

## SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 21

### PREFACE

#### THE DESCRIPTIONS ABOUT THE MANU DYNASTY AND THE PENANCE OF KARDAMA AND BHAGAVAN GRANTING HIM THE BOONS

*In response to the queries by Vidura, Maitreya Maharishi explains in this chapter about the King Swayambhuva Manu, his greatness and valour in sustaining the righteousness in the world.*

*The main emphasis is the penance which Kardama saint undertook in order to get the boon from Shri Maha Vishnu to attain for him a suitable wife matching his qualities and personality.*

*The visualization of Shri Maha Vishnu by Kardama saint and the conversations between them are splendidly explained. The Bhagavan tells Kardama saint that everything has been ordained by Him only and his penance included. He tells him that, the day after tomorrow, the King Manu along with his wife Satarupa and daughter Devahuti shall be reaching his hermitage in order to give Devahuti in marriage to him.*

*The Lord also tells Kardama that He Himself shall manifest through Kardama and Satarupa (in the form of Kapila) to create and propagate Sāṅkhya philosophy.*

*Accordingly, the team arrives at the hermitage of Kardama saint.*

*The detailed descriptions of the natural beauty of the place in which hermitage of Kardama is situated known as Bindusaras*

**which is surrounded by the waters of Saraswati river are worth reading.**

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### **Stanza 1**

*vidura uvāca*  
*svāyambhuvasya ca manor*  
*vaṁśaḥ parama-sammataḥ*  
*kathyatām bhagavan yatra*  
*maithunenaidhire prajāḥ*

**( vidura uvāca ) Vidura asks Maitreya Maharishi :**

**( bhagavan ) Hey the all knowledgeable saint ! ( vaṁśaḥ ca ) The dynasty of ( svāyambhuvasya ) the son of Lord Brahma, Svayambhuva ( manor ) Manu, ( parama sammataḥ ) is the most recognized among all the dynasties. ( yatra ) Through this dynasty ( prajāḥ ) the progenies ( edhire ) multiplied ( maithunena ) due to the intercourse between men and women. ( kathyatām ) Please explain about this great dynasty and its descendants.**

### **Stanza 2**

*priyavratottānapādau*  
*sutau svāyambhuvasya vai*  
*yathā-dharmaṁ jugupatuḥ*  
*sapta-dvīpavatīṁ mahīm*

### **Stanza 3**

*tasya vai duhitā brahman*  
*devahūṭī viśrutā*  
*patnī prajāpater uktā*  
*kardamasya tvayānagha*

### **Stanza 4**

*tasyāṁ sa vai mahā-yogī  
yuktāyāṁ yoga-lakṣaṇaiḥ  
sasarja katidhā vīryaṁ  
tan me śuśrūṣave vada*

***It is a fact ( priyavratottānapāda ) that Priyamvada and Uttanapada, ( sutau ) the two sons ( svāyambhuvasya ) of Svayambhuva Manu, ( jugupatuḥ ) ruled and protected, ( yathā dharmam ) the way in which it should be carried out as per the prescribed duty, ( mahīm vai ) this entire world ( sapta-dvīpa-vaṁ ) consisting of seven islands\*\*.***

***( brahman ) Hey the one who has the knowledge of Brahman ! ( anagha ) Hey the pious soul ! ( tvayā ) Once earlier you ( uktā ) had told that ( duhitā ) the daughter ( tasya vai ) of the same Manu, ( devahūti iti viśrutā ) famously known as Devahuti, ( patnī ) was the wife ( prajāpateḥ ) of the Prajapati ( kardamasya ) known as Kardama.***

***( katidhā ) How many ( vīryam sasarja ) children were born to Devahuti, ( yuktāyām ) who had been endowed inherently with all ( yoga-lakṣaṇaiḥ ) the eightfold qualities of Yogic characteristics ( tasyām vai ) in her, ( saḥ ) through Kardama, ( mahā-yogī ) who was great in his own way in Yogic characteristics? ( me vada ) Please explain to me ( tat ) these ( śuśrūṣave ) as I am eager to know about them.***

***Note : \*\* Did our ancestors know even more than five thousand years ago about the existence of the world in the form of seven continents?***



**“” The Continents of the World**

**Africa, the Americas, Antarctica, Asia, Australia together with Oceania, and Europe are considered to be Continents.**

**The term continent is used to differentiate between the various large areas of the earth into which all the land surface of Earth is divided. The 'mountain top' regions of the planet not flooded by water. This also means the shape and borders of the continents are ultimately defined not by conventions, but in the first place by the level of the surrounding water. More water, less land - other outlines. Even more water, like that stored away as ice in the poles and glaciers, and you might live on a water planet--sorry, no continents.**

**So, a continent is "a large, continuous area of land on Earth". Actually, all continents together constitute less than one-third of the earth's surface, literally! Fact is, more than two-thirds of the earth's surface are covered with water, and two-thirds of the continental land mass is located in the Northern Hemisphere.**

**(Source : Nations online :**

**<http://www.nationsonline.org/oneworld/continents.htm> )**

**Stanza 5**

***rucir yo bhagavān brahman  
dakṣo vā brahmaṇaḥ sutaḥ  
yathā sasarja bhūtāni  
labdhvā bhāryām ca mānavīm***

**( brahman ) Hey the one who has the knowledge of Brahman !  
( yathā ) How and in what manner ( yaḥ ) the Prajapatis,  
( bhagavān ) the most prosperous and having all the six good  
qualities, ( ruciḥ ) known as Ruchi ( dakṣaḥ va ) and Daksha,**

**( sutaḥ ) the sons ( brahmaṇaḥ ) of Lord Brahma, ( labdhvā ) after obtaining ( mānavīm ) the daughters ( Akuti and Prasuti respectively ) of Swayambhuva Manu ( bhāryām ca ) as their respective wives ( sasarja ) went ahead with the creation ( bhūtāni ) of the progenies?**

### **Stanza 6**

*maitreya uvāca  
prajāḥ sṛjēti bhagavān  
kardamo brahmaṇoditaḥ  
sarasvatyāṁ tapas tepe  
sahasrāṇāṁ samā daśa*

