

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)

Govardhana
Uta

|| 2.7.32 ||

gopair makhe pratihate vraja-viplavāya
deve 'bhivarṣati paśūn kṛpayā rirakṣuḥ |
dhartocchilīndhram iva sapta-dināni sapta-
varṣo mahīdhram anaghaika-kare salīlam ||

When Indra (deve), deprived of sacrifice by the cowherds (gopair makhe pratihate), showered rain (abhivarṣati) to flood Vraja (vraja-viplavāya), Kṛṣṇa, only seven years old (sapta-varṣah), desiring to protect the cows (paśūn rirakṣuḥ) by his mercy (kṛpayā), will effortlessly hold up (salīlam dharta) Govardhana (mahīdhram) like an open umbrella (ucchilīndhram iva) for seven days (sapta-dināni) with one hand (eka-kare), without getting tired (anagha).

Deve means Indra.

Kṛṣṇa desired to protect them (rirakṣuḥ should be rirakṣiṣuḥ).

Ucchilīndhram means “like an open umbrella.”

Anaghaika-kare means “with one hand without getting tired.”

Rāsa-līlā
&
Killing of Śaṅkhacūḍa

|| 2.7.33 ||

krīḍan vane niśi niśākara-raśmi-gauryām
rāsonmukhaḥ kala-padāyata-mūrcchitena |
uddīpita-smara-rujām vraja-bhr̥d-vadhūnām
hartur hariṣyati śiro dhanadānugasya ||

Inclined to perform the rāsa dance (rāsa unmukhaḥ), Kṛṣṇa will sport in the night (krīḍan vane niśi) made white (gauryām) by the rays (raśmi) of the moon (niśākara), and will cut off the head (śirah harisyati) of Śaṅkhacūḍa, follower of Kuvera (dhanada anugasya), who will attempt to steal (hartuh) the cowherd men's wives (vraja-bhr̥d-vadhūnām) whose love for Kṛṣṇa (smara-rujām) was incited (uddīpita) by the modulations (mūrcchitena) coming from the sweet, low melodies of his flute (kala-padāyata).

What kind of night will it be?

It will be made white by the rays of the moon.

Inclined to perform the rāsa dance, he will sport.

On another day in the future, the killing of Śaṅkhacūḍa will take place.

It is mentioned together with the rāsa dance because it will take place near the place of the rāsa dance on another day.

He will cut off the head of Śaṅkhacūḍa who will steal the wives of the cowherd men (**vraja-bhṛt**), whose love for Kṛṣṇa will be excited by the modulations coming from low, sweet songs.

Or, he will perform rāsa dance in the middle of the night, after killing Śaṅkhacūḍa, since it is first mentioned that he will become inclined to the rāsa dance (**rasonmukhaḥ**).

*Killing of
the other demons*

|| 2.7.34-35 ||

ye ca pralamba-khara-dardura-keśy-ariṣṭa-
mallebha-kaṁsa-yavanāḥ kapi-paunḍrakādyāḥ |
anye ca śālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ ||

ye vā mṛdhe samiti-śālina ātta-cāpāḥ
kāmboja-matsya-kuru-srñjaya-kaikayādyāḥ |
yāsyanty adarśanam alam bala-pārtha-bhīma-
vyājāhvayena hariṇā nilayam tadīyam ||

The demons (ye ca) headed by (mukhyāḥ) Pralamba, Dhenuka, Baka, Keśī, Arista (pralamba-khara-dardura-keśy-ariṣṭa), the wrestlers, Kuvalayāpīḍa, Kaṁsa, Kālayavana, Dvividā, Paunḍraka (mallebha-kaṁsa-yavanāḥ kapi-paunḍraka ādyāḥ), Śālva, Narakāsura, Balvala, Dantavakra (anye ca śālva-kuja-balvala-dantavakra), the seven bulls, Śambara, Vidūratha and Rukmi (saptokṣa-śambara-vidūratha-rukmi), as well as those with bow in hand (ye vā ātta-cāpāḥ) glorious in fighting (samiti-śālina) on the battlefield (mṛdhe), such as the Kāmbojas, Matsyas, Kurus, Srñjayas, and Kaikayas (kāmboja-matsya-kuru-srñjaya-kaikayādyāḥ) will attain (yāsyanty) sāyujya (adarśanam) or Vaikunṭha (nilayam tadīyam) by the Lord (hariṇā) or through his instruments Balarāma, Arjuna, Bhīma and others (bala-pārtha-bhīma-vyāja āhvayena).

Vyāsa, having described somewhat the Vṛndāvana pastimes
because of their extreme sweetness, indicates in summary the
other pastimes -- the killing of demons -- in two verses.

Some of these demons will attain sāyujya and some will attain
Vaikunṭha.

Kharah refers to Dhenuka, **Dardurah** refers to Baka.

Ibha refers to Kuvalayāpīḍa, Kuja means Narakāśura, Kapi means Dvividā.

Samiti-śālinah means those who shine in battle.

Pralamba, Dhenuka, Dvividā, Balvala, and Rukmi were killed by Balarāma.

Bhīma and Arjuna killed the Kāmbojas and others.

Pradyumna killed Śambara.

Mucukunda killed Yavana.

The Lord did not kill them.

Thus their names are also mentioned in the phrase bala-pārtha-bhīma-vyājāhvayena: they will attain liberation by the Lord who is also called Balarāma, Arjuna and Bhīma.

Subdued by him, the seven bulls will attain liberation at another time (since they were animals).

