

**Canto 3**  
**Chapter Twenty Four**

**The Renunciation of  
Kardama Muni**

# Theme-I

Kardama instructs  
Devahuti (3.24.1-4)

## Theme I – Kardama instructs Devahuti (3.24.1-4)

### Text-1

maitreya uvāca  
nirveda-vādinīm evaṁ  
manor duhitaraṁ muniḥ  
dayāluḥ śālinīm āha  
śuklābhivyāhṛtaṁ smaran

Maitreya said: The merciful sage (**dayāluḥ muniḥ**), remembering the words of Viṣṇu (**śukla abhivyāhṛtaṁ smaran**), then spoke to the praiseworthy daughter of Manu (**manor śālinīm duhitaraṁ āha**) who had spoken of detachment from material life (**nirveda-vādinīm evaṁ**).

## 3.21.32

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

O great sage (**mahā-mune**)! Then I will take birth in your wife Devahūti (**aham tvad-vīryeṇa tava devahūtyām kṣetre**) as an expanded form (**saha svāmśa-kalayā**) and will write the Tattva-saṁhitā (**praṇeṣye tattva-saṁhitām**).

## Theme I – Kardama instructs Devahuti (3.24.1-4)

### Text 2

mā khido rāja-putrītham  
ātmānam praty anindite  
bhagavāms te 'kṣaro garbham  
adūrāt samprapatsyate

O princess (**rāja-putrī**)! O faultless wife (**anindite**)! Do not lament your misfortune (**mā ittham khido ātmānam praty**). The infallible Supreme Lord (**bhagavān akṣarah**) will enter your womb (**te garbham samprapatsyate**) soon (**adūrāt**).

## 3.23.51

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

Devahūti said: O master (**bhagavān**)! You have accomplished (**upovāha**) what you promised to me (**sarvaṁ tad mahyam pratiśrutam**). But you should also give fearlessness to me (**athāpi me abhayaṁ dātum arhasi**), who am surrendered to you (**prapannāyā**).

## 3.23.52

brahman duhitṛbhis tubhyam  
vimṛgyāḥ patayaḥ samāḥ  
kaścit syān me viśokāya  
tvayi pravrajite vanam

O brāhmaṇa (**brahman**)! Your daughters (**duhitṛbhis tubhyam**) will find qualified husbands for themselves (**vimṛgyāḥ samāḥ patayaḥ**). But who will solace me (**kaścit syāt me viśokāya**) when you depart to the forest (**tvayi pravrajite vanam**)?

## 3.23.53

etāvatālam kālena  
vyatikrāntena me prabho  
indriyārtha-prasaṅgena  
parityakta-parātmanah

O master (**prabho**)! So much time (**etāvatā kālena**) has passed uselessly (**vyatikrāntena alam**) in sense pleasure (**indriyārtha-prasaṅgena**), without thoughts of the Supreme Lord (**parityakta-parātmanah**).



## 3.23.54

indriyārtheṣu sajjantyā  
prasaṅgas tvayi me kṛtaḥ  
ajānantyā param bhāvaṁ  
tathāpy astv abhayāya me

I have associated with you (**prasaṅgaḥ tvayi me kṛtaḥ**), while being attached to enjoyment (**indriya artheṣu sajjantyā**) and not knowing your superior condition as a devotee with great detachment (**ajānantyā param bhāvaṁ**). Still, you should give me fearlessness (**tathā api astu abhayāya me**).

## 3.23.55

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

Association with materialists (**asatsu saṅgah**) done in ignorance (**yaḥ adhiyā vihitaḥ**) is a cause of bondage (**samsṛter hetuḥ**) and association with devotees done in ignorance (**sah eva sādhuṣu kṛto**) leads to liberation (**niḥsaṅgatvāya kalpate**).

## 3.23.56

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

A person whose actions do not lead to dharma (**na iha yat karma dharmāya**), to detachment (**na virāgāya kalpate**) and to service of the Lord's feet (**na tīrtha-pada-sevāyai**), though living, is actually dead (**jīvann api mṛto hi saḥ**).

## 3.23.57

sāham bhagavato nūnam  
vañcitā māyayā dṛḍham  
yat tvām vimuktidaṁ prāpya  
na mumukṣeya bandhanāt

I have surely been solidly cheated (**sah aham vañcitā nūnam dṛḍham**) by the illusory energy of the Lord (**bhagavatah māyayā**) because (**yat**), having attained (**prāpya**) you (**tvām**), who give liberation (**vimukti daṁ**), I did not desire liberation from bondage (**na mumukṣeya bandhanāt**).

## Theme I – Kardama instructs Devahuti (3.24.1-4)

### Text 3

**dhṛta-vratāsi bhadraṁ te  
damena niyamena ca  
tapo-draviṇa-dānaiś ca  
śraddhayā ceśvaram bhaja**

You are strong in vows (**dhṛta-vratā asi**). Auspiciousness to you (**bhadraṁ te**) ! Worship with faith the Lord (**śraddhayā ca iśvaram bhaja**) using sense control, regulations (**damena niyamena ca**), austerity, and giving wealth (**tapo-draviṇa-dānaiś ca**).

