord of lords will move about on earth as long as there is
suffering (SB 10.1.22)

What type of activities does Kṛṣṇa perform?

These activities completely cover up his great powers.

That means that his great powers exist but are covered by the
sweetness of his activities.

Or the activities cause complete bondage to his glory.

This means that his activities bind up everyone's minds by
their sweetness.

The path unseen by men (**janānupalakṣya-mārga**) indicates
the confidential path of rāgānuga-bhakti.

S'akataṣṣṭe,
Pūtana & Yamajuna
Trees.

|| 2.7.27 ||

tokena jīva-haraṇam yad ulūki-kāyās
traī-māsikasya ca padā śakato 'pavṛttaḥ |
yad riṅgatāntara-gatena divi-sprśor vā
unmūlanam tv itarathārjunayor na bhāvyam ||

He killed (jīva-haraṇam) Pūtana (yad ulūki-kāyāḥ) when he was just an infant (tokena); he overturned the cart (śakataḥ apavṛttaḥ) with his three-month-old foot (traī-māsikasya ca padā); simply by his crawling (yad riṅgata) between (antara-gatena) the two Arjuna trees (arjunayoh) which touched the heavens (divi-sprśoh), he uprooted them (unmūlanam). Such activities are not possible (na bhāvyam) for other forms of the Lord (itaratha).

Here his activities are described.

He killed Pūtanā when he was a small baby (tokena), not when he was bigger in body, but when he was very small, and could be killed easily.

He did not show a form like Vāmana, who had great power and was very strong and large, extending over the universe, and therefore a more suitable target for being killed.

By his foot, which was very tender at three months, he overturned the cart.

He was not like Nṛsimha who showed huge, tough feet for killing Hiraṇyakaśipu.

He uprooted the Arjuna trees by crawling between them while being tied to a mortar, unlike Varāha, who took great care to lift up the earth.

These examples of his activities are given to illustrate how Kṛṣṇa's activities cover his powers with their sweetness.

These activities are not possible (**na bhāvyam**) for the other avatāras.

Kaliya

|| 2.7.28 ||

yad vai vraje vraja-paśūn viṣa-toya-pītān
pālāms tv ajīvayad anugraha-drṣṭi-vrṣṭyā |
tac-chuddhaye'ti-viṣa-vīrya-vilola-jihvam
uccāṭayisyad uragam viharan hradinyām ||

He will bring to life (ajīvayad) the cows (vraje vraja-paśūn) and cowherds (pālān) who drank the poisonous water (yad viṣa-toya-pītān) by the shower of his merciful, sweet glance (anugraha-drṣṭi-vrṣṭyā). He will drive (uccāṭayisyad) the snake (uragam), whose trembling tongue (vilola-jihvam) was full of poison (ati-viṣa-vīrya), from the Yamunā (hradinyām), so that he can play in its waters (viharan) to purify it of the poison (tat-śuddhaye).

By the shower of his sweet glance of mercy, he brought back to life the cows and the cowherd boys who had drunk poisonous water.

This activity also shows his sweetness hiding his powers.

He drove the snake from the Yamunā so that he could play in her waters to purify it of the poison.

Forest fire
[1/16]

|| 2.7.29 ||

tat karma divyam iva yan niśi niḥśayānam
dāvāgninā śuci-vane paridahyamāne |
unneṣyati vrajam ato 'vasitānta-kālam
netre pidhāpya sa-balo 'nadhigamya-vīryaḥ ||

When that same night (yad niśi), a fire (dāvāgninā) burns up (paridahyamāne) the forest of reeds dry from the summer heat (śuci-vane), he whose strength cannot be understood (anadhigamya-vīryaḥ), along with Balarāma (sa-balah), will rescue (unneṣyati) the dozing (niḥśayānam) inhabitants of Vraja (vrajam) for whom death is certain (avasita anta-kālam), by having them close their eyes (netre pidhāpya).

To mention that his activities appear to be transcendental is customary speech.

Actually all his activities are spiritual.

The Lord says janma karma ca me divyam. (BG 4.9)

On the night that Kāliya was killed, when the forest, dry from the summer heat (śuci), is burning due to a forest fire, he will deliver (unneṣyati) the inhabitants who are certain (avasita) to die.

The forest was composed of dry reeds.

He made them close their eyes.

Dāmodarā itihā
itihā
myd bleis.org
itihā

|| 2.7.30 ||

gr̥hṇīta yad yad upabandham amuṣya mātā
śulbam sutasya na tu tat tad amuṣya māti |
yaj jṛmbhato 'sya vadane bhuvanāni gopī
saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt ||

Yaśodā (amuṣya mātā) took (gr̥hṇīta) rope to bind him up (yad yad upabandham) but the rope (tu) tat tad śulbam) was not sufficient (na māti) to tie him (amuṣya sutasya). She also saw (gopī saṁvīkṣya) in his gaping mouth (asya yaj jṛmbhato vadane) the universe (bhuvanāni), and then, with a worried mind (śaṅkita-manāḥ), recovered her affection for him as her son (pratibodhitā āsīt).

Mother Yaśodā took a rope (śulbam) to tie him up, but it was not big (na māti) enough to tie him.

Yaśodā (gopī), seeing all the worlds in his open mouth, was first astonished.

Kim svapna etad uta deva-māyā: was this a dream or some illusion of the devatās? (SB 10.8.40)

Then she understood that her child had great powers.

atho amuṣyaiva mamārbhakasya yaḥ kaścana utpattika ātma-
yogaḥ: has this been manifested by my own intelligence, or is
it some mystic power exhibited by my child? (SB 10.8.40)

Did Kṛṣṇa do this?

Then after that, she recovered (pratibodhitā).

She realized the sweetness of her affection for her child, which counteracted her realization of his powers.

