

Chapter Seven

Scheduled Incarnations with Specific Functions

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.1 ||

brahmovāca—

yatrodyataḥ kṣiti-taloddharaṇāya bibhrat
krauḍīm tanuṃ sakala-yajña-mayīm anantaḥ |
antar-mahārṇava upāgatam ādi-daityaṃ
taṃ daṃṣṭrayādrim iva vajra-dharo dadāra ||

Brahmā said: In the great ocean (**antar-mahārṇava**) where he strove (**yatra udyataḥ**) to lift up the earth (**kṣiti-tala uddharaṇāya**), the infinite Lord (**anantaḥ**) took the form of a boar (**krauḍīm tanuṃ bibhrat**), the form of all sacrifice (**sakala-yajña-mayīm**), and pierced Hiranyākṣa (**ādi-daityaṃ dadāra**) who had come there (**upāgatam**) with his tusks (**daṃṣṭrayā**), just as Indra pierces a mountain with his thunderbolt (**adrim vajra-dharo iva**).

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.2 ||

jāto rucer ajanayat suyamān suyajña
ākūti-sūnur amarān atha dakṣiṇāyām |
loka-trayasya mahatīm aharad yad ārtim
svāyambhuvēna manunā harir ity anūktah ||

The Lord called Suyajña (**suyajña**), the son of Ākūti and Ruci (**jāto rucer ākūti-sūnuh**), gave birth to the devatās called Suyamās (**ajanayat suyamān amarān**) in his wife Dakṣiṇā (**atha dakṣiṇāyām**). When he relieved the three worlds (**loka-trayasya aharad**) of great suffering (**mahatīm yad ārtim**), Svāyambhuva named him Hari (**svāyambhuvēna manunā harir ity anūktah**).

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.3 ||

jajñe ca kardama-gr̥he dvija devahūtyām
strībhiḥ samam navabhir ātma-gatiṁ sva-mātre |
ūce yayātma-śamalam guṇa-saṅga-paṅkam
asmin vidhūya kapilasya gatiṁ prapede ||

O Nārada (**dvija**)! The Lord was born in the house of Kardama to Devahūtī (**jajñe ca kardama-gr̥he devahūtyām**) along with nine sisters (**navabhir strībhiḥ samam**), and spoke spiritual knowledge (**ūce ātma-gatiṁ**) to his mother (**sva-mātre**), by which (**yayā**) people of this world (**asmin**) became purified (**vidhūya**) of the mud of material association (**guṇa-saṅga-paṅkam**) which contaminates the soul (**ātma-śamalam**) and were able to attain the planet of Kapila in the spiritual world (**kapilasya gatiṁ prapede**).

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.4 ||

atrer apatyam abhikāṅkṣata āha tuṣṭo
datto mayāham iti yad bhagavān sa dattaḥ |
yat-pāda-paṅkaja-parāga-pavitra-dehā
yogarddhim āpur ubhayīm yadu-haihayādyāḥ ||

The Lord (**bhagavān**), satisfied (**tuṣṭah**), said to Atri (**atrer āha**) who desired a son (**apatyam abhikāṅkṣata**), “I have given myself to you (**datto mayā aham**).” Thus he was called Datta (**sa dattaḥ iti**). Those purified by the dust of Dattātreyā’s feet (**yat-pāda-paṅkaja-parāga-pavitra-dehā**), such as Yadu and Haihaya (**yadu-haihaya ādyāḥ**), attained perfection of yoga (**yoga rddhim āpuh**) for enjoyment and liberation (**ubhayīm**).