**( maitreya uvāca ) Maitreya Maharishi said to Vidura :**

**( kardamaḥ ) Kardama Prajapati, ( bhagavān ) the most prosperous and having all the six good qualities, upon having instructed ( brahmaṇā ) by Lord Brahma: “ ( prajāḥ sṛja ) go ahead with the creation of progenies” ( iti ) in this manner; ( uditaḥ ) and thereby with Lord Brahma’s command to him thus, ( tapaḥ tepe ) practiced great penance ( sarasvatyām ) on the banks of the river Saraswati ( sahasrāṇāṁ daśa samāḥ ) for more than ten thousand years.**

### **Stanza 7**

*tataḥ samādhi-yuktena  
kriyā-yogena kardamaḥ  
samprapade hariṁ bhaktyā  
prapanna-varadāśuṣam*

**( tataḥ ) Through and in the course of that great penance, ( samādhi-yuktena ) with his focussed attention of all his thoughts ( kriyā-yogena ) and actions, ( bhaktyā ) and through his total devotion ( harim ) unto Shri Hari, ( prapanna varadāśuṣam ) Who blesses all those who take shelter unto His lotus feet, ( kardamaḥ ) Kardama ( samprapade ) served Him totally and continuously.**

### Stanza 8

*tāvat prasanno bhagavān  
puṣkarākṣaḥ kṛte yuge  
darśayām āsa tam kṣattaḥ  
śābdam brahma dadhad vapuḥ*

**( kṣattaḥ ) Hey Vidura ! ( bhagavān ) That Bhagavan ( puṣkara-akṣaḥ )  
Shri Maha Vishnu, during that period ( kṛte yuge ) in Krita  
( Satya ) Yuga, ( prasannaḥ ) so pleased with the penance  
undertaken by Karmada ( tāvat ) for such a long period,  
( darśayām āsa ) showed ( tam ) to Kardama ( dadhat ) His own form  
( brahma vapuḥ ) of The Ultimate Truth ( śābdam ) through the  
sound of Vedas known as Sabda Brahma.**

### Stanza 9

*sa tam virajam arkābham  
sita-padmotpala-srajam  
snigdha-nīlāka-vrāta-  
vaktrābjam virajo 'mbaram*

### Stanza 10

*kirīṭnam kuṇḍalinam  
śaṅkha-cakra-gadā-dharam  
śvetotpala-kriḍanakam  
manaḥ-sparśa-smitekṣanam*

### Stanza 11

*vinyasta-carapāmbhojam  
amśa-deśe garutmataḥ  
dṛṣṭvā khe 'vasthitam vakṣaḥ-  
śriyam kaustubha-kandharam*

### Stanza 12

*jāta-harṣo 'patan mūrdhnā*

*kṣītau labdha-manorathaḥ  
gīrbhis tv abhyagrṇāt prīti-  
svabhāvātmā kṛtāñjaliḥ*

**( dṛṣṭvā ) Upon seeing ( khe ) in the sky ( tam ) the form and shape  
of Him ( avasthitam ) right before his view,**

**-- ( virajam ) the One who had absolutely no trace of the quality  
of Rajas in him;**

**-- ( arka-ābham ) the One who was shining so bright like the sun;**

**-- ( sita padma utpala srajam ) the One who was wearing the garland  
of white lotus and white lilies;**

**-- ( snigdha nīla alaka vrāta vaktra abjam ) the One whose locks of  
dark black hair over His head were resembling the rows and  
rows of the blackish blue coloured clouds adding to the beauty  
of His face which was looking like a lotus flower;**

**-- ( virajaḥ ambaram ) the One who was wearing clean and spotless  
clothes;**

**-- ( kirīṭinam ) the One who was adorning a beautiful crown over  
His head;**

**-- ( kuṇḍalinam ) the One who was wearing dazzling ear  
ornaments;**

**-- ( śaṅkha cakra gadā dharam ) the One who was holding in his  
hands conchshell, disc, and club;**

**-- ( śveta utpala krīḍanakam ) the One who was holding in one of his  
hands a beautiful white lily as a plaything;**

**-- ( manaḥ sparśa smita īkṣaṇam ) the One who was smiling and  
glancing in such a way as to give so much happiness to the  
mind;**

-- ( *vinyasta caraṇa-ambhojam* ) *the One who had placed His lotus like very sacred feet ( aṁsa-deśe ) over the neck ( garutmataḥ ) of his vehicle Garuda;*

-- ( *vakṣaḥ śriyam* ) *the One who had placed Sridevi on His sacred chest;*

-- ( *kaustubha kandharam* ) *the One who was wearing on his neck the jewel known as the Kaustubha;*

( *saḥ* ) *that Kardama saint,*

( *labdha manaḥ-rathaḥ* ) *who could accomplish of his desire of envisioning Shri Hari,*

( *jāta-harṣaḥ* ) *and thereby who was extremely happy,*

( *prīti-svabhāva-ātmā* ) *who even otherwise was always having naturally within his heart nothing but pure love,*

( *kṛta-añjaliḥ* ) *folded his hands raised in reverence, ( apatat ) fell down prostrating ( mūrdhnā ) with his head ( kṣitau ) touching the earth.*

( *abhyagrṇāt* ) *Thereafter he showered praises on Him ( gīrbhiḥ tu ) with his words.*

**Note :** *The following nine stanzas are what is famously known as the Kardama Stuthi.*

### **Stanza 13**

*ṛṣir uvāca*

*juṣṭam̐ batādyākhila-sattva-rāśeḥ  
sāṁsiddhyam akṣṇos tava darśanān naḥ  
yad-darśanam̐ janmabhir īḍya sadbhir  
āśāsate yogino rūḍha-yogāḥ*

( *ṛṣir uvāca* ) *Kardama saint thus praised :*



**( bata ) Oh What a pleasure ! ( darśanāt ) Because of the vision ( tava ) about You ( adya ) today, ( akhila sattva rāseḥ ) Who is the reservoir of all the good qualities, ( naḥ ) my ( akṣṇoḥ ) both the eyes ( juṣṭam ) have been benefited ( sāmśiddhyam ) with the most precious attainment in life.**