She had previously thought

“He is Nārāyaṇa. Let him destroy my materialistic affection for him, seeing him as my child”

with such words as **praṇatāsmi tat-padam** (SB 10.8.40): I pay respects to his lotus feet.

NY Deliverance of
Gopalec. & from Vyoma-
Showing the V.Vs as they

|| 2.7.31 ||

nandaṁ ca mokṣyati bhayād varuṇasya pāśād
gopān bileṣu pihitān maya-sūnunā ca |
ahny āpṛtaṁ niśi śayānam atiśramena
lokaṁ vikunṭham upaneṣyati gokulaṁ sma ||

He will deliver Nanda (nandaṁ ca mokṣyati) from the fearful ropes of Varuṇa (bhayād varuṇasya pāśād) and deliver the cowherd boys (gopān) hidden in caves (bileṣu pihitān) by Vyoma (maya-sūnunā). He will take (upaneṣyati sma) the inhabitants of Vraja (gokulaṁ), who will be busy looking for Nanda and Kṛṣṇa all day (ahny āpṛtaṁ), and fall asleep (śayānam) exhausted (atiśramena) at night (niśi), to Vaikunṭha-loka (vikunṭham lokam).

He will deliver Nanda from the fearful ropes of Varuṇa.

Nanda will fear that Varuna, binding him with ropes, will keep him in his planet because he had bathed at a forbidden time.

But actually Nanda would not be bound up by Varuna, but would be taken to his planet for a few moments, so that Varuṇa could see Kṛṣṇa.

And he delivered the cowherd boys hidden in the caves by Vyoma (maya-sūnunā).

He will take the inhabitants of Vraja, who will be engaged all day long in looking for Kṛṣṇa and Nanda (who will be with Varuṇa) and fall asleep at night exhausted, to Vaikuṅṭha.

[Note: This is actually Aiśvarya-goloka according his comments on SB 10.28.]

Govardhana
Uta

|| 2.7.32 ||

gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ |
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaika-kare salīlam ||

When Indra (deve), deprived of sacrifice by the cowherds (gopair makhe pratihate), showered rain (abhivarṣati) to flood Vraja (vraja-viplavāya), Kṛṣṇa, only seven years old (sapta-varṣaḥ), desiring to protect the cows (paśūn rirakṣuḥ) by his mercy (kṛpayā), will effortlessly hold up (salīlam dharta) Govardhana (mahīdhram) like an open umbrella (ucchilīndhram iva) for seven days (sapta-dināni) with one hand (eka-kare), without getting tired (anagha).

Deve means Indra.

Kṛṣṇa desired to protect them (rirakṣuḥ should be rirakṣiṣuḥ).

Ucchilīndhram means “like an open umbrella.”

Anaghaika-kare means “with one hand without getting tired.”

Rāsa-līlā
&
Killing of Śaṅkhacūḍa

|| 2.7.33 ||

krīḍan vane niśi niśākara-raśmi-gauryām
rāsonmukhaḥ kala-padāyata-mūrcchitena |
uddīpita-smara-rujām vraja-bhr̥d-vadhūnām
hartur hariṣyati śiro dhanadānugasya ||

Inclined to perform the rāsa dance (rāsa unmukhaḥ), Kṛṣṇa will sport in the night (krīḍan vane niśi) made white (gauryām) by the rays (raśmi) of the moon (niśākara), and will cut off the head (śirah harisyati) of Śaṅkhacūḍa, follower of Kuvera (dhanada anugasya), who will attempt to steal (hartuh) the cowherd men's wives (vraja-bhr̥d-vadhūnām) whose love for Kṛṣṇa (smara-rujām) was incited (uddīpita) by the modulations (mūrcchitena) coming from the sweet, low melodies of his flute (kala-padāyata).

What kind of night will it be?

It will be made white by the rays of the moon.

Inclined to perform the rāsa dance, he will sport.

On another day in the future, the killing of Śaṅkhacūḍa will take place.

It is mentioned together with the rāsa dance because it will take place near the place of the rāsa dance on another day.

He will cut off the head of Śaṅkhacūḍa who will steal the wives of the cowherd men (**vraja-bhṛt**), whose love for Kṛṣṇa will be excited by the modulations coming from low, sweet songs.

Or, he will perform rāsa dance in the middle of the night, after killing Śaṅkhacūḍa, since it is first mentioned that he will become inclined to the rāsa dance (**rasonmukhaḥ**).

*Killing of
the other demons*

|| 2.7.34-35 ||

ye ca pralamba-khara-dardura-keśy-arīṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-paunḍrakādyāḥ |
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||

ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāmboja-matsya-kuru-srñjaya-kaikayādyāḥ |
yāsyanty adarśanam alam bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayam tadīyam ||

The demons (ye ca) headed by (mukhyāḥ) Pralamba, Dhenuka, Baka, Keśī, Arista (pralamba-khara-dardura-keśy-arīṣṭa), the wrestlers, Kuvalayāpīḍa, Kaṁsa, Kālayavana, Dvividā, Paunḍraka (mallebha-kaṁsa-yavanāḥ kapi-paunḍraka ādyāḥ), Śālva, Narakāsura, Balvala, Dantavakra (anye ca śālva-kuja-balvala-dantavakra), the seven bulls, Śambara, Vidūratha and Rukmi (saptokṣa-śambara-vidūratha-rukmi), as well as those with bow in hand (ye vā ātta-cāpāḥ) glorious in fighting (samiti-śālina) on the battlefield (mṛdhe), such as the Kāmbojas, Matsyas, Kurus, Srñjayas, and Kaikayas (kāmboja-matsya-kuru-srñjaya-kaikayādyāḥ) will attain (yāsyanty) sāyujya (adarśanam) or Vaikunṭha (nilayam tadīyam) by the Lord (hariṇā) or through his instruments Balarāma, Arjuna, Bhīma and others (bala-pārtha-bhīma-vyāja āhvayena).