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.5 ||

taptam tapo vividha-loka-sisṛkṣayā me
ādau sanāt sva-tapasah sa catuḥ-sano 'bhūt |
prāk-kalpa-samplava-vinaṣṭam ihātma-tattvam
samyag jagāda munayo yad acaṣṭātman ||

I performed austerities for creation of the various planets in the beginning. From that austerity, which continued for a long time, the Lord became the four Kumāras. In this day of Brahmā, they thoroughly explained knowledge of the soul which was lost during the inundation at the end of the previous day (of Brahmā) and which sages saw directly in their minds.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.6 ||

dharmasya dakṣa-duhitary ajanīṣṭa mūrtyām
nārāyaṇo nara iti sva-tapaḥ-prabhāvaḥ |
dr̥ṣṭvātmano bhagavato niyamāvalopam
devyas tv anaṅga-pṛtanā ghaṭitum na śekuḥ ||

The Lord was born to Mūrti, daughter of Dakṣa, and wife of Dharma, as Nārāyaṇa and Nara, having extraordinary powers of austerity. The army of Cupid composed of Apsarās seeing that they could not break their vow, because they were the Supreme Lord, became stunned out of fear of getting cursed for their offense.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.7 ||

kāmaṁ dahanti kṛtino nanu roṣa-dṛṣṭyā
roṣaṁ dahantam uta te na dahanty asahyam |
so 'yaṁ yad antaram alaṁ praviśan bibheti
kāmaḥ katham nu punar asya manaḥ śrayeta ||

Rudra burns Cupid by his angry glance, but he cannot destroy the intolerable anger which burns even himself. But anger fears to enter the Lord's pure mind. How can lust then take shelter of his mind?

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.8||

viddhaḥ sapatny-udita-patribhir anti rājño
bālo 'pi sann upagatas tapase vanāni |
tasmā adād dhruva-gatiṁ gṛṇate prasanno
divyāḥ stuvanti munayo yad upary-adhastāt ||

Pierced by the arrows of the words of his step-mother, Dhruva, only a boy, left the King and went to the forest to perform penance. Being pleased with Dhruva who offered prayers, the Lord gave him Dhurva-loka, which the seven sages situated above and below in the sky praise.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.9 ||

yad venam utpatha-gataṁ dvija-vākya-vajra-
niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam |
trātvārthito jagati putra-padaṁ ca lebhe
dugdhā vasūni vasudhā sakalāni yena ||

When the brāhmaṇas prayed for his appearance, Pṛthu appeared and delivered his father Vena who had fallen to hell and whose powers had been burned up by the thunderbolt words of the brāhmaṇas. Thus he was worthy of the name putra (son). He milked the earth of food and other items.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.10 ||

nābher asāv ṛṣabha āsa sudevi-sūnur
yo vai cacāra sama-dṛg jaḍa-yoga-caryām |
yat pāramahaṁsyam ṛṣayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ ||

Ṛṣabha, who performed jaḍa-yoga, and whose renunciation is practiced by other sages, was the son of Sudevī and King Nābhi. He was situated in himself, had controlled senses, and gave up all material association.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.11 ||

satre mamāsa bhagavān haya-śīraṣātho
sākṣāt sa yajña-puruṣas tapanīya-varṇaḥ |
chandomayo makhamayo 'khila-devatātmā
vāco babhūvur uśatīḥ śvasato 'sya nastah ||

At my sacrifice the Lord, the very form of sacrifice, golden in color, appeared as Hayagrīva. From the breathing of his nostrils the charming Vedas, complete with meters, sacrifices and prayers to the devatās, appeared.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.12 ||

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇī-mayo nikhila-jīva-nikāya-ketaḥ |
visraṁsitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān ||

Matsya, appearing at the end of the manvantara, seen by the future Vaivasvata Manu, acted as the shelter for the earth and all the living beings, and taking up the Vedas which has slipped from my (Brahmā's) mouth into the water, played in the frightening waters.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.13||

kṣīrodadhāv amara-dānava-yūthapānām
unmathnatām amṛta-labdhaya ādi-devaḥ |
pṛṣṭhena kacchapa-vapur vidadhāra gotram
nidrākṣaṇo 'dri-parivarta-kaṣāṇa-kaṇḍūḥ ||

In the form of a turtle, the Lord held up Mandara Mountain on his back so that the devatās and Dānavas could obtain nectar from churning the milk ocean, while he took the opportunity to sleep and relieve himself of itching by the turning of the mountain on his back.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.14||

traipiṣṭaporu-bhaya-hā sa nṛsimha-rūpaṁ
kṛtvā bhramad-bhrukuṭi-daṁṣṭra-karāla-vaktram |
daityendram āśu gadayābhipatantam ārād
ūrau nipātya vidadāra nakhaiḥ sphurantam ||

