

Canto 3
Chapter Nineteen

**The Killing of the Demon
Hiraṇyākṣa**

Theme-I

Hiranyaksa Varahadev
Fight (3.19.1-29)

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-1

maitreya uvāca
avadhārya viriñcasya
nirvyalīkāmṛtaṁ vacaḥ
prahasya prema-garbheṇa
tad apāṅgena so 'grahīt

Maitreya said: Hearing (**avadhārya**) the sincere, sweet words of Brahmā (**viriñcasya nirvyalīka amṛtaṁ vacaḥ**), the Lord smiled (**sah prahasya**) and accepted those words (**tad agrahīt**) with a loving glance (**prema-garbheṇa apāṅgena**).

The Nineteenth Chapter describes how, after the demon could not kill him by using his illusory powers, the Lord withdrew his weapon and killed him with his hands.

Brahmā's words were truthful (nirvyaḷīka), since he said that he had given a boon to the demon. (SB 3.18.22)

His words were filled with love (amṛtam) since he told the Lord to kill the demon before the twilight. (SB 3.18.24)

This indicates that those words were relished by the Lord.

The Lord smiled.

Out of prema for me, one can lose all memory, since Brahmā teaches me, the personification of time, to choose the correct time to kill the demon.

The Lord accepted those words with a glance filled with love.

By this the Lord indicates: “Yes, what you say is true. Just as you instruct, I will kill the demon now.

However, I will kill him in the evening today, since I will fully satisfy myself with fighting him.”

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 8

abhisandhāya yo himsām
dambham mātsaryam eva vā
samrambhī bhinna-dṛḡ bhāvaṃ
mayi kuryāt sa tāmasaḥ

The angry person (**samrambhī**), devoid of compassion (**bhinna-dṛk**), who worships me (**yah mayi bhāvaṃ kuryāt**) with intentions (**abhisandhāya**) of violence, pride and hatred (**himsām dambham mātsaryam**), is tamasic in his *bhakti* (**sah tāmasaḥ**).

Verse Summary: Performer of Bhakti in Mode of Ignorance:

(i) Angry (ii) devoid of compassion (iii) worships the Lord with intentions of violence, pride and hatred

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 9

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo mām
pṛthag-bhāvaḥ sa rājasah

He who worships me (**yah mām arcayed**) in the forms of deities and others (**arca ādāu**) with desire for other objects (**pṛthag-bhāvaḥ abhisandhāya**), with goals of material gain (**viṣayān**), fame (**yaśa**) or wealth (**aiśvaryam**) has rajasic *bhakti* (**sa rājasah**).

Verse Summary: Performer of Bhakti in Mode of Passion:

(i) Worships the Lord with desire for other objects (ii) with goals of material gain, fame or wealth

Theme II – Kapila describes various Types of Bhakti (3.29.7-20)

Text 10

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ

He who worships me (**yajed**) with a desire to destroy *karma* (**karma-nirhāram uddiśya**), making his works an offering to the Supreme Lord (**parasmin tad-arpaṇam**), or (**vā**) executing the worship as a duty (**yaṣṭavyam iti**), having a desire for liberation (**pṛthag-bhāvaḥ**), has sattvic *bhakti* (**sa sāttvikaḥ**).

Verse Summary: Performer of Bhakti in Mode of Goodness:

(i) Worships the Lord with a desire to destroy Karma (ii) makes his work as an offering to the Lord (iii) worships as a matter of duty (iv) to achieve liberation

॥ 17.4 ॥

yajante sāt̥tvikā devān
yakṣa-rakṣāmsi rājasāḥ
pretān bhūta-gaṇāms̥ cānye
yajante tāmasā janāḥ

Those with sattvic nature worship the devas (**yajante sāt̥tvikā devān**). Those with rajasic nature worship the Yakṣas and Rākṣasas (**yakṣa-rakṣāmsi rājasāḥ**). Those with tamasic nature worship the Pretas and Bhūtas (**pretān bhūta-gaṇāms̥ cānye yajante tāmasā janāḥ**).

