

॥श्रीगणेशाय नमः॥

श्रीमद्द्वैपायनमुनिप्रणीतं

मत्स्यपुराणम्

MATSYA-PURĀṆAM

ॐ नमो भगवते वासुदेवाय॥

Salutation to Lord Vāsudeva

CHAPTER 1

Śaunaka and other sages, questioned Sūta, the cause of the lord Viṣṇu, assuming the form of fish and other related details.

प्रचण्डताण्डवाटोपे प्रक्षिप्ता येन दिग्गजाः।

भवन्तु विघ्नभङ्गाय भवस्य चरणाम्बुजाः॥ १॥

Let lord Śiva, with the force of whose *tāṇḍava* dance, the elephants of the directions are thrown away, let his lotus like feet remove all the obstructions.

पातालादुत्पत्तिष्णोर्मकरवसतयो यस्य पुच्छाभिघाता-

दूर्ध्वं ब्रह्माण्डखण्डव्यतिकरविहितव्यत्ययेनापतन्ति।

विष्णोर्मत्स्यावतारे सकलवसुमतीमण्डलं व्यशुवाना-

स्तस्यास्योदीरितानां ध्वनिरपहरतादश्रियं वा श्रुतीनाम्॥ २॥

At the time of the incarnation of fish, while jumping above from the Pātālaloka,¹ the oceans rise above with the strike of his tail after pervading in the form of the particles of the globe and fall on earth covering the whole of it. Let the words of the Śrutis² (Vedic passage)

emerging from the mouth of the lord, remove all your miseries.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।

देवीं सरस्वतीं चैव ततो जयमुदीरयेत्॥ ३॥

Offering salutation to Nārāyaṇa and Nara, the best of the humans, besides Sarasvatī, one should recite the Mahābhārata³ (or the other Purāṇas).

अजोऽपि यः क्रियायोगान्नारायण इति स्मृतः।

त्रिगुणाय त्रिवेदाय नमस्तस्मै स्वयम्भुवे॥ १॥

The one who is unborn, is eulogised as Nārāyaṇa because of his activities. He has threefold form, i.e. *sattva*, *rajas* and *tamas*.⁴ He has the form of the three Vedas viz. : *Rk*, *Yajuh* and *Sāma*.⁵ Salutation to the selfborn lord.

सूतमेकाग्रमासीनं नैमिषारण्यवासिनः।

मुनयो दीर्घसत्रान्ते पप्रच्छुर्दीर्घसहिताम्॥ २॥

प्रवृत्तासु पुराणीषु धर्म्यासु ललितासु च।

कथासु शौनकाद्यास्तु अभिनन्द्य मुहुर्मुहुः॥ ३॥

कथितानि पुराणानि यान्यस्माकं त्वयानघ।

तान्येवामृतकल्पानि श्रोतुमिच्छामहे पुनः॥ ४॥

Once at the conclusion of a long time *yajña*,

1. The world of serpents or demons and thought to be under the earth, sometimes used as a general name for the lower regions or hells.
2. All the sacred writings of the Hindus are divided into two classes namely *Śruti* (what is heard or revealed) and *Smṛti* (what is remembered). The *Vedas* constitute the *Śruti* for they are regarded by them as revealed and the sacred Laws etc. now pass under the name of *Smṛti*.

3. This is a benedictory verse which occurs at the commencement of every Parvan of Mahābhārata.
4. An ingredient of nature, chief quality of all existing beings (viz. *sattva*, *rajas*, and *tamas*, i.e. goodness, passion, and darkness, or virtue, foulness, and ignorance).
5. The Vedas which is held in equal reverence will Brahman by the Hindus for its spiritual knowledge consisting in words.

the dwellers of the Naimiṣāranya¹ including Śaunaka and other sages, felicitated Sūta² again and again who had been seated with a concentrated mind and expressed the desire to reveal the mysteries of the religious Purāṇas, which happen to be quite beautiful and rewarding. Śaunaka said, “O Sūta, you have narrated to us several of the Purāṇas which are like the abode of nectar. We have developed a desire to listen to the same Purāṇas.

कथं ससर्ज्जं भगवाँल्लोकनाथश्चराचरम्।

कस्माच्च भगवान्विष्णुर्मत्स्यरूपत्वमाश्रितः॥५॥

O Sage, how did the excellent lord create the mobile and immobile universe? How could lord Viṣṇu take to the form of Fish?

