

Canto 3

Chapter Twenty One

**Conversation Between Manu
and Kardama**

**Kardama Meets Svāyambhuva
Manu**

Theme-I

Vidura asks about the
dynasty of Svayambhuva
Manu to Maitreya (3.21.1-
5)

Theme-I – Vidura asks about the dynasty of Svayambhuva Manu to Maitreya (3.21.1-5)

Text-1

vidura uvāca

svāyambhuvasya ca manor
vaṁśaḥ parama-sammataḥ
kathyatām bhagavan yatra
maithunena idhire prajāḥ

O Maitreya! (**bhagavan**) Please describe (**kathyatām**) the lineage of the highly respected Svāyambhuva Manu (**svāyambhuvasya ca manor parama-sammataḥ vaṁśaḥ**), in which the population increased through procreation (**yatra maithunena idhire prajāḥ**).

In the Twenty-first Chapter, the Lord, satisfied with Kardama's austerity and prayers, describes his future marriage.

Svāyambhuva Manu arrives.

Edhire means “increased.”

Theme-I – Vidura asks about the dynasty of Svayambhuva Manu to Maitreya (3.21.1-5)

Text-2

priyavratottānapādau
satau svāyambhuvasya vai
yathā-dharmam jugupatuḥ
sapta-dvīpavatīm mahīm

You should describe how the two sons of Svāyambhuva Manu (**svāyambhuvasya satau**), Priyavrata and Uttānapāda (**priyavrata uttānapādau**), protected the earth (**yathā-dharmam jugupatuḥ mahīm**) with its seven continents (**sapta-dvīpavatīm**).

Describe how they protected the earth without trespassing dharma. The verb is in verse 4.

Theme-I – Vidura asks about the dynasty of Svayambhuva Manu to Maitreya (3.21.1-5)

Text-3

tasya vai duhitā brahman
devahūtīti viśrutā
patnī prajāpater uktā
kardamasya tvayānagha

O *brāhmaṇa*! (**brahman**)– O sinless one (**anagha**) I have heard from you (**tvayā uktā**) that Svāyambhuva Manu had one famous daughter (**tasya vai viśrutā duhitā**) named Devahūti (**devahūtī iti**), who was the wife of Kardama (**prajāpater kardamasya patnī**).

Theme-I – Vidura asks about the dynasty of Svayambhuva Manu to Maitreya (3.21.1-5)

Text-4

tasyām sa vai mahā-yogī
yuktāyām yoga-lakṣaṇaiḥ
sasarja katidhā vīryam
tan me śuśrūṣave vada

Since I desire to hear (**tan śuśrūṣave**), please tell me (**me vada**) how the great *yogī* Kardama (**sa vai mahā-yogī**) produced some sons in Devahūti (**sasarja katidhā vīryah tasyām**), who was disciplined in the stages of *yoga* (**yuktāyām yoga-lakṣaṇaiḥ**).

Theme-I – Vidura asks about the dynasty of Svayambhuva Manu to Maitreya (3.21.1-5)

Text-5

rucir yo bhagavān brahman
dakṣo vā brahmaṇaḥ sutaḥ
yathā sasarja bhūtāni
labdhvā bhāryām ca mānavīm

Please describe how the sons of Brahmā, Ruci and Dakṣa (**rucir dakṣo vā yah brahmaṇaḥ sutaḥ**), obtained Ākūti and Prasūti, the daughters of Manu as their wives (**labdhvā bhāryām ca mānavīm**) and how they produced offspring (**yathā sasarja bhūtāni**) –O holy Sage (**bhagavān brahman**).

Theme-II

Kardama pleases the Lord
with his penance and gets
His darshan (3.21.6-12)

Theme-II – Kardama pleases the Lord
with his penance and gets His darshan (3.21.6-12)

Text-6

maitreya uvāca
prajāḥ sṛjeti bhagavān
kardamo brahmaṇoditaḥ
sarasvatyām tapas tepe
sahasrāṇām samā daśa

Maitreya said: O dear Vidura! When Brahmā said to Kardama (**bhagavān kardamo brahmaṇa uditah**) “Produce progeny” (**prajāḥ sṛja iti**), Kardama went to the bank of the Sarasvatī River and performed penance (**sarasvatyām tapas tepe**) for ten thousand years (**sahasrāṇām samā daśa**).

