

## SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 22

### PREFACE

#### THE MARRIAGE OF KARDAMA SAINT AND DEVAHUTI

**Chapter 22 has to be correlated with the previous chapter as far the continuation of the contents go. This chapter deals with the incidences after the Emperor Swayambhuva Manu, along with his wife Satarupa and daughter Devahuti arrive at the hermitage of Kardama saint. After showering praises on Kardama saint, the Manu gradually proceeds to place his intention of giving his daughter to Kardama saint, the proposal of which was duly accepted by him. However, Kardama saint puts a condition that once Devahuti gets pregnant, he shall be adopting the ways of sannyasa leaving aside the household ways of life. The marriage of both of them take place right at the hermitage itself. Thereafter, the Manu along with his entourage proceed to his own place. There are detailed descriptions about how he ruled this earth and how much he was devoted to Shri Hari.**

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#### **Stanza 1**

*maitreya uvāca  
evam āviṣkṛtāśeṣa-  
guṇa-karmodayo munim  
savrīḍa iva taṁ samrūḍ  
upāratam uvāca ha*

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

**( tam munim ) To that Kardama saint,**

**( evam ) who was in this manner ( āviṣkṛta aśeṣa guṇa karma udayaḥ )  
radiating with brightness, and having assimilated in his**

**personality all the good qualities and all the good qualifications, ( upāratam ) and also who was sitting relaxed in such a way that he has nothing else in particular to do,**

**( samrāṭ ) the Emperor Manu, ( sa-vrīḍaḥ iva ) as if with little shyness, ( uvāca ha ) replied to him with happiness.**

### **Stanza 2**

*manur uvāca  
brahmāsṛjat sva-mukhato  
yuṣmān ātma-parīpsayā  
chandomayas tapo-vidyā-  
yoga-yuktān alampaṭān*

**( manur uvāca ) Emperor Manu said to Kardama saint :**

**( brahmā ) The Supreme Almighty, ( chandaḥ-mayaḥ ) the embodiment of the Vedas,**

**( ātma-parīpsayā ) for the purpose of His Own sustenance (meaning thereby the sustenance of the Vedic knowledge and spreading the awareness about such knowledge),**

**( asṛjat ) created ( sva-mukhataḥ ) from His Own face ( yuṣmān ) people like you (that is people like Kardama saint) ( tapaḥ-vidyā-yoga-yuktān ) who are endowed with the art of learning of Vedic knowledge, the penance and Yoga (all of them put together) ( alampaṭān ) and also who are not much interested in the worldly ways of comforts and prosperities.**

### **Stanza 3**

*tat-trāṇyāsṛjac cāsmān  
doḥ-sahasrāt sahasra-pāt  
hṛdayaṁ tasya hi brahma  
kṣatram aṅgaṁ pracakṣate*

**( tat-trāṇāya ) For the protection of such brahmins (who spread the knowledge of Vedas and thereby sustain the Vedas) ( sahasra-pāt ) the Bhagavan through His Virat form, having thousand legs, ( doḥ-sahasrāt ) through His thousand hands ( asṅat ) created ( asmān ) people like us (Kshatriyas).**

**( hi ) That being so, ( brahma ) while the brahmins are being considered ( hṛdayam ) as the heart ( tasya ) of the Bhagavan ( kṣatram ) the kshatriyas ( pracakṣate ) are considered ( aṅgam ) as His body.**

#### **Stanza 4**

**ato hy anyonyam ātmānaṁ  
brahma kṣatram ca rakṣataḥ  
rakṣati smāvyayo devaḥ  
sa yaḥ sad-asat-ātmakaḥ**

**( ataḥ hi ) Therefore, ( brahma ) the brahmins ( kṣatram ca ) and the kshatriyas ( rakṣataḥ ) protect ( anyonyam ) each other ( ātmānam ) as well as themselves. ( devaḥ yaḥ ) The Supreme Almighty, ( sat-asat-ātmakaḥ ) Who is residing in each and every being (moving and non moving), ( avyayaḥ ) and Who is never subject to any change, ( saḥ sma ) Himself ( rakṣati ) protects these two both.**

