

SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 23

PREFACE

THE TRAVELOGUES OF KARDAMA AND DEVAHUTI

Reading through this chapter takes one to such a spiritual level because of the expression of words by Devahuti after her enjoyment with Kardama in their marital relationship.

Devahuti had become very weak and due to her continued service to her husband in all his devotional activities, did not even know that she had become so dirty and covered with dust. One can also interpret these versions from this chapter about Devahuti who was wrapped up in ignorance from within even while serving such a great saint.

Taking pity on her condition, Kardama saint, through his yogic powers, creates an airplane home and takes her around through the sky travel showing all the places on mother earth as viewed from the space. The detailed descriptions about how Devahuti gets herself bodily cleaned and she getting about one thousand damsels in attendance, her conjugal experience with Kardama saint etc. have been explained in detail.

As Devahuti knew that Kardama saint shall be leaving her after taking to Sanyasa, as a condition of his marriage with her, she feels uneasy at the development that she had to miss her husband.

It is at this juncture that the great statements from Devahuti comes out as to the cleaning up of her mind towards the spiritual and devotional path. This statement is exactly the other side of what is meant by cleanliness. It is not merely the body, or the way one dresses up, or how one enjoys the conjugal relationship, beget children etc., but what one

achieves in life towards deliverance from the cycle of births and deaths.

This chapter has to be read keeping this background in mind to get the clear understanding of whatever have been conveyed through.

Stanza 1

*maitreya uvāca
pitṛbhyāṁ prasthite sādhvī
patim iṅgita-kovidā
nityaṁ paryacarat prītyā
bhavānīva bhavaṁ prabhum*

*(maitreya uvāca) Maitreya Maharshi continued his discourse to
Vidura :*

*(pitṛbhyāṁ prasthite) After the departure of her father and mother
(from the hermitage of Kardama) (sādhvī) the most chaste
woman Devahuti, (iṅgita-kovidā) who had the capability and
understanding as to know the requirements of her husband
even by just looking at his actions, (paryacarat) did the necessary
service (nityam) continuously day to day (patim) to her
husband Kardama (prītyā) with affection and love (bhavānī) as
if Shri Parvati does the service (prabhum) to the Supreme
Almighty (bhavam iva) Lord Shiva.*

Stanza 2

*viśrambheṣātma-śaucena
gauraveṣa damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoḥ*

Stanza 3

*visṅjya kāmam dambham ca
dveṣam lobham agham madam
apramattodyatā nityam
tejyāmsam atoṣayat*

**(bhoḥ) Hey Vidura ! (atoṣayat) Devahuti pleased (tejyāmsam)
that most knowledgeable (Kardama saint) (nityam) each and
every day consistently --**

**(apramattā) without any pride (udyatā) and always with
alertness in whatever she was doing,
(viśrambheṇa) very confidently (having full faith in her
husband),
(ātma-śaucena) with the purest of her heart and body,
(gauraveṇa) with due respect,
(damena ca) controlling her mind at all times,
(śuśrūṣayā) keeping only the service aspect close to her heart,
(sauhṛdena) doing the service with kindness and devotion,
(madhurayā vācā ca) while doing such service talking very
politely and gently, if at all required,**

**(viṅjya) apart from leaving aside --
(kāmam) the lustful thinking,
(dambham) untruthfulness (doing things for the sake of make
belief) ,
(dveṣam) anger,
(lobham) selfish desires (greed),**

**(agham) not at all thinking of doing what she was not supposed
to do,
(madam ca) and the thinking that she is doing something great.**

Stanza 4

*sa vai devarṣi-varyas tām
mānavīm samanuvratām
daivād garīyasaḥ patyur
āśāsānām mahāśiṣaḥ*

Stanza 5

*kālena bhūyasā kṣāmām
karśitām vrata-caryayā
prema-gadgadayā vācā
pīḍitaḥ kṛpayābravīt*

*(saḥ vai) The famous (deva-ṛṣi varyaḥ) greatest saint Kardama,
(abravīt) told (vācā) through his words (prema gadgadayā)
endowed with the choked voice of love and affection (pīḍitaḥ)
under the compulsion of
(kṛpayā) compassion towards her (because of her continued
service to him as explained in the previous stanzas)
(tām mānavīm) to the daughter of Manu King, Devahuti, who
was--*

*(samanuvratām) the most obedient in the required manner under
all circumstances,
(āśāsānām) always seeking (mahā-āśiṣaḥ) the greatest blessings
(patyuh) from her husband (garīyasaḥ) whom she considered
much more (daivāt) than that of the God,
(karśitām) very much matured and balanced in her approach
(vrata-caryayā) because of her observing various penances,
(kṣāmām) looking very much weak (kālena) because of
continued service (bhūyasā) over a period of long time.*

Stanza 6

*kardama uvāca
tuṣṭo 'ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehinām ayam atīva suhṛt sva deho
nāvekṣitaḥ samucitaḥ kṣapiturṁ mad-arthe*

(kardama uvāca) Kardama saint said to Devahuti:

*(mānavi) Hey the daughter of King Manu ! (adya aham) Today I
(tuṣṭaḥ) feel extremely happy (tava) with your (paramayā) most
(śuśrūṣayā) dedicated service (parayā) and your utmost*

(bhaktyā ca) devotion towards me, (māna-dāyāḥ) which I acknowledge with due respect. (yaḥ) Because of these service (mat-arthe) towards me, (na avekṣitaḥ) you have totally ignored (samucitaḥ) taking care of (sva dehaḥ) your own endearing physical body (kṣapitum) to such an extent that it has gone so weak, (ayam) such a body (dehinām) which every human being (atīva) considers very much (suhṛ) endearingly possessive to himself/herself.

