

# 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)

bhūmeḥ suretara-varūtha-vimarditāyāḥ  
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ |  
jātaḥ kariṣyati janānupalakṣya-mārgaḥ  
karmāṇi cātma-mahimopanibandhanāni ||

Kṛṣṇa, with skillfully (kalayā) bound up hair (sita-kṛṣṇa-keśaḥ),  
 whose method of attainment (mārgaḥ) is unknown to men (janānupalakṣya),  
 having made his appearance (jātaḥ) to relieve the earth (bhūmeḥ)  
 of the suffering (vimarditāyāḥ) caused by the armies of demons (suretara-varūtha),  
 and to relieve the devotees of their pain of separation (kleśa-vyayāya),  
 will perform activities (kariṣyati karmāṇi) whose sweetness will hide his powers (ātma-mahimā upanibandhanāni).

Now Kṛṣṇa is described in ten verses.

He made his appearance to remove the suffering of the earth and the suffering due to saṁsāra, and to relieve the devotees, on this earth, of suffering caused by separation from the Lord.

When the earth is afflicted by the troops of kings who are demons (**suretara**), he, who has a course that cannot be detected by us, will appear.

“Though an object is known, a person can fix its nature by giving it a name and form according to his intelligence.”

For instance, one can say, ‘This Kaustubha jewel is actually a ruby.’

Or ‘Though this is a ruby, actually it is coral.’

Thus though this avatāra remains unknown in svarūpa, that svarūpa is described in the Purāṇas, is it not?

पुरुष पुराण

This person who is very ancient has white and black hair appeared in his portion as Kṛṣṇa.

Viṣṇu Purāṇa (5.1.59) says ujjahārātmanah keśau sita-kṛṣṇau mahāmune: O great sage, he pulled out black and white hairs from himself.

Mahābhārata 1.189.31-32 also says:

sa cāpi keśau harir udbabarha  
śuklam ekam aparam cāpi kṛṣṇam |  
tau cāpi keśāvāviśetām yadūnām  
kule striyau rohiṇīm devakīm ca ||

tayor eko balabhadro babhūva  
yo 'sau śvetas tasya devasya keśaḥ |  
kṛṣṇo dvitīyaḥ keśavaḥ sambabhūva  
keśo yo 'sau varṇataḥ kṛṣṇa uktaḥ ||

Viṣṇu (sah hariḥ) took two hairs (keśau udbabarha), one white (śuklam ekam) and black (aparam cāpi kṛṣṇam). These two hairs (tau cāpi keśau) entered (āviśetām) the wombs of Rohiṇī and Devakī (rohiṇīm devakīm ca) in the Yadu family (yadūnām kule striyau). The white hair (tasya devasya ekah śvetah keśaḥ) became Balarāma (balabhadro babhūva) and the black hair (kṛṣṇo dvitīyaḥ) became Kṛṣṇa (keśavaḥ sambabhūva).”



If one examines the superficial meanings of these statements, they are contradictory and therefore should be rejected.

Reconciliation

Though Nārāyana has a body of bliss and knowledge, totally unaffected by the three guṇas, he is described as having white and black hair, because of getting old.

However he is described as being eternally young in statements such as **santam vayasi kaiṣore**: he has a young age. (SB 3.28.17)

And Kṛṣṇa is stated to be the original form of Bhagavān with the statement kṛṣṇas tu bhagavān svayam whereas here it says he arose from Viṣṇu's hair.

Therefore the wise will explain these verses differently.

Sita-kṛṣṇa-keśa does not mean white and black hair but only expresses its beauty.

How does one explain the quotation from Mahābhārata?

With the idea of “Let my two hairs become successful”

Viṣṇu pulled out two hairs, to indicate the colors of Balarāma  
and Kṛṣṇa (the hairs were not actually black and white).

If this explanation is not accepted, the contradiction mentioned above exists about Viṣṇu's age and as well the contradiction to the statement kṛṣṇas tu bhagavān svayam.