**Note : The Emperor Manu is gradually going to say that Kardama saint should marry his daughter. Keeping this background intention in his mind, the Emperor is explaining to the saint as a preface that both brahmins and kshatriyas should always be together for the protection of the spreading of Vedic knowledge and for the protection of the Veda itself. He expresses that this is what has been ordained by the Supreme Almighty Himself. He also expresses that the relationship between these two (Brahmins and Kshatriyas) is ingrained in the creation itself.**

**Now, through the following three stanzas he is explaining his happiness by meeting Kardama saint in these circumstances.**

Thereafter, through the next seven stanzas he expresses his intention of his visit to this place.

### Stanza 5

*tava sandarśanād eva  
cchinnā me sarva-saṁśayāḥ  
yat svayaṁ bhagavān prītyā  
dharmam āha rirakṣiṣoḥ*

*( eva ) By just ( sandarśanāt ) meeting ( tava ) you here ( me )  
whatever doubts I had ( sarva-saṁśayāḥ ) have all ( chinnāḥ )  
disappeared. ( yat ) That is because, ( bhagavān ) you being the  
very knowledgeable person, ( svayam ) have yourself ( āha )  
explained to me ( prītyā ) with so much affection ( dharmam ) the  
righteous principles ( rirakṣiṣoḥ ) which a king, who is meant to  
protect the world, is supposed to follow.*

### Stanza 6

*diṣṭyā me bhagavān dṛṣṭo  
durdarśo yo 'kṛtātmanām  
diṣṭyā pāda-rajāḥ sprṣṭam  
śīrṣṇā me bhavataḥ śivam*

*( me dṛṣṭaḥ ) Being able to meet ( bhagavān ) such a knowledgeable  
person like ( diṣṭyā ) is only because of my good fortune. ( yaḥ )  
Persons like you ( durdarśaḥ ) cannot be easily accessed  
( akṛta-ātmanām ) by those whose thinking is perverted. ( diṣṭyā ) It  
is also my good fortune that ( śivam ) the pious and auspicious  
( pāda-rajāḥ ) dust particles arising ( bhavataḥ ) from your feet  
( sprṣṭam ) could be touched ( me śīrṣṇā ) by my head.*

### Stanza 7

*diṣṭyā tvayānuśiṣṭo 'haṁ  
kṛtāś cānugraho mahān  
apāvṛtaiḥ karṇa-randhrair  
juṣṭā diṣṭyośatīr girāḥ*

**( diṣṭyā ) It is again my good fortune indeed ( aham ) to have been ( anuśiṣṭaḥ ) instructed ( tvayā ) by you ( mahān ) and also greatly ( anugrahaḥ ) blessed ( kṛtaḥ ca ) by you. ( diṣṭyā ) It is also nothing but my own good fortune ( juṣṭāḥ ) to have been able to receptively and attentively listen ( apāvṛtaiḥ ) through my open ( karṇa-randhraiḥ ) ear holes ( uśatīḥ ) the greatest and highly valuable ( giraḥ ) words of yours.**

### **Stanza 8**

*sa bhavān duhitṛ-sneha-  
parikliṣṭātmano mama  
śrotum arhati dīnasya  
śrāvitaṁ kṛpayā mune*

**( mune ) Hey the great saint ! ( kṛpayā ) It is my humble ( arhati ) request to you, ( saḥ bhavān ) whom I am fortunate to have before me, ( śrotum ) to kindly listen ( mama ) to my ( dīnasya ) deservingly pitiable ( śrāvitaṁ ) submissions ( duhitṛ-sneha parikliṣṭa-ātmanaḥ ) as I am very much disturbed in my mind due to my love towards my daughter.**

### **Stanza 9**

*priyavratottānapadoḥ  
svaseyaṁ duhitā mama  
anvicchati patiṁ yuktaṁ  
vayaḥ-śīla-guṇādibhiḥ*