Vyāsa, having described somewhat the Vṛndāvana pastimes
because of their extreme sweetness, indicates in summary the
other pastimes -- the killing of demons -- in two verses.

Some of these demons will attain sāyujya and some will attain
Vaikunṭha.

Kharah refers to Dhenuka, **Dardurah** refers to Baka.

Ibha refers to Kuvalayāpīḍa, Kuja means Narakāśura, Kapi means Dvividā.

Samiti-śālinah means those who shine in battle.

Pralamba, Dhenuka, Dvividā, Balvala, and Rukmi were killed by Balarāma.

Bhīma and Arjuna killed the Kāmbojas and others.

Pradyumna killed Śambara.

Mucukunda killed Yavana.

The Lord did not kill them.

Thus their names are also mentioned in the phrase bala-pārtha-bhīma-vyājāhvayena: they will attain liberation by the Lord who is also called Balarāma, Arjuna and Bhīma.

Subdued by him, the seven bulls will attain liberation at another time (since they were animals).

Among the demons Pralamba, Dhenuka and others will get sāyujya and Paṇḍraka, Dantavakra and others will get Vaikuṅṭha. This will be understood from later statements.

Vyāsa

|| 2.7.36 ||

kālena mīlita-dhiyām avamṛśya nṛṇām
stokāyusām sva-nigamo bata dūra-pārah |
āvirhitas tv anuyugam sa hi satyavatyām
veda-drumam viṭa-paśo vibhajiṣyati sma ||

The Lord (sah hi), seeing that (avamṛśya) the ocean of the Vedas composed by himself (sva-nigamaḥ) will be difficult to cross (bata dūra-pārah) by people (nṛṇām) whose lives are short (stoka āyusām) and whose intelligence has been limited (mīlita-dhiyām) by time (kālena), will appear (āvirhitah) in every kalpa (anuyugam) as the son of Satyavatī (satyavatyām) and divide (vibhajiṣyati sma) the tree of the Vedas (veda-drumam) into branches (viṭa-paśo).

This verse describes Vyāsadeva.

Considering that the ocean of the Vedas written by himself was difficult to cross (dūra-pārah) for the men with short lives and whose intelligence has been reduced by time, Vyāsa appears in every kalpa to Satyavatī and divides the Vedas into branches.

Anuyugam means every kalpa or day of Brahmā.

[Note: This implies that he actually appears only once in a day of Brahmā. The other forms mentioned in Viṣṇu Purāṇa and Mahābharata are therefore amśa forms only.]

Lord Buddha

|| 2.7.37 ||

deva-dviṣām nigama-vartmani niṣṭhitānām
pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ |
lokān ghnatām mati-vimoham atipralobham
veṣam vidhāya bahu bhāṣyata aupadharmyam ||

When the demons (deva-dviṣām), fixed in Vedic learning (nigama-vartmani niṣṭhitānām), kill people (lokān ghnatām) using fortresses (pūrbhiḥ) traveling at great speeds so that they are not seen by the enemy (adṛśya-tūrbhiḥ), built by Maya (mayena vihitābhiḥ), the Lord will take the dress of a non-believer (veṣam vidhāya) and will speak (bahu bhāṣyata) many alluring (atipralobham) heretical doctrines (aupadharmyam) to bewilder their minds (mati-vimoham).

[Note: Śrīdhara Svāmī says by the strength of their learning they build the weapons. Other commentators take “learned in the Vedas” to modify the people who get killed by the demons. Jīva Gosvāmī says because they do not hear the proper conclusions of the Vedas, they act as demons.]

This verse describes Buddha.

When the demons fixed in the path of the Vedas kill people from fortresses made by Maya and travel at speeds so that they cannot be seen by the enemy, the Lord, wearing the dress of a non-believer, will speak many heretical teachings (aupadharmyam) which will bewilder them, being very alluring to their minds.

Aupadharmyam means related to upadharma.

Kalki

|| 2.7.38 ||

yarhy ālayeṣv api satām na hareḥ kathāḥ syuh
pāṣaṇḍino dvija-janā vṛṣalā nr-devāḥ |
svāhā svadhā vaṣaḍ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte ||

When (yarhy) the topics of the Lord (hareḥ kathāḥ) are not heard (na syuh) in the houses of the devotees (satām ālayeṣv api), when the brāhmaṇas (dvija-janā) are heretical (pāṣaṇḍinah), the kings (nr-devāḥ) are śūdras (vṛṣalā) and the words of sacrifice (yatra girah) svāhā, svadhā and vaṣaḍ (svāhā svadhā vaṣaḍ iti) are not uttered (na sma), the Lord (bhagavān) will appear as Kalki (bhaviṣyati) at the end of Kali-yuga (kaler yuga ante) as the punisher (śāstā).

This verse describes Kalki.

Vṛṣalāḥ means śūdras.

Nṛ-devāḥ means kings.

At the end of Kali-yuga (kaler yugānte) the Lord will appear.

The particular avatāras should be seen in proper perspective.

In the conversation between Brahmā and Nārada, Varāha and others had already appeared in the past.

Some of the Manvantara-avatāras had appeared in the past and some will appear in the future.

Dhanvantari and Paraśurāma existed then.

Rāma and others are in the future.

In the verses, sometimes the tenses do not reflect this, because of necessities of meter.

॥ 2.7.39 ॥

*Lowas
Vibhūṭis of
योग for Creation
for maintenance & destruction.*

sarge tapo 'ham ṛṣayo nava ye prajeśāḥ
sthāne 'tha dharma-makha-manv-amarāvanīśāḥ |
ante tv adharma-hara-manyu-vaśāsurādyā
māyā-vibhūtaya imāḥ puru-śakti-bhājah ||

The vibhūṭis of māyā (māyā-vibhūtaya imāḥ), filled with great śakti (puru-śakti-bhājah), are austerity (tapah), myself (aham), the sages (ṛṣayah) and the nine Prajāpatis (nava ye prajeśāḥ) for creation (sarge); dharmā, sacrifice, the Manus, the devatās (atha dharmā-makha-manv-amara), and kings (avani īśāḥ) for maintenance (sthāne); and adharma, Śiva, the snakes (adharma-hara-manyu-vaśā), and demons (asura ādyā) for destruction (ante).