|| 17.1 ||

arjuna uvāca

ye śāstra-vidhim utsṛjya
yajante śraddhayānvitāḥ
teṣāṃ niṣṭhā tu kā kṛṣṇa
sattvam āho rajas tamaḥ

Arjuna said: O Kṛṣṇa (**kṛṣṇa**), what is the position of those (**teṣāṃ niṣṭhā tu kā**) who give up the rules of scripture (**ye śāstra-vidhim utsṛjya**) but worship with faith (**yajante śraddhayānvitāḥ**). Is this sattva, rajas or tamas (**sattvam āho rajas tamaḥ**)?

Baladeva

- The results of worshipping with the different faiths are described in this verse.
- Those persons who with faith born of their previous impressions worship sattvika devas such as Vasu and Rudra without the discrimination of scripture are called sātṭvika.
- Those who worship ṛajasic entities such as Yakṣas, Rākṣasas, Kuvera and Nairṛti are in the mode of passion.
- Those who worship tamasic entities such as pretas and bhūtas are in the mode of ignorance.

Baladeva

- Thus the three types of faith arising from the differing natures due to previous impressions, without following the rules of scripture because of laziness, have been described.
- It should be understood that by conquering over their natures by association with persons following Vedic principles, these persons sometimes come under the authority of the Vedas.

|| 17.2 ||

śrī-bhagavān uvāca
tri-vidhā bhavati śraddhā
dehinām sā svabhāva-jā
sāttvikī rājasī caiva
tāmasī ceti tām śṛṇu

The Lord said: The faith of embodied beings (**dehinām śraddhā**) is of three types (**tri-vidhā bhavati**), arising from their previous impressions (**sā svabhāva-jā**). It is made of sattva, rajas or tamas (**sāttvikī rājasī caiva tāmasī ca iti**). Please hear about them (**tām śṛṇu**).

Baladeva

- Being asked, the Lord begins to speak.
- That faith by which one worships the devas and other beings while giving up rules of scripture because of laziness or difficulties, should be understood to arise from virtuous and sinful impressions from previous lives (svabhāva jā).
- That faith is of three types, arising from states of sattva, rajas and tamas, for the beginningless, unrelenting births of embodied souls in beginningless contact with the three guṇas of prakṛti.

Baladeva

- They do not have the spiritual intelligence arising from scripture taught by the devotees which will allow them to change those impressions (svabhāva).
- Therefore the three types of faith which arise from those impressions appear.
- Faith born from the scriptures is different.
- It brings about performance of actions only according to the scriptural directions (not because of impressions of the three guṇas).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-2

tataḥ sapatnaṁ mukhataś
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ

The Lord (**akṣajaḥ**) leaped up (**tataḥ utpatya**) and with his club struck the demon on his lower cheek (**gadayā jaghāna asuram hanāv**) as the demon moved in front of him (**sapatnaṁ mukhataḥ carantam**) fearlessly (**akuto-bhayam**).

Akṣajaḥ means “he who appeared from Brahmā’s nose.”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-3

sā hatā tena gadayā
vihatā bhagavat-karāt
vighūrṇitāpatad reje
tad adbhutam ivābhavat

The club of the Lord (**sā**), loosened from his hand (**bhagavat-karat vihatā**) because of a blow from the demon's club (**tena gadayā hatā**), rolled about, fell on the ground, and glowed (**vighūrṇita-āpatad-reje**). This action was most astonishing (**tad adbhutam iva abhavat**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-4

sa tadā labdha-tīrtho 'pi
na babādhe nirāyudham
mānayan sa mṛdhe dharmam
viṣvaksenam prakopayan

Though the demon now had the opportunity (**sah tadā labdha-tīrthah api**), he did not strike the Lord who was without a weapon (**na babādhe nirāyudham**). He respected the rules of fighting (**mānayan sa mṛdhe dharmam**) and made the Lord angry by this (**viṣvaksenam prakopayan**).