**( īḍya ) Hey the most praiseworthy !**

**( yat darśanam ) It is this vision of Yours ( āśāsate ) which is being sought after ( yoginaḥ ) even by the greatest of the Yogis ( rūḍha-yogāḥ ) with their firm determination of their yogic powers ( sadbhiḥ ) through the elevated stages ( janmabhiḥ ) of their various births.**

#### **Stanza 14**

*ye māyayā te hata-medhasas tvat-  
pādāravindam bhava-sindhu-potam  
upāsate kāma-lavāya teṣām  
rāsīsa kāmān niraye 'pi ye syuḥ*

**( īśa ) Hey the Controller ! ( tvat pāda-aravindam ) Your sacred lotus feet ( bhava sindhu potam ) being the ones which enable a person to cross over this vast ocean of the worldly affairs,**

**( ye ) the ones which ( syuḥ ) equally enable a person to cross over this vast ocean as stated above ( niraye api ) even if he remembers them in hell or in hellish condition,**

**( upāsate ) are worshipped ( ye ) by certain ( hata medhasaḥ ) ignorant (or brainless) persons, ( te māyayā ) due to the influence of your powers of Maya Shakti, ( kāma-lavāya ) only with the aim to obtain some silly worldly desires.**

**( teṣām ) Even to such worshippers of your lotus feet, as they are, only with the aim to obtain material comforts/requirements, ( rāsī ) you still do grant them ( kāmān ) their wishes as per their desire.**

**Note :** Due to His powers of Maya Shakti, and coming under its influence without realizing the real truth, persons with limited thinking or those who are ignorant about the Ultimate Truth, though they are devotees of Shri Hari, pray to Him for granting them the benefits of very silly material comforts which are in any way going to be short lived. Though they are His devotees their actions are condemnable. In a way Kardama saint says that he also belongs to this same group of devotees and not different from them. This matter is being amplified through the following stanza.

### Stanza 15

*tathā sa cāhaṁ parivoḍhu-kāmaḥ  
samāna-śīlāṁ gṛhamedha-dhenum  
upeyivān mūlam aśeṣa-mūlaṁ  
durāśayaḥ kāma-dughāṅghripasya*

( *tathā* ) In the same manner, ( *saḥ aham ca* ) I am also the one ( *durāśayaḥ* ) who does not have purified heart. ( *upeyivān* ) I am depending upon You, Who, ( *kāma-dugha aṅghripasya* ) such as the Kalpavriksha, is the provider of all the wishes of a devotee, ( *mūlam* ) and to your lotus feet ( *aśeṣa mūlam* ) which is the root of all the roots, ( *gṛha-medha dhenum* ) just for the purpose of getting a virtuous life partner ( *samāna-śīlām* ) matching that of my own attitudes and aptitudes ( *parivoḍhu-kāmaḥ* ) and then marrying her for the purpose of carrying out my household duties and responsibilities.

### Stanza 16

*prajāpates te vacasādhīśa tantyā  
lokaḥ kilāyaṁ kāma-hato 'nubaddhaḥ  
ahaṁ ca lokānugato vahāmi  
balīṁ ca śuklānimiṣāya tubhyam*

( *adhīśa* ) Hey the owner of everything ! ( *ayam lokaḥ* ) This world, ( *prajāpateḥ* ) which has the origin in You and which is inhabited

**by the living beings ( *kāma-hataḥ* ) having full of their own material desires, ( *anubaddhaḥ* ) are all bound ( *tantyā* ) by the rope known as the rules, ( *kila* ) in a systematic way, ( *te* ) as set by you ( *vacasā* ) through your own words of Vedas.**

**( *śukla* ) Hey the Most Pure and the Sacred Being ! ( *aham ca* ) I also ( *loka-anugataḥ* ) follow the same world (and thereby all the rules set by You) and offer my worship ( *tubhyam* ) to You ( *animiṣāya* ) being the form of the flow of the eternal time factor, ( *vahāmi* ) submit myself totally to your instructions, ( *balim* ) and worship You accordingly.**

**Note : The devotees desirous of enjoying the worldly comforts do it always having in them the fear of the Bhagavan's own form of the flow of the eternal time factor (Kaala Swarupa). While those devotees who do not wish to enjoy the worldly comforts but want only themselves to be surrendered to His pious lotus feet, do not have such fear of the flow of the eternal time factor. These are being explained by Kardama saint through the following two stanzas.**

### **Stanza 17**

*lokāṁś ca lokānugatān paśūṁś ca  
hitvā śritās te caraṇātapatram  
parasparaṁ tvad-guṇa-vāda-sīdhu-  
pīyūṣa-niryāpita-deha-dharmāḥ*

### **Stanza 18**

*na te 'jarākṣa-bhramir āyur eṣāṁ  
trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva  
ṣaṇ-nemy ananta-cchadi yat tri-ṇābhi  
karāla-sroto jagad ācchidya dhāvat*

**( *eṣāṁ āyuh* ) The life span of those devotees,**

**( 1 ) ( hitvā ) who have pushed aside and discarded ( lokān ca ) all the worlds (meaning their interest in the worldly affairs);**

**( 2 ) ( hitvā ) who have pushed aside and discarded ( paśūn ca ) all those who are equal to animals carrying out only the mechanical duties like a robot (as equal to dead bodies in the real sense) ( loka-anugatān ) to satisfy their worldly (bodily) requirements;**

**(3) ( śritāḥ ) who have only taken (and nothing other than that) shelter ( caraṇa ātapatram ) by placing themselves on to the leg holding of the umbrella - equating the holding to His pious pious lotus feet and within the umbrella meaning coming under His shelter;**

**(4) ( parasparam ) meeting and interacting among themselves (among the devotees of the same nature);**

**(4) ( tvat guṇa vāda ) and even while doing so only discussing and praising about Your great deeds and qualities;**

**(5) ( sīdhu pīyūṣa niryāpita deha-dharmāḥ ) who are intoxicated and influenced so much with the nectar of such stories about You totally neglecting any concern even for their bodily necessities and comforts;**