Theme-II – Kardama pleases the Lord
with his penance and gets His darshan (3.21.6-12)

Text-7

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

Then (**tataḥ**), through his austerities, using methods of worship (**kriyā-yogena**) with concentrated mind (**samādhi-yuktena**), Kardama (**kardamaḥ**) with devotion (**bhaktyā**) worshipped the Supreme Lord (**hariṁ samprapede**), giver of benedictions to the surrendered (**prapanna-varadāśuṣam**).

Theme-II – Kardama pleases the Lord
with his penance and gets His darshan (3.21.6-12)

Text-8

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

O Vidura! (**kṣattaḥ**) The lotus eyed Lord (**puṣkara
akṣaḥ bhagavān**), having a body made of the Vedas
(**śābdam brahma dadhad vapuḥ**), pleased with Kardama
(**tāvat prasannaḥ**), showed him his form (**darśayām āsa
taṁ**) in Satya-yuga (**kṛte yuge**).

Worshipping the Lord until he saw him, Kardama quickly saw the Lord by his mercy.

The Lord is known only through scriptures.

He had a body made of the Vedas.

This is Śrīdhara Svāmī's explanation.

The phrase dadhat vapuḥ can also mean “revealing his form of eternity, knowledge and bliss.”

It can also mean “nourished by the scents, garlands and food offered by Kardama.”

Theme-II – Kardama pleases the Lord
with his penance and gets His darshan (3.21.6-12)

Text-9-12

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

kirīṭinam kuṇḍalinam śaṅkha-cakra-gadā-dharam
śvetotpala-kriḍanakam manaḥ-sparśa-smitekṣaṇam

vinyasta-caraṇāmbhojam aṁsa-deśe garutmataḥ
dr̥ṣṭvā khe 'vasthitam vakṣaḥ-śriyam kaustubha-kandharam

jāta-harṣo 'patan mūrdhnā kṣitau labdha-manorathaḥ
gīrbhis tv abhyagr̥ṇāt prīti- svabhāvātmā kṛtāñjaliḥ

In the sky, Kardama saw the Lord (**sa tam dr̥ṣṭvā khe avasthitam**) shining like the pure sun (**virajam arka-ābham**), with a white lotus garland (**sita-padmotpala-srajam**), lotus face surrounded by black locks of hair (**snigdha-nīlālaka-vrāta- vaktra-abjam**), wearing spotless cloth (**virajah ambaram**), a crown and earrings (**kirīṭinam kuṇḍalinam**), holding a conch, *cakra*, club and white water lily for amusement (**śaṅkha-cakra-gadā-dharam śveta-utpala-kriḍanakam**), with pleasing smile and glance (**manaḥ-sparśa-smita ikṣaṇam**), with Laksmī on his chest and the Kaustubha jewel around his neck (**vakṣaḥ- śriyam kaustubha-kandharam**), his feet placed on the shoulders of Garuḍa (**vinyastacarāṇa-ambhojam aṁsa-deśe garutmataḥ**). Joyful on having his desires fulfilled (**jāta-harṣaḥ labdha-manorathaḥ**), Kardama, whose had natural love for the Lord (**prīti- svabhāva-ātmā**), fell down, touching his head to the ground (**apatat mūrdhnā kṣitau**). With folded hands (**kr̥ta-āñjaliḥ**), he offered prayers (**gīrbhiḥ tu abhyagr̥ṇāt**).

Theme-III

Kardama speaks to the
Supreme Lord (3.21.13-
22)

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-13

ṛṣir uvāca

juṣṭam batādyākhila-sattva-rāśeḥ
sāmsiddhyam akṣṇos tava darśanān naḥ
yad-darśanam janmabhir īḍya sadbhir
āśāsate yogino rūḍha-yogāḥ

O Lord! (**īḍya**) Today (**adya**) my eyes have become successful (**naḥ akṣṇoh sāmsiddhyam juṣṭam**) in seeing you (**darśanām tava**), the form for all beings (**akhila-sattva-rāśeḥ**), whom the most exalted sages (**rūḍha-yogāḥ yoginah**) practicing *yoga* for many births (**janmabhih sadbhih**) pray to see (**yat-darśanam āśāsate**).

