

## SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 24

### PREFACE

#### THE MANIFESTATION OF LORD KAPILA AND THE DEPARTURE OF KARDAMA SAINT AFTER TAKING TO SANYASA

*This chapter has to be taken in continuity with the previous chapter 23, wherein Devahuti expresses her concern about her sadness of the impending departure of Kardama from her who had vowed to take to Sanyasa way of life even at the time of marriage, after the children were born to Devahuti.*

*Kardama tells Devahuti that when Shri Vasudeva Himself shall be born as their son within a very short time, there arises no need for any concern.*

*Having come to know that Shri Vasudeva was going to manifest as Kapila, Brahma and all other demiGods reach the hermitage of Kardama saint and they bless both of them and telling them that this manifestation of the Supreme Almighty is for the purpose of propagating the Sankhya Philosophy.*

*Lord Brahma also tells Kardama to give in marriage all his nine daughters to the greatest of saints. Detailed descriptions are available in the text as to who married whom, whereafter all of them left the hermitage for their own places.*

*Thereafter, Kardama saint takes permission from Kapila to take leave of everyone to go for Sannyasa way of life which was duly granted by Him.*

*How Kardama saint became one with that Supreme Almighty in the course of his journey further have been marvelously*

explained word by word, which are worth reading again and again.

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### Stanza 1

*maitreya uvāca*  
*nirveda-vādinīm evam*  
*manor duhitaram muniḥ*  
*dayāluḥ śālinīm āha*  
*śuklābhivyāhṛtam smaran*

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

*( dayāluḥ ) The most kind hearted ( muniḥ ) Kardama saint, ( smaran ) remembering ( śukla abhivyāhṛtam ) what Shri Vishnu Bhagavan had told him in person, ( āha ) said in the following manner ( manor duhitaram ) to the daughter of Manu, Devahuti, ( śālinīm ) who was the most praiseworthy woman for her good qualities, ( evam nirveda-vādinīm ) and who was talking to him till now with lot of mental anxiety and concern.*

### Stanza 2

*ṛṣir uvāca*  
*mā khido rāja-putrītham*  
*ātmānam prati anindite*  
*bhagavāns te 'kṣaro garbham*  
*adūrāt samprapatsyate*

*( ṛṣir uvāca ) Kardma saint said to Devahuti :*

*( rāja-putri ) Hey the daughter of Emperor Manu ! ( mā khidaḥ ) Do not get worried ( ātmānam prati ) about yourself ( ittham ) in this manner. ( anindite ) Hey the most fortunate one ! ( bhagavān ) Shri Vishnu Bhagavan, ( akṣaraḥ ) who is ever permanent,*

*( samprapatsyate ) shall be attaining ( te garbham ) your pregnancy  
( adūrāt ) without much delay.*

### **Stanza 3**

*dhṛta-vratāsi bhadraṁ te  
damena niyamena ca  
tapo-draviṇa-dānaiś ca  
śraddhayā ceśvaraṁ bhaja*

*( asi ) Are you not ( dhṛta-vratā ) the one who had undertaken lot  
of pious deeds ? ( te bhadram ) You shall always be bestowed  
with good fortune. ( īśvaram bhaja ) Please, therefore, engage  
yourself into the devotional service of the Lord ( damena ) having  
the absolute control of your senses, ( niyamena ca ) carrying out  
your specified duties with devotion and as per the prescribed  
norms, ( tapaḥ draviṇa dānaiḥ ca ) undertaking penances and  
engaging in charitable activities etc., ( śraddhayā ca ) and more  
than anything doing all these with the utmost devotional faith  
unto Him.*

### **Stanza 4**

*sa tvayā'rādhitaḥ śuklo  
vitanvan māmakaṁ yaśaḥ  
chettā te hṛdaya-granthim  
audaryo brahma-bhāvanaḥ*

*( saḥ śuklaḥ ) The embodiment of the Sattva characteristics, Shri  
Maha Vishnu, ( tvayā ārādhitaḥ ) who shall be worshipped by you  
with devotion, ( vitanvan ) in order to spread ( yaśaḥ ) the fame  
( māmakam ) connected with me, ( audaryaḥ ) shall take birth ( te )  
from your womb, ( brahma bhāvanaḥ ) and shall become the  
greatest preacher of the principles of the Supreme Being  
(Brahma Gyan) ( hṛdaya granthim ) and thereby ensure that the  
chains of bondage of the humans within their hearts ( chettā )  
are cut to pieces.*

### **Stanza 5**

*maitreya uvāca*  
*devahūty api sandeśam*  
*gauraveṇa prajāpateḥ*  
*samyak śraddhāya puruṣam*  
*kūṭa-stham abhajat gurum*

