

Canto 3
Chapter Eighteen

**The Battle Between Lord
Boar and the Demon
Hiraṇyākṣa**

Theme-I

Hiranyakṣa Criticizes
Varahadeva (3.18.1-8)

Theme-I – Hiranyakṣa Criticizes Varahadev (3.18.1-8)

Text-1

maitreya uvāca
tad evam ākarṇya jaleśa-bhāṣitam
mahā-manās tad vigaṇayya durmadaḥ
harer veditvā gatim aṅga nāradād
rasātalam nirviviṣe tvarānvitaḥ

Maitreya said: O Vidura (**aṅga**)! Hearing the words of Varuṇa (**tad evam ākarṇya jaleśa-bhāṣitam**), the arrogant and foolish Hiranyākṣa (**mahā-manāḥ durmadaḥ**), ignored the warnings of Varuṇa (**tad vigaṇayya**), and learning from Nārada (**nāradād veditvā**) where he would find the Lord (**harer gatim**), he quickly entered (**nirviviṣe tvarānvitaḥ**) the Garbhodaka Ocean (**rasātalam**).

The Eighteenth Chapter describes a conversation between the demon and Varāha, Brahmā's fear, and a battle using clubs.

Hearing of a worthy opponent, and not considering Varuṇa's words that he would lie down on the battlefield and that the Lord killed such demons as himself, since he thought that it was impossible he could be obstructed, proud and eager Hiraṇyākṣa searched for the Lord.

“Where can I find him?”

By chance he saw Nārada in the city and questioned him.

From Nārada he learned where to go, and entered the Garbhodaka Ocean (rasātalam).

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-2

**dadarśa tatrābhijitam dharā-dharam
pronnīyamānāvanim agra-damṣṭrayā
muṣṇantam akṣṇā sva-ruco 'ruṇa-śriyā
jahāsa cāho vana-gocaro mṛgaḥ**

He saw the Lord (**dadarśa tatra abhijitam**), holder of the earth (**dharā-dharam**), lifting high the earth (**pronnīyamāna avanim**) on the tips of his tusks (**agra-damṣṭrayā**), diminishing Hiraṇyākṣa's splendour (**sva-ruco muṣṇantam**) with his reddish eyes (**aruṇa-śriyā akṣṇā**). Hiraṇyākṣa laughed (**jahāsa**), “O! You are a beast that lives in the water (**aho vana-gocaro mṛgaḥ**)!”

In the previous discussion of Varāha the pastime of the battle was not described in detail. Here it is described.

Abhijitam means “he who conquers all around.”

Or it can mean he who is the presiding deity of Abhijit constellation.

Varāha was lifting up the earth high.

He diminished Hiranyākṣa’s splendor (svarucaḥ) by his radiance.

Vanagocaraḥ means a being living in the water as well as a beast living in the forest.

The demon's abuse is also praise for the Lord.

Vanagocaraḥ can mean Nārāyaṇa, who sleeps on the water.

This vanagocara is sought (mrgaḥ) by the sages.

Or vanagocaraḥ can mean “one who should be seen in an isolated place, not the village.”

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-3

āhainam ehy ajña mahīm vimuñca no
rasaukasām viśva-srjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte

He said to the Lord (**āha enam**), “O fool (**ajña**)! Release the earth (**mahīm vimuñca**). It has been given by Brahmā to me (**iyam viśva-srjā nah arpitā**) for the inhabitants of the Garbhodaka Ocean (**rasaukasām**). You will not leave in good health (**na svasti yāsyasy**) if you take the earth without my permission (**anayā mama ikṣataḥ**). O lowest of the devatās (**sura adhama**), who have taken the form of a boar (**āsādita-sūkara ākṛte**)!”

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-3

**āhainam ehy ajña mahīm vimuñca no
rasaukasām viśva-srjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte**

Another meaning:

He said to the Lord (**āha enam**), O omniscient Lord (**ajña**)! You have been given the earth by Brahmā (**viśva-srjā iyam arpitā**). Do not give up the earth (**mahīm na vimuñca**). You will obtain our kingdoms (**na svasti yāsyasy**) along with the earth (**anayā**) by being merciful to me (**mama ikṣataḥ**). O supreme among the devata (**surādhamā**), who have appeared as a boar for your devotees (**āsādita-sūkara ākṛte**)!”

The earth has been given by Brahmā to the inhabitants of the Garbhodaka Ocean.