It is the highest mercy of the Lord and my highest good fortune to see the Lord so quickly.

Bata expresses astonishment.

Today my eyes have become completely successful.

Whatever previous perfection was there for the eyes was not perfection for eyes.

This perfection is respected by all (juṣṭam).

You are the form (raśeḥ) for the most fallen beings.

And I have not done suitable sadhāna.

Worshipable Lord! The most excellent yogīs who have perfected yoga by many births pray to see you.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-14

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

Your lotus feet (**tvat-pāda-aravindam**) are the true vessel to take one across the ocean of mundane nescience (**bhava-sindhu-potam**). Only persons deprived of their intelligence (**ye hata-medhasah**) by the spell of the deluding energy (**māyayā**) will worship those feet (**te upāsate**) with a view to attain the trivial and momentary pleasures of the senses (**kāma-lavāya**), which even persons rotting in hell can attain (**niraye api ye syuḥ**). However, O my Lord (**īśa**) You are so kind that You bestow mercy even upon them (**teṣām kāmān rāsī**).

|| 4.9.8 ||

tvad-dattayā vayunayedam acaṣṭa viśvaṃ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṃ tava pāda-mūlaṃ
vismaryate kṛta-vidā katham ārta-bandho

O Lord (**nātha**)! The *jñānī-bhakta* surrendered to you (**bhavat-prapannaḥ**) sees this universe (**acaṣṭa viśvaṃ**) through knowledge given by you (**tvad-dattayā vayunayā**), like a sleeping person who has woken up (**supta-prabuddha iva**). O friend of the suffering devotee (**ārta-bandho**)! How can the person who has attained knowledge through you (**katham kṛta-vidā**) forget your lotus feet (**vismaryate tava pāda-mūlaṃ**) which are the shelter of the *jijñāsu-bhakta* seeking liberation (**tasya apavargya-śaraṇaṃ**)?

|| 4.9.9 ||

nūnam vimuṣṭa-matayas tava māyayā te
ye tvām bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-tarum kuṇapopabhogyam
icchanti yat sparśajam niraye 'pi nṛṇām

Those who worship you (**ye tvām arcanti**), giver of freedom from birth and death (**bhava-āpyaya-vimokṣaṇam**), as if you were a material desire tree (**anya-hetoḥ kalpaka-tarum**), and, through a corpse-like body of human form (**nṛṇām kunapa**), desire happiness arising from sense objects (**icchanti yat sparśajam upabhogyam**) which is available to lower animals (**niraye api**), are certainly cheated of their intelligence (**nūnam vimuṣṭa-matayah**) by your *māyā* (**tava māyayā**).

Oh! People worship you, the ocean of mercy, for fulfilling material desires. This is their foolishness!

Those who have lost intelligence because of your māyā, only those and no others, worship you to attain just a particle of pleasure.

But you give (rāsi) them those pleasures profusely, though you are reluctant.

If you did not do so, they, not knowing the happiness of bhakti, would quickly give up devotion to you.

You do so, hoping that by not giving up bhakti for some time, they will lose those desires.

Fulfilling those desires is not your final intention, since those desires for sons, wife, family and wealth will lead them to hellish birth.

However, since there is a rule that karmas lead to heaven or hell, but that enjoyment given by you does not generate such karmas, those desires do not really lead to bondage.

Thus in reality the meaning of the words heaven and hell does not apply in this case.

However because of similar results, it is stated here.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-15

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

Though I criticize the devotees with material desires (implied), I have an evil mind (**durāśayaḥ**) since, have approached you (**tathā sa ca aham upeyivān mūlam**), a desire tree feet (**kāma-dughā anghripasya**), with feet which are the root cause for fulfilling all desires (**aśeṣa-mūlam**), with the material intention to attain a wife (**parivoḍhu-kāmaḥ**) who can fulfil all desires in household life (**gṛhamedha-dhenum**), and who is suitable to my nature (**samāna-śīlām**).

Though I criticize those with material desires, I am the chief person with material desires.

