

PRINCIPLES OF VARNĀŚRAMA DEALINGS



STUDY NOTES OF H.G. GAURĀNGA DĀS

*tathāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtiṁ hareḥ svām sat-kartuṁ
giram anyābhidhāsatīm*

“In spite of my inability, whatever I have been able to hear [from the spiritual master] and whatever I could assimilate I am now describing in glorification of the Lord by pure speech, for otherwise my power of speaking would remain unchaste.” [SMB 3.6.36]

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INTRODUCTION

After renouncing his prosperous home and entering the forest, King Vidura, the great devotee, asked various questions to His Grace Maitreya Ṛṣi. One of his questions was, “The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you— give me an account of this race, whose progeny multiplied through sexual intercourse. [3.21.1]” In one of the next few verses, he asked more specifically, “O holy brāhmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings. How many offspring did that great yogī beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it. [3.21.3, 4]” In reply to these questions Maitreya Muni explains about the glorious dealings between Kardama Muni and Devahūti in Srimad Bhagavatam, Canto 3, from chapters 21 – 24.

This whole episode is divided into four different chapters. The first chapter explains regarding the austerities of Kardama Muni, his dealings with the Supreme Lord. The Second chapter and last part of the first chapter explains the dealings of Kardama Muni and Svāyambhuva Manu, marriage ceremony of Kardama and Devahūti and the life style of Svāyambhuva Manu. The third chapter explains the dealings between Kardama Muni and Devahuti after marriage, birth of 9 daughters and Kardama Muni taking sannyasa. The last chapter explains the appearance of Lord Kapila, dealings between Lord Brahma and Kapila Deva, Lord Brahma and Devahūti, marriage ceremony of 9 daughters, dealings between Kardama Muni and Lord Kapila and finally the sannyasa activities of Kardama Muni.

CANTO 3, CHAPTER 21

CONVERSATION BETWEEN MANU & KARDAMA

SECTIONS	VERSES
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KARDAMA MUNI'S TAPASYA (VERSES 4-7)

*prajāḥ sṛjeti bhagavān
kardamo brahmaṇoditaḥ
sarasvatyām tapas tepe
sahasrāṇām samā daśa*

The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years. (VERSE 6)

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

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection. (VERSE 7)

- ✚ Difficulty in perfecting yoga practise - need long duration of life.
- ✚ For this age - harer nama harer nama....
- ✚ Any process depends on bhakti for success.
- ✚ Perfection through surrender to Supreme Personality of Godhead.

Yoga through meditation on Supreme Personality of Godhead

✚ Swindler yogis - BG 16.17

"Rascals of self-made authority, being puffed up by illegally collected money, perform yoga without following the authoritative books."

"They are very proud of the money they have plundered from innocent persons who wanted to be cheated."

SUPREME LORD APPEARS (VERSES 8-11)

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

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased, showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas. (VERSE 8)

- ✚ Kṛte yuge: Kardama Muni attained success in Satya Yuga - life duration very large - not possible now.
- ✚ Śābdam brahma: Form of Supreme Personality of Godhead manifested is mentioned in the śāstras and not imaginary.

1. LORD'S FORM DESCRIBED (VERSES 9-11)

*sa taṁ virajam arkābham
sita-padmotpala-srajam
snigdha-nīlālaka-vrāta-
vaktrābjam virajo 'mbaram*

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white lotuses and water lilies. The Lord was clad in spotless yellow

silk, and His lotus face was fringed with slick dark locks of curly hair. (VERSE 9)

*kirīṭinam kuṇḍalinam
śaṅkha-cakra-gadā-dharam
śvetotpala-kṛīḍanakam
manaḥ-sparśa-smitekṣaṇam*

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees. (VERSE 10)

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

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa. (VERSE 11)

- ✚ Perfection of yoga - not voidness or impersonalism - see Supreme Lord's form - The process of Krishna Consciousness is to deliver the form of Krishna directly.
- ✚ A devotee 1. Accepts 2. Acts and practices 3. Preaches

KARDAMA MUNI PRAYS (VERSES 12-21)

Kardama Muni realizes Supreme Personality of Godhead in person, satisfy. Since desire fulfilled, fell on ground, heart filled with love, with folded hands satisfied the Lord with prayers. (VERSE 12)

Patañjali (Verse 12)

- ✚ Aṣṭāṅga-yoga mentioned in Patañjali-sūtras is authoritative.



Supreme Lord appearing before Kardama Muni

- ✚ Samadhi is described in Patañjali-sūtras to be a transcendental pleasure. The soul is transcendently pleased when he meets the Supersoul and sees Him.
- ✚ When one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called cit-śakti, spiritual power.
- ✚ Trance (2 types) - 1. Samprajñāta (Mental Speculation) 2. Asamprajñāta (Spiritual realization). In samādhi or asamprajñāta one can realize, by his spiritual senses,
- ✚ The spiritual form of the Lord. That is the ultimate goal of spiritual realization.
- ✚ Aṣṭa siddhis are not the ultimate goal of aṣṭāṅga-yoga

1. POWER OF LORD'S FORM (VERSE 13)

1.1 The perfection of senses is to engage them in the service of the Lord.

*juṣṭam batādyākhila-sattva-rāseḥ
sāmsiddhyam akṣṇos tava darśanān naḥ*

"The great sage Kardama said: O supreme worshipful Lord, my power of sight is now fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir of all existences."

1.2 Evidence:

*yad-darśanam janmabhir īdya sadbhir
āśāsate yogino rūḍha-yogāḥ*

"Through many successive births of deep meditation, advanced yogīs aspire to see Your transcendental form."

2. JIVAS ARE NOT PERFECT (VERSE 14)

2.1 Fool: One who aspire for material enjoyment through perfection of yoga - these pleasure are available even for cats and dogs in hellish conditions.

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

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

3. AN EXAMPLE: ME TOO (VERSE 15)

*tathā sa cāham parivodhu-kāmaḥ
samāna-śīlām gṛhamedha-dhenum
upeyivān mūlam aśeṣa-mūlam
durāśayaḥ kāma-dughānghripasya*

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree."

3.1 Samāna-śīlām - Like disposition

- ✚ Formerly boys and girls of similar dispositions and natures were married to make them happy.
- ✚ Horoscopes - to match their psychological conditions. Now marriage without consultation and soon they end in divorce.
- ✚ A wife of like disposition is necessary to assist in spiritual and material advancement.
- ✚ Like disposition is important and not so called beauty or other attractive features. In Kali Yuga marriages based on sex life hence that ends in divorce.

Astrology - Man is fortunate - wealth, wife and sons. Of these three, one having good wife is most fortunate.

3.2 Why Krishna and not demigods?

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ param*

4. MAINTAINER (VERSE 16) - [DEHA DHARMA DESCRIBED]

*prajāpates te vacasādhīsa tanyā
lokaḥ kilāyaṁ kāma-hato 'nubaddhaḥ
ahaṁ ca lokānugato vahāmi
balim ca śuklānimiṣāya tubhyam*

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

4.1 Why did Kardama Muni want to enjoy material life in spite of seeing and experiencing the Supreme Lord?

- ✚ Everyone is not competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the Vedas. Thus gradually one will be elevated to liberation.

5. POŚANAM OF DEVOTEES (VERSE 17) - [SANATANA DHARMA DESCRIBED]

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

However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

- ✚ Samsāra davanala: Extinguished by cloud of mercy of guru.
- ✚ Give up conditional life + Association with materialists - Engage in hearing and chanting the activities of the Lord

6. TIME, THE DESTROYER (VERSE 18)

*na te 'jarākṣa-bhramir āyur eṣām
trayodaśāraṁ tri-śataṁ ṣaṣṭi-parva
ṣaṅ-nemy ananta-cchadi yat tri-nābhi
karāla-sroto jagad ācchidya dhāvat*

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life-span of the entire creation, this wheel of tremendous velocity cannot touch the life-span of the devotees of the Lord.

- ✚ Wheel - time, 3 naves - 3 periods of cāturmasya, Axis - brahman, 13 spokes - 13 months (extra month is adhi-māsa or mala-māsa and is added every third year), 360 joints - 360 days, 6 rims - 6 seasons, numberless leaves - moments
- ✚ Can't affect the devotee's life span - āyur harati vai pumsām ...

7. CREATOR - HOW HE CREATES (VERSE 19)

*ekah svayaṁ saṅ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasīyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ*

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamāyā, just as a spider creates a cobweb by its own energy and again winds it up.

- ✚ Spider - cobweb - own energy - creates and winds up.
- ✚ Nullify Impersonalist theory - " You are alone but You have various energies"
- ✚ Prayer suggests that God is sentient being and can hear prayers and fulfill the desires of the devotee.

8. CREATOR - WHY HE CREATES (VERSES 20-21)

8.1 To fulfill jiva's sense gratification

8.2 To reclaim lost souls.

8.3 Shower benedictions

8.4 To give detachment from fruitive activities.

Verse 20

Maya1: External Energy

*naitad batādhīśa padam tavepsitam
yan māyayā nas tanuṣe bhūta-sūkṣmam*

Material world - 1. Not by personal will 2. By external energy since jivas can enjoy

Maya 2: Internal Energy

*anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitaḥ*

Lord's mercy - 1. Unwillingly creates 2. Lord descends in His personal form or send His sons, servants or reliable author like Vyasadeva

Verse 21

*taṁ tvānubhūtyoparata-kriyārthaṁ
sva-māyayā vartita-loka-tantram
namāmy abhīkṣṇaṁ namanīya-pāda-
sarojaṁ alpīyasi kāma-varṣam*

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.

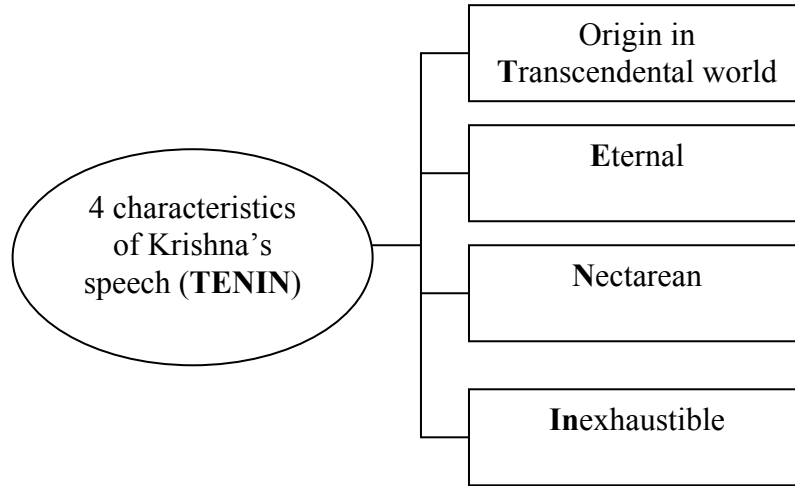
- ✚ ye yatha mam ... - bhukti, mukti, bhakti - those who sincerely love Krishna and also material enjoyment are in perplexity - Engages in service and make them forget the hallucination.
- ✚ kāma-varṣam-He satisfies the desires of anyone who approaches Him
- ✚ athāto brahma jijñāsā- Give up attempt to be happy in this world - for such people Śrīmad Bhāgavatam, Bhagavad Gita, Vedanta

**KARDAMA MUNI HEARS AND SUPREME PERSONALITY OF
GODHEAD REPLIES (VERSES 22-32)**

1. FOUR CHARACTERISTICS OF KRISHNA'S WORDS (VERSE 22)

*ṛṣir uvāca
ity avyalīkaṁ praṇuto 'bja-nābhas
tam ābabhāṣe vacasāmṛtena
suparṇa-pakṣopari rocamānaḥ
prema-smitodvīkṣaṇa-vibhramad-bhrūḥ*

Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.



