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KARDAMA MUNI GLORIFIES THE SUPREME LORD

Sri Maitreya Ṛṣi

Commanded by Lord Brahma to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvati for a period of ten thousand years. 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. 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.

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. 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. 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 Garuda.

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart naturally full of love of God, with folded hands he satisfied the Lord with prayers.

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

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. 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. 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.

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. My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasi leaves. 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.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 21: Conversation Between Manu and Kardama» Verses:6-21* ❧

LORD ARRANGES FOR KARDAMA MUNI'S MARRIAGE

Srila Vishwanatha Chakravarti Thakur

Maitreya said to Vidura: Praised sincerely in this way, the Supreme Lord with lotus navel, seated splendidly on the shoulders of Garuda, moving his brow as he glanced with a smile of love, spoke to Kardama with sweet words.

The Lord said: O Sage! Knowing what is in your heart, I have already fulfilled the desire for which you have worshipped me alone by austerities for many days. Director of the progeny! The worship of persons such as you who fully concentrate on Me in their hearts is never fruitless.

Emperor Svayambhuva Manu, the son of Brahma is well known for his good qualities. Living in *Brahmāvarta*, he rules the earth with the seven oceans. O best of the *brāhmaṇas*! The sage among kings, expert in dharma, will come the day after tomorrow to see you with his queen Shatarupa. O best of sages! He will give to you his daughter of suitable age, nature, and qualities, with dark eyes, who desires a husband. This princess to whom you have been attached for ten thousand years in your heart will quickly fulfill your desires. She will produce nine daughters from your semen, and sages will impregnate those daughters. Obeying my instructions, offer the results of your actions to me. Becoming pure, finally you will attain me.

Controlling the senses, having shown mercy to the living beings as a householder, you will then give fearlessness to the living beings as a *sannyāsī*. Then you will see yourself and the universe within me, Maha-Vishnu, and you will see me as Ksirodakashayi within yourself. O great sage! Then I will take birth in your wife Devahuti as an expanded form and will write the *Tattva-saṁhitā*. The Lord who appeared directly to Kardama, having spoken, then left Bindu Sarovara, surrounded by the Sarasvati River.

While Kardama watched, the Lord, who is the path to Vaikuntha, being praised by the most perfect beings, departed while listening to Vedas manifested as *sāmas*, chanted by the wing vibrations of Garuda. When the pure Lord left, Kardama, waiting for Svayambhuva Manu to arrive, remained at Bindu Sarovara. O Vidura! Mounting his chariot decorated with gold, Manu along with his wife, placing his daughter there as well, journeying over the earth, arrived at the hermitage of peaceful Kardama on the appointed day.

Tears from the eyes of the Lord, overcome with compassion for the surrendered soul Kardama, fell in that lake. Because the lake was mixed with the tears of the Lord it was called Bindu Sarovara. Filled with the waters of the Sarasvati it was pure, auspicious and sweet, and worshipped by the great sages. It was dense with groves filled with the flowers and fruits of all seasons, with dense networks of auspicious trees and creepers where pure animals and birds made sounds of contentment. Intoxicated birds chirped, intoxicated bees swarmed everywhere, intoxicated peacocks danced, and intoxicated cuckoos warbled. It was ornamented with kadamba, ashoka, karanja, bakula, asana, kunda, mandara, kutaja and young mango trees. The place resounded with the calls of the karandava, plava, swan, kurava, water hens, cranes, chakravakas and chakorras. It was filled with deer, boars, porcupines, gavaya, elephants, monkeys, lions, apes, mongoose,

musk deer and other animals.

Entering that best of holy places along with his entourage, Manu approached and saw the seated sage, whose body was shining because of executing penance with intense yoga. Because of the Lord's affectionate glance and because of hearing the nectar of the Lord's sweet words, which were like nectar from the moon, his body was not too emaciated. He appeared like a jewel covered with dirt, with a tall body, lotus eyes, matted hair, and tattered cloth.

