



Nityam Bhagavata-sevaya
 A Fortnightly E-magazine for serving Srimad Bhagavatam

Śrī Putradā Ekādaśī

Issue no: 29

20th January 2016

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KARDAMA PACIFIES DEVAHUTI

Sri Maitreya R̥ṣi

After coming back to his hermitage, Kardama Muni divided himself into nine personalities just to give pleasure to Devahuti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment. In that aerial mansion, Devahuti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing. While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time. The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahuti with nine discharges of semen. Immediately afterward, on the same day, Devahuti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

When she saw her husband about to leave home, she smiled externally, but at heart she was agitated and distressed. She stood and scratched the ground with her foot, which was radiant with the luster of her gem like nails. Her head bent down, she spoke in slow yet

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charming accents, suppressing her tears.

Sri Devahuti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too. My dear *brāhmaṇa*, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyasi? Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord. 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. 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.

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. 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.

Recalling the words of Lord Vishnu, the merciful sage Kardama replied as follows to Svayambhuva Manu's praiseworthy daughter, Devahuti, who was speaking words full of renunciation.

The sage Kardama said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son. You have undertaken sacred vows. God will bless you. Hence you should worship the Lord with great faith, through sensory control, religious observances, austerities and gifts of your money in charity. 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.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 23. Devahuti's Lamentation » Verses: 44– 57 and Chapter 24. The Renunciation of Kardama Muni » Verses: 1– 4 . Translation by His Divine Grace A .C. Bhaktivedānta Swami Prabhupada*



THE APPEARANCE OF LORD KAPILA

Srila Vishvamatha Chakravarti Thakura

Having complete faith in the instructions of Kardama, Devahuti worshipped the changeless Supreme Lord, her future guru, with veneration. After a long time, the Supreme Lord, Madhusudana, who is like fire in wood, controlled by the strength of *bhakti* of Kardama, made his appearance. At that time, in the sky, devatas in the clouds played instruments, the gandharvas sang in praise of the Lord and the apsaras danced in joy. Flowers were dropped by flying devatas from the sky. All the directions, waters and minds became satisfied.

Brahma, along with the sages headed by Marichi, came to the hermitage of Kardama, which was surrounded by the Sarasvati River. Independent Brahma, knowing that the Lord had appeared in a *śuddha-sattva* portion to teach enumeration of the elements, worshipped the Lord's future activities with pure heart and then spoke

to Kardama and his wife with joyful senses.

Sri Brahma said: O son! O sage who gives respect! You have accomplished my sincere worship since you have accepted my instructions with respect for me. Service to the father should be rendered exactly in this manner by good sons. The son should accept the commands of his elder with respect, saying "I will do as you have instructed." O son! These chaste daughters with thin waists will increase the creation with their powerful portions many times. Therefore please give away your daughters to the foremost sages according to qualities and liking, and spread your fame throughout the universe. O sage! I know that the original Lord, the treasure of the living beings, has appeared by his own energy, assuming the body of Kapila.

O daughter of Manu! In order to uproot *karma* by the methods of *jñāna* and *vijñāna*, with golden hair, lotus eyes, lotus feet marked with the lotus, this Lord, killer of the demon Kaitabha, entering your womb, will travel

over the world, cutting the knot of ignorance and false knowledge. The chief of perfected sages, approved by the *ācāryas* of Sankhya philosophy, he will take the name Kapila in this world and will increase your fame. Having reassured the couple, Brahma, along with the Kumaras and Narada, departed for Satyaloka on his swan carrier. After Brahma departed, Kardama, as ordered by him, according to scriptural rules, then gave his daughters to the creators of population. Kardama gave his daughter Kala to Marichi, and Anasuya to Atri. He gave Shraddha to Angira, and Havirbhu to Pulastya. He gave qualified Gati to Pulaha, the chaste Kriya to Kratu, Khyati to Bhrigu, and Arundhati to Vasishtha. He gave Shanti, by whom sacrifice becomes successful, to Atharva. He took care of those best of *brāhmaṇas* who he had got married, along with their wives. Then those sages, married, taking leave of Kardama, returned their hermitages in joy.