**( mama duhitā ) My daughter, ( svasā ) and the sister ( priyavrata-uttānapadoḥ ) of Priyavrata and Uttanapada, ( iyam ) is ( anvicchati ) in search of ( patiṁ ) a husband ( yuktaṁ ) matching to ( vayaḥ-śīla-guṇa-ādibhiḥ ) her age, character and qualities.**

### **Stanza 10**

*yadā tu bhavataḥ śīla-  
śruta-rūpa-vayo-guṇān  
aśṛṇon nāradād eṣā*

*tvayy āsīt kṛta-niścayā*

*( yadā tu ) When ( eṣā ) she (Devahuti) ( aśṛṇot ) heard ( nāradāt )  
from Narada saint ( bhavataḥ ) about your  
( śīla śruta rūpa vayah guṇān ) character, learning, beauty, age and  
qualities etc.,  
( āsīt ) from that moment itself she had developed the inclination  
for you ( kṛta-niścayā ) and focussed her mind ( tvayi ) only on  
you.*

### **Stanza 11**

*tat pratīccha dvijāgryemām  
śraddhayopahṛtām mayā  
sarvātmanānurūpām te  
gṛhamedhiṣu karmasu*

*( tat ) Therefore, ( dvija-agrya ) hey the greatest brahmin !  
( pratīccha ) Please accept ( imām ) her, ( anurūpām ) who is the  
most suitable woman matching ( sarva-ātmanā ) in all respects to  
you ( karmasu ) to carry out all the deeds ( te ) pertaining to your  
( gṛha-medhiṣu ) worldly life (Grihasthashram), ( mayā ) whom I  
have ( upahṛtām ) brought before you ( śraddhayā ) in good faith.*

### **Stanza 12**

*udyatasya hi kāmasya  
prativādo na śasyate  
api nirmukta-saṅgasya  
kāma-raktasya kiṁ punaḥ*

*( na śasyate ) It is not possible ( hi ) in fact ( prativādaḥ ) to refuse  
acceptance ( kāmasya ) of a particular material desire ( udyatasya )  
when that one emerges on its own before a person,  
( nirmukta saṅgasya api ) even if he has no particular desire towards  
the material objects. ( punaḥ kim ) That being so, what to talk of  
( kāma raktasya ) a person who is interested in it.*

### **Stanza 13**

*ya udyatam anādṛtya  
kīnāśam abhiyācate  
kṣīyate tad-yaśaḥ sphītaṁ  
mānaś cāvajñayā hataḥ*

**( yaḥ ) When someone ( anādṛtya ) disrespects ( udyatam ) the most valuable thing which came to him on its own ( abhiyācate ) and begs for it ( kīnāśam ) before a miser later, ( sphītam ) even if he is very great, ( tat yaśaḥ ) his greatness ( kṣīyate ) depletes; ( hataḥ ) also he loses ( mānaḥ ca ) his self respect ( avajñayā ) due to dishonour.**

#### **Stanza 14**

*ahaṁ tvāśṛṇavaṁ vidvan  
vivāhārthaṁ samudyatam  
atas tvam upakurvāṇaḥ  
prattāṁ pratigṛhāṇa me*

**Hey the knowledgeable one ! ( aham ) I have ( aśṛṇavam ) heard that ( tvā ) you are ( samudyatam ) now preparing yourself ( vivāha-artham ) to get married. ( ataḥ ) Therefore, ( tvam ) you, ( upakurvāṇaḥ ) who have observed Brahmacharya (Bachelorhood) till this point of time, ( pratigṛhāṇa ) please accept my daughter ( prattām ) being offered to you ( me ) by me.**

#### **Stanza 15**

*ṛṣir uvāca  
bāḍham udvoḍhu-kāmo 'ham  
aprattā ca tavātmajā  
āvayor anurūpo 'sāv  
ādyo vaivāhiko vidhiḥ*

**( ṛṣir uvāca ) Kardama saint said to Emperor Manu:**

**( bāḍham ) Yes, you are right. ) ( aham ) I am ( udvoḍhu-kāmaḥ ) desirous of getting myself married. ( tava ātma-jā ) Your**