This verse describes the vibhūti of the guṇāvatāras within the material world according to divisions.

For maintenance (**sthāne**) there are dharma, sacrifices, the Manus, the devatās, and kings.

Ante means destruction.

Manyu-vaśāḥ means snakes and others who are controlled by anger.

Theme – II

It is impossible to understand
Visnu without receiving His
mercy (40-46)

|| 2.7.40 ||

viṣṇor nu vīrya-gaṇanām katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi |
caskambha yaḥ sva-rahasāskhalatā tri-prṣṭham
yasmāt tri-sāmya-sadanād uru-kampayānam ||

Can even a person (katamo kavir) who is able to count the particles of dust on earth (yaḥ pārthivāny rajāmsi api vimame) estimate (arhatī) the glories of Viṣṇu (viṣṇoh vīrya-gaṇanām), who paralyzed the universe (yaḥ tri-prṣṭham caskambha) by his swift, firm step (sva askhalatā rahasā), which caused trembling (yasmāt uru-kampayānam) starting from the outermost layer of prakṛti (tri-sāmya-sadanād)?

It is not possible to explain completely the līlāvatāras of the Lord.

Is it possible to estimate the power of Viṣṇu?

The word **kartum** is missing.

He paralyzed the universe with the swiftness of his foot as Trivikrama, which caused tremendous trembling starting from the outermost layer of prakṛti (**tri-sāmya-sadanād**).

There is the Vedic mantra:

viṣṇor vīryāṇi kim prāvocaṃ yaḥ pārthivāny api vimane rajāmsi
yo 'skambhayad uttaram sadhastham vicakramāṇas tredhorugāya

Can even he, who measures the dust of the earth, describe the
powers of much praised Viṣṇu who took three steps and
paralyzed the upper worlds along with the devatās?

Here is the meaning.

Can even he, who measures the dust of the earth, describe the powers of much praised Viṣṇu who took three steps and paralyzed the upper worlds (**uttaram**) along with the devatās (**sadhastham**)?

Stham means devatās and **sadha** means “with.”

|| 2.7.41 ||

nāntam vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye |
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsyā pāram ||

I and the sages such as the Kumāras (aham amī munayah), who are your elder brothers (te agra-jāḥ), do not know the limit (na antam vidāmy) of the strength of the Lord's material energy (puruṣasya māyā-balasya), what to speak of others (kuto ye avarā). Even Śeṣa (śeṣah api), who has been singing the glories of the Lord (gāyan ādi-devaḥ guṇān) till the present (adhunā) with his thousand heads (daśa-śata ānana), has not been able to find an end to them (na asya pāram samavasyati).

This is further explained.

I do not know the end of the strength of his māyā-śakti, what to speak of his spiritual energy.

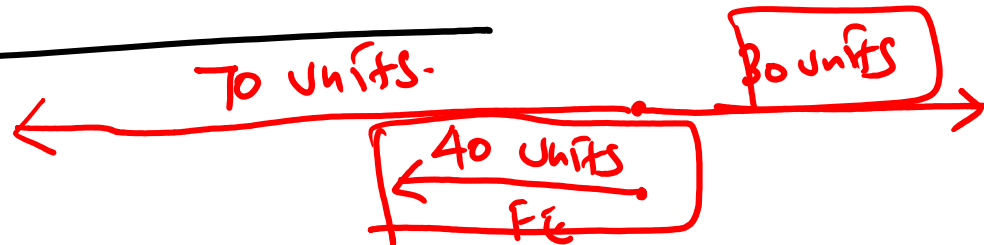
Śeṣa does not attain an end to singing his qualities pertaining to the material and spiritual worlds.

|| 2.7.42 ||

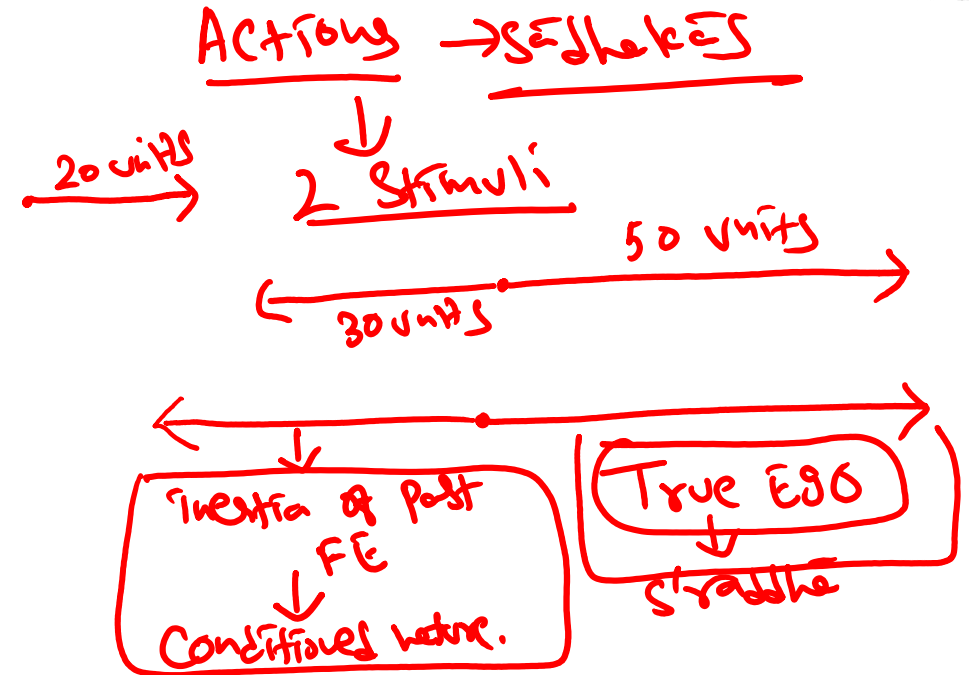
yeṣām sa eṣa bhagavān dayayed anantah
sarvātmanāśrita-pado yadi nirvyalīkam |
te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śrgāla-bhakṣye ||

