

Canto Three – Chapter Thirteen

Pastimes of Varāha

Part-I

Appearance of Lord Varaha (3.13.1-4)

Section: SB 3.13.1-4:

Appearance of Lord
Varaha

|| 3.13.1 ||

śrī-śuka uvāca
niśamyā vācam vadato
muneh puṇyatamām nr̥pa
bhūyaḥ papraccha kauravyo
vāsudeva-kathāḍṛtaḥ

Śuka said: O King (nr̥pa)! Vidura (kauravyah), attentive to topics of Kṛṣṇa (vāsudeva-katha āḍṛtaḥ), hearing the virtuous words (niśamyā puṇyatamām vācam) of Maitreya (vadato muneh) again inquired (bhūyaḥ papraccha).

Sukadev: Vidura starts inquiring further

The Thirteenth Chapter describes how, following the words of Manu, Brahmā meditated and from his nose appeared a boar which approached the earth and raised it. The boar was then praised by the sages.

Ādṛtaḥ here means Vidura, having respect or attention (rather than being respected).

Or ādṛtaḥ can mean “Vidura, who was respected by Maitreya.”

Maitreya thought, “Let Vidura hear me through these topics. May he become successful from my speaking the sweetness of Kṛṣṇa.”

Or ādṛtaḥ can mean “who was attentive to the topics” since it means this in relation to hearers and listeners.

Section: SB 3.13.1-4:

Appearance of Lord
Varaha

|| 3.13.2 ||

vidura uvāca

sa vai svāyambhuvaḥ samrāt
priyaḥ putraḥ svayambhuvaḥ
pratilabhya priyām patnīm
kim cakāra tato mune ||2 ||

Vidura said: O great sage (**mune**), what did Svāyambhuva, the dear son of Brahmā, do (**sa vai svāyambhuvaḥ samrāt priyaḥ putraḥ svayambhuvaḥ kim cakāra**) after obtaining his loving wife (**pratilabhya priyām patnīm tato**)?

Vidura: What did Svayambhuva Manu do after getting his wife?

Section: SB 3.13.1-4:

Appearance of Lord
Varaha

|| 3.13.3 ||

caritaṁ tasya rājarṣer
ādi-rājasya sattama
brūhi me śraddadhānāya
viṣvaksenāśrayo hy asau ||3 ||

O Maitreya (**sattama**)! Please describe to me, endowed with faith (**brūhi me śraddadhānāya**), the activities of this first saintly king (**caritaṁ tasya rājarṣer ādi-rājasya**). He took shelter of the Supreme Lord (**viṣvaksena āśrayo hy asau**).

Why do I want to hear About Svayambhuva Manu?: Because he has taken shelter of the
Lord

Section: SB 3.13.1-4:

Appearance of Lord
Varaha

|| 3.13.4 ||

śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindam hṛdayeṣu yeṣām ||4 ||

The goal (**arthah**) of a person (**puṁsām**) engaged in hearing scripture from the guru for a long time (**śrutasya sucira-śramasya**), elaborately praised by the great devotees (**añjasā sūribhir īḍitah**), is hearing the glories of those (**tat-tad-guṇānuśravaṇam**) in whose hearts Mukunda resides (**yeṣām hṛdayeṣu mukunda-pādāravindam**).

Great devotees acknowledge that the greatest goal of hearing from a spiritual master is to hear about such pure devotees

Without hearing about the Lord and his devotees, knowledge of the most learned person is useless.

The goal (arthah) of the person engaged in studying scripture from the mouth of guru (śrutasya) in which there is long efforts (sucira-śramasya) is praised by the great devotees.

Other goals are condemned.

What is that goal?

It is hearing and chanting of the qualities of persons in whose hearts exist the lotus feet of the Kṛṣṇa.

Part-II

Conversation between Brahma and Manu (3.13.5-15)

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.5 ||

śrī-śuka uvāca

iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahr̥ṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa ||5 ||

Śuka said: Maitreya (**munih**), his hairs standing on end (**prahr̥ṣṭa-romā**), inspired by Vidura (**praṇīyamānah**), began to speak topics of the Lord (**bhagavat-kathāyāṁ abhyacaṣṭa**) to humble Vidura (**viduraṁ vinītaṁ**), who had acted as the pillow for the feet of the Lord (**sahasra-śīrṣṇaś caraṇopadhānam**), and who had just spoken (**iti bruvāṇaṁ**).

Sukadev: Maitreya starts to reply

Vidura acted as the pillow for the lotus feet of the Lord, a form with a thousand heads, so that the Lord could relieve the worries of Vidura.

In Mahābhārata it is described that the Lord ate his meal at Vidura's house and slept, keeping his feet on Vidura's lap.

Praṇīyamānaḥ means “being made to engage in.”

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.6 ||

maitreya uvāca

**yadā sva-bhāryayā sārdham
jātaḥ svāyambhuvo manuḥ
prāñjaliḥ praṇataś cedam
veda-garbham abhāṣata ||6||**

Maitreya said: After Manu appeared (**yadā jātaḥ svāyambhuvo manuḥ**) along with his wife (**sva-bhāryayā sārdham**), folding his hands and offering respects (**prāñjaliḥ praṇataś ca**), he spoke to Brahmā, the source of the Vedas (**idam veda-garbham abhāṣata**).

Maitreya: After Manu and Satarupa appeared, they paid obeisances and respectfully addressed Brahma thus

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.7 ||

tvam ekaḥ sarva-bhūtānām
janma-kṛd vṛttidaḥ pitā
tathāpi naḥ prajānām te
śuśrūṣā kena vā bhavet ||7 ||

You, the one father of all beings (tvam ekaḥ pitā sarva-bhūtānām), are their source and the giver of their subsistence (janma-kṛd vṛttidaḥ). Please tell us, your offspring (tathāpi naḥ prajānām te), how we can serve you (śuśrūṣā kena vā bhavet).

