

# 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)

4-کمال  
←

|| 2.7.5 ||

taptaṁ tapo vividha-loka-sisṛkṣayā 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-sisṛkṣayā**) 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 Mūr̥ti (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

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“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.”

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|| 2.7.7 ||

kāmaṁ dahanti kṛtino nanu roṣa-drṣṭyā  
roṣaṁ dahantam uta te na dahanty asahyam |  
so 'yam 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)?

Naṣa-Nāyāṅgā  
↓  
4th Cent O

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.

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

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

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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 gr̥ṇate 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 (gr̥ṇate 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 Pṛśnigarbha (aham̐ vām sutah abhavam̐), or one who is celebrated as having taken birth from Pṛśni (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 Prṣni (**asya carita**) are not mentioned in the quotation from the Tenth Canto (**atra anuktyā**) and Prṣni'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