I desire to marry a wife who supplies artha, dharma and kāma in household life (gṛha-medha-dhenum).

By calling his wife a cow, he implies that he is a bull, since he has no intelligence.

Among those with material desires, I am evil (durāśayaḥ): have no intelligence because of my bad intentions.

I approach the feet (mūlam), the source of all objects (aśeṣa-mūlam), of you, who are a desire tree, simply to get married.

**svargāpavargayoḥ puṁsām rasāyām bhuvī sampadām
sarvāsām api siddhīnām mūlam tac-caraṇārcanam**

Devotional service to his lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth. SB 10.81.19

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-16

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

O Lord! (**adhīśa**) Those controlled by material desires (**ayam kāma-hato lokaḥ**) are bound (**kila anubaddhaḥ**) by the ropes of instructions of Brahmā (**prajāpateh vacasā tanyā**), your servant (**te**), to create progeny (implied). O Viṣṇu! (**śukla**) Following such people (**loka anugatah**), I (**ahaṁ**) make an offering to you (**balim vahāmi tubhyam**), the form of time (**animiṣāya**).

“If that is so, use your intelligence. Why do you not worship without desires?”

Persons such as Marīci are bound by the ropes of instructions of Brahmā (prajāpateḥ), your servant (te), to create progeny. And Brahmā speaks only according to your instructions.

**saha-yajñāḥ prajāḥ sṛṣṭvā purovāca prajāpatiḥ |
anena prasaviṣyadhvam eṣa vo 'stv iṣṭa-kāma-dhuk ||**

Brahmā, having created the population along with sacrifice, long ago spoke: May you prosper by this sacrifice. May it fulfill all your material desires! BG 3.10

Brahmā has no fault. He only echoes your words.

“Let the materialistic people be bound up! Why don't you overcome those desires like the Kumāras?”

My intelligence follows the common people.

I cannot be like Nārada and others.

Like bull, I am bound by a rope and carry an offering to you.

I follow your orders concerning material life. This means “I desire a wife.”

The word ca indicates “I also will perform bhakti in order to attain you.”

O Viṣṇu (śukla)! I make an offering to please you, the form of time.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-17

lokāṁś ca lokānugatān paśūṁś ca
hitvā śritās te caraṇātapatram
parasparam tvad-guṇa-vāda-sīdhu-
pīyūṣa-niryāpita-deha-dharmāḥ

Disregarding (**hitvā**) the materialists and their followers who are like animals (**lokan ca loka-ānugatān paśūn ca**), persons who take shelter of the umbrella of your lotus feet (**śritāḥ te caraṇa ātapatram**) become free of bodily afflictions (**niryāpita-deha-dharmāḥ**) by mutually discussing topics concerning your qualities (**parasparam tvad-guṇa-vāda**), which are sweet and intoxicating (**sīdhu pīyūṣa**).

“The fathers, their sons and brothers who follow their instructions gain fame and happiness from following material dharma.

Why do you criticize their material desires?

What fame and happiness do the detached devotees have, giving sorrow to their fathers, for which you praise them?”

Two verses respond.

Because the materialists are like animals, there is no fault in rejecting them.

Or lokan can refer to those well versed in logic or mīmāṃsā philosophy, and their followers are those who are not well versed in scripture who follow their instructions with faith.

Both are like animals because they lack bhakti.

Others take shelter of the umbrella of your lotus feet.

Those who are animals and do not take shelter must burn up in the heat of material existence.

And those who take shelter have unlimited happiness.

By drinking topics concerning your qualities which are nectar, since they are sweet and destroys death, and which are wine (sīdhu) because they make them forget material existence, they destroy the qualities of the material body consisting of infancy, boyhood and other ages, as well as hunger, thirst and other cravings.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.30 ||

parasparānukathanam
pāvanam bhagavad-yaśah
mitho ratir mithas tuṣṭir
nivṛttir mitha ātmanah

The disciple should learn to develop attraction for the glories of the Lord (**pāvanam bhagavad-yaśah**) through discussions with other devotees (**paraspara anukathanam**). He will experience happiness from their association (**mitho ratir mithas tuṣṭir**) and mutually they will become detached from material enjoyment (**nivṛttir mitha ātmanah**).