When Manu arrived at the thatched hut, he offered respects at the feet of the sage. The sage, after responding to the king's words welcomed him with suitable treatment. After worship, when Manu was seated silently, Kardama, remembering the words of the Lord, began to speak sweet words, to invoke his pleasure. O Lord! You, who travel about to protect the righteous and destroy the sinful, are the energy of protection of the Lord. I offer respects to you, a pure being, who suitably took the form of the sun, moon, fire, Indra, Vayu, Yama, Dharma and Varuna.

O King! If you, with bow of fearful vibration, did not tour the earth, like the sun, after mounting your victorious, jewel studded chariot, instilling fear in the sinful just by its presence, and shaking the earth with the footsteps of your huge army, the society established according to *varṇa* and *āśrama* made by the Lord would be destroyed by the evil. O King! If you did not travel the earth then the rules would be broken. The chariot was studded with jewels and gave victory. Just by the presence of the chariot, the evil become fearful. O King! If you sleep without worry, irreligion will increase through uncontrolled people craving material pleasure. Tormented by the sinful, the population will be destroyed. O courageous warrior! I ask you why you have come to my hermitage. I accept the reason sincerely in my heart.

— From *Sārātha-darśinī* commentary on *Śrīmad-Bhāgavatam* by Srila Vishvanātha Cakravartī Thakura » Canto 3: The Status Quo » Chapter 21: Conversation Between Manu and Kardama» Verses: 22-56, Translation by His Holiness Bhanu Swami ❀

LORD FULFILLS HIS DEVOTEES DESIRES

His Divine Grace

A .C. Bhaktivedanta Swami Prabhupada

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svayambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he



desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire.

It is also significantly noted here that Kardama Muni was a *brāhmaṇa*, whereas Emperor Svayambhuva was a *kṣatriya*. Therefore, intercaste marriage was current even in those days. The system was that a *brāhmaṇa* could marry the daughter of a *kṣatriya*, but a *kṣatriya* could not marry the daughter of a *brāhmaṇa*. We have evidences from the history of the Vedic age that Shukracharya offered his daughter

to Maharaja Yayati, but the King had to refuse to marry the daughter of a *brāhmaṇa*, only with the special permission of the *brāhmaṇa* could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 21: Conversation Between Manu and Kardama» Verse: 28* ❧

KARDAMA ACCEPTS DEVAHUTI

Sri Maitreya Ṛṣi

Svayambhuva Manu said to Kardama Muni: To expand himself in Vedic knowledge, Lord Brahma, the personified Veda, from his face created you, the *brāhmaṇas*, who are full of austerity, knowledge and mystic power and are averse to sense gratification. For the protection of the *brāhmaṇas*, the thousand-legged Supreme Being created us, the *ṣatriyas*, from His thousand arms. Hence the *brāhmaṇas* are said to be His heart and the *ṣatriyas* His arms. That is why the *brāhmaṇas* and *ṣatriyas* protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other. 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. 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. 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.

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. My daughter is the sister of Priyavrata and Uttanapada. She is seeking a suitable husband in terms of age, character and good qualities. The moment she heard from the sage Narada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you. 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. To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure. One who rejects an offering that comes of its own accord but later begs a boon from a miser thus loses his widespread reputation, and his pride is humbled by the neglectful behavior of others. O wise man, I heard that

you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

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. Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments. I have heard that Vishvasu, 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. What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svayambhuva Manu and sister of Uttanapada? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand. Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Vishnu. It is free from envy.

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 Prajapatis, the personalities meant to produce living entities in this world.

Sri Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Vishnu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahuti, who began to meditate upon the great sage. After having unmistakably known the decision of the Queen, as well as that of Devahuti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers. Empress Shatarupa lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom. Thus relieved of his responsibility by handing over his daughter to a suitable man, Svayambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms. The Emperor was unable to bear the separation of his daughter. Therefore tears poured from his eyes again and again, drenching his daughter's head as he cried, "My dear daughter!", "My dear daughter!"