So no one can lift it from the lower regions.

Without my permission (mama īkṣataḥ) you will not leave carrying the earth.

There is another meaning to the verse.

O omniscient Lord (ajña), one beyond whom there is no knowledge!

The word no can be a negative particle. Thus the sentence can mean “Do not give up the earth. Brahmā has presented the earth to you.

You will obtain not only the earth, but along with it, you will obtain our wealth and kingdoms (svasti).”

“Why do you give the earth to me?”

It is because your mercy on me (īkṣataḥ).

O best of the devatās (sura-adhama)!

This form of a boar is given to your devotees for service.

The word no can be interpreted as naḥ, or as a negative, indicating harm to Varāha.

Thus two meaning can be given to the verse.

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-4

tvam naḥ sapatnair abhavāya kim bhṛto
yo māyayā hantya asurān parokṣa-jit
tvām yogamāyā-balam alpa-pauruṣam
samsthāpya mūḍha pramṛje suhṛc-chucaḥ

Were you (**kim tvam**), who kill the demons by deception by remaining invisible (**yah māyayā asurān hantya parokṣa-jit**), protected by the devatās (**sapatnair bhṛtaḥ**) in order to kill me (**naḥ abhavāya**)? I will wipe away the tears of grief of my friends (**pramṛje suhṛc-chucaḥ**) after destroying you (**tvām samsthāpya**), a coward with strength (**alpa-pauruṣam**) produced by yoga-māyā (**yogamāyā-balam**)

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-4

tvam̐ naḥ sapatnair abhavāya kim̐ bhṛto
yo māyayā hantya asurān parokṣa-jit
tvām̐ yogamāyā-balam̐ alpa-pauruṣam̐
samsthāpya mūḍha pramṛje suhṛc-chucaḥ

Have the devatas taken shelter of you (**kim̐ naḥ sapatnair tvam̐ bhṛtah**), who kill the asuras by your mercy (**yah māyayā asurān hantya**), in order to award me liberation (**naḥ abhavāya**)? After fixing my mind on you (**samsthāpya tvām̐**), who have incomparable powers (**yogamāyā-balam̐**), and who make Mahavisnu insignificant (**alpa-pauruṣam̐**), I will completely destroy (**pramṛje**) the material sufferings of my friends (**suhṛc-chucaḥ**) since you liberate even the friends of those who remember you (**abhavāya**). O Lord! You show mercy to the fools by giving them bhakti (**mūḍha**).

Have you, who kill by deception, by remaining invisible, been protected by the devatās, my enemy, for destroying me?

You do not kill them directly.

After killing you who do not have physical strength, only yoga-māyā, I shall wipe away the tears of lamentation of my friends.

There is another meaning to his words.

Have the devatās taken shelter of you, who kill asuras by your mercy (māyayā) in order to award me liberation?

By killing the demons you give them a spiritual destination.

You remain victorious though you are invisible.

Your invisibility is your greater mercy.

The devatās show themselves after a little sādhana but you do not reveal yourself even after plenty of sādhana.

After fixing my mind on you who have inconceivable powers (yoga-māyā-balam) and who make Mahāviṣṇu insignificant (alpa-pauruṣam), I will completely destroy (pramṛje) the suffering of material existence (śucaḥ) of my friends, since you liberate even the friends of those who remember you.

O Lord, you show satisfaction with the fools by giving them your bhakti (mūḍha)!

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-5

tvayi samsthite gadayā śirṇa-śirṣaṇy
asmad-bhuja-cyutayā ye ca tubhyam
balim haranty ṛṣayo ye ca devāḥ
svayam sarve na bhaviṣyanty amūlāḥ

When you are killed (**tvayi samsthite śirṇa-śirṣaṇy**) by the club released from my hand (**asmad-bhuja-cyutayā gadayā**), those who offer you homage (**ye ca tubhyam balim haranty**), the sages and devatās (**ṛṣayo ye ca devāḥ svayam**), will all be without foundation (**sarve na bhaviṣyanty amūlāḥ**).

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-5

tvayi samsthite gadayā śirṇa-śirṣaṇy
asmad-bhuja-cyutayā ye ca tubhyam
balim haranty ṛṣayo ye ca devāḥ
svayaṁ sarve na bhaviṣyanty amūlāḥ

When your skull is not cracked (**tvayi na samsthite śirṇa-śirṣaṇy**) by the club released from my hand (**asmad-bhuja-cyutayā gadayā**), the devotees who offer homage to you (**balim haranty ṛṣayo ye ca devāḥ**) will spontaneously no longer be unsteady (**svayaṁ sarve bhaviṣyanty amūlāḥ**).