Understanding that the Lord, chief of the deities, had appeared, Kardama approached Him in a solitary place and, offering respects, spoke to Him. Oh! In this world, the *devatās* become pleased with persons burning in material existence from their sinful actions only after a long time. The yogis attempt to see Your impersonal feature in solitary places by complete *samādhi* through *yoga*, but this realization is achieved only after many births. The Supreme Lord, who favors His devotees, not considering our neglect of Him, has today appeared in the house of a materialist. You, the Supreme Lord, desiring to give a method of knowledge, and increasing the honor of the devotees, have descended in my house to make your words true.

O 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. I surrender unto Kapila, whose other form is *prakṛti*, who is also the jīva, the *mahat-tattva*, time, *sūtra*, *ahankāra*, the *devatās* of the directions, the universe inhabited by Your internal energy, and the possessor of independent energies. Now I ask something from You, the master of the progeny. I have become free of debt because of You, and fulfilled all my desires. Taking the renounced order, I will wander about without lamentation, remembering You in my heart.

The Lord said: What is spoken by Me is authoritative for the people, for ultimate and worldly affairs. Similarly, I have taken birth because of what I said to you— that I would be your son. Thus my words are true. Please understand that I have appeared in this world to explain the principles suitable for realizing the self for those desiring liberation from the subtle body.

Understand that this path, difficult to know, was lost in time. I have taken this form to introduce this knowledge again. You have requested me, so then depart when you please. Having conquered unconquerable death by offering your activities to Me, you should worship Me for immortality. Seeing Me, self-effulgent, dwelling in the hearts of all beings, as *antaryamī* in your heart by your intelligence, free from lamentation, you will achieve fearlessness. I will give My mother spiritual knowledge which ends all *karmas*, by which she will also attain fearlessness.

After Kapila had spoken to Him in this way, Kardama, pleased, circumambulated him and left for the forest. Accepting the vow of silence, taking exclusive shelter of the Lord, he wandered the earth alone, without fire and without shelter. He fixed his mind on the Brahman which is beyond auspicious and inauspicious, which has spiritual qualities and is devoid of material qualities, and which is realized by pure *bhakti*. He was devoid of false ego and possessiveness, and did not see with duality. He regarded everything equally, and perceived the state of *bhakti* within himself. His intelligence was peaceful, not functioning externally. He was sober, like an ocean without waves.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 24. The Renunciation of Kardama Muni » Verses: 5– 44.*
Translation by His Holiness Bhamu Swami ॐ

WHY DID KARDAMA MUNI LEAVE HOME ?

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home—why should he leave home?

Such a question may certainly arise. But here it is said that whatever is spoken in the Vedas and whatever is practiced in accordance with the injunctions of the Vedas is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. *Pañcāśordhvaṁ vanam vrajet*: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the Vedas, based on the division of social life into four departments of activity—*brahmacārī*, *gṛhastha*, *vānaprastha* and *sannyāsa*.

Kardama Muni practiced *yoga* very rigidly as a *brahmacārī* before his marriage, and he became so



powerful and attained so much mystic power that his father, Brahma, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the Vedas. This is a very important lesson. Even if one has God in his home as his son, one should still follow the Vedic injunctions. It is stated, *mahājano yena gataḥsa panthāḥ: [Cc. Madhya 17.186]* one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence.