After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 22: The Marriage of Kardama Muni and Devahūti » Verses: 2-27* ❀

SERVICE ATTITUDE OF DEVAHUTI

Sripad Vallabhacharya

Though Devahuti had become unhappy, on the departure of her parents, she, without any hesitation or regrets, began to do service of her husband. Till her marriage, the ties with her parents were strong. But as she was a saintly and chaste, devoted to her husband, she dutifully performed this Dharma of service to her husband, which she did, as per his wishes and taste. The real *mahātmās* do not give expression to their own preferences and tastes. Hence, the devotee and followers of these *mahātmās* should find out their wishes and tastes, from their opinions and views. This can be achieved only by a chaste wife. She became adept in understanding the opinion and tastes of her husband. Service performed, with respect and humility, for a long time, gives beneficial results! Only the service done, with respect and love, can make the teacher or the husband love the disciple or the chaste wife! – or anyone else.

In the performance of service, a devotee should desire for desirelessness (i.e no desire). For this sake, the example of the service rendered by Goddess Uma to Lord Shiva has been given. Before her marriage, Parvati had performed her service, treating Lord Shiva, as her Lord and master not as husband. She had, however, realized in her mind, that Lord Shiva was her husband. This was due to the latent memories (of past life). In the same way, Devahuti also served sage Kardama without keeping any desire, as regards her relationship with the sage.

Devahuti had the firm conviction and faith that she will attain all her human goals through serving her husband. Due to this faith, she served him, with the highest purity of her body and inner mind. The saints get pleased, only through the purity and sacredness of the devotee. Confidence and faith are the most important factors, in such holy relationship. Devahuti served her husband, treating him, as a celestial deity. The expression of highest respect and regards is called as *gaurav*, and this is usually seen, in an ideal disciple to his Guru.

Usually the senses are wavering and this blemish affects the right performance and beneficial



Sripad Vallabhacharya

results of rendering proper and devoted service. This aspect is indeed well known. She used to render personal service like massaging the feet etc. She was a *suhṛdā*, means her service showed the expression of a sense of deep friendship. She expressed this virtue by way of not revealing the sacred secrets of her husband, but expressing his great virtues and qualities. Speaking sweetly is the most vital air, ingredient among all the above virtues. In the scriptures, it has been said, a wife who speaks unpleasant words at all times should be given up.

It is said that Devahuti served her husband very dutifully to fulfill his desires of every nature and kind. She gave up the idea of I am the daughter of the king, and the ego, which would arise due to this. Pride is also a deep attachment, *lobhā*, she did not have this blemish of *lobhā* as she never had any desire for wealth or fame. She had realized that everything the sage had, belonged to her also. She never committed any offence either. Hatred is caused by a sense of rivalry and it generates anger too. In this way, she did not have these faults. Daily efforts done to serve and the absence of laziness are internal virtues. On developing such an avid and alert way of performing continuous daily devoted service, Devahuti was able to make the most brilliant (i.e. the one who can never be subdued) sage, very happy and satisfied.

— *From Sri Subodhini, Sripad Vallabhacharya's commentary on Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 3: The Status Quo » Chapter 22: The Marriage of Kardama Muni and Devahūti » Verses: 1-3 » Translated in English by Sri T. Ramanan* ❀



HOW SHOULD A WIFE SERVE HER HUSBAND?

Conversation between Draupadi and Satyawahama

When the Pandavas were in exile in the forest, they visited many holy pilgrimage places. Once, when they were at Kamyakavan, they met the best of the sages, Sri Markandeya Muni and Sri Narada Muni, and also Lord Sri Krishna came to see them along with His dear wife Satyawahama.

While the men were discussing religious topics, Satyawahama asked Draupadi how come that all her five husbands were so satisfied with her? How did they all

favour her? How did she keep them under control? Draupadi answered that she was not attempting to control them, but was just serving them without duplicity.