- Unlike other women, you are not without pious actions. You have strong vows.
- Because you performed vows in your previous life, in this life you have strong determination also.
- This will be auspicious for you.

## 1.5.24

te mayy apetākhila-cāpale 'rbhake  
dānte 'dhr̥ta-kṛīḍanake 'nuvartini  
cakruḥ kṛpām yadyapi tulya-darśanāḥ  
śuśrūṣamāṇe munayo 'lpa-bhāṣiṇi

Although they were impartial by nature (**yadyapi tulya-darśanāḥ**), those followers of the Vedānta (**te śuśrūṣamāṇe munayah**) blessed me with their causeless mercy (**kṛpām cakruḥ**). As far as I was concerned (**mayy**), I was self-controlled (**dānte**) and had no attachment for sports (**adhṛta-kṛīḍanake**), even though I was a boy (**apeta akhila-cāpale arbhake**). In addition, I was not naughty (**anuvartini**), and I did not speak more than required (**alpa-bhāṣiṇi**).

## Theme I – Kardama instructs Devahuti (3.24.1-4)

### Text 4

sa tvayārādhitaḥ śuklo  
vitanvan māmakaṁ yaśaḥ  
chettā te hṛdaya-granthim  
audaryo brahma-bhāvanaḥ

Being worshipped by you (**sah tvayā ārādhitaḥ**), Viṣṇu (**śuklah**), spreading my glories (**vitanvan māmakaṁ yaśaḥ**) and becoming your son (**audaryah**), will teach about Brahman (**brahma-bhāvanaḥ**) and cut the knot of attachment in your heart (**chettā te hṛdaya-granthim**).



# Theme-II

Lord appears in Devahuti's  
womb (3.24.5-9)

## Theme II – Lord appears in Devahuti’s womb (3.24.5-9)

### Text 5

maitreya uvāca  
devahūty api sandeśam  
gauraveṇa prajāpateḥ  
samyak śraddhāya puruṣam  
kūṭa-stham abhajat gurum

Maitreya said: Having complete faith (**samyak śraddhāya**) in the instructions of Kardama (**prajāpateḥ sandeśam**), Devahuti worshipped (**devahūti abhajat**) the changeless Supreme Lord (**kūṭa-stham puruṣam**), her future *guru* (**gurum**), with veneration (**gauraveṇa**).

## Theme II – Lord appears in Devahuti’s womb (3.24.5-9)

### Text 6

tasyām bahu-tithe kāle  
bhagavān madhusūdanaḥ  
kārdamaṁ vīryam āpanno  
jajñe 'gnir iva dāruṇi

After a long time (**bahu-tithe kāle**), the Supreme Lord, Madhusūdana (**bhagavān madhusūdanaḥ**), who is like fire in wood (**agnir iva dāruṇi**), controlled by the strength of *bhakti* of Kardama (**kārdamaṁ vīryam āpanno**), made his appearance (**tasyām jajñe**).

- The Lord was already situated as the antaryāmī in Devahūti, like fire in wood.
- He then appeared externally as her son.

## Theme II – Lord appears in Devahuti’s womb (3.24.5-9)

### Text 7

avādayaṁs tadā vyomni  
vāditrāṇi ghanāghanāḥ  
gāyanti taṁ sma gandharvā  
nr̥tyanty apsaraso mudā

At that time (**tadā**), in the sky (**vyomni**), *devatās* in the clouds (**ghanāghanāḥ**) played instruments (**vāditrāṇi avādayan**), the Gandarvas sang in praise of the Lord (**gāyanti sma taṁ gandharvā**) and the Apsaras danced in joy (**nr̥tyanti apsarasaḥ mudā**).

## Theme II – Lord appears in Devahuti’s womb (3.24.5-9)

### Text 8

petuḥ sumanaso divyāḥ  
khe-carair apavarjitāḥ  
praseduś ca diśaḥ sarvā  
ambhāmsi ca manāmsi ca

Flowers (**sumanasah**), dropped by flying *devatās* (**khe-caraih divyāḥ apavarjitāḥ**), fell from the sky (**petuḥ**). All the directions, waters and minds (**diśaḥ sarvā ambhāmsi ca manāmsi ca**) became satisfied (**praseduh**).

## Theme II – Lord appears in Devahuti’s womb (3.24.5-9)

### Text 9

tat kardamāśrama-padam  
sarasvatyā pariśritam  
svayambhūḥ sākam ṛṣibhir  
marīcy-ādibhir abhyayāt

Brahmā, along the sages headed by Marīci (**svayambhūḥ sākam ṛṣibhih marīci-ādibhih**), came to the hermitage of Kardama (**tat kardama āśrama-padam abhyayāt**), which was surrounded by the Sarasvatī River (**sarasvatyā pariśritam**).

## Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

### Text 10-11

bhagavantam param brahma  
sattvenāmsena śatru-han  
tattva-saṅkhyāna-vijñaptiyai  
jātam vidvān ajaḥ svarāt

sabhājayan viśuddhena  
cetasā tac-cikīrṣitam  
prahr̥ṣyamāṇair asubhiḥ  
kardamam cedam abhyadhāt

O killer of enemy (**śatru-han**)! Independent Brahmā (**ajaḥ svarāt**), knowing (**vidvān**) that the Lord had appeared (**bhagavantam param brahma jātam**) in a *śuddha-sattva* portion (**sattvena āmsena**) to teach enumeration of the elements (**tattva-saṅkhyāna-vijñaptiyai**), worshipped the Lord's future activities (**sabhājayan tat-cikīrṣitam**) with pure heart (**viśuddhena cetasā**) and then spoke to Kardama and his wife (**kardamam ca idam abhyadhāt**) with joyful senses (**prahr̥ṣyamāṇaih asubhiḥ**).



- This form of Kapila was not a full form, but a portion which was śuddha-sattva (sattvena amśena).

## 2.9.10

pravartate yatra rajas tamas tayoh  
sattvam ca miśram na ca kāla-vikramah |  
na yatra māyā kim utāpare harer  
anuvratā yatra surāsurārcitāḥ

In Vaikuṅṭha (**yatra**) there is no (**na pravartate**) rajas or tamas (**rajas tamas**), and no sattva mixed with rajas and tamas (**sattvam ca tayoh miśram**). There is no influence of time (**na ca kāla-vikramah**). There is no influence of māyā at all (**na yatra māyā**), what to speak of its products such as material elements (**kim uta apare**). In Vaikuṅṭha the inhabitants are fully dedicated to the Lord (**yatra harer anuvratā**) and are worshippingable by the devas, asuras and devotees (**sura asura arcitāḥ**).

## 4.3.24

sattvaṁ viśuddhaṁ vasudeva-śabditaṁ  
yad īyate tatra pumān apāvṛtaḥ  
sattve ca tasmin bhagavān vāsudevo  
hy adhokṣajo me namaśā vidhīyate

The pure antaḥ-karaṇa is called Vasudeva (**sattvaṁ viśuddhaṁ vasudeva-śabditaṁ**), because there the Supreme Lord appears without coverings (**yad īyate tatra pumān apāvṛtaḥ**). In that antaḥ-karaṇa (**sattve ca tasmin**), I worshipped the Supreme Lord Vāsudeva (**me bhagavān vāsudevah vidhīyate**), beyond the material senses (**adhokṣajah**), by offering respects (**namaśā**).

## 10.14.32

aho bhāgyam aho bhāgyam  
nanda-gopa-vrajaukasām  
yan-mitram paramānandam  
pūrṇam brahma sanātanam

How greatly fortunate (**aho bhāgyam aho bhāgyam**) are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi (**nanda-gopa-vrajaukasām**)! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss (**paramānandam**), the eternal Supreme Brahman (**pūrṇam brahma sanātanam**), has become their friend (**yad-mitram**).

# Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

## Text 12

### brahmovāca

tvayā me 'pacitis tāta  
kalpitā nirvyalīkataḥ  
yan me sañjagr̥he vākyam  
bhavān mānada mānayan

Brahmā said: O son (**tāta**)! O sage who gives respect (**mānada**)! You have accomplished (**tvayā kalpitā**) my sincere worship (**me nirvyalīkataḥ apacitih**) since you have accepted (**yat bhavān sañjagr̥he**) my instructions (**me vākyam**) with respect for me (**mānayan**).

### 3.13.9

prītas tubhyam aham tāta  
svasti stād vām kṣitīśvara  
yan nirvyaḷikena hṛdā  
śādhi mety ātmanārpitam

Brahmā said: O child (**tāta**)! O lord of the earth (**kṣitīśvara**)! I am pleased with you (**prītas tubhyam aham**). All auspiciousness to you two (**svasti stād vām**), since without duplicity in your heart (**yad nirvyaḷikena hṛdā**) you spontaneously surrendered (**ātmanā arpitam**), saying, “Please instruct me (**śādhi mām ity**).”

## Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

### Text 13

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

Service to the father (**pitari śuśrūṣā**) should be rendered (**kāryā**) exactly in this manner (**etāvati eva**) by good sons (**putrakaiḥ**). The son should accept the commands of his elder with respect (**gauraveṇa guror vacaḥ anumanyeta**), saying “I will do as you have instructed.” (**bāḍham iti**)

## 3.13.10

etāvaty ātmajair vīra  
kāryā hy apacitir gurau  
śaktyāpramattair gr̥hyeta  
sādaram gata-matsaraiḥ

O courageous son (**vīra**)! Service to the guru (**gurau apacitih**) according to one's capacity (**śaktyā gr̥hyeta**) should be done (**kāryā hy**) with devotion (**sādaram**) by sons like you (**etāvaty ātmajaih**), who are very diligent (**apramattaih**) and free from envy (**gata-matsaraiḥ**).



# Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

## Text 14

imā duhitarah satyas  
tava vatsa sumadhyamāḥ  
sargam etaṁ prabhāvaiḥ svair  
br̥mhayīṣyanty anekadhā

O son (**vatsa**)! These chaste daughters (**imā duhitarah satyah**) with thin waists (**sumadhyamāḥ**) will increase the creation (**sargam etaṁ br̥mhayīṣyanti**) with their powerful portions (**svaih prabhāvaiḥ**) many times (**anekadhā**).