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

*( devahūtī api ) As far as Devahuti was concerned, ( gauraveṇa ) taking into cognizance very seriously ( sandeśam ) the message ( prajāpateḥ ) of her husband, Kardama saint, ( samyak ) and completely ( śraddhāya ) believing in his words, ( abhajat ) worshipped very intensely ( puruṣam ) the Supreme Being ( kūṭa-stham ) who is the Supreme Consciousness ( gurum ) and the Supreme Teacher.*

### *Stanza 6*

*tasyām bahu-tithe kāle*  
*bhagavān madhusūdanaḥ*  
*kārdamaḥ vīryam āpanno*  
*jajñe 'gnir iva dāruṇi*

*( bahu-tithe kāle ) After a period of few days, ( bhagavān ) the reservoir of knowledge ( madhu-sūdanaḥ ) Shri Vishnu Bhagavan, ( āpannaḥ ) who influenced His powers ( vīryam ) through the semen ( kārdamaḥ ) of Kardama saint, ( jajñe ) took birth ( tasyām ) through the pregnancy of Devahuti ( agniḥ iva ) just like the inherent fire ( dāruṇi ) within the log of wood.*

### *Stanza 7*

*avādayanti tadā vyomni*  
*vāditrāṇi ghanāghanāḥ*  
*gāyanti taḥ sma gandharvā*  
*nṛtyanty apsaraso mudā*

**( tadā ) At that particular time ( vyomni ) in the sky, ( ghanāghanāḥ ) the raining clouds ( avādayan ) sounded ( vāditrāṇi ) the musical drums beats and other sound instruments; ( gandharvāḥ ) the Gandharvas ( gāyanti sma ) sang in praise and glory ( tam ) of the Lord; and ( apsarasasḥ ) all the damsels (Apsaras) ( nṛtyanti ) danced ( mudā ) very happily.**

### **Stanza 8**

*petuḥ sumanaso divyāḥ  
khe-carair apavarjitāḥ  
praseduś ca diśaḥ sarvā  
ambhāṁsi ca manāṁsi ca*

**( sumanasasḥ ) The flowers ( divyāḥ ) of the divinely worlds ( apavarjitāḥ ) showered down ( khe-caraiḥ ) by the demiGods ( petuḥ ) fell all over; ( sarvāḥ ) all the ( diśas ca ) directions, ( ambhāṁsi ca ) all the water bodies ( manāṁsi ca ) and all the minds of the human beings ( praseduḥ ) became crystal clear.**

### **Stanza 9**

*tat kardamāśrama-padam  
sarasvatyā pariśritam  
svayambhūḥ sākam ṛṣibhir  
marīcy-ādibhir abhyayāt*

**( tat kardama āśrama-padam ) To that place of the hermitage of Kardama saint, ( pariśritam ) which was surrounded ( sarasvatyā ) by the river Saraswati, ( abhyayāt ) arrived ( svayambhūḥ ) Lord Brahma ( marīci ādibhiḥ ṛṣibhiḥ sākam ) accompanied by Marichi and other great saints.**

### **Stanza 10**

*bhagavantaṁ paraṁ brahma  
sattvenāṁśena śatru-han  
tattva-saṅkhyāna-vijñaptyai  
jātaṁ vidvān ajaḥ svarāṭ*

## Stanza 11

*sabhājayan viśuddhena  
cetasā tac-cikīrṣitam  
prahṛṣyamāṇair asubhiḥ  
kardamaṁ cedam abhyadhāt*

**( śatru-han ) Hey Vidura, the one who has won over all the sense organs !**

**( ajaḥ ) Lord Brahma,**

**( vidvān sva-rāt ) who has the self acquired knowledge ( jātam ) about the manifestation ( param brahma ) of the The Supreme Conscious Knowledge ( bhagavantam ) known as the Bhagavan ( Para Brahma Swarooma ) ( sattvena ) with his Sattva characteristic ( amśena ) potencies,**

**( tattva-saṅkhyāna vijñaptiyai ) with His aim to unwind and present the knowledge of the principles known as the Sankhya Shastra and propagate them among the people,**

**( viśuddhena cetasā ) with clear heart ( asubhiḥ ) and presenting himself through all his sense organs ( prahṛṣyamāṇaiḥ ) very affectionately,**

**( sabhājayan ) praising ( tat cikīrṣitam ) the purpose of the manifestation and the proposed deeds of the Bhagavan,**

**( abhyadhāt ) told ( kardamam ) Kardama saint and Devahuti ( idam ) in the following manner.**

## Stanza 12

*brahmovāca  
tvayā me 'pacitis tāta  
kalpitā nirvyaḷikataḥ  
yan me sañjagṛthe vākyaṁ*