Stanza 7

*ye me sva-dharma-niratasya tapaḥ-samādhi-
vidyātma-yoga-vijitā bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān
dṛṣṭim prapaśya vitarāmy abhayān aśokān*

(ye) What and whichsoever (bhagavat-prasādāḥ) blessings of the divinely enjoyments bestowed have been upon me by Shri Bhagwan,

(vijitāḥ) as desired by me (sva-dharma niratasya) through the most endearing methods of following my own righteous deeds and actions,

(me) because of my (tapaḥ samādhi vidyā ātma-yoga) disciplined pursuance from the core of my heart, like observing the penance, meditation, due worship etc.,

(te avaruddhān) do belong to you as well equally and definitely (mat anusevanayā) because of the continued service you have done to me,

(vitarāmi) and, therefore, I am allowing you (dṛṣṭim) the ability to have that divinely vision (prapaśya) to enable you to see (tān eva) all of them in the same such manner, (abhayān) which never generate any fear, (aśokān) which are devoid of any hindrances and miseries.

Stanza 8

anye punar bhagavato bhruva udvijṛmbha-

*vibhraṁśitārtha-racanāḥ kim urukramasya
siddhāsi bhruṅkṣya vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ*

(punaḥ kim) What else are there (anye) other than these blessings ? (There are no other blessings other than what the saint is going to bestow to his wife during a lifetime for her enjoyment).

(vibhraṁśita artha-racanāḥ) Whatever luxuries and comforts are there in this world shall be lost and torn to pieces, as they are all the reflections of one's own mind, (urukramasya) due to the ever moving, overriding and powerful speed of the flow of the time factor (udvijṛmbha) which is controlled by the slightest movement (bhruvaḥ) of the eyebrows (bhagavataḥ) of the Kaala Swarupa Bhagwan.

(siddhā asi) You have now reached the highest maturity level to know the worth and principles behind these matters.

(nṛpa-vikriyābhiḥ) You can now pretend yourself to be a King (bhruṅkṣya) and enjoy (vibhavān) all those luxuries and comforts, (nija-dharma dohān) which you have rightfully earned due to your deeds of chastity, (divyān) such comforts which are not worldly but very divine (duradhigān) and which are difficult to reach (naraiḥ) by the ordinary human beings.

Stanza 9

*evam bruvāṇam abalākhila-yoga-māyā-
vidyā-vicakṣaṇam avekṣya gatādhir āsīt
sampraśraya-praṇaya-vihvalayā gireśad-
vrīḍāvaloka-vilasad-dhasitānanāha*

(avekṣya) Upon seeing (bruvāṇam) her husband talking to her (evam) in this manner, (akhila yoga-māyā vidyā-vicakṣaṇam) who had the necessary knowledge of all the matters relating to Yoga and different kinds of worship, (abalā) Devahuti who had

become very weak, (āsīt) looked (gata-ādhiḥ) as if she had no anxiety or worry.

(īṣat vrīḍā avaloka vilasat hasita ānanā) Looking at her husband with slight shyness but at the same time bearing a pleasant smile over her face, (girā āha) she told him with the words (sampraśraya praṇaya vihvalayā) mixed with love and humbleness.

Stanza 10

*devahūtir uvāca
rāddharṁ bata dvija-vṛṣaitad amogha-yoga-
māyādhipē tvayi vibho tad avaimi bhartaḥ
yas te 'bhyadhāyi samayaḥ sakṛt aṅga-saṅgo
bhūyād garīyasi guṇaḥ prasavaḥ satīnām*

(devahūtir uvāca) Devahuti said to Kardama saint :

(bata) Yes, it is a great pleasure ! (dvija-vṛṣa) Hey the greatest brahmin ! (vibho) Hey the one endowed with all the blessings ! (etat) All these (rāddham) are within the easy reach (tvayi) of yours (amogha yoga-māyā adhipē) because of your great expertise about the Yoga and worship.

(bhartaḥ) Hey my husband ! (avaimi) I am aware of (tat) whatever you are saying now (sakṛt) because once earlier (when they met for the first time at the hermitage) (te) you (abhyadhāyi) had mentioned (yaḥ samayaḥ) as a promise (aṅga-saṅgaḥ) that there can be bodily touch for once. (bhūyāt) Let that happen now.