Though the demon had the opportunity he did not strike the Lord. The reason is given.

He accepted the rules of fighting.

He made the Lord angry by this. “Because you know that I am in trouble, by making my club fall by the strength of your arms, you display your sense of dharma, and do not strike me.

See! In a moment’s time, I will take the club along with your life!”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-5

gadāyām apaviddhāyām
hāhā-kāre vinirgate
mānayām āsa tad-dharmam
sunābham cāsmarad vibhuḥ

When the club fell from his hand (**gadāyām apaviddhāyām**) and the devatās cried out in distress (**hāhā-kāre vinirgate**), the Lord (**vibhuḥ**) respected the proper behaviour of the demon (**mānayām āsa tad-dharmam**) and remembered his cakra as well as his club (**sunābham ca asmarad**).

When the club fell for his hand, it is not the same as his bow falling from his hand in the fight with Śālva, where other motives are inferred.

Because Hirayākṣa was actually an associate of the Lord, and thus equal to the Lord, they had equal strength.

Thus, it was possible for the club to fall from the hand of the Lord.

Without equal strength, there would be no pleasure in fighting.

Thus this action increased the enthusiasm of the Lord to fight.

It is thus an ornament of the Lord, not a fault, since the Lord, filled with love for his devotee, many times accepts defeat at the hands of the devotee.

This is indicated in the next verse, which explains that the Lord recognized his devotee.

The Lord remembered his cakra and previous to that, he remembered his club.

That is indicated by the word ca.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-6

**tam vyagra-cakram diti-putrādhamena
sva-pārṣada-mukhyena viṣajjamānam
citrā vāco 'tad-vidām khe-carāṇām
tatra smāsan svasti te 'muṃ jahīti**

Seeing the Lord with his zealous cakra (**tam vyagra-cakram**) engaged in play with the low son of Diti (**viṣajjamānam diti-putra adhamena**), who was actually the Lord's associate (**sva-pārṣada-mukhyena**), the devatās (**khe-carāṇām**), who did not know this (**atad-vidām**), uttered various words (**citrā vācah**). “Let there be auspiciousness to you (**tatra sma āsan svasti te**)! Kill the demon (**amum jahi iti**)!”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-7

sa taṁ niśāmyāṭṭa-rathāṅgam agrato
vyavasthitam padma-palāśa-locanam
vilokya cāmarṣa-pariplutendriyo
ruṣā sva-danta-cchadam ādaśac chvasan

First seeing his cakra (**niśāmya āṭṭa-rathāṅgam**), and then seeing the Lord (**taṁ vilokya**) arrive in front of him with his lotus eyes (**agrato vyavasthitam padma-palāśa-locanam**), Hiraṇyākṣa (**sah**), his senses filled with wrath (**amarṣa-paripluta indriyah**), breathed heavily in anger (**ruṣā śvasan**) and bit his lip (**sva-danta-cchadam ādaśat**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-8

karāla-damṣṭraś cakṣurbhyām
sañcakṣāṇo dahann iva
abhiplutya sva-gadayā
hato 'sīty āhanad dharim

The demon with terrible fangs (**karāla-damṣṭrah**), gazing on the Lord (**cakṣurbhyām sañcakṣāṇo**), seemed to burn him up with his eyes (**dahann iva**). “You are dead!” he exclaimed (**hato asi ity**), and struck the Lord with his club (**abhiplutya sva-gadayā āhanad harim**).

“You are dead.”