Taking shelter of purifying discussions where there is glorification of the Lord, one will have mutual enjoyment without rivalry (mithaḥ ratiḥ).

One will have happiness arising from association with other devotees.

Mutually one will become detached from material enjoyment—from one's wife and other things unfavorable for devotional development.

This means “If you are becoming detached, I also will become detached starting from today.”

The disciple should learn all of this.

Section-II Prabuddha describes about Crossing Samsara by Learning Bhakti under a Guru (17-33)

|| 11.3.31 ||

smarantaḥ smārayantaś ca
mitho 'ghaughā-haram harim
bhaktyā sañjātayā bhaktyā
bibhraty utpulkām tanum

Remembering and inspiring other devotees to remember (**smarantaḥ smārayantaś ca**) the Lord who destroys all sins (**mitho agha ogha-haram harim**), the devotees will develop hairs standing on end in ecstasy (**bibhraty utpulkām tanum**) by prema-bhakti produced from sādhana-bhakti (**bhaktyā sañjātayā bhaktyā**).

In this way one will develop prema-bhakti by sādhana-bhakti.

By prema-bhakti developed by sādhana-bhakti one will have a body with hairs standing on end.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-18

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

The devotees' lives (**āyuh eṣām**) are not subject to (**na**) the wheel of time, which rotates (**yat bhramih**) with Brahman as the axel (**ajara-akṣa**), thirteen months as spokes (**trayodaśa-aram**), three hundred and sixty days and nights as the joints (**tri-śataṁ ṣaṣṭi-parva**), six seasons as the rim (**ṣat-nemi**), unlimited seconds as the edges (**ananta-cchadi**), and three groups of four months as the nave (**tri-ṇābhi**). The wheel moves with extreme velocity (**karāla-sroto**), chasing and destroying the universe (**jagad ācchidya dhāvat**).

The devotees and no others conquer time.

The wheel of time (trinābhi) pursues and destroys the universe, but it does not pursue and destroy the life of the devotees.

This wheel rotates (bhramiḥ) on the axel of the indestructible Brahman (ajara-brahmākṣa).

It is said be a wheel in a metaphorical sense, because of its explicit rotary motion.

It has thirteen spokes composed of the twelve months plus the adhika-māsa (puruṣottama-māsa).

It has three hundred and sixty joints composed of the days and nights of the year.

Lack of proper ending on tri-śatam is poetic license.

It has wheel rims in the form of the six seasons.

It has unlimited edges in the form of seconds.

It has three groups of four months as the nave of the wheel.

It travels with great speed.

These descriptive terms are used to portray the wheel of time consisting of a year.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-19

ekaḥ svayaṁ sañ jagataḥ sisṛkṣayā-
dvitīyayātmann adhi-yogamāyayā
sṛjasy adaḥ pāsi punar grasiṣyase
yathorṇa-nābhir bhagavan sva-śaktibhiḥ

O Lord! (**bhagavan**) You alone exist (**ekaḥ svayaṁ san**), and desiring to create the universe (**jagataḥ sisṛkṣayā**), since there is no one else to desire (**advitīyayā**), you create, maintain and destroy this universe (**ātman sṛjasi adaḥ pāsi punah grasiṣyase**) through the *guṇas*, using material energy which contacts you through your glance (**adhi-yoga-māyayā**), just as a spider creates a web independently (**yathā urṇa-nābhiḥ sva-śaktibhiḥ**).

“You say the devotees are fortunate, but that you cannot be free of desire. Why do you not fulfil your desires by worshipping devatās who quickly fulfil those desires?”

“But I do not see anyone except you in this universe.”
That is stated in this verse.

You alone exist.

It is your desire alone to create, since there is no one else (advitīyayā), or, it is your desire to create, which becomes Brahmā’s desire.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-20

naitad batādhīśa padam tavepsitam
yan māyayā nas tanuṣe bhūta-sūkṣmam
anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitaḥ

O Lord! (**adhīśa**) You bestow material benefits to us (**nah tanuṣe padam bhūta-sūkṣmam**) because of our *māyā* (**yat māyayā**), even though you do not desire to do so (**na etat bata tava-īpsitam**). Let the benedictions be given (**anugrahāya astu**), in order that you show us mercy (**māyayā**) by saving us from them (implied), for at that time (**yarhi**) we will see your spiritual form (**bhagavān vilakṣitaḥ**) endowed with shining *tulasī* (**lasat-tulasyā**).