1.1 Vacasāmṛtena –

- ✚ Speaks from transcendental world (T)
- ✚ Deathless - Immortal - Eternal (E)
- ✚ Nectarean (N)
- ✚ Increases the enthusiasm of chanter, Inexhaustible (IN)

2. SUPREME PERSONALITY OF GODHEAD'S PROMISE (VERSE 23 - 27)

2.1 Know your mind/ Arranged already/ No question of frustration (VERSE 23-24)

- ✚ Sakāma and akāma devotees
- ✚ Sakāma - 4 types - catur vidhā ...- like Kardama Muni

*na vai jātu mṛṣaiva syāt
prajādhyaḥṣa mad-arhaṇam
bhavad-vidheṣv atitarām
mayi saṅgrbhitātmanām*

The Lord continued: My dear ṛṣi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

2.2 Svāyambhuva Manu + Śatarūpā + Day after tomorrow (VERSE 25-26)

2.3 Grown up daughter (VERSE 27)

- ✚ Black eyes

- ✚ Ready for marriage
- ✚ Good character + good qualities
- ✚ Searching for a good husband

Parent's duty is to marry the girl

3. YEHI HAI RIGHT CHOICE (VERSE 28)

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

That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

- ✚ Pray to Supreme Personality of Godhead in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire.

3.1 Lord's Grace

- ✚ Benediction according to devotee's desires (ACCORDINGLY – CHOICE)
- ✚ Done nicely and just suitable to heart's desires. (SUITABLY – QUALITY)
- ✚ On His choice, receive benediction in increasing opulence then we desire (PROFUSELY – QUANTITY)
- ✚ Depend completely on His decision
- ✚ Ex, Kardama Muni desires only a wife and Krishna arranged a princess.

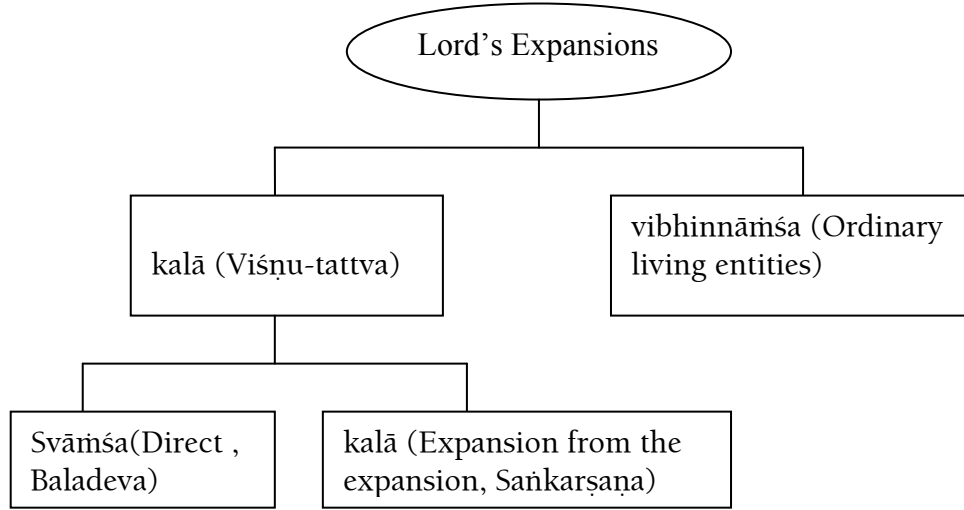
Intercaste Marriage was allowed

- ✚ Brahmana (Kardama Muni) + daughter of kshatriya (Devahuti) was allowed and not viceversa

4. PROGENY (VERSE 29, 32)

- ✚ Kardama Muni +Devahuti - 9 daughters + sages - children

- ✚ Kardama Muni + Devahuti - Plenary portion - Instructed Devahuti in philosophy dealing with ultimate principles or categories.



5. HOW YOU SPEND YOUR TIME? (VERSES 30, 31)

*kṛtvā dayāṁ ca jīveṣu
dattvā cābhayaṁ ātmavān
mayy ātmānaṁ saha jagad
drakṣyasi ātmani cāpi mām*

Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

5.1 As grhastha

- ✚ Compassionate + liberal
- ✚ Spread Krishna Consciousness at home
- ✚ Call neighbours and hold classes
- ✚ Should earn money and follow Rupa Goswami's formula for spending

5.2 As sannyasi

- ✚ To award fearlessness - As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord - yad bibheti svayam bhayam

- ✚ Travel from door to door, village to village, town to town etc and spread Krishna Consciousness

SUPREME PERSONALITY OF GODHEAD DEPARTS (VERSES 33-35)

- ✚ Following things of the Lord are described as transcendental

1. FORM

*maitreya uvāca
evaṁ tam anubhāṣyātha
bhagavān pratyag-akṣajāḥ
jagāma bindusarasah
sarasvatyā pariśritāt*

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

- ✚ pratyag-akṣajāḥ: Imperceptible to material senses -> Purification of material senses and perception of transcendental form , name, quality of Krishna -> pratyag-akṣajāḥ

2. PATH

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

While the sage stood looking on, the Lord left by the pathway leading to Vaikuṅṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.

- ✚ Lord left by pathway to Vaikuntha, path extolled by great sages.

3. ABODE

siddheśvarābhiṣṭuta-siddha-mārgaḥ

- ✚ Pathway to Vaikuntha is extolled by all liberated souls -

*manuṣyāṇām sahasreṣu
kaścīd yatati siddhaye
yatatām api siddhānām
kaścīn mām vetti tattvataḥ*

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktiṁ labhate parām*

*muktānām api siddhānām
nārāyaṇa-parāyaṇaḥ
su-durlabhaḥ praśāntātmā
koṭiṣv api mahā-mune*

- ✚ Kardama Muni was liberated soul - so could see Garuda carrying Lord - also heard Hare Krishna, the essence of Sāma Veda.

4. CARRIER

- ✚ Garuda - wings - divisions of Sāma Veda - 1. Bṛhat 2. Rathāntara
- ✚ Sage Kardama Muni awaits allotted time

SVĀYAMBHUVA MANU ARRIVES (VERSES 36-37)

- ✚ Svāyambhuva Manu + wife + chariot of golden ornaments + daughter + travel earth + hermitage of sage who completed vows of austerity
- ✚ Svāyambhuva Manu not involve agent but himself finds a suitable match

DESCRIPTION OF BINDU-SAROVARA (VERSES 38-44)

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

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

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection. (VERSES 38-39)

*puṇya-druma-latā-jālaiḥ
kūjat-puṇya-mṛga-dvijaiḥ
sarvartu-phala-puṣpādhyam
vana-rāji-śriyānvitam*

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees. (VERSE 40)

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

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another. (VERSE 41)

*kadamba-campakāśoka-
karañja-bakulāsanaiḥ
kunda-mandāra-kuṭajaiś
cūta-potair alaṅkṛtam
kāraṇḍavaiḥ plavair hamsaiḥ
kurarair jala-kukkuṭaiḥ
sārasaiś cakravākaiś ca
cakorair valgu kūjitam*

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees.

The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravākas and cakoras. (VERSES 42-43)

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

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions, monkeys, mongooses and musk deer. (VERSE 44)

DESCRIPTION OF KARDAMA MUNI (VERSES 45-47)

*vidyotamānam vapuṣā
tapasy ugra-yujā cīram
nātikṣāmaṁ bhagavataḥ
snigdhpāṅgāvalokanāt
tad-vyāhṛtāmṛta-kalā-
pīyūṣa-śravaṇena ca
prāṁsum padma-palāsākṣam
jaṭilam cīra-vāsasam
upasaṁsṛitya malinam
yathārhaṇam asaṁskṛtam*

His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Svāyambhuva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

1. WHO IS A BRAHMCHARI YOGI?

- ✚ SACRIFICE - Hare Krishna
- ✚ WAKING UP TIME - Brahma Muhurta/ can't sleep till 7:00 or 9:00 am
- ✚ AUSTERE - Features/ Else lust visible in face and body/ vidyotamānam (shining brilliantly) - certificate

- ✚ HEALTHY - Generally skinny/ not Kardama Muni since seen Supreme Personality of Godhead/ Directly received sound vibration from Supreme Personality of Godhead lotus lips/ Hearing Hare Krishna improves health/ Brahmchari look very healthy and lustrous
- ✚ Kardama Muni not properly cleansed or dressed, appeared gem like.

KARDAMA MUNI GREETES SVAYAMBHUVA MANU (VERSES 48-56)

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor (VERSE 48)

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with his sweet accents. (VERSE 49)

1. PROTECTOR: (VERSE 50)

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

- ✚ paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām. The potency to give protection to the pious and kill the demons is directly an energy from the Supreme Lord

2. REPRESENTATIVE: (VERSE 51)

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters.

- ✚ Brāhmana (Kardama Muni) paid obeisance to kshatriya (Svāyambhuva Manu) since he is representative of Supreme Personality of Godhead.

3. FEARFUL: (VERSE 52-54)

✚ Mount, produce sounds, and roam else laws governing varṇās and āśramas would be broken by rogues.

4. RIGHTEOUS: (VERSE 55)

✚ If no king, unrighteous flourish, men after money unopposed, miscreants would attack, world will perish.

5. PURPOSE: (VERSE 56)

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

CANTO 3, CHAPTER 22

THE MARRIAGE OF KARDAMA MUNI AND DEVAHUTI

SECTIONS	VERSES
Svayambhuva Manu's reply to Kardama Muni	1-14
Kardama Muni accepts proposal; Kardama Muni response to Svāyambhuva Manu request	15-20
Kardama Muni attractive smile	21
Marriage Ceremony	22-25
Svāyambhuva Manu return to abode + Svāyambhuva Manu ideal Krishna Conscious life	26-39

“After describing the greatness of Emperor's (1) Qualities (2) Activities sage became silent and the Emperor, feeling modesty, addressed him as follows.”

SVĀYAMBHUVA MANU REPLY TO KARDAMA MUNI (VERSES 1-14)

1. VARNAŚRAMA PRINCIPLES EXPLAINED (VERSES 1-4) – [OUR RELATIONSHIP 1]

- 1.1 Brahmanas created from Lord's face – Lord's heart - important part of body
- 1.2 Ksatriyas from Lord's arms – To protect brahmanas – Lord's arms.
- 1.3 Co-operate in KC – please Lord Vishnu – brahmanas and ksatriyas – Lord's energies – varnasrama dependent on ksatriyas and brahmanas

Brahma – Form of Vedas (VERSE 2)

*brahmāsṛjāt sva-mukhato
yuṣmān ātma-parīpsayā
chandomayas tapo-vidyā-
yoga-yuktān alampaṭān*

- a. Austerity b. Knowledge c. Mystic power d. No sense gratification

2. YOU ARE GURU AND I AM DISCIPLE (VERSES 5-7) – [OUR RELATIONSHIP2]

2.1 Power of Sādhu Sanga (VERSE 5) – [Association]

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

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

- ✚ All doubts resolved
- ✚ Perfection
- ✚ Accomplish human life mission. Ex BhaktiSiddhānta Saraswati and Śrīlā Prabhupāda– saved us from material ocean
- ✚ 1000 of lives achievement– In 1 moment
- ✚ Liberation by 1 word

2.2 Power of dust of Lotus Feet (VERSE 6) – [service]

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

It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

- ✚ mahat-pāda-rajo-'bhiṣekam/ mahātmānas tu mām pārtha
- ✚ The paramparā system of disciplic succession is very important as a means of spiritual success. One becomes a mahat by the grace of his mahat spiritual master.
- ✚ If one takes shelter of the lotus feet of a great soul, there is every possibility of one's also becoming a great soul.
- ✚ Jaḍa Bharata to Mahārāja Rahūgaṇa- Spiritual success not possible by rituals and conversion – real success – grace of mahatma

- ✚ Vishvanath Chakravarti Thākura – yasya prasādāt - simply by satisfying the spiritual master one can achieve the supreme success in life- No access to spiritual perfection.
- ✚ Akṛtātmanām - "body," "soul," or "mind" – Common man who can't control their mind and senses. Common man is unable to control the senses and the mind, it is his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect.
- ✚ A common man cannot rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles
- ✚ He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

2.3 Power of Sadhu's words (VERSE 7) – [Instructions]

*diṣṭyā tvayānuśiṣṭo 'ham
kṛtāś cānugraho mahān
apāvṛtaiḥ karṇa-randhrair
juṣṭā diṣṭyośatīr girah*

I have fortunately been instructed by you, and thus great favor has been bestowed upon me. I thank God that I have listened with open ears to your pure words.