The main purpose of *sannyāsa* life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate

with the sound vibration of Krishna. Krishna and the sound vibration "Krishna" are nondifferent, so if one loudly vibrates Hare Krishna, he will be able to think of Krishna immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Chaitanya preached it so nicely for the benefit of all humanity.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 24. The Renunciation of Kardama Muni » Verses:35, Purport by His Divine Grace A. C. Bhaktivedanta Swami Prabhupada* ❧

BIRTH AND ACTIVITIES OF THE SUPREME LORD

*Sri Sridhar Swami, Sri Madhusudana Saraswati,
Sri Vishavanatha Chakravarti Thakur
and Sri Baladeva Vidyabhushana*

*janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punarjanma naiti māmeti so 'rjuna
—Bhagavad-gītā 4.9*

Subodhinī

Sri Sridhara Swami

"I take birth by My own free will. My activities are for maintaining religion. My birth and activities are divine, not of this world. Both are actually performed by Me only for benefiting others (the living entities). He who understands this, will, giving up his misidentification with the body, not take another birth, but will attain Me".

Gūḍha-ārtha-dīpikā

Sri Madhusudana Saraswati

When Krishna says: "My birth, it means, My play-acting of taking birth, as I am certainly always divine (unconditioned by material nature) and My body is eternal, made of bliss and knowledge. So also are My activities imitations of (common) acts, they are maintaining the universe by establishing the religion. As I am the eternally divine Lord, My activities are also divine. They are not under the influence of the three modes of material nature. They cannot be performed by anyone else. They are uncommon. One has to understand the truth in this way, as I have explained it, desisting from confusion."

"Of course, idiots mistake My birth as caused by pregnancy, and My activities to be for selfish enjoyment because they mistake Me to be a normal human."

One can understand the supreme truth when one removes the ignorance of His personality, His eternal form of bliss and knowledge and understands that



Sri Vishwanatha Chakravarti Thakur

even though He is unborn, He imitates taking birth, and even though He is not acting under the influence of illusion, He imitates activities for the sake of all others, for bestowing mercy.

The Supreme Lord says: "He who realizes this truth, to him also the nature of his own self is revealed, and after giving up this body, he will not take birth again but he will come to Me, Lord Vasudeva, whose eternal body is made of bliss and knowledge, Oh Arjuna! He will be liberated from this cycle of birth and death."

Sārārtha-varṣiṇī

Sri Vishwanatha Chakravarti Thakur

In this verse, the Supreme Lord explains "One shall become accomplished simply by understanding the true nature of My birth, which was previously described, and My activities after birth. They are divine, *divyam*."

Sri Ramanujacarya and Sri Madhusudana Saraswati explains the word *divyam* as beyond the three modes of material nature. Srila Sridhara Swami explains it as not related to this world. As this world is a creation of the three material modes, his explanation actually also means the same, beyond the three material modes. Since the Lord's birth and activities are beyond the three material modes, they are eternal.

And as is also confirmed by Srila Jiva Goswami when

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he quotes from *Śrīmad-Bhāgavatam* in his *Bhāgavata-sandarbha*, *na vidyate yasya ca janma karma vā*—the Supreme Personality of Godhead doesn't take birth, and He doesn't perform any (material) activities (*Srīmad-Bhāgavatam*, 8.3.8). The word *divyam* also means that the Lord cannot be approached by logic or arguments on the strength of the words of the revealed scriptures.

In *Puruṣa-bodhanī Upaniṣad*, of the *Pippalāda-sākha* of the *Atharva Veda* it is said: *eko devo nitya-līlānurakto bhakta-vyāpī bhakta-hṛdyantar-ātmā*—"One Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees. He is manifest in their hearts."

The eternal nature of the Lord's birth and activities has also been treated at length in many places in the *Śrī Bhāgavatāmṛta*. Thus, the word *tattvataḥ* means to know the Supreme Lord in truth. That means to understand His birth and activities as eternal, accepting His statements as they are, as He has explained that "I am unborn and My body is indestructible *ajo 'pi sann avyayātmā* (*Bhāgavad-gītā* 4.6), and My birth and activities are divine *janma karma ca me divyam* (*Bhāgavad-gītā* 4.9)." Thus, the word *tattvataḥ* means to know the Supreme Lord in truth, accepting His words as they are. There's no means or stratagem or argument required. They are always eternal.

