

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

śrī-dvitiye ca
yatrodyataḥ kṣiti-taloddharanāya bibhrat
kraudīm tanuṁ sakala-yajña-mayīm anantaḥ |
antar-mahārṇava upāgatam ādi-daityam
taṁ daṁṣṭrayādrim iva vajra-dharo dadāra || iti |

Varāha is described in the Second Canto also (śrī-dvitiye ca):
When the unlimitedly powerful Lord (yatra anantaḥ) assumed
(bibhrat) the form of a boar (kraudīm tanuṁ), the form of all
sacrificies (sakala-yajña-mayīm), as a pastime, just to lift the
planet earth (kṣiti-tala uddharanāya), the Lord pierced with His
tusk (adrim vajra-dharah iva taṁ daṁṣṭrayā dadāra) the first
demon [Hiraṇyākṣa] (ādi-daityam) who was submerged in the
great ocean of the universe (antar-mahārṇava upāgatam). **SB**
2.7.1

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- This boar avatāra appeared during the reign of Cākṣuṣa Manu.



- When the lord appeared (bibhrat) in the form of a boar (kraudīm tanum), he pierced with his tusks Hiranyākṣa (ādi-daityam) who had submerged himself in the great ocean (just as Indra pierces a mountain with his thunderbolt).



Text-10

dvir āvirāsīt kalpe 'sminn
ādye svāyambhuvāntare |
ghrāṇād vidher dharoddhṛtyai
cākṣuṣīye tu nīrataḥ ||

The boar avatāra advented twice (dvir āvirāsīt kalpe asminn), first during Svāyambhuva Manvantāra (ādye svāyambhuvāntare), from the nostril of Brahmā (vidher ghrāṇād), in order to lift up the earth (dharā uddhṛtyaih), and a second time, during Cāksusa Manvantāra (cākṣuṣīye tu), appearing from the water (nīrataḥ).

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- Why and how did the first boar avatāra appear?
- When and how did the second boar avatāra appear?
- What were their colors and forms?
- As in the case of Matsya, the boar appeared twice in the kalpa or day of Brahmā.
- During the reign of Svāyambhuva, the boar appeared from the nostril of Brahmā and lifted the earth.

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- This is described in the first verse describing the boar.
- The second verse describes the boar who appeared during the reign of the sixth Manu, Cākṣuṣa.
- He appeared from the water instead, lifted up the earth and killed Hiraṇyākṣa.

Text-11

hiranyākṣam dharoddhāre
nihantum daṁṣṭri-puṅgavaḥ |
catuṣpāt śrī-varāho 'sau
nṛ-varāhaḥ kvacin mataḥ ||

The boar with tusks (asau śrī-varāho) assumed the four-legged animal form (catuṣpāt daṁṣṭri-puṅgavaḥ) to kill Hiranyākṣa (hiranyākṣam nihantum) and lift the earth (dharoddhāre). According to some authorities however (kvacin mataḥ), this form is half man and half boar (nṛ-varāhaḥ).

The man-boar form is mentioned in the Padma Purāṇa.

kadācij jalada-śyāmaḥ
kadācic candrapāṇḍarah |
yajña-mūrṭiḥ sthaviṣṭho 'yaṃ
varṇa-dvaya-yutaḥ smṛtaḥ ||

Sometimes the boar avatāra is black like a cloud (kadācid jalada-śyāmaḥ) and sometimes he is white like the moon (kadācid candrapāṇḍarah). With either color (varṇa-dvaya-yutaḥ), he is the form of sacrifice (yajña-mūrṭiḥ) and very strong (ayaṃ sthaviṣṭhaḥ smṛtaḥ).

The black form appeared first (during Svāyambhuva-
manvantara) and the white form appeared second (during
Cāksusa-manvantara).

Text-13

dakṣāt prācetasāt srṣṭih
śrūyate cākṣuṣe ntare |
atas tatraiva janmāsya
hiranyākṣasya yujyate ||

It is stated in scriptures (śrūyate) that Hiranyākṣa was born (srṣṭih) from Dakṣa, who was the son of the Pracetas (dakṣāt prācetasāt) during the reign of Cākṣuṣa Manu (cākṣuṣe ntare). Thus the appearance of the boar avatāra during the reign of Cākṣuṣa Manu (atas tatraiva asya janma) is confirmed by the information about the birth of Dakṣa during at that time (hiranyākṣasya yujyate).

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- The verse quoted from the Second Canto starting yatrodyataḥ does not state that the boar appeared during the Cākṣuṣa-manvantara.
- This verse clarifies the situation.