To remove the devatās' great fears, taking the form of Nṛsimha, with frightening face, fangs and frowns, the Lord, after placing Hiraṇyakaśipu on his thighs, using his claws, tore apart the king of the Daityas, who had suddenly appeared and rushed towards him with his club.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.15||

antaḥ-sarasy uru-balena pade gr̥hīto
grāheṇa yūtha-patir ambuja-hasta ārtah |
āhedam ādi-puruṣākhila-loka-nātha
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya ||

When the king of the elephants was bitten on his foot by a powerful crocodile while in the water and suffering because of that, taking a lotus in his trunk, he cried out, “O first person, master of all people, famous for purifying, auspicious to the ear!”

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.16||

śrutvā haris tam araṇārthinam aprameyaś
cakrāyudhaḥ patagarāja-bhujādhirūḍhaḥ |
cakreṇa nakra-vadanam vinipāṭya tasmād
dhaste pragṛhya bhagavān kṛpayojjahāra ||

The immeasurable Hari, hearing his desire to surrender, holding the cakra in his hand and mounted on Garuda, attacked the mouth of the crocodile, grabbed the elephant by his trunk and mercifully delivered him.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.17 ||

jyāyān guṇair avarajo 'py aditeḥ sutānām
lokān vicakrama imān yad athādhiyajñaḥ |
kṣmām vāmanena jagṛhe tripada-cchalena
yācñām ṛte pathi caran prabhubhir na cālyah ||

The Lord of sacrifice, though younger than the other sons of Aditi, taking the form of Vāmana, surpassing all the worlds by his step, took the whole earth on the pretext of begging three steps. Without Vāmana begging from him, Bali who followed the path of dharma, could not be made to give up his wealth.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.18 ||

nārtho baler ayam urukrama-pāda-śaucam
āpaḥ śikhā -dhṛtavato vibudhādhipatyam |
yo vai pratiśrutam ṛte na cikīrṣad anyad
ātmānam aṅga manasā haraye ' bhimene ||

O Nārada! Bali did not want the kingdom of heaven he had previously gained by force, for he held tightly to his head the water from the feet of Vāmana. He did not want to do anything except fulfill his promise and offered his body to the Lord with faith.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.19 ||

tubhyaṃ ca nārada bhṛṣaṃ bhagavān vivṛddha-
bhāvena sādhu parituṣṭa uvāca yogam |
jñānaṃ ca bhāgavatam ātma-satattva-dīpaṃ
yad vāsudeva-śaraṇā vidur añjasaiva ||

O Nārada! The Lord as Hamaṣa, greatly pleased with your prema, spoke about bhakti-yoga, knowledge about himself and also that knowledge which removes ignorance in the jīva, both of which the pure devotees understand with joy.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.20 ||

cakram ca dikṣv avihataṁ daśasu sva-tejo
manvantareṣu manu-vaṁśa-dharo bibharti |
duṣṭeṣu rājasu damaṁ vyadadhāt sva-kīrtiṁ
satye tri-prṣṭha uśatīṁ prathayaṁś caritraiḥ ||

During the manvantara, the Lord, as the protector of the dynasty of Manu, assumed great power like the Sudarśana-cakra, which is unimpeded in ten directions. He punished the evil kings and spread his attractive glories up to Satya-loka by his qualities.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.21 ||

dhanvantariś ca bhagavān svayam eva kīrtir
nāmnā nṛṇāṃ puru-rujāṃ ruja āśu hanti |
yajñe ca bhāgam amṛtāyur avāvarundha
āyusya-vedam anuśāsty avatīrya loke ||

The Lord by the name Dhanvantari, personified fame, quickly destroyed the diseases of the seriously ill. At the sacrifice, empowered to give people long life by making them free of disease, he obtained the portion of nectar taken by the demons, and, appearing in this world as avatāra, founded Ayurveda.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.22 ||

kṣatram kṣayāya vidhinopabhṛtam mahātmā
brahma-dhruḡ ujjhita-patham narakārti-lipsu |
uddhanty asāv avani-kaṇṭakam ugra-vīryas
triḡ-sapta-kṛtva urudhāra-paraśvadhena ||