Śrīdhara Svāmī says kalayā rāmeṇa saha svayaṁ sita-kṛṣṇa-keśo bhagavān eva jātah: the Lord with beautiful black hair appeared with Balarāma (kalayā).

kalayā śilpa-naipunya-viśeṣa-vidhinā sitāḥ |  
baddhāḥ kṛṣṇā atiśyāmāḥ keśā yeneṭi vighrahaḥ |  
sa evetyasya vaidagdhī-viśeṣotkarṣa īritah ||157||  
kim vā yaḥ kalayāmśena syāt sita-śyāma-keśakaḥ |  
sa evātrāvatīrṇo 'bhūt śrī-līlā-puruṣottamaḥ ||158||

Kṛṣṇa (kṛṣṇā) is described as having a form (vighrahaḥ) with black hair (atiśyāmāḥ keśā) (kṛṣṇa) bound up (baddhāḥ) (sitāḥ) with skill (śilpa-naipunya-viśeṣa-vidhinā) (kalayā). This is (sa eva) a description (īritah) of his excellent beauty (etyasya vaidagdhīviśeṣa utkarṣa). Or the meaning can be as follows (kim vā). Kṛṣṇa, called līlā-puruṣottama (sa eva śrī-līlā-puruṣottamaḥ), with bound up, black hair (sita-śyāma-keśakaḥ), then appeared (atra avatīrṇah abhūt) along with Lord Kṣīrodakaśāyī as his amśa (yaḥ kalayā amśena). Laghu-bhāgavatāmṛta 1.5.157-158

Jīva Gosvāmī says:

aṁśavo ye prakāśante mama te keśa-samjñitāḥ iti smṛter mac-chiro-  
dhāryau sita-kṛṣṇa-kiraṇau dvau prabhū avatarīṣyata iti  
sūcanārtham keśa-dvayoddharaṇam

Smṛti says (iti smṛteh) “Keśa means (keśa-samjñitāḥ) the rays (aṁśavah) which emanate from me (ye mama prakāśante).” Thus (iti), when Viṣṇu pulled out two hairs (keśa-dvaya uddharaṇam) he indicated (sūcanārtham), “The two Lords (dvau prabhū) whose two rays, black and white (sita-kṛṣṇa-kiraṇau), maintain my head (mat-śiro-dhāryau), will appear (avatarīṣyata).” Kṛṣṇa-sandarbhā

Not using the word keśa to indicate hair (which is the conventional meaning) is an indication that the sages who wrote the scriptures are following the Bhāgavatam statement parokṣa-vādā ṛṣayaḥ parokṣam mama ca priyam: the Vedic seers and mantras deal in esoteric terms, and I also am pleased by such confidential descriptions. (SB 11.21.35)

The Viṣṇu Purāṇa quotation can be explained as follows.

From the antaḥ-karaṇa, the two Lords, white and black, forms of happiness (ka means happiness īśa means lord), being pleased with many prayers, became visible (ujjahāra).

O great sage! By contemplation the meaning should be understood. (Muni means “one who contemplates.”)

According to Nāmārtha-varga the word ka means happiness, the head and water.



The two verses from Mahābhārata should be explained in the same way.

For relieving the earth's suffering with (sita) just one his one parts, Kṛṣṇa, the form of happiness (ka) and the controller (īśa), having both sweetness and power, appeared along with Balarāma.

Another meaning of sita is Śiva, another meaning of kṛṣṇa is Viṣṇu, and another meaning of ka is Brahmā.

Thus sita-kṛṣṇa-keśaḥ means “lord of Siva, Viṣṇu and  
Brahmā.”

Later it will be said sa yāvād urvyā bharam īśvareśvarah: the  
Lord of lords will move about on earth as long as there is  
suffering (SB 10.1.22)

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What type of activities does Kṛṣṇa perform?

These activities completely cover up his great powers.

That means that his great powers exist but are covered by the  
sweetness of his activities.

Or the activities cause complete bondage to his glory.

This means that his activities bind up everyone's minds by  
their sweetness.

The path unseen by men (**janānupalakṣya-mārga**) indicates  
the confidential path of rāgānuga-bhakti.