*bhavān mānada mānayan*

**( brahmovāca ) Lord Brahma said :**

**( tāta ) Oh my dear son ! ( tvayā ) You have been good enough ( kalpitā ) to submit ( me ) unto me ( apacitiḥ ) due respect and service ( nirvyalīkataḥ ) with very clean heart. ( yat ) That is because, ( māna-da ) Hey the most respectful one ! ( bhavān ) You had ( mānayan ) honoured ( me ) my ( vākyam ) words ( sañjagṛhe ) and followed them scrupulously.**

**Stanza 13**

*etāvaty eva śuśrūṣā  
kāryā pitari putrakaiḥ  
bāḍham ity anumanyeta  
gauraveṇa guror vacaḥ*

**( putrakaiḥ ) The sons are ( kāryā ) supposed to do ( etāvati eva ) only this much ( śuśrūṣā ) service ( pitari ) towards their father. ( anumanyeta ) To follow ( gauraveṇa ) respectfully ( guroḥ vacaḥ ) the words of their father ( iti ) by saying ( bāḍham ) “Ok; Alright”.**

**Stanza 14**

*imā duhitaraḥ sabhya  
tava vatsa sumadhyamāḥ  
sargam etaṁ prabhāvaiḥ svair  
br̥ṁhayiṣyanty anekadhā*

**( sabhya ) Hey the most honourable ( vatsa tava ) my dear son ! ( imāḥ su-madhyamāḥ ) These most beautiful ( duhitaraḥ ) daughters of yours, ( svaiḥ ) through their own ( prabhāvaiḥ ) respective dynasties, ( etaṁ sargam ) shall indulge in the creation work ( br̥ṁhayiṣyanti ) and increase the progenies ( aneka-dhā ) in different ways.**

**Stanza 15**

*atas tvam ṛṣi-mukhyebhyo  
yathā-śīlām yathā-ruci  
ātmajāḥ paridehy adya  
vistr̥ṇīhi yaśo bhuvi*

**( atah ) Therefore, ( tvam ) you please get ( ātma-jāḥ ) your daughters ( paridehi ) married ( adya ) now ( ṛṣi-mukhyebhyaḥ ) to the greatest saints ( yathā-śīlam ) according to their character ( yathā-ruci ) and their liking. ( vistr̥ṇīhi ) Thus increase ( yaśaḥ ) your fame ( bhuvi ) in this world.**

### **Stanza 16**

*vedāham ādyam puruṣam  
avatīrṇam sva-māyayā  
bhūtānām śevadhīm deham  
bibhrāṇam kapilām mune*

**( mune ) Hey the greatest saint ! ( aham veda ) I have understood that ( puruṣam ) the Supreme Almighty, ( śevadhīm ) Who is the inner treasure ( bhūtānām ) of all the living beings and ( ādyam ) Who is the cause factor for each and everything, ( bibhrāṇam ) assuming ( sva-māyayā ) His powers of Maya Shakti, ( avatīrṇam ) has manifested ( deham ) in the body ( kapilam ) with the colour of bright copper shade.**

**Note : After informing Kardama saint that it was in fact the very Sriman Narayana Who has manifested as Kardama's son assuming the form of the body of Kapila for the purpose of propagating the principles of Sankhya Shastra, Lord Brahma starts telling Devahuti now.**

### **Stanza 17**

*jñāna-vijñāna-yogena  
karmaṇām uddharan jaṭāḥ  
hiraṇya-keśaḥ padmākṣaḥ  
padma-mudrā-padāmbujaḥ*



## Stanza 18

*eṣa mānavi te garbham  
praviṣṭaḥ kaiṭabhārdanaḥ  
avidyā-saṁśaya-granthim  
chittvā gām vicariṣyati*

**( mānavi ) Hey the daughter of the Emperor Manu (Devahuti) !**

**( eṣaḥ kaiṭabha-ardanaḥ ) That Bhagwan, the annihilator of the demon Kaitabha,**

**( praviṣṭaḥ ) Who had entered into ( te garbham ) your pregnancy,**

**( hiraṇya-keśaḥ ) having his golden hair over his head,**

**( padma-akṣaḥ ) having his eyes equal to that of the fresh lotus petals,**

**( padma-mudrā pada-ambujaḥ ) and having the linings of the fresh lotus petals on his pious feet,**

**( jñāna vijñāna yogena ) with his inherent knowledge of what could not be comprehended by anyone and similarly with his knowledge of whatever could be seen and perceived,**

**( uddharan ) cutting the very roots ( jaṭāḥ ) of the basic source of the influencing factors ( karmaṇām ) of the deeds and actions of the human beings (uprooting the cause of desires),**

