

**Canto 3**  
**Chapter Twenty Two**

**The Marriage of Kardama  
Muni and Devahūti**

# Theme-I

Svayambhuva Manu  
Glorifies Kardama  
(3.22.1-7)

# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

Text-1

maitreya uvāca  
evam āviṣkṛtāśeṣa-  
guṇa-karmodayo munim  
savrīḍa iva taṁ samrāḍ  
upāratam uvāca ha

Maitreya said: The King (**samrāḍ**), whose unlimited excellent actions and qualities (**aśeṣa-guṇa-karma-udayah**) had been described (**evam āviṣkṛta**), became embarrassed (**savrīḍa iva**), and then spoke to the silent sage (**taṁ upāratam munim uvāca ha**).

The Twenty-second Chapter describes how the King, after speaking in a pleasing manner and giving his daughter to Kardama, knower of truth, returns to his kingdom.

The excellence of King's unlimited qualities and activities had been described.

He spoke to the sage who became silent, or who was detached from everything (upāratam).

He was embarrassed because of hearing his own glories and because of the descriptions of his occupation, when he himself was completely dedicated to the Lord.

# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

Text-2

manur uvāca

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

Manu said: Desiring to propagate the Vedas (**ātma-parīpsayā**) Brahmā, the form of the Vedas (**brahma chandomayah**), created you (**yuṣmān asr̥jat**), the brāhmaṇas, endowed with austerity, knowledge and yoga (**tapo-vidyā-yoga-yuktān**), from his face (**sva-mukhatah**)

Fearing the sage would refuse his daughter in marriage, Manu first explained with reasoning the relationship between the brāhmaṇas and kṣatriyas in two and a half verses.

Brahmā created the brāhmaṇas with a desire to preserve the Vedas by propagating them (ātma-parīpsayā).

# Theme-I – Svayambhuva Manu Glorifies Kardama

(3.22.1-7)

Text-3

tat-trāṇāyāsṛjac cāsmān  
doḥ-sahasrāt sahasra-pāt  
hr̥dayam̐ tasya hi brahma  
kṣatram̐ aṅgam̐ pracakṣate

The thousand-footed Lord (**sahasra-pāt**) has created (**asṛjat**) us, the kṣatriyas (**asmān**) from his thousand arm (**doḥ-sahasrāt**) for protection of the brāhmaṇas (**tat-trāṇāyā**). The brāhmaṇas are called the heart (**hr̥dayam̐ tasya hi brahma**) and the kṣatriyas are the arms (**kṣatram̐ aṅgam̐ pracakṣate**).

Who will protect the brāhmaṇas?

From his thousand arms he created the kṣatriyas.

Thus they are one with the Lord.

Who will protect the kṣatriyas?

The brāhmaṇas (brahma) will do this.

When someone comes to attack the heart, the heart is seen to be protected by the arms.

When the arms are attacked, one contracts the body and the arms are protected within the heart.

Thus the protector of the heart is the arm and the protector of the arm is the heart.



# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

## Text-4

ato hy anyonyam ātmānam  
brahma kṣatram ca rakṣataḥ  
rakṣati smāvyayo devaḥ  
sa yaḥ sad-asad-ātmakaḥ

Thus (**ataḥ**), the brāhmaṇas and kṣatriyas (**brahma kṣatram ca**) protect each other (**anyonyam ātmānam rakṣataḥ**). But the unchanging Supreme Lord (**sah avyayo devaḥ**), who is cause and effect (**yaḥ sad-asad-ātmakaḥ**), protects them both (**rakṣati sma**).

The brāhmaṇa protects the kṣatriya by the strength of his austerity.

The kṣatriya protects the brāhmaṇa by the strength of his body.

Actually, however, the Supreme Lord, who is cause and effect, who is without change (avyayaḥ), protects both

# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

## Text-5

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

From meeting you (**tava sandarśanād eva**), all my doubts have been destroyed (**cchinnā me sarva-saṁśayāḥ**). You have affectionately (**yat bhagavān svayaṁ prītyā**) explained the duties (**dharmam āha**) of the kṣatriya (**rirakṣiṣoḥ**).

The brāhmaṇa protects the kṣatriya by the strength of his austerity.

The kṣatriya protects the brāhmaṇa by the strength of his body.

