

# 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)

|| 2.7.9 ||

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 arthitah), 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 <sup>putra</sup> (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 Gato

|| 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 (traipiṣṭa 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-śravaṇ), 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.

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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.