(prasavaḥ) Begetting children (garīyasi) through the greatest husbands (satīnām) by the chaste woman (guṇaḥ) is always a good thing.

Stanza 11

*tatreti-kṛtyam upaśikṣa yathopadeśaṁ
yenaiṣa me karśito 'tiriraṁsayātmā*

*siddhyeta te kṛta-manobhava-dharṣitāyā
dīnas tad īśa bhavanam sadṛsam vicakṣva*

(īśa) Hey My Lord ! (upaśikṣa) Please make (iti-kṛtyam) appropriate arrangements (tatra) for it (yathā upadeśam) as per the prescribed norms of Kamasāstra. (yena) Preparation for these arrangements should be made in such a way (karṣitaḥ) that my slim (dīnaḥ) and weak (eṣaḥ ātmā) body (siddhyeta) should be able to withstand (kṛta manaḥ-bhavadharṣitāyāḥ) the intense feelings of getting into union with you, (atiriraṁ-sayā) because of the affliction of the churning of passions (me) within me (te) by yourself. (tat) Therefore, (vicakṣva) please look for (sadṛsam) the proper and suitable (bhavanam) staying arrangements.

Stanza 12

*maitreya uvāca
priyāyāḥ priyam anvicchan
kardamo yogam āsthitaḥ
vimānam kāma-gam kṣattas
tarhy evāviracīkarat*

(maitreya uvāca) Maitreya Maharishi said to Vidura :

(kṣattaḥ) Hey Vidura ! (anvicchan) In order to fulfil (priyam) the desires (priyāyāḥ) of his wife Devahuti, (āsthitaḥ) initiating his own (yogam) his powers of Yoga, (kardamaḥ) Kardama saint (tarhi eva) very instantly (āviracīkarat) created (vimānam) a flying home (kāma-gam) which could travel as per one's wishes.

Note : Through the following nine stanzas the special features of this flying home is being described.

Stanza 13

*sarva-kāma-dugham divyam
sarva-ratna-samanvitam
sarvaddhy-upacayodarkam*

maṇi-stambhair upaskṛtam

(divyam) That divinely airplane home (sarva kāma dugham) was capable of fulfilling all the desires, (sarva-ratna samanvitam) adorned with all the precious pearls and stones, (sarva ṛddhi upacaya udarkam) with the capacity to increase the prosperities more and more (upaskṛtam) and having the decorations of (maṇi stambhaiḥ) precious stones on all its pillars.

Stanza 14

*divyopakaraṇopetaṁ
sarva-kāla-sukhāvaham
paṭṭikābhiḥ patākābhir
vicitrābhir alaṅkṛtam*

(divya upakaraṇa upetam) It had various types of wonderful home utensils of the highest quality and speciality, (sarva-kāla sukha-āvaham) had special features to ensure comfort at all times and at all periods, (alaṅkṛtam) and was decorated with (vicitrābhiḥ) various kinds of coloured (paṭṭikābhiḥ) silken ribbons (patākābhiḥ) and multitudes of flags.

Stanza 15

*sragbhir vicitra-mālyābhir
mañju-śiñjat-ṣaṭ-aṅghribhiḥ
dukūla-kṣauma-kauseyair
nānā-vastrair alaṅkṛtam*

(vicitra-mālyābhiḥ) It was duly adorned with the flowers of multitudinal colours threading each of them and fixing decoratively, (sragbhiḥ) had various types of garlands of flowers (mañju śiñjat ṣaṭ-aṅghribhiḥ) which were surrounded by the bees humming beautifully, (alaṅkṛtam) and was decorated with (nānā vastraiḥ) different kinds of clothes (dukūla kṣauma kauseyaiḥ) like fine cloth, linen and silken cloth etc.

Stanza 16

*upary upari vinyasta-
nilayeṣu pṛthak pṛthak
kṣiptaiḥ kaśīpubhiḥ kāntam
paryaṅka-vyajana āsanaiḥ*

(vinyasta nilayeṣu) The homes within the airplane constructed vertically (upari upari) one over the other (kāntam) were so much attractive (kṣiptaiḥ) with the placing, (pṛthak pṛthak) separately in each of them, (kaśīpubhiḥ) of couches, (paryaṅka vyajana āsanaiḥ) beds, fans and other furnitures for sitting.

Stanza 17

*tatra tatra vinikṣipta-
nānā-śilpopaśobhitam
mahā-marakata-sthalyā
juṣṭam vidruma-vedibhiḥ*

(tatra tatra) At specified places (vinikṣipta nānā śilpa upaśobhitam) there were installations of various arts and sculptures with marvelous beauty, (mahā-marakata sthalyā) and the floors were laid with precious corals (juṣṭam) giving the finishing touch with (vidruma vedibhiḥ) the platforms of emeralds.