Manu: How can we please you with our actions so that a) We get fame in this life b) better destination in next life

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.8 ||

tad vidhehi namas tubhyaṁ
karmasv īḍyātma-śaktiṣu
yat kṛtveha yaśo viṣvag
amutra ca bhaved gatiḥ ||8 ||

O worshipable lord (īḍya)! We offer respects to you (namas tubhyaṁ)! Please instruct us (tad vidhehi) how we can please you by performing actions according to our abilities (karmasv ātma-śaktiṣu), which after being performed (yat kṛtvā), will give us fame in this life (iha viṣvag yaśo bhaved) and a superior destination in the next life (amutra ca bhaved gatiḥ).

Manu: How can we please you with our actions so that a) We get fame in this life b) better destination in next life

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.9 ||

brahmovāca

**prītas tubhyam ahaṁ tāta
svasti stād vām kṣitīśvara
yan nirvyalīkena hṛdā
śādhi mety ātmanārpitam ||9 ||**

Brahmā said: O child (**tāta**)! O lord of the earth (**kṣitīśvara**)! I am pleased with you (**prītas tubhyam ahaṁ**). All auspiciousness to you two (**svasti stād vām**), since without duplicity in your heart (**yan nirvyalīkena hṛdā**) you spontaneously surrendered (**ātmanārpitam**), saying, “Please instruct me (**śādhi mām ity**).”

Brahma: I am very pleased with you as a son and disciple for wanting to serve with the following qualities a) nirvyalikena hrda b) atmarpitam c) apramattaih d) sadaram e) gata matsaraih

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.10 ||

etāvaty ātmajair vīra
kāryā hy apacitir gurau
śaktyāpramattair gr̥hyeta
sādaram gata-matsaraiḥ ||10 ||

O courageous son (**vīra**)! Service to the guru (**apacitir gurau**) according to one's capacity (**śaktyā gr̥hyeta**) should be done (**kāryā hy**) with devotion (**sādaram**) by sons like you (**etāvaty ātmajaiḥ**), who are very diligent (**apramattaiḥ**) and free from envy (**gata-matsaraiḥ**).

Brahma: I am very pleased with you as a son and disciple for wanting to serve with the following qualities a) nirvyalikenahrda b) atmarpitam c) apramattair d) sadaram e) gatamatsaraiḥ

Service (apacitiḥ) to the guru, following his order, should be accepted.

The Kumāras did not follow Brahmā's order.

Those who have envy (gata-matsaraiḥ) think, “Why should we follow your order?”

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.11 ||

sa tvam asyām apatyāni
sadrśāny ātmano guṇaiḥ
utpādya śāsa dharmeṇa
gām yajñaiḥ puruṣam yaja ||11 ||

After begetting in your wife (sa tvam asyām apatyāni utpādya) offspring with qualities similar to yourself (ātmano sadrśāny guṇaiḥ), protect the earth with dharma (śāsa gām dharmeṇa) and worship the Lord with sacrifice (yajñaiḥ puruṣam yaja).

I give you 3 instructions: a) beget children similar to you in quality b) Rule the earth religiously c) Worship the Lord through sacrifices

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.12 ||

param śuśrūṣaṇam mahyam
syāt prajā-rakṣayā nṛpa
bhagavāms te prajā-bhartur
hr̥ṣīkeśo 'nutuṣyati ||12 ||

O King (**nṛpa**)! By protecting the population (**prajā-rakṣayā**) you will perform the highest service to me (**param śuśrūṣaṇam mahyam syāt**). The Supreme Lord will be satisfied with you (**bhagavān hr̥ṣīkeśah te anutuṣyati**) as the protector of the population (**prajā-bhartur**).

By thus protecting the population you will please both me and the Lord.

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.13 ||

yeṣām na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣām śramo hy apārthāya
yad ātmā nāḍṛtaḥ svayam ||13 ||

The efforts of those (teṣām śramah) who do not satisfy the Lord (yeṣām na tuṣṭo bhagavān yajña-liṅgo janārdanaḥ) are all useless labor (hy apārthāya) since they have no respect even for their own souls (yad svayam ātmā na āḍṛtaḥ).

Why should one please the Lord? – Because, if one doesn't, then all his endeavors are useless labor

He who is known by the processes of worship, hearing and chanting, is called yajña-lingaḥ.

Those who do not satisfy the Lord perform useless labor since their own ātmās are not respected.

This means that by not respecting the Lord, such persons do not even respect their own ātmās.

Not achieving anything for the self, they cannot be satisfied.

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.14 ||

manur uvāca
ādeśe 'ham bhagavato
vartheyāmīva-sūdana
sthānam tv ihānujānīhi
prajānām mama ca prabho ||14 ||

Manu said: O Lord (**bhagavatah**)! O killer of sin (**amīva-sūdana**)! I will remain fixed in your order (**vartheya**). Please consider (**anujānīhi**) a residence (**sthānam**) for me and my offspring (**prajānām mama ca prabho**).

Manu: I accept your order. But please retrieve my residence

Section: SB 3.13.5-15:

Conversation between
Brahma and Manu

|| 3.13.15 ||

yad okaḥ sarva-bhūtānām
mahī magnā mahāmbhasi
asyā uddharaṇe yatno
deva devyā vidhīyatām ||15 ||

O Lord (**deva**)! Since the dwelling places of all living entities (**yad okaḥ sarva-bhūtānām**), the earth (**mahī**), has sunk in the great water (**magnā mahāmbhasi**), you should make an effort (**yatnah vidhīyatām**) to raise the earth up (**asyā devyā uddharaṇe**).

Manu: I accept your order. But please retrieve is my residence

“Since you know scriptures, do you know where the Manus and the progeny lived in the previous kalpas?”

“Yes, I know.”

In this verse Manu explains where they lived.

Part-III

Appearance and acts of Sveta Varaha (3.13.16-30)

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.16 ||

maitreya uvāca
parameṣṭhī tv apām madhye
tathā sannām avekṣya gām
katham enām samunneṣya
iti dadhyau dhiyā ciram ||16 ||

Maitreya said: Brahmā (parameṣṭhī), seeing the earth (avekṣya gām) submerged in the water (apām madhye tathā sannām), contemplated for a long time (dadhyau dhiyā ciram) how to raise it up (katham enām samunneṣya iti).