**daughter ( aprattā ca ) has also not been promised in marriage to anyone else. ( asau ādyaḥ ) This first ( vaivāhikaḥ ) relationship of marriage ( anurūpaḥ ) is very much appropriate ( āvayoḥ ) for both of us ( vidhiḥ ) to be conducted in the prescribed manner.**

### **Stanza 16**

**kāmaḥ sa bhūyān naradeva te 'syāḥ  
putryāḥ samāmnāya-vidhau pratītaḥ  
ka eva te tanayām nādrīyeta  
svayaiva kāntyā kṣipatīm iva śriyam**

**( nara-deva ) Hey King ! ( saḥ kāmaḥ ) Let the desire ( asyāḥ putryāḥ ) of your daughter ( te ) getting herself married ( pratītaḥ ) as recognized ( samāmnāya-vidhau ) by the sacred Vedic principles ( bhūyāt ) be fulfilled. ( kaḥ eva ) Who shall ( na ādrīyeta ) not respect ( te tanayām ) your daughter ( svayā eva ) who is, even otherwise, ( kāntyā ) naturally very beautiful ( śriyam kṣipatīm iva ) in such a way that her natural beauty is in no way a match to the makeup and decorations?**

### **Stanza 17**

**yām harmya-prṣṭhe kvaṇad-aṅghri-śobhām  
vikrīḍatīm kanduka-vihvalākṣm  
viśvāvasur nyapatat svād vimānād  
vilokya sammoha-vimūḍha-cetāḥ**

**(Continuing to explain the beauty of Devahuti...) ( vikrīḍatīm ) While she was playing once ( harmya-prṣṭhe ) on the roof of your house ( yām ) she ( vilokya ) was spotted ( viśvāvasuḥ ) by the great Gandharva Visvavasu, from his airplane, as he saw ( kvaṇat-aṅghri-śobhām ) the beauty of her legs duly decorated with the tinkling feet ornaments (Mani Nupura), ( kanduka-vihvala-akṣm ) her eyes moving fast here and there along with the movement of the ball as she was playing with it, ( sammoha-vimūḍha-cetāḥ ) and then due to his mind getting exhausted because of his attraction towards such a beauty ,**



**with his heart and soul together, ( nyapatat ) fell down  
unconscious ( svāt ) from his  
( vimānāt ) airplane.**

### **Stanza 18**

**tām prārthayanām lalanā-lalāmam  
asevita-śrī-carapair adṛṣṭām  
vatsām manor uccapadaḥ svasāram  
ko nānumanyeta budho 'bhiyātām**

**( lalanā-lalāmam ) Being the one who herself is the decoration for  
the womanhood,  
( adṛṣṭām ) the one who cannot be seen ( asevita-śrī-carapair ) by  
those who have not done any service at the pious feet of  
Shridevi,  
( vatsām ) the one who is the dearest daughter ( manoh ) of  
Emperor Manu,  
( svasāram ) the one who is the sister ( uccapadaḥ ) of  
Uttanapada,  
( prārthayanām ) the one who herself is presenting her request,  
( abhiyātām ) and the one who has already come near here,  
( kaḥ na anumanyeta ) who shall not recognize and accept ( tām )  
her ( budhaḥ ) if he has some intelligence?**

### **Stanza 19**

**ato bhajiṣye samayena sādhvīm  
yāvat tejo bibhṛyād ātmano me  
ato dharmān pāramahaṁsya-mukhyān  
śukla-proktān bahu manye 'vihimśrān**

**( ataḥ ) Therefore, ( bhajiṣye ) I shall accept ( sādhvīm ) the most  
chaste Devahuti ( samayena ) with the condition that she shall be  
my wife “ ( tejaḥ yāvat bibhṛyāt ) only till the time she gets pregnant  
( me ātmanaḥ ) through me.” ( ataḥ ) Thereafter, ( śukla-proktān ) as  
per the advice of Lord Vishnu, ( avihimśrān ) I shall be leading a  
very aesthetic life ( pāramahaṁsya-mukhyān ) like of the best of**