Stanza 18

*dvāḥsu vidruma-dehalyā
bhātam vajra-kapāṭavat
śikhareṣu indranīleṣu
hema-kumbhair adhiśritam*

(dvāḥsu) At each of the entry point in these homes (vidruma dehalyā) there were steps of corals (bhātam) radiating their shine, (vajra kapāṭa-vat) the doors were covered with Vajra, (śikhareṣu) and at the overhead there were domes bedecked with (indra-nīleṣu) Indra Neela diamonds (hema-kumbhaiḥ) and the pinnacles covered (adhiśritam) with gold were placed above those domes.

Stanza 19

*cakṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ
juṣṭam vicitra-vaitānair
mahārhair hema-toraṇaiḥ*

(nirmitaiḥ) The walls made (vajra bhittiṣu) with the mix of Vajra (juṣṭam) were constructed (cakṣuṣ-mat padma-rāga agryaiḥ) in such a way that they had in them plenty of eyeballs like that of Padmaraga diamonds, (vicitra vaitānaiḥ) wonderfully decorated ceilings, (mahā-arhaiḥ) and highly aesthetic looking (hema-toraṇaiḥ) exit doors made of gold.

Stanz 20

*haṁsa-pārāvata-vrātais
tatra tatra nikūjitam
kṣtrimān manyamānaiḥ svān
adhiruhyādhiruhyā ca*

(haṁsa pārāvata vrātaiḥ) The groups of Hans birds and the pigeons (nikūjitam) were making noises (adhiruhyāadhiruhyā ca) after climbing up again and again (tatra tatra) at the respective places (kṣtrimān) wherever the statues of birds similar to them were placed (manyamānaiḥ) thinking that (svān) they were real.

Stanza 21

*vihāra-sthāna-viśrāma-
saṁveśa-prāṅgaṇājiraiḥ
yathopajoṣam racitair
vismāpanam ivātmanaḥ*

(racitaiḥ) That airplane home which had been designed and made (yathā-upajoṣam) according to all the specific needs of comforts (vihāra-sthāna viśrāma saṁveśa prāṅgaṇa ajiraiḥ) with places

for play, bed rooms, entertainment places, front court yard and back court yard etc. (iva) was the one which (ātmanaḥ) even for Kardama saint (vismāpanam) was a great wonder.

Stanza 22

*īdṛg gṛhaṁ tat paśyantīm
nātiprītena cetasā
sarva-bhūtāśayābhijñāḥ
prāvocat kardamaḥ svayam*

(paśyantīm) Looking at (īdṛk) this wonderful kind of (tat gṛham) home built in an airplane carrier (na atiprītena) without much of enthusiasm (cetasā) in her mind by his wife Devahuti, (prāvocat) was told in this manner by (kardamaḥ) Kardama saint (svayam) on his own, (sarva-bhūta āśaya-abhijñāḥ) who knew about the inner thought processes of all the living beings.

Stanza 23

*nimajjyāsmi hrade bhīru
vimānam idam āruha
idam śukla-kṛtam tīrtham
āśiṣām yāpakam nṛṇām*

(bhīru) Hey the one having a fickle mind ! (nimajjya) Take a dip bath (asmi hrade) in this lake Bindusaras (āruha) and get into (idam vimānam) this airplane. (idam tīrtham) This lake (śukla-kṛtam) created by Lord Vishnu (yāpakam) ensures the fulfillment (āśiṣām) of the desires (nṛṇām) of the humans.

Stanza 24

*sā tad bhartuḥ samādāya
vacaḥ kuvalayekṣaṇā
sarajam bibhratī vāso
vepī-bhūtāṁś ca mūrdhajān*

Stanza 25

*aṅgaṁ ca mala-paṅkena
sañchannaṁ śabala-stanam
āviveśa sarasvatyāḥ
saraḥ śiva-jalāśayam*

(sā) Devahuti, (kuvalaya-īkṣaṇā) whose eyes were that of the lotus petals, (samādāya) obediently accepting (tat vacaḥ) the words (bhartuḥ) of her husband, (āviveśa) went into (saraḥ) the lake of Bindusaras, (śiva jala āśayam) which had full of sacred water (sarasvatyāḥ) from the Saraswati river, (bibhraṭī) along with her (aṅgam ca) body as such (sa-rajam vāsaḥ) wearing dirty clothes, (veṇī-bhūtān) which had matted (mūrdha-jān ca) hair, (sañchannam) which was covered (mala-paṅkena) with dirt and dust, (śabala stanam) and with her discoloured breasts.

Stanza 26

*sāntaḥ sarasi veśma-sthāḥ
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayasa
dadarśotpala-gandhayaḥ*

(sā) As she took her dip (antaḥ sarasi) within the water of the Bindusaras lake, (dadarśa) she could see (kanyakāḥ) young women (daśa śatāni) in thousands (veśma-sthāḥ) staying in their various homes. (sarvāḥ) They were all (kiśora-vayasaḥ) of youthful age (utpala gandhayaḥ) and were spreading out the fragrance of fresh lotus flowers around.