Another meaning is “You are known to me.”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-9

padā savyena tām sādho
bhagavān yajña-sūkaraḥ
līlayā miṣataḥ śatroḥ
prāharad vāta-ramhasam

O Vidura (**sādho**)! The boar, the form of sacrifice (**bhagavān yajña-sūkaraḥ**), easily deflected the club (**līlayā tām prāharad**) which had the speed of the wind (**vāta-ramhasam**) using his left foot (**padā savyena**), while the enemy watched (**miṣataḥ śatroḥ**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-10

āha cāyudham ādhatsva
ghaṭasva tvam̐ jigīṣasi
ity uktaḥ sa tadā bhūyas
tāḍayan vyanadad bhṛśam

The Lord said (**āha**), “You desire to win (**tvam̐ jigīṣasi**). Take up your weapon (**āyudham ādhatsva**) and fight with enthusiasm (**ghaṭasva**).” Addressed thus (**ity uktaḥ**), the demon again attempted to strike the Lord with his club (**sah tadā bhūyah tāḍayan**), making a loud noise (**vyanadad bhṛśam**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-11

tām sa āpatatīm vīkṣya
bhagavān samavasthitah
jagrāha līlayā prāptām
garutmān iva pannagīm

Seeing the enemy's club approaching (**tām āpatatīm vīkṣya**), the Lord (**sah bhagavān**), who stood firmly (**samavasthitah**), playfully caught (**līlayā jagrāha**) as it arrived (**prāptām**), just as Garuda catches a female snake (**garutmān iva pannagīm**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-12

sva-pauruṣe pratihate
hata-māno mahāsuraḥ
naicchad gadām dīyamānām
hariṇā vigata-prabhaḥ

His prowess thwarted (**sva-pauruṣe pratihate**), his pride deflated (**hata-māno**), the great demon (**mahāsuraḥ**), who had lost his splendour (**vigata-prabhaḥ**), did not desire to receive that club (**naicchad gadām**) offered back to him by the Lord (**hariṇā dīyamānām**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-13

jagrāha tri-śikham śūlam
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
viprāyābhicaran yathā

The demon threw a lance with three points (**jagrāha tri-śikham śūlam**), which, like a blazing fire, was eager to devour (**jvalaj-jvalana-lolupam**) the Lord in the form of a boar (**dhṛta-rūpāya**), just as a person performs sacrifice to kill a brāhmaṇa (**yajñāya viprāya abhicaran yathā**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-14

tad ojasā daitya-mahā-bhaṭārpitam
cakāsad antaḥ-kha udīrṇa-dīdhiti
cakreṇa ciccheda niśāta-neminā
harir yathā tārksya-patatram ujjhitam

Just as Indra (**yathā harir**) cut off the wing that Garuda abandoned (**ujjhitam tārksya-patatram**), the Lord, using the sharp blade of his cakra (**niśāta-neminā cakreṇa**), cut the trident (**tad ciccheda**) thrown with great force (**ojasā arpitam**) by the greatest among demons (**daitya-mahā-bhaṭā**), whose brilliance (**udīrṇa-dīdhiti**) lit up the sky (**cakāsad antaḥ-kha**).

The Lord cut up the trident which, radiating great light within itself, even lit up the sky, or which radiated light which spread in the sky, with the sharp blade of his cakṛa, just as Indra (hariḥ) cut off the wing that Garuḁa had already rejected.

Garuḁa, who was carrying the pot of nectar, gave up one of his wings in order to protect the infallibility of the thunderbolt employed by Indra.

The trident appeared like the already cut wing of Garuḁa, lighting up the sky.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-15

vṛkṇe sva-śūle bahudhāriṇā hareḥ
pratyetya vistīṇam uro vibhūtimat
pravṛddha-roṣaḥ sa kaṭhōra-muṣṭinā
nadan prahr̥tyāntaradhīyatāsuraḥ

When the trident was split into many pieces (**sva-śūle bahudhā vṛkṇe**) by the cakra (**ariṇā**), Hiranyākṣa roared loudly (**sah asuraḥ nadan**), approached the Lord (**hareḥ pratyetya**), struck the Lord's broad chest (**prahr̥tya vistīṇam urah**), the residence of Lakṣmī (**vibhūtimat**), in great anger (**pravṛddha-roṣaḥ**) with his hard fist (**kaṭhōra-muṣṭinā**), and disappeared (**antaradhīyata**).