- ✚ One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one's life successful.
- ✚ Rupa Goswāmi – How to accept guru + deal – Find + Eagerly receive instructions + execute – guru desires to elevate a common man
- ✚ How to receive instructions - karṇa-randhrāiḥ – aural reception: “The favor of the spiritual master is not received through any other part of the body but the ears.” Ex Bogus mantrās

- ✚ Knows nature of disciple + what duties he can perform + instructs him + through the ears publicly - "You are fit for such and such work in Kṛiṣṇa consciousness. You can act in this way." – Different services according to ability – cook, preach, editorial, art, military, literary and perfection. “One has to receive the message of the spiritual master regarding how to act in one's capacity, for the spiritual master is expert in giving such instructions.”
- ✚ This combination, “The instruction of the spiritual master + faithful execution of the instruction by the disciple make the entire process perfect.” *vyavasāyātmikā buddhiḥ* – Faithful execution of instruction from the spiritual master is the only duty of a disciple.

3. YOU ARE SON IN LAW AND I AM FATHER IN LAW – (VERSES 8-14) - [OUR RELATIONSHIP 3 – MORE INTIMATE]

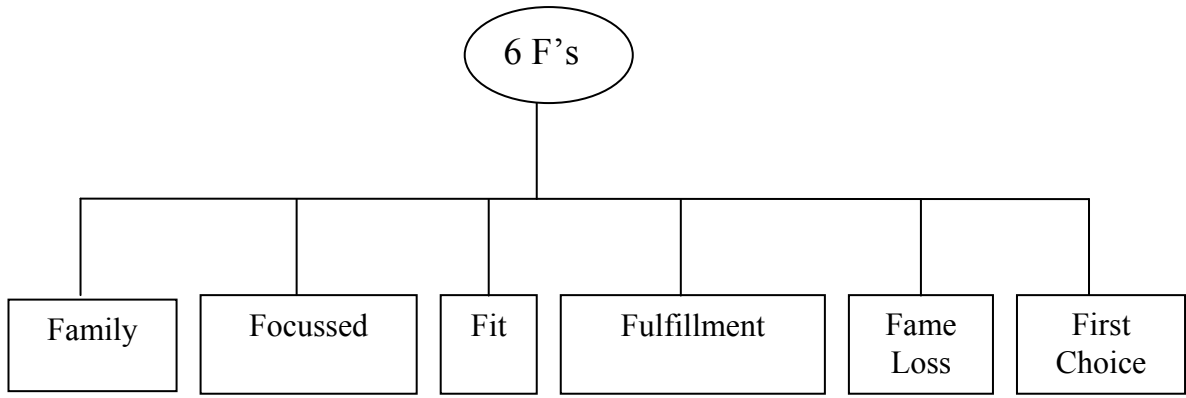
3.1 Who can ask for favor? (VERSE 8)

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

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind is troubled by affection for my daughter.

- ✚ When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master.
- ✚ Pure devotee or a pure disciple does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor, one cannot ask that favor without satisfying him fully.

6 PRINCIPLES OF IDEAL MATCH MAKING



3.2 Family: (VERSE 9)

Daughter – sister of Priyavrata and Uttānapada- seeking husband – age, character, good qualities.

- ✚ Great family
- ✚ No independent search/ Father himself.

3.3 Focused: (VERSE 10)

*yadā tu bhavataḥ śīla-
śruta-rūpa-vayo-guṇān
aśṛṇon nāradaḍ eṣā
tvayy āsit kṛta-niścayā*

The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

- ✚ No social intercourse/ only heard
- ✚ Śrīlā Prabhupāda and disciple – girl rejects

3.4 Fit in everyway: (VERSE 11)

*tat pratīccha dvijāgryemām
śraddhayopahṛtām mayā
sarvātmanānurūpām te
gṛhamedhiṣu karmasu*

Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

- ✚ Take charge of household affairs/not compete with husband.

- ✚ Wife meant to help but can't help unless similar age, character, qualities

3.5 Fulfillment of desire: (VERSE 12)

Not deny an offering/Not commendable. "You prayed to Vishnu – He has sent Prasada."

3.6 Fame Loss: (VERSE 13)

- ✚ If girl's father offers – increases reputation. If boy approaches girl's father – decreases reputation.
- ✚ Svāyambhuva Manu – Emperor, Kardama Muni – hermit. Culture and quality are counted as prominent, not wealth or any other material considerations.

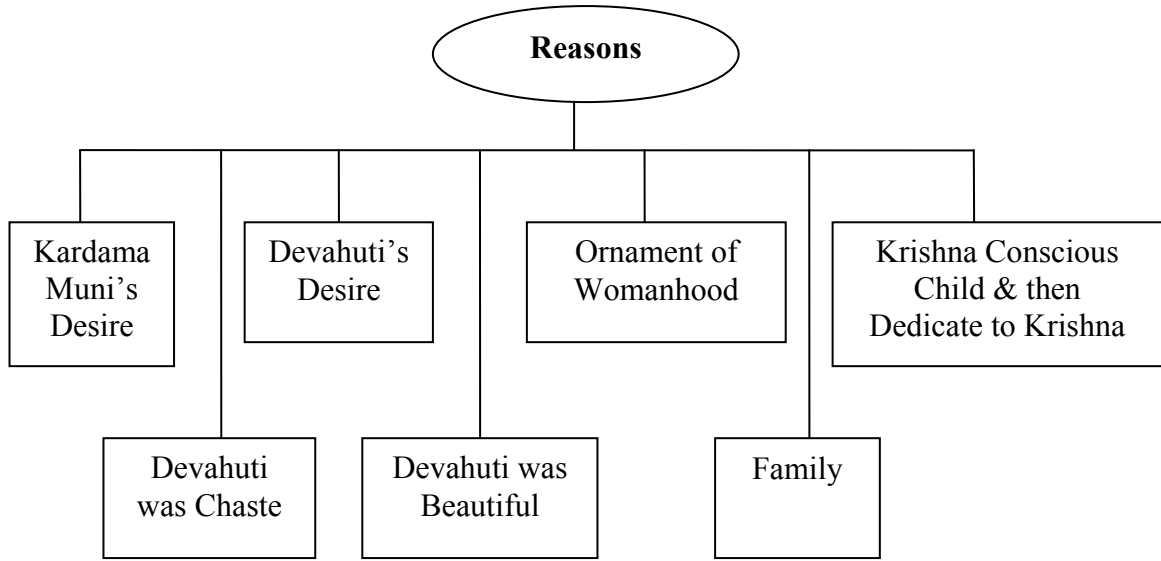
3.7 First Choice: (VERSE 14)

You are prepared to marry.

Not taken a vow of naisthika. You are upakurvāna.

<p>KARDAMA MUNI RESPONSE TO SVĀYAMBHUVA MANU'S REQUEST (VERSES 15-20)</p>
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1. REASONS TO MARRY DEVAHUTI – (VERSE 15-20)



1.1 Kardama Muni's desire

1.2 Devahuti was chaste

(VERSE 15)

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

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

- ✚ Female Psychology – woman offers her heart to man for first, it is very difficult for her to take it back.
- ✚ First class marriage – 1. Father willing 2. Qualified daughter 3. Never offered heart to anyone.

1.3 Devahuti's desire

1.4 Her beauty – Excel ornaments

(VERSE 16)

*ka eva te tanayām nādrīyeta
svayaiva kāntyā kṣīpatīm iva śrīyam*

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

- ✚ First class marriage consists – 4. Bridegroom is called to the house of the bride 5. Dowry of necessary ornaments, gold, furniture and necessary household paraphernalia is given 6. Confer religious merit on bride's father

1.5 Example of her beauty – Visvavasu (VERSE 17)

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

I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

- ✚ *harmya-prṣṭhe* – 1. Very big palatial building 2. Very high and therefore Visvavasu could see her clearly and hear her ankle bells even from his airplane.
- ✚ *svād vimānād* – private airplanes
- ✚ Ball playing – 1. Aristocratic girls only 2. On the roof and not in any public place

1.6 Ornament of womanhood (VERSE 18)

- ✚ Girls look beautiful by putting ornaments
- ✚ Devahuti was more beautiful than the ornaments
- ✚ She was considered the ornaments of ornamented girls.

1.7 Family – Daughter of Svāyambhuva Manu , sister of Uttānapāda (VERSE 18)

1.8 Krishna Conscious child and then dedicate to Supreme Personality of Godhead (VERSE 19)

- ✚ Beget a ray of Vishnu
- ✚ 2 kinds of Krishna Conscious children – 1. Personally delivered 2. Delivers world, ray of Vishnu
- ✚ Sex life only for KC

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

The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajāpatīs, the personalities meant to produce living entities in this world.

- ✚ Kardama Muni's father – prajāpati ordered to produce children – but Vishnu is the source of everything prajāpatīnām patir – devarsī bhūtāpta
- ✚ Kardama Muni's worshippable deity – Vishnu
- ✚ Beget only few children to help Vishnu's mission
- ✚ Kardama Muni preferred to devote his life as a servant of the Lord in paramahansa knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

KARDAMA MUNI'S ATTRACTIVE SMILE (VERSE 21)

*sa ugra-dhanvann iyad evābabhāṣe
āśic ca tūṣṇīm aravinda-nābham
dhiyopagrḥṇan smita-śobhitena
mukhena ceto lulubhe devahūtyāḥ*

O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshippable Lord Viṣṇu, who has a lotus on His navel. As

he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

- ✚ Kardama Muni fully absorbed in KC – As soon as silent, think of Vishnu – so absorbed that no other engagement – always thinking of Krishna.
- ✚ The smile of such a Krishna Conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

MARRIAGE CEREMONY (VERSES 22-25)

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

Śatarupa gave valuable presents jewelry, clothes, household paraphernalia as dowry to bride and bridegroom (VERSE 23)

1. DOWRY IS LEGAL

- 1.1 Gift given according to the position of bride's father
- 1.2 Even in poverty stricken India, 100s and 1000 Rs for dowry
- 1.3 Financial inability & no access dowry by other means, one can give a fruit and a flower for satisfaction of bridegroom
- 1.4 Dowry not illegal – to daughter by father to show good will and it is compulsory.