When you are killed, the devatās will also die.

The other meaning is as follows.

When your skull is not cracked by a club released from my hand, the recent devotees who offer you homage at this time, and as well the ancient devatās, devotees and sages, will spontaneously (svayam) no longer be unsteady (amūlāḥ).

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-6

sa tudyamāno 'ri-durukta-tomarair
damṣṭrāgra-gām gām upalakṣya bhītām
todam mṛṣan niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ

Though assailed (**tudyamānah**) by the lances of the enemy's abusive words (**ari-durukta-tomarair**), the Lord (**sah**), seeing the frightened earth (**upalakṣya bhītām gām**) perched on the ends of his tusks (**damṣṭrāgra-gām**), bore the insults (**todam mṛṣan**), and emerged from the water (**niragād ambu-madhyād**), like an elephant attacked by a crocodile (**grāhāhataḥ sa-kareṇur yathā ibhaḥ**).

The Lord was assailed by the abusive, lance-like words of the enemy.

He bore the pain of the enemy's abusive words. He was like an elephant attacked by a crocodile.

The other meaning is “The Lord was pained by compassion, seeing the pain in Brahmā and others who heard those words.

He was victorious by the happiness gained through the praise uttered by the enemy.

He was like an elephant emerging from the water, uninjured by a crocodile.”

Theme-I – Hiranyakṣa Criticizes Varahadeva (3.18.1-8)

Text-7

**taṁ niḥsarantaṁ salilād anudruto
hiraṇya-keśo dviradam yathā jhaṣaḥ
karāla-damṣtro 'śani-nisvano 'bravīd
gata-hriyāṁ kim tv asatāṁ vigarhitam**

Hiraṇyākṣa, with golden hair (**hiraṇya-keśaḥ**) and fierce teeth (**karāla-damṣtraḥ**), chasing the Lord (**anudrutah taṁ**) as he rose from the water (**salilād niḥsarantaṁ**), just like a crocodile pursuing an elephant (**dviradam yathā jhaṣaḥ**), then spoke with the sound of thunder (**aśani-nisvano abravīd**). “What censure is there (**kim tv vigarhitam**) for those without shame and bravery (**gata-hriyāṁ asatāṁ**)?”

Chasing the Lord, he said, “Is there criticism for those who without shame and are cowardly? There is not. But still, it is not unsuitable to criticize opponents who flee.”

The other meaning is as follows.

Can there be criticism of those who are merciful and modest.

Those who, being merciful, flee for the purpose of protecting the earth who has taken shelter of your tusks should not be criticized.

Or another meaning is as follows.

Thinking that it was not proper to pursue the Lord who was lifting the earth for helping the populace, the demon criticizes himself.

“Is there censure for me, a demon, dedicated to my own pleasure, devoid of shame?”

No, there is not.

How unfortunate I am!”

Theme-I – Hiranyaksa Criticizes Varahadev (3.18.1-8)

Text-8

sa gām udastāt salilasya gocare
vinyasya tasyām adadhāt sva-sattvam
abhiṣṭuto viśva-srjā prasūnair
āpūryamāṇo vibudhaiḥ paśyato ‘reḥ

Placing the earth (**gām vinyasya**) on the water (**salilasya udastāt**) within his sight (**gocare**), the Lord invested her (**tasyām adadhāt**) with his energy so that she did not sink in the water (**sva-sattvam**), while Brahmā uttered praise (**abhiṣṭuto viśva-srjā**), the Prajāpatis showered flowers over him (**vibudhaiḥ prasūnair āpūryamāṇo**), and the enemy watched (**paśyato areḥ**).

“Since the earth is frightened it is not good that I fight with the demon.”

Thus the Lord placed the earth upon the water within his sight and endowed her with his own energy (sva-sattvam), so that the earth would not sink in the water.

He was praised by Brahmā.

He was showered completely with flowers by the Prajāpatis (vibudhaiḥ), while the enemy watched.

This indicates that the demon was not respected.