- If sons were not born, then creation would not increase.
- The creation will increase by these daughters also.
- Prabhāvaiḥ means “by portions having great powers.”

# Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

## Text 15

atas tvam ṛṣi-mukhyebhyo  
yathā-śīlam yathā-ruci  
ātmajāḥ paridehy adya  
vistr̥ṇīhi yaśo bhuvī

Therefore (**atah**) please give away your daughters (**tvam ātmajāḥ paridehi**) today (**adya**) to the foremost sages (**ṛṣi-mukhyebhyah**) according to qualities and liking (**yathā-śīlam yathā-ruci**), and spread your fame throughout the universe (**vistr̥ṇīhi yaśah bhuvī**).

# Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

## Text 16

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

O sage (**mune**)! I know that the original Lord (**veda aham ādyam puruṣam**), the treasure of the living beings (**bhūtānām śevadhim**), has appeared by his own energy (**avatīrṇam sva-māyayā**), assuming the body of Kapila (**bibhrāṇam kapilam deham**).

- By his energy alone, the Lord, treasure of the living entities-- who can bestow all desires and give pure knowledge-- has appeared.
- Accepting a body means that actually he has an eternal body, but that body now makes an appearance.

## Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

### Text 17-18

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

eṣa mānavi te garbham  
praviṣṭaḥ kaitabhārdanaḥ  
avidyā-saṁśaya-granthim  
chittvā gāṁ vicariṣyati

O daughter of Manu (**mānavi**)! In order to uproot *karma* (**karmaṇām uddharan jaṭāḥ**) by the methods of *jñāna* and *vijñāna* (**jñāna-vijñāna-yogena**), with golden hair (**hiraṇya-keśaḥ**), lotus eyes (**padmākṣaḥ**), lotus feet marked with the lotus (**padma-mudrā-padāmbujaḥ**), this Lord, killer of the demon Kaitabha (**eṣa kaitabha ardanaḥ**) entering your womb (**te garbham praviṣṭaḥ**), will travel over the world (**gāṁ vicariṣyati**), cutting the knot of ignorance and false knowledge (**avidyā-saṁśaya-granthim chittvā**).

# Theme III – Brahma speaks to Kardama and Devahuti (3.24.10-19)

## Text 19

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

The chief of perfected sages (**siddha-gaṇa adhiśaḥ**), approved by the *ācāryas* of Sāṅkhya philosophy (**sāṅkhya ācāryaiḥ susammataḥ**), he will take the name Kapila in this world (**ayaṁ loke kapila ity ākhyāṁ**) and will increase your fame (**gantā te kīrti-varḍhanaḥ**).

- This person is approved.
- There is another perfect sage called Kapila, founder of the Sāṅkhya philosophy who is not well approved.
- He will preach philosophy contrary to the theistic philosophy of the Vedas. It is said in the Padma Purāṇa:

**kapilo vāsudevo'khyas tattvaṃ sāṅkhyam jagāda ha  
brahmādibhyaś ca devebhyo bhṛgvādibhyas tathaiva ca  
tathaivāsuraye sarva-vedārthair upabṛmhitam  
sarva-vedaviruddhañ ca kapilo 'nyo jagāda ha  
sāṅkhyam āsuraye anyasmai kutarka-paribṛmhitam**

Kapila or Vasudeva spoke the real Sāṅkhya, which is filled with the meaning of all the Vedas to Brahmā and others, the devatās, the sages such as Bhṛgu, and to a person called Āsuri. Another Kapila spoke Sāṅkhya which is contrary to the Vedas, filled with bad logic, to another person called Āsuri.



## Theme IV – Departure of Brahma (3.24.20-25)

### Text 20

maitreya uvāca

tāv āśvāsya jagat-sraṣṭā  
kumāraiḥ saha-nāradaḥ  
haṁso haṁsena yānena  
tri-dhāma-paramaṁ yayau

Maitreya said: Having reassured the couple (**tāu āśvāsya**), Brahma (**jagat-sraṣṭā haṁsah**), along with the Kumaras and Nārada (**kumāraiḥ saha-nāradaḥ**), departed for Satyaloka on his swan carrier (**haṁsena yānena tri-dhāma-paramaṁ yayau**).

## Theme IV – Departure of Brahma (3.24.20-25)

### Text 21

gate śata-dhṛtau kṣattaḥ  
kardamas tena coditaḥ  
yathoditam sva-duhitṛḥ  
prādād viśva-srjām tataḥ

O Vidura (**kṣattaḥ**)! After Brahmā departed (**śata-dhṛtau gate**), Kardama, as ordered by him (**kardamah tena coditaḥ**), according to scriptural rules (**yathā uditam**), then (**tataḥ**) gave his daughters (**prādād sva-duhitṛḥ**) to the creators of population (**viśva-srjām**).