With his sharp axe, the greatly powerful Lord twenty-one times killed the kṣatriyas, thorns in the earth, who had committed violence against the brāhmaṇas, had strayed from the path of the Vedas, had desired suffering in hell, and thus became an offering to death according to the rules.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 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, merciful to all of us, the Lord of all parts, appeared in the Ikṣvāku dynasty along with his brothers, and, following the order of his guru, lived in the forest with Lakṣmaṇa. By opposing Rāma, Rāvaṇa lost his life.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.24 ||

yasmā adād udadhir ūḍha-bhayāṅga-vepo
mārgam sapady ari-puram haravad didhakṣoḥ |
dūre suhṛn-mathita-roṣa-suśoṇa-dṛṣṭyā
tātapyamāna-makaroraga-nakra-cakraḥ ||

The ocean, trembling in fear, filled with groups of crocodiles, snakes and makaras burning from his hot glances caused by his rising anger which was due to separation from Sītā who was far away, immediately gave a path to Rāma, who desired to burn Laṅka, just as Śiva burned Tripura.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.25 ||

vakṣaḥ-sthala-sparśa-rugna-mahendra-vāha-
dantair viḍambita-kakubjuṣa ūḍha-hāsam |
sadyo 'subhiḥ saha vineṣyati dāra-hartur
visphūrjitair dhanuṣa uccarato 'dhisainye ||

Rāma would immediately remove the loud laugh of Rāvaṇa, who turned the directions white with the fragments of Airāvata's tusk which broke when it collided with his chest, just by the twang of his bow which moved wonderfully through the battlefield.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.26 ||

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

Kṛṣṇa, with skillfully bound up hair, whose method of attainment is unknown to men, having made his appearance to relieve the earth of the suffering caused by the armies of demons, and to relieve the devotees of their pain of separation, will perform activities whose sweetness will hide his powers.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 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 Pūtanā when he was just an infant; he overturned the cart with his three-month-old foot; simply by his crawling between the two Arjuna trees which touched the heavens, he uprooted them. Such activities are not possible for other forms of the Lord.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.28 ||

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

He will bring to life the cows and cowherds who drank the poisonous water by the shower of his merciful, sweet glance. He will drive the snake, whose trembling tongue was full of poison, from the Yamunā, so that he can play in its waters to purify it of the poison.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 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, a fire burns up the forest of reeds dry from the summer heat, he whose strength cannot be understood, along with Balarāma, will rescue the dozing inhabitants of Vraja for whom death is certain, by having them close their eyes.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.30 ||

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

Yaśodā took rope to bind him up but the rope was not sufficient to tie him. She also saw in his gaping mouth the universe, and then, with a worried mind, recovered her affection for him as her son.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.31 ||

nandaṁ ca mokṣyati bhayād varuṇasya pāśād
gopān bileṣu pihitān maya-sūnunā ca |
ahny āprtaṁ niśi śayānam atiśrameṇa
lokaṁ vikuṅṭham upaneṣyati gokulaṁ sma ||

He will deliver Nanda from the fearful ropes of Varuṇa and deliver the cowherd boys hidden in caves by Vyoma. He will take the inhabitants of Vraja, who will be busy looking for Nanda and Kṛṣṇa all day, and fall asleep exhausted at night, to Vaikuṅṭhaloka.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 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, deprived of sacrifice by the cowherds, showered rain to flood Vraja, Kṛṣṇa, only seven years old, desiring to protect the cows by his mercy, will effortlessly hold up Govardhana like an open umbrella for seven days with one hand, without getting tired.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 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, Kṛṣṇa will sport in the night made white by the rays of the moon, and will cut off the head of Śaṅkhacūḍa, follower of Kuvera, who will attempt to steal the cowherd men's wives whose love for Kṛṣṇa was incited by the modulations coming from the sweet, low melodies of his flute.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.34-35 ||