Theme-II

Lord's *Angry Reply to*
Hiranyaksa (3.18.9-12)

Theme-II – Lord’s Angry Reply to Hiranyaksa (3.18.9-12)

Text-9

parānuṣaktam tapanīyopakalpaṁ
mahā-gadam kāñcana-citra-daṁśam
marmāṅy abhīkṣṇam pratudantam duruktaiḥ
pracaṇḍa-manyuḥ prahasams tam babhāṣe

The Lord replied to Hiranyākṣa (**tam babhāṣe**), ornamented with gold (**tapanīya upakalpaṁ**), wearing golden armor (**kāñcana-citra-daṁśam**), carrying a huge club (**mahā-gadam**), who was following him (**parānuṣaktam**). In great anger (**pracaṇḍa-manyuḥ**), he assailed the demon (**pratudantam**) to the heart (**marmāṅy**) with sharp words (**duruktaiḥ**) and laughed (**prahasam**).

The Lord spoke to the demon ornamented with gold, wearing gold armor, who following him, and assailed him with abusive words, not with praise.

He was angry because of the hearing the abusive words of the demon, and laughed on hearing the other meaning of the words, which were praise.

One would expect a fitting answer to the words of Hiraṇyākṣa.

Thus the reply of the Lord has two meanings as well.

Theme-II – Lord’s Angry Reply to Hiranyaksa (3.18.9-12)

Text-10

śrī-bhagavān uvāca

satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmad-vidhān mṛgaye grāma-simhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanam tava gr̥ṇṇanty abhadra

The Lord said: It is true (**satyaṁ**)! I am a beast of the forest (**vayaṁ bho vana-gocarā mṛgā**) and am searching (**mṛgaye**) for dogs such as you (**yuṣmad-vidhān grāma-simhān**). O sinful demon (**abhadra**)! Heroes such as I (**vīrā**) do not react (**na gr̥ṇṇanty**) to arrogant words of persons such as you (**tava vikatthanam**) who are bound by the ropes of death (**mṛtyu-pāśaiḥ pratimuktasya**).

Theme-II – Lord’s Angry Reply to Hiranyaksa (3.18.9-12)

Text-10

śrī-bhagavān uvāca

satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmad-vidhān mṛgaye grāma-simhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanam tava grhṇanty abhadra

The Lord said: We are seen (**vayaṁ bho mṛgā**) by devotees who have given up material enjoyment (**vana-gocarā**). Mercifully I search out (**mṛgaye**) those who are most prominently attached to material enjoyment (**grāma-simhān**) like you (**grāma-simhān**), to offer them a place with me.

“But why do you give mercy to proud, sinful persons?”

Heroes like me (**vīrā**) are generous, and do not feel the faults (**na grhṇanty**) in your boasting words (**tava vikatthanam**).

“What is your position?”

You become completely freed from the ropes of death, since one who receives my mercy is not subject to death (**mṛtyu-pāśaiḥ pratimuktasya**). O person from whom no inauspiciousness arises (**abhadra**)!

Theme-II – Lord’s Angry Reply to Hiranyaksa (3.18.9-12)

Text-11

ete vayam nyāsa-harā rasaukasām
gata-hriyo gadayā drāvitās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyam kva yāmo balinotpādya vairam

Taking the inhabitants of the lower planets who were entrusted to you (**nyāsa-harā rasaukasām**), and fleeing shamelessly from your club (**te gadayā gata-hriyo drāvitās**), I remain here (**vayam tiṣṭhāmahe**). I must remain here to fight (**kathañcid stheyam ājau**) since, having created enmity (**athāpi utpādya vairam**) with a powerful enemy like you (**balinā**) where can I go (**kva yāmo**)?

Theme-II – Lord’s Angry Reply to Hiranyaksa (3.18.9-12)

Text-11

ete vyaṃ nyāsa-harā rasaukasāṃ
gata-hriyo gadayā drāvitās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyam kva yāmo balinotpādya vairam

I am the receiver of the offerings (**nyāsa-harā**) made with devotion even by the demons (**rasaukasāṃ**). I am not ashamed of doing this (**gata-hriyaḥ**), because I am affectionate to my devotees. This is because you have melted (**drāvitāḥ**) my heart with your words of praise (**gadayā**). Thus I will remain with you even during battle, to show you my extraordinary powers (**tiṣṭhāmahe 'thāpi ājau**).

“O cause of existence! Going to Vaikuṇṭha, you will remain there happily. Why would you want to endure suffering by fighting?”