## Theme IV – Departure of Brahma (3.24.20-25)

Text 22-23

marīcaye kalām prādād  
anasūyām athātraye  
śraddhām aṅgirase 'yacchat  
pulastyāya havirbhuvam

pulahāya gatim yuktām  
kratave ca kriyām satīm  
khyātim ca bhṛgave 'yacchat  
vasiṣṭhāyāpy arundhatīm

Kardama gave his daughter Kalā to Marīci (**marīcaye kalām prādād**), and Anasūyā, to Atri (**anasūyām atha atraye**). He gave Śraddhā to Aṅgirā (**śraddhām aṅgirase ayacchat**), and Havirbhū to Pulastya (**pulastyāya havirbhuvam**). He gave qualified Gati to Pulaha (**pulahāya gatim yuktām**), the chaste Kriyā to Kratu (**kratave ca kriyām satīm**), Khyāti to Bhṛgu (**khyātim ca bhṛgave ayacchat**), and Arundhatī to Vasiṣṭha (**vasiṣṭhāya api arundhatīm**).

## Theme IV – Departure of Brahma (3.24.20-25)

### Text 24

atharvaṇe 'dadāc chāntim  
yayā yajño vitanyate  
viprarṣabhān kṛtodvāhān  
sadārān samalālayat

He gave Śanti (**sāntim adadāt**), by whom sacrifice becomes successful (**yayā yajño vitanyate**), to Atharvā (**atharvaṇe**). He took care of those best of *brāhmaṇas* (**vipra rṣabhān samalālayat**) who he had got married (**kṛta udvāhān**), along with their wives (**sadārān**).

## Theme IV – Departure of Brahma (3.24.20-25)

### Text 25

tatas ta ṛṣayaḥ kṣattaḥ  
kṛta-dārā nimantrya tam  
prātiṣṭhan nandim āpannāḥ  
svam svam āśrama-maṇḍalam

O Vidura (**kṣattaḥ**)! Then those sages (**tataḥ te ṛṣayaḥ**), married (**kṛta-dārā**), taking leave of Kardama (**nimantrya tam**), returned their hermitages (**prātiṣṭhan svam svam āśrama-maṇḍalam**) in joy (**nandim āpannāḥ**).

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 26

sa cāvatīrṇam tri-yugam  
ājñāya vibudharṣabham  
vivikta upasaṅgamyā  
praṇamyā samabhāṣata

Understanding that the Lord (**ājñāya tri-yugam**), chief of the deities (**vibudha rṣabham**), had appeared (**avatīrṇam**), Kardama (**sah**) approached him in a solitary place (**vivikta upasaṅgamyā**) and offering respects (**praṇamyā ca**), spoke to him (**samabhāṣata**).

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 27

aho pāpacyamānānām  
niraye svair amaṅgalaiḥ  
kālena bhūyasā nūnam  
prasīdantīha devatāḥ

Oh (**aho**)! In this world (**iha**), the *devatās* become pleased (**devatāḥ prasīdanti**) with persons burning in material existence (**pāpacyamānānām niraye**) from their sinful actions (**svaih amaṅgalaiḥ**) only after a long time (**kālena bhūyasā nūnam**).

- Your appearance in my house without motive is because of your mercy only.
- I do not have any qualities that caused it. This is expressed in three verses.
- There are three types of persons seen in the world: worshippers of devatās, worshippers of Brahman and worshippers of the Supreme Lord, Bhagavān.
- Worship of devatās produces material results.
- They are pleased after a long time, within the worshipper's lifetime, but not immediately, to the living beings burning in the hell of material existence.
- Then they give the desired results after a long time.



## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 28

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

The *yogīs* (**yatayaḥ**) attempt to see (**draṣṭuṁ yatante**) your impersonal feature (**yat-padam**) in solitary places (**śūnya āgāreṣu**) by complete *samādhi* through *yoga* (**samyag-yoga-samādhinā**), but this realization is achieved only after many births (**bahu-janma-vipakvena**).

- Among the second type of persons, they achieve their goal only after many births.
- By samādhi through yoga, they try to attain direct contact with your impersonal form (padam).

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 29

sa eva bhagavān adya  
helanam na gaṇayya naḥ  
gr̥heṣu jāto grāmyāṇām  
yaḥ svānām pakṣa-poṣaṇaḥ

The Supreme Lord (**sah eva bhagavān**), who favors his devotees (**yaḥ svānām pakṣa-poṣaṇaḥ**), not considering our neglect of him (**naḥ helanam na gaṇayya**), has today appeared in the house of a materialist (**adya grāmyāṇām gr̥heṣu jātaḥ**).

- We, very lazy, are among the third type of persons.
- However, his mercy is unlimited.
- The Lord does not consider our negligence (helanam), treating him lightly.
- That is your very nature.
- You elevate even a shadow devotee to a high position.
- You support (paksā-poṣaṇaḥ) those who are devotees, considering them your relatives.

॥ 6.2.14 ॥

sāṅketyam pārihāsyam vā  
stobham helanam eva vā  
vaikuṅṭha-nāma-grahaṇam  
aśeṣāgha-haram viduḥ

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyam**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**) .