**( na ) do not at all get affected ( yat ) by the wheel of Your eternal flow of the time factor which,**

**(1) ( ajara akṣa bhramiḥ ) revolves around as a wheel on the pivot (axis) known as the ever permanent form and shape of the Brahman (the Ultimate Truth) as the ever rotating Kaala chakra of Samvatsaras;**

**(2) ( trayodaśa aram ) which has thirteen spokes ( what is known as the bars, or rods, or rungs radiating from the hub or nave of a wheel and supporting the rim.)**

**(3) ( tri-śatam śaṣṭi parva ) which has 360 nodes (the knot like joints as seen in a bamboo tree) in all;**

**(4) ( śaṭ nemi ) which has six rims;**

**(5) ( ananta chadi ) which has many number of coverings fixed on them;**

**(6) ( tri nābhi ) which has three naves - three raised projections at the hub of the wheel;**

**(7) ( karāla-srotaḥ ) which circles with unimaginable velocity;**

**(8) ( ācchidya ) which holds within it ( jagat ) the entire universe ( dhāvat ) and spins around rapidly.**

**Note : The reference to the word “yat ” in Stanza No. 18 refers to the wheel of the ever flowing time factor rotating and basing itself on the axis of the the Ultimate Truth which, in the common parlance, is known as the passing of the Samvatsaras (the years as we know it).**

**The thirteen spokes represent the thirteen months of the year. The thirteenth month is called adhi-māsa or mala-māsa and is added every third year.**

**360 nodes represent the days and nights.**

**Six rims represent the six seasons called the ṛtus.**

**The various coverings fixed on the wheel represent the microseconds, seconds and minutes etc.**

**The reference to three naves represent the period of four months in a year known as the cāturmāsya, three periods of which make up for one year.**

**By saying that those devotees who worship Bhagavan totally and completely in all respects do not come under the influence**

**of the flow of the time factor (Kaala Chakra), Kardama saint has expressed the greatness of the devotional path.**

### **Stanza 19**

*ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā  
dviṭīyayātmānyadhi-yogamāyayā  
sṛjasy adaḥ pāsi punar grasiṣyase  
yathorṇa-nābhir bhagavan sva-śaktibhiḥ*

**( bhagavan ) Hey Bhagwan !**

**( san ) Though ( svayam ) You, by Your own Self, ( ekaḥ ) remain as such as a Single Entity,**

**( sisṛkṣayā ) but with the desire of having the creations ( jagataḥ ) of and in the universe,**

**( ātmani ) through and with Your own ( adhi yoga-māyayā ) intrinsic and inherent powers of the Yoga Maya ( dviṭīyayā ) as the medium,**

**( sva-śaktibhiḥ ) with your own inherent powers of energy and the three qualities,**

**( ūṛṇa-nābhiḥ ) as the spider ( yathā ) knits its own web, ( sṛjasi ) You create ( adaḥ ) this universe, ( pāsi ) protect it ( punaḥ ) and thereafter ( grasiṣyase ) withdraw all of them into Your own Self.**

### **Stanza 20**

*naitad batādhīśa padaṁ tavepsitaṁ  
yan māyayā nas tanuṣe bhūta-sūkṣmam  
anugrahāyāstv api yarhi māyayā  
lasat-tulasyā tanuvā vilakṣitaḥ*

**( adhīśa ) Hey the Controller ! ( naḥ ) For our benefit ( tanuṣe ) You are developing and nourishing ( bhūta-sūkṣmam ) the matters connected with material ( padaṁ ) comforts ( māyayā ) through**

**your powers of Maya Shakti. ( api ) Even though ( yat etat ) these material comforts ( na īpsitam ) are not the concern of any interest ( tava ) to You, ( astu ) let it be that these comforts be ( anugrahāya ) Your blessings on us. ( yarhi ) That is because, though you are a Single Total Entity on Your Own, ( vilakṣitaḥ ) I am the blessed one to have the vision ( tanuvā ) of You in this form ( lasat tulasyā ) radiating with the beauty of the Tulasi garlands ( māyayā ) due to Your powers of the Maya Shakti.**

### **Stanza 21**

*taṁ tvānubhūtyoparata-kriyārtham  
sva-māyayā 'vartita-loka-tantram  
namāmy abhīkṣṇam namanīya-pāda-  
sarojam alpīyasi kāma-varṣam*

**( abhīkṣṇam ) I repeatedly ( namāmi ) bow my head in prostration ( tam tvā ) before You such as that You are --**

**(1) Who, ( anubhūtyā ) by realization through intellectual pursuit and experience about You, ( uparata kriyā artham ) enable a devotee to develop detachment in himself from the fruitive results out of his deeds in this world;**

**(2) Who, ( sva-māyayā ) through Your own powers of Maya Shakti, ( āvartita loka-tantram ) go on repeatedly indulge in the creation activities in this universe;**

**(3) Who ( namanīya pāda-sarojam ) alone deserves to be worshipped at His pious lotus feet;**

**(4) and Who ( kāma varṣam ) is showering all Your benedictions ( alpīyasi ) upon this very insignificant personality.**

### **Stanza 22**

*ṛṣir uvāca  
ity avyalīkaṁ praṇuto 'bja-nābhas  
tam ābabhāṣe vacasāmṛtena*

*suparṇa-pakṣopari rocamānaḥ  
prema-smitodvīkṣaṇa-vibhramad-bhrūḥ*

**( ṛṣir uvāca ) Maitreya Maharishi said to Vidura :**

**( praṇutaḥ ) Having been praised ( iti ) in this manner ( avyalīkam )  
so frankly and from the core of Kardama saint's heart,**

**( abja-nābhaḥ ) Shri Padmanabha, ( rocamānaḥ ) who was seated  
thus very gracefully radiating brightness ( suparṇa pakṣa upari )  
over the shoulders of his vehicle Garuda,**

**( prema smita udvīkṣaṇa vibhramat bhrūḥ ) glancing endearingly and  
affectionately because of which His eyebrows were quivering,**

**( ābabhāṣe ) conveyed ( tam ) to that great saint ( vacasā ) through  
His words ( amṛtena ) so sweet as that of the nectar of Amrit.**