I must remain (**stheyam**) engaged in battle with you in order to derive bliss from fighting because of the enmity in you caused by the curse of the Kumāras (**athāpi utpādya vairam**). Where else should I go (**kva yāmo**)?

Speaking with lamenting voice, the Lord joked with the demon.

I have stolen things entrusted to you and fled away, but that is impossible.

”Have you fled far enough because of the suffering inflicted on you?”

I must remain here, since I have nowhere to go.

There is another meaning.

I am the receiver of the offerings (nyāsa-harā) made with devotion even by the demons (rasaukasām).

I am not ashamed of doing this (gata-hriyaḥ), because I am affectionate to my devotees.

This is because you have melted (drāvitāḥ) my heart with your words of praise (gadayā).

Gadā (which becomes gadayā) can come from the verb gad, meaning "to speak," in the manner of words such as bhid.

Thus I will remain with you even during battle, to show you my extraordinary powers.

Ātmanepada form (tiṣṭhāmahe) is used to indicate that he is showing something.

”O cause of existence! Going to Vaikuṅṭha, you will remain there happily. Why would you want to endure suffering by fighting?”

I must remain (stheyam) engaged in battle with you in order to derive bliss from fighting because of the enmity in you caused by the curse of the Kumāras. Where else should I go?

Theme-II – Lord's Angry Reply to Hiranyaksa (3.18.9-12)

Text-12

tvam pad-rathānām kila yūthapādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
samsthāpya cāsmān pramṛjāśru svakānām
yaḥ svām pratijñām nātipiparty asabhyaḥ

As the commander of leaders of soldiers (**pad-rathānām yūthapa adhipah**), you should act (**tvam kila ghaṭasva**) in order to quickly bring about my defeat (**āśu nah asvastaya**) without considering the matter further (**anūhaḥ**). After killing me (**asmād samsthāpya**), wipe away the tears of your relatives (**pramṛjāśru svakānām āśru**). One who does not fulfill his promise (**yaḥ svām pratijñām na atipiparty**) is unfit to sit in the assembly (**asabhyaḥ**).

You, the commander of leaders of the foot soldiers, should immediately act to bring about my defeat (asvastaye), without thinking twice (anūhaḥ).

He who does not fulfill his promise is not fit to sit in the assembly.

There is another meaning.

Filled with prema, you have accepted the mood of a demon as a promise to give me happiness by fighting with me.

He who does not keep that promise is unfit to sit in the assembly.

Therefore, as commander of the troops, act now to make me happy by fighting, in order to give up your life (asvastaye), after having fixed me in your heart.

Wipe away your tears of bliss.

Theme-III

Fight between Lord
Varaha and Hiranyaksha
(3.18.13-28)

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-13

maitreya uvāca
so 'dhikṣipto bhagavatā
pralabdhaś ca ruṣā bhr̥śam
ājahārolbaṇam̐ krodham̐
krīḍyamāno 'hi-rāḍ iva

Maitreya said: Hiraṇyākṣa (**sah**), being insulted by the Lord (**adhikṣipto bhagavatā**), made an object of the Lord's joking (**pralabdhaś ca**) which was made in great anger (**ruṣā bhr̥śam**), became intensely angry (**ājahāra ulbaṇam̐ krodham̐**), like a snake who was being teased (**krīḍyamāno ahi-rāḍ iva**).

The demon, having been insulted in verse 10, became angry, since he was the object of a joke (pralabdhaḥ).

He became like a large snake which was being teased by the words of verses 11 and 12.

The other meaning is as follows.

Having fallen from his position as an associate of the Lord (adhikṣiptaḥ), he became overcome with great anger.

Though śuddha-sattva by nature, because of the curse of the Kumāras arising from the will of the Lord, he became full of ignorance.

At the time of fighting he accepted great anger, though it was not real anger.