- ✚ Svāyambhuva Manu relieved of responsibility by handing over daughter – mind agitated by feelings of separation and agitation – embraced daughter with both hands.
- ✚ Unable to bear separation – tears – ‘mother’, ‘daughter’ – dependent

SVĀYAMBHUVA MANU RETURNS TO HIS ABODE & HIS KRISHNA
CONSCIOUS LIFE (VERSES 26-39)

- Svāyambhuva Manu takes permission of Kardama Muni to leave/ mounted chariot with wife + capital followed by retinue/ prosperity of tranquil seer's beautiful hermitages on both the charming banks of Saraswati. (VERSE 26)

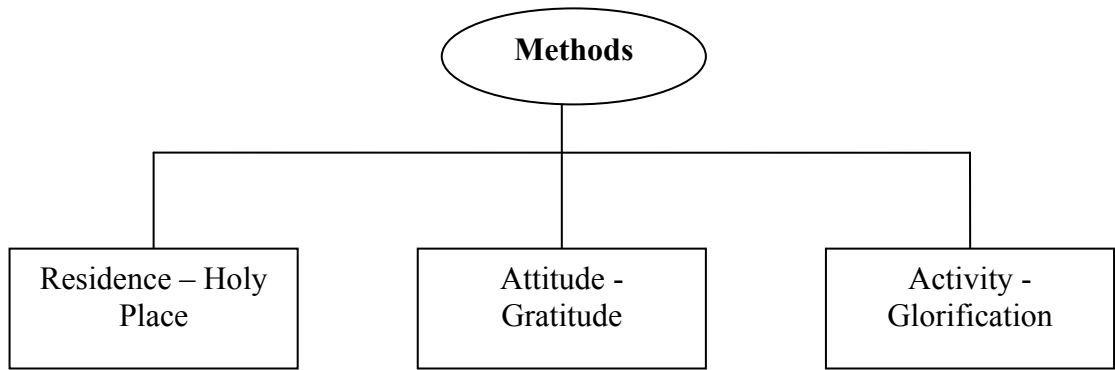
- *rsi kulas* : great saintly persons resided – spiritual cultivation, sages on the banks of Ganges. (VERSE 27)

*ubhayor ṛṣi-kulyāyāḥ
sarasvatyāḥ surodhasoḥ
ṛṣiṇām upaśāntānām
paśyann āśrama-sampadaḥ*

Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

- Citizens greet Svāyambhuva Manu with prayers, songs and musical instruments. (VERSE 28)

1. METHODS AND BENEFITS OF KRISHNA CONSCIOUS LIFESTYLE



1.1 Residence – Holy Place (VERSE 29)

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

- ✚ Barhismati – rich in all kinds of wealth – called so because Varaha's hairs dropped there from His body – kuśa and kāśa grass
- ✚ Yajñārtha-karma – Work for the satisfaction of Vishnu. – freed from the reaction – everything for the satisfaction of Vishnu.

1.2 Attitude – Gratitude (VERSE 31)

*kuśa-kāśamayam barhir
āstīrya bhagavān manuḥ
ayajad yajña-puruṣam
labdhā sthānam yato bhuvam*

Manu spread a seat of kuśas and kāśas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

- ✚ Those in better position – having sufficient wealth – learn from Manu
- ✚ Lesson 1 – Acknowledge A) Birth, Beauty, wealth, education is gift of Lord B) Valuable facilities – mercy of the Lord
- ✚ Lesson 2 – Engage – worship – offer
- ✚ Lesson 3 (Effect) – Vaikuntha life free from 3 fold miseries

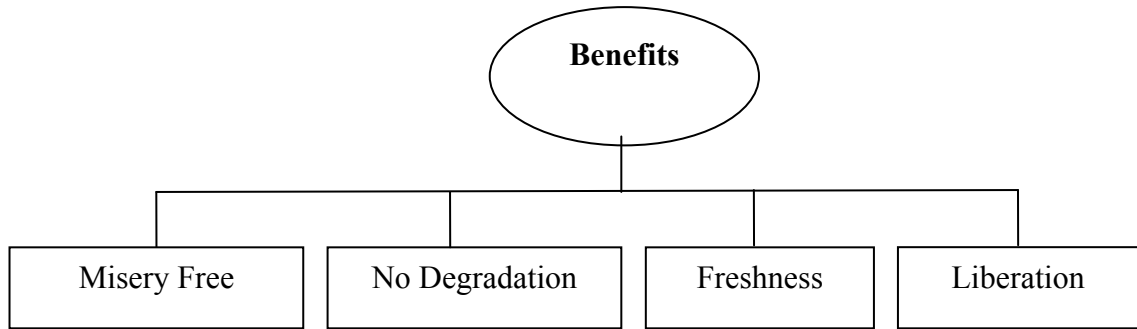
1.3 Activity - Glorification (VERSE 33)

*sabhāryaḥ saprajaḥ kāmān
bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtiḥ
sastrībhiḥ sura-gāyakaiḥ
praty-ūṣeṣv anubaddhena
hṛdā śṛṇvan hareḥ kathāḥ*

Emperor Svāyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

- ✚ Vedic principle = fulfill desires + liberate – thus go Back To Godhead
- ✚ Early morning and evening – kirtana & Śrīmad Bhāgavatam kathā – go to sleep dreaming of Krishna and get up hearing of Krishna.
- ✚ House temples, palace temples. Example Govindaji mandir
- ✚ Mangalā Ārati glorified

✚ prāpya puṇya-kṛtām lokān – Who gets such facilities



1.4 Benefit 1: Misery Free (VERSES 32, 37)

*barhiṣmatīm nāma vibhur
yām nirviśya samāvasat
tasyām praviṣṭo bhavanam
tāpa-traya-vināśanam
śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikāś ca katham kleśā
bādhante hari-saṁśrayam*

✚ Krishna Consciousness – antispectic , unaffected by miseries

1.5 Benefit 2: No Degradation, Krishna Conscious happiness (VERSE 34)

*niṣṇātām yogamāyāsu
munim svāyambhuvaṁ manum
yad ābhraṁśayitum bhogā
na śekur bhagavat-param*

✚ Svāyambhuva Manu saintly king – absorbed in material happiness – not dragged to lowest grade of life – enjoyed material happiness in Krishna Conscious way

✚ Kingly happiness of material enjoyment drags one to lowest grades of life, animal life of unrestricted sense gratification. But Svāyambhuva Manu, saintly sage – since atmosphere in his home and kingdom was completely Krishna Conscious.

- ✚ Conditioned souls if they create Krishna Conscious atmosphere by household Deity worship and temple worship, inspite of material enjoyment can make advancement in pure Krishna Conscious.
- ✚ Not stop, regulate

1.6. Benefit 3: Freshness (VERSE 35)

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

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

- ✚ As freshly prepared food is very tasteful but if kept for 3 or 4 hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, vain and painful. The life of Svāyambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Krishna Consciousness.
- ✚ The life of a man in Kṛṣṇa consciousness is always fresh
- ✚ Ayur harati vai pumsam ...
- ✚ Svāyambhuva Manu's life – 1. Not stale since always engaged in chanting and meditating on Lord Vishnu. 2. Greatest yogi as he never wasted his time. viṣṇoḥ kurvato bruvataḥ kathāḥ.
- ✚ Entire Manu's duration – 4, 32000 × 71 years – engaged in hearing, chanting and meditating on Vishnu – life not stale or wasted.

1.7. Benefit 4: Liberation (VERSE 36)

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

- ✚ one who fully engages in devotional service is always liberated

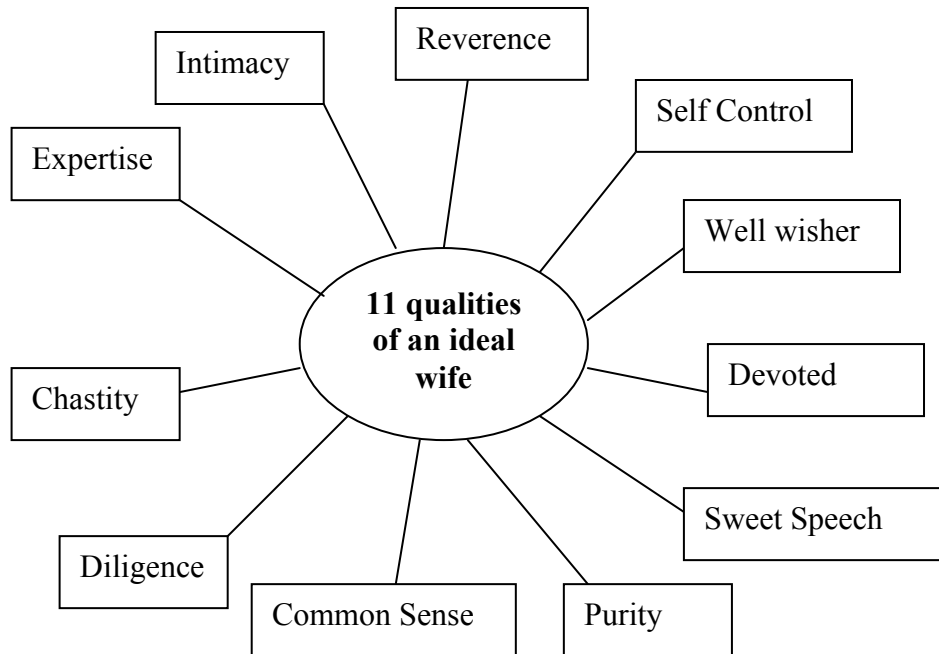
CANTO 3, CHAPTER 23

DEVAHUTI'S LAMENTATION

SECTIONS	VERSES
Devahuti's service to Kardama Muni	1-4
Kardama Muni give the results of service	4-9
Devahuti asks for boon	10-11
Kardama Muni creates aerial mansion	12-21
Devahuti refreshes her form	22-38
Kardama Muni and Devahuti travels and enjoys	39-42
They enjoy each other	44-47
Kardama Muni prepares to leave and Devahuti stops	48-57

DEVAHUTI SERVES HER HUSBAND (VERSES 1-4)

11 QUALITIES OF AN IDEAL WIFE (VERSES 1-4)



1. 11 QUALITIES OF AN IDEAL WIFE

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

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband. (VERSE 3.23.1)

1.1 Chastity (sādhvī):

- ✚ Ex, Bhavānī, daughter of king, took all tribulations to associate with Lord Śiva, no house, served like a poor woman. Moreover, she served him great love and affection. She knew how to please him.
- ✚ Why? Lord Śiva greatest vaishnava - ideal husband - girls should select husband - not based on riches or sense gratification.

1.2 Expertise (iṅgita-kovidā)

- ✚ Knows desires of husband, how to please him.
- ✚ Didn't complain that I can't please him in this situation.
- ✚ Wife dependent on husband, if husband is vaishnava, she shares devotional service of her husband since she renders service. This reciprocation of service and love is the ideal of householder's life.

*viśrambheṅātma-śaucena
gauraveṇa damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoḥ*

O Vidura, Devahūti served her husband with intimacy and great respect, with control of the senses, with love and with sweet words. (VERSE 3.23.2)

1.3 Intimacy (viśrambheṅā).

- ✚ The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend.
- ✚ It must not be familiarity that breeds contempt. As per the Vedic civilization, a wife cannot call her husband by name. Thus the inferiority and superiority complexes are recognized.

1.4 Reverence (gauraveṇa)

- ✚ Understand that the husband is superior in position, and thus offer him all respects.
- ✚ Different psychology. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted is naturally inferior to her husband.
- ✚ Thus natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed.
- ✚ Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife.

1.5 Self-Control (damena)

- ✚ A wife has to learn to control herself even if there is a misunderstanding.

1.6 Well wisher (Sauhṛdena)

- ✚ Always desiring good for the husband.