As is explained in the verse (*Bhāgavad-gītā* 17.23), *om tat sat iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ* the word *om*, *tat*, and *sat* are used to indicate the Supreme Absolute Truth. Therefore *tattva* means the nature of being the Absolute Truth. Taking this meaning, *tattvataḥ* in this sense means "My birth and activities are divine, being of Him Who is the personified form of the Absolute Truth. He who understands this, will not take birth again after giving up his present body, but will come to Me." Giving up the body refers to not taking birth. "After giving up the body, he who knows, doesn't take birth again, but even before that, without giving up the body, he attains Me."

Sri Ramanujacarya writes, paraphrasing Sri Krishna: "True knowledge of My transcendental birth and activities completely destroy all sins that impede one on the path to attaining My full shelter. Only those dear devotees who have taken shelter of Me attain Me, even in this very life."

Śrī-gūā-bhūṣana

Sri Baladeva Vidyabhushana

"Liberation is very difficult to attain even by the strict practice of thousands of troublesome processes, but it is easily attainable to those following the path of devotion to Me just by hearing about My birth and My



Sri Baladeva Vidyabhushana

deeds. For this purpose I appear, *sambhavāmi yuge yuge* (*Bhagavad-gītā* 4.8) millennium after millennium to deliver My devotees. Being the Supreme Lord over all, even though I am one, desiring to uphold truth, I appear in many forms such as Narasimhadev, Lord Ramacandra, etc, just as a Vaidurya gem changes colour yet remains one. Whenever and wherever I appear, My appearance and My dealings in relationship with My devotees both are spiritual, beyond the material modes, and eternal.”

As it is stated in the Vedic scriptures: *eko devo nitya-līlāmurakto bhakta-vyāpī bhakta-hṛdyantar-ātmā* —“The Supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees, in the past, present, and future. Thus, the Vedas declare My birth and activities to be spiritual, and I also confirm this. O Arjuna! One who understands this in truth, having firm faith in My words, without reasoning, he will not take birth again in this material world after giving up this present body, but he will come to Me. He will enter into My pleasing pastimes, he will be liberated.”

Tattvataḥ can also refer to the Vedic version *tat tvam asi*, meaning You (the Lord) are the Supreme Brahman,

accepting which leads to liberation. Then, *tattvataḥ* will not be translated as knowing My birth and activities in truth, but as knowing them as being of the nature of Brahman. In other words, as is stated in the Vedic scriptures *tam eva viditvāti mṛtyum eti nānyah panthā vidyate 'yamāya* — "One can attain the perfect stage of liberation from birth and death simply by knowing the Lord, the Supreme Personality of Godhead, and there is no other way to achieve this perfection." More proof for the eternal nature of the Lord's birth, etc, is seen in more detail in other places.

— *Śrīmad Bhagavad-gītā As It Is* » Chapter 4 - Transcendental Knowledge
» Verse: 9. Translated by Vrajseviḥ devī dasī ॐ

HOW SHOULD ONE APPROACH THE SUPREME LORD?

Srila Bhaktisiddhanta Saraswati Thakur

The Supreme Lord cannot be known through our intellectual efforts. Unless He gives us the power of knowing Him, we cannot know Him. It is His mercy. If He is not at all merciful to us, we won't be able, by our strenuous exertions, to approach Him. The thing is that we have to approach Him and He has to give us the facility of approaching Him. He is the Autocrat – He is the Despot – He has the fullest freedom. We cannot, by our flimsy little way of thinking and by any of our attempts, reach Him in any way. So craving is the only need in us by which we can surmount all these difficulties, the barriers and the impediments of these phenomena. The objective references of the reciprocated entities of our senses, will never disclose Him unless He is so lenient to show us that latitude as to be approachable by us. This is the only method by which we can approach the Absolute. It will be a tremendous task for us to have an access to Him through our intellectualism and labour and our senses confined to finite things. So we should show our aptitude for craving for His mercy. This is *bhakti*.

