

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-18

madhye manvantarasyaiva
muneh śāpān manum prati |
pralayo 'sau babhūveti
purāṇe kvacid iryate ||

It is mentioned in the Matsya Purāṇa (purāṇe kvacid iryate) that there was a pralaya (pralayo babhūveti) during Svāyambhuva's reign (asau manvantarasyaiva madhye) because of a curse of a sage upon Svāyambhuva (muneh śāpān manum prati).

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Ṛṣiṅga-pakṣa argument

- “But the earth does not get submerged in water except at final devastation.”
- Thus why did Varāha appear, because the earth was not submerged during Svāyambhuva’s reign?”
- This verse answers.

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- Because of the curse of Agastya upon Svāyambhuva,
there was a devastation during his period (This is a
partial devastation.).
- At that time, Varāha appeared to lift the earth which
was submerged.
- This is mentioned in the Matsya Purāṇa.

Text-19

ayam ākasmiko jātaś
cākṣuṣasyāntare manoh |
pralayaḥ padmanābhasya
līlayeti ca kutrācit ||

It is mentioned in the Viṣṇu-dharmottara (kutrācit) that by the will of the Lord (padmanābhasya līlayeti) there was a sudden deluge (ayam ākasmiko jātaḥ pralayaḥ) during the reign of Cākṣuṣa Manu (cākṣuṣasyāntare manoh).

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- Why was there a devastation submerging the earth during Cākṣuṣa Manu's reign? This verse answers.
- By the will of the Lord, there was a sudden flood of water during Cākṣuṣa Manu's reign.
- Varāha appeared at that time to lift the earth up which had become submerged (and also killed Hiranyakṣa).
- This is explained in the Viṣṇudharmottara (kutrācit).
- One may consult these two works for further information.

Matsya avatāra Starts
from Verse
Text-20

sarva-manvantarasyānte
pralayo niścitaṁ bhavet |
viṣṇu-dharmottare tv etat
mārkaṇḍeyena bhāṣitam ||

But in the Viṣṇu-dharmottara (viṣṇu-dharmottare tv)
Mārkaṇḍeya explains (mārkaṇḍeyena etat bhāṣitam) that
there is a devastation of water (pralayo niścitaṁ bhavet)
at the end of each Manu's reign (sarva-
manvantarasyānte).

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- During the Svāyambhuva and Cākṣuṣa Manvantaras the earth sinks completely and Varāha appears to lift up the earth.
- At the end of every manvantara there is a flood of water, but though the earth becomes invisible, it does not totally sink.
- This verse explains this main conclusion.

6 Personalities

① Manu

② Manu Purāṇa

③ Mahābhārata

④ Indra

⑤ Other devatās

⑥ Sete 333

Text-21

tathā hi –

manvantare parikṣiṇe

devā manvantareśvarāḥ |

maharlokam athāsādya

tiṣṭhanti gata-kalmaṣāḥ ||

At the end of a Manu's reign (manvantare parikṣiṇe), the devatās (devā manvantareśvarāḥ) lose their posts (gata-kalmaṣāḥ). Those devatās go to Mahar-loka (maharlokam athāsādya), and remain there, watching the devastation from there (tiṣṭhanti).

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- At the end of a Manu's reign, the devatās lose their posts.
- Those devatās go to Mahar-loka and remain there, watching the devastation from there.

Text-22

manuś ca saha śakreṇa
devāś ca yadunandana |
brahma-lokaṁ prapadyante
punar āvṛtti-durlabham ||

O son of Yadu (yadunandana), Manu and the devatās (manuś ca devāś ca) along with Indra (saha śakreṇa) then go to Brahma-loka (brahma-lokaṁ prapadyante), which is attained with great difficulty by those who die facing the enemy in battle (punar āvṛtti-durlabham).

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- They attain Satya-loka which is attained with difficulty (durlabham) by those who died facing the opponent in battle (punar āvr̥tti).
- But they do not stay there long.
- After their puṇyas are exhausted they fall from there.
- Ābrahma-bhuvāl lokāḥ punar āvr̥ttino 'rjuna: those who have attained Brahma-loka return again. (BG 8.16)

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- But those who are more qualified stay there and become liberated along with Brahma at the end of his life (These persons would have to have performed bhakti.).

brahmaṇā saha te sarve samprāpte pratisaṅcare
parasyānte kṛtātmānaḥ praviśanti param padam

- Those who are on Brahma-loka with exalted status (**te sarve kṛtātmānaḥ**) at the time of dissolution (**parasyānte pratisaṅcare**) go directly to the supreme abode (**praviśanti param padam**), along with Lord Brahmā (**brahmaṇā saha**).
Kūrma Purāṇa 1.11.284
- Pratisaṅcare means “at the time of final dissolution.”

Proof for devaluation
offer numbers

Text-23

bhūtaṃ sataṃ vajra
toya-rūpī maheśvaraḥ |
ūrmi-mālī mahāvegah
sarvaṃ āvṛtya tiṣṭhati ||

O Vajra (**vajra**), the great Lord (**maheśvaraḥ**), in the form
of water (**toya-rūpī**), greatly agitated with countless
waves (**ūrmi-mālī mahāvegah**), covers the earth and the
lower planets with water (**bhūtaṃ sataṃ sarvaṃ**
āvṛtya tiṣṭhati).

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- Bhūtaḷam refers to earth, and sataḷam refers to all the planets below the earth down to Pātāla.
- Vajra was the grandson of Kṛṣṇa.

Text-24

bhūrlōkam āśritam sarvam
tadā naśyati yādava |
na vinaśyanti rājendra
viśrutāḥ kula-parvatāḥ ||

O Yādava (yādava)! All things on the earth planet (bhūrlōkam āśritam sarvam) are destroyed at that time (tadā naśyati). Only the famous mountains (viśrutāḥ kula-parvatāḥ) are not destroyed (na vinaśyanti), O best of kings (rājendra)!

Everything on the earth planet (sarvam) is destroyed but the major mountains such as the Himālayas are not destroyed. They remain visible to the devatās.

Text-25

naur bhūtvā tu tadā devī
mahī yadu-kulodvaha |
dhārayaty atha bījāni
sarvāṅy evāviśeṣataḥ ||

At that time (tadā), the earth personified (mahī devī),
taking the form of a boat (naur bhūtvā), protects all the
seeds (dhārayaty atha sarvāṅy bījāni) without
discrimination (aviśeṣataḥ), O offspring of the Yadu
family (yadu-kulodvaha)!

The earth refers to the presiding deity of the earth, the
wife of Varāha.