**( chittvā ) breaking the knots of the hearts ( avidyā saṁśaya granthim ) which come in the way of self realization and removing the hurdles towards the path of knowledge -- meaning thereby the removal of ignorance arising out of limiting oneself only to the worship of forms and shapes, and not going beyond that AND firmly believing only in what is seen as true -- (in other words, leading the humans from ignorance to the actual knowledge),**

*( vicariṣyati ) shall travel all over ( gām ) the world.*

### **Stanza 19**

*ayam siddha-gaṇādhīśaḥ  
sāṅkhyācāryaiḥ susammataḥ  
loke kapila ity ākhyām  
gantā te kīrti-varhanaḥ*

*( ayam ) This Bhagavan ( siddha-gaṇa adhīśaḥ ) shall become the most honoured head of all the great saints, ( su-sammataḥ ) shall get the concurrence for his preachings ( sāṅkhya-ācāryaiḥ ) from all the teachers of the Sankhya philosophy, ( vardhanaḥ ) shall spread ( te ) your ( kīrti ) fame ( loke ) throughout this world, ( gantā ) and shall acquire ( iti ākhyām ) the name known as ( kapilaḥ ) “Kapila”.*

### **Stanza 20**

*maitreya uvāca  
tāv āśvāsya jagat-sraṣṭā  
kumāraiḥ saha-nāradaḥ  
haṁso haṁsena yānena  
tri-dhāma-paramam yayau*

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

*( āśvāsya ) After conveying his reassuring words in this manner ( tau ) to both Kardama saint and Devahuti, ( haṁsaḥ ) Lord Brahma, ( jagat-sraṣṭā ) the creator of this universe ( kumāraiḥ ) together with the Sanaka saints ( saha-nāradaḥ ) and Narada saint, ( yayau ) went away ( yānena ) on his vehicle ( haṁsena ) of the pure white Swan ( paramam ) to the highest place ( tri-dhāma ) known as the Satya Loka.*

### **Stanza 21**

*gate śata-dhṛtau kṣattaḥ  
kardamas tena coditaḥ  
yathoditaṁ sva-duhitṛḥ*

*prādād viśva-sjām tataḥ*

**( kṣattaḥ ) Hey Vidura ! ( gate tataḥ ) After the departure of ( śata-dhṛtau ) Lord Brahma, ( coditaḥ ) and encouraged ( tena ) by Him accordingly, ( kardamaḥ ) Kardama saint ( sva-duhitṛḥ prādāt ) gave his daughters in marriage ( yathā-uditam ) very appropriately as per the advice of Lord Brahma ( viśva-sjām ) to the greatest saints for the purpose of creating the world ( to increase the human population in the world ).**

### **Stanza 22**

*marīcaye kalām prādād  
anasūyām athātraye  
śraddhām aṅgirase 'yacchat  
pulastyāya havirbhuvam*

**( prādāt ) He gave in marriage ( kalām ) his daughter Kala ( marīcaye ) to saint Marichi, ( anasūyām ) and Anusuya ( atraye ) to saint Atri. ( atha ) Thereafter, ( ayacchat ) he gave ( śraddhām ) his daughter Shraddha ( aṅgirase ) to saint Angiras, ( havirbhuvam ) and Haribhuvi ( pulastyāya ) to Pulastya.**

### **Stanza 23**

*pulahāya gatim yuktām  
kratave ca kriyām satīm  
khyātim ca bhṛgave 'yacchat  
vasiṣṭhāyāpy arundhatīm*

**( ayacchat ) He further gave ( gatim ) his daughter Gati ( pulahāya ) to saint Pulaha, ( kratave ) to saint Kratu ( yuktām ) the most suitable ( satīm ) and pious ( kriyām ca ) Kriya, ( bhṛgave ) to saint Bhrigu ( khyātim ca ) his daughter Khyati, ( vasiṣṭhāya ) and to saint Vasistha ( arundhatīm api ) his daughter Arundhati.**

### Stanza 24

*atharvaṇe 'dadāc chāntim  
yayā yajño vitanyate  
viprarṣabhān kṛtodvāhān  
sadārān samalālayat*

*(yayā) Through whom (yajñaḥ) the deeds of Yajnas (vitanyate) get performed in its expanded manner, (śāntim) that daughter named Shanti (adadāt) was given in marriage (atharvaṇe) to Atharva. Kardama saint (vipra-rṣabhān) made those great brahmins (somalālayat) very happy by giving them presents etc, thus standing before him (sa-dārān) along with their respective wives (kṛta-udvāhān) after the marriage.*

### Stanza 25

*tatas ta rṣayaḥ kṣattaḥ  
kṛta-dārā nimantrya tam  
prātiṣṭhan nandim āpannāḥ  
svam svam āśrama-maṇḍalam*