भैरवत्वं भवस्यापि पुरारित्वं च केन हि।

कस्य हेतोः कपालित्वं जगाम वृषभध्वजः॥६॥

How could Śiva, achieve the position of Purārīṭva as well as the one of Bhairava? How was the bull-bannered lord Śiva, turned as a Kapālī.³

सर्वमेतत्समाचक्ष्व सूत विस्तरशः क्रमात्।

त्वद्वाक्येनामृतस्येव न तृप्तिरिह जायते॥७॥

O Sūta, you kindly narrate the details of each one of the events in a chronological order, because we do not feel satisfied by listening to the nectar like narrations from you.”

सूत उवाच

पुण्यं पवित्रमायुष्यमिदानीं शृणुत द्विजाः।

मात्स्यं पुराणमखिलं यज्ञगाद गदाधरः॥८॥

Sūta said— “O Brāhmaṇas, lord Gadādhara,⁴ in earlier times, I had narrated the Matsya Purāṇa. You listen to the details about the same. It is meritorious, pious and prolongs the life.

पुरा राजा मनुर्नाम चीर्णवान्विपुलं तपः।

पुत्रे राज्यं समारोष्य क्षतावात्रविनन्दनः॥९॥

मलयस्यैकदेशे तु सर्वात्मगुणसंयुतः।

समदुःखसुखो वीरः प्राप्तवायुगमुत्तमम्॥१०॥

In ancient times lord Vaivasvata Manu, the son of the Sun, who was merciful, possessing all the virtues, treated pleasure and the pain similarly, and possessed enormous prowess. He entrusted the kingdom of his son, went to the Malayācala mountain to perform severe *tapas* (penances). Performing *tapas* there, he achieved the best of success in the yoga.⁵

बभूव वरदश्चास्य वर्षायुतशते गते।

वरं वृषीण्व प्रोवाच प्रीतः स कमलासनः॥११॥

Then with the performing of the *tapas* by him, crores of years passed, after which Brahmā, having the seat of lotus, getting delighted appeared before him in order to bestow a boon on him. He said to him, “Ask for a boon.”

एवमुक्तोऽब्रवीद्राजा प्रणम्य स पितामहम्।

एकमेवाहमिच्छामि त्वत्तो वरमनुत्तमम्॥१२॥

भूतग्रामस्य सर्वस्य स्थावरस्य चरस्य च।

भवेयं रक्षणायालं प्रलये समुपस्थिते॥१३॥

When so inspired by Brahmā, lord Manu, offering his salutation to Brahmā- the grand sire, spoke, “O Lord, I would like to ask for a

1. One of the five principal places of pilgrimage (viz. Viśrānti, Saukara, Naimiṣa, Prayāga, and Puṣkara). A most sacred place where all the Purāṇas are narrated.

2. The word signifies the offspring of a Kṣatriya by a Brahmin woman. This mixed caste used to keep horses and drive cars in the days of yore. A particular family of this caste however became famous for its knowledge of Puranas and other sacred writings.

3. Bearing a skull in the hand.

4. Bearing a mace in the hand.

5. Yoga or union with the Supreme Being. The union can be effected by two-fold means first by a true knowledge of the nature and being of Brahma or impersonal Self, which is called Jñāna-Yoga and Second by doing one's own duty and religious acts without any selfish motive which is called Karma-Yoga. This has been explained the Bhagavad-Gītā in detail.

single boon from you, that at the time of every deluge, I should be able to protect the entire mobile and immobile creatures.”

एवमस्त्विति विश्वात्मा तत्रैवान्तरधीयत।

पुष्पवृष्टिः सुमहती खात्पपात सुरार्पिता॥ १४॥

At this Brahmā, the soul of the universe, disappeared from the scene, saying, “Be it so.” At the same time the gods showered enormous rain of flowers.

कदाचिदाश्रमे तस्य कुर्वतः पितृतर्पणम्।

पपात पाण्योरुपरि शफरी जलसंयुता॥ १५॥

दृष्ट्वा तच्छफरीरूपं स दयालुर्महीपतिः।

रक्षणायाकरोद्यत्नं स तस्मिन्करकोदरे॥ १६॥

Once, while performing oblation for the manes lord Manu, carried a small fish together with the water in the hand cup. Finding the fish there the king was filled with compassion. Keeping the fish in his kamaṇḍalu,¹ he tried to save it.

अहोरात्रेण चैकेन षोडशाङ्गुलविस्तृतः।

सोऽभवन्मत्स्यरूपेण पाहि पाहीति चाब्रवीत्॥ १७॥

In a single day and night the fish was enlarged to sixteen finger's breadth and started crying for safety.

स तमादाय मणिके प्राक्षिपञ्जलचारिणम्।

तत्रापि चैकरात्रेण हस्तत्रयमवर्द्धत॥ १८॥

The king then placed the aquatic creature in a pitcher filled with water; where it was enlarged to the length of three hands.