Maitreya: Brahma thinks about how to retrieve and concludes that only the Lord can do

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

॥ 3.13.17 ॥

sṛjato me kṣitir vārbhiḥ
plāvyamānā rasām gatā
athātra kim anuṣṭheyam
asmābhiḥ sarga-yojitaiḥ
yasyāham hṛdayād āsam
sa īśo vidadhātu me ॥17 ॥

While I created the living beings (sṛjato me), the earth sunk in the Garbhodaka Ocean (kṣitir vārbhiḥ plāvyamānā rasām gatā). Though I have been engaged to create (asmābhiḥ sarga-yojitaiḥ), what should I do now (atha atra kim anuṣṭheyam)? May the Lord from whose navel I arose perform this task (yasya hṛdayād aham āsam sa īśah vidadhātu me)!

Maitreya: Brahma thinks about how to retrieve and concludes that only the Lord can do

Rasām refers to Rasātala.

It actually means the general direction of Rasātala, the Garbhodaka Ocean.

There would be a contradiction in saying that the earth was situated in Rasātala since it also said elsewhere that the earth was submerged in water.

May the Lord perform this task (vidadhātu)!

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.18 ||

ity abhidhyāyato nāsā-
vivarāt sahasānagha
varāha-toko niragād
aṅguṣṭha-parimāṇakaḥ ||18 ||

O sinless one (**anagha**)! While Brahmā was thinking in this way (**ity abhidhyāyatah**), suddenly (**sahasā**) from his nose (**nāsā-vivarāt**) a small pig appeared (**varāha-toko niragād**), the size of a thumb (**aṅguṣṭha-parimāṇakaḥ**).

While Brahma was thus thinking Varaha appears from his nose assuming the size of a thumb tip, but quickly becomes the size of an elephant and starts moving in sky

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.19 ||

kṣaṇena kila bhārata
gaja-mātraḥ pravavṛdhe
tad adbhutam abhūn mahat ||19 ||

While Brahmā watched (*tasya abhipaśyataḥ*), the pig became situated in the sky (*kha-sthaḥ*) and increased to the size of an elephant (*gaja-mātraḥ pravavṛdhe*) in a moment (*kṣaṇena kila bhārata*). It became most astonishing (*tad mahat adbhutam abhūt*).

While Brahma was thus thinking Varaha appears from his nose assuming the size of a thumb tip, but quickly becomes the size of an elephant and starts moving in sky

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.20 ||

marīci-pramukhair vipraiḥ
kumārain manunā saha
dṛṣṭvā tat saukaram rūpaṁ
tarkayām āsa citradhā ||20 ||

When Brahmā saw that form of a pig (**dṛṣṭvā tat saukaram rūpaṁ**) he began to speculate in various ways (**tarkayām āsa citradhā**) along with the sages headed by Marīci, the Kumāras and Manu (**marīci-pramukhair vipraiḥ kumārain manunā sah**).

Brahma and his sons start speculating about the boar. Is this some transcendental personality or is He the Lord Himself?

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.21 ||

kim etat sūkara-vyājam
sattvam divyam avasthitam
aho batāścaryam idam
nāsāyā me viniḥsṛtam ||21 ||

Is this some divine being (**kim etat sattvam divyam**) taking the role of a pig (**sūkara-vyājam avasthitam**)? This form which appeared from my nose (**nāsāyā me viniḥsṛtam**) is astonishing (**aho batāścaryam idam**)!

Brahma and his sons start speculating about the boar. Is this some transcendental personality or is He the Lord Himself?

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.22 ||

dr̥ṣṭo 'ṅguṣṭha-śiro-mātraḥ
kṣaṇād gaṇḍa-śilā-samaḥ
api svid bhagavān eṣa
yajño me khedayan manaḥ ||22 ||

Appearing first the size of the tip of my thumb (**dr̥ṣṭo aṅguṣṭha-śiro-mātraḥ**), he has quickly become the size of a huge boulder (**kṣaṇād gaṇḍa-śilā-samaḥ**). Perhaps he is the Supreme Lord Yajña (**api svid bhagavān yajñah**), who is disturbing my mind with doubts (**eṣa me khedayan manaḥ**).

Brahma and his sons start speculating about the boar. Is this some transcendental personality or is He the Lord Himself?

Yajña here refers to the form of the Lord who was the Manvantara avatāra during this period.

He disturbs Brahmā's mind because of giving him doubts about this extraordinary form.

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.23 ||

iti mīmāṃsatas tasya
brahmaṇaḥ saha sūnubhiḥ
bhagavān yajña-puruṣo
jagarjāgendra-sannibhaḥ ||23 ||

While Brahmā deliberated in this way (brahmaṇaḥ iti mīmāṃsatas tasya) with his sons (saha sūnubhiḥ), the Lord, master of sacrifices (bhagavān yajña-puruṣah), large as huge mountain (agendra-sannibhaḥ), roared (jagarja).

Lord roars to acknowledge them and give them joy

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.24 ||

brahmāṇaṁ harṣayām āsa
haris tāmś ca dvijottamān
sva-garjitenā kakubhaḥ
pratisvanayatā vibhuḥ ||24 ||

The Lord (**vibhuḥ hariḥ**) gave joy (**harṣayām āsa**) to Brahmā and the sages (**brahmāṇaṁ tāmś ca dvijottamān**) by his roaring (**sva-garjitenā**), which echoed in all directions (**kakubhaḥ pratisvanayatā**).

Lord roars to acknowledge them and give them joy

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.25 ||

niśamya te ghargharitaṁ sva-kheda-
kṣayiṣṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo 'gṛṇan sma ||25 ||

When Brahmā and others heard the grunting (**niśamya te ghargharitaṁ**) of the merciful boar (**māyāmaya-sūkarasya**) all their lamentation was destroyed (**sva-kheda- kṣayiṣṇu**). Then the famous sages of Janaloka, Tapaloka and Brahmaloaka such as Bhṛgu (**janas-tapaḥ-satya-nivāsinas te munayah**) began praising the boar with verses from the three Vedas (**tribhiḥ pavitrair agrṇan sma**).

Hearing the roar the denizens of Jana, Tapa and Satyalokas start glorifying the Lord through Vedic hymns. Understanding this the Lord roars again and enters the water

Māyāmaya means merciful or knowledgeable.