1.7 Sweet Speech (vācā madhurayā)

- ✚ Speaking to him with sweet words.
- ✚ A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words

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

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity. (VERSE 3.23.3)

1.8 Purity (visṛjya kāmam dambham ca dveṣam lobham agham madam)

- ✚ No vanity although wife may be equal to husband in advancement.

- ✚ As soon as the wife becomes proud of her parentage, her pride creates great misunderstanding between the husband and wife. Devahuti could have been very proud of her parentage, but that is forbidden. She must always be submissive to the husband and must give up all vanity.
- ✚ Devahūti was very careful about that, and therefore it is said here that she gave up pride completely
- ✚ Agham - Devahūti was not unfaithful – sinful. The most sinful activity for a wife is to accept another husband or another lover.

Cāṇakya Paṇḍita - 4 enemies

- ✚ Father in debt
- ✚ Mother having another husband in presence oh husband or grown up child
- ✚ Wife dealing roughly
- ✚ Fool son

1.9 Sanely/ Common Sense (apramatta)

1.10 Diligently (udyatā nityam)

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

The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love. (VERSE 3.23.4)

1.11 Devoted (samanuvratām) (VERSE 4)

- ✚ Same category as husband.
- ✚ Prepared to follow principles of husband.
- ✚ Adopt special circumstances of husband.
- ✚ Ex Gandhari and Dhrtrashtra. Proud of her eyes and husband inferior.
- ✚ Even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality

KARDAMA MUNI IS PLEASED AND REWARDS DEVAHUTI (VERSES 6-9)

1. KARDAMA MUNI WAS PLEASED (VERSE 6)

*tuṣṭo 'ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehinām ayam atīva suhṛt sa deho
nāvekṣitaḥ samucitaḥ kṣapituṁ mad-arthē*

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

- ✚ Example of selfless service - Not care for own health.
- ✚ It is the duty of a faithful and chaste wife to help her husband in every respect
- ✚ In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

2. KARDAMA MUNI REWARDED DEVAHUTI (VERSE 7) – [GLORIES OF VAISHNAVA SEVA]

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

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Kṛṣṇa

consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

- 2.1 Devahuti engaged only in Kardama Muni's seva – not advanced in austerity, ecstasy etc. – imperceptibly sharing husband's achievements which she could neither see nor experience. Automatically she achieved these graces.
- 2.2 **What are the rewards? (GREATEST GIFTS OF LOVE)**
- ✚ Free from fear and lamentation.
 - ✚ Blessings of Lord
 - ✚ Eternal and Transcendental
 - ✚ Rarely achieved
- 2.3 Compare material pleasures to spiritual assets - Fear/money lost/ Bhagavat prasāda - never lost, to be enjoyed, simply gains and enjoy gaining.
- 2.4 Hankingering and lamentation / Love of Krishnā, highest Bhagavat prasāda
- 2.5 Kevalya narakāyate
- 2.6 By grace of Kardama Muni, Devahuti experienced actual realization simply by serving. Ex Nārada Muni and BhaktiVedāntists.
- 2.7 For spiritual achievement easiest path - shelter of bonafide guru and serve him with heart and soul.
- 2.8 Viswanāth Cakravarti Thākura - yasya prasādat - SECRET OF SUCCESS - by serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee husband, Kardama Muni, Devahūti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

3. FUTILITY OF MATERIAL ACHIEVEMENTS (VERSE 8)

anye punar bhagavato bhruva udvijrmbha-

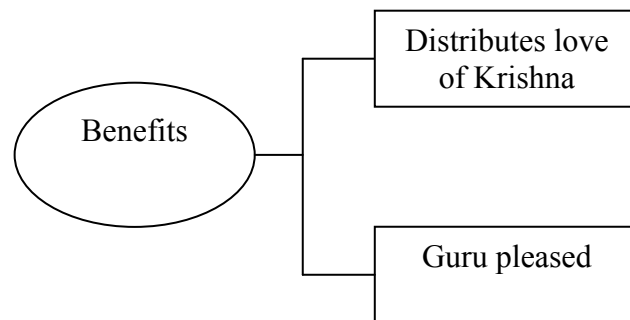
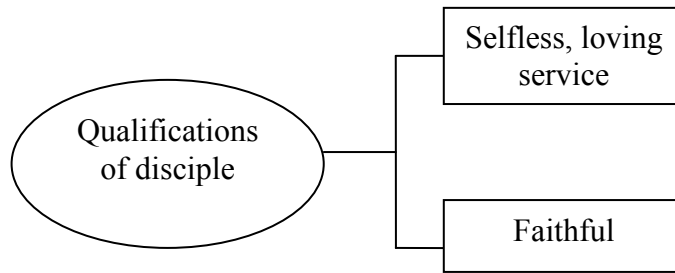
*vibhramśītārtha-racanāḥ kim urukramasya
siddhāsi bhukṣva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhiḥ*

What is the use of enjoyments other than the Lord's grace? Annihilated/ eyebrows of Lord Viṣṇu/ devotion to your husband/ achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possession.

✚ Important requisite for spiritual advancement - faithful service

✚ Nija-dharma-dohān –

1. Invaluable gift from husband since she was faithful to him.
2. 1st principle of religion is to be faithful



Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of transcendental science, innocent Devahūti was very satisfied. Her smiling face shining with a slightly bashful glance, she spoke in a choked voice because of great humility and love. (VERSE 9)

DEVAHUTI ASKS FOR BOON (VERSES 10-11)

1. CHILD (VERSE 10)

- ✚ Requested Kardama Muni to fulfill his promise - child as glorious as him
- ✚ Kardama Muni under shelter of yoga maya
- ✚ Stri means expansion – children are expansions of parent’s qualities.

2. GOOD BODY (VERSE 11)

- ✚ Kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you.

3. HOUSE (VERSE 11)

- ✚ Also, my lord, please think of a suitable house for this purpose.

KARDAMA MUNI’S AERIAL MANSION (VERSES 12-21)

- ✚ Domes of sapphire
- ✚ Gold Pinnacle
- ✚ Canopies
- ✚ Wreath of charming flowers that attracted sweetly humming bees
- ✚ Tapestry of silk linen, fabric
- ✚ Pleasing in all seasons (Fully a/c)
- ✚ Jewels and pillars of precious stones – desire fulfilling
- ✚ Emerald floor with coral daises
- ✚ Flags, festoons and artistic work of variegated colors
- ✚ Beds, couches, fans and seats, all separately arranged in 7 stories
- ✚ Coral thresholds at the entrances and its doors bedecked with diamonds
- ✚ Choicest rubies set in its diamond walls, it appeared as though possessed of eyes
- ✚ Valuable gates of gold
- ✚



Kardama Muni creating a mansion for Devahuti

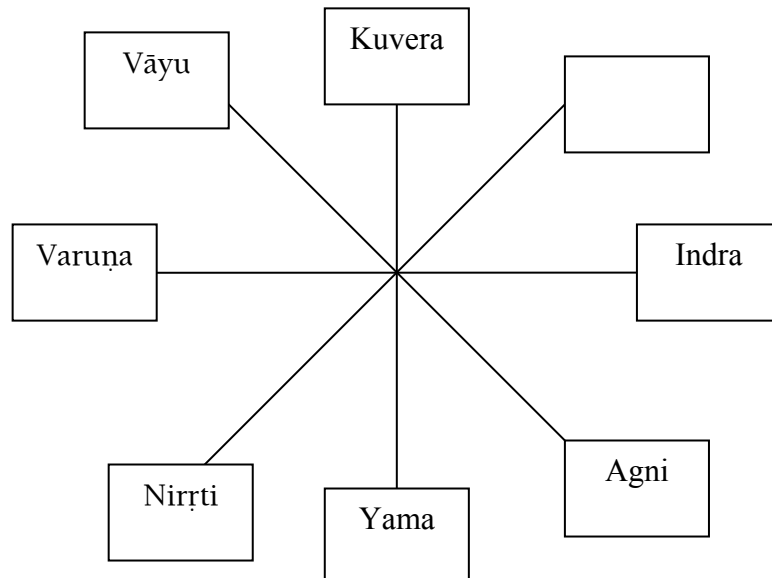
- ✚ Multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves.
- ✚ Pleasure grounds, resting chambers, bedrooms and inner and outer yards designed

DEVAHUTI REFRESHES HER FORM (VERSES 22-38)

- ✚ Kardama Muni attracted to her breasts afterwords + warning
- ✚ Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky

DEVAHUTI & KARDAMA MUNI ENJOYS (VERSES 39-42)

- ✚ Travelled to - Mount Meru - cool breezes - Many years - Kuvera also enjoys
- ✚ 8 demigods in charge of various directions



- ✚ Traveled through various planets as air passes uncontrolled in every direction - surpassed even demigods. How could he do that?

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

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.
(VERSE 42)

- ✚ Ganges - toe of Vishnu, eradicates all material distresses.
- ✚ A devotee is greater than demigods or mystic
 - Kardama Muni could travel to any planets he liked surpassing even demigods.
 - vasudeva sarvam iti....

KARDAMA MUNI RETURNS TO HERMITAGE (VERSES 43-49)

1.

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

After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.

- ✚ Golaṁ: Round - dvīpa or varṣa - bahv-āścaryam - vibhūti-bhinnaṁ - on each and every planet there are different opulences.
- ✚ Returns to humble hermitage - Not attached to palace vehicle.
- ✚ Perfect yogi - travel universe wide still not equal to Supreme Personality of Godhead
- ✚ Kardama Muni - immense mystic power - devotee of the Lord and not 'Kardama Bapu, Baba...'

2. REPRODUCTION

- ✚ Kardama Muni expands into nine forms -many years - 9 persons had sex with Devahuti - a yogi can expand into maximum 9 forms

3. Devahuti - time passed

- ✚ 100 autumns passed - 9 discharges - 9 daughters - More ova
- ✚ Devahuti more sexually excited – thus 9 daughters
- ✚ Discharge of male is greater – son, Discharge of female greater - daughter

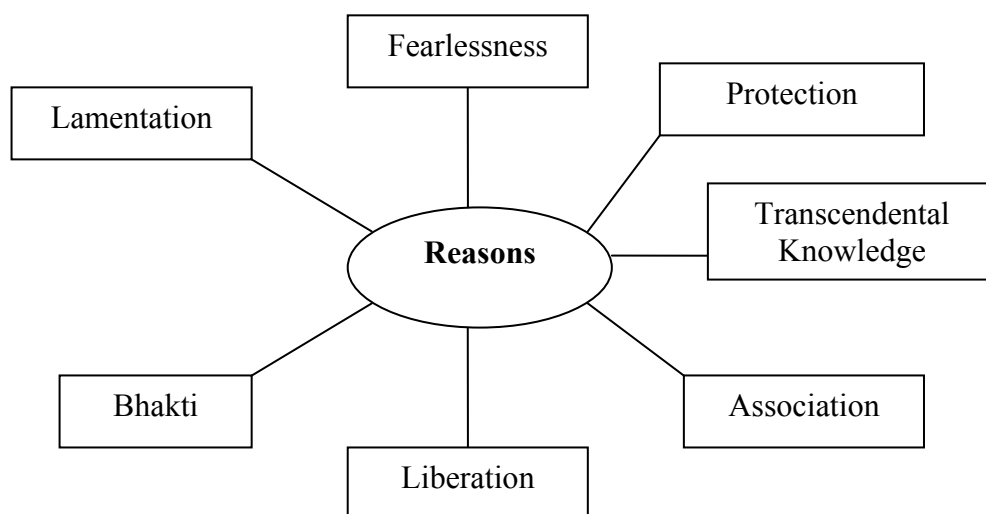
4. Kardama Muni about to leave home, Devahuti smiled externally but agitated at heart and distressed

- ✚ Castle + travelling + begetting children finished

5. Devahuti stood/ scratched the ground with her foot/ radiant with the luster of her gemlike nails. Head bent down/ spoke in slow yet charming accents suppressing her tears.