**Paramahamsas through the Jnana Yoga ( bahu manye ) and  
carry out my duties accordingly.**

**Stanza 20**

*yato 'bhavad viśvam idaṁ vicitraṁ  
saṁsthāsyate yatra ca vāvatiṣṭhate  
prajāpatīnām patir eṣa mahyaṁ  
paraṁ pramāṇaṁ bhagavān anantaḥ*

**( yataḥ ) From Whom ( idam ) this ( vicitram ) wonderful ( viśvam )  
universe ( abhavad ) has originated, ( yatra vā ) upon Whom  
( avatiṣṭhate ) this universe is being sustained, ( saṁsthāsyate ca )  
and unto Whom this universe shall get withdrawn into,  
( eṣaḥ ) that Shri Hari, ( patiḥ ) Who is the Controller  
( prajā-patīnām ) of all the Prajapatis, ( anantaḥ ) Who has spread  
out in the universe and beyond incessantly and without any  
gap, ( bhagavān ) and who is the reservoir of all the prosperities  
and good qualities, ( mahyam ) upon Him ( param ) I have the  
greatest ( pramāṇam ) faith and allegiance.**

**Stanza 21**

*maitreya uvāca  
sa ugra-dhanvann iyad evābhāṣe  
āsīt ca tūṣṭīm aravinda-nābham  
dhiyopagṛhṇan smita-śobhitena  
mukhena ceto lulubhe devahūtyāḥ*

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

**( ugra-dhanvan ) Hey the greatest warrior Vidura ! ( saḥ )  
Kardama saint ( ābhāṣe ) conveyed ( iyat eva ) only this much.  
( tūṣṭīm āsīt ca ) He went into silence thereafter ( upagṛhṇan )  
endearingly keeping ( dhiyā ) through his thoughts and within in  
his mind ( aravinda-nābham ) only Shri Narayana. ( smita-śobhitena )  
With her beautiful smile radiating clearly ( mukhena ) from her  
face, ( devahūtyāḥ ) Devahuti, the daughter of Emperor Manu,**

**( lulubhe ) became so much enthused/attracted ( cetaḥ ) within her heart (about the entire development).**

### **Stanza 22**

*so 'nu jñātvā vyavasitaṁ  
mahīṣyā duhituḥ sphuṭam  
tasmai guṇa-gaṇāḍhyāya  
dadau tulyāṁ praharṣitaḥ*

**( saḥ ) He (the Emperor Manu), ( anu ) responding to the situation positively, ( jñātvā ) upon understanding ( sphuṭam ) very clearly ( vyavasitam ) the course of consent ( mahīṣyāḥ ) of his wife ( duhituḥ ) and daughter, ( praharṣitaḥ ) became very happy ( dadau ) and entrusted to Kardama saint ( tulyām ) his daughter, Devahuti, who was an equal match ( tasmai ) to him in all respects ( guṇa-gaṇa-āḍhyāya ) as to all his good qualities.**

### **Stanza 23**

*śatarūpā mahā-rājñī  
pāribarhān mahā-dhanān  
dampatyoḥ paryadāt prītyā  
bhūṣā-vāsaḥ paricchadān*

**( mahā-rājñī ) The great Queen ( śatarūpā ) Satarupa ( prītyā ) very pleasingly ( paryadāt ) handed over ( dam-patyoḥ ) to the bride and the bridegroom ( bhūṣā vāsaḥ paricchadān ) very many ornaments, different types of clothes, various items required for conducting the household life etc. ( mahā-dhanān ) and also very precious presents ( pāribarhān ) suiting the marriage occasion.**

### **Stanza 24**

*prattāṁ duhitaraṁ samrāṭ  
sadṛkṣāya gata-vyathaḥ  
upaguhya ca bāhubhyām  
autkaṇṭhyonmathitāśayaḥ*

## Stanza 25

*aśaknuvaṁś tad-virahaṁ  
muñcan bāṣpa-kalāṁ muhuḥ  
āsiñcad amba vatseti  
netrodair duhituḥ śikhāḥ*