Those to whom (sah yeṣām) the infinite Lord shows mercy (dayayed bhagavān anantah) -- when they attain devotees who are surrendered completely to the lotus feet of the Lord (yadi sarvātmanā āśrita-pado) and who have no material desires (nirvyalīkam) – cross (atitaranti) the insurmountable ocean of māyā (dustarām deva-māyām) and understand the Lord (ca). They (eṣām) are devoid of the intelligence (na dhīḥ) which thinks in terms of “my body” and the “bodies of my family members” (mama aham iti) which are worthy food for dogs and jackals (śva-śrgāla-bhakṣye).

“If you cannot know the Lord then realization of him is without foundation.”



That is answered in this verse.



Only those person to whom the Lord shows mercy saying,
“Let these persons know me,” cross the ocean of māyā and
know the Lord.

The śruti says:

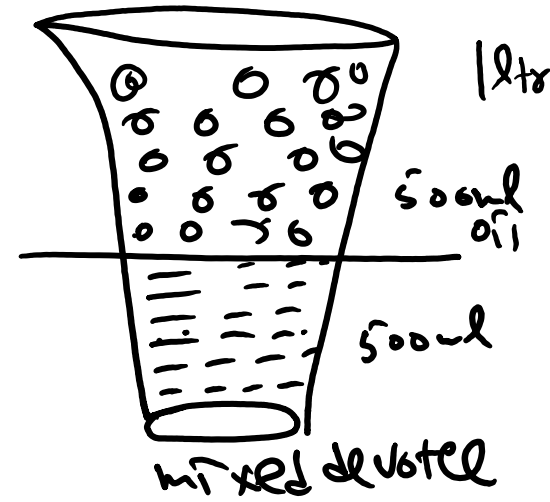
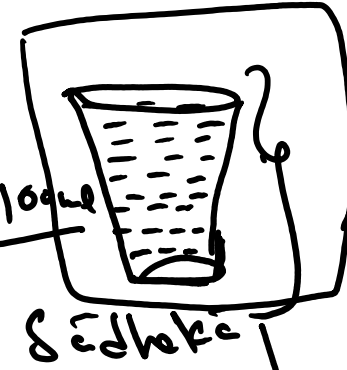
nāyām ātmā pravacanena labhyo na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhās tasyaiṣa ātmā vivṛnute tanuṃ svām

The Lord is not attained by speaking or intelligence or much
hearing. The Lord is attained by that person alone whom the
Lord chooses. He reveals his own form to that person.

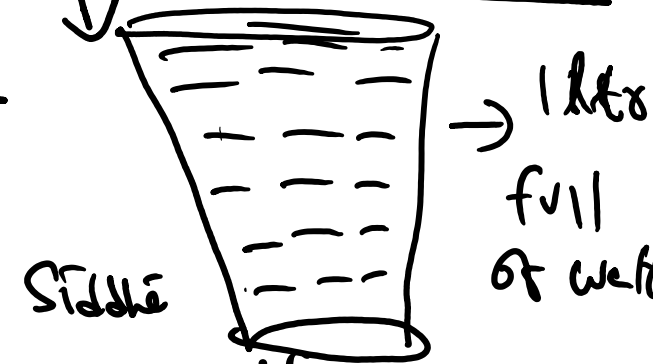
Muṇḍaka Upaniṣad 3.2.3

What are the symptoms of his mercy?

Association
of P.Ds-



There should be persons without material desires
(**nirvyalikam**), who take shelter of the Lord's feet with
indifference to karma and jñāna (**sarvātmanā**).



The principal function of his śakti of mercy is to manifest pure bhakti.

That pure bhakti is manifested in people by his devotees.
(Thus mercy is obtained by getting association of devotees.)

If they attain that association then they cross māyā and attain knowledge of the Lord.

Gaining knowledge of the Lord is indicated by the word **ca**.

By what symptoms should māyā's affliction and freedom from that affliction (knowledge) be known?

One thinks of "me" and "mine," -- of one's own body and the bodies of children and others, which are worthy food for dogs and jackals.

Those who attain mercy are free from this conception.

|| 2.7.43-45 ||

vedāham aṅga paramasya hi yoga-māyām
yūyam bhavaś ca bhagavān atha daitya-varyaḥ |
patnī manoh sa ca manuś ca tad-ātmajāś ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca ||

ikṣvākur aila-mucukunda-vidaha-gādhi-
raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ |
māndhātr-alarka-śatadhanv-anu-rantidevā
devavrato balir amūrttarayo dilīpaḥ ||

saubhary-utaṅka -śibi-devala-pippalāda-
sārasvatoddhava -parāśara-bhūriśenāḥ |
ye 'nye vibhīṣaṇa-hanūmad-upendradatta-
pārthārṣṭiṣeṇa-vidura-śrutadeva-varyāḥ ||

O Nārada! I you, Śiva, Prahlāda, Śatarūpā, Svāyambhuva, his sons, Prācīnabarhi, Ṛbhu, Aṅga, Dhruva, Ikṣvaku, Aila, Mucukunda, Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Mandhātā, Alarka, Śatadhanvā, Anu, Rantidevā, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Dadhīci, Uddhava, Parāśara, Bhūriśeṇa, Vibhīṣaṇa, Hanumān, Śuka, Arjuna, Ārṣṭiṣeṇa, Vidura, and Śrutadeva know the power of the Lord (veda paramasya yoga-māyām).