Stanza 27

*tām dr̥ṣṭvā sahasotthāya
procuḥ prāñjalayaḥ striyaḥ
vayaṁ karma-karīs tubhyaṁ
śādhi naḥ karavāma kim*

(tām dr̥ṣṭvā) Upon seeing Devahuti all those young women (utthāya) stood up (sahasā) instantly (prāñjalayaḥ) in reverence with folded hands (striyaḥ) and they (procuḥ) said to her :

**“ (*vayam tubhyam*) We are all your (*karma-karīḥ*) attendants;
(*kim karavāma*) What shall we do for you? (*naḥ śādhi*) Please
order us. ”**

Stanza 28

*snānena tām mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtnē
dadur asyai ca mānadāḥ*

Stanza 29

*bhūṣaṇāni parārdhyāni
varīyāṁsi dyumanti ca
annaṁ sarva-guṇopetaṁ
pānaṁ caivāmṛtāsavam*

**(*māna-dāḥ*) Having shown their respect in this manner to
Devahuti (*manasvinīm*) who was pleased within her mind,
(*snāpayitvā*) the young women gave bath (*tām*) to her applying
on her body (*mahā-arheṇa*) very valuable (*snānena*) bathing
materials,**

**(*asyai*) whereafter for her exclusive use (*daduḥ*) gave her
(*dukūle*) two sets of (*nūtnē ca*) brand new (*nirmale*) and
sparkling silk attires,**

**(*para-ardhyāni*) the most suitable (*varīyāṁsi*) and very valuable
(*bhūṣaṇāni*) decorative materials (*dyumanti ca*) radiating
brightness,**

**(*annam*) the food items (*sarva-guṇa upetam*) tasting good and
inclusive of all the good qualities,**

**(*pānam ca*) and also sweet soft drinks (*amṛta āsavam*) capable of
generating happiness and activeness from within.**

Stanza 30

*athādarśe svam ātmānam
sragviṇam virajāmbaram
virajam kṛta-svastyayanam
kanyābhir bahu-mānitam*

Stanza 31

*snātam kṛta-śiraḥ-snānam
sarvābharapa-bhūṣitam
niṣka-grīvam valayinam
kūjat-kāñcana-nūpuram*

Stanza 32

*śroṇyor adhyastayā kāñcyā
kāñcanyā bahu-ratnayā
hāreṇa ca mahārheṇa
rucakena ca bhūṣitam*

Stanza 33

*sudatā subhruvā ślakṣṇa-
snigdhāpāṅgena cakṣuṣā
padma-kośa-spr̥dhā nīlair
alakaiś ca lasan-mukham*

Stanza 34

*yadā sasmāra ṛṣabham
ṛṣṇām dayitam patim
tatra cāste saha strībhir
yatrāste sa prajāpatiḥ*

**(atha) Thereafter, Devahuti saw (svam ātmānam) her own
reflection (ādarśe) on the mirror ---**

**(srak-viṇam) wearing the garlands of flowers,
(viraja ambaram) dressed very nicely with good cloths,
(virajam) without any dirt or dust anywhere,**

(*kṛta-svasti-ayanam*) who was dressed very auspiciously
 (*bahu-mānitam*) showing all due respect to her (*kanyābhiḥ*) by
 her friends (young women),
 (*kṛta-śiraḥ snānam snātam*) having taken bath by taking dips in
 the Bindusaras after due application of oil all over body,
 (*sarva ābharāṇa bhūṣitam*) duly decorated with all the required
 jewelleryes,
 (*niṣka grīvam*) wearing the necklace and locket on her neck,
 (*valayinam*) wearing the bangles on her hands,
 (*kūjat kāñcana nūpuram*) wearing the twinkling golden ankle
 bells,
 (*śroṇyoḥ*) duly decorated (*kāñcanyā kāñcyā*) with girdle on her
 waist (*adhyastayā*) fixed on it (*bahu-ratnayā*) with various
 precious gems,
 (*mahā-arheṇa*) wearing very precious (*hāreṇa ca*) garland of
 pearls,
 (*bhūṣitam*) decorated with (*rucakena*) all types of auspicious
 materials,
 (*su-datū*) her rows of teeth looking so beautiful with brightness,
 (*su-bhruvā*) with beautiful eyebrows,
 (*padma-kośa spṛdhā*) almost challenging the beauty of the petals
 of lotus (*ślakṣṇa snigdha apāñgena*) with her soft and simple glance
 (*cakṣuṣā*) through her eyes,
 (*nīlaiḥ*) with her dark (*alakaiḥ ca*) curly hair spreading nicely
 on the sides (*lasat mukham*) of her beautiful face,
 (*yadā*) and when (*sasmāra*) she remembered (*dayitam patim*) her
 most beloved
 (*ṛṣīṇām ṛṣabham*) husband Kardama saint (*prajāpatiḥ*) equal to
 Lord Brahma in all respects upon seeing such a body of herself,
 at that instant time she realised that (*āste*) she was also at the
 same place (*tatra ca*) with him only, (*yatra āste*) where (*saha*)
 he also was, (*strībhiḥ saḥ*) along with her friends.