Bhakti represents devotion – transcendental devotion. Transcendental devotion need not be covered by our thoughts, fruitive attempts or desire for salvation. If we mix up *bhakti* with worldly ideas – finitudinal ideas- it will not lead us to the Absolute. Our ideas are wrong, they are quite inadequate for the purpose of leading us to the Absolute. Unless the Absolute condescends to be seen or worshipped by us, it would be quite useless to make efforts to approach Him. At the same time we need not be diffident to approach Him. We must not think that He is within our reach and expect that our prayer will be attended to by Him. So there are two cardinal points which we should examine. First of all He is Absolute. He should have a willing attitude to meet us and at the same we should also have some sort

of hankering for Him, leaving aside all sorts of troublous agents which we call our associates – leaving these aside we are to approach Him.

If we want to zoomorphise, phytomorphise or neuterise Godhead, if we try to find any masculine or feminine feature in Godhead, if the neuter aspect of Godhead is welcomed, we would be simply missing the opportunity of having an access to Him – we would be simply led astray. Godhead is not necessarily neuter, masculine or feminine as we see here with our defective and temporal senses. We should simply submit to Him.

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ*
—*Bhagavad-gītā* 18.66

Sri Krishna is singing this for Arjuna's purpose. He says He will give warranty of saving everyone of us if he or she submits to Him alone and none will have to run any risk of their own – all risks will lie in Him. He declares He will give us salvation. He is full – all sorts of inadequacies can be fulfilled by His true wishes. We can get rid of all our troubles if we simple submit to Him. As He should descend to meet us, so we should also be unalloyed and quite set free from all sorts of wrong associations we have imbibed during our social life, otherwise, carrying all these references of this mundane world, we cannot have access to the transcendental region.

We should not persist in our wrong ideas – in prayers such as 'give us this day our daily bread'. We cannot have a morsel of bread unless He desires to give it to us. We need not waste our time that way. These prayers are not required for approaching Him. We are quite ignorant of what is to be asked from Him. We do not know what will be for our good. We should only crave for His mercy. This is the only attitude we should have. Sri Krishna is the greatest attractor. We should want to be attracted by Him. The thing is if we have diffidence to be attracted by Him, if we try to avoid or evade His conference of mercy on us, we should be simply entangling ourselves with the measuring temperament. Now we are very busy to measure with our senses all the finitudinal objects of this universe. This is the empiric education. This sort of empiric education is offered to us to impede our course towards the transcendental region. So we should be very careful not be deluded by the influence of the measuring tendency – we should be very careful not to be degraded by this. We should

not accept the policy of retaliation – for by doing so we should be simply engaging ourselves for that purpose only.

We should be always careful not to be meddling with external ideas and thoughts. If we engage ourselves with all these things in order to have some enjoyment of our senses, we should surely be misguided by alluring friends of the phenomena. The finiteness of these things is quite inadequate for our purpose. We require the full thing – the Absolute. We should simply part with the wrong ideas and thoughts which we have incorporated with us. The phenomenon should be deleted – should be abandoned – during the course of our journey to the transcendental plane. The Absolute is He who does not require a finite object or a finite place. He has infinite, eternal knowledge. He has got eternal expansion. He is full of bliss. We are always hankering after bliss – but bliss can never be had here. So meddling with the undesirable objects of the phenomena, we cannot expect to reach that destination. So the only course is *bhakti*. We should not attempt *karma*, *jñāna*, rationalism, agnosticism, good action, charity and all such rubbish. They are the impediments of our approach to the object. The Object should be the Absolute.

— *From conversation with Srila Bhaktisiddhanta Saraswati Thakur at Sri Gaudiya Matha, Kolkata. June 29, 1935, Transcribed by Anil Kanta Ganguly. Printed in "The Harmonist" July 12, 1935* ❧



!! Sri Sri Nitai Gaurchandra Jayati !!

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A Fortnightly E-Magazine for serving *Śrīmad-Bhāgavatam*.

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