“Who has attained identity without me and mine? Where can we see the symptoms of the Lord’s mercy?”

Because the Lord has shown mercy to me, I know

I speak with the agreement of the knowledgeable devotees.

I know according to my realization.

I do not know the end of his glories.

That was revealed by me previously

Daitya-varyāḥ is Prahlāda.

Patnī is Śatarūpā.

Manu is Svāyambhuva.

His children are Priyavrata, Uttānapāda, Devahūtī and others.

Prācīnabarhiṣah drops the visargas for metrical reasons.

Sometimes Rantidevā and Devavrata are reversed.

The loss of ā in Śatadhanvā is poetic license.

Devavrata is Bhīṣma. **Upendradatta** is Śuka.

te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ |
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-jaṇā api kim u śruta-dhāraṇā ye ||

Women, śūdras, Hūṇas, Śabarās (strī-śūdra-hūṇa-śabarā) and other sinfully born persons also (pāpa-jīvāḥ api) certainly cross over the material world (te vai atitaranti deva-māyām) and know the Lord (vidanty) if they (learn) (yady śikṣāḥ) about the qualities of the devotees of the Lord (adbhuta-krama-parāyaṇa-śīla). If even animals can understand (tiryag-jaṇā api), how much more quickly can humans, who ~~hear~~ from the mouth of guru, understand the Lord (kim u śruta-dhāraṇā ye)?

Not only those great persons but even lower persons have realized his powers.

If they learn about the qualities of those devotees who have surrendered to the Supreme Lord, who takes great steps; if they learn about devotees who do not discriminate between high and low, they also know the powers of the Lord, even if they are swans, elephants, parrots or cranes (tiryaḡ-janā).

What then to speak of how quickly humans, who hear the name and form of the Lord from the mouth of a guru, can know the Lord?

Theme – III

Description of the Paramatma and Brahman features, and establishing the superiority of the path of Bhakti over the paths to attain Brahman and Paramatma (47-49)

s/s { śaśvat praśāntam abhayam pratibodha-mātram
suddham samam sad-asataḥ paramātma-tattvam |
 Brahman { śabdo na yatra puru-kāra-kavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā ||
tad vai padam bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukham viśokam |

Paramātmā (paramātma-tattvam) is eternally peaceful (śaśvat praśāntam) and fearless (abhayam), bestows knowledge (pratibodha-mātram), is pure (suddham), and equal to all (samam sad-asataḥ). Brahman which is known as (brahma iti yad viduh) unlimited happiness (ajasra-sukham) and freedom from grief (viśokam) is one aspect of the Supreme Lord (tad vai bhagavataḥ paramasya puṁso padam), which words with action as their object and words with many case relations cannot describe (puru-kāra-kavān kriyārtho śabdah na yatra). Māyā, being ashamed (māyā vilajjamānā), cannot stand before the Lord (paraity abhimukhe).

“The Lord is revealed in three forms according to the person’s qualification as mentioned in the statement brahmeti paramātmēti bhagavān iti śabdyate (SB 1.2.11).

From SB 2.6.45 until SB 2.7.42, ending with the description of Kalki, the unlimited qualities of Bhagavān have been described.

The worshippers of Bhagavān have been described from SB 2.6 42-46. Is it necessary then to speak about Paramātmā and brahman now?”

This verse answers.

Paramātmā in all the jīvas from high to low (sad-asatah), from Brahmā to the plants, has an impartial disposition (samam).

He is always (śaśvat) extremely (pra) peaceful (śāntam).

This word (having the same meaning as sama) is used to describe his control of sattva-guṇa as in the following:

guṇāḥ sattvādayaḥ śānta-ghora-mūḍhāḥ svabhāvataḥ
viṣṇu-brahma-śivānām ca guṇa-yantr-svarūpiṇām

The modes of goodness, passion and ignorance, whose individual natures are peaceful, violent and foolish, are personally regulated by Lord Viṣṇu, Lord Brahmā and Lord Śiva respectively.

The words śaśvat (always) and pra (extremely) further distinguish sama, the effect of sattva-guṇa.

He is fearless, presiding over the fearful jīva.

Though he possesses knowledge, he is described by the words
pratibodha-mātram.

This means that he reveals awareness (**bodha**), an effect of
sattva-guṇa.

[Note: In BG 14.6 sattva-guṇa is characterized by anāmayam, meaning peacefulness of the senses, and prakāśakam, knowledge.]

This is emphasized by the words prati (in regard to) and mātra (fully).

He is pure, presiding over the impure jīva.

Paramātmā has been described.

Now brahman is described.

Words indicating objects and implying relationship along with action cannot describe brahman.

[Note: Words do not stand alone. They are related to action, supplied by a verb, and then are expressed in grammatical relationships, such as “in brahman, from brahman, unto brahman, by brahman, of brahman.”]

“But you talk about brahman in this way. If you say **na yatra puru-kāarakavān**, does this not contradict your own words?”

The answer is given.

Brahman is one aspect (pada) of the Lord, behind whom stands bashful māyā.

It is the aspect without qualities, the initial phase of realization of the Lord -- who has spiritual variety, form and qualities..

The Lord says madīyam mahimānam ca param brahmeti śabditam: that which is my greatness is called brahman. (SB 8.24.38)

This means that brahman is the greatness of the Lord and is characterized by all-pervasion.

This is the meaning.

Words cannot define Bhagavān who possess non-material form and qualities, since sound is a quality of material ether.

Thus māyā cannot stand before the Lord.

However, there are descriptions such as megha-śyāmaḥ kanaka-paridhiḥ: he has a dark complexion like a cloud and yellow garments (SB 8.7.17); pañkajākṣo 'yam ātmā: he has lotus eyes.