DEVAHUTI TRIES TO STOP KARDAMA MUNI (VERSES 51-58)

1. REASONS GIVEN BY DEVAHUTI



1.1 Fearlessness (VERSE 51)

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

You have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

- ✚ It is the responsibility of the husband to give his wife fearlessness
- ✚ How to award fearlessness? guru na sasyat ... Duty of subordinate to give fearlessness to subordinates from material existence.

1.2 Protection (VERSE 52)

- ✚ Daughters - husbands - home - who will give solace after you becoming sannyasi?
- ✚ Indirectly asking for son.
- ✚ Reminded she has rendered faithful service - so liquidate debt by male child - reciprocal of love and duty
- ✚ Remain few days more or till male child is born.

1.3 Transcendental Knowledge (VERSE 53)

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

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

- ✚ Human vs. animal life
- ✚ I have enjoyed life/ traveled/ boons/ now need spiritual advancement

1.4 Association (VERSE 54)

*indriyārtheṣu sajjantyā
prasaṅgas tvayi me kṛtaḥ
ajānantyā param bhāvaṁ*

tathāpy astv abhayāya me

Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

✚ Sadhu sanga sadhu sanga ... - lamenting her position - loved Kardama Muni but did not realize his transcendental situation, not knowing glories of her husband.

✚ Woman less intelligent - prone to material enjoyment

1.5 Liberation (VERSE 55)

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

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

*gopyaḥ kāmād bhayāt kaṁso
dveṣāc caidyādayo nṛpāḥ
sambandhād vṛṣṇayaḥ snehād
yūyaṁ bhaktyā vayaṁ vibho*

My dear King Yudhiṣṭhira, the gopīs by their lusty desires, Kamsa by his fear, Śīsupāla and other kings by envy, the Yadus by their familial relationship with Kṛṣṇa, you Pāṇḍavas by your great affection for Kṛṣṇa, and we, the general devotees, by our devotional service, have obtained the mercy of Kṛṣṇa. (VERSE SMB 7.1.31)

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroh śīsuḥ
mṛtyur bhoja-pater virād aviduṣām tattvaṁ param yoginām
vṛṣṇinām para-devateti vidito raṅgam gataḥ sāgrajaḥ*

The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a

lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity. (VERSE SMB – 10.43.17)

- ✚ Fire - Although associated for sense gratification - since he was great - therefore sure to be liberated.

1.6 Bhakti (VERSE 56)

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

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

- ✚ Yajnarthat karmano anyatra ...
- ✚ Unless elevated to bhakti, dead body
- ✚ Work not leading to Krishna Consciousness is useless
- ✚ Devahuti - attached to sense gratification - not leading to liberation - life simply wasted

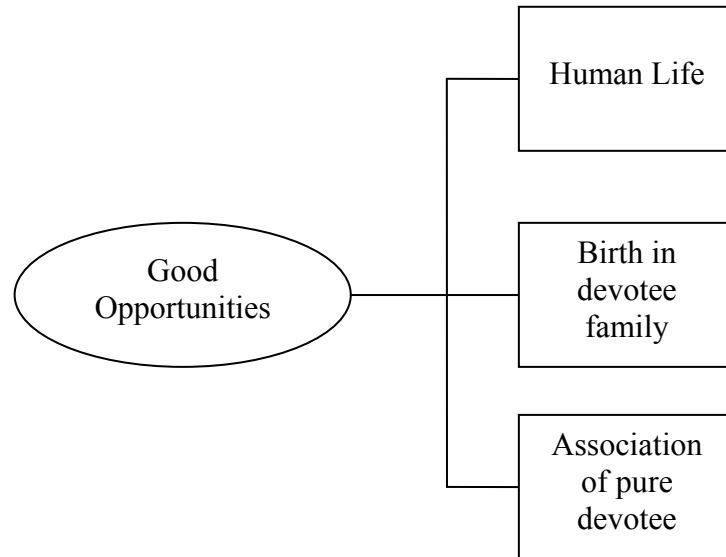
1.7 Lamentation (VERSE 57)

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

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained

your association, which gives liberation from material bondage, I did not seek such liberation.

✚ Intelligent man should utilize good opportunities.



✚ Everyone cheated - material achievements - one gets more entangled

✚ sva-karmaṇā tam abhyarcya: [BG 18.46] - one should try to worship the Supreme Personality of Godhead by one's assets.

CANTO 3, CHAPTER 24

RENUNCIATION OF KARDAMA MUNI

SECTIONS	VERSES
Kardama Muni promises to give son	1-4
Kapila Deva enters Devahuti's womb	5-10
Brahma glorifies Kardama Muni and assures Devahuti of Kapila Deva's glories	11-19
Brahma departs	20-21
Marriage of nine daughters	22-26
Descent of Kapila Deva & Kardama Muni's prayers to Him	27-34
Kapila Deva blesses Kardama Muni	35-40
Kardama Muni departs for the forest	41-47

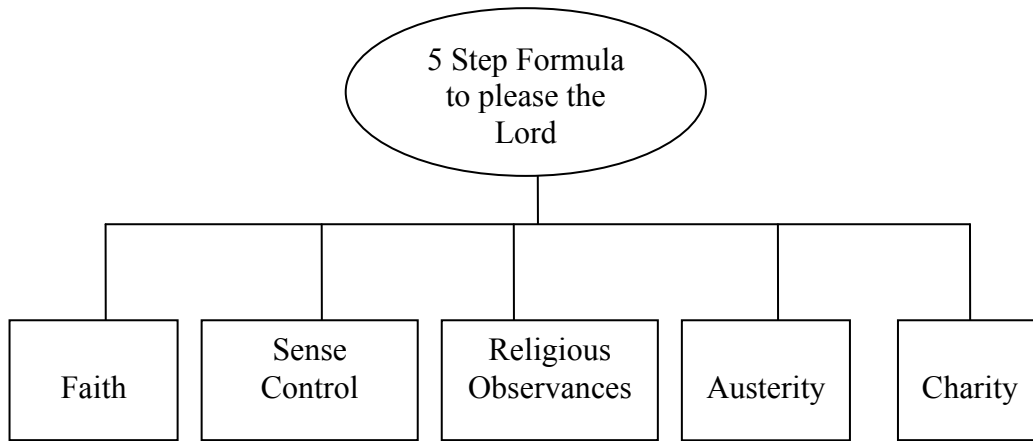
KARDAMA MUNI PROMISES TO GIVE SON (VERSES 1-4)

Do not be disappointed with yourself, O Princess, you are praiseworthy. Infallible Supreme Personality of Godhead will shortly enter your womb as your son. (VERSE 2)

✚ 5 Steps formula to please the Lord (VERSE 3)

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

You have taken sacred vows. God will bless you. Worship Lord with great faith, through sense control, religious observances, austerities, and gifts of your money in charity.



*sa tvayārādhitāḥ śuklo
vitanvan māmakaṁ yaśaḥ
chettā te hṛdaya-granthim
audaryo brahma-bhāvanāḥ*

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman. (VERSE 4)

- ✚ Spiritual knowledge vanquishes the knot of the heart -False ego - more tightened when too much affection for sex life - who hanker after material possessions, society, friendship and love, this knot becomes very strong - no material weapon - requires bonafide instructions - Kardama Muni instructed Devahuti

KARDAMA MUNI ENTERS DEVAHUTI'S HEART (VERSES 5-10)

*devahūty api sandeśam
gauraveṇa prajāpateḥ
samyak śraddhāya puruṣam
kūṭa-stham abhajaḥ gurum*

Śrī Maitreya said: Devahūti was fully faithful and respectful toward the direction of her husband, Kardama, who was one of the Prajāpatis, or generators of human beings in the universe. O great sage, she thus began to worship the master of the universe, the Supreme Personality of Godhead, who is situated in everyone's heart. (VERSE 5)

- ✚ Devahuti worshipped Supreme Personality of Godhead faithfully under Kardama Muni's direction.
- ✚ Whether one is liberated or not, one should execute instruction of guru with faith.
- ✚ One should receive instructions from guru with faith and executes performance of service with great faith.
- ✚ One should accept instruction of guru as one's life and soul.
- ✚ Kūṭa-stham - He is situated in everyone's heart. One does not have to seek Him outside. One simply has to concentrate on one's worship in good faith, as instructed by the bona fide spiritual master, and one's efforts will come out successfully.
- ✚ Supreme Personality of Godhead, Madhusudana, entered semen of Kardama Muni, appeared in Devahuti as fire out of wood.
- ✚ Pillar, nostril, semen etc - Supreme Personality of Godhead appears
- ✚ Kārdamaṁ: Lord has Devotional affection or relationship in devotional service with Kardama and Devahūti.
- ✚ Kapila Deva appears - demigods raining clouds - musical instruments in sky - gandharvas sang glories of the Lord - Apsarās danced in joyful ecstasy –
- ✚ The demigods showered flowers - water, directions and everyone's mind is satisfied - Brahmā, Marīci and other sages came to Kardama Muni's asrama.

*bhagavantam param brahma
sattvenāmsena śatru-han
tattva-sāṅkhyāna-vijñāptyai
jātam vidvān ajaḥ svarāt*

Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhyā-yoga. (VERSE 10)

- ✚ Vedānta kṛt /tattva-sāṅkhyāna/ Explained material + spiritual world.
- ✚ Brahma - svarāṭ - could understand this fact as he is almost independent in receiving knowledge - he did not go to any school or college to learn but learned everything from within - first living creature - no teacher - Supreme Personality of Godhead taught from within the heart - hence svarāṭ and aja
- ✚ Sattvenāṁśena
 - Sattvena: 1. when the Supreme Personality of Godhead appears, brings all paraphernalia of Vaikuṅṭha - Real goodness only in transcendental world - śuddha-sattva – vasudeva since Lord is born from Vasudeva. 2. When one is purely situated in the qualities of goodness- understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead.
 - Aṁśena: aṁśena also indicates that the Supreme Personality of Godhead, Kṛṣṇa, appeared as Kapiladeva in a portion of His portion - kalā or as aṁśa - 'expansion of expansion' or 'direct expansion' - candles
- ✚ Brahma - liberated soul - praised Kardama Muni - 1. Since he is father of Krishna 2. He is the cause of Krishna's descent- hence how much he should be praised.