Striking the Lord on the chest and understanding that it was impossible to gain victory by direct fighting, he utilized his illusory powers and disappeared.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-16

tenettham āhataḥ kṣattar
bhagavān ādi-sūkaraḥ
nākampata manāk kvāpi
srajā hata iva dvipaḥ

O Vidura (**kṣattar**)! The boar form of the Lord (**bhagavān ādi-sūkaraḥ**), struck by the demon in this way (**tena ittham āhataḥ**), did not tremble at all (**nākampata manāk kvāpi**). He was like an elephant struck by a garland (**srajā hata iva dvipaḥ**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-17

**athorudhāsṛjan māyām
yoga-māyeśvare harau
yām vilokya prajāś trastā
menire 'syopasaṁyamam**

Then the demon employed many illusions (**atha urudhā māyām asṛjan**) against the Lord, master of all illusions (**yoga-māyeśvare harau**), seeing which (**yām vilokya**) the terrified inhabitants of the planets (**trastā prajāh**) thought that the universe was being destroyed (**menire asya upasaṁyamam**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-18

pravavur vāyavaś caṇḍās
tamaḥ pāmsavam airayan
digbhyo nipetur grāvāṇaḥ
kṣepaṇaiḥ prahitā iva

A terrible wind began to blow (**pravavur vāyavaś caṇḍāh**), producing darkness because of the dust (**tamaḥ pāmsavam airayan**). Pellets fired from guns (**grāvāṇaḥ kṣepaṇaiḥ prahitā iva**) fell in all directions (**digbhyo nipetuh**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-19

**dyaur naṣṭa-bhagaṇābhraughaiḥ
sa-vidyut-stanayitnubhiḥ
varṣadbhiḥ pūya-keśāsrḡ-
viṇ-mūtrāsthīni cāsakṛt**

The sky became devoid of constellations (**dyaur naṣṭa-bha gaṇā**) because of the mass of clouds (**abhra oghaiḥ**) filled with thunder and lightning (**sa-vidyut-stanayitnubhiḥ**) and which rained puss, hair, blood stool and urine (**varṣadbhiḥ pūya-keśa-asrḡ-viṇ-mūtra-asthīni ca**) continuously (**asakṛt**).

From this description it is understood that the Lord, absorbed in the pleasure of fighting, went beyond the auspicious time indicated by Brahmā.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-20

girayaḥ pratyadṛśyanta
nānāyudha-muco 'nagha
dig-vāsaso yātudhānyaḥ
śūlīnyo mukta-mūrdhajāḥ

O sinless Vidura (**anagha**)! It seemed (**pratyadṛśyanta**) that the mountains were releasing various weapons (**girayaḥ nānā āyudha-mucaḥ**). Many naked witches (**dig-vāsaso yātudhānyaḥ**), with wild hair, holding tridents, appeared (**śūlīnyo mukta-mūrdhajāḥ**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-21

**bahubhir yakṣa-rakṣobhiḥ
patty-aśva-ratha-kuñjaraiḥ
ātatāyibhir utsrṣṭā
himśrā vāco 'tivaiśasāḥ**

Murderous Yakṣas and Rākṣaṣas (**bahubhir ativaiśasāḥ yakṣa-rakṣobhiḥ**), with soldiers, horses, chariots and elephants (**patty-aśva-ratha-kuñjaraiḥ**), uttered (**utsrṣṭā**) fierce, violent words (**ātatāyibhir himśrā vācaḥ**), such as “Kill! Kill!”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-22

prāduṣkṛtānām māyānām
āsurīṇām vināśayat
sudarśanāstram bhagavān
prāyuṅkta dayitam tri-pāt

To destroy (**vināśayat**) the illusions created by the demon (**āsurīṇām prāduṣkṛtānām māyānām**), the Lord, the form of dharma (**bhagavān tri-pāt**), used his dear cakra (**dayitam sudarśanāstram prāyuṅkta**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-23

tadā diteḥ samabhavat
sahasā hr̥di vepathuḥ
smarantya bhartur ādeśam
stanāc cāsṛk prasusruve

Diti's heart suddenly began to tremble (**tadā diteḥ hr̥di sahasā vepathuḥ samabhavat**) as she remembered the prediction of her husband (**smarantya bhartur ādeśam**). Blood began to flow from her breasts (**stanāt ca asṛk prasusruve**).