“If that is true, then by my mercy, may you have the greatest wife, sons, enjoyment and wealth!”

In two verses he gives evidence that the Lord gives benedictions.

O Lord! You do not desire to give these desired things to me, since you think of the welfare of your devotees.

This is understood from the Lord’s words.

svayaṁ niḥśreyasaṁ vidvān na vakty ajñāya karma hi
na rāti rogiṇo 'pathyaṁ vāñchato 'pi bhiṣaktamaḥ

One who knows the highest good will never instruct a foolish person to engage in material enjoyment, just as an experienced physician gives his patient eat food injurious to his health, even if the patient desires it. SB 6.9.49

“Then why do I give those things?”

If you give material pleasure to us, that is because of our māyā.

The ignorant devotee will otherwise be disappointed.
Because I ask, you give.

The material happiness resides in the mind already in the form of vāsanās.

You extend that happiness by giving benedictions. That is the implication of the verb tan.

“If that is so, then should I give anything?”

Let it be given, but only for gaining your mercy.

“Oh! The devotee has fallen into the darkness of the material world by the happiness I have given him. I will deliver him.”

Let it given for the purpose of gaining your mercy.

When (yarhi) at the time of giving benedictions, you are noticed, by your mercy you become visible with your glance of mercy indicating your smile.

Your spiritual body is endowed with shining tulasī, which gives you great pleasure, since it has been offered during worship by the devotee.

This form worshipped by the devotee is not material.

Showing this spiritual form is the Lord's mercy.

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-21

**taṁ tvānubhūtyoparata-kriyārtham
sva-māyayā vartita-loka-tantram
namāmy abhīkṣṇam namanīya-pāda-
sarojam alpīyasi kāma-varṣam**

O Lord! I offer repeated respects to you (**namāmi abhīkṣṇam**), who destroy the desire to enjoy (**uparata-kriyā artham**), by giving realization of your sweetness (**taṁ tvā anubhūtya**), who cover us (**vartita**) with the results of *karma* (**loka-tantram**) through the inspiration of your material *māyā* (**sva-māyayā**), who give material benedictions to low persons such as me (**alpīyasi kāma-varṣam**), and whose lotus feet are worthy of worship (**namanīya-pāda-sarojam**).

This is not impossible for you.

When by mercy you give realization of your sweetness, the desire to enjoy (kriyārtham) automatically ceases.

You have a covering of happiness and distress produced from karma (tantram) for all beings, which is caused by the orders of your material māyā.

As long as you despatch ignorance, the desire to enjoy remains.

Desiring to increase the population, you fill us with material desire.

Though we know this, we cannot give up our desires. Thus we are in a low position.

You bestow desires to persons such as me who are very low (alpīyasi).

Theme-III – Kardama speaks to the Supreme Lord (3.21.13-22)

Text-22

ṛṣir uvāca

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

Maitreya said: Praised sincerely in this way (**iti avyalīkaṁ praṇutaḥ**), the Supreme Lord with lotus navel (**abja-nābhah**), seated splendidly on the shoulders of Garuḍa (**suparṇa-pakṣa upari rocamānaḥ**), moving his brow (**vibhramat-bhrūḥ**) as he glanced with a smile of love (**prema-smita udvīkṣaṇa**), spoke to Kardama with sweet words (**tam ābabhāṣe vacasā amṛtena**).