Or it can mean “not having the disease (āmaya) of ignorance (māyā).”

The sound resembled the grunting of a pig (ghargharitam).

The pig destroyed (kṣayaṣṇu) their lamentation arising from doubts about the pig or lamentation of being unable to deliver the earth.

Brahmā and others praised the boar and then the famous sages of Janaloka and other higher planets such as Bhṛgu (te) praised (agr̥nan) the pig with mantras from three Vedas (tribhiḥ pavitraiḥ).

Te is mentioned twice, once to indicate Brahmā and his associates, and once to indicate the sages.

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.26 ||

teṣām satām veda-vitāna-mūrtir
brahmāvadhāryātma-guṇānuvādam
vinadya bhūyo vibudhodayāya
gajendra-līlo jalam āviveśa ||26 ||

The boar, the personification of the Vedas (**veda-vitāna-mūrtir**), understanding (**avadhārya**) that the sages' (**teṣām satām**) chanting of the Vedas (**brahma**) was a praise of his qualities (**ātma-guṇānuvādam**), roared again (**vinadya bhūyo**) and entered the water (**jalam āviveśa**) like a playful elephant (**gajendra-līlo**) in order to give benefit to the wise (**vibudha udayāya**).

Hearing the roar the denizens of Jana, Tapa and Satyalokas start glorifying the Lord through Vedic hymns. Understanding this the Lord roars again and enters the water

The boar is described as the personification of the Vedas (veda-vitāna-mūrṭiḥ), since the Vedas arise from his breathing.

He does not have a material form.

As matter of play on having the Vedas appear from his nostril, the Lord then appeared from the nostril of Brahmā as a boar.

Knowing the Vedas (brahma) recited by the sages to be descriptions of his qualities (ātma-gunānuvadam), he entered the water.

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.27 ||

utkṣipta-vālaḥ kha-carah kaṭhoraḥ
saṭā vidhunvan khara-romaśa-tvak
khurāhatābhrah sita-damṣṭra ikṣā-
jyotir babhāse bhagavān mahīdhrah ||27 ||

The tough boar (bhagavān kaṭhoraḥ), with tail raised (utkṣipta-vālaḥ), moved in the sky (kha-carah). Having skin with rough bristles (khara-romaśa-tvak), he shook his hairs (saṭā vidhunvan), and dispersed the clouds (āhata abhrah) with his hooves (khurā). With white tusks (sita-damṣṭra) and a glance like the sun and moon (ikṣā jyotih), he appeared like a mountain (babhāse mahīdhrah).

Meditation on the form of the boar

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.28 ||

ghrāṇena pṛthvyāḥ padavīm vijighran
kroḍāpadeśaḥ svayam adhvarāṅgaḥ
karāla-damṣtro 'py akarāla-dṛgbhyām
udvikṣya viprān gṛṇato 'viśat kam ||28 ||

Smelling out the earth with his nose (ghrāṇena pṛthvyāḥ padavīm vijighran), the Lord who is the Vedas personified (svayam adhvarāṅgaḥ), in the form of a boar with sharp tusks (kroḍāpadeśaḥ karāla-damṣtro 'py), glanced around (udvikṣya) with gentle eyes (akarāla-dṛgbhyām) at the sages praising him (viprān gṛṇataḥ), and entered the water (aviśat kam).

Activities of SvetaVaraha: Enters the ocean while the ocean screams, and retrieves the earth

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.29 ||

sa vajra-kūṭāṅga-nipāta-vega-
viśīrṇa-kukṣiḥ stanayann udanvān
utsrṣṭa-dīrghormi-bhujair ivārtaś
cukrośa yajñeśvara pāhi meti ||29||

When the cavity of the ocean was split (**udanvān viśīrṇa-kukṣiḥ**) with the force of the diving of the boar (**sah nipāta-vega**), which had body like a mountain (**vajra-kūṭāṅga**), the ocean began to roar (**stanayann**). Extending its arms in the form of long waves (**utsrṣṭa-dīrghormi-bhujair iva**), it cried out in pain (**ārtah cukrośa**), “O master of sacrifice! Please protect me (**yajñeśvara pāhi meti**).”

Activities of SvetaVaraha: Enters the ocean while the ocean screams, and retrieves the earth

Section: SB 3.13.16-30:

Appearance and acts of
SvetaVaraha

|| 3.13.30 ||

khuraiḥ kṣuraprair darayaṃs tad āpa
utpāra-pāraṃ tri-parū rasāyāṃ
dadarśa gāṃ tatra suṣupsur agre
yāṃ jīva-dhānīm svayam abhyadhata ||30 ||

Cleaving the water (**darayaṃs tad āpa**) with his sharp hooves (**khuraiḥ kṣuraprair**), the lord of sacrifice (**tri-parū**) crossed the insurmountable depth of the ocean (**utpāra-pāraṃ**) and saw the earth (**dadarśa gāṃ**), shelter of the jīvas (**yāṃ jīva-dhānīm**), within the Garbhodaka Ocean (**rasāyāṃ**), resting there (**tatra suṣupsur**) as it had during previous devastations (**agre**), and which he had personally protected (**svayam abhyadhata**).

Activities of SvetaVaraha: Enters the ocean while the ocean screams, and retrieves the earth

His hooves, like sharp weapons, cleaved the water.

The ocean without limit had a limit (utpāra-pāram).

He who has three divisions (tri-paruḥ), the Lord in the form of sacrifice, saw the earth in the ocean below Pātāla (rasāyām).

It is impossible for the earth to be situated in Rasātala after falling from its position above the seven lower planets because of other descriptions.

It is said in Viṣṇu-dharmottara:

pātāla-mūleśvara-bhoga-samhatau
vinasya pādaḥ pṛthivīṅ ca vibhrataḥ
yasyopamānaḥ na babhūva so 'cyuto
mamāstu māṅgalya-vivṛddhaye hariḥ

May the Lord, to whom there is no equal, who held the earth, placing it in his hooves, which destroyed the happiness of the ruler at the bottom of Pātāla, increase my auspiciousness!

He saw the earth there in the water.

It will be said *salile sva-khurākrānta*: he placed the earth on the water which had been attacked by his hooves. (SB 3.13.46)

The earth, which is called the shelter of the *jīvas* (*jīva-dhānīm*), was resting there as previously during the daily destruction.