॥ 6.2.15 ॥

patitaḥ skhalito bhagnaḥ  
sandaṣṭas tapta āhataḥ  
harir ity avaśenāha  
pumān nārhati yātanāḥ

A person (**pumān**) who chants the name of the Lord (**harir ity avaśena āha**) while falling from a cliff (**patitaḥ**), stumbling on the road (**skhalitaḥ**), receiving injury in his body (**bhagnaḥ**), being bitten by snakes (**sandaṣṭaḥ**), being burned with fever (**taptaḥ**) or being attacked with sticks (**āhataḥ**) will not suffer hellish punishment (**na arhati yātanāḥ**).

|| 6.2.16 ||

gurūṇām ca laghūnām ca  
gurūṇi ca laghūni ca  
prāyaścittāni pāpānām  
jñātvoktāni maharṣibhiḥ

The great sages (**maharṣibhiḥ**), understanding the limited nature of atonements (**pāpānām prāyaścittāni jñātvā**), have said that (**uktāni**) severe atonements are prescribed for grave sins (**gurūṇām ca gurūṇi**), and light atonements are prescribed for minor sins (**laghūnām ca laghūni**).

- “According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity. How is it that by chanting once in nāmābhāsa all of the gravest sins are destroyed?”
- Because the atonements have limited power, such arrangements are prescribed.
- However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power.
- It is as easy as Balarāma’s ability to destroy all the Kauravas, including Duryodana, in order to save Sāmba.



|| 6.1.17 ||

sadhrīcīno hy ayam loke  
panthāḥ kṣemo 'kuto-bhayaḥ  
suśīlāḥ sādhave yatra  
nārāyaṇa-parāyaṇāḥ

The path followed by persons (**ayam loke panthāḥ**) who are friendly, virtuous (**suśīlāḥ sādhave**), and surrendered to Nārāyaṇa (**nārāyaṇa-parāyaṇāḥ**) is certain (**sadhrīcīnaḥ**), auspicious (**kṣemaḥ**), and without fear of obstacles (**akuto-bhayaḥ**).

- One should not say that bhakti-yoga is for those who are not capable of practicing jñāna, yoga or austerities.
- Sadhrīcīnaḥ means certain, leading to the correct goal.
- This is the best process in all respects.
- There is no fear of any obstacle.
- On this path the practitioners are friendly.
- One need not fear that one will not have help as on the path of jñāna.
- One need not fear of people becoming envious as when practicing karma.

|| 6.1.19 ||

sakṛṇ manah kṛṣṇa-padāravindayor  
niveśitam tad-guṇa-rāgi yair iha  
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān  
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons (**yaih**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoh**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamaṁ pāśa-bhṛtaḥ tad-bhaṭān**) since they have accomplished all atonement (**cīrṇa-niṣkṛtāḥ**) by that remembrance (**implied**).

- This purification does not depend on a solid basis of bhakti.
- Even once remembering the Lord is sufficient, what to speak of many times.
- Even thinking with the mind is sufficient, what to speak of hearing or uttering the name of the Lord.
- The mind which is materially attracted (tad-guṇa-rāgi) is sufficient, what to speak of a mind without material attractions.
- Thinking even in dreams is sufficient what to speak of actual meditation.
- Such persons have accomplished all atonement (niśkṛtāḥ).

- From this statement the following should also be understood.
- If a devotee practicing pure bhakti happens to commit sin again, it is like the bite of snake without fangs.
- Those sins have no significant effect.
- That condition should not be compared to the elephant taking bath-- the karmī who again commits sin.
- It is said: *api cet sudurācāro*

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 30

svīyam vākyam ṛtaṁ kartum  
avatīrṇo 'si me gṛhe  
cikīrṣur bhagavān jñānam  
bhaktānām māna-varḍhanaḥ

You, the Supreme Lord (**bhagavān**), desiring to give a method of knowledge (**jñānam cikīrṣur**), and increasing the honor of the devotees (**bhaktānām māna-varḍhanaḥ**), have descended in my house (**avatīrṇo asi me gṛhe**) to make your words true (**svīyam vākyam ṛtaṁ kartum**).

- Two verses expand on this point.
- You desire to teach Sāṅkhya, a method of knowledge, but you increase the respect for your devotees more than for the jñānīs, since the Lord has already established that knowledge is insignificant without bhakti.

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 31

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

O Lord (**bhagavan**)! These are suitable forms of you (**tāni eva te abhirūpāṇi rūpāṇi**) who have no material form (**arūpiṇaḥ**), and which are pleasing to the devotees (**yāni yāni ca rocante sva-janānām**).



- These are suitable forms--forms of eternity, knowledge and bliss--belonging to you who are eternity, knowledge and bliss, which are pleasing to your devotees.
- Other forms, not pleasing to the devotees, are actually are not your forms but are māyā forms, since you are without material form.
- This is Śrīdhara Svāmī's meaning of arūpiṇaḥ.
- Though the universal form is pleasing as an object of meditation in the preliminary stage for some devotees, it is not pleasing later.
- That form being material is not the Lord's personal form.
- That is the intended meaning.

## || 1.8.29 ||

na veda kaścīd bhagavaṁś cikīrṣitaṁ  
tavehamānasya nṛṇāṁ viḍambanam |  
na yasya kaścīd dayito 'sti karhicid  
dveṣyaś ca yasmin viṣamā matir nṛṇām ||

No one knows the intentions of the Lord (**na veda kaścīd bhagavaṁś cikīrṣitaṁ**) who desires to hide himself in human form (**tava ihamānasya nṛṇāṁ viḍambanam**), who does not show favor or hatred to anyone (**na karhicid yasya kaścīd dayito 'sti dveṣyah ca**), and about whom all men have different opinions (**yasmin viṣamā matir nṛṇām**).

## ॥ 1.8.30 ॥

janma karma ca viśvātmann  
ajasyākartur ātmanah |  
tiryañ-nṛṣiṣu yādaḥsu  
tad atyanta-vidāmbanam ॥

O soul of the universe (**viśvātmann**)! You are unborn and perform no actions (**ajasya akartur**), but you take birth and perform activities (**janma karma ca**) in the forms of animals, men and aquatics (**tiryañ-nṛṣiṣu yādaḥsu ātmanah**). This is extremely deceptive (**tad atyanta-vidāmbanam**).

## || 5.18.25 ||

om namo bhagavate mukhyatamāya namaḥ sattvāya  
prāṇāyaujase sahase balāya mahā-matsyāya nama iti.

I offer my respects to the first incarnation (**om namo bhagavate mukhya tamāya**) made of pure sattva (**sattvāya**), the controller of the life air (**prāṇāya**), the controller of the energy of the senses (**ojase**), mind (**sahase**), and body (**balāya**), the great fish (**mahā-matsyāya namaḥ**).

## || 5.18.30 ||

om namo bhagavate akūpārāya sarva-sattva-guṇa-  
viśeṣaṇāyānupalakṣita-sthānāya namo varṣmaṇe namo  
bhūmne namo namo 'vasthānāya namas te.

I offer respects to the Supreme Lord, the tortoise (**om namo bhagavate akūpārāya**), a form of śuddha-sattva (**sarva-sattva-guṇa-viśeṣaṇāya**), having an invisible abode of Vaikuṅṭha (**anupalakṣita-sthānāya**), who has a huge, all-pervading body (**varṣmaṇe bhūmne**), and who acts as the support of all things (**namo avasthānāya**).

## || 5.18.35 ||

om namo bhagavate mantra-tattva-liṅgāya yajña-kratave  
mahā-dhvarāvayavāya mahā-puruṣāya namaḥ karma-  
śuklāya tri-yugāya namas te.

I offer respects to the Supreme Lord (**om namo bhagavate**), known in truth by mantras (**mantra-tattva-liṅgāya**), who is the form of sacrifices with and without animals (**yajña-kratave**), who is the limbs of great sacrifices (**mahā-adhvara-avayavāya**), who is the great puruṣa (**mahā-puruṣāya**), who has a form of śuddha-sattva even in his actions (**karma-śuklāya**), and who appears in three yugas visibly (**tri-yugāya**)

### 3.9.11

tvam bhakti-yoga-paribhāvita-hṛt-saroja  
āsse śrutekṣita-patho nanu nātha puṁsām  
yad-yad-dhiyā ta urugāya vibhāvayanti  
tat-tad-vapuḥ praṇayase sad-anugrahāya

O my Lord (**nātha**), Your devotees can see You through the ears by the process of bona fide hearing (**puṁsām śruta ikṣita-patho**), and thus their hearts become cleansed (**bhakti-yoga-paribhāvita-hṛt-saroja**), and You take Your seat there (**āsse**). You are so merciful to Your devotees (**sad-anugrahāya**) that You manifest Yourself in the particular eternal form of transcendence (**tat-tad-vapuḥ praṇayase**) in which they always think of You (**yad-yad-dhiyā ta vibhāvayanti**).

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 32

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

I surrender to you (**tvām ahaṁ prapadye**), full of (**pūrtam**) the six qualities of control (**aiśvarya**), detachment (**vairāgya**), good qualities (**yaśah**), knowledge (**avabodha**), influence and beauty (**vīrya-śriyā**), whose feet are constantly worthy of worship (**sadā abhivāda arhaṇa-pāda-pīṭham**) by devotees (**sūribhih**) desiring direct knowledge of the truth (**tattva-bubhutsayā addhā**).



- Speaking of the qualities of the suitable forms of the Lord which please the devotees, Kardama now describes Kapila.
- He lists the six great qualities of the lord: aiśvarya, varirāgya, yaśa, jñāna, vīrya and śrī, which define Bhagavān.
- The Lord is a great reservoir (pūrtam) of these spiritual qualities, which becomes the object of address, worship and service by the devotees.
- This indicates that this form is his real form, full of the six qualities, and fully spiritual.

# Theme V – Kardama speaks to Kapila (3.24.26-34)

## Text 33

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

I surrender unto Kapila (**kapilam prapadye**), whose other form is *prakṛti* (**param pradhānam**), who is also the *jīva* (**puruṣam**), the *mahat-tattva* (**mahāntam**), time (**kālam**), *sutra* (**kavim**), *ahaṅkāra* (**tri-vṛtam**) the *devatās* of the directions (**loka-pālam**), the universe inhabited by your internal energy (**ātmā anubhūtyā anugata-prapañcam**), and the possessor of independent energies (**svacchanda-śaktim**).

## Theme V – Kardama speaks to Kapila (3.24.26-34)

### Text 34

ā smābhipṛcche 'dya patim prajānām  
tvayāvātīrṇaṇa utāpta-kāmaḥ  
parivrajat-padavīm āsthito 'ham  
cariṣye tvām hr̥di yuñjan viśokaḥ

Now I ask something from you (**adya ā smābhipṛcche**), the master of the progeny (**prajānām patim**). I have become free of debt (**avatīrṇa rṇah**) because of you (**tvayā**), and fulfilled all my desires (**utāpta-kāmaḥ**). Taking the renounced order (**parivrajat-padavīm āsthitaḥ**), I will wander about without lamentation (**aham cariṣye viśokaḥ**), remembering you in my heart (**tvām hr̥di yuñjan**).

- Now I ask for the order to renounce.
- The debt, the order of my father to produce offspring, has been liquidated by your appearance.
- My desire is fulfilled.
- Accepting the path of renunciation, remembering you in my heart, I will wander about here and there.
- Kardama contemplated in his mind: I have been fixed in my Lord Nārāyaṇa since birth as a servant.
- Now, with the birth of a son, it will be hard to avoid having fatherly affection for the Lord.

- But the simultaneous mixture of dāsya and vāsalya is not suitable.
- However, the independent Lord, sinking me in the ocean of lamentation, will quickly have me renounce.
- Why should I not immediately renounce?
- I will not commit an offence to the Lord in giving him up when he appeared in my house, because the worshipable lord is dependent on worship, according to the Vaiṣṇavas.
- Thus one should have more eagerness for worshipping the Lord than for the Lord himself.
- I wish to worship him without interruption in a solitary forest, twenty-four hours a day.

## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 35

śrī-bhagavān uvāca  
mayā proktaṁ hi lokasya  
pramāṇam satya-laukike  
athājani mayā tubhyaṁ  
yad avocam ṛtaṁ mune

The Lord said: What is spoken by me (**mayā proktaṁ**) is authoritative for the people (**lokasya hi pramāṇam**), for ultimate and worldly affairs (**satya-laukike**). Similarly, I have taken birth (**ājani**) because of what I said to you--that I would be your son (**mayā tubhyaṁ**). Thus (**atha**) my words are true (**yad avocam ṛtaṁ mune**).

- O great sage! You want to act according to my wish since I have said that it is necessary to worship me, giving up everything.
- Certainly (hi), I have said “Give up everything” in the Gīta (18.66). That is proof for the people.
- This applies to worldly and ultimate affairs.
- The worldly principle of taking a wife stated by Manu and others is the authoritative statement concerning worldly affairs (laukika).
- The uncommon (satya) principle however is to attain me.
- This is also an authoritative statement for the people, uttered by me, concerning the highest principle, bhāgavad-dharma.

- It is said:

**ye vai bhagavatā proktā upāyā hy ātma-labdhaye  
añjaḥ puṁsām aviduṣām viddhi bhāgavatān hi tān**

Even ignorant living entities (**aviduṣām puṁsām**) can very easily come to know the Supreme Lord (**añjaḥ ātma-labdhaye**) if they adopt those means prescribed by the Supreme Lord (**ye vai bhagavatā proktā upāyā**). The process recommended by the Lord is to be known as bhāgavata-dharma (**tān viddhi bhāgavatān**). SB 11.2.34

- Therefore you have considered things properly in giving up everything and departing.
- He gives an example of his own words being authoritative.
- I took birth because I said to you that I would be your son. That is the truth.



## 3.21.31

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

Controlling the senses (**ātmavān**), having shown mercy to the living beings as a householder (**kṛtvā dayāṁ ca jīveṣu**), you will then give fearlessness to the living beings as a sannyāsī (**dattvā ca abhayam**). Then you will see yourself and the universe within me, Mahāviṣṇu (**drakṣyasy ātmānaṁ saha jagat mayi**), and you will see me as Kṣīrodakaśāyī within yourself (**drakṣyasy mām cāpi ātmani**).

## BG 12.8

mayy eva mana ādhatsva  
mayi buddhim niveśaya |  
nivasīṣyasi mayy eva  
ata ūrdhvaṁ na saṁśayaḥ

Concentrate your mind only on Me (**mayy eva mana ādhatsva**). Fix your intelligence on Me (**mayi buddhim niveśaya**). You will attain residence with Me after leaving the body (**ataḥ nivasīṣyasi mayy eva**), without doubt (**ūrdhvaṁ na saṁśayaḥ**).

## BG 12.9

atha cittam samādhātum  
na śaknoṣi mayi sthiram |  
abhyāsa-yogena tato  
mām icchāptum dhanañjaya