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

After worshipping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti (VERSE 11)

- ✚ Lord Brahma worshipped with engladdened sense
- ✚ With a pure heart for His intended activities as an incarnation

*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhītāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma*

Let others, fearing material existence, worship the Vedas, the Vedic supplementary purāṇas and the Mahābhārata, but I shall worship Nanda Mahārāja, In whose courtyard the Supreme Brahman is crawling. (Padyāvālī 126)

**BRAHMA GLORIFIES KAPILA DEVA AND ASSURES DEVAHUTI
(VERSES 11-19)**

1. HOW DOES A DISCIPLE HONOR GURU? (VERSES 12-13)

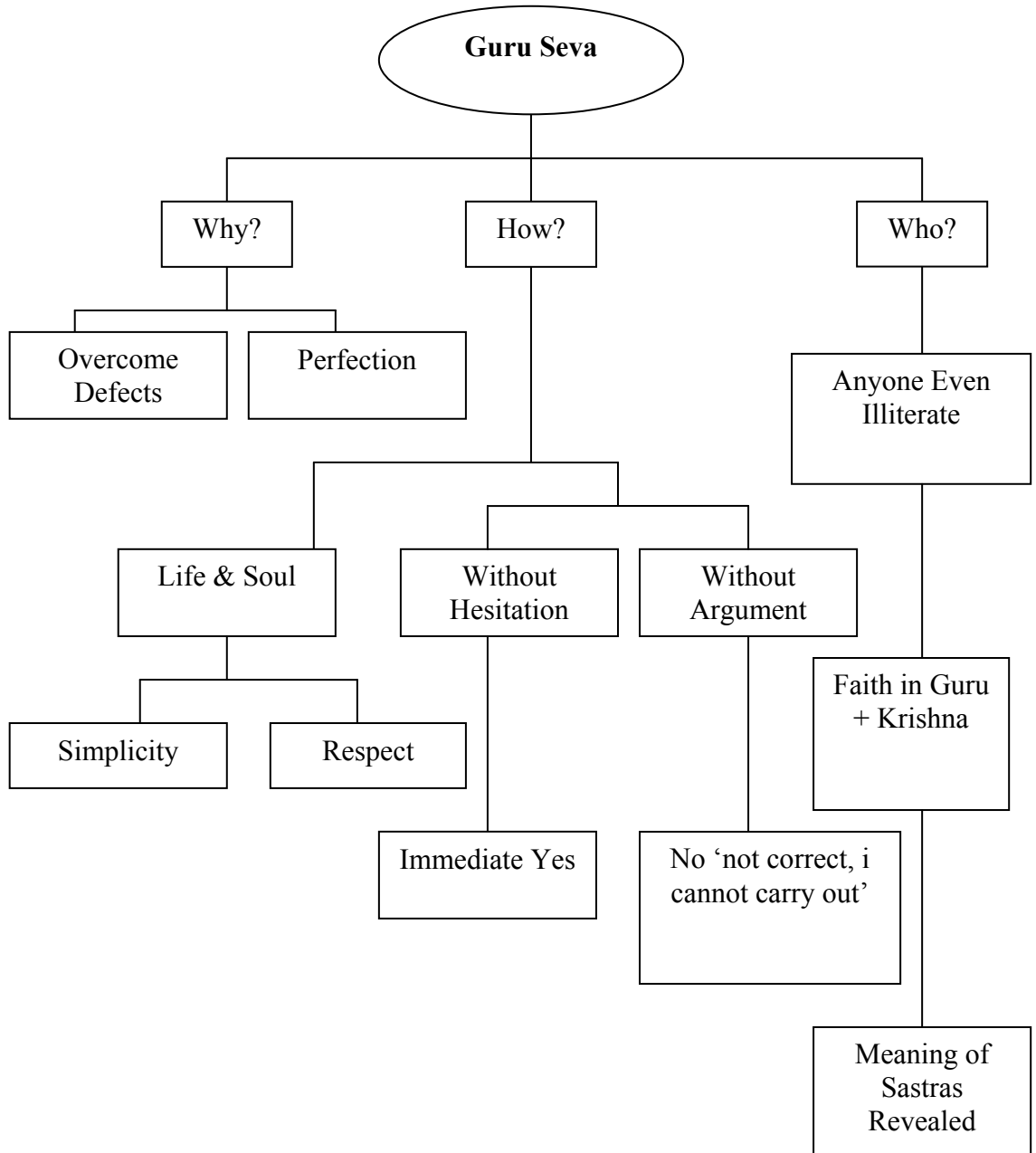
brahmovāca
tvayā me 'pacitis tāta
kalpitā nirvyalikataḥ
yan me sañjagrhe vākyam
bhavān mānada mānayan

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me. (VERSE 12)

1.1 How to honor and worship guru? -> How to accept and carry out guru's instructions word for word? -> Simplicity, respect and deference

- ✚ Brahma - father, guru of Kardama Muni - Kardama Muni is Prajapati - creator of all living entities.
- ✚ Brahma praises Kardama Muni - since carried out orders of guru in 1. Toto 2. Without cheating
- ✚ 4 defects - cheating propensity - if carried out orders of spiritual master in disciplic succession he overcomes 4 defects.
- ✚ Knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahmā knew well that Kardama Muni exactly carried out

the instructions received from him and that he actually honored his spiritual master.



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

Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir." (VERSE 13)

1.2 How to carry out instructions of spiritual master?

- ✚ 'pitari' and 'guroh': Without hesitation, without argument, no instance where son or disciple says, " This is not correct. I cannot carry it out." When he says that he is fallen
- ✚ In any case, the order of father or spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument.
- ✚ That is real service to the father or to the spiritual master.
- ✚ Vishwanāth Cakravarti Thākura - order of spiritual master as one's life and soul.
- ✚ As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life.

1.3 Why one should carry out instructions of spiritual master?

- ✚ If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. Import of Vedic instruction is revealed automatically only to one who has implicit faith in the Supreme Personality of Godhead and in his spiritual master.

1.4 Who is eligible to carry out instructions?

- ✚ One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

2. HOW DOES BRAHMĀ GLORIFY DAUGHTERS? - DUTY TO DAUGHTERS (VERSES 14-15)

Lord Brahmā then praised Kardama Muni's nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways. (VERSE 14)

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

Please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe. (VERSE 15)

- ✚ Sages married to the daughters- Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Atharvā.
- ✚ Art of combining a man and woman - not just sex life - character and taste
- ✚ 40 years ago - marriages - parent's direction
- ✚ Astrologically match character and taste.
- ✚ This girl and this boy are just suitable, and they should be married. Other considerations were less important.
- ✚ Same system in the beginning of creation by Lord Brahmā
- ✚ Astrology - asura, daiva - godly boy and demoniac girl or vice versa - incompatible, miserable
- ✚ Boy and girl not married as per taste and character - unhappiness and divorce
- ✚ Kali Yuga, 12th canto – Sex life only cause for marriage

3. HOW DOES BRAHMĀ GLORIFY KAPILA DEVA (VERSES 16, 17)

3.1 Janma of Lord (VERSE 16)

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

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni

3.2 Karma and Rupa of the Lord (VERSE 17)

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

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

- ✚ Jñāna - Receiving knowledge from scriptures through guru by disciplic succession/ Not research y mental speculation - 4 defects
- ✚ Vijñāna - Practical application of such knowledge

4. BRAHMĀ GLORIFIES KAPILA DEVA TO DEVAHUTI (VERSES 18-19)

4.1 Karma and Rupa of the Lord (VERSE 18)

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

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaiṭabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

- ✚ Avidyā - forgetfulness of one's identity

- ✚ Samśaya-granthi - "doubtfulness" - the soul identifies with the material world - ahaṅkāra
- ✚ The junction of matter and spirit - By proper knowledge received in disciplic succession and by proper application of it, one can free himself from this
- ✚ Samśaya - "doubtful knowledge." - By agitation of the different stations of the bodily construction one can find that he is God.
- ✚ The mental speculators think similarly, but they are all doubtful.

4.2 Guna and karma of the Lord (VERSE 19)

*ayaṁ siddha-gaṇādhīśaḥ
sāṅkhyācāryaiḥ susammataḥ
loke kapila ity ākhyāṁ
gantā te kīrti-varḍhanaḥ*

Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

- ✚ Guna - Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge
- ✚ Karma - Among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.

BRAHMĀ DEPARTS (VERSES 20-21)

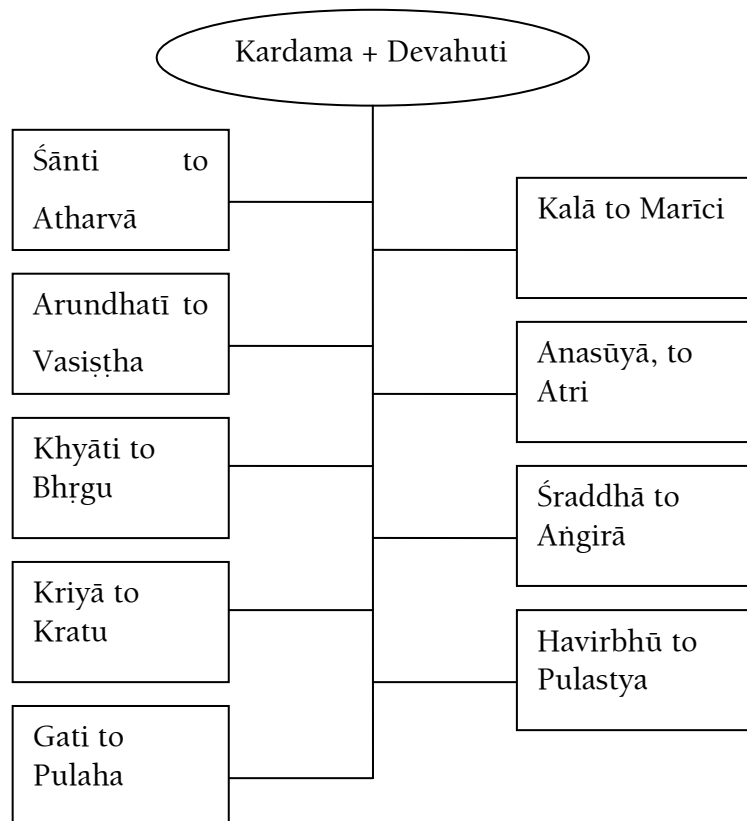
*maitreya uvāca
tāv āśvāsya jagat-sraṣṭā
kumārāiḥ saha-nāradaḥ
haṁso haṁsena yānena
tri-dhāma-paramaṁ yayau*

Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the universe, who is also known as Hamsa, went

back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada. (VERSE 20)

- ✚ Brahmchāris don't attend marriage ceremony of other brothers -Marici and other sages.
- ✚ Hamsa - One who grasps the essence

MARRIAGE CEREMONY (VERSES 22-26)



- ✚ All married, the sages took leave of Kardama and departed full of joy, each for his own hermitage (VERSE 25)

DESCENT OF KAPILA DEVA AND KARDAMA MUNI'S PRAYERS (VERSES 26-34)

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu [tri-yuga], had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows. (VERSE 26)

1. 5 REASONS FOR LORD KAPILA'S DESCENT

1.1 To please demigods (VERSE 27)

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

Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own misdeeds.

- ✚ Demigods become distressed by sufferings of conditioned souls - approach the Lord to remedy the suffering - Personality of Godhead descends.

1.2 To please devotees (VERSE 28, 29)

1.2.1 Lord is not yogi vatsala (VERSE 28)

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

After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

- ✚ When : bahu-janma-After many births
- ✚ How : samyag-yoga-samādhinā - In complete yogic trance
- ✚ Who: vipakvena, yatayaḥ - mature yogis
- ✚ Where: śūnyāgāreṣu - in secluded places

- ✚ bahu janma-vipakvena - "after many, many births of mature yoga practice." - In Bhagavad Gitā - Bahūnām janmanām ante
- ✚ samyag-yoga-samādhinā - "by complete practice of the yoga system."- Complete practice of yoga means bhakti-yoga - in Bhagavad Gitā - vasudeva sarvam iti

1.2.2 Lord is bhakta vatsala (VERSE 29)

*sa eva bhagavān adya
helanām na gaṇayya naḥ
gṛheṣu jāto grāmyānām
yaḥ svānām pakṣa-poṣaṇaḥ*

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

- ✚ **Affectionate:** Devotees are so affectionate towards the Supreme Personality of Godhead that although He does not appear before those who practice yoga for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material yoga practice.
- ✚ **Easy:** Even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son.
- ✚ **Powerful:** It surpasses all other methods of transcendental realization.

