

Laghu-Bhāgavatāmṛtā

-Srila Rupa Goswami

Part 1: The sweetness of  
Kṛṣṇa

Chapter 3 :  
Description of the  
Līlāvātāras

Bhumi devi takes the form of a  
boat in which Manu and the  
sapta ṛṣis stay

Text 26

O tiger among kings! The future Manu and the  
future seven famous sages remain in the boat.

Lord Matsya pulls that  
boat

Text 27

Viṣṇu, lord of the universe, takes the form of Matsya  
with a horn on his head, and pulls that boat from  
place to place by his will.

Lord Matsya ties the boat  
to Himalayas and  
disappears

Text 28

The lord of the universe ties the boat to the pinnacle  
of the Himālayas. Matsya then disappears. They  
remain there in the boat.

Manu and the sapta ṛṣis  
remain in the boat till  
normalcy returns

Text 29

They remain in the boat until the water subsides and  
a period similar to Satya-yuga begins. O king ! When  
the waters recede to their previous position, the  
sages and Manu then perform their respective  
services.

They begin their activities of creating  
progeny and protecting the progeny.

Śrīdhara Svāmī says pralaya was an illusion created for Manu

Text 30

Śrīdhara Svāmī does not accept a devastation at the end of each Manvantara.

He says "There is no devastation after each Manu. In the case of the period after Cākṣuṣa Manu, there was an appearance of devastation for Manu caused by Viṣṇu's illusory energy."

This is contrary to the statement in the Viṣṇu-dharmottara already quoted.

Manu mentioned here is King Satyavrata who became Vaivasvata Manu later (present Manu in the 7th Manvantara).

During the Cākṣuṣa-manvantara, a great king named Satyavrata, a devotee of Nārāyaṇa, dedicated to Matsya, performed austerities by subsisting only on water.

SB 8.24.10

King Satyavrata, endowed with knowledge and realization by the mercy of the Lord during Cākṣuṣa-Manvantara, became Vaivasvata Manu in the present Manvantara.

SB 8.24.58

Śrīdhara Svāmī however says that the Lord showed a devastation to Satyavrata to give instructions of knowledge, in the manner that a devastation was shown to Mārkaṇḍeya through illusion to give detachment, since the devastation cannot be a mahākālpa (lifetime of Brahma) devastation because the earth does not remain at that time, and it cannot be a daily devastation because the devastation appeared suddenly without the Sāmvartika rain. Matsya said it would happen in seven days time.

SVCT commentary SB 8.24.37

According to Śrīpāda Śrīdhara Svāmī, the original commentator on the Bhāgavatam, there is not always a devastation after the change of every Manu. And yet this inundation after the period of Cākṣuṣa Manu took place in order to show some wonders to Satyavrata. But Śrī Jīva Gosvāmī has given definite proofs from authoritative scriptures (like Viṣṇu-dharmottara, Mārkaṇḍeya Purāṇa, Harivaṁśa, etc.) that there is always a devastation after the end of each and every Manu. Śrīla Viśvanātha Cakravartī has also supported Śrīla Jīva Gosvāmī.

SP purport SB 1.3.15

**Proof of Matsya avatara  
from Bhagavatam**

**Text 31**

In the first canto, it is said:

When there was a complete inundation after the period of the Cākṣuṣa Manu and the whole world was deep within water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat.

SB 1.3.15

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 from the water.

**Brahma describes two  
different stories in one  
shloka**

**Text 32**

In the second canto, it is said:

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

SB 2.7.12

**Proof of first appearance  
of Matsya from Padma  
Purana**

**Text 33**

In the Padma Purāṇa it is said:

Having been addressed by Brahmā, the supreme Lord took the form of Matsya and entered the great ocean.

"Having thus spoken" means

"The demons have stolen the Vedas from my mouth. O protector of the Vedas! Please protect them!"

At the end of Brahmā's day, when sleepy Brahmā was dozing, the strong demon named Hayagrīva stole the Vedas which emanated from his mouth.

The Vedas came out of his mouth when Brahmā was asleep and were moving about outside. The demon who was situated nearby stole them by his power of yoga.

**SVCT translation and commentary SB 8.24.8**

Understanding the acts of the great demon Hayagrīva, the Supreme Lord assumed the form of a fish.

In the form of a fish he killed Hayagrīva. It is understood from later verses that the theft took place the beginning of the Svāyambhuva Manvantara (in the morning). The Lord took this form to benefit his devotees like Brahmā, since only the form of Matsya could save the Vedas. This is the first appearance of Matsya.

**SVCT translation and commentary SB 8.24.9**

At the end of the last inundation (during Brahmā's night), at the beginning of Svāyambhuva Manvantara, the Supreme Lord killed the demon named Hayagrīva and delivered the Vedas to Lord Brahmā when Lord Brahmā awoke from sleep.

Atīta-pralayāpāya means "at the beginning of Svāyambhuva Manvantara."

**SVCT translation and commentary SB 8.24.57**

Like Varāha, Matsya also appeared twice

#### Text 34

Like Varāha, Matsya appeared twice in this day of Brahmā. The first time, during the Svāyambhuva Manvantara, Matsya killed the demon and picked up the Vedas. The second time, during the Cākṣuṣa Manvantara, Matsya showed mercy to Satyavrata.

In the day of Brahmā, Matsya appeared twice.

The first time during Svāyambhuva manvantara, after killing the demon Hayagrīva who had stolen the Vedas, he recovered the Vedas.

At the end of Cākṣuṣa Manvantara, he showed mercy to Satyavrata and put him on a boat with other things and protected him.

Proof of two appearances of Matsya

#### Text 35

The first appearance of Lord Matsya is described in the quotations in Text 33 and the second half of Text 32. The second appearance is described in the quotations in Text 31 and the first half of Text 32. Thus Lord Matsya appeared as Lord Varāha had.

Second appearance of Matsya :

Text 31 + first half of text 32

First appearance of Matsya :

second half of text 32 + Text 33

It is not clear from the three verses (texts 31, 32 and 33) alone that there are two appearances of Matsya.

According to Viṣṇu-dharmottara, Matsya appears 14 times

#### Text 36

These verses are meant to be representatives stories of Matsya appearing after the other Manvantaras as well, for from the Viṣṇu-dharmottara it is known that there are fourteen appearances of Matsya .

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.