**( gata-vyathaḥ ) Thus relieved of his mental anxieties, ( samrāt ) the Emperor Manu, ( prattām ) having entrusted ( duhitaram ) his daughter ( sadṛkṣāya ) to the bridegroom matching to her qualities and as per her desire, ( upaguhya ) embraced her ( bāhubhyām ) with both his arms. ( ca ) Thereafter, ( autkaṅṭhya-unmathita-āśayaḥ ) overwhelmed with emotion and feelings within his mind ( aśaknuvan ) due to his inability to bear ( tat-viraham ) the separation of his beloved daughter from him, started ( muñcan ) shedding ( bāṣpa-kalām ) the flow of tears ( muhuḥ ) continuously and ( iti ) at the same calling her ( amba vatsa ) “Hey my beloved daughter” etc. ( duhituḥ ) made her ( śikhāḥ ) hair over head ( āsiñcat ) completely wet ( netra-udaiḥ ) with his tears.**

## Stanza 26

*āmantrya taṁ muni-varam  
anujñātaḥ sahānugaḥ  
pratasthe ratham āruhya  
sabhāryaḥ sva-puraṁ nṛpaḥ*

**( anujñātaḥ ) After taking due permission ( tam muni-varam ) from Kardama saint ( āmantrya ) and then taking leave of him, ( nṛpaḥ ) the Emperor Manu ( sa-bhāryaḥ ) along with his wife ( ratham āruhya ) mounted on to his chariot ( pratasthe ) and departed ( sva-puram ) to his own place ( saha-anugaḥ ) accompanied by his companions.**

## Stanza 27

*ubhayor ṛṣi-kulyāyāḥ  
sarasvatyāḥ surodhasoḥ*

*ṛṣīṇām upasāntānām  
paśyann āśrama-sampadaḥ*

**( sarasvatyāḥ ) The Emperor Manu travelled along the banks of the river Saraswati, ( ṛṣi-kulyāyāḥ ) which was the most favourite river of all the saints and sages, ( paśyan ) enjoying the sight ( ubhayoḥ su-rodhasoḥ ) of the abundance of beauty on both the banks of the river ( āśrama-sampadaḥ ) endowed with the natural richness of the hermitages ( ṛṣīṇām ) of the great saints ( upasāntānām ) who had the purest and the cleanest hearts.**

### **Stanza 28**

*tam āyāntam abhipretya  
brahmāvartāt prajāḥ patim  
gīta-saṁstuti-vāditraiḥ  
pratyudīyuh praharṣitāḥ*

**( abhipretya ) Having come to know ( patim tam āyāntam ) about the arrival of their Emperor ( prajāḥ ) the people ( brahmāvartāt ) of Brahmavarta ( praharṣitāḥ ) became very happy ( pratyudīyuh ) and came forward to welcome him ( gīta-saṁstuti-vāditraiḥ ) with songs and praises accompanied by various musical instruments and drums.**

### **Stanza 29**

*barhiṣmatī nāma purī  
sarva-sampat-samanvitā  
nyapatan yatra romāṇi  
yajñasyāṅgaṁ vidhunvataḥ*

### **Stanza 30**

*kuśāḥ kāsās ta evāsan  
śāśvad-dharita-varcasaḥ  
ṛṣayo yaiḥ parābhāvya  
yajña-ghnān yajñam ūjire*

### Stanza 31

*kuśa-kāśamayaṁ barhir  
āstūrya bhagavān manuḥ  
ayajad yajña-puruṣaṁ  
labdhā sthānaṁ yato bhuvam*

**The place which is known as Brahmavarta is the one:**

**(1) ( yatra ) in which location ( barhiṣmatī nāma ) there is a place famously known as Barhishmati, ( purī ) the city ( sarva-sampat samanvitā ) which is endowed with all the prosperities;**

**(2) ( yatra ) in which place, ( yajñasya ) when Yajna Varaha Murthi ( vidhunvataḥ ) while shaking/twitching ( aṅgam ) his holy body, ( nyapatan ) scattered from it and fell all over down ( romāṇi ) the hairs due to the force of his twitching;**