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-14

**sṛjann amarṣitaḥ śvāsān
manyu-pracalitendriyaḥ
āsādya tarasā daityo
gadayā nyahanad dharim**

Letting out his breath (**sṛjann śvāsān**), the angry demon (**amarṣitaḥ daityaḥ**), whose senses were agitated with wrath (**manyu-pracalita indriyaḥ**), quickly approached the Lord (**āsādya tarasā harim**) and struck him with his club (**gadayā nyahanad**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-15

**bhagavāms tu gadā-vegām
visṛṣṭam ripuṇorasi
avañcayat tiraścīno
yogārūḍha ivāntakam**

Moving sideways (**tiraścīno**), the Lord avoided (**bhagavān
avañcayat**) the blow of the club (**gadā-vegām**) released by
his enemy (**ripuṇā visṛṣṭam**), which was aimed at his
chest (**urasi**), just as an accomplished yogī avoids death
(**yogārūḍha iva antakam**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-16

punar gadām svām ādāya
bhrāmayantam abhīkṣṇaśaḥ
abhyadhāvad dhariḥ kruddhaḥ
samrambhād daṣṭa-dacchadam

The angry Lord (**kruddhaḥ hariḥ**) pursued the demon (**abhyadhāvad**), who bit his lip in rage (**samrambhād daṣṭa-dacchadam**) and, taking up his club again (**punar gadām svām ādāya**), whirled it about repeatedly (**bhrāmayantam abhīkṣṇaśaḥ**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-17

tataś ca gadayārātīm
dakṣiṇasyām bhruvi prabhuḥ
ājaghne sa tu tām saumya
gadayā kovido 'hanat

O Vidura (**saumya**)! The Lord (**prabhuḥ**) struck the enemy (**ājaghne arātīm**) on his right brow (**dakṣiṇasyām bhruvi**) with his club (**gadayā**). The demon, expert in fighting (**sah kovidah**), struck the club of the Lord (**tām gadayā ahanat**) which did not reach him.

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-18

evam gadābhyām gurvībhyām
haryakṣo harir eva ca
jigīṣayā susamrabdhāv
anyonyam abhijaghnatuḥ

In this way (**evam**) Hiranyākṣa and the Lord (**haryakṣo harir eva ca**), both enraged (**susamrabdhāv**), struck at each other (**anyonyam abhijaghnatuḥ**) with a desire to win (**jigīṣayā**), using their huge clubs (**gadābhyām gurvībhyām**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-19

tayoḥ spr̥dhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ
vicitra-mārgāmś carator jigīṣayā
vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ

When the two rival combatants (**tayoḥ spr̥dhos**), their bodies struck with the sharp clubs (**tigma-gadā āhata aṅgayoḥ**), increased their anger (**vivṛddha-manyvoḥ**) with the smell of flowing blood (**kṣatāsrava-ghrāṇa**) and made various movements (**vicitra-mārgāmś caratoḥ**) with a desire to win (**jigīṣayā**), they appeared like two bulls fighting over a cow (**vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ**).

When the two combatants full of rivalry (sṛḍhoḥ) increased in anger by the smell of blood flowing from their wounds, it appeared spectacular (vyabhāt), like the fighting of two enraged bulls for a cow (ilāyām).

In this way the Lord and Hiraṇyākṣa fought over the earth.

According to Amara-koṣa the word ilā means the earth, a cow, words or oblation.

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-20

daityasya yajñāvayavasya māyā-
gr̥hīta-vārāha-tanor mahātmanah
kauravya mahyām dviṣator vimardanam
didṛkṣur āgād ṛṣibhir vṛtaḥ svarāt

O Vidura (**kauravya**)! Brahmā (**svarāt**), surrounded by many sages (**ṛṣibhir vṛtaḥ**), came to see the struggle between the combatants fighting (**didṛkṣur vimardanam**) for the earth (**mahyām**)—between the Lord with the form of a boar (**vārāha-tanor mahātmanah**), whose body is sacrifice (**yajña avayavasya**) and who had accepted his energy as his consort (**māyā-gr̥hīta**), and the demon (**daityasya**).

The Lord had assumed the form of a boar with his consort who accepted him as her husband (māyā-grhīta).

Jīva Gosvāmī explains the phrase as “accepting this form by his mercy.”

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-21

āsanna-śauṇḍīram apeta-sādhvasam
kṛta-pratīkāram ahārya-vikramam
vilakṣya daityam bhagavān sahasra-ṇīr
jagāda nārāyaṇam ādi-sūkaram

Seeing (**vilakṣya**) the fearful demon (**apeta-sādhvasam daityam**) who had attained great power (**āsanna-śauṇḍīram**), opposing the Lord (**kṛta-pratīkāram**) with insurmountable prowess (**ahārya-vikramam**), Brahmā, leader of a thousand sages (**bhagavān sahasra-ṇīh**), addressed the Lord with the form of the original boar (**jagāda nārāyaṇam ādi-sūkaram**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-22-23

brahmovāca

eṣa te deva devānām aṅghri-mūlam upeyuṣām
viprāṇām saurabheyīṇām bhūtānām apy anāgasām