Actually, however, the Supreme Lord, who is cause and effect, who is without change (avyayaḥ), protects both

# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

## Text-6

diṣṭyā me bhagavān dr̥ṣṭo  
durdarśo yo 'kṛtātmanām  
diṣṭyā pāda-rajah spr̥ṣṭam  
śīrṣṇā me bhavataḥ śivam

By good fortune I have seen you (**diṣṭyā me bhagavān dr̥ṣṭo**), who cannot be seen by a person with no pious acts (**durdarśo yah akṛtātmanām**). By good fortune I have touched your auspicious foot dust (**diṣṭyā bhavataḥ śivam pāda-rajah spr̥ṣṭam**) to my head (**me śīrṣṇā**).

# Theme-I – Svayambhuva Manu Glorifies Kardama (3.22.1-7)

## Text-7

diṣṭyā tvayānuśiṣṭo 'ham  
kṛtaś cānugraho mahān  
apāvṛtaiḥ karṇa-randhraiḥ  
juṣṭā diṣṭyośatīḥ girah

By good fortune you have instructed me (**diṣṭyā tvayā anuśiṣṭah aham**) and given my great mercy (**kṛtaś ca anugraho mahān**). By good fortune (**diṣṭyā**), I have heard you pleasant words (**juṣṭā uśatīḥ girah**) with open ears (**apāvṛtaiḥ karṇa-randhraiḥ**).

# Theme-II

Manu Offers Devahuti to  
Kardama (3.22.8-14)

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-8

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

O sage (**mune**)! You, well known as merciful (**sa bhavān**), must mercifully hear (**kṛpayā śrotum arhasi**) a topic (**śrāvitaṁ**) from lowly me (**mama dīnasya**), suffering from affection to my daughter (**duhitṛ-sneha-parikliṣṭa ātmano**).



By seeing you all my suffering has been destroyed.

But one suffering, hard to remove, remains in my heart.

Having been given relief by you mercy, I will remove that suffering also along with the others which have gone.

You are an ocean of mercy (saḥ).

I have one suffering that does not go away even by power of discrimination (parikliṣṭa).

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-9

priyavratottānapadoḥ  
svaseyaṃ duhitā mama  
anvicchati patim yuktaṃ  
vayaḥ-śīla-guṇādibhiḥ

The sister of Priyavrata and Uttānapāda (**priyavrata uttānapadoḥ svaseyaṃ**), my daughter (**duhitā mama**), is seeking a husband (**anvicchati patim**) suitable in age, conduct and qualities (**vayaḥ-śīla-guṇādibhiḥ yuktaṃ**).

Unnecessary worries are removed by mentioning that she has two brothers.

By mentioned that it is his daughter, he indicates that a kṣatriya's daughter is suitable for the sage.

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-10

yadā tu bhavataḥ śīla-  
śruta-rūpa-vayo-guṇān  
aśṛṇon nāradād eṣā  
tvayy āsīt kṛta-niścayā

When she heard (**yadā tu aśṛṇod**) of your age, qualities, form, learning and conduct (**bhavataḥ śīla-śruta-rūpa-vayo-guṇān**) from Nārada (**nāradād**), she decided on you as her husband (**eṣā tvayy āsīt kṛta-niścayā**).

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-11

tat pracīccha dvijāgryemām  
śraddhayopahṛtām mayā  
sarvātmanānurūpām te  
gṛhamedhiṣu karmasu

Best of brāhmaṇas (**dvija agrya**)! Therefore accept her (**tat pracīccha imām**), suitable in every way (**sarvātmanā anurūpām te**) for duties of household life (**gṛhamedhiṣu karmasu**), offered by me with faith (**śraddhayā upahṛtām mayā**).

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-12

udyatasya hi kāmasya  
prativādo na śasyate  
api nirmukta-saṅgasya  
kāma-raktasya kiṃ punaḥ

Denial (**prativādah**) of sense objects which come of their own accord (**udyatasya hi kāmasya**) is not recommended (**na śasyate**) even for a person who is detached (**nirmukta-saṅgasya api**), what to speak of a person with desire for the object (**kāma-raktasya kiṃ punaḥ**).

You should not say that you cannot accept my daughter because you are a detached ascetic.

Sense objects which come of their own accord (udyatasya) should not be denied.

Knowing your inner desire I have come here.

You should not conceal your desire from me.

He identifies Kardama as kāma-raktasya.

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-13

ya udyatam anādr̥tya  
kīnāśam abhiyācate  
kṣīyate tad-yaśaḥ sphītaṁ  
mānaś cāvajñayā hataḥ

One who rejects what comes of its own accord (**ya udyatam anādr̥tya**) but begs from a miser (**kīnāśam abhiyācate**) has his glorious fame destroyed (**kṣīyate tad-yaśaḥ sphītaṁ**). His honor is destroyed by becoming neglected by others (**mānaś ca hataḥ avajñayā**).