To some degree such words can convey about the Lord to people's minds, by comparison to material objects such as clouds and gold.

And people become joyful thinking that they are meditating on the Lord though they, in fact, possess only a semblance of the Lord by their concentration.

The Lord, however, under the control of waves of unprecedented mercy, thinks "That devotee is meditating on me".

Then he brings that devotee to his feet so that the devotee can serve the Lord.

The Lord's svarūpa being inexpressible by words becomes accomplished by the Lord's mercy.

But how can the svarūpa of brahman be expressed by words, since it is devoid of material and spiritual qualities?

That is the meaning of śabdo na yatra.

Because brahman lacks quality and classification and hence
lacks meaningful use of words to correspond to the object
(brahman), words indicating actions and relationships cannot
describe it.

Thus the word **brahman** is used simply to denote that object.

Though brahman is beyond words, it is the formless aspect of
Bhagavān who can be described.

Since it can be expressed in relation to the Lord for common
understanding, even brahman becomes expressible through
words.

This will be explained in SB 10.87.

From realization of this brahman one attains unrestricted happiness and dissipation of grief (viśokam).

How much more can the form of Bhagavān give happiness and dissipation of grief!

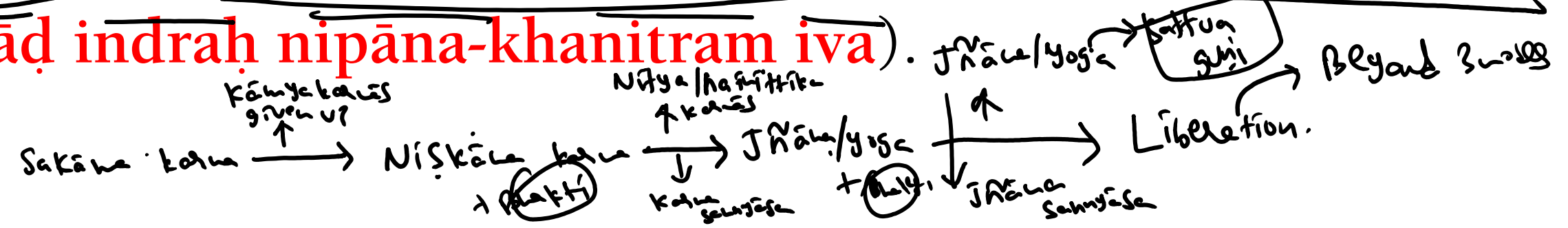
|| 2.7.48 ||

sadhryaṅ niyamyā yatayo yama akarta-hetiṃ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ ||

→ goals

The yogis and sannyāsīs (**yatayah**), who concentrated their mind on brahman and Paramātmā (**sadhryak niyamyā**), finally give up (**jahyuḥ**) the sādhana (**hetiṃ**) of seeing non-difference (**akarta**), being indifferent to that practice (**implied**), as much as Indra is indifferent to digging a well

(**svārāḍ indraḥ nipāna-khanitram iva**).



The worshippers of Paramātmā and brahman are described as having the same general form.

Sadhryak means “that which accompanies,” the mind.

Masculine gender of yam is poetic license.

The yogīs and sannyāsis (yatayah), concentrating their minds (sadhryak) on Paramātmā and brahman, should give up the practice (hetim) of no distinctions (akarta).

They do not respect it because it is considered unsuitable.

An example is given of losing interest in a process because it is no longer useful.

It is like Indra who is the very form of rain (**svarāt**), having no interest in digging a well (**nipāna**).

Or **svarāt** can mean who exists by himself, with wealth.

A poor man who becomes wealthy like Indra gives up his shovel which he used when he was a laborer.

The devotees of the Lord however respect their sādhana twice as much when they attain prema.

The devotees cannot be included in above statement at all.

|| 2.7.49 ||

sa śreyasām api vibhur bhagavān yato 'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ |
dehe sva-dhātu-vigame 'nu viśīryamāne
vyomeva tatra puruṣo na viśīryate 'jaḥ ||

Bhagavān (sah bhagavān) is the bestower of results for all processes (śreyasām api vibhuh), and from him alone (yato) the highest perfection of sādhana (prasiddhiḥ) prescribed by the nature of one's bhāva (bhāva-svabhāva-vihitasya) appears (sataḥ). When the body dissolves (dehe anu viśīryamāne) after the departure of the dhātus (sva-dhātu-vigame), the jīva (puruṣah), being unborn (ajāḥ), is not dissolved (na viśīryate), like the ether in the body (vyoma iva).

Without worship of the Supreme Lord, worshippers of Paramātmā and brahman cannot attain results.

The Lord is the giver (**vibhuḥ**) of liberation, Svarga and other goals (**śreyasām**).

Therefore yogīs, jñānīs and karmīs must worship the Lord in order to attain their respective results.

Bhagavān
↑
○

From Bhagavān, not from brahman or Paramātmā, comes the highest perfection (prasiddhiḥ) of the highest sādhana (hearing, chanting, etc.) prescribed by the nature of the devotee's bhāva (dāsya, sakhya etc.).

This means that the devotees of the Lord should not perform yoga or jñāna for attaining their result, namely, prema for the Lord.

Needs not

If a devotee gives up his body before attaining perfection of his
sādhana of bhakti, yoga or jñāna, what happens?

When he is separated from his dhātus, and after that (anu),
the body is dissolved, the jīva (puruṣaḥ), like the ether in the
body, is not dissolved, because it is actually unborn (ajaḥ).

It is not born with the body.

Taking a suitable body again in a suitable place coming from the impressions of bhakti, jñāna or yoga, he will perfect himself by performing sādhana.