**(3) ( te eva ) and the same self hairs ( śaśvat ) permanently ( āsan ) turned into ( harita varcasaḥ ) the greenish blades of grasses known as ( kuśāḥ ) kuśa grass ( kāśāḥ ) and kāśa grass ( what is known as Dharbai grass ) - the first one is used in all the worship and Yajnas etc., and the latter is used for netting mats for usage while sitting and doing worship;**

**(4) ( yatra ) in which place ( ṛṣayaḥ ) the great saints and sages, ( yaiḥ ) using these kuśa grass ( which has sharp edges, spiritual power, and the capacity to absorb in themselves many evil and harmful effects like radiation etc. ) ( parābhāvya ) defeated those ( yajña-ghnān ) who were creating hurdles in performing the Yajnas;**

**(5) ( yatra ) in which place such great saints and sages, ( ijire ) after performing successfully such Yajnas ( yajñam ) worshipped Shri Maha Vishnu;**

**and (6) ( yataḥ ) in which place ( bhagavān ) the most prosperous**

**( manuḥ ) Emperor Swayambhuva Manu, ( labdhā ) after obtaining ( bhuvam ) the earth ( sthānam ) as his residing place, ( ayajat ) performed the necessary Yajnas worshipping ( yajña-puruṣam ) Shri Maha Vishnu ( āstīrya ) spreading in that place ( barhiḥ ) the matted sheets ( kuśa kāśa mayam ) of kāśa grass and using kuśa grass while doing such worship.**

### **Stanza 32**

*barhiṣmatīm nāma vibhur  
yām nirviśya samāvasat  
tasyām praviṣṭo bhavanam  
tāpa-traya-vināśanam  
sabhāryaḥ saprajaḥ kāmān  
bubhujе 'nyāvirodhataḥ*

**( vibhuḥ ) The great Swayambhuva Manu, ( tasyām nirviśya ) upon having reached ( samāvasat ) his own residential place ( barhiṣmatīm nāma yām ) known as Barhishmiti, ( praviṣṭaḥ ) and entering into ( bhavanam ) his own residence ( tāpa-traya vināśanam ) which was known for its capacity to remove all the three types of miseries, continued his stay thereafter ( sa-bhāryaḥ ) along with his wife ( sa-prajaḥ ) and children ( bubhujе ) enjoying ( kāmān ) very luxurious life ( anya virodhataḥ ) while at no time allowing these worldly comforts to come in the performance of his righteous duties.**

### **Stanza 33**

*saṅgīyamāna-sat-kīrtiḥ  
sastrībhiḥ sura-gāyakaiḥ  
praty-ūṣeṣy anubaddhena  
hṛdā śṛṇvan hareḥ kathāḥ*

**( sura-gāyakaiḥ ) The divinely musicians, ( sa-strībhiḥ ) in the company of their wives, ( saṅgīyamāna sat-kīrtiḥ ) used to sing in praise of the Emperor Manu. ( prati-ūṣeṣu ) However, each and every morning, ( hṛdā ) with his heart ( anubaddhena ) totally devoted ( hareḥ ) to Shri Hari, ( śṛṇvan ) he used to listen ( kathāḥ )**

**to the pastimes of the Bhagavan . He followed this way of life  
while enjoying the worldly comforts.**

### **Stanza 34**

*niṣpātaṁ yoga-māyāsu  
muniṁ svāyambhuvaṁ manum  
yad ābhraṁśayitum bhogā  
na śekur bhagavat-param*

### **Stanza 35**

*ayāta-yāmās tasyāsan  
yāmāḥ svāntara-yāpanāḥ  
śṛṅvato dhyāyato viṣṇoḥ  
kurvato bruvataḥ kathāḥ*

