

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 tvāṣtram 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 tvāṣtram marut-patiḥ).

SB (3.19.25)

|| 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.

|| 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.

|| 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.