The prediction of her husband was that her two sons would be killed by the Lord.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-24

**vinaṣṭāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'mum
dadṛśe 'vasthitam bahiḥ**

When his illusions were destroyed (**vinaṣṭāsu sva-māyāsu**), the demon again rushed towards the Lord (**bhūyah ca āvrajya keśavam**), and began squeezing him in his arms (**ruṣā upagūhamāno amum**). He saw however that the Lord was outside of his grasp (**dadṛśe bahiḥ avasthitam**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-25

**taṁ muṣṭibhir vinighnantam
vajra-sārair adhokṣajah
kareṇa karṇa-mūle 'han
yathā tvāṣṭram marut-patiḥ**

When the demon began hitting the Lord (**taṁ adhokṣajah vinighnantam**) with fists hard as thunderbolts (**vajra-sārair muṣṭibhir**), the Lord hit him below the ear with his hand (**kareṇa karṇa-mūle ahan**), just as Indra struck Vṛtrāsura (**yathā tvāṣṭram marut-patiḥ**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-26

sa āhato viśva-jitā hy avajñayā
paribhramad-gātra udasta-locanaḥ
viśirṇa-bāhv-aṅghri-śiroruho 'patad
yathā nagendro lulito nabhasvatā

When the Lord hit the demon nonchalantly (**viśva-jitā hy avajñayā āhataḥ**), the demon began to stagger around (**sah paribhramad-gātra**). His eyes popped out (**udasta-locanaḥ**), and his hands, feet and hair scattered about (**viśirṇa-bāhv-aṅghri-śiroruho**). Like a tree uprooted by a strong wind (**yathā nagendro nabhasvatā lulitaḥ**), he fell to the ground (**apatad**).

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-27

kṣitau śayānam tam akuṅṭha-varcasam
karāla-damṣtram paridaṣṭa-dacchadam
ajādayo vīkṣya śaśamsur āgatā
aho imam ko nu labheta samsthitim

Seeing the demon (**tam vīkṣya**) lying on the ground (**kṣitau śayānam**), with terrible fangs (**karāla-damṣtram**) biting his lips (**paridaṣṭa-dacchadam**), glowing brightly (**akuṅṭha-varcasam**), Brahmā and the devatās praised him, saying (**ajādayo śaśamsur āgatā**), “Who would not attain such a fortunate death (**aho imam ko nu labheta samsthitim**)?”

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-28

yam yogino yoga-samādhinā raho
dhyāyanti līngād asato mumukṣayā
tasyaiṣa daitya-ṛṣabhaḥ padāhato
mukhaṁ prapaśyaṁs tanum utsasarja ha

Struck by the foot of the Lord (**tasya pada āhato**) upon whom yogīs (**yam yoginah**) meditate in samādhi (**dhyāyanti yoga-samādhinā**) in solitary places (**raho**) with a desire to become free from the subtle body (**līngād mumukṣayā**), a product of matter (**asatah**), the best of demons (**daitya-ṛṣabhaḥ**) gave up his body (**tanum utsasarja ha**) while seeing the lotus face of the Lord (**mukhaṁ prapaśyaṁs**).

In this verse it mentions that the Lord's foot struck the demon.

In verse 25 it mentions that the hand of the Lord struck the demon.

Since the two front feet of the boar are also his hands there is no contradiction.

Theme-I – Hiranyaksa Varahadev Fight (3.19.1-29)

Text-29

etau tau pārṣadāv asya
śāpād yātāv asad-gatim
punaḥ katipayaiḥ sthānam
prapatsyete ha janmabhiḥ

The two demons were associates of the Lord (**etau tau asya pārṣadāu**), but because of a curse, they were born as demons (**śāpād yātāv asad-gatim**). They will again attain their position in the spiritual world (**punaḥ sthānam prapatsyete ha**) after some births (**katipayaiḥ janmabhiḥ**).