*(kṣattaḥ) Hey Vidura! (tataḥ) Thereupon, (kṛta-dārāḥ) after accepting their respective wives, (te rṣayaḥ) those saints (tam nimantrya) took leave of Kardama, (nandim āpannāḥ) with so much happiness (prātiṣṭhan) and left for (svam svam) their own respective (āśrama-maṇḍalam) places of hermitage.*

### Stanza 26

*sa cāvātīrṇam tri-yugam  
ājñāya vibudharṣabham  
vivikta upasaṅgamyā  
praṇamyā samabhāṣata*

*(saḥ ca) As far as Kardama saint was concerned, (ājñāya) having come to know that (vibudha-rṣabham) the Ultimate Supreme Almighty (tri-yugam) Sri Mahavishnu (avātīrṇam) had manifested in his hermitage, (upasaṅgamyā) went close (vivikte)*

**all alone ( *samabhāṣata* ) and submitted respectfully ( *praṇamya* )  
after prostrating before Him.**

### **Stanza 27**

*aho pāpacyamānānām  
niraye svair amaṅgalaiḥ  
kālena bhūyasā nūnam  
prasīdantīha devatāḥ*

**( *aho* ) It is a very happy event. ( *devatāḥ* ) All the demiGods,  
( *bhūyasā kālena nūnam* ) even though they take so much of time,  
( *prasīdanti* ) do ultimately bless ( *iha* ) the people of this world  
( *pāpacyamānānām* ) who get themselves burnt ( *niraye* ) in this  
hellish worldly life ( *svaiḥ* ) due to their own ( *amaṅgalaiḥ* ) sinful  
deeds.**

### **Stanza 28**

*bahu-janma-vipakvena  
samyag-yoga-samādhinā  
draṣṭum yatante yatayaḥ  
śūnyāgāreṣu yat-padam*

### **Stanz 29**

*sa eva bhagavān adya  
helanam na gaṇayya naḥ  
gṛheṣu jāto grāmyāṇām  
yaḥ svānām pakṣa-poṣaṇaḥ*

**( *yatayaḥ* ) Those Yogis who, ( *samyak yoga-samādhinā* ) through  
their steadfast devotional path ( *bahu janma vipakvena* ) matured  
over a period of various births ( *śūnya-agāreṣu* ) sit at loneley  
places  
( *yatante* ) and make their efforts ( *draṣṭum* ) to see ( *yat padam* ) that  
Bhagavan's pious lotus feet,**

**( saḥ bhagavān eva ) that very same Bhagavan Shri Maha Vishnu, ( na gaṇayya ) disregarding ( helanam ) all inhibitions of not being sought after by any, ( jātaḥ ) has manifested ( adya ) now ( naḥ gr̥heṣu ) in the home of ( grāmyāṇām ) the ordinary householder people like me.**

**( yaḥ ) Such is that Bhagavan ( pakṣa-poṣaṇaḥ ) who always sustains and protects, as if they exclusively belong to Him, ( svānām ) his own devotees.**

### **Stanza 30**

*svīyam vākyam ṛtam kartum  
avatīrṇo 'si me gr̥he  
cikīrṣur bhagavān jñānam  
bhaktānām māna-varhdhanaḥ*

**( asi ) You are kind enough ( avatīrṇaḥ ) to manifest ( me gr̥he ) in my home ( māna vardhanaḥ ) with the intention of increasing the honour ( bhaktānām ) of your devotees, ( bhagavān ) and being That Supreme Consciousness ( svīyam vākyam ) to ensure that your words ( ṛtam kartum ) come true, ( cikīrṣuḥ ) and in order to create ( jñānam ) the source of knowledge known as the Sankhya Shastra.**

### **Stanza 31**

*tāny eva te 'bhirūpāṇi  
rūpāṇi bhagavaṁs tava  
yāni yāni ca rocante  
sva-janānām arūpiṇaḥ*

**( bhagavan ) Hey Bhagavan ! ( yāni ) Some of ( tava ) Your forms and shapes ( arūpiṇaḥ ) through which material forms one cannot contain You within them as Your own limit of boundary,**

**( rūpāṇi ) which forms and shapes are not normally seen in the ordinary course in this world as in the case of other beings (like the ones you have with four arms etc),**

*( tāni eva ) are as such very much ( abhirūpāṇi ) suitable ( te ) for  
You.*

*( yāni ca ) However, some other forms and shapes which are like  
the ordinary human beings ( rocante ) endearingly liked by  
( sva-janānām ) your own devotees, ( tāni eva te rocante ) are also  
very much liked by You.*