### **Stanza 23**

*śrī-bhagavān uvāca  
viditvā tava caityaṁ me  
puraiva samayoji tat  
yad-artham ātma-niyamais  
tvayaiivāhaṁ samarcitaḥ*

**( śrī-bhagavān uvāca ) Shri Bhagavan said to Kardama saint :**

**( aham ) I have been ( samarcitaḥ ) worshipped ( ātma niyamaiḥ )  
through your prescribed procedures ( tvayā eva ) by you on your  
own volition ( yat-artham ) with certain purpose in your mind,  
( tat caityam ) which mental state ( tava ) of yours ( viditvā ) has  
been understood by Me ( purā eva ) even much earlier. ( samayoji )  
The same also has been predetermined and organized ( me ) by  
Me alone.**

### **Stanza 24**

*na vai jātu mṛṣaiva syāt*



*prajādhyaṅṣa mad-arhaṇam  
bhavad-vidheṣv atitarām  
mayi saṅgṛbhitātmanām*

**( prajā adhyaṅṣa ) Hey Prajapati ! ( na syāt ) It has never happened  
( jātu vai ) even once, ( saṅgṛbhita ātmanām ) for those devotees who  
have completely focussed their mind ( mayi ) upon Me,  
( mat-arhaṇam ) that their worship ( mṛṣā eva ) has gone in vain.  
( bhavat-vidheṣu ) That being so, what to talk of matters  
connected with you ( atitarām ) particularly.**

### **Stanza 25**

*prajāpati-sutaḥ samrāṇ  
manur vikhyāta-maṅgalaḥ  
brahmāvartam yo 'dhivasan  
śāsti saptārṇavām mahīm*

**( manuḥ ) Swayambhuva Manu, ( prajāpati-sutaḥ ) who is the son of  
Lord Brahma ( samrāṇ ) and the controller of this earth,  
( vikhyāta maṅgalaḥ ) is very famous for his good conduct and  
righteous actions. ( yaḥ ) He, ( adhivasan ) stationing himself in  
the area known as ( brahmāvartam ) Brahmāvarta, ( śāsti ) rules  
( mahīm ) this earth ( sapta arṇavām ) which has seven oceans in it.**

### **Stanza 26**

*sa ceha vipra rājarṣir  
mahīṣyā śatarūpayā  
āyāsyati didṛkṣus tvām  
paraśvo dharma-kovidāḥ*

**( vipra ) Hey the knowledgeable about Vedas ! ( saḥ rāja-rṣiḥ ca )  
That great saintly king, ( dharma kovidāḥ ) who is very  
knowledgeable in Vedas and righteousness, ( āyāsyati ) shall be  
reaching ( iha ) here ( paraśvaḥ ) day after tomorrow ( mahīṣyā )  
along with his queen ( śatarūpayā ) known as Satarupa ( didṛkṣuḥ )  
with the intention of seeing ( tvām ) you.**

### Stanza 27

*ātmajām asitāpāṅgīm  
vayaḥ-śīla-guṇānvitām  
mṛgayantīm patim dāsyaty  
anurūpāya te prabho*

**( prabho ) Hey the great saint ! ( anurūpāya ) As you are the most suitable person ( ātma-jām ) for their daughter (Devahuti), ( vayaḥ śīla guṇa anvitām ) who is matching your age, character etc. in all respects, ( asita apāṅgīm ) who is very beautiful and young, ( mṛgayantīm ) who is also in search of ( patim ) a husband suitable for herself, ( dāsyati ) they (Swayambhuva Manu and his wife ) shall be giving her ( te ) to you (in marriage).**

### Stanza 28

*samāhitam te hṛdayam  
yatremān parivatsarān  
sā tvām brahman nṛpa-vadhūḥ  
kāmam āśu bhajiṣyati*

**( brahman ) Hey Brahmin ! ( sā nṛpa-vadhūḥ ) That daughter of the Manu dynasty, ( yatra ) on whom ( samāhitam ) you have been focussing ( te hṛdayam ) your thinking very firmly in your mind ( imān ) for all these ( parivatsarān ) years, ( bhajiṣyati ) shall attain ( tvām ) you ( kāmam āśu ) on her own very soon.**

### Stanza 29

*yā ta ātma-bhṛtam vīryam  
navadhā prasaviṣyati  
vīrye tvadīye ṛṣaya  
ādhāsyanty aṅjasātmanah*

**( yā ) That Devahuti ( prasaviṣyati ) shall beget ( nava-dhā ) nine children (girls) through ( vīryam ) the semen ( ātma-bhṛtam ) inherent ( te ) in you. ( vīrye ) Those children, ( tvadīye ) who are connected with you, shall be accepted ( ṛṣayah ) by great saints**

**( ādhāsyanti ) and beget children ( ātmanaḥ ) of equal calibre  
( añjasā ) very easily.**

### **Stanza 30**

*tvam ca samyag anuṣṭhāya  
nideśam ma uśattamaḥ  
mayi tīrthī-kṛtāśeṣa-  
kriyārtho mām prapatsyase*

**( tvam ca ) You also, ( samyak ) in the course of time, properly  
( anuṣṭhāya ) observing the path ( me nideśam ) shown to you by  
me, ( uśattamaḥ ) shall become a man of great satvik qualities  
( tīrthī-kṛta aśeṣa kriyā arthaḥ ) and shall surrender all the fruitive  
results of all your deeds ( mayi ) unto me ( prapatsyase ) and attain  
( mām ) me thereafter.**

### **Stanza 31**

*kṛtvā dayām ca bhuteṣu  
dattvā cābhayam ātmavān  
mayy ātmānam saha jagat  
drakṣyasi ātmani cāpi mām*

**( kṛtvā ca ) You shall bestow ( dayām ) mercy and kindness  
( bhuteṣu ) towards all the living beings, ( dattvā ) shall give  
( abhayam ) due protection, ( ātma-vān ) shall attain self control  
and equanimity through the saintly living while conducting the  
deeds of household activities, ( ātmānam ) and shall see you  
( mayi ) in Me ( saha jagat ) along with this entire universe,  
( mām ca api drakṣyasi ) and also see Me ( ātmani ) in you.**