**( yoga-māyāsu ) Though he was engaged in rightfully earning and  
acquiring the material comforts and needs ( niṣpātam ) as he  
desired and fully enjoyed them, ( bhogāḥ ) these materials  
( na śekuḥ ) had no capacity ( svāyambhuvam ) to make  
Swayambhuva ( manum ) Manu, ( munim ) who was self  
controlled ( bhagavat-param ) and devoted to the Bhagavan,  
( ābhraṁśayitum ) subservient to any of them even a little.**

**( yat ) And therefore, ( tasya ) he ( āsan ) became a personality  
utilizing ( yāmāḥ ) each and every moment, ( sva-antara yāpanāḥ )  
which consumed his course of life, ( ayāta-yāmāḥ ) not as wasteful  
time but engaging himself at all times ( śṛṅvataḥ ) in listening,  
( dhyāyataḥ ) remembering, ( kurvataḥ ) recreating ( bruvataḥ ) and  
discoursing ( viṣṇoḥ kathāḥ ) the stories and pastimes of Shri  
Maha Vishnu.**

### **Stanza 36**

*sa evaṁ svāntaraṁ ninye  
yugānām eka-saptatim  
vāsudeva-prasaṅgena  
paribhūta-gati-trayaḥ*



**( evam ) In this manner, ( saḥ ) Swayambhuva Manu ( sva-antaram )  
( ninye ) spent the duration of his life, ( yugānām eka-saptatim )  
totalling in all 71 great yugas ( 71 × 4,320,000 years ),  
( vāsudeva prasaṅgena ) completely involving himself in matters  
connected with the devotion to Shri Vasudeva  
( paribhūta gati-trayaḥ ) pushing ahead his all the three positions of  
awakened, dreaming and unconscious stages of life all through.**

### **Stanza 37**

*śārīrā mānasā divyā  
vaiyāse ye ca mānuṣāḥ  
bhautikāś ca katham kleśā  
bādhante hari-saṁśrayam*

**( vaiyāse ) Hey the son of Vyasa ! ( katham ) How come ( ye kleśāḥ )  
the bad effects, whatever they are, arising out of ( śārīrāḥ ) one's  
own body, ( mānuṣāḥ ca ) one's own mind, ( mānasāḥ ) other  
people's actions, ( divyāḥ ) and coming from the sky (or divine  
powers) ( bhautikāḥ ca ) or due to the impact of the cold, heat etc.  
( bādhante ) can affect ( hari-saṁśrayam ) a person who is totally in  
tune with and surrendered to Shri Hari ?**

### **Stanza 38**

*yaḥ pṛṣṭo munibhiḥ prāha  
dharmān nānā-vidhān chubhān  
nṛṇām varṇāśramāṇām ca  
sarva-bhūta-hitaḥ sadā*

**( yaḥ ) Swayambhuva Manu ( sadā ) remained at all times  
( sarva-bhūta hitaḥ ) in favour of the welfare of all the living beings  
on this earth, ( pṛṣṭaḥ ) engaged himself in discourse and  
discussions on questions put to him ( munibhiḥ ) by the saints  
and sages, ( prāha ) and advocated ( nṛṇām ) for the human  
beings their ( dharmān ) general duties and responsibilities (   
nānā-vidhān ) apart from highlighting the various righteous  
approaches**

**( varṇa-āśramāṇām ) which different sections of the society  
( śubhān ca ) have to specially shoulder upon themselves.**

**Stanza 39**

*etat ta ādi-rājasya  
manoś caritam adbhutam  
varṇitaṁ varṇanīyasya  
tat-apatyodayaṁ śṛṇu*

**( varṇitam ) I have explained in a detailed manner ( etat caritam )  
these descriptions ( te ) for your benefit ( manoḥ ) about  
Swayambhuva Manu, ( ādi-rājasya ) the very first emperor king,  
( adbhutam ) which are really wonderful ( varṇanīyasya ) as he is the  
one whose deeds are worthy and have to be explained  
elaborately.**

**( śṛṇu ) Now please listen to ( udayam ) the contributions  
( tat-apatya ) of his daughter, Devahuti.**

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**This concludes the twenty second chapter of Volume 3 of  
Srimad Bhagavatam**

**Hari Om**