āgas-kṛd bhaya-kṛd duṣkṛd asmad-rāddha-varo 'suraḥ
anveṣann apratiratho lokān aṭati kaṅṭakaḥ

Brahmā said: O Lord (**deva**)! This demon (**eṣa asuraḥ**) is an offender (**āgas-kṛd**) to the devatās (**devānām**), to the devotees surrendered to your feet (**aṅghri-mūlam upeyuṣām**), to the brāhmaṇas (**viprāṇām**), to the cows (**saurabheyīṇām**) and to all sinless living beings (**bhūtānām apy anāgasām**). He causes fear and then attacks them (**bhaya-kṛd duṣkṛd**). Having attained a boon from me (**asmad-rāddha-varah**), without a proper opponent (**apratiratho**), searching everywhere (**anveṣann**), he wanders the universe (**lokān aṭati**), giving trouble to all (**kaṅṭakaḥ**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-24

mainam māvāvinam dr̥ptam
niraṅkuśam asattamam
ākr̥ḍa bālavad deva
yathāśīviṣam utthitam

O Lord (**deva**)! Do not play like a child with this demon (**mā enam ākr̥ḍa bālavad**), expert at magic (**māvāvinam**), proud (**dr̥ptam**), uncontrollable (**niraṅkuśam**), and wicked (**asattamam**), just as Garuda plays with a snake raising his hoods in anger (**yathā utthitam āśīviṣam**).

Do not play with him like an ignorant person (bāla-vat).

You are actually the crown jewel of knowledge.

You are just like (yat) Garuḍa playing with an enraged snake.

Or do not play with him, since I consider him an enraged snake.

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-25

na yāvad eṣa vardheta
svām velām prāpya dāruṇaḥ
svām deva māyām āsthāya
tāvaj jahy agham acyuta

O infallible Lord (**acyuta**)! O Lord (**deva**)! Before his demonic hour arrives (**na yāvad svām velām prāpya**) and his cruel power increases (**vardheta dāruṇaḥ**), you, fixed in your own energy (**svām māyām āsthāya**), should at once kill this sinful person (**tāvaj jahy eṣa agham**).

Before his favorable time (svām velām) arrives, when his power increases, and you, though the Supreme Lord, cannot kill him, you should kill him.

Though Brahmā is full of power and knowledge, out of prema he becomes unsteady with apprehension.

Similarly, though Vasudeva and Devakī are full of power and knowledge they say samudvije bhavaddhetoḥ kaṁsād aham adhīḥ: I am trembling in fear from Kaṁśa for your safety. (SB 10.3.29)

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-26

eṣā ghoratamā sandhyā
loka-cchambat-karī prabho
upasarpati sarvātman
surāṇām jayam āvaha

The frightening twilight (**eṣā ghoratamā sandhyā**), the destroyer of all planets (**loka-cchambat-karī**), is approaching (**upasarpati**). O Lord (**prabho**)! Soul of all beings (**sarvātma**)! Be victorious for the devatās (**surāṇām jayam āvaha**).

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-27

adhunaiṣo 'bhijin nāma
yogo mauhūrtiko hy agāt
śivāya nas tvam suhṛdām
āśu nistara dustaram

The auspicious time of noon (**abhijit nāma yogo mauhūrtiko**) has almost passed (**hy agāt**). Now (**adhunā**), quickly kill (**āśu nistara**) this formidable demon (**eṣa dustaram**) for us (**nah śivāya**), your friends (**tvam suhṛdām**), while a portion of this time remains.

Theme-III – Fight between Lord Varaha and Hiranyaksha (3.18.13-28)

Text-28

diṣṭyā tvām vihitam mṛtyum
ayam āsāditaḥ svayam
vikramyainam mṛdhe hatvā
lokān ādhehi śarmaṇi

This demon has attained death (**ayam mṛtyum āsāditaḥ**) as prescribed by you (**diṣṭyā tvām vihitam**). After displaying prowess (**svayam vikramya**) and killing him in the battlefield (**enam mṛdhe hatvā**), bestow auspiciousness to the worlds (**lokān ādhehi śarmaṇi**).

The demon has attained death as ordained by you, who created this scene at the time of accepting the curse made by the Kumāras.