He protected the earth personally (*svayam*) since the boar is also known as the form of the Vedas.

Part-IV

Activities of NilaVaraha in Caksusa Manvantara (3.13.31-33)

Section: SB 3.13.31-33:

Activities of NilaVaraha
in Caksusa Manvantara

|| 3.13.31-32 ||

sva-damṣṭrayoddhṛtya mahīm nimagnām
sa utthitaḥ samruruce rasāyāḥ
tatrāpi daityam gadayāpatantam
sunābha-sandīpita-tīvra-manyuḥ

jaghāna rundhānam asahya-vikramam
sa līlayebham mṛgarād ivāmbhasi
tad-rakta-pankānkita-gaṇḍa-tuṇḍo
yathā gajendro jagatīm vibhindaṁ ||31-32 ||

He appeared splendid (**samruruce**) as he raised up the sunken earth (**uddhṛtya mahīm nimagnām**) from the water using his tusks (**utthitaḥ rasāyāḥ sva-damṣṭrayā**). With intense anger (**tīvra-manyuḥ**), enflamed by his cakra (**sunābha-sandīpita**), in the water he killed Hiranyakṣa (**tatrāpi daityam jaghāna**), of intolerable strength (**asahya-vikramam**), who was approaching with a club (**gadayā āpatantam**) and wandering about to obstruct him (**rundhānam**). Varāha killed him, just as a lion playfully kills an elephant (**sa līlayā ibham mṛgarād iva**). Varāha appeared like Gajendra (**yathā gajendrah**) who had a red trunk and cheeks (**tad-rakta-pankānkita-gaṇḍa-tuṇḍo**) when he dug up the reddish earth (**jagatīm vibhindaṁ**).

Varaha kills Hiranyakṣa and restores the Bhu-mandala back on water

Section: SB 3.13.31-33:

Activities of NilaVaraha
in Caksusa Manvantara

|| 3.13.33 ||

tamāla-nīlam sita-danta-koṭyā
kṣmām utkṣipantam gaja-līlayāṅga
prajñāya baddhāñjalayo 'nuvākair
viriñci-mukhyā upatasthur īsam ||33 ||

Understanding (prajñāya) that the boar of black color (tamāla-nīlam) who raised the earth on the tips of his white tusks (sita-danta-koṭyā kṣmām utkṣipantam) while playing like an elephant (gaja-līlayā) was the Supreme Lord (īsam), Brahmā and others praised to him (viriñci-mukhyā upatasthur) with prayers (anuvākair) while folding their hands (baddhāñjalayah).

Brahma and others, understanding that the Boar incarnation is Visnu, offer prayers

In the Śveta-varāha-kalpa (first day in the first month of fifty-first day of Brahmā's life) at the beginning of Svāyambhuva-manvantara, Śveta-varāha (white in color) appeared from the nostril of Brahmā and lifted up the earth.

Then he disappeared.

In the sixth Cākṣusa- manvantara, when there was a sudden deluge, Nīla-varāha (black in color) appeared in the water, lifted the earth and killed Hiraṇyakṣa.

In the present section Maitreya combines both appearances in his narration.

This can be understood from the explanatory verses of Laghu-bhāgavatāmṛta 1.3.10-19.

The boar avatāra appeared twice, first in Svāyambhuva Manvantara from Brahmā's nostril, in order to lift the earth, and a second time during the Cākṣusa Manvantara, appearing from the water.

The boar with tusks assumed the four-legged animal form to kill Hiraṇyakṣa and lift the earth.

According to some authorities however, this form is half man and half boar.

Sometimes the boar avatāra is black like a cloud and sometimes he is white like the moon.

The form of sacrifice, he is very strong, endowed with these two colors.

It is stated in scriptures that Hiraṇyakṣa was born through Dakṣa who was the son of the Pracetas during the reign of Cākṣusa Manu.

Thus the appearance of the boar avatāra during the reign of Cākṣusa Manu is confirmed by the information about the birth of Dakṣa during that time.

Dakṣa was the son of the Pracetas in the lineage of Uttānapāda.

Dakṣa's daughter was Diti. Hiraṇyakṣa was the son of Diti.

At the beginning of the first kalpa of Brahmā, Svāyambhuva had produced no sons.

Thus the Pracetas, Dakṣa, Diti and Hiraṇyakṣa could not have existed then.

The truth has been discerned in this way.

Thus Maitreya, being asked by Vidura, narrated the activities of both appearances of Varāha in one story.

It is mentioned in the Matsya Purāṇa that there was a pralaya during Svāyambhuva's period because of curse of a sage upon Svāyambhuva.

It is mentioned in the Viṣṇu-dharmottara that by the will of the Lord there was a sudden deluge during the reign of Cakṣusa Manu.

Anuvākas are Vedic prayers.

They praised him with prayers similar to those.

Part-V

Prayers by the sages
(3.13.34-45)

[Section: SB 3.13.34-45:](#)

Prayers by the sages

|| 3.13.34 ||

ṛṣaya ūcuḥ

jitaṁ jitaṁ te 'jita yajña-bhāvana
trayīm tanuṁ svām paridhunvate namaḥ
yad-roma-garteṣu nililyur addhayas
tasmai namaḥ kāraṇa-sūkarāya te ||34 ||

The sages said: O unconquerable enjoyer of all sacrifices (**ajita yajña-bhāvana**)! All glories and all victories unto you (**jitaṁ jitaṁ te**). We offer respects to the boar who shakes his body made of the three Vedas (**trayīm tanuṁ svām paridhunvate namaḥ**), in whose hair pores the oceans merge (**yad-roma-garteṣu nililyur addhayas**). We offer respects to you, who have the form of a boar, the source of the universe (**tasmai namaḥ kāraṇa-sūkarāya te**).