पुनः प्राहार्त्तनादेन सहस्रकिरणात्मजम्।

स मत्स्यः पाहि पाहीति त्वामहं शरणं गतः॥ १९॥

Again the same fish spoke to the son of Sūrya in a pathetic voice, “O King, I take refuge in you. You kindly protect me.”

ततः स कूपे तं मत्स्यं प्राहिणोर्द्रविनन्दनः।

यदा न माति तत्रापि कूपे मत्स्यः सरोवरे॥ २०॥

क्षिसोऽसौ पृथुतामागात्पुनर्योजनसम्मिताम्।

तत्राप्याह पुनर्दीनः पाहि पाहि नृपोत्तम॥ २१॥

ततः स मनुना क्षिसो गंगायामप्यवर्द्धत।

यदा तदा समुद्रे तं प्राक्षिपन्मेदिनीपतिः॥ २२॥

After this, the son of Sūrya lodged the fish in the well, but when the fish could not be accommodated in the well, then it was lodged in a tank, where it grew to the size of a *yojana* (distance) and feeling miserable, it spoke, “O Best of kings, you save me, save me.” Manu then released the fish in the Gaṅgā. When it further grew to a gigantic size in the Gaṅgā, then the king released it in the ocean.

यदा समुद्रमखिलं व्याप्यासौ समुपस्थितः।

तदा प्राह मनुर्भीतः कोऽपि त्वमसुरेश्वरः॥ २३॥

अथवा वासुदेवस्त्वमन्य ईदृक्कथं भवेत्।

योजनायुतविंशत्या कस्य तुल्यं भवेद्गुः॥ २४॥

When the fish expanded its size to a gigantic proportions, then Manu, feeling panicky asked it, “Are you a demon king? Or, are you lord Vāsudeva? Otherwise how could anyone else be like that? How could anyone else attain the body of such an enormous proportions extending to crores of yojanas?

ज्ञातस्त्वं मत्स्यरूपेण मां खेदयति केशवा।

हृषीकेश जगन्नाथ जगद्धाम नमोऽस्तु ते॥ २५॥

O Keśava, I have come to realise that you are teasing me taking to the form of a fish. O Hṛṣikeṣa, Lord of the universe, you are the abode of the universe, salutation to you.

एवमुक्तः स भगवान्मत्स्यरूपी जनार्दनः।

साधु साध्विति चोवाच सम्यग्ज्ञातस्त्वयानघ॥ २६॥

At these word of Manu, lord Janārdana in the form of Matsya, said, “O Sinless one, you are correct. You have well recognised me.

अचिरेणैव कालेन मेदिनी मेदिनीपते।

भविष्यति जले मग्ना सशैलवनकानना॥ २७॥

1. A gourd made of wood or earth used for water by ascetics.

O King, very shortly, the earth, together with the mountains and the forests shall be drowned in oceanic water.

नौरियं सर्वदेवानां निकायेन विनिर्मिता।

महाजीवनिकायस्य रक्षणार्थं महीपते॥ २८॥

Because of this, O Lord of the earth, in order to protect all the large creatures, the gods have made this boat.

स्वेदाण्डजोद्भिदो ये वै ये च जीवा जरायुजाः।

अस्यां निधाय सर्वास्ताननाथान्याहि सुव्रत॥ २९॥

All the creatures born of sweat, eggs, those which grow on earth and those which are covered by membrane, should all be lodged in this boat like orphans, and have to be protected by you.

युगान्तवाताभिहता यदा भवति नौरूप।

शृङ्गेऽस्मिन् मम राजेन्द्र तदेमां संयमिष्यसि॥ ३०॥

O King, when the boat starts shaking because of the winds of the time of dissolution, at that point of time, you connect it with my horn.

ततो लयान्ते सर्वस्य स्थावरस्य चरस्य च।

प्रजापतिस्त्वं भविता जगतः पृथिवीपते॥ ३१॥

एवं कृतयुगस्यादौ सर्वज्ञो धृतिमान् नृपः।

मन्वन्तराधिपश्चापि देवपूज्यो भविष्यसि॥ ३२॥

Thereafter, O Lord of earth, at the end of dissolution, you will become Prajāpati of all the living beings. In this way, at the start of Kṛtayuga in the form of a patient and omniscient ruler, you shall be the lord of Manvantara, and you would be adored by the gods even at that point of time.

इति श्रीमात्स्ये महापुराणे आदिसर्गे मनुविष्णुसंवादे

प्रथमोऽध्यायः॥ १॥

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