Ha indicates “this is clearly because of the sages’ curse.”

Theme-II

The Lord Returns Back
(3.19.30-32)

Theme-II – The Lord Returns Back (3.19.30-32)

Text-30

devā ūcuḥ

namo namas te 'khila-yajña-tantave
sthitau gr̥hītāmala-sattva-mūrtaye
diṣṭyā hato 'yaṁ jagatām aruntudas
tvat-pāda-bhaktyā vayam īśa nirvṛtāḥ

The devatās said: We offer repeated respects to you (**namo namas te**), the distributor of all sacrifices (**akhila-yajña-tantave**), who have accepted a form of pure sattva (**gr̥hīta amala-sattva-mūrtaye**) for protecting the world (**sthitau**). By good fortune (**diṣṭyā**), you have killed this demon (**hatah ayam**) who was tormenting the whole world (**jagatām aruntudah**), and we too (**vayam**), O Lord (**īśa**), are now at ease in devotion to your Lotus feet (**tvat-pāda-bhaktyā nirvṛtāḥ**).

Theme-II – The Lord Returns Back (3.19.30-32)

Text-31

maitreya uvāca

evam hiraṇyākṣam asahya-vikramam
sa sādayitvā harir ādi-sūkaraḥ
jagāma lokam svam akhaṇḍitotsavam
samīḍitaḥ puṣkara-viṣṭarādibhiḥ

Maitreya said: Having killed the king of the demons (**evam hiraṇyākṣam sādayitvā**) who had intolerable prowess (**asahya-vikramam**), the Lord, the original boar (**harir ādi-sūkaraḥ**), praised by Brahmā and the *devatās* (**samīḍitaḥ puṣkara-viṣṭarādibhi**), went to his planet (**jagāma lokam svam**) of uninterrupted bliss (**akhaṇḍitotsavam**).

Theme-II – The Lord Returns Back (3.19.30-32)

Text-32

mayā yathānūktam avādi te hareḥ
kṛtāvatārasya sumitra ceṣṭitam
yathā hiraṇyākṣa udāra-vikramo
mahā-mṛdhe krīḍanavan nirākṛtaḥ

O Vidura (**sumitra**)! I have recited to you (**mayā avādi te**), just as I have heard it from my guru (**yathā anuuktam**), the story of the Lord as the boar *avatāra* (**hareḥ ceṣṭitam kṛta avatārasya**) in which the greatly powerful Hiraṇyākṣa (**yathā hiraṇyākṣa udāra-vikramah**) was killed by the Lord in battle (**mahā-mṛdhe nirākṛtaḥ**) like a play thing (**krīḍanavat**).

Yathānūktam means “I have said what the guru has said, and did not go beyond that.”

Or it can mean “I have gained the meaning of what the guru said (uktam), and then (anu), I have spoken (avādi) it to you.”

Theme-III

Suta to Saunakadi Rsis –
Glories of Lord's activities
(3.19.33-36)

Theme-III – Suta to Saunakadi Rsis – Glories of Lord's activities (3.19.33-36)

Text-33

sūta uvāca

iti kauṣāravākhyātām
āśrutya bhagavat-kathām
kṣattānandaṁ param̐ lebhe
mahā-bhāgavato dvija

Sūta said: O Śaunaka (**dvija**)! Hearing the story of the Lord recited by Maitreya in this manner (**iti kauṣārava ākhyātām āśrutya bhagavat-kathām**), the exalted devotee (**mahā-bhāgavatah**) Vidura (**kṣattah**) became most delighted (**ānandaṁ param̐ lebhe**).

