

Laghu - Bhāgavatāmṛta

Part-1

The Sweetness of Kṛṣṇa

Chapter-3

Description of the Līlāvatāras

Text-26

bhaviṣyaś ca manus tatra
bhaviṣyā ṛṣayas tathā |
tiṣṭhanti rāja-śārdūla
sapta te prathitā bhuvī ||

O tiger among kings (rāja-śārdūla)! The future Manu
(bhaviṣyaś ca manus) and the future seven famous sages
(bhaviṣyā te bhuvī prathitā sapta ṛṣayas tathā) remain in
the boat (tatra tiṣṭhanti).

Tatra means “in the boat.” Sapta refers to the sages.

Text-27

matsya-rūpa-dharo viṣṇuḥ
śrngī bhūtvā jagat-patiḥ |
ākaraṣati tu tām nāvam
sthānāt sthānam tu līlayā ||

Viṣṇu, lord of the universe (visnu jagat-patih), takes the form of Matsya (matsya-rūpa-dharah) with a horn on his head (śrngī bhūtvā), and pulls that boat (ākaraṣati tu tām nāvam) from place to place (sthānāt sthānam) by his will (līlayā).

Text-28

himādri-śikhare nāvaṁ
baddhā devo jagat-patiḥ |
matsyas tv adṛśyo bhavati
te ca tiṣṭhanti tatra-gāḥ ||

The lord of the universe (devo jagat-patiḥ) ties the boat (baddhā nāvaṁ) to the pinnacle of the Himālayas (himādri-śikhare). Matsya then disappears (matsyas tv adṛśyo bhavati). They remain there in the boat (te ca tiṣṭhanti tatra-gāḥ).

Tatra-gāḥ means” they remain in the boat.”

Text-29

kṛta-tulyaṁ tataḥ kālaṁ
yāvat prakṣālanam smṛtam |
āpaḥ śamam atho yānti
yathā-pūrvam narādhipa |
ṛṣayaś ca manuś caiva
sarvam kurvanti te tadā || iti |

They remain in the boat until the water subsides (yāvat prakṣālanam smṛtam) and a period similar to Satya-yuga begins (kṛta-tulyaṁ tataḥ kālaṁ). O king (narādhipa)! When the waters recede (āpaḥ śamam atho yānti) to their previous position (yathā-pūrvam), the sages and Manu (ṛṣayaś ca manuś caiva) then perform their respective services (sarvam kurvanti te tadā).

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- Kṛta-tulyam means similar to Satya-yuga.
- They begin their activities (sarvam kurvanti) of
creating progeny and protecting the progeny.

Text-30

manor ante layo nāsti
manave 'darśi māyayā |
viṣṇuneti bruvāṇais tu
svābhir naiṣa manyate ||

Śrīdhara Svāmī does not accept a devastation at the end of each Manvantara (svābhir naiṣa manyate). He says (iti bruvāṇaih) “There is no devastation after each Manu (manor ante layo nāsti). In the case of the period after Cākṣusa Manu (manave), there was an appearance of devastation for Manu caused by Viṣṇu’s illusory energy (viṣṇunā adarśi māyayā).”

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- According to Śrīdhara Svāmī there is no devastation at the end of each Manu's reign, but only after the end of the day of Brahmā.
- There was an appearance of a deluge, as in a dream, after Cākṣuṣa Manu.
- This is contrary to the statement in the Viṣṇu-dharmottara already quoted.

Text-31

śrī-matsyaḥ śrī-prathame –
rūpaṁ sa jagṛhe mātsyaṁ
cākṣuṣodadhi-samplave |
nāvy āropya mahī-mayyām
apād vaivasvataṁ manum

When there was a complete inundation (**udadhi-samplave**) after the period of the Cāksusa Manu (**cākṣuṣe**) and the whole world was deep within water (**mahī-mayyām**), the Lord accepted (**sah jagṛhe**) the form of a fish (**mātsyaṁ rūpaṁ**) and protected Vaivasvata Manu (**apād vaivasvataṁ manum**), keeping him up on a boat (**nāvy āropya**). SB 1.3.15

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- Completing the incidental topic of devastation, now the author continues the description of the avatāras.
- The Lord appeared in the form of a fish at the time of deluge at the end of Cākṣuṣa Manvantara, putting Satyavrata, who would be Vaivasvata Manu in the future, into the boat, protecting him (apāt) from the water.