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

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

The demons headed by Pralambha, Dhenuka, Baka, Keśī, Ariṣṭa, the wrestlers, Kuvalayāpīḍa, Kamśa, Kālayavana, Dvividā, Pauṇḍraka, Śālva, Narakāśura, Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmi, as well as those with bow in hand glorious in fighting on the battlefield, such as the Kāambojas, Matsyas, Kurus, Sṛñjayas, and Kaikayas will attain sāyujya or Vaikuṇṭha by the Lord or through his instruments Balarāma, Arjuna, Bhīma and others.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.36 ||

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

The Lord, seeing that the ocean of the Vedas composed by himself will be difficult to cross by people whose lives are short and whose intelligence has been limited by time, will appear in every kalpa as the son of Satyavatī and divide the tree of the Vedas into branches.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.37 ||

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

When the demons, fixed in Vedic learning, kill people using fortresses traveling at great speeds so that they are not seen by the enemy, built by Maya, the Lord will take the dress of a non-believer and will speak many alluring heretical doctrines to bewilder their minds.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.38 ||

yarhy ālayeṣv api satām na hareḥ kathāḥ syuḥ
pāṣaṇḍino dvija-jaṇā vṛṣalā nṛ-devāḥ |
svāhā svadhā vaṣaṭ iti sma giro na yatra
śāstā bhaviṣyati kaler bhagavān yugānte ||

When the topics of the Lord are not heard in the houses of the devotees, when the brāhmaṇas are heretical, the kings are śūdras and the words of sacrifice svāhā, svadhā and vaṣaṭ are not uttered, the Lord will appear as Kalki at the end of Kali-yuga as the punisher.

Theme – I Incarnation of the Supreme Lord (1-39)

|| 2.7.39 ||

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

The vibhūtis of māyā, filled with great śakti, are austerity, myself, the sages and the nine Prajāpatis for creation; dharma, sacrifice, the Manus, the devatās, and kings for maintenance; and adharma, Śiva, the snakes, and demons for destruction.

Theme – II It is impossible to understand Visnu without receiving His mercy (40-46)

|| 2.7.40 ||

viṣṇor nu vīrya-gaṇanām katamo 'rhatīha
yaḥ pārthivāny api kavir vimame rajāmsi |
caskambha yaḥ sva-rahasāskhalatā tri-prṣṭham
yasmāt tri-sāmya-sadanād uru-kampayānam ||

Can even a person (**katamo kavir**) who is able to count the particles of dust on earth (**yaḥ pārthivāny rajāmsi api vimame**) estimate (**arhatī**) the glories of Viṣṇu (**viṣṇoh vīrya-gaṇanām**), who paralyzed the universe (**yaḥ tri-prṣṭham caskambha**) by his swift, firm step (**sva askhalatā rahasā**), which caused trembling (**yasmāt uru-kampayānam**) starting from the outermost layer of prakṛti (**tri-sāmya-sadanād**)?

Verse Summary: One can even count the particles of dust on earth, but not the limit of Visnu's glories.

Theme – II It is impossible to understand Visnu without receiving His mercy (40-46)

|| 2.7.41 ||

nāntam vidāmy aham amī munayo 'gra-jās te
māyā-balasya puruṣasya kuto 'varā ye |
gāyan guṇān daśa-śatānana ādi-devaḥ
śeṣo 'dhunāpi samavasyati nāsyā pāram ||

I and the sages such as the Kumāras (**aham amī munayah**), who are your elder brothers (**te agra-jāh**), do not know the limit (**na antam vidāmy**) of the strength of the Lord's material energy (**puruṣasya māyā-balasya**), what to speak of others (**kuto ye avarā**). Even Śeṣa (**śeṣah api**), who has been singing the glories of the Lord (**gāyan ādi-devaḥ guṇān**) till the present (**adhunā**) with his thousand heads (**daśa-śata ānana**), has not been able to find an end to them (**na asya pāram samavasyati**).

Verse Summary: What to speak of ordinary people, even exalted people including myself, kumaras etc. do not know the strength of Lord's material energy. Even Sesa, with His thousands of heads has not been able to find an end to them.