This verse speaks of conduct in this world.

One who rejects something out of shyness and because of concern for position, and then begs that object from one who will not give it, loses fame.

Shyness and concern for position are soon destroyed by the strength of the desire. One's honor also is destroyed.

Even the wise man of mature vision should accept those objects not forbidden which come without asking by good fortune, after surmising that, even having detachment, it will be destroyed by the desire in one's mind.

## Theme-II – Manu Offers Devahuti to Kardama (3.22.8-14)

### Text-14

aham tvāśṛṇavam vidvan  
vivāhārtham samudyatam  
atas tvam upakurvāṇaḥ  
prattām pratigṛhāṇa me

O learned one (**vidvan**)! I have heard (**aham āśṛṇavam**) that you are prepared to get married (**tvām vivāhārtham samudyatam**). Being celibate up till this point (**atas tvam upakurvāṇaḥ**), please accept the daughter I offer (**prattām pratigṛhāṇa me**).

“How did you know the desire in my mind?”

Do not ask about knowing.

I have even heard this.

I have heard this from the mouth of the Supreme Lord who appeared before me.

Upakurvāṇaḥ is a person who has been celibate up till this point, but can get married.

Prattām me means “given by me.”

# Theme-III

**Kardama Accepts the Offer**  
**(3.22.15-20)**

## Theme-III – Kardama Accepts the Offer (3.22.15-20)

Text-15

ṛṣir uvāca

bāḍham udvoḍhu-kāmo 'ham

aprattā ca tavātmajā

āvayor anurūpo 'sāv

ādyo vaivāhiko vidhiḥ

The sage said: Yes, I desire to get married (**bāḍham udvoḍhu-kāmah aham**) and your daughter has not been given to anyone else (**aprattā ca tava ātmajā**). This is a suitable marriage for us (**āvayor anurūpo asāv**) since there has been no previous marriage (**ādyo vaivāhiko vidhiḥ**).

## Theme-III – Kardama Accepts the Offer (3.22.15-20)

### Text-16

kāmaḥ sa bhūyān naradeva te 'syāḥ  
putryāḥ samāmnāya-vidhau pratītaḥ  
ka eva te tanayām nādriyeta  
svayaiva kāntyā kṣipatīm iva śriyam

O King (**naradeva**)! Let the desire of your daughter (**te asyāḥ putryāḥ kāmaḥ**), recognized by the scripture (**samāmnāya-vidhau pratītaḥ**), be fulfilled (**bhūyāt**). Who would not respect your daughter (**ka eva te tanayām nādriyeta**) whose beauty decries all other beauty (**svayaiva kāntyā kṣipatīm iva śriyam**).

## Theme-III – Kardama Accepts the Offer (3.22.15-20)

### Text-17

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

Viśvāvasu (**viśvāvasuh**), seeing her with beautiful feet jingling (**yām vilokya kvaṇad-aṅghri-śobhām**) as she played on the roof of the palace (**harṃya-prṣṭhe vikrīḍatīm**), with eyes fixed on a ball (**kanduka-vihvalākṣīm**), fell from his airplane (**nyapatat svād vimānād**), because his mind was completely bewildered (**sammoha-vimūḍha-cetāḥ**).

Having described her unequalled beauty and good qualities, he describes her natural power by the ornament of vyatirekha.

She had feet made beautiful by the sound of her bells.

Seeing her, Viśvāvasu became bewildered, and fell from his airplane to the earth (ni).

He became like a corpse on seeing her.

Because of his great offence in looking at her with attachment, he received immediate results of that offence by falling.

“But he simply looked at her.”

The offence is indicated by the word vilokya, which can indicate “she, being seen by him.”



## Theme-III – Kardama Accepts the Offer (3.22.15-20)

### Text-18

tām prārthayantīm lalanā-lalāmam  
asevita-śrī-caraṇair adṛṣṭām  
vatsām manor uccapadaḥ svasāram  
ko nānumanyeta budho 'bhiyātām

What wise man (**kaḥ budhaḥ**) would not honor (**na anumanyeta**) this ornament among women (**lalanā-lalāmam**), daughter of Manu and sister of Uttānapāda (**vatsām manor uccapadaḥ svasāram**), unseen by those who do not worship Lakṣmī (**asevita-śrī-caraṇair adṛṣṭām**), and who has come of her own accord seeking me (**tām prārthayantīm abhiyātām**)?