1.3 To increase the honor of devotees (VERSE 30)

*svīyam vākyam ṛtam kartum
avatīrṇo 'si me gṛhe
cikīrṣur bhagavān jñānam
bhaktānām māna-varadhanam*

Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

- ✚ How He would do that? By distributing Sāṅkhya
- ✚ Sāṅkhya philosophy means devotional service - How could the honor of the devotees be increased unless Sāṅkhya were meant for devotional service? Bhaktānām māna-varhdhana

1.4 To fulfill promise to the devotees (VERSE 30)

- ✚ svīyam vākyam ṛtaṁ kartum

1.5 To distribute knowledge (VERSE 30)

- ✚ cikīrṣur bhagavān jñānam

2. KAPILA'S TRANSCENDENCE ESTABLISHED (VERSES 31-34)

2.1 Transcendental Rupa of the Lord (VERSE 31)

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

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

- ✚ Not material
- ✚ Pleasing to devotees
- ✚ Transcendental
- ✚ Innumerable
- ✚ Multiforms are manifested by Him transcendently, according to the tastes of His multidevotees - Hanumānji

2.2 Transcendental guna of the Lord (VERSE 32, 33)

:

*tvām sūribhis tattva-bubhutsayāddhā
sadābhivādārhaṇa-pāda-pīṭham
aiśvarya-vairāgya-yaśo-'vabodha-
vīrya-śriyā pūrtam ahaṁ prapadye*

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet. (VERSE 32)

2.2.1 Worshipable

2.2.2 Opulent

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

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution. (VERSE 33)

2.2.3 Transcendental

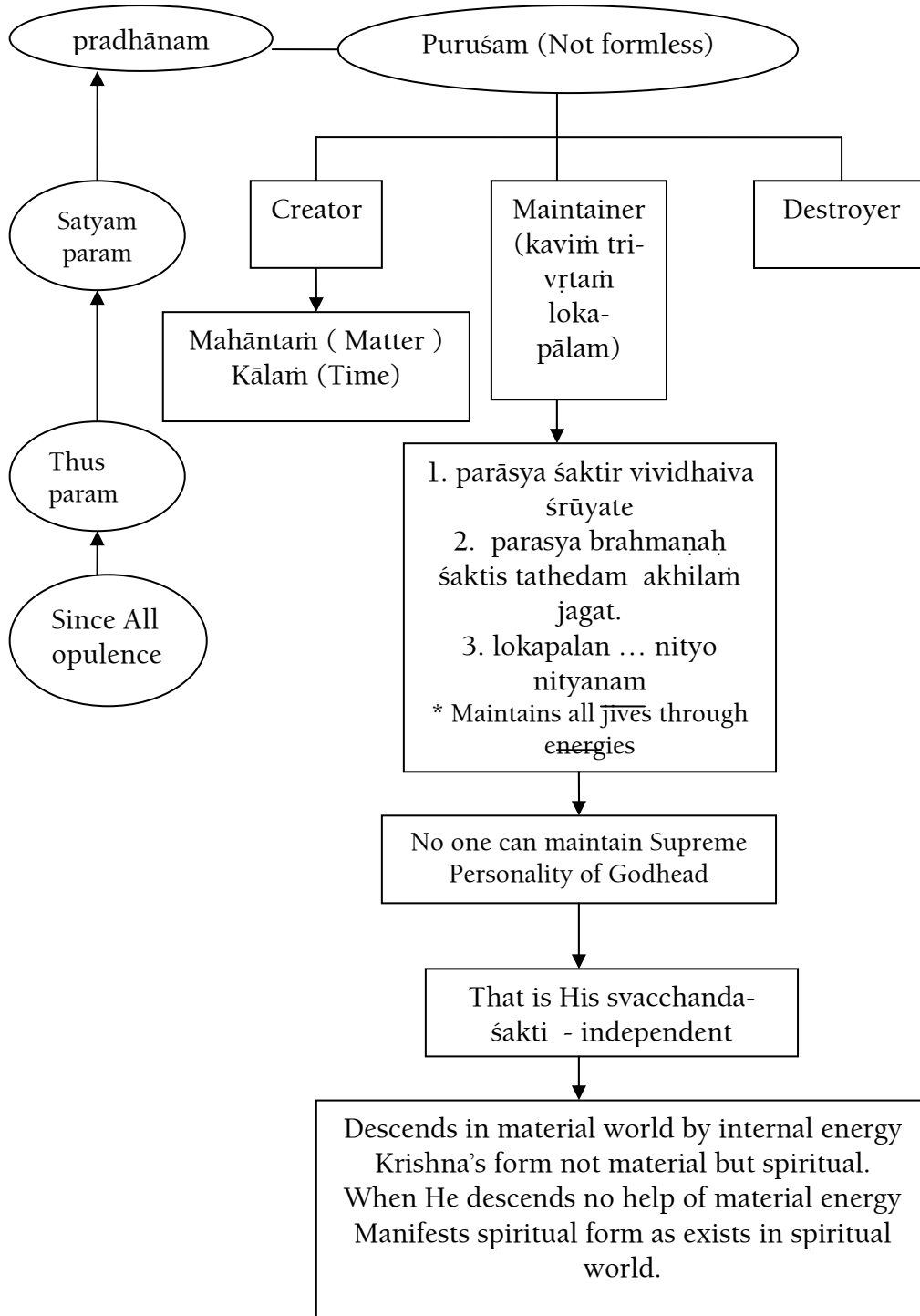
2.2.4 Enjoyer

2.2.5 Origin or Creator

2.2.6 Maintainer

2.2.7 Destroyer

2.2.8 Independently powerful



3. KARDAMA MUNI ASKING BOONS FROM KAPILA DEVA (VERSE 34)

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

Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by You from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

- ✚ Kardama Muni wished to accept the order of an itinerant mendicant, free from lamentation, thinking always of Lord in his heart.
- ✚ 2 kinds of mendicants devotees - 1. goṣṭhy-ānandī 2. ātmānandī (Kardama Muni aspired for this)
- ✚ Kapila Deva's descent - 1. Free from debt and 2. All desires fulfilled
- ✚ 2 reasons to enter grhstha life - 1. Debts 2. Desires
- ✚ Krishna Cocscious liberation 1. Freedom from Debts (avatīrṇaṇa) 2. Freedom from desire (utāpta-kāmaḥ)

KAPILA DEVA BLESSES KARDAMA MUNI (VERSES 35-40)

- ✚ VERSE 36 - 37 - Sambandha

- ✚ VERSE 38 - Abhidheya

*gaccha kāmāṃ mayāprṣṭo
mayi sannyasta-karmaṇā
jītvā sudurjayaṃ mṛtyum
amṛtatvāya mām bhaja*

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me. Conquering insurmountable death, worship Me for eternal life.

- ✚ VERSE 39 - Prayojana

*mām ātmānaṃ svayaṃ-jyotiḥ
sarva-bhūta-guhāsayam
ātmany evātmanā vīkṣya
viśoko 'bhayam ṛcchasi*

In your own heart, through your intellect, you will always see Me, the supreme self-effulgent soul dwelling within the hearts of all living entities. Thus you will achieve the state of eternal life, free from all lamentation and fear.

- ✚ Prayojana - 1. Always see Me in your heart 2. Souls of all souls 3. Achieve state of eternal life - free from lamentation and fear

1. WHY DOES LORD APPEAR?

- 1.1 To fulfill His promise to Kardama Muni (VERSE 35)
- 1.2 To explain Sankhya (VERSE 36)

God Himself was present in Kardama Muni's home —why should he leave home?

- ✚ Pañcāśordhvaṁ vanam vrajet - Whatever is stated in Vedas must be accepted as authoritative (pramāṇam satya).
- ✚ His householder duty was also performed nicely, and now his duty was to leave.
- ✚ To set an example

Main purpose of sannyāsa life - to be in constant companionship with the Supreme Personality of Godhead, either by thinking of Him within heart or hearing of Him -Hearing more important - thinking may get disturbed by mental agitation - hearing , one is forced to associate with Krishna.

2. WHY NOW THE LORD APPEARED?

- 2.1 Since knowledge was lost - to reintroduce and explain it. (Verse 37)

3. WHAT WAS LORD'S INSTRUCTION FOR KARDAMA MUNI?

*gaccha kāmam mayāprṣṭo
mayi sannyasta-karmaṇā
jītvā sudurjayam mṛtyum
amṛtatvāya mām bhaja*



Kapila Deva blessing Kardama Muni

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me.
Conquering insurmountable death, worship Me for eternal life

VERSE 40 - Reassures Kardama Muni - Preach to mother also

I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

✚ No sanyasa To woman

KARDAMA MUNI DEPARTS TO FOREST (VERSES 41-47)

1. KARDAMA MUNI DEPARTING TO FOREST (VERSE 41)

- ✚ Going to forest is compulsory for everyone - not a mental excursion - go atleast as a vanaprastha.
- ✚ Forest going means to take 100% shelter of the Supreme Personality of Godhead.
- ✚ Present age - not advisable to go to the forest - Also one should not always remain engaged in the responsibilities of family - hitvātma-pātaṁ gṛham andha-kūpaṁ

2. WHAT KARDAMA MUNI DID THERE? (VERSES 42-43)?

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

The sage Kardama accepted silence as a vow - to think of the Supreme Personality of Godhead - take shelter of Him exclusively-Without association, he traveled over the surface of the globe as a sannyaṣī-devoid of any relationship with fire or shelter.

✚ Anagnir aniketanaḥ

- sannyasi completely detached from fire or residential quarters. He travels and depends on Supreme Personality of Godhead completely.
- A grhstha has relationship with fire for cooking and offering sacrifices and residence for staying.

✚ Mauna

- To think completely about the pastimes and activities of the Lord
- To avoid talking non-sense.
- So that people don't disturb him
- Engaging the talking facility in the pastimes of the Lord. Ex Maharaja Ambrisa

✚ Vratam

- One should take vows as mentioned in BG - amanitvam adambhitvam ahimsa ... - 18 principles

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

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

- ✚ Kardama Muni fixed his mind on the Supreme brahman and realized him through bhakti - means he fixed his mind on the personal feature of the Lord - since bhakti cannot be executed unless one has realization of the personal form of the Lord.

- ✚ guṇāvabhāse viguṇa - He is supreme living entity, never affected by maya but we are subordinate, minute living entities, prone to be affected by maya.

- ✚ If the conditioned soul remains in constant contact with Supreme Personality of Godhead by devotional service - he also gets freed from influence of maya.

3. WHAT WERE THE QUALITIES MANIFESTED OUT OF HIS PRACTISE (VERSES 44-47)?

- 3.1 Fully engaged in devotional service -becomes ocean unagitated by waves
- 3.2 Laws of nature works - not agitated - since introspective - hence does not look outside to material nature, looks into the spiritual nature of his existence
- 3.3 With a sober mind, simply engages in service- thus becomes nirahaṅkṛtir nirmamaś - without false identification and material affection.
- 3.4 Never in trouble with others - since he sees everyone from the platform of spiritual understanding - sees himself and others in right perspective.
- 3.5 Became self situated in devotional service of the Lord
- 3.6 Saw Supreme Personality of Godhead seated in everyone's heart
- 3.7 Freed from all desire and hatred
- 3.8 Equal to everyone

- ✚ para bhakti - Full consciousness that one is an eternal servant of the Lord
- ✚ viddha bhakti - Execution of bhakti to attain some material gain.

4. WHAT WAS THE RESULT? (VERSE 47)

- ✚ prāptā bhāgavatī gatiḥ
-