It is said **yatate ca tato bhūyaḥ saṁsiddhau kurunandana:** O son of the Kurus, that person born again will try for perfection. (BG 6.43)

Theme – IV

Brahma instructs on
dissemination of this knowledge
(50-53)

|| 2.7.50 ||

so 'yam te 'bhihitas tāta
bhagavān viśva-bhāvanah |
samāsenā harer nānyad
anyasmāt sad-asac ca yat ||

Bhagavān, maintainer of the universe (bhagavān viśva-
bhāvanah), has thus been described in summary (samāsenā te
abhihitah). The universe and jīvas (sad-asad) are none other
than the Lord (harer na anyad), but arise from the Lord who
is different from them (anyasmāt).

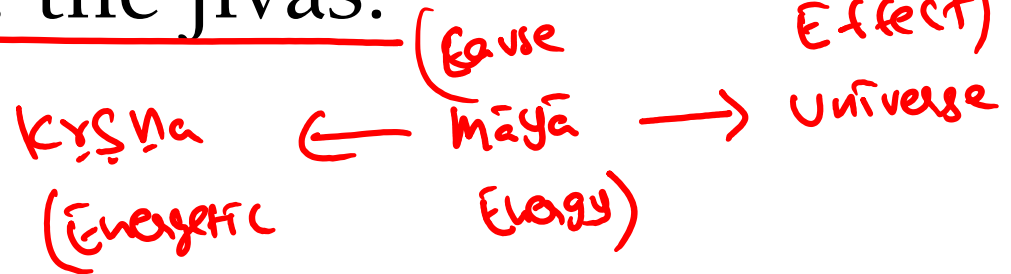
This summarizes the meaning of three chapters.

Bhagavān has been described in summary.

How is he described?

Sat means the effect: the universe in totality and in its parts.

Asat means the cause: the jīvas.



$$A = B \quad \therefore \quad A = C$$
$$B = C \quad \therefore \quad A = C$$

All of this is none other than the Lord, since the śaktis of māyā and jīva are non-different from the possessor of the śakti and the effects of the śakti are none other than the śakti itself.

How do they arise from the Lord?

The Lord is different from them (**anyasmāt**).

Because the Lord is indifferent to these two saktis – taṭasthā
and bahiraṅga -- the Lord has no fault in his relationship to
them.

Their non-difference will be shown later in the Bhāgavatam.

॥ 2.7.51 ॥

idam bhāgavatam nāma
yan me bhagavatoditam |
saṅgraho 'yam vibhūtīnām
tvam etad vipulī kuru ||

This work called Bhāgavatam (idam bhāgavatam nāma),
spoken to me by the Lord (yad me bhagavatā uditam), is a
collection of the Lord's vibhūtis (ayam vibhūtīnām saṅgrahah).
You should distribute it everywhere (tvam etad vipulī kuru).

Are you reciting something astonishing, never heard before?

Yes, but I alone do not speak it.

The Lord spoke to me this work called the Bhāgavatam.

Do not consider it just a scripture.

It is a collection of vibhūtis or powers of the Lord, because in the Gītā and other works the word vibhūti means a partial avatāra of the Lord.

The Lord directly remains in this form of scripture.

Therefore you should distribute it everywhere.

That is Nārada's service.

|| 2.7.52 ||

yathā harau bhagavati
nṛṇām bhaktir bhaviṣyati |
sarvātmany akhilādhāre
iti saṅkalpya varṇaya ||

After making a saṅkalpa (iti saṅkalpya), you should speak the Bhāgavatam (varṇaya) in such a way that devotion (yathā bhaktih) to Hari, attractor of the mind (harau), Bhagavān, the blissful object of worship (bhagavati), the essence of all worship (sarvātmany) and the fulfiller of all desires (akhilādhāre), will appear in the people of Kali-yuga (nṛṇām bhaviṣyati).

But in front of me, the guru, you should follow one rule in
distributing it.

You should speak it so that there will arise devotion in men
who will be born in Kali-yuga.

Bhaviṣyati stands for bhavet (potential form).

It is directed to the people of Kali-yuga because it has been said naṣṭa-drśām eṣa purānārko 'dhunoditah: this Purāṇa has now risen for those who have lost sight. (SB 1.3.43)

The word harau, meaning “to Hari,” indicates that the Lord attracts the mind by prema and the Lord takes away material life.

Bhagavati “to Bhagavān,” indicates that this form is easy to worship or is blissfully worshipped (since he possesses all wonderful qualities).

The Lord is the essence of all forms (**sarvātmani**).

By devotion to him, all types of worship are perfected.

By devotion to him, all desires are achieved, even material desires (**akhilādhāre**).

He should utter a statement of saṅkalpa, “Starting from today, I will describe devotion to the Lord.”

|| 2.7.53 ||

māyām varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam
māyayātmā na muhyati

If the jīva (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śṛṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati).

“Bhakti characterized by hearing and chanting the pastimes
and whose subjects are the names and pastimes of the Lord --
such as lifting Govardhana -- and his līlāvatāras are all
spiritual and full of bliss.”

But the pastimes of the purusāvatāras dealing with māyā-śakti
predominantly, with his glance over prakṛti, the production of
mahat-tattva and then ahaṅkāra, are all related to māyā.

Should one describe māyā or not?”

This verse answers.

The description of māyā as an assistance to the processes of
chanting (varṇatyah), remembering (anumodatah) and
hearing (śṛnvatah) is also bhakti.

He should have faith that even māyā-śakti of the Lord, along
with her expansion as mahat-tattva and other elements, is a
devotee with the greatest devotion.

This will be explained in the Third Canto in the verses recited by the elements.

Thus the pure devotees should hear about māyā and mahat-tattva with this way of thinking.

The jīva (**ātmā**) is not bewildered by māyā.

Pastimes of the Lord related to māyā are not māyā.

Rather they are transcendental.

Man-niketam tu nirguṇam: residence in a place where I reside
is transcendental. (SB 11.25.25)