

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Thirteen

Pastimes of Varāha

The Appearance of Lord Varāha

Section-I

Appearance of Lord Varaha (1-4)

|| 3.13.1 ||

śrī-śuka uvāca

niśamya vācam vadato
muneḥ puṇyatamām nrpa
bhūyaḥ papraccha kauravyo
vāsudeva-kathāḍṛtaḥ

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

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

॥ 3.13.2 ॥

vidura uvāca

sa vai svāyambhuvah samrāt
priyah putrah svayambhuvah
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 svāyambhuvah samrāt
priyah putrah svayambhuvah kim cakāra) after obtaining
his loving wife (pratilabhya priyām patnīm tato)?

|| 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).

|| 3.13.4 ||

śrutasya puṁsām sucira-śramasya
nanv añjasā sūribhir īdita '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 īditah), is hearing the glories of those (tat-tad-guṇānuśravaṇam) in whose hearts Mukunda resides (yeṣām hṛdayeṣu mukunda-pādāravindam).

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.

Section-II

**Conversation between
Brahma and Manu (5-15)**

|| 3.13.5 ||

śrī-śuka uvāca

iti bruvānam viduram vinītam
sahasra-śirṣṇaś caraṇopadhānam
prahrṣṭa-romā bhagavat-kathāyām
praṇīyamāno munir abhyacaṣṭa ||5 ||

Śuka said: Maitreya (munih), his hairs standing on end (prahrṣṭa-romā), inspired by Vidura (praṇīyamānah), began to speak topics of the Lord (bhagavat-kathāyām abhyacaṣṭa) to humble Vidura (viduram vinītam), who had acted as the pillow for the feet of the Lord (sahasra-śirṣṇaś caraṇopadhānam), and who had just spoken (iti bruvānam).

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.

Prāṇīyamānaḥ means “being made to engage in.”

|| 3.13.6 ||

maitreya uvāca

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

Maitreya said: After Manu appeared (yadā jātaḥ
svāyambhuvo manuh) 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).

|| 3.13.7 ||

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

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

|| 3.13.8 ||

tad vidhehi namas tubhyam
karmasy īdyātma-śaktiṣu
yat kṛtveha yaśo viṣvag
amutra ca bhaved gatiḥ ||8 ||

O worshipable lord (īdyā)! We offer respects to you (namas tubhyam)! Please instruct us (tad vidhehi) how we can please you by performing actions according to our abilities (karmasy 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).

O worshipable lord! Among all actions, according to our
abilities, please instruct us how we can follow you by
performing actions, which will give us (this phrase should be
supplied) complete fame.

|| 3.13.9 ||

brahmovāca

prītas tubhyam aham tāta

svasti stād vām kṣitīśvara

yan nirvyaḷikena hṛdā

śādhi mety ātmanārpitam ||9 ||

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

Dative case is used with **prītaḥ tubhyam** (pleased with you) to express “with” in the manner of **patye śete**: she sleeps with her husband.

Let there be auspiciousness to you two (**vām**), man and wife, because you spontaneously (**ātmanā**) said “Give instruction to me (**mā**).”

The subject is not mentioned since Manu offered his ego and possessiveness to Brahmā.

|| 3.13.10 ||

etāvaty ātmajair vīra
kāryā hy apacitir gurau
śaktyāpramattair gr̥hyeta
sādaram̃ 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 (sādaram̃) by sons like you (etāvaty ātmajaiḥ), who are very diligent (apramattaiḥ) and free from envy (gata-matsaraiḥ).

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?"

|| 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).

|| 3.13.12 ||

param śuśrūṣaṇam mahyam
syāt prajā-raksayā nrpa
bhagavāms te prajā-bhartur
hr̥ṣīkeśo 'nutuṣyati ||12 ||

O King (nrpa)! By protecting the population (prajā-raksayā) 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).

|| 3.13.13 ||

yeṣām na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣām śramo hy apārthāya
yad ātmā nādrtaḥ 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 ādrtaḥ).

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.

|| 3.13.14 ||

manur uvāca

ādeśe 'ham bhagavato

varteyāmīva-sūdana

sthānam tv ihānujānīhi

prajānām mama ca prabho ||14 ||

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

|| 3.13.15 ||

yad okaḥ sarva-bhūtānām
mahī magnā mahāmbhasi
asyā uddharane 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 uddharane).

“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.

Section-III

Appearance and acts of
Sveta Varaha
(16-30)

|| 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).

|| 3.13.17 ||

srjato me kṣitir vārbhiḥ
plāvyamānā rasām gatā
athātra kim anuṣṭheyam
asmābhiḥ sarga-yojitaiḥ
yasyāham hrdayād āsam
sa īśo vidadhātu me ||17 ||

While I created the living beings (srjato 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 hrdayād aham āsam sa īśah vidadhātu me)!

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**)!

|| 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).

Toka means very small.

|| 3.13.19 ||

tasyābhipaśyataḥ kha-sthaḥ

~~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).

Gaja-mātraḥ means the size of an elephant.

|| 3.13.20 ||

marīci-pramukhair vipraiḥ
kumārain manunā saha
dr̥ṣṭvā tat saukaram rūpam
tarkayām āsa citradhā ||20 ||

When Brahmā saw that form of a pig (dr̥ṣṭvā tat saukaram rūpam) 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 saha).

|| 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)!

|| 3.13.22 ||

dr̥ṣṭo 'ṅguṣṭha-śiro-mātraḥ
kṣaṇād gaṇḍa-śilā-samah
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-samah). Perhaps he is the Supreme Lord Yajña (api svid bhagavān yajñah), who is disturbing my mind with doubts (eṣa me khedayan manaḥ).

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.

|| 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-puruṣaḥ), large as huge mountain (agendra-sannibhaḥ), roared (jagarja).

|| 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).

Pratisvanayatā means the roaring produced echoes in all directions (kakubhaḥ).

|| 3.13.25 ||

niśamya te ghargharitam sva-kheda-
kṣayisṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo 'grṇan sma ||

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

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 (kṣayiṣṇu) 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.