Sages: All glories and all victories unto Varaha, the cause of all causes

rūpaṁ tavaitan nanu duṣkṛtātmanām
durdarśanam deva yad adhvarātmakam
chandāmsi yasya tvaci barhi romasv
ājyaṁ dṛṣi tv aṅghriṣu cātur-hotram ||35 ||

O Lord (deva)! The sinful (**duṣkṛtātmanām**) cannot see your form (**durdarśanam**) as sacrifice (**yad adhvara ātmakam**), from whose skin arose the verses (**chandāmsi yasya tvaci**), from whose hair holes arose kuśa grass (**barhi romasu**), from whose eyes arose ghee (**ājyaṁ dṛṣi**), and from whose feet arose the four hotras (**aṅghriṣu cātur-hotram**).

They praise Varāha as the form of sacrifice in four verses.

Saying that the verses of the Vedas are in his skin means that his skin is the cause of the verses.

Section: SB 3.13.34-45:

Prayers by the sages

|| 3.13.36 ||

sruk tuṅḍa āsīt sruva īśa nāsayor
iḍodare camasāḥ karṇa-randhre
prāśitram āsye grasane grahās tu te
yac carvaṇam te bhagavann agni-hotram ||36 ||

The sacrificial ladle called sruk arose from the tip of your mouth (sruk tuṅḍa āsīt). The ghee ladle called sruva arose from your nostrils (sruva īśa nāsayor). The iḍā vessel arose from your stomach (iḍodare). The soma container arose from your ears (camasāḥ karṇa-randhre). The prāśitra vessel appeared from your mouth (prāśitram āsye). The soma ladle arose from the space in your mouth (grasane grahās tu te). The chewing of the offering is our fire sacrifice (yac carvaṇam te bhagavann agni-hotram).

Varaha's body is glorified as the form of sacrifice

Sruk is a large sacrificial ladle. It appeared from the tip of his mouth (tuṇḍe).

Sruva appeared from his nostrils.

The iḍā vessel is for eating.

Camasā and grahā are vessels for soma.

The prāśitra vessel is for keeping the portion offered to the brahma of the sacrifice.

Grasana means “means of eating.” Thus it means the space in the mouth.

Carvaṇam means eating or consuming.

[Section: SB 3.13.34-45:](#)

Prayers by the sages

|| 3.13.37 ||

dīkṣānujanmopasadaḥ śirodharam
tvam prāyaṇīyodayanīya-damṣṭraḥ
jihvā pravargyas tava śīrṣakam kratoh
satyāvasathyam citayo 'savo hi te ||37 ||

Dīkṣa sacrifice arose from your many appearances (dīkṣā anujanma). Upasada sacrifice arose from your neck (upasadaḥ śirodharam). The prāyaṇīyā and udayanīya sacrifices arose from your teeth (tvam damṣṭraḥ prāyaṇīya udayanīya). The pravargya rites arose from your tongue (jihvā pravargyah). The satya and avasathya fires constituting kratu arose from your head (tava śīrṣakam kratoh satya avasathyam). The piling of bricks arose from your five life airs (citayah asavah hi te).

Varaha's body is glorified as the form of sacrifice

Dīksā refers to sacrifices requiring special initiation.

Anujamna is repeated appearances.

The upasada (three special sacrifices) arose from your neck (śirodharam).

Prāyaṇiyā means the sacrifice after the initiation.

Udayanīyā is the final sacrifice. These arose from your teeth.

Pravargya is a rite preceding the upasada sacrifice using a mahāvīra vessel.

Satya is fire without performing sacrifice.

Āvasathya is the domestic fire. They together form kratu. They arose from your head.

Laying the bricks (citayah) arose from your five life airs.

Section: SB 3.13.34-45:

Prayers by the sages

॥ 3.13.38 ॥

somas tu retah savanāny avasthitiḥ
samsthā-vibhedās tava deva dhātavaḥ
satrāṇi sarvāṇi śarīra-sandhis
tvam sarva-yajña-kratur iṣṭi-bandhanaḥ ॥38 ॥

O Lord (**deva**)! Soma arose from your semen (**somas tu retah**). The time for morning rites arose from your seat (**savanāny avasthitiḥ**). The seven types of sacrifice arose from your seven dhātus (**samsthā-vibhedās tava dhātavaḥ**). The satra sacrifices arose from you joints (**satrāṇi sarvāṇi śarīra-sandhis**). You are all sacrifices with and without soma (**tvam sarva-yajña-kratur**). You are bound by the devotion expressed in sacrifice (**iṣṭi-bandhanaḥ**).

Varaha's body is glorified as the form of sacrifice

Savanāni means the time for rituals during the morning.

Avasthitiḥ means seat.

Samsthā-vibheda refers to agniṣṭoma, atyagniṣṭoma, uktha, śoḍaśī, vājapeya, atirātra and āptoryāma. They arose from the seven dhātus.

Satrāṇi refers to many sacrifices performed over twelve days.

Yajña refers to sacrifice without soma and kratu refers to sacrifice using soma.

You are obligated (bandhanam) to devotion expressed to you through sacrifice (iṣṭi).

Section: SB 3.13.34-45:

Prayers by the sages

|| 3.13.39 ||

namo namas te 'khila-mantra-devatā-
dravyāya sarva-kratave kriyātmane
vairāgya-bhaktyātmajayānubhāvita-
jñānāya vidyā-gurave namo namaḥ ||39 ||

We offer repeated respects to you (**namo namas te**), who are all materials for sacrifice, the devatās and the mantras (**akhila-mantra-devatā dravyāya**), who are the whole sacrifice (**sarva-kratave**) and are the form of all things related to sacrifice (**kriyātmane**). We offer repeated respects to you (**namo namaḥ**), the guru of knowledge (**vidyā-gurave**), who should give realized knowledge (**anubhāvita-jñānāya**) by conquering our minds (**ātma jayā**) through bhakti endowed with material detachment (**vairāgya-bhaktyā**).

Varaha is glorified as Vidya Guru as he bestows the realization of Lord by bestowing pure devotional service

Summarizing what they have said, they offer respects to Varāha.

Kriyātmane means “unto you who are the various items such as sacrifice.”

Though you are the form of all causes on the path of karma or sacrifice by inaugurating all of its aspects as your pastime, by bhakti devoid of desire for the results of karma one can realize you.

By bhakti with no desires for material results (vairāgya) one conquers the mind (ātma-jāya) and by that one develops knowledge of you.

