

# 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)

S'aketaśure,  
Pūtana & Yamajūva  
Trees.

|| 2.7.27 ||

tokena jīva-haraṇam yad ulūki-kāyās  
traī-māsikasya ca padā śakaṭo 'pavṛttaḥ |  
yad riṅgatāntara-gatena divi-sprśor vā  
unmūlanam tv itarathārjunayor na bhāvyam ||

He killed (jīva-haraṇam) Pūtana (yad ulūki-kāyāḥ) when he was just an infant (tokena); he overturned the cart (śakaṭaḥ apavṛttaḥ) with his three-month-old foot (traī-māsikasya ca padā); simply by his crawling (yad riṅgata) between (antara-gatena) the two Arjuna trees (arjunayoh) which touched the heavens (divi-sprśoh), he uprooted them (unmūlanam). Such activities are not possible (na bhāvyam) for other forms of the Lord (itaratha).

Here his activities are described.

He killed Pūtanā when he was a small baby (tokena), not  
when he was bigger in body, but when he was very small, and  
could be killed easily.

He did not show a form like Vāmana, who had great power  
and was very strong and large, extending over the universe,  
and therefore a more suitable target for being killed.

By his foot, which was very tender at three months, he overturned the cart.

He was not like Nṛsimha who showed huge, tough feet for killing Hiraṇyakaśipu.

He uprooted the Arjuna trees by crawling between them while being tied to a mortar, unlike Varāha, who took great care to lift up the earth.

These examples of his activities are given to illustrate how Kṛṣṇa's activities cover his powers with their sweetness.

These activities are not possible (**na bhāvyam**) for the other avatāras.

Kaliya ڪالیا

|| 2.7.28 ||

yad vai vraje vraja-paśūn viṣa-toya-pītān  
pālāms tv ajīvayad anugraha-drṣṭi-vrṣṭyā |  
tac-chuddhaye'ti-viṣa-vīrya-vilola-jihvam  
uccāṭayisyad uragam viharan hradinyām ||

He will bring to life (ajīvayad) the cows (vraje vraja-paśūn) and cowherds (pālān) who drank the poisonous water (yad viṣa-toya-pītān) by the shower of his merciful, sweet glance (anugraha-drṣṭi-vrṣṭyā). He will drive (uccāṭayisyad) the snake (uragam), whose trembling tongue (vilola-jihvam) was full of poison (ati-viṣa-vīrya), from the Yamunā (hradinyām), so that he can play in its waters (viharan) to purify it of the poison (tat-śuddhaye).



By the shower of his sweet glance of mercy, he brought back to life the cows and the cowherd boys who had drunk poisonous water.

This activity also shows his sweetness hiding his powers.

He drove the snake from the Yamunā so that he could play in her waters to purify it of the poison.

Forest fire  
[17]

|| 2.7.29 ||

tat karma divyam iva yan niśi niḥśayānam  
dāvāgninā śuci-vane paridahyamāne |  
unneṣyati vrajam ato 'vasitānta-kālam  
netre pidhāpya sa-balo 'nadhigamya-vīryaḥ ||

When that same night (yad niśi), a fire (dāvāgninā) burns up (paridahyamāne) the forest of reeds dry from the summer heat (śuci-vane), he whose strength cannot be understood (anadhigamya-vīryaḥ), along with Balarāma (sa-balaḥ), will rescue (unneṣyati) the dozing (niḥśayānam) inhabitants of Vraja (vrajam) for whom death is certain (avasita anta-kālam), by having them close their eyes (netre pidhāpya).

To mention that his activities appear to be transcendental is customary speech.

Actually all his activities are spiritual.

The Lord says janma karma ca me divyam. (BG 4.9)

On the night that Kāliya was killed, when the forest, dry from the summer heat (śuci), is burning due to a forest fire, he will deliver (unneṣyati) the inhabitants who are certain (avasita) to die.

The forest was composed of dry reeds.

He made them close their eyes.

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|| 2.7.30 ||

gr̥hṇīta yad yad upabandham amuṣya mātā  
śulbam sutasya na tu tat tad amuṣya māti |  
yaj jṛmbhato 'sya vadane bhuvanāni gopī  
saṁvīkṣya śaṅkita-manāḥ pratibodhitāsīt ||

Yaśodā (amuṣya mātā) took (gr̥hṇīta) rope to bind him up (yad yad upabandham) but the rope (tu) tat tad śulbam) was not sufficient (na māti) to tie him (amuṣya sutasya). She also saw (gopī saṁvīkṣya) in his gaping mouth (asya yaj jṛmbhato vadane) the universe (bhuvanāni), and then, with a worried mind (śaṅkita-manāḥ), recovered her affection for him as her son (pratibodhitā āsīt).

Mother Yaśodā took a rope (śulbam) to tie him up, but it was not big (na māti) enough to tie him.

Yaśodā (gopī), seeing all the worlds in his open mouth, was first astonished.

Kim svapna etad uta deva-māyā: was this a dream or some illusion of the devatās? (SB 10.8.40)

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Then she understood that her child had great powers.

atho amuṣyaiva mamārbhakasya yaḥ kaścana utpattika ātma-  
yogaḥ: has this been manifested by my own intelligence, or is  
it some mystic power exhibited by my child? (SB 10.8.40)

Did Kṛṣṇa do this?

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Then after that, she recovered (pratibodhitā).

She realized the sweetness of her affection for her child, which counteracted her realization of his powers.

She had previously thought

“He is Nārāyaṇa. Let him destroy my materialistic affection for him, seeing him as my child”

with such words as **praṇatāsmi tat-padam** (SB 10.8.40): I pay respects to his lotus feet.



NY Deliverance of  
Gopalec. & from Vyoma-  
Showing the V.Vs as they

|| 2.7.31 ||

nandaṁ ca mokṣyati bhayād varuṇasya pāśād  
gopān bileṣu pihitān maya-sūnunā ca |  
ahny āpṛtaṁ niśi śayānam atisramena  
lokaṁ vikunṭham upaneṣyati gokulaṁ sma ||

He will deliver Nanda (nandaṁ ca mokṣyati) from the fearful ropes of Varuṇa (bhayād varuṇasya pāśād) and deliver the cowherd boys (gopān) hidden in caves (bileṣu pihitān) by Vyoma (maya-sūnunā). He will take (upaneṣyati sma) the inhabitants of Vraja (gokulaṁ), who will be busy looking for Nanda and Kṛṣṇa all day (ahny āpṛtaṁ), and fall asleep (śayānam) exhausted (atisramena) at night (niśi), to Vaikunṭha-loka (vikunṭham lokaṁ).

He will deliver Nanda from the fearful ropes of Varuṇa.

Nanda will fear that Varuna, binding him with ropes, will keep him in his planet because he had bathed at a forbidden time.

But actually Nanda would not be bound up by Varuna, but would be taken to his planet for a few moments, so that Varuṇa could see Krsna.

And he delivered the cowherd boys hidden in the caves by Vyoma (maya-sūnunā).

He will take the inhabitants of Vraja, who will be engaged all day long in looking for Kṛṣṇa and Nanda (who will be with Varuṇa) and fall asleep at night exhausted, to Vaikuṇṭha.

[Note: This is actually Aiśvarya-goloka according his comments on SB 10.28.]