No one would not accept her.

She cannot be seen by those who do not worship Lakṣmī.

I have worshipped the feet of Lakṣmī, the consort of my deity Nārāyaṇa, and thus I can see here.

But no one else can.

Viśvāvasu, moving in the sky, saw only the effulgence of her beauty, but not her personally.

The excellence of her noble family is described.

She is the object of affection (vatsām) of you, Manu.

She is the sister of Uttānapāda.

Because Priyavrata had gone away, he is not mentioned.

Abhiyātam means “attained without endeavour.”

## Theme-III – Kardama Accepts the Offer (3.22.15-20)

### Text-19

ato bhajiṣye samayena sādhvīm  
yāvat tejo bibhṛyād ātmano me  
ato dharmān pāramahānsya-mukhyān  
śukla-proktān bahu manye 'vihimsrān

As a verbal agreement (**samayena**), I will accept this chaste woman (**ato sādhvīm bhajiṣye**) until I produce offspring (**yāvat tejo bibhṛyād ātmano me**). Then I will consider practicing the path of bhakti (**ato pāramahānsya-mukhyān dharmān**), which is greater than renunciation (**bahu manye**), as explained by the Supreme Lord (**śukla-proktān**), and which is endowed with non-violence (**'vihimsrān**).

I will be a householder until I produce children. Then I will renounce.

Samaya is a verbal agreement.

Or “I will accept the girl when the power from my body will become fruitful. I will accept her when there is opportunity after completing my austerities.”

Ātmanaḥ me tejaḥ also refers to the Kapila, who is the power of my worshipable lord.

I will accept the chief dharma of the paramahaṁsas or the path of renounced bhakti which is superior to that of paramahaṁsas, which has been explained directly (pra) by Viṣṇu (śukla), and is without violence (avihimṣrān).

I will give respect to that as worthy of performing.

## Theme-III – Kardama Accepts the Offer (3.22.15-20)

### Text-20

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

The infinite Lord (**bhagavān anantaḥ**), the father of my father and others (**prajāpatīnām patir**), from whom the variegated universe arises (**yato abhavad viśvam idaṁ vicitraṁ**), in whom it abides (**yatra ca saṁsthāsyate**), and within whom it merges at destruction (**vāvatiṣṭhate**), is my final authority (**eṣa mahyaṁ paraṁ pramāṇaṁ**).

The authority for this is the Lord alone, who arises in the memory of you and me.

Or this is response to the objection, “You father’s order was procreation, not renunciation.”

Samsthāsyate means “is destroyed.”

Vāva means certainly.

The father of my father and others, the Lord, is the final authority.

I will follow his order alone, and not my father’s order.

# Theme-IV

**Kardama Marries Devahuti  
and Manu Returns  
(3.22.21-27)**



## Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

### Text-21

maitreya uvāca  
sa ugra-dhanvann iyad evābabhāṣe  
āsīc ca tūṣṇīm aravinda-nābham  
dhiyopagr̥hṇan smita-śobhitena  
mukhena ceto lulubhe devahūtyāḥ

Maitreya said: O fierce warrior Vidura (**ugra-dhanvann**)! Having said only that much (**iyad eva ābabhāṣe**), Kardama became silent (**sah āsīt ca tūṣṇīm**). When he fixed his mind on the Lord with lotus navel (**aravinda-nābham dhiyā upagr̥hṇan**), his heart became attracted (**ceto lulubhe**) to the smiling face of Devahūti (**devahūtyāḥ smita-śobhitena mukhena**).

O fierce warrior Vidura! Just as a warrior like you does not turn from battle, Kardama does not turn from the dharma recommended by the Lord.

The mind of Kardama became attracted by the smiling face of Devahūti.

From this it is understood the Manu and his wife did not feel regret, lamenting that they had given their daughter to a renounced person.

## Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

### Text-22

so 'nu jñātvā vyavasitam  
mahīṣyā duhituḥ sphuṭam  
tasmai guṇa-gaṇādhyāya  
dadau tulyām praharṣitaḥ

After that, Manu, clearly understanding (**sah sphuṭam anu jñātvā**) the desire of his queen and his daughter (**mahīṣyā duhituḥ vyavasitam**), gladly gave to Kardama (**tasmai praharṣitaḥ dadau**), a reservoir of good qualities, his daughter of equal qualities (**tulyām guṇa-gaṇādhyāya**).

## Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

### Text-23

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

The queen Śatarūpā (**śatarūpā mahā-rājñī**) affectionately gave the couple (**dampatyoh prītyā paryadāt**) great wealth, and gifts suitable for a wedding (**pāribarhān mahā-dhanān**), as well as ornaments, clothing and furniture (**bhūṣā-vāsaḥ paricchadān**).

## Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

### Text-24

prattām duhitaram samrāt  
sadrksāya gata-vyathah  
upaguhya ca bāhubhyām  
autkaṅṭhyonmathitāśayah

The King (**samrāt**), relieved of his worries (**gata-vyathah**), but whose heart was filled with feelings of separation (**autkaṅṭhya unmathita āśayah**), embraced with his two arms (**upaguhya ca bāhubhyām**) his daughter (**duhitaram**) who had been given to a groom of equal qualities (**sadrksāya prattām**).

# Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

## Text-25

aśaknuvaṃs tad-virahaṃ  
muñcan bāṣpa-kalām muhuḥ  
āsiñcad amba vatseti  
netrodair duhituḥ śikhāḥ

Unable to bear separation from his daughter (**aśaknuvaṃs tad-virahaṃ**), continuously shedding tears (**muñcan bāṣpa-kalām muhuḥ**), he moistened the hair of his daughter (**āsiñcad duhituḥ śikhāḥ**) with his tears (**netrodair**). “O mother! O daughter!” he cried (**amba vatsa iti**).

## Theme-IV – Kardama Marries Devahuti and Manu Returns (3.22.21-27)

### Text-26-27

āmantrya taṁ muni-varam anujñātaḥ sahānugaḥ  
pratasthe ratham āruhya sabhāryaḥ sva-puraṁ nṛpaḥ

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

Taking permission from the great sage (āmantrya taṁ muni-varam anujñātaḥ), the King with his wife (nṛpaḥ sabhāryaḥ) mounted his chariot (ratham āruhya) and arrived at his city (sva-puraṁ pratasthe) along with his retinue (sahānugaḥ).

He saw a wealth of hermitages (paśyann āśrama-sampadaḥ) of peaceful sages (ṛṣiṇām upaśāntānām) on the two beautiful banks of the Sarasvati River (ubhayor sarasvatyāḥ surodhasoḥ), river of the sages (ṛṣi-kulyāyāḥ).

# Theme-V

**Svayambhuva Manu's  
Wonderful Rule  
(3.22.28-39)**



# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-28

tam āyāntam abhipretya  
brahmāvartāt prajāḥ patim  
gīta-saṁstuti-vāditraiḥ  
pratyudīyuh praharṣitāḥ

Knowing of his arrival (**tam āyāntam abhipretya**), the joyful citizens (**praharṣitāḥ prajāḥ**) came from Brahmāvarta (**brahmāvartāt**) to meet him with music, praises and songs (**gīta-saṁstuti-vāditraiḥ pratyudīyuh**).

## Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

### Text-29-30

barhiṣmatī nāma purī sarva-sampāt-samanvitā  
nyapātan yatra romāṇi yajñasyāṅgam vidhunvataḥ

kuśāḥ kāśās ta evāsan śaśvad-dharita-varcasah  
ṛṣayo yaiḥ parābhāvya yajña-ghnān yajñam ijire

The city of Barhiṣmatī (**barhiṣmatī nāma purī**), filled with all wealth (**sarva-sampāt-samanvitā**), was where the hairs of the boar avatāra fell (**yatra yajñasya romāṇi nyapātan**) when he shook his wet body (**aṅgam vidhunvataḥ**). The hairs which fell became kuśa and kāśa grass (**kuśāḥ kāśās ta eva āsan**) which are always green (**śaśvad-dharita-varcasah**). With that grass (**yaiḥ**) the sages (**ṛṣayah**) worship the Lord after defeating the demons who oppose sacrifice (**yajña-ghnān parābhāvya**).

# Theme-V – Svayambhuva Manu’s Wonderful Rule (3.22.28-39)

## Text-31

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

In this place, spreading kuśa and kāśa grass (**kuśa-kāśamayam barhir āstīrya**), the great Manu (**bhagavān manuḥ**) worshipped the Supreme Lord (**ayajad yajña-puruṣam**), after attaining the earth to rule (**labdhā sthānam yato bhuvam**).

# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-32

**barhiṣmatīm nāma vibhur  
yām nirviśya samāvasat  
tasyām praviṣṭo bhavanam  
tāpa-traya-vināśanam**

Entering the city of Barhiṣmatī (**barhiṣmatīm nāma nirviśya**) in which he had previously lived (**yām samāvasat**), Manu then entered his palace (**vibhuh tasyām bhavanam praviṣṭah**) which destroys the three miseries (**tāpa-traya-vināśanam**).