Among the demons Pralamba, Dhenuka and others will get sāyujya and Paundraka, Dantavakra and others will get Vaikuṅṭha. This will be understood from later statements.

Vyāsa

|| 2.7.36 ||

kālena mīlita-dhiyām avamṛśya nṛṇām
stokāyusām sva-nigamo bata dūra-pārah |
āvirhitas tv anuyugam sa hi satyavatyām
veda-drumam viṭa-paśo vibhajiṣyati sma ||

The Lord (sah hi), seeing that (avamṛśya) the ocean of the Vedas composed by himself (sva-nigamaḥ) will be difficult to cross (bata dūra-pārah) by people (nṛṇām) whose lives are short (stoka āyusām) and whose intelligence has been limited (mīlita-dhiyām) by time (kālena), will appear (āvirhitah) in every kalpa (anuyugam) as the son of Satyavatī (satyavatyām) and divide (vibhajiṣyati sma) the tree of the Vedas (veda-drumam) into branches (viṭa-paśo).

This verse describes Vyāsadeva.

Considering that the ocean of the Vedas written by himself was difficult to cross (dūra-pārah) for the men with short lives and whose intelligence has been reduced by time, Vyāsa appears in every kalpa to Satyavatī and divides the Vedas into branches.

Anuyugam means every kalpa or day of Brahmā.

[Note: This implies that he actually appears only once in a day of Brahmā. The other forms mentioned in Viṣṇu Purāṇa and Mahābharata are therefore amśa forms only.]

Lord Buddha

|| 2.7.37 ||

deva-dviṣām nigama-vartmani niṣṭhitānām
pūrbhir mayena vihitābhir adṛśya-tūrbhiḥ |
lokān ghnatām mati-vimoham atipralobham
veṣam vidhāya bahu bhāṣyata aupadharmyam ||

When the demons (deva-dviṣām), fixed in Vedic learning (nigama-vartmani niṣṭhitānām), kill people (lokān ghnatām) using fortresses (pūrbhiḥ) traveling at great speeds so that they are not seen by the enemy (adṛśya-tūrbhiḥ), built by Maya (mayena vihitābhiḥ), the Lord will take the dress of a non-believer (veṣam vidhāya) and will speak (bahu bhāṣyata) many alluring (atipralobham) heretical doctrines (aupadharmyam) to bewilder their minds (mati-vimoham).

[Note: Śrīdhara Svāmī says by the strength of their learning they build the weapons. Other commentators take “learned in the Vedas” to modify the people who get killed by the demons. Jīva Gosvāmī says because they do not hear the proper conclusions of the Vedas, they act as demons.]

This verse describes Buddha.

When the demons fixed in the path of the Vedas kill people from fortresses made by Maya and travel at speeds so that they cannot be seen by the enemy, the Lord, wearing the dress of a non-believer, will speak many heretical teachings (aupadharmyam) which will bewilder them, being very alluring to their minds.

Aupadharmyam means related to upadharma.

Kalki

|| 2.7.38 ||

yarhy ālayeṣv api satām na hareḥ kathāḥ syuh
pāṣaṇḍino dvija-janā vṛṣalā nr-devāḥ |
svāhā svadhā vaṣaḍ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte ||

When (yarhy) the topics of the Lord (hareḥ kathāḥ) are not heard (na syuh) in the houses of the devotees (satām ālayeṣv api), when the brāhmaṇas (dvija-janā) are heretical (pāṣaṇḍinah), the kings (nr-devāḥ) are śūdras (vṛṣalā) and the words of sacrifice (yatra girah) svāhā, svadhā and vaṣaḍ (svāhā svadhā vaṣaḍ iti) are not uttered (na sma), the Lord (bhagavān) will appear as Kalki (bhaviṣyati) at the end of Kali-yuga (kaler yuga ante) as the punisher (śāstā).

This verse describes Kalki.

Vṛṣalāḥ means śūdras.

Nṛ-devāḥ means kings.

At the end of Kali-yuga (**kaler yugānte**) the Lord will appear.

The particular avatāras should be seen in proper perspective.

In the conversation between Brahmā and Nārada, Varāha and others had already appeared in the past.

Some of the Manvantara-avatāras had appeared in the past and some will appear in the future.

Dhanvantari and Paraśurāma existed then.

Rāma and others are in the future.

In the verses, sometimes the tenses do not reflect this, because of necessities of meter.

॥ 2.7.39 ॥

*Low
Vibhūti of
योग for Creation
for maintenance & destruction.*

sarge tapo 'ham ṛṣayo nava ye prajeśāḥ
sthāne 'tha dharma-makha-manv-amarāvanīśāḥ |
ante tv adharma-hara-manyu-vaśāsurādyā
māyā-vibhūtaya imāḥ puru-śakti-bhājah ||

The vibhūtis of māyā (māyā-vibhūtaya imāḥ), filled with great śakti (puru-śakti-bhājah), are austerity (tapah), myself (aham), the sages (ṛṣayah) and the nine Prajāpatis (nava ye prajeśāḥ) for creation (sarge); dharmā, sacrifice, the Manus, the devatās (atha dharmā-makha-manv-amara), and kings (avani īśāḥ) for maintenance (sthāne); and adharma, Śiva, the snakes (adharma-hara-manyu-vaśā), and demons (asura ādyā) for destruction (ante).

This verse describes the vibhūti of the guṇāvatāras within the material world according to divisions.

For maintenance (**sthāne**) there are dharma, sacrifices, the Manus, the devatās, and kings.

Ante means destruction.

Manyu-vaśāḥ means snakes and others who are controlled by anger.