

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)

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 bhr̥ṣaṃ 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 (bhr̥ṣaṃ 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 (**vivr̥ddha-****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 (**rūdha**), 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.