O fierce warrior Vidura! Just as a warrior like you does not turn from battle, Kardama does not turn from the dharma recommended by the Lord.

The mind of Kardama became attracted by the smiling face of Devahūti.

From this it is understood the Manu and his wife did not feel regret, lamenting that they had given their daughter to a renounced person.

## Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

### Text-33

sabhāryaḥ saprajaḥ kāmān  
bubhuje 'nyāvirodhataḥ  
saṅgīyamāna-sat-kīrtiḥ  
sastrībhiḥ sura-gāyakaiḥ  
praty-ūṣeṣv anubaddhena  
hr̥dā śr̥ṇvan hareḥ kathāḥ

He enjoyed (**kāmān bubhuje**) with his wife and citizens (**sabhāryaḥ saprajaḥ**), without contradicting the dharma of others (**anyāvirodhataḥ**). While his glories were sung (**saṅgīyamāna-sat-kīrtiḥ**) by the Gandharvas with their wives (**sastrībhiḥ sura-gāyakaiḥ**), starting in the morning (**praty-ūṣeṣu**), he would listen with attention (**anubaddhena hr̥dā śr̥ṇvan**) to stories of the Lord (**hareḥ kathāḥ**).

# Theme-V – Svayambhuva Manu’s Wonderful Rule (3.22.28-39)

## Text-34

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

Material enjoyment could not cause deviation (**bhogā ābhraṁśayitum na śekur**) in saintly Svāyambhuva Manu (**munim svāyambhuvaṁ manum**), who was surrendered to the Lord (**bhagavat-param**), because he was experienced in all types of material enjoyment by yoga practice (**yad yogamāyāsu niṣṇātaṁ**).

By practice of aṣṭāṅga-yoga he was master of all types of knowledge of māyā (yogamāyāsu niṣnātam).

Since he had experience of enjoying material objects, even the enjoyment of those objects could not produce attachment for them in him.



# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-35

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

Since he heard about the Lord, meditated on him (**śṛṇvato dhyāyato viṣṇoḥ**), spoke about him and made compositions with his words about him (**kurvato bruvataḥ kathāḥ**), his passing of time (**tasya yāmāḥ**), extending for a Manvantara (**svāntara-yāpanāḥ**), was not in vain (**ayāta-yāmāḥ āsan**).

# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-36

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

Having conquered the three miseries (**paribhūta-gati-trayaḥ**), he spent the Manvantara (**sa evaṃ svāntaram ninye**) of seventy-one yuga cycles (**yugānām eka-saptatim**) in hearing topics related to the Lord (**vāsudeva-prasaṅgena**).

# Theme-V – Svayambhuva Manu’s Wonderful Rule (3.22.28-39)

## Text-37

śārīrā mānasā divyā  
vaiyāse ye ca mānuṣāḥ  
bhautikāś ca katham kleśā  
bādhante hari-saṁśrayam

O Vidura (**vaiyāse**)! How can miseries (**katham kleśā**) arising from the body, mind, ghosts (**śārīrā mānasā divyā**), other humans (**mānuṣāḥ**), or natural conditions (**bhautikāś ca**) bind up a person who has taken shelter of the Lord (**bādhante ye hari-saṁśrayam**)?

# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-38

yaḥ pṛṣṭo munibhiḥ prāha  
dharmān nānā-vidhāñ chubhān  
nṛṇām varṇāśramāṇām ca  
sarva-bhūta-hitaḥ sadā

Asked by sages (**munibhiḥ pṛṣṭo**), he, thinking of the welfare of all beings (**sarva-bhūta-hitaḥ sadā**), spoke (**prāha**) on various types of auspicious dharma for humans (**nānā-vidhāñ śubhān dharmān**) and on varṇāśrama (**varṇāśramāṇām ca**).

# Theme-V – Svayambhuva Manu's Wonderful Rule (3.22.28-39)

## Text-39

etat ta ādi-rājasya  
manoś caritam adbhutam  
varṇitam varṇanīyasya  
tad-apatyodayam śṛṇu

I have described to you (**etat te**) the amazing character of Svāyambhuva Manu (**manoh caritam adbhutam**), the first among kings (**ādi-rājasya**), who is worthy of describing (**varṇanīyasya**). Now hear about the power of his daughter (**tad-apatya udayam śṛṇu**).