You should give knowledge by which we can attain you, as it is said in the Gītā.

Dadāmi buddhiyogaṁ taṁ yena māmupayānti te: I give intelligence by which you can realize me. (BG 10.10)

damṣṭrāgra-kotyā bhagavaṁs tvayā dhṛtā
virājate bhūdhara bhūḥ sa-bhūdharā
yathā vanān niḥsarato datā dhṛtā
mataṅ-gajendrasya sa-patra-padminī ||40 ||

O Lord (**bhagavan**)! O lifter of the earth (**bhūdharā**)! The earth with its mountains (**bhūḥ sa-bhūdharā**) held by you (**tvayā dhṛtā**) on the tips of your tusks (**damṣṭrāgra-kotyā**) appears beautiful (**virājate**). It is like a lotus with its leaves (**yathā sa-patra-padminī**) held on the tusk of mad elephant (**mataṅ-gajendrasya datā dhṛtā**) rising from the water (**vanān niḥsarato**).

The form of Varaha coming out of the water with the earth is compared to a) Elephant coming out of water with lotus b) Mountain peak with clouds

This verse expresses the good fortune of the earth.

Previously it was described that the boar held up the earth.

The earth is now described.

O holder of the earth (bhū-dhara)!

Along with the mountains (sa-bhū-ḍharā) the earth appears beautiful.

The earth appears like a lotus along with its leaves held on the tusk of a mad elephant coming out of the water (vanāt).

The high and low mountains on the earth are compared to the tips of lotus buds and stalks.

trayīmayam rūpam idaṁ ca saukaram
bhū-maṇḍalenātha datā dhṛtena te
cakāsti śṛṅgoda-ghanena bhūyasā
kulācalendrasya yathaiva vibhramah ||41 ||

Your form of a boar (**idaṁ ca saukaram rūpam**), personifying the Vedas (**trayīmayam**), appears beautiful (**cakāsti**) with the earth held by your tusks (**bhū-maṇḍalena atha datā dhṛtena te**), just as a huge mountain (**yathaiva kulācalendrasya**) appears beautiful (**bhūyasā**) with a huge cloud held on its peak (**śṛṅgoda-ghanena vibhramah**).

The form of Varaha coming out of the water with the earth is compared to a) Elephant coming out of water with lotus b) Mountain peak with clouds

Just as the earth appears beautiful when held by you, you appear beautiful when embraced by your devotee, the earth.

The Lord has the beauty of a huge mountain (kulācalendrasya) with a cloud held on its peak.

Section: SB 3.13.34-45:

Prayers by the sages

॥ 3.13.42 ॥

saṁsthāpayainām jagatām sa-tasthuṣām
lokāya patnīm asi mātaram pitā
vidhema cāsyai namasā saha tvayā
yasyām sva-tejo 'gnim ivāraṇāv adhāḥ ॥42 ॥

Establish the earth (saṁsthāpaya enām), your wife (patnīm) and mother of the universe (mātaram), to give a living place (lokāya) for the moving and non-moving beings (jagatām sa-tasthuṣām), since you are the father (pitā asi). Let us offer respects (vidhema namasā) to the mother (asyai), along with you, the father (saha tvayā). In the earth you have invested your energy (yasyām sva-tejo adhāḥ), which is like fire in an araṇi stick (agnim iva araṇāv).

Please put the earth back in its place

Section: SB 3.13.34-45:

Prayers by the sages

|| 3.13.43 ||

kaḥ śraddadhītānyatamas tava prabho
rasām gatāyā bhūva udvibarhaṇam
na vismayo 'sau tvayi viśva-vismaye
yo māyayedam saṣṛje 'tivismayam ||43 ||

O Lord (**prabho**)! Other than you (**tava anyatama**), who would attempt to lift up the earth (**kaḥ śraddadhīta bhūva udvibarhaṇam**) which had sunk in the Garbhodaka Ocean (**rasām gatāyā**)? But this is not astonishing for you (**na vismayo asau**), who astonish the universe (**tvayi viśva-vismaye**), and who create this amazing universe by your māyā (**yaḥ māyaya idam saṣṛje ativismayam**).

Who else but you can accomplish this?

Section: SB 3.13.34-45:

Prayers by the sages

|| 3.13.44 ||

vidhunvatā vedamayam nijam vapur
janas-tapaḥ-satya-nivāsino vayam
saṭā-śikhoddhūta-śivāmbu-bindubhir
vimṛjyamānā bhṛśam īśa pāvitāḥ ||44 ||

O Lord (īśa)! When you shake your body made of the Vedas (vidhunvatā vedamayam nijam vapuh), we, the inhabitants of Janaloka, Tapoloka and Satyaloka (janas-tapaḥ-satya-nivāsino vayam), have been washed and purified sufficiently (vimṛjyamānā bhṛśam pāvitāḥ) by the drops of auspicious water (śivāmbu-bindubhir) coming from the tips of your hairs (saṭā-śikha uddhūta).

Though you appeared to retrieve the earth, we have also been purified by the auspicious drops of water from your body

Lifting the earth is not astonishing for you, but is astonishing for us that, on the pretext of the earth falling into the water, you have been merciful to us and made us successful, by giving up the nectar of water touching your body, whose drops reach up to us.

[Section: SB 3.13.34-45:](#)

Prayers by the sages

|| 3.13.45 ||

sa vai bata bhraṣṭa-matis tavaiṣate
yaḥ karmaṇām pāram apāra-karmaṇaḥ
yad-yogamāyā-guṇa-yoga-mohitaṁ
viśvaṁ samastaṁ bhagavan vidhehi śam ||45 ||

He (yaḥ) who desires (eṣate) to know the limit of your actions (tava karmaṇām pāram), though your actions are unlimited (apāra-karmaṇaḥ), is certainly the greatest fool (sa vai bata bhraṣṭa-matih), since you bewilder the whole universe with your yogamāyā and material māyā (yad-yogamāyā-guṇa-yoga-mohitaṁ viśvaṁ samastaṁ). O Lord (bhagavan)! Bestow good fortune on us, so that we can know you as much as possible (vidhehi śam).

The extent of your pastimes is unlimited

How much can we describe your pastimes?