Theme-IV

Lord Speaks to Kardama
(3.21.23-32)

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-23

śrī-bhagavān uvāca
viditvā tava caityam me
puraiva samayoji tat
yad-artham ātma-niyamais
tvayaivāham samarcitaḥ

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.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-24

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

Director of the progeny! The worship of persons such as you who fully concentrate on me in their hearts is never fruitless.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-25

prajāpati-sutaḥ samrāṇ
manur vikhyāta-maṅgalaḥ
brahmāvartam yo 'dhivasan
śāsti saptārṇavām mahīm

Emperor Svāyambhuva Manu the son of Brahmā is well known for his good qualities. Living in Brahmāvarta, he rules the earth with the seven oceans.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-26

sa ceha vipra rājarṣir
mahiṣyā śatarūpayā
āyāsyati didṛkṣus tvām
paraśvo dharma-kovidah

O best of the brāhmaṇas! The sage among kings, expert in dharma, will come the day after tomorrow to see you with his queen Śatarūpa.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-27

ātmajām asitāpāṅgīm
vayaḥ-śīla-guṇānvitām
mṛgayantīm patim dāsyaty
anurūpāya te prabho

O best of sages! He will give to you his daughter of suitable age, nature, and qualities, with dark eyes, who desires a husband.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-28

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

This princess to whom you have been attached for ten thousand years in your heart will quickly fulfil your desires.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-29

yā ta ātma-bhṛtaṃ vīryaṃ
navadhā prasaviṣyati
vīrye tvadīye ṛṣaya
ādhāsyanty añjasātmanaḥ

She will produce nine daughters from your semen, and sages will impregnate those daughters.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-30

tvam ca samyag anuṣṭhāya
nideśam ma uśattamaḥ
mayi tīrthī-kṛtāśeṣa-
kriyārtho mām prapatsyase

Obeying my instructions, offer the results of your actions to me. Becoming pure, finally you will attain me.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-31

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

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, Mahāviṣṇu, and you will see me as Kṣīrodakaśāyī within yourself.

Theme-IV – Lord Speaks to Kardama (3.21.23-32)

Text-32

sahāham svāmśa-kalayā
tvad-vīryeṇa mahā-mune
tava kṣetre devahūtyām
praṇeṣye tattva-saṁhitām

O great sage! Then I will take birth in your wife Devahūti as an expanded form and will write the Tattva-saṁhitā.

Theme-V

The Lord Leaves and
Svayambhuva Manu
Arrives (3.21.33-37)

Theme-V – The Lord Leaves and Svayambhuva Manu Arrives (3.21.33-37)

Text-33

maitreya uvāca
evam tam anubhāṣyātha
bhagavān pratyag-akṣajah
jagāma bindusarasah
sarasvatyā pariśritāt

The Lord who appeared directly to Kardama, having spoken, then left Bindu Sarovara surrounded by the Sarasvatī River.

Theme-V – The Lord Leaves and Svayambhuva Manu Arrives (3.21.33-37)

Text-34

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

While Kardama watched, the Lord, who is the path to Vaikuṇṭha, being praised by the most perfect beings, departed while listening to Vedas manifested as sāmas, chanted by the wing vibrations of Garuḍa.

Theme-V – The Lord Leaves and Svayambhuva Manu Arrives (3.21.33-37)

Text-35

atha samprasthite śukle
kardamo bhagavān ṛṣiḥ
āste sma bindusarasi
taṁ kālaṁ pratipālayan

When the pure Lord left, Kardama, waiting for Svāyambhuva Manu to arrive, remained at Bindu Sarovara.

Theme-V – The Lord Leaves and Svayambhuva Manu Arrives (3.21.33-37)

Text-36-37

manuḥ syandanam āsthāya śātakaumbha-paricchadam
āropya svām duhitaram sa-bhāryaḥ paryaṭan mahīm

tasmin sudhanvann ahani bhagavān yat samādiśat
upāyād āśrama-padam muneh śānta-vratasya tat

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.

Theme-VI

Description of the
Hermitage (3.21.38-44)

Theme-VI – Description of the Hermitage (3.21.38-44)

Text-38-39

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

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

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 Sarasvatī, it was pure, auspicious and sweet, and worshipped by the great sages.

Theme-VI – Description of the Hermitage (3.21.38-44)

Text-40

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

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.

Theme-VI – Description of the Hermitage (3.21.38-44)

Text-41

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

Intoxicated birds chirped, intoxicated bees swarmed everywhere, intoxicated peacocks danced, and intoxicated cuckoos warbled.