Theme-III – Suta to Saunakadi Rsis – Glories of Lord's activities (3.19.33-36)

Text-34

anyeṣāṃ puṇya-ślokānām
uddāma-yaśasām satām
upaśrutya bhaven modaḥ
śrīvatsāṅkasya kiṃ punaḥ

When one attains such bliss (**bhavet modaḥ**) on hearing (**upaśrutya**) the stories of the famous devotees (**uddāma-yaśasām satām**) such as Yudhiṣṭhira (**puṇya-ślokānām**), how much more bliss one will derive bliss from stories of the Lord marked with the Śrīvatsa (**śrīvatsa aṅkasya kiṃ punaḥ**)?

Theme-III – Suta to Saunakadi Rsis – Glories of Lord's activities
(3.19.33-36)

Text-35-36

yo gajendram jhaṣa-grastam dhyāyantam caraṇāmbujam
krośantīnām kareṇūnām kṛcchrato 'mocayad drutam

tam sukhārādhyam ṛjubhir ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta durārādhyam asādhubhiḥ

What grateful person would not worship (**kṛtajñaḥ ko na seveta**) the Supreme Lord who quickly rescued (**yah amocayad drutam**) the king of the elephants from the material world (**kṛcchrato gajendram**) when he was caught by the crocodile (**jhaṣa-grastam**) while his wives lamented (**krośantīnām kareṇūnām**), as he meditated on the lotus feet of the Lord (**dhyāyantam caraṇāmbujam**), and who is willingly worshipped (**tam sukha ārādhyam**) by the sincerely surrendered souls (**ṛjubhir ananya-śaraṇair nṛbhiḥ**) while not worshiped by the crooked (**durārādhyam asādhubhiḥ**)?

The Lord delivers humans just by their hearing his pastimes, but he even delivers animals, just by their remembrance of him.

What to speak of delivering the elephant from the crocodile, he delivered the elephant even from the material world (kṛcchrataḥ).

One recognizes that the Lord is the protector of the surrendered souls, one who is grateful (kṛtajñaḥ), should always worship that Lord.

He is not worshipped by those who are crooked (asādhubhiḥ), who surrender to someone else.

Theme-IV

Benefits of hearing,
chanting and relishing
Varahadev's pastime
(3.19.37-38)

Theme-IV – Benefits of hearing, chanting and relishing Varahadev's pastime (3.19.37-38)

Text-37

yo vai hiraṇyākṣa-vadhāṃ mahādbhutaṃ
vikrīḍitaṃ kāraṇa-sūkarātmanaḥ
śṛṇoti gāyaty anumodate 'ñjasā
vimucyate brahma-vadhād api dvijāḥ

O brāhmaṇas (**dvijāḥ**)! The person who hears (**yo vai śṛṇoti**), chants (**gāyaty**) or relishes (**anumodate**) the astonishing (**mahādbhutaṃ**) pastime (**vikrīḍitaṃ**) of Varāha killing Hiraṇyākṣa (**hiraṇyākṣa-vadhāṃ kāraṇa-sūkarātmanaḥ**) in order to save the earth will be easily delivered from the sin of killing a brāhmaṇa (**vimucyate añjasā brahma-vadhād api**).

This verse encourages even those with material desires to listen to this pastime.

Theme-IV – Benefits of hearing, chanting and relishing Varahadev’s pastime (3.19.37-38)

Text-38

etan mahā-puṇyam alam pavitram
dhanyam yaśasyam padam āyur-āśiṣām
prāṇendriyāṇām yudhi śaurya-varadhanam
nārāyaṇo 'nte gatih aṅga śṛṇvatām

O Śaunaka (**aṅga**)! The Supreme Lord will be the shelter at the time of death (**nārāyaṇo ante gatih**) for those persons who hear this story (**etad śṛṇvatām**), which elevates one to Svarga (**mahā-puṇyam**), purifies the heart (**pavitram**), brings wealth, fame, position, blessings of long life (**dhanyam yaśasyam padam āyur-āśiṣām**), and prowess of the senses and life airs during battle (**prāṇa indriyāṇām yudhi śaurya-varadhanam**).