Here are a few verses of their conversation. Draupadi explains, how she serves her husbands. A disciple can also take inspiration from this, how he should serve his spiritual master, and a devotee can get inspired how to serve his beloved Lord.

*ahaṅkāraṃ vihāyāhaṃ kāmakrodhau ca sarvadā
sadārān pāṇḍavān nityam prayatopacarāmy aham (19)*

Giving up selfishness, pride, desires and anger, I carefully serve all the sons of Pandu (my husbands) along with their other wives.

*devo manuṣyo gandharvo yuvā cāpi svalaṅkṛtaḥ
dravyavān abhirūpo vā na me 'nyaḥ puruṣo mataḥ (23)*

Be it a demigod, human being, Gandharva, young man, beautifully ornamented attractive person, wealthy person, or be he extremely well-built and good-looking, there's no one for me except for my husbands.

*atiraskṛta sambhāṣā duḥstriyo nāmusevatī
anukūlavatī nityaṁ bhavāmy analasā sadā (27)*

I never speak disrespectfully to or about anyone. I do not associate with women of bad character. I am always well-disposed towards my husbands and acting conformable to their wish, I am never lazy.

*sarvathā bhartṛrahitam na mameṣtam katham cana
yadā pravasate bhartā kuṭumbārthena kena cit
sumanovarnakāpetā bhavāmi vratacāriṇī (30)*

Never in anyway do I wish to be without my husbands, when they are somehow away from home because of some family duties, I do not decorate myself with flowers or ointments. I remain simple in dress and eating.

*yac ca bhartā na pibati yac ca bhartā na khādati
yac ca nāśnāti me bhartā sarvaṁ tad varjayāmy aham (31)*

Whatever my husbands don't eat, drink or enjoy, is also given up by me.

*mṛdūn sataḥ satyaśīlān satyadharmānupālinaḥ
āśīviṣān iva kruddhān patīn paricarāmy aham (36)*

Even though my husbands are soft-hearted gentlemen, always truthful and always acting according to true religious principles, I serve and honour them carefully just as if they were angry poisonous snakes. (Don't take advantage of the kind nature of your master, thinking it does not matter if you commit mistakes!)

*patyāśrayo hi me dharmo mataḥ strīṇāṁ sanātanaḥ
sa devaḥ sa gatir nānyā tasya kā vipriyaṁ caret (37)*

For women, it is their religious duty to stay under the

shelter of her husband, he is her lord, her only means to happiness, who would want to act in a way to displease him?

*nityaṁ āryāṁ ahaṁ kuntīm vīrasūṁ satyavādinīm
svayaṁ paricarāmy ekā snānāc chādanabhajanaiḥ (40)*

The respectable religious mother of the heroes (my husbands), who always speaks the truth, Kuntī, is always respectfully served by me alone personally by assisting her in bathing and dressing, and serving her food.

*sarvaṁ rājñāḥ samudayam āyaṁ ca vyayam eva ca
ekāhaṁ vedmi kalyāṇi pāṇḍavānāṁ yaśasvinām (53)*

O auspicious celebrated lady! How much balance, income or expenses the celebrated Pandava kings have, is taken account of only by me.

*mayi sarvaṁ samāsajya kuṭumbam bharataraṣabhāḥ
upāsanaratāḥ sarve ghaṭante sma śubhānane (54)*

O girl with a lovely face! Entrusting the family responsibility upon me, the best of the Bharatas, (my husbands) are engaged in their duties and while also being absorbed in worship.

*prathamam pratibudhyāmi caramam saṁviśāmi ca
nityakālam ahaṁ satye etat saṁvananam mama (58)*

I always wake up first and go to sleep last, O Satyabhama! This is how I gain their favour .

—Section 233, Draupadi-Satyabhama Samvada of Vana-parva, Mahābhārata. Translated by Vrajsevika Devi Dasi ❀

!! Sri Sri Nitai Gaurchandra Jayati !!

Nityam Bhagavata-sevaya

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