### **Stanza 32**

*sahāham svāmśa-kalayā  
tvad-vīryeṇa mahā-mune  
tava kṣetre devahūtyām  
praṇeṣye tattva-saṁhitām*

**( mahā-mune ) Hey the great saint ! ( aham ) I shall be manifesting ( sva-amśa-kalayā ) along with all my potencies ( tvat-vīryeṇa saha ) through your semen ( tava ) in your ( kṣetre ) wife ( devahūtyām ) Devahuti ( praṇeṣye ) and shall be creating and advocating ( tattva saṁhitām ) the Tatva Sastram. (The reference is to the manifestation of Kapila, the first propounder of Sāṅkhya philosophy).**

### **Stanza 33**

*maitreya uvāca  
evam tam anubhāṣyātha  
bhagavān pratyag-akṣajaḥ  
jagāma bindusarasaḥ  
sarasvatyā pariśritāt*

**( maitreya uvāca ) Maitreya Maharishi said to King Pareekshit :**

**( bhagavān ) Vishnu Bhagavan ( pratyak akṣa jaḥ ) Who thus manifests in a person when his sense organs feel separated from his body, ( evam ) told in the aforesaid manner ( anubhāṣya ) in a very compatible way ( tam ) to Kardama saint, ( jagāma ) and went away ( atha ) instantly ( bindu-sarasaḥ ) from Bindusaras ( pariśritāt ) which is surrounded ( sarasvatyā ) by Saraswati river.**

### **Stanza 34**

*nirīkṣatas tasya yayāv aśeṣa-  
siddheśvarābhiṣṭuta-siddha-mārgaḥ  
ākarṇayan patra-rathendra-pakṣair  
uccāritaṁ stomam udīrṇa-sāma*

**( aśeṣa siddha-īśvara abhiṣṭuta siddha-mārgaḥ ) That Bhagavan Who is always praised and worshipped by the greatest sages and Who is being enquired into (or experimented through the spirit of enquiry), ( tasya nirīkṣataḥ ) as Kardama saint was looking on standing there, ( yayau ) started off on the shoulders of his vehicle Garuda ( patra-ratha-indra pakṣaiḥ ) while Garuda's flapping of wings ( uccāritam ) pronounced very distinctly**

**( stomam ) the Vedic hymns (Sama Sukta Samhita) ( udīrṇa-sāma )  
and the resounding Sama Veda notes ( ākarṇayan ) in very clear  
audition.**

### **Stanza 35**

*atha samprasthite śukle  
kardamo bhagavān ṛṣiḥ  
āste sma bindusarasi  
tam kālam pratipālayan*

**( śukle ) When the purest of the pure Ultimate Reality  
( samprasthite ) disappeared from his vision, ( kardamaḥ ) Kardama  
Prajapati, ( bhagavān ) the complete knowledgeable person ( ṛṣiḥ )  
and the reservoir of the Vedic principles, ( atha ) thereafter  
( āste sma ) sat through and ( pratipālayan ) waited ( bindu-sarasi ) on  
the banks of the Bindusaras ( tam kālam ) for the appropriate  
time to arrive.**

### **Stanza 36**

*manuḥ syandanam āsthāya  
śātakumbha-paricchadam  
āropya svām duhitaram  
sa-bhāryaḥ paryaṭan mahīm*

### **Stanza 37**

*tasmin sudhanvann ahani  
bhagavān yat samādiśat  
upāyād āśrama-padam  
muneḥ śānta-vratasya tat*

**( su-dhanvan ) Hey Vidura ! ( manuḥ ) Swayambhuva Manu,  
( āsthāya ) seated ( śātakumbha paricchadam ) on his well decorated  
golden ( syandanam ) chariot ( sa-bhāryaḥ ) along with his wife  
( svām duhitaram ) and together with his daughter ( āropya ) being  
seated with them, ( paryaṭan ) as he travelled around ( mahīm ) the  
world thus, ( upāyāt ) reached ( tat ) the famous ( āśrama-padam )**

**place of the Ashram (hermitage) ( śānta vratasya ) of the most peaceful and pious ( muneḥ ) Kardama saint ( tasmin ahani ) on the very same day ( yat ) which ( samādiśat ) was earlier determined ( bhagavān ) by Shri Maha Vishnu !**

**Note : Through the following seven stanzas the beauty and the serenity of Kardama saint's Ashram (hermitage) are being described.**

### **Stanza 38**

*yasmin bhagavato netrān  
nyapatann aśru-bindavaḥ  
kṛpayā samparītasya  
prapanne 'rpitayā bhṛśam*

### **Stanza 39**

*tad vai bindusaro nāma  
sarasvatyā pariplutam  
puṇyam śivāmṛta-jalam  
maharṣi-gaṇa-sevitam*

**( bindu-saraḥ nāma ) Bindusaras is ( yasmin ) the place in which ( aśru-bindavaḥ ) drops of tears ( netrāt ) from the eyes ( bhagavataḥ ) of Shri Maha Vishnu ( nyapatan ) fell down, ( bhṛśam ) who always very much ( arpitayā ) gets ( samparītasya ) overwhelmed in showing ( kṛpayā ) His mercy ( prapanne ) on those who take shelter unto Him. ( tad vai ) As far as Bindusaras is concerned, ( pariplutam ) it is surrounded by the ever flowing waters ( sarasvatyā ) of Saraswati river ( śiva amṛta jalam ) whose water is good for health, very sweet, ( puṇyam ) divinely sacred, ( mahā-ṛṣi gaṇa sevitam ) and always being worshipped by the groups of saints and sages.**

### **Stanza 40**

*puṇya-druma-latā-jālaiḥ  
kūjat-puṇya-mṛga-dvijaiḥ*

*sarvartu-phala-puṣpāḍhyaṁ  
vana-rāji-śriyānvitam*

*( puṣya druma latā jālaiḥ ) That place had in it the most pious trees and groups of creepers and plants, ( kūjat puṣya mṛga dvijaiḥ ) the beautiful birds and animals making their sweet voices, ( vana-rāji śriyā anvitam ) was so enchanting with the cluster of forests all around, ( sarva ṛtu phala puṣpa āḍhyam ) and was richly endowed with the fruits and flowers of all the seasons.*