Stanza 35

bhartuḥ purastād ātmānam
strī-sahasra-vṛtām tadā
niśāmya tad-yoga-gatim

saṁśayam pratyapadyata

(tadā) At that time, (saṁśayam pratyapadyata) Devahuti stood wonderstruck (niśāmya) by seeing (ātmānam) herself (purastāt) in front (bhartuḥ) of her husband Kardama (strī-sahasra vṛtam) surrounded around her by one thousand young women and also was surprised (tat yoga-gatim) at the powers of Yoga of Kardama.

Stanza 36

*sa tām kṛta-mala-snānām
vibhrājanīm apūrvavat
ātmano bibhratīm rūpam
saṁvīta-rucira-stanīm*

Stanza 37

*vidyādhārī-sahasreṇa
sevyamānām suvāsasam
jāta-bhāvo vimānam tad
ārohayad amitra-han*

(amitra-han) Hey the one who has won over all the six kinds of desires (Vidura) ! (tām) That Devahuti,

(kṛta-mala-snānām) who had now washed away all her dirt and dust from her body,

**(vibhrājanīm) who was now radiating brightness of beauty
(apūrva-vat) which was not there earlier,**

**(saṁvīta rucira stanīm) who had covered her beautiful breasts,
(su-vāsasam) who was very prettily dressed,**

**(sevyamānām) who was being attended to and served upon
(vidyādhārī sahasreṇa) by thousand young Gandharva women
followers,**

**(bibhratīm) who had now rediscovered (ātmanaḥ) her own
(rūpam) original beauty and charm,**

(ārohayat) was led (tat vimānam) to that airplane home (saḥ) by Kardama saint (jāta-bhāvaḥ) with fondness.

Stanza 38

*tasminn alupta-mahimā priyayā'nurakto
vidyādharībhir upacīrṇa-vapur vimāne
babhrāja utkaca-kumud-gaṇavān apīcyas
tārābhir āvṛta ivoḍu-patir nabhaḥ-sthaḥ*

(tasmin vimāne) Kardama saint, who was thus seated in that airplane home (priyayā) along with his wife, (anuraktaḥ) reflecting his love and affection towards her (upacīrṇa vapuḥ) and being served upon (vidyādharībhiḥ) by the Gandharva women,

(alupta mahimā) who was exactly in the same glorified situation as he was earlier before,

(babhrāja) was shining with brightness (iva) in such a way as if (apīcyah) he was the most enchanting (uḍu-patiḥ) full moon (nabhaḥ-sthaḥ) situated in the sky (āvṛtaḥ) surrounded by the rows and rows (tārābhiḥ) of stars (utkaca kumut-gaṇavān) all of which were looking like fully blossomed lilies.

Stanza 39

*tenāṣṭa-lokapa-vihāra-kulācalendra-
droṇīṣy anaṅga-sakha-māruta-saubhagāsu
siddhair nuto dyudhuni-pāta-śiva-svanāsu
reme ciram dhanadaval-lalanā-varūthī*

(tena) Through that airplane, Kardama saint, (dhanada-vat) just like the Kubera, (lalanā varūthī) along with his wife Devahuti accompanied by the Gandharva women, entered into the the mountains of Meru, (siddhaiḥ) even as the Sidhas (nutaḥ) sang in praise of him.

(dyu-dhuni pāta śiva-svanāsu) Such were those Meru mountains which were made auspicious by the sounds of vibrations upon them due to the flow of the Swarga Ganga, (anaṅga sakha māruta saubhagāsu) which were serenely orchestrated by the tender breeze, the friend of Kamadeva, which made endearing feelings within one's heart, (aṣṭa-loka-pa vihāra kula-acala-indra droṇīṣu) and those inside of the mountains which were the abodes of enjoyment of sensual pleasures by all the demiGods of the eight directions.

(ciram reme) In those mountains Kardama saint along with his wife enjoyed for very many years.

Stanza 40

*vaiśrambhake surasane
nandane puṣpabhadrake
mānase caitrarathye ca
sa reme rāmayā rataḥ*

(saḥ) Kardama saint (reme) enjoyed (rataḥ) to his satisfaction (rāmayā) together with his wife (vaiśrambhake) in the gardens known as Vaisrambhaka, (surasane) Surasana, (puṣpabhadrake) Pushpa Bhadraka, (nandane) Nandana, (caitrarathye) Chitraratha, (mānase ca) and Manasaras (these are the names of divinely gardens).

Stanza 41

*bhrājiṣṭunā vimānena
kāma-gena mahīyasā
vaimānikān atyaśeta
caran lokān yathānilaḥ*

(vimānena) Kardama saint made his airplane, (bhrājiṣṭunā) which was splendidly shining, (kāma-gena) which could fly in the direction and to the places as per his desire, (mahīyasā) and which was the greatest of the airplanes, (caran) fly over (lokān) all the worlds (anilaḥ yathā) at the speed equal to that of air

(atyaśeta) simultaneously overtaking all (vaimānikān) other fellow airplane travellers.