### Stanza 32

*tvām sūribhis tattva-bubhutsayā'ddhā  
sadā'bhivādārhaṇa-pāda-pīṭham  
aiśvarya-vairāgya-yaśo-'vabodha-  
vīrya-śriyā pūrtam aham prapadye*

*( aham ) I ( prapadye ) take shelter ( tvām ) unto You, ( pūrtam ) as  
You being the Complete Totality,*

*( abhivāda arhaṇa pāda pīṭham ) upon Whose Lotus feet of throne the  
most deserving praises and worships are being submitted  
( sadā ) for ever and ever ( sūribhiḥ ) by the knowledgeable  
persons ( addhā ) for the purpose of inheriting in them the right  
method ( tattva bubhutsayā ) of knowledge/awareness about the  
highest spiritual principles (the Absolute Truth),*

*( aiśvarya vairāgya yaśaḥ avabodha vīrya śriyā ) and such as that You  
Who has all the six qualities like possessing all the prosperities,  
disenchantment of material desires, fame, knowledge, inherent  
power, and on top of that the endearing beauty.*

### Stanza 33

*param pradhānam puruṣam mahāntam  
kālam kaviṁ tri-vṛtam loka-pālam  
ātmānubhūtyānugata-prapañcam  
svacchanda-śaktim kapilam prapadye*

**( prapadye ) I take shelter unto You ( kapilam ) as You being the  
Kapila Vasudev Who ---**

**( param ) is the Supreme Being ( sva-chanda śaktim ) with Your own  
self sustaining and inherent potential powers (not dependent  
on any other forces or powers),**

**( pradhānam ) is the personification of the Nature/the entire  
Universe as its creator,**

**( puruṣam ) is the very source of the Nature/the entire Universe,**

**( mahāntam ) is the personification of the Mahat principle,**

**( kālam ) is the power of the eternal flow of the time factor  
responsible for the transformations of the various  
characteristics in Nature/the entire Universe,**

**( tri-vṛtam ) is the personification of the Ahamkara principle,**

**( loka-pālam ) is the Universe in itself and also the maintainer of  
the Universe together with all the various demiGods for the  
purpose of sustenance of the Universe heading their activities,**

**( ātma anubhūtya ) is the Supreme Ultimate Consciousness of Bliss  
( anugata prapañcam ) in which stage the entire universe gets  
withdrawn into Yourself,**

**( kavim ) and is the One Who is all knowledgeable and all  
powerful.**

### **Stanza 34**

**ā smābhipṛcche 'dya patiṁ prajānām  
tvayāvafīrṇarṇa utāpta-kāmaḥ  
parivrajat-padavīm āsthito 'haṁ  
cariṣye tvām hṛdi yuñjan viśokaḥ**



**( abhipṛcche ) Let me submit before You, ( patim ) who is the Controller ( prajānām ) of all the Beings, ( ā sma ) for favour of a humble permission.**

**( avatīrṇa-ṛṇaḥ ) Having off loaded all the three types of debts ( tvayā ) because of Your blessings,**

**( āpta kāmaḥ ) having enjoyed fully all the material comforts rightfully earned by me,**

**( aham cariṣye uta ) ) shall I wander ( adya ) now ( viśokaḥ ) without any worries at all ( āsthitaḥ ) accepting ( parivrajat padavīm ) the path of a Sanyasi (discarding all the desires and opting only the devotional path) and simultaneously ( tvām ) only keeping You ( yuñjan ) assimilated ( hṛdi ) within my heart ?**

### **Stanza 35**

**śrī-bhagavān uvāca  
mayā proktaṁ hi lokasya  
pramāṇam satya-laukike  
athājani mayā tubhyaṁ  
yad avocam ṛtaṁ mune**

**( śrī-bhagavān uvāca ) Shri Kapila Bhagavan expressed the following words to Kardama saint :**

**( proktam ) Whatever were spoken ( mayā ) by Me ( pramāṇam hi ) have to become a declaration of intent very authoritatively ( satya laukike ) both through the prescribed methods and deeds of Vedic principles as well as for all the deeds in the worldly life ( lokasya ) by all the people.**

**( mune ) Hey the great saint ! ( yat ) As I had, with certain intent, ( tubhyam ) told you ( avocam ) that I shall be born as your son, ( atha ) for the same reason ( ṛtam ) and to ensure the fulfillment of my words to be true, ( mayā ) I have ( ajani ) taken birth.**

### Stanza 36

*etan me janma loke 'smin  
mumukṣūṇām durāśayāt  
prasaṅkhyānāya tattvānām  
sammatāyātma-darśane*