Theme-VI – Description of the Hermitage (3.21.38-44)

Text-42-43

**kadamba-campakāśoka-karañja-bakulāsanaiḥ
kunda-mandāra-kuṭajaiś cūta-potair alaṅkṛtam**

**kāraṇḍavaiḥ plavair hamsaiḥ kurarair jala-kukkuṭaiḥ
sārasaiś cakravākaiś ca cakorair valgu kūjitam**

It was ornamented with kadamba, aśoka, karañja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees.

The place resounded with the calls of the kāraṇḍava, plava, swan, kurava, water hens, cranes, cakravākas and cakoras.

Theme-VI – Description of the Hermitage (3.21.38-44)

Text-44

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

It was filled with deer, boars, porcupines, gavaya, elephants, monkeys, lions, apes, mongoose, musk deer and other animals.

Theme-VII

**Kardama receives Manu
(3.21.45-49)**

Theme-VII – Kardama receives Manu (3.21.45-49)

Text-45-47

praviśya tat tīrtha-varam ādi-rājah sahātmajah
dadarśa munim āsīnam tasmin huta-hutāśanam

vidyotamānam vapuṣā tapasy ugra-yujā ciram
nātikṣāmam bhagavataḥ snigdhāpāṅgāvalokanāt

tad-vyāhṛtāmṛta-kalā-pīyūṣa-śravaṇena ca
prāmśum padma-palāśākṣam jaṭilam cīra-vāsasam
upasaṁśritya malinam yathārhanam asaṁskṛtam

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.

Theme-VII – Kardama receives Manu (3.21.45-49)

Text-48

athoṭajam upāyātam
nrdevam praṇatam puraḥ
saparyayā paryagrḥṇāt
pratinandyānurūpayā

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.

Theme-VII – Kardama receives Manu (3.21.45-49)

Text-49

gr̥hītārhaṇam āsīnam
sam̐yatham prīṇayan munih̥
smaran bhagavad-ādeśam
ity āha ślakṣṇayā girā

After worship, when Manu was seated silently, Kardama, remembering the words of the Lord, began to speak sweet words, to invoke his pleasure.

Theme-VIII

**Kardama speaks to Manu
(3.21.50-56)**

Theme-VIII – Kardama speaks to Manu (3.21.50-56)

Text-50

nūnaṁ caṅkramaṇaṁ deva
satāṁ samrakṣaṇāya te
vadhāya cāsatāṁ yas tvam
hareḥ śaktir hi pālinī

O Lord! You, who travel about to protect the righteous and destroy the sinful, are the energy of protection of the Lord.

Theme-VIII – Kardama speaks to Manu (3.21.50-56)

Text-51

yo 'rkendv-agnīndra-vāyūnām
yama-dharma-pracetāsām
rūpāṇi sthāna ādhatse
tasmai śuklāya te namaḥ

I offer respects to you, a pure being, who suitably take the form of the sun, moon, fire, Indra, Vāyu, Yama, Dharma and Varuṇa.

Theme-VIII – Kardama speaks to Manu (3.21.50-56)

Text-52-54

na yadā ratham āsthāya jaitram maṇi-gaṇārpitam
visphūrjac-caṇḍa-kodaṇḍo rathena trāsayann aghān

sva-sainya-caraṇa-kṣuṇṇam vepayan maṇḍalam bhuvah
vikarṣan brhatīm senām paryaṭasy amśumān iva

tadaiva setavaḥ sarve varṇāśrama-nibandhanāḥ
bhagavad-racitā rājan bhidyeran bata dasyubhiḥ

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 presences, and shaking the earth with the footsteps of your huge army, the society established according varṇa and āśrama made by the Lord would be destroyed by the evil.

Theme-VIII – Kardama speaks to Manu (3.21.50-56)

Text-55

adharmāś ca samedheta
lolupair vyañkuśair nṛbhiḥ
śayāne tvayi loko 'yam
dasyu-grasto vinañkṣyati

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.

Theme-VIII – Kardama speaks to Manu (3.21.50-56)

Text-56

athāpi pṛcche tvām vīra
yad-arthaṁ tvam ihāgataḥ
tad vyaṁ nirvyaḷīkena
pratipadyāmahe hṛdā

O courageous warrior! I ask you why you have come to my hermitage. I accept the reason sincerely in my heart.