Stanza 42

*kiṁ durāpādanam teṣāṁ
puṁsām uddāma-cetasām
yair āśritas tīrtha-padaś
caraṇo vyasanātyayaḥ*

(kim) What is (durāpādanam) not possible to be achieved (teṣām uddāma-cetasām) by those determined (puṁsām) persons (yaiḥ) who have (āśritaḥ) taken shelter (caraṇaḥ) unto the lotus feet (tīrtha-padaḥ) of that Bhagwan capable of mitigating (vyasana-atyayaḥ) all the miseries of the worldly life?

Stanza 43

*prekṣayitvā bhuvo golaṁ
patnyai yāvān sva-saṁsthayā
bahv-āścaryam mahā-yogī
svāśramāya nyavartata*

(mahā-yogī) The greatest Yogi, Kardama saint, (prekṣayitvā) having shown (yāvān) whatever that could be shown to their fullest extent, (bhavaḥ golaḥ) the earth in its round shape (bahu-āścaryam) with all its wonderful presentation (patnyai) to his wife Devahuti (sva-saṁsthayā) all that was naturally positioned within it, (nyavartata) returned (sva-āśramāya) to his hermitage thereafter.

Note : The important statement in the above stanza is the explanation that the earth was round in shape, as is the case with all other planets, as seen from the outer space. This shows that our ancestors knew about the fact that the earth was round even in those ancient days. They could also measure and explain the journey in space very vividly. The journey also shows that if one has to see the earth in its round shape, one has to reach such a height and the explanations fit in with those

descriptions of height. Though the entire journey has been made possible only because of Kardama saint's yogic powers, the reality of the space travel has been splendidly explained.

Stanza 44

*vibhajya navadhātmānaṁ
mānavīm suratotsukām
rāmām niramayan reme
varṣa-pūgān muhūrtavat*

(ātmānam) Making his own personality (nava-dhā) into nine (vibhajya) divisions (from the point of view of experience of Devahuti) Kardama saint (mānavīm) made Devahuti (niramayan) enjoy the marital pleasures, (surata utsukām) as she was very much interested in them because of her travel and other pleasures enjoyed by her, (rāmām) and who was also making him enjoy, (reme) led such a joyful life (varṣa-pūgān) for a very very long time (muhūrtavat) as if the time spent in that manner was only very little.

Stanza 45

*tasmin vimāna utkṛṣṭām
śayyām rati-karīm śritā
na cābudhyata taṁ kālam
patyūpīcyena saṅgatā*

(saṅgatā) Devahuti, who enjoyed with (apīcyena) her handsome (patyā) husband (tasmin) in such a charming (vimāne) airplane home during her travel with him (utkṛṣṭām) on the most (rati-karīm) comfortable and pleasurable (śayyām) bed (śritā) sought after by her, (na abudhyata) also did not know (tam kālam) the passage of time going away in this manner in the hermitage.

Stanza 46

evaṁ yogānubhāvena

*dam-patyo ramamāṇayoḥ
śataṁ vyatīyuh śaradaḥ
kāma-lālasayor manāk*

(śatam śaradaḥ) One hundred years (vyatīyuh) passed away very fast (manāk) just like a fraction of a second, (evam) in this manner, (dam-patyoḥ) as both the husband and wife (kāma lālasayoḥ) were enjoying very deeply (ramamāṇayoḥ) their marital life (yoga-anubhāvena) as a result of the achievements of the Yogic powers.

Stanza 47

*tasyām ādhatta retas tām
bhāvayann ātmanātma-vit
nodhā vidhāya rūpaṁ svaṁ
sarva-saṅkalpa-vid vibhuḥ*

(ātma-vit) The most knowledgeable (sarva-saṅkalpa-vit) and the one who could understand the minds of the other people (vibhuḥ) and also the one who was all capable, that Kardama saint, (bhāvayan) had the firm belief (tām) that Devahuti was (ātmanā) his own half part of the body, (svam rūpam) and making his form (nodhā) into nine (vidhāya) divisions (retaḥ ādhatta) impregnated (tasyām) within her.

Stanza 48

*ataḥ sā suṣuve sadyo
devahūtiḥ striyaḥ prajāḥ
sarvās tāś cāru-sarvāṅgyo
lohitotpala-gandhayaḥ*

(ataḥ) Thereafter, (sadyaḥ) suddenly one day (sā devahūtiḥ) that Devahuti (suṣuve) gave birth (striyaḥ prajāḥ) to girl progenies. (tāḥ sarvāḥ) All of them (cāru-sarva-aṅgyaḥ) were very beautiful (lohita utpala gandhayaḥ) and had the fragrance of fresh red lotus flowers.