Theme – II It is impossible to understand Visnu without receiving His mercy
(40-46)

|| 2.7.42 ||

yeṣām sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam |
te dustarām atitaranti ca deva-māyām
naiṣām mamāham iti dhīḥ śva-śṛgāla-bhakṣye ||

Those to whom (**sah yeṣām**) the infinite Lord shows mercy (**dayayed bhagavān anantaḥ**) -- when they attain devotees who are surrendered completely to the lotus feet of the Lord (**yadi sarvātmanā āśrita-pado**) and who have no material desires (**nirvyalīkam**) – cross (**atitaranti**) the insurmountable ocean of māyā (**dustarām deva-māyām**) and understand the Lord (**ca**). They (**eṣām**) are devoid of the intelligence (**na dhīḥ**) which thinks in terms of “my body” and the “bodies of my family members” (**mama aham iti**) which are worthy food for dogs and jackals (**śva-śṛgāla-bhakṣye**).

Verse Summary: When the Lord shows mercy to someone when they surrender to pure devotees, then they can cross over maya and understand the Lord. Others, with bodily consciousness, cannot understand the Lord and cross over maya.

Theme – II It is impossible to understand Visnu without receiving His mercy (40-46)

|| 2.7.43-45 ||

vedāham aṅga paramasya hi yoga-māyām
yūyam bhavaś ca bhagavān atha daitya-varyaḥ |
patnī manoḥ sa ca manuś ca tad-ātmajās ca
prācīnabarhir ṛbhur aṅga uta dhruvaś ca ||

ikṣvākur aila-mucukunda-vidaha-gādhi-
raghv-ambarīṣa-sagarā gaya-nāhuṣādyāḥ |
māndhātr-alarka-śatadhanv-anu-rantidevā
devavrato balir amūrttarayo dilīpaḥ ||

saubhary-utaṅka -śibi-devala-pippalāda-
sārasvatoddhava -parāśara-bhūriṣeṇāḥ |
ye 'nye vibhīṣaṇa-hanūmad-upendradatta-
pārthārṣṭiṣeṇa-vidura-śrutadeva-varyāḥ ||

O Nārada! I, you, Śiva, Prahlāda, Śatarūpā, Svāyambhuva, his sons, Prācīnabarhi, Ṛbhu, Aṅga, Dhruva, Ikṣvaku, Aila, Mucukunda, Janaka, Gādhi, Raghu, Ambarīṣa, Sagara, Gaya, Nāhuṣa, Mandhātā, Alarka, Śatadhanvā, Anu, Rantidevā, Bhīṣma, Bali, Amūrttaraya, Dilīpa, Saubhari, Utaṅka, Śibi, Devala, Pippalāda, Dadhīci, Uddhava, Parāśara, Bhūriṣeṇa, Vibhīṣaṇa, Hanumān, Śuka, Arjuna, Ārṣṭiṣeṇa, Vidura, and Śrutadeva know the power of the Lord (**veda paramasya yoga-māyām**).

Verse Summary: Is there any example of those who have attained such a mercy?

Yes. I, you Siva etc. know the power of the Lord.

Theme – II It is impossible to understand Visnu without receiving His mercy
(40-46)

|| 2.7.46 ||

te vai vidanty atitaranti ca deva-māyām
strī-śūdra-hūṇa-śabarā api pāpa-jīvāḥ |
yady adbhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-jaṇā api kim u śruta-dhāraṇā ye ||

Women, śūdras, Hūṇas, Śabarās (**strī-śūdra-hūṇa-śabarā**) and other sinfully born persons also (**pāpa-jīvāḥ api**) certainly cross over the material world (**te vai atitaranti deva-māyām**) and know the Lord (**vidanty**) if they learn (**yady śikṣāḥ**) about the qualities of the devotees of the Lord (**adbhuta-krama-parāyaṇa-śīla**). If even animals can understand (**tiryag-jaṇā api**), how much more quickly can humans, who hear from the mouth of guru, understand the Lord (**kim u śruta-dhāraṇā ye**)?

Verse Summary: But all these people whom you mentioned are materially very exalted people (Brahmanas, sages, ksatriyas etc.). So, is material position is a criteria to attain Lord's mercy?

