

# 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)

Genesis  
Manvantara - caturvāsi

|| 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.



Paraśvāna

|| 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.

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

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

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

Rāma

yasmā adād udadhir ūḍha-bhayāṅga-vepo  
mārgam sapady ari-puraṁ 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-puraṁ), 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.

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॥ 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.

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