Stanza 49

*patiṁ sā pravrajiṣyantaṁ
tadālakṣyośatī satī
smayamānā viklabena
hṛdayena vidūyatā*

Stanza 50

*likhanty adho-mukhī bhūmiṁ
padā nakha-maṇi-śriyā
uvāca lalitāṁ vācaṁ
nirudhyāśru-kalāṁ śanaiḥ*

(tadā) Ultimately thereafter, (sā uśatī) that pious (satī) and chaste Devahuti, (ālakṣya) upon intuitively realizing within herself (patiṁ) about her husband (pravrajiṣyantam) preparing himself to leave the hermitage after taking to Sanyas, (smayamānā) smiling from outside (viklabena) and at the same time feeling very much unhappy (vidūyatā) and disturbed (hṛdayena) within herself, (adhaḥ-mukhī) hanging her face down (bhūmiṁ likhantīm) and scrubbing the earth (nakha maṇi śriyā padā) with her beautiful foot nails, (nirudhya) controlling (śanaiḥ) very slowly the flow (aśru-kalām) of her tears, (uvāca) expressed (vācam) her words (lalitām) through very soft voice.

Stanza 51

*devahūtir uvāca
sarvaṁ tad bhagavān mahyam
upovāha pratiśrutam
athāpi me prapannāyā
abhayaṁ dātum arhasi*

(devahūtir uvāca) Devahuti said to Kardama saint :

(bhagavān) You, having all the prosperities and all the good qualities, (upovāha) have executed (mahyam) for my sake (tat sarvam) whatever (pratiśrutam) you have promised to me. (atha api) Despite being so, (arhasi) I desire (me) my (abhayam) protection (dātum) to be done by you (prapannāyaḥ) as I am a dependent person.

Stanza 52

**brahman duhitṛbhis tubhyaṁ
vimṛgyāḥ patayaḥ samāḥ
kaścit syān me viśokāya
tvayi pravrajite vanam**

(brahman) Hey the one who knows about Brahman ! (tubhyam) You have to (vimṛgyāḥ) search and find out (samāḥ) suitable (patayaḥ) husbands (duhitṛbhiḥ) for your daughters. (tvayi) After you (pravrajite) go away taking to Sanyas (vanam) to the forests, (syāt) do I not need (kaścit) someone (me viśokāya) who can give me knowledge and mitigate my sorrows ?

Stanza 53

**etāvatālaṁ kālena
vyatikrāntena me prabho
indriyārtha-prasaṅgena
parityakta-parātmanaḥ**

(prabho) Hey my Lord ! (indriya-artha prasaṅgena) Having indulged in the material comforts and thus getting attached to them (parityakta para-ātmanaḥ) I had left the thinking about the Supreme Almighty. (me) Therefore, I feel that (etāvatā) whatever (kālena) time (vyatikrāntena) has gone by in this manner (alam) have been without any purpose.

Stanza 54

**indriyārtheṣu majjantyā
prasaṅgas tvayi me kṛtaḥ**

*ajānantyā param bhāvaṁ
tathāpy astv abhayāya me*

(majjantyā) I got involved myself totally (indriya-artheṣu) in worldly matters (ajānantyā) and did not know (param bhāvaṁ) about your elevated position. (me) Thus I (kṛtaḥ) placed (prasaṅgaḥ) my attachment (tvayi) on you from this point of you. (tathā api) Even though it was so, (astu) let that help (me) me (abhayāya) to relinquish my fears about this worldly life.

Stanza 55

*saṅgo yaḥ saṁsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate*

(vihitaḥ) The deeds carried out by persons (adhiyā) because of their ignorance (asatsu) through and with the similar ignorant persons, (yaḥ saṅgaḥ) and the association with those deeds by such persons (hetuḥ) become the cause factor for them (saṁsṛteḥ) to carry on with the worldly life (the cycle of births and deaths).

(saḥ eva) However, when such (kṛtaḥ) deeds are conducted by the ignorant persons (sādhuṣu) through the knowledgeable/saintly persons (kalpate) the same deeds awaken in such ignorant persons (niḥsaṅgatvāya) the pathway for deliverance from associating themselves with such meaningless deeds over a period of time.

Stanza 56

*neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ*

(yat karma) Whose deeds (iha) in this world (na kalpate) are not useful (dharmāya) towards the righteousness, are not useful (virāgāya) in generating the feeling of discard from the liking for the worldly materials, (na) are not useful (tīrtha-pada sevāyai) in the devotional service to the lotus feet of Bhagwan, (saḥ) such person, (jīvan api) even if he is living, (mṛtaḥ hi) is indeed equal to that of the dead.

Stanza 57

**sāhaṁ bhagavato nūnaṁ
vañcitā māyayā dṛḍham
yat tvāṁ vimuktidaṁ prāpya
na mumukṣeya bandhanāt**

(sā aham) Such as that me (the ignorant Devahuti) has been (nūnam) definitely (dṛḍham) and strongly (vañcitā) blinded (māyayā) by the powers of Maya Shakti (bhagavataḥ) of the Bhagavan. (yat) That is because, (prāpya) even though I could obtain (tvām) such a person like you (vimukti-dam) who has shown the path of liberation, (na mumukṣeya) I did not desire myself to be relieved (bandhanāt) from the bondage of the worldly life.

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This concludes Chapter 23 of Volume 3 of Srimad Bhagavatam

Hari Om