Text-32

śrī-dvitiye ca –

matsyo yugānta-samaye manunopalabdhaḥ
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ |
visramṣitān uru-bhaye salile mukhān me
ādāya tatra vijahāra ha veda-mārgān ||

In the Second Canto it is said:

At the end of the millennium (yugānta-samaye), the would-be Vaivasvata Manu, of the name Satyavrata (manunā), would see (upalabdhaḥ) that the Lord in the fish incarnation (matsyah) is the shelter of all kinds of living entities (nikhila-jīva-nikāya-ketaḥ), and who is the complete shelter of the earth (kṣoṇīmayah). Because of my fear of the vast water at the end of the millennium (uru-bhaye salile), the Vedas come out of my [Brahmā's] mouth (mukhān me visramṣitān), and the Lord enjoys those vast waters (tatra vijahāra ha) and protects the Vedas (veda-mārgān). **SB 2.7.12**

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- Matsya, who is the shelter of the earth (kṣoṇī-mayaḥ), who is the dwelling place (ketuḥ) of all the groups of jīvas, was seen by Satyavrata, the future Manu.
- Taking hold of the spiritual paths in the form of the Vedas (veda-mārgān), Matysa played in the waters of devastation at the end of the Manvantara.

Text-33

pādme ca –
evam ukto hr̥ṣīkeśo
brahmaṇā parameśvarah |
matsya-rūpaṁ samāsthāya
praviveśa mahodadhim ||

In the Padma Purāṇa it is said:

Having been addressed by Brahmā (evam brahmaṇā ukto), the supreme Lord (hr̥ṣīkeśo parameśvarah) took the form of Matsya (matsya-rūpaṁ samāsthāya) and entered the great ocean (praviveśa mahodadhim).

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- “Having thus spoken” means “The demons have stolen the Vedas from my mouth.”
- O protector of the Vedas! Please protect them!”

Text-34

matsyo 'pi prādurabhavad
dviḥ kalpe 'smin varāhavat |
ādau svāyambhuvīyasya
daityaṃ ghnann āharac chrutīḥ |
ante tu cākṣuṣīyasya
kṛpām satyavrate 'karot ||

Like Varāha (varāhavat), Matsya appeared (matsyo 'pi prādurabhavad) twice (dviḥ) in this day of Brahmā (asmin kalpe). The first time, during the Svāyambhuva Manvantara (ādau svāyambhuvīyasya), Matsya killed the demon (daityaṃ ghnann) and picked up the Vedas (āharac chrutīḥ). The second time, during the Cākṣuṣa Manvantara (ante tu cākṣuṣīyasya), Matsya showed mercy to Satyavrata (kṛpām satyavrate 'karot).

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- In this verse the author explains that there are two stories combined in the abbreviated depiction of Matsya.
- In the day of Brahmā (asmin kalpe) Matsya appeared twice.
- The first time during Svāyambhuva manvantara, after killing the demon Hayagrīva who had stolen the Vedas, he recovered the Vedas.

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- At the end of Cākṣuṣa Manvantara, he showed mercy to Satyavrata.
- He put him on a boat with other things and protected him.
- Having distinguished the two stories, the author then gives two proofs.

Text-35

antyena sārdha-padyena
proktam ādyasya ceṣṭitam |
pūrva-sārdhena cāntyasya
matsyo jñeyo varāhavat ||

The first appearance of Lord Matsya is described (proktam ādyasya ceṣṭitam) in the quotations in Text 33 and the second half of Text 32 (antyena sārdha-padyena). The second appearance is described in the quotations in Text 31 and the first half of Text 32 (pūrva-sārdhena cāntyasya). Thus Lord Matsya appeared as Lord Varāha had (matsyo jñeyo varāhavat).

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- Among the verses quoted from Bhāgavatam, the last one starting visramsitān refers to the first appearance of Matsya during Svāyambhuva's Manvantara, during which pastime the Lord killed the demon Hayagrīva and rescued the Vedas.
- The first verse, starting rūpaṁ sa gives proof of Matsya's appearance at the end of the Cākṣuṣa Manvantara, when the Lord showed mercy to Satyavrata and protected him.
- It is not clear from the three verses alone that there are two appearances of Matsya.

Text-36

upalakṣaṇam evaitat
anya-manvantarasya ca |
viṣṇu-dharmottarāj jñeyāḥ
prādurbhāvāś caturdaśa ||

These verses (etat) are meant to be representatives stories of Matsya (upalakṣaṇam eva) appearing after the other Manvantaras as well (anya-manvantarasya ca), for from the Viṣṇu-dharmottara it is known (viṣṇu-dharmottarāj jñeyāḥ) that there are fourteen appearances of Matsya (prādurbhāvāś caturdaśa).

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- It should be understood however that Matsya will appear at the end of every Manvantara, since the three verses are only expressing a general observation.
- It is understood that ~~Matsya appears fourteen times~~ in one day of Brahmā from the Viṣṇu-dharmottara.