**( me etat janma ) The purpose of My birth ( asmin loke ) in this world is to propagate to those persons,**

**( mumukṣūṇām ) who want to liberate themselves ( durāśayāt ) from the evil/bad deeds, both mentally and physically,**

**( prasaṅkhyānāya ) the Sankhya Shastra which contains the detailed presentation of the analysis ( segregating the righteous from the unrighteous ) ( tattvānām ) of the principles of living beings, the nature and the Supreme Being,**

**( sammatāya ) which is duly recognized and accepted ( ātma-darśane ) in matters connected with the awareness of self knowledge/self realization.**

### Stanza 37

*eṣa ātma-patho 'vyakto  
naṣṭaḥ kālena bhūyasā  
tam pravartayitum deham  
imam viddhi mayā bhṛtam*

**( eṣaḥ avyaktaḥ ) This very serious ( ātma-pathaḥ ) path of the knowledge of self realization, ( bhūyasā ) over a period of ( kālena ) time, ( naṣṭaḥ ) had been lost. ( viddhi ) Please understand that ( mayā ) I have ( bhṛtam ) assumed ( imam deham ) this body ( pravartayitum ) only to reinvigorate ( tam ) this precious knowledge.**

### Stanza 38

*gaccha kāmam mayāpṛṣṭo*

*mayi sannyasta-karmaṇā  
jītvā sudurjayam mṛtyum  
amṛtatvāya mām bhaja*

**( āpṛṣṭaḥ ) You have been permitted ( mayā ) by me ( gaccha ) to go anywhere ( kāmam ) as you wish. ( mayi sannyasta karmaṇā ) Please engage yourself in the service unto me by placing ( mṛtyum ) the death, ( sudurjayam ) which is insurmountable for anyone normally, ( jītvā ) by winning over it ( mām bhaja ) through your goods deeds totally surrendered unto me, ( amṛtatvāya ) and attain the stage of permanency/deliverance ( Moksha ).**

### **Stanza 39**

*mām ātmānam svayaṁ-jyotiḥ  
sarva-bhūta-guhāśayam  
ātmany evātmanā vīkṣya  
viśoko 'bhayam ṛchasi*

**( vīkṣya ) Always view ( mām ) Me, ( sarva-bhūta guhā āśayam ) Who resides permanently within the hearts of all the living beings, ( svayaṁ-jyotiḥ ) Who is self effulgent ( ātmānam ) and Who is the Supreme Being, ( ātmani eva ) within yourself ( ātmanam ) through your intellect/thinking ( viśokaḥ ) and thereby relieved of all your worries/miseries of the worldly life ( ṛchasi ) you shall achieve ( abhayam ) the fearless deliverance from this world ( Moksha ) certainly.**

### **Stanza 40**

*mātre ādhyātmikīm vidyām  
śamanīm sarva-karmaṇām  
vitarīṣye yayā cāsau  
bhayaṁ cātitarīṣyati*

**( ādhyātmikīm vidyām ) The knowledge pertaining to the self realization, ( śamanīm ) which uproots the very source leading to the growth ( sarva-karmaṇām ) of all the desires/deeds and their**

**consequences, ( vitariṣye ) shall be given ( mātṛe ) to mother by me,  
( yayā ) because of which ( asau ca ) this mother also  
( bhayam atitariṣyati ca ) can overcome the fear of the worldly  
existence and attain the purest happiness.**

### **Stanza 41**

*maitreya uvāca  
evam samuditas tena  
kapilena prajāpatiḥ  
dakṣiṇī-kṛtya tam prīto  
vanam eva jagāma ha*

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

**( samuditaḥ ) Having convinced appropriately ( evam ) in this  
manner through His own words ( tena ) by Shri Vasudeva  
( kapilena ) Who manifested as Kapila, ( prajāpatiḥ ) Kardama  
saint ( prītaḥ ) became extremely happy ( dakṣiṇī-kṛtya ) and after  
circumambulating ( tam ) Kapila ( vanam eva jagāma ) went to the  
forests. ( ha ) Oh What a wonder !**

**Note : The word “ha” is very significant here. The reasons are:  
For Kardama saint, it was Shri Maha Vishnu, the Supreme  
Almighty, Himself Who has manifested as his son. Therefore,  
even if he had decided to be at home, he could have attained the  
deliverance (Moksha) very easily. However, accepting the  
principle of the betterment for the people at large in this world,  
Kardama saint prefers to be in the sainthood system in the  
sense it is fully meant, and departed to the forests. It is to  
indicate this relevance the word “ha” has been used here.**

### **Stanza 42**

*vrataṁ sa āsthito maunam  
ātmaika-śaraṇo muniḥ  
niḥsaṅgo vyacarat kṣoṇīm  
anagnir aniketanaḥ*

