

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-V

Prayers by the sages
(34-45)

॥ 3.13.34 ॥

ṛṣaya ūcuḥ

jitaṁ jitaṁ te 'jita yajña-bhāvana
trayīm tanuṁ svām paridhuvate namaḥ
yad-roma-garteṣu nililyur addhayaḥ
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) (paridhuvate) (namaḥ), in whose hair pores the oceans merge (yad-roma-garteṣu nililyur addhayaḥ). We offer respects to you, who have the form of a boar, the source of the universe (tasmai namaḥ kāraṇa-sūkarāya te).

|| 3.13.35 ||


rūpaṃ tavaitan nanu duṣkṛtātmanām
durdarśanam deva yad adhvarātmakam
chandāmsi yasya tvaci barhi romasv
ājyam dr̥ṣi tv aṅghriṣu cātur-hotram |

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 (ājyam dr̥ṣi), 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.



|| 3.13.36 ||

sruk tuṇḍa āsīt sruva īsa nāsayor
iḍodare camasāḥ karna-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 tuṇḍa āsīt). The ghee ladle called sruva arose from your nostrils (sruva īsa nāsayor). The idā vessel arose from your stomach (iḍodare). The soma container arose from your ears (camasāḥ karna-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).

Sruk is a large sacrificial ladle.

It appeared from the tip of his mouth (tuṇḍe).

Sruva appeared from his nostrils.

The idā 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.

|| 3.13.37 ||

dīkṣānujanmopasadaḥ śirodharam
tvam prāyaṇīyodayaniya-damṣtraḥ
jihvā pravargyas tava śirṣakam 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 udayaniya sacrifices arose from your teeth (tvam damṣtraḥ prāyaṇīya udayaniya). The pravargya rites arose from your tongue (jihvā pravargyah). The satya and avasathya fires constituting kratu arose from your head (tava śirṣakam kratoh satya avasathyam). The piling of bricks arose from your five life airs (citayah asavah hi te).

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.

Udayaniyā 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.

|| 3.13.38 ||

somas tu retah savanāny avasthitiḥ
saṁsthā-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 (**saṁsthā-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**).

Savanāni means the time for rituals during the morning.

Avasthitih 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**).

|| 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).

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)

॥ 3.13.40 ॥

damṣṭrāgra-kotyā bhagavaṁs tvayā dhṛtā
virājate bhūdhara bhūh sa-bhūdharā
yathā vanān nihsarato datā dhṛtā
mataṅ-gajendrasya sa-patra-padminī ॥

O Lord (bhagavan)! O lifter of the earth (bhūdharā)! The earth with its mountains (bhūh 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 nihsarato).

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-dharā**) 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.

|| 3.13.41 ||

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

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

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.

॥ 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 arani stick (agnim iva araṇāv).

“Please tell me what you desire.”

Fix the earth, your wife, the mother of the universe, in order to provide a place for the beings to live (lokāya), since you are the father.

Thus let us offer respects to the mother, along with you, the father.

In the earth you have deposited (adhāḥ) your śakti (sva-tejas), just as a performer of sacrifice invests fire in the arani stick.

|| 3.13.43 ||

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

O Lord (prabho)! Other than you (tava anyatama), who would attempt to lift up the earth (kaḥ śraddadhīta bhuva 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 (yah māyaya idam sasṛje ativismayam).

~~We glorify your pastime which is hard for others to understand.~~

O Lord! Other than you, who would desire to do this act
(śraddhadhītaḥ) of lifting up the earth?

|| 3.13.44 ||

vidhunvatā vedamayam nijam vapur
janas-tapaḥ-satya-nivāsino vayam
saṭā-śikhoddhūta-śivāmbu-bindubhir
vimrjyamānā 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 (vimrjyamānā bhṛśam pāvitāḥ) by the drops of auspicious water (śivāmbu-bindubhir) coming from the tips of your hairs (saṭā-śikha uddhūta).

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.

|| 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 (esate) 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).

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 (~~esate~~) 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 (gunayoga).

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.

Section-VI

Lord returns back and
PhalaSruti
(46-50)

|| 3.13.46 ||

maitreya uvāca
ity upasthīyamāno 'sau
munibhir brahma-vādibhih
salile sva-khurākrānta
upādhattāvitāvanim ||46 ||

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

Being praised and served by the sages (upasthīyamānah) the boar placed the earth on top of the water, which had been attacked by his hooves.

This shows the bestowal of the supporting śakti to the earth.

Avitā means protector.

|| 3.13.47 ||

sa ittham bhagavān urvīm
visvaksenaḥ prajāpatih
rasāyā līlayonnītām
apsu nyasya yayau hariḥ ||47 ||

The Lord, Visvakesena (bhagavān viṣvaksenaḥ), the lord of the living beings (prajāpatih), 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).

Yayau means he departed for his abode, or disappeared.

|| 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).

Hari-medhasaḥ means “of the Lord whose intelligence (**medhas**) destroys (**hari**) the material life of the devotee.”

Kathaniya-māyinaḥ means “of the Lord who has mercy (**māyā**) which should be praised” or it can mean “of the Lord who has svarupa-śakti which should be praised.”

He should similarly make others hear (**śravayeta**).

Uśatīm means pleasurable.

|| 3.13.49 ||

tasmin prasanne sakalāśiṣām prabhau
kim durlabham tābhir alam lavātmabhiḥ
ananya-drṣṭyā bhajatām guhāśayaḥ
svayam 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 (svayam vidhatte sva-gatiṁ paraḥ parām) for the devotees who worship Him without material desires (ananya-drṣṭyā bhajatām).

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-dr̥ṣṭyā**), the Lord himself (**svayam**) arranges the
attainment of his own abode.

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

This is Śrīdhara Svamī's explanation.

|| 3.13.50 ||

ko nāma loke puruṣārtha-sāravit
purā-kathānām bhagavat-kathā-sudhām
āpiya 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 (āpiya 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)!

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-baḍiśam śanakair viyuṅkte

The unfortunate yogī who has developed love for the Lord (**evam harau bhagavati pratilabdha-bhāvah**), full of all sweet qualities, whose heart is somewhat soft because of devotion (**bhaktyā dravad-dhṛdaya**), whose body hairs stand on end in ecstasy (**utpulakaḥ pramodāt**), who is constantly overcome with intense tears of joy (**autkaṅṭhya-bāṣpa-kalayā muhuh ardyamānah**), gradually withdraws (**śanakaih viyuṅkte**) his hook-like mind (**citta-baḍiśam**) from the Lord's form (**tat**). SB 3.28.34