No. Even sinful people can cross over maya and know the Lord, if they learn the qualities of a devotee. Even animals can learn, why not humans?

Theme – III Description of the Paramatma and Brahman features, and
establishing the superiority of the path of Bhakti over the paths to attain
Brahman and Paramatma (47-49)

|| 2.7.47 ||

śaśvat praśāntam abhayam pratibodha-mātram
śuddham samam sad-asataḥ paramātma-tattvam |
śabdo na yatra puru-kāarakavān kriyārtho
māyā paraity abhimukhe ca vilajjamānā ||

tad vai padam bhagavataḥ paramasya puṁso
brahmeti yad vidur ajasra-sukham viśokam |

Paramātmā (**paramātma-tattvam**) is eternally peaceful (**śaśvat praśāntam**) and fearless (**abhayam**), bestows knowledge (**pratibodha-mātram**), is pure (**śuddham**), and equal to all (**samam sad-asataḥ**). Brahman which is known as (**brahma iti yad viduh**) unlimited happiness (**ajasra-sukham**) and freedom from grief (**viśokam**) is one aspect of the Supreme Lord (**tad vai bhagavataḥ paramasya puṁso padam**), which words with action as their object and words with many case relations cannot describe (**puru-kāarakavān kriyārtho śabdah na yatra**). Māyā, being ashamed (**māyā vilajjamānā**), cannot stand before the Lord (**paraity abhimukhe**).

Verse Summary: Description of Paramatma and Brahman.

Theme – III Description of the Paramatma and Brahman features, and establishing the superiority of the path of Bhakti over the paths to attain Brahman and Paramatma (47-49)

|| 2.7.48 ||

sadhryaṅ niyamyā yatayo yama akarta-hetiṁ
jahyuḥ svarāḍ iva nipāna-khanitram indraḥ ||

The yogīs and sannyāsīs (**yatayah**), who concentrated their mind on brahman and Paramātmā (**sadhryak niyamyā**), finally give up (**jahyuḥ**) the sādhana (**hetiṁ**) of seeing non-difference (**akarta**), being indifferent to that practice (**implied**), as much as Indra is indifferent to digging a well (**svārāḍ indraḥ nipāna-khanitram iva**).

Verse Summary: The paths to realize Brahman and Paramatma (jnana and yoga) are inferior to bhakti, as those practitioners give up those practices after achieving their goal.

Theme – III Description of the Paramatma and Brahman features, and establishing the superiority of the path of Bhakti over the paths to attain Brahman and Paramatma (47-49)

|| 2.7.49 ||

sa śreyasām api vibhur bhagavān yato 'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ |
dehe sva-dhātu-vigame 'nu viśīryamāṇe
vyomeva tatra puruṣo na viśīryate 'jaḥ ||

Bhagavān (**sah bhagavān**) is the bestower of results for all processes (**śreyasām api vibhuh**), and from him alone (**yato**) the highest perfection of sādhana (**prasiddhiḥ**) prescribed by the nature of one's bhāva (**bhāva-svabhāva-vihitasya**) appears (**sataḥ**). When the body dissolves (**dehe anu viśīryamāṇe**) after the departure of the dhātus (**sva-dhātu-vigame**), the jīva (**puruṣah**), being unborn (**ajah**), is not dissolved (**na viśīryate**), like the ether in the body (**vyoma iva**).

Verse Summary: It is Bhagavan, and not Paramatma or Brahman, who bestows the result of all processes. Even if the body is finished before perfection, the result is carried over.

Theme – IV Brahma instructs on dissemination of this knowledge (50-53)

|| 2.7.50 ||

so 'yam te 'bhihitas tāta
bhagavān viśva-bhāvanaḥ |
samāsenā harer nānyad
anyasmāt sad-asac ca yat ||

Bhagavān, maintainer of the universe (**bhagavān viśva-bhāvanaḥ**), has thus been described in summary (**samāsenā te abhihitah**). The universe and jīvas (**sad-asad**) are none other than the Lord (**harer na anyad**), but arise from the Lord who is different from them (**anyasmāt**).