**( saḥ muniḥ ) That Kardama saint, ( āsthitaḥ ) observing the prescribed principles ( maunam vratam ) of the sainthood, having the qualities like that of the peaceful co-existence, ( ātma eka śaraṇaḥ ) depending and taking shelter unto his own self only, ( niḥsaṅgaḥ ) without having any desires at all, ( anagniḥ ) having discarded the fire worship of the householders like Agnihotra etc., ( aniketanaḥ ) and without having any permanent settled place, ( vyacarat ) wandered around ( kṣoṇīm ) the globe (mother earth).**

### **Stanza 43**

**mano brahmaṇi yuñjāno  
yat tat sad-asataḥ param  
guṇāvabhāse viguṇa  
eka-bhaktyānubhāvite**

### **Stanza 44**

**nirahaṅkṛtir nirmamaś ca  
nirdvandvaḥ sama-dṛk sva-dṛk  
pratyak-praśānta-dhīr dhīraḥ  
praśāntormir ivodadhiḥ**

**( yuñjānaḥ ) Kardama saint assimilated ( manaḥ ) his mind ( brahmaṇi ) with that Brahman (the Supreme Consciousness);**

**( yat ) the one ( yat ) Which ( param ) stands apart ( sat-asataḥ ) from the cause as well as the effect,**

**( guṇa-avabhāse ) through which the characteristics of Sattva etc., come into being,**

**( viguṇe ) which does not become part of the Maya Shakti though wielding the powers of Maya Shakti,**

**( anubhāvite ) which can be experienced and perceived from within ( eka-bhaktyā ) due to intense devotion;**

*( dhīraḥ ca ) and remained as such unto himself, ( udadhiḥ iva ) as if the ocean ( praśānta ūrmiḥ ) rests in itself without having any waves;*

*( nirahaṅkṛtiḥ ) without having any feeling of himself in his bodily organs (thus devoid of any pride or self esteem),*

*( nirmamaḥ ) without having any feeling such as anything around belongs to him alone (devoid of any desire for worldly material comforts),*

*( nirdvandvaḥ ) without coming under the influence of the dual thinking,*

*( sama-dṛk ) with having complete equanimity of mind and thinking (viewing everything without any discrimination),*

*( sva-dṛk ) with having the ability to see himself upon himself (meaning thereby staying peacefully in his own self), and*

*( pratyak praśānta dhīḥ ) having in depth self realization (nothing other than his own self) and having the mind-set of perfect contentment and equanimity with himself and with everything without any contradiction or duality.*

### **Stanza 45**

*vāsudeve bhagavati  
sarva-jñe pratyag-ātmani  
pareṇa bhakti-bhāvena  
labdhātmā mukta-bandhanaḥ*

### **Stanza 46**

*ātmānaṁ sarva-bhūteṣu  
bhagavantam avasthitam  
apaśyat sarva-bhūtāni  
bhagavatya api cātmani*

**Kardama saint;**

**( labdha-ātmā ) having acquired the stage in which his mind became very much rooted firmly ( pareṇa bhakti-bhāvena ) with the attitude of utmost and undiluted devotion ( vāsudeve ) unto Shri Vasudeva,**

**( pratyak-ātmani ) Who is the intrinsic life of all the lives,**

**( sarva-jñe ) Who witnesses everything and at all times,**

**( bhagavati ) and Who is the reservoir of all the prosperities and good qualities;**

**( mukta-bandhanaḥ ) got liberated himself from the bondage of the deeds and actions which is the root cause of ignorance,**

**( ātmānam ) and acquiring and perceiving the self realization that there is no separate existence of himself ( bhagavantam ) and the Supreme Almighty,**

**( apaśyat ) saw ( bhagavati ) that Supreme Almighty ( avasthitam ) existing ( sarva-bhūteṣu ) in all the life forms,**

**( sarva-bhūtāni api ca ) and all the life forms existing ( ātmani ) within himself as the Supreme Almighty, together, incessantly and simultaneously.**

**Stanza 47**

**icchā-dveṣa-vihīnena  
sarvatra sama-cetasā  
bhagavad-bhakti-yuktena  
prāptā bhāgavatī gatiḥ**

**( icchā dveṣa vihīnena ) Totally liberated from all the attachment to the worldly matters and having absolutely no discrimination in/of anything,**

**( sama cetasā ) having complete equanimity of perception  
( sarvatra ) among all the persons and the beings,**

**( bhagavat bhakti-yuktena ) and having the utmost and undiluted  
devotion towards the Supreme Almighty,**

**( prāptā ) Kardama saint attained the position ( bhāgavatī gatiḥ )  
connected with that of the Supreme Almighty and thus became  
one with the Supreme Almighty.**

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**This concludes the twenty fourth Chapter of Volume 3 of Srimad  
Bhagavatam.**

**Hari Om**