### **Stanza 41**

*matta-dvija-gaṇair ghuṣṭam  
matta-bhramara-vibhramam  
matta-barhi-naṭāṭopam  
āhvayan-matta-kokilam*

*( ghuṣṭam ) That place was serenely enriched with the intoxicating noises ( matta dvija gaṇaiḥ ) made by the groups of different types of birds, ( matta bhramara vibhramam ) pleasing through the playful activities of the exuberant bees, ( matta barhi naṭa āṭopam ) presentable with the divinely artistic dances of the peacocks, ( āhvayat matta kokilam ) and enveloping all these, with the melody of the cuckoos singing to set tunes among one another.*

### **Stanza 42**

*kadamba-campakāśoka-  
karañja-bakulāsanaiḥ  
kunda-mandāra-kuṭajaiś  
cūta-potair alaṅkṛtam*

### **Stanza 43**

*kāraṇḍavaiḥ plavair haṁsaiḥ  
kurarair jala-kukkuṭaiḥ  
sārasaiś cakravākais ca  
cakorair valgu kūjitam*

*( alaṅkṛtam ) That place was showering with the nature's bounties duly decorated ( kadamba-campakāśoka-karañja-bakulāsanaiḥ ) with the plants and trees flowering kadamba, champaka, asoka, karanja, baluka and āsana ( kunda-mandāra-kuṭajaiḥ ) and also with the special plants flowering jasmine, mandara and kutaja, ( cūta-potaiḥ ) and also with the young plants of mangoes growing over all over the place.*

*( valgu ) The entire place was vibrating with the scintillating musical notes ( kūjitam ) by way of their making innumerable sounds by the birds like ( kāraṇḍavaiḥ ) kāraṇḍava ducks, ( plavaiḥ ) plavas, ( haṁsaiḥ ) swans, ( kuraraiḥ ) ospreys, ( jala-kukkuṭaiḥ ) waterfowls, ( sārasaiḥ ) cranes, ( cakravākaiḥ ca ) cakravāka birds, ( cakoraiḥ ) and cakora birds.*

#### **Stanza 44**

*tathaiva hariṇaiḥ kroḍaiḥ  
śvāvid-gavaya-kuñjaraiḥ  
gopucchair haribhir markair  
nakulair nābhibhir vṛtam*

*( tathā eva ) Similarly the entire place had in it the inhabitation of ( hariṇaiḥ ) deer, ( kroḍaiḥ ) boars, ( śvāvit gavaya kuñjaraiḥ ) deer, type of deer looking like cows, elephants, etc., ( haribhiḥ ) and also lions, ( gopucchaiḥ ) baboons, ( markaiḥ ) monkeys, ( nābhibhiḥ ) musk deer ( nakulaiḥ ) and mongooses.*

#### **Stanza 45**

*praviśya tat tīrtha-varam  
ādi-rājāḥ sahātmajāḥ  
dadarśa munim āsīnam  
tasmin huta-hutāśanam*

*( ādi-rājāḥ ) The first ever King, Swayambhuva Manu,*



*( saha-ātmajaḥ ) along with his daughter ( and wife ) ( praviśya ) entered into ( tat ) such ( tīrtha-varam ) a special and pious place of Bindusara, ( dadarśa ) and met ( munim ) Kardama saint ( āsīnam ) who was sitting ( tasmin ) there ( huta huta-aśanam ) and performing his prescribed sacred fire worship at that point of the time.*

#### **Stanza 46**

*vidyotamānaṁ vapuṣā  
tapasy ugra-yujā ciram  
nātikṣāmaṁ bhagavataḥ  
snigdhapāṅgāvalokanāt  
tad-vyāhṛtamṛta-kalā-  
pīyūṣa-śravaṇena ca*

#### **Stanza 47**

*prāṁsum padma-palāśākṣaṁ  
jaṭilāṁ cīra-vāsasam  
upasaṁsṛitya malinaṁ  
yathārhaṇam asaṁskṛtam*

*( upasaṁsṛitya ) The King ( along with his wife and daughter ) went near to Kardama saint and saw :*

*(1) ( vapuṣā ) the saint whose body ( vidyotamānam ) was radiating in brightness ( ugra yujā ) which indulged itself ( tapasi ) in the intense penance ( ciram ) lasting over a period very long years;*

*(2) ( snigdha apāṅga avalokanāt ) because of it having subjected to the very affectionate glance ( bhagavataḥ ) of Shri Maha Vishnu;*

*(3) ( tat vyāhṛta amṛta-kalā pīyūṣa śravaṇena ca ) again because of it's ears having enjoyed the moon like nectar of the conversations of Shri Maha Vishnu;*

*(4) ( prāṁsum ) which was tall but ( na atikṣāmam ) not so thin;*

**(5) ( *padma palāśa akṣam* ) which had its eyes equal to that of long petals of the lotus flower;**

**(6) ( *jaṭilam* ) which had over its head clusters matted locks of thick hairs;**

**(7) ( *cīra-vāsasam* ) which was wearing to cover itself only the peels of barks from the trees;**

**(8) ( *asaṁskṛtam* ) which was not cleaned for the dusts accumulated over it, ( *arhaṇam yathā* ) but at the same time radiating the brightness of unpolished gems;**

**(9) ( *malinam* ) and ultimately such a shining body which had lost its natural colours.**

#### **Stanza 48**

*athoṭajam upāyātām  
nṛdevam praṇatām puraḥ  
saparyayā paryagṛhṇāt  
pratinandyānurūpayā*

**In this background settings the great Manu along with his wife and daughter ( *upāyātām* ) made his presence ( *uṭajam* ) in the Ashram (hermitage) ( *praṇatām* ) bowing his head in reverence ( *atha* ) thereafter ( *puraḥ* ) in front of Kardama saint. Kardama saint ( *paryagṛhṇāt* ) welcomed ( *nṛdevam* ) him ( *pratinandya* ) with the appropriate greetings ( *saparyayā* ) and due respect ( *anurūpayā* ) befitting the position of the King.**

#### **Stanza 49**

*gṛhītārhaṇam āsīnam  
saṁyataṁ prīṇayan munīḥ  
smaran bhagavad-ādeśam  
ity āha ślakṣṇayā girā*

( *prīṇayan* ) After making the Manu King happy, ( *āsīnam* ) who was seated ( *saṁyatam* ) very much composed ( *gṛhīta arhaṇam* ) after accepting the welcome given to him, ( *muniḥ* ) Kardama saint ( *smaran* ) remembering ( *bhagavat ādeśam* ) the instructions of Bhagavan, ( *iti āha* ) said to the King humbly ( *ślakṣṇayā* ) in his very soft ( *girā* ) voice.

