

**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-III

Appearance and acts of  
Sveta Varaha  
(16-30)

|| 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).

The boar is described as the personification of the Vedas (**veda-vitāna-mūrtih**), 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.

|| 3.13.27 ||

utkṣipta-vālah kha-carah kaṭhorah  
saṭā vidhunvan khara-romaśa-tvak  
khurāhatābhrah sita-damṣṭra īkṣā-  
 jyotir babhāse bhagavān mahīdhrah ||27 ||

The tough boar (bhagavān kaṭhorah), with tail raised (utkṣipta-vālah), 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 (īkṣā jyotih), he appeared like a mountain (babhāse mahīdhrah).

This verse is a meditation on the boar in the water.

He had his tail raised high.

He descended to the three worlds from Brahmaloaka on the path of the sky (**khacarah**).

His skin had rough hair.

His glance was like the light of the sun and moon.

He was the lifter of the earth, or huge like a mountain  
(maḥīdhrāḥ).



|| 3.13.28 ||

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

Smelling out the earth with his nose (ghrāṇena pr̥thvyāḥ 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 (udvīkṣya) with gentle eyes (akarāla-dṛgbhyām) at the sages praising him (viprān gṛṇataḥ), and entered the water (aviśat kam).

This verse describes his actions.

Being the Vedas (**adhvarāṅgaḥ**), he played, imitating boar (**kroḍāpadeśaḥ**).

Using the ornament of apahnuti, the verse confirms that the  
Lord was really a boar.

Apahnuti is defined as words which deny the obvious to establish something else.

An example is “That woman is like a golden creeper with fruits imitating breasts.”

**Kam** means water.

|| 3.13.29 ||

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

When the cavity of the ocean was split (udanvān viśīrṇa-kuksiḥ) with the force of the diving of the boar (sah nipāta-vega), which had body like a mountain (vajra-kūtāṅga), 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).”

This verse examines the sound of the ocean at that time.

The boar had a body like a mountain of thunderbolts.

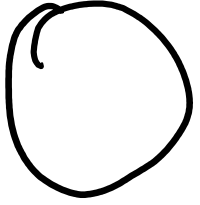
The ocean was split with the force of the hard-bodied boar diving.

The ocean, in pain, fearing his life was ending, cried out,  
while extending his arms in the form of long waves.

“O lord of sacrifice! Please protect me (mā)!” he cried out.

|| 3.13.30 ||

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



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).

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 prthiviṅ 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.

# Section-IV

## Activities of Nila-Varaha in Caksusa Manvantara (31-33)

|| 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 vibhīndan ||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 Hiraṇyākṣa (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 vibhīndan).

|| 3.13.33 ||

tamāla-nīlam sita-danta-kotyā  
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-kotyā 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).

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 Laghubhāgavatāmṛta 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.



It is stated in scriptures that Hiranyakṣa 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. Hiraṇyākṣa 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 Hiraṇyākṣa could not have existed then.

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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 Purāna 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 Caksusa Manu.

Anuvākas are Vedic prayers.

They praised him with prayers similar to those.