Though we have knowledge, we do not know completely even a drop of the ocean of your pastimes.

Others are more unfortunate.

He who thinks he knows (eṣate) the limits of activities of you, the unlimited, is foolish.

“Jīvas bewildered by māyā may not know you, but my devotees beyond māyā such as Nārada should know me.”

The sages answer by saying that those in the spiritual realm are bewildered by yogamāyā and those in the material world are bewildered by ignorance, a mixture of guṇas (guṇayoga).

Your spiritual devotees are bewildered by yogamāyā, since they are submerged in your sweetness.

The others, material jīvas, are bewildered, since they are submerged in material happiness and suffering.

Thus, who can know the end of your activities?

Therefore, bestow good fortune to us, and let us know as much as we can.

We should not be falsely proud of thinking we know everything about you.

Part-VI

Lord returns back and
PhalaSruti
(3.13.46-50)

Section: SB 3.13.46-50:

Lord returns back and
PhalaSruti

|| 3.13.46 ||

maitreya uvāca

**ity upasthīyamāno 'sau
munibhir brahma-vādibhiḥ
salile sva-khurākrānta
upādhattāvitāvanim ||46 ||**

Maitreya said: After being thus praised (**ity upasthīyamān**) by the sages with Vedic words (**munibhir brahma-vādibhiḥ**), the boar, the protector (**asau avitā**), placed the earth on the water (**upādhatta avanim salile**) which had been attacked by his hooves (**sva-khurākrānta**).

Maitreya: Lord places the earth on water and returns back to His abode

Section: SB 3.13.46-50:

Lord returns back and
PhalaSruti

|| 3.13.47 ||

sa ittham bhagavān urvīm
viṣvaksenaḥ prajāpatiḥ
rasāyā līlayonnītām
apsu nyasya yayau hariḥ ||47 ||

The Lord, Viṣvakesena (**bhagavān viṣvaksenaḥ**), the lord of the living beings (**prajāpatiḥ**), having placed upon the water the earth (**sa ittham urvīm apsu nyasya**) which he had easily lifted from the water (**rasāyā līlayā unnītām**), then departed for his own abode (**yayau hariḥ**).

Maitreya: Lord places the earth on water and returns back to His abode

Section: SB 3.13.46-50:

Lord returns back and
PhalaSruti

|| 3.13.48 ||

ya evam etām hari-medhaso hareḥ
kathām subhadrām kathaniya-māyinaḥ
śṛṇvīta bhaktyā śravayeta vośatīm
janārdano 'syāśu hr̥di prasīdati ||48 ||

The Lord (**janārdanaḥ**), whose intelligence destroys the material suffering of the devotee (**hari-medhasaḥ**) and who possesses praiseworthy mercy (**kathaniya-māyinaḥ**), is easily pleased in his mind (**āśu hr̥di prasīdati**) with that person (**ya evam etām**) who, with devotion (**bhaktyā**), hears and lets others hear (**śṛṇvīta śravayeta**) this auspicious (**subhadrām**), pleasing (**vā uśatīm**) story of the Lord (**hareḥ kathām**).

PhalaSruti: Lord becomes very pleased with one who hears and narrates this pastime with devotion

Section: SB 3.13.46-50:

Lord returns back and
PhalaSruti

|| 3.13.49 ||

tasmin prasanne sakalāśiṣām prabhau
kim durlabham tābhir alam lavātmabhiḥ
ananya-dṛṣṭyā bhajatām guhāśayaḥ
svayaṁ vidhatte sva-gatiṁ paraḥ parām ||49 ||

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone (**tasmin prabhau prasanne sakalāśiṣām kim durlabham**). By such achievements one understands everything else to be insignificant (**tābhir alam lavātmabhiḥ**). The Lord dwelling in the hearts of the devotees (**guhāśayaḥ**) personally arranges His Supreme abode (**svayaṁ vidhatte sva-gatiṁ paraḥ parām**) for the devotees who worship Him without material desires (**ananya-dṛṣṭyā bhajatām**).

What is difficult for such a person who pleases the Lord? The Lord personally gives him
His own abode

By pleasing the Lord, what is difficult to attain becomes easy to attain, but what is the use of such benedictions?

They are insignificant (lavātmabhiḥ).

One should not worry that one's worship of the Lord will not bring fruit.

For those who engage in bhakti without any other desires (ananya-dṛṣṭyā), the Lord himself (svayam) arranges the attainment of his own abode.

Because the Lord is in the heart of the devotee (guhāśayaḥ) he knows the pure bhakti of the devotee.

This is Śrīdhara Svamī's explanation.

Section: SB 3.13.46-50:

Lord returns back and
PhalaSruti

|| 3.13.50 ||

ko nāma loke puruṣārtha-sāravit
purā-kathānām bhagavat-kathā-sudhām
āpīya karṇāñjalibhir bhavāpahām
aho virajyeta vinā naretaram ||50 ||

Using his ears as hands to take the nectar (**karṇāñjalibhir**), knowing the essence of all human goals to be bhakti (**puruṣārtha-sāravit**), having drunk the sweet stories of the Lord (**āpīya bhagavat-kathā-sudhām**) among all the past narrations (**purā-kathānām**), which destroy material existence (**bhavāpahām**), what person would then reject them (**ko nāma loke virajyeta**)? Only an animal would reject them (**aho vinā naretaram**)!

Hence, who in this world would refuse to hear Hari Katha

Bhakti is the greatest attainment for the human being among all goals.

Knowing this one knows the essence of everything.

The person who says that bhakti is a practice for the ultimate goal but is not itself the final result is an animal.

Purā-kathānām means “among previous events.”

Bhavāpahām means “that which destroys material existence.”

It is most astonishing (aho)! Who except an animal would refuse this?

A person who refuses is an animal.

Later the animal nature of the yogī who rejects the attractive topics of Lord will be described.

**evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakaḥ pramodāt
autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīsam śanakair viyuṅkte**

The unfortunate yogī who has developed love for the Lord, full of all sweet qualities, whose heart is somewhat soft because of devotion, whose body hairs stand on end in ecstasy, who is constantly overcome with intense tears of joy, gradually withdraws his hook-like mind from the Lord's form. SB 3.28.34