Verse Summary: The essence of chapters 5-7 is “maya tatam idam sarvam” and “na ca mat sthani bhutani”.

Theme – IV Brahma instructs on dissemination of this knowledge (50-53)

|| 2.7.51 ||

idaṁ bhāgavatam nāma
yan me bhagavatoditam |
saṅgraho 'yaṁ vibhūtīnām
tvam etad vipulī kuru ||

This work called Bhāgavatam (**idaṁ bhāgavatam nāma**), spoken to me by the Lord (**yad me bhagavatā uditam**), is a collection of the Lord's vibhūtis (**ayaṁ vibhūtīnām saṅgrahah**). You should distribute it everywhere (**tvam etad vipulī kuru**).

Verse Summary: This work called Bhāgavatam, spoken to me by the Lord, is a collection of the Lord's vibhūtis. You should distribute it everywhere.

Theme – IV Brahma instructs on dissemination of this knowledge (50-53)

|| 2.7.52 ||

yathā harau bhagavati
nr̥ṇām bhaktir bhaviṣyati |
sarvātmany akhilādhāre
iti saṅkalpya varṇaya ||

After making a saṅkalpa (**iti saṅkalpya**), you should speak the Bhāgavatam (**varṇaya**) in such a way that devotion (**yathā bhaktih**) to Hari, attractor of the mind (**harau**), Bhagavān, the blissful object of worship (**bhagavati**), the essence of all worship (**sarvātmany**) and the fulfiller of all desires (**akhilādhāre**), will appear in the people of Kali-yuga (**nr̥ṇām bhaviṣyati**).

Verse Summary: How should I distribute this scripture?

After making a saṅkalpa, speak the Bhāgavatam in such a way that devotion to Hari will appear in the people of Kali-yuga.

Theme – IV Brahma instructs on dissemination of this knowledge (50-53)

|| 2.7.53 ||

māyām varṇayato 'muṣya
īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam
māyayātmā na muhyati

If the jīva (**ātmā**) constantly describes māyā (**nityam māyām varṇayataḥ**) in relation to the Lord (**amuṣya īśvarasya**), remembers māyā (**anumodataḥ**) or hears about māyā with proper faith (**śṛṇvataḥ śraddhayā**), he will not be bewildered by māyā (**māyayā na muhyati**).

Verse Summary: Pastimes of the Lord -- such as lifting Govardhana -- and his līlāvatāras are all spiritual and full of bliss. But the pastimes of the puruṣāvatāras dealing with māyā-śakti are all related to māyā. Should one describe māyā or not?

If the jīva constantly describes māyā in relation to the Lord, remembers māyā or hears about māyā with proper faith, he will not be bewildered by māyā.

Srila Prabhupada about this verse

- The science of learning a subject matter seriously is different from the sentiments of fanatics.
- Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good.
- On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy.

Srila Prabhupada about this verse

- They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His rāsa-līlā.
- The cheap reciters of the Bhāgavatam are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.
- Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the gopīs or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the puruṣāvatāras and Their pastimes of the creation, maintenance or annihilation of the material worlds.

Srila Prabhupada about this verse

- But a pure devotee knows that there is no difference between the pastimes of the Lord, either in rāsa-līlā or in creation, maintenance or destruction of the material world.
- Rather, the descriptions of such activities of the Lord as the puruṣāvatāras are specifically meant for persons who are in the clutches of the external energy.
- Topics like the rāsa-līlā are meant for the liberated souls and not for the conditioned souls.
- The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of rāsa-līlā in the liberated stage.

Srila Prabhupada about this verse

- A conditioned soul should not imitate the activities of liberated souls.
- Lord Śrī Caitanya never indulged in hearing the rāsa-līla with ordinary men.
- In the Śrīmad-Bhāgavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto.
- A pure devotee of the Lord, therefore, must begin reading or hearing Śrīmad-Bhāgavatam from the very beginning, and not from the Tenth Canto.

Srila Prabhupada about this verse

- We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Śrīmad-Bhāgavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls.
- This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing Śrīmad-Bhāgavatam as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.