### Stanza 50

*nūnam caṅkramaṇam deva  
satām saṁrakṣaṇāya te  
vadhāya cāsatām yat tvam  
hareḥ śaktir hi pālinī*

( *deva* ) Hey the great King ! ( *te* ) Your ( *caṅkramaṇam* ) world tour is for the purpose of ( *saṁrakṣaṇāya* ) providing protection ( *satām* ) to good people ( *vadhāya ca* ) and at the same time for the killing ( *asatām* ) of the people of demonic character. ( *nūnam* ) This is definite. ( *yat tvam* ) That is because ( *śaktiḥ hi* ) you are the very power ( *hareḥ* ) of Shri Maha Vishnu ( *pālinī* ) in order to sustain the righteousness in the world and protect it.

**Note :** Swayambhuva Manu is the representative form of Shri Maha Vishnu on Whom rests the powers of sustenance of the universe. Therefore, Kardama saint acknowledges this fact and pays respect to him as the potency of Shri Maha Vishnu Himself.

### Stanza 51

*yo 'rkendv-agnīndra-vāyūnām  
yama-dharma-pracetasām  
rūpāṇi sthāna ādhatse  
tasmai śuklāya te namaḥ*

( *yaḥ* ) The One ( *rūpāṇi* ) Who assumes the form ( *arka indu agni indra vāyūnām* ) of the sun, moon, fire, air, etc., ( *yama dharma pracetasām* ) and also Yama (the god of death), Dharma (the god of righteousness), Varuna (the god of the

waters) etc., ( *sthāne* ) depending upon the situation and the requirement for carrying out the specific deeds, ( *ādhatse* ) and assumes such forms as needed, ( *tasmai* ) to that ( *śuklāya* ) Shri Maha Vishnu in the form of yourself, ( *te namaḥ* ) I pay my obeisances to you.

### Stanza 52

*na yadā ratham āsthāya  
jaitraṁ maṇi-gaṇārpitam  
visphūrjac-caṇḍa-kodaṇḍo  
rathena trāsayann aghān*

### Stanza 53

*sva-sainya-carapa-kṣuṇṇaṁ  
vepayan maṇḍalaṁ bhuvah  
vikarṣan bṛhatīṁ senām  
paryaṭasy aṁśumān iva*

### Stanza 54

*tadaiva setavaḥ sarve  
varṇāśrama-nibandhanāḥ  
bhagavad-racitā rājan  
bhidyeran bata dasyubhiḥ*

( *rājan* ) Hey King ! ( *yadā* ) When you as the King and the protector ( *na paryaṭasi* ) DO NOT travel ( *rathena* ) on your chariot ( *aṁśumān iva* ) like the moving sun,

( *ratham āsthāya* ) being seated on your chariot ( *maṇi gaṇa arpitam* ) decorated with precious jewels ( *jaitram* ) which always gives you the victory;

( *visphūrjat caṇḍa kodaṇḍaḥ* ) and while doing so holding in your hands the powerful bow reverberating the terrific twanging noise all over;

**( trāsayan ) and thereby instilling tremendous fears in the hearts  
( aghān ) of the persons doing unrighteous actions;**

**( vepayan ) and creating such chilling fear because  
( sva-sainya caraṇa kṣuṇṇam ) of your powerful army's trappings  
( bhuvaḥ maṇḍalam ) over the earth;**

**( vikarṣan ) and leading ( bṛhatīm ) such a large sized and powerful  
( senām ) army;**

**( adā eva ) at that very time itself ( varṇa āśrama nibandhanāḥ ) all  
righteous actions, the social discipline and the established  
order in the society, ( bhagavat racitāḥ ) as prescribed by  
Bhagwan, ( sarve setavaḥ ) shall all be ( bhidyeraṇ ) demolished  
( dasyubhiḥ ) by the bad elements in the society. ( bata ) Oh what a  
pity !**

### **Stanza 55**

*adharmāś ca samedheta  
lolupair vyaṅkuśair nṛbhiḥ  
śayāne tvayi loko 'yaṁ  
dasyu-grasto vinaṅkṣyati*

**( tvayi ) When you (the king Manu) ( śayāne ) become negligent,  
( nṛbhiḥ ) those people who are ( lolupaiḥ ) greedy ( vyaṅkuśaiḥ )  
and those who are uncontrollable ( samedheta ) shall indulge  
tremendously ( iadharmāś ca ) in unrighteous activities  
( ayam lokaḥ ) and this world ( dasyu grastaḥ ) shall be taken over  
by such unworthy people ( vinaṅkṣyati ) leading to the destruction  
of the world.**

*athāpi pṛcche tvāṁ vīra  
yad-arthaṁ tvam ihāgataḥ  
tad vayaṁ nirvyaḷikena  
pratipadyāmahe hṛdā*

**( vīra ) Hey the King of valour ! ( atha api ) Despite all these  
( discussions by me ), ( pṛcche ) I am asking ( tvām ) you**

***(yat-artham) with what purpose (tvam) you (āgataḥ) have come  
(iha) to this place. (vayam) I shall, (nirvyaṭīkena) with open  
(hṛdā) heart, (pratipadyāmahe) carry out and execute (tat) the  
intention of your visit.***

***This concludes the twenty first chapter of Volume 3 of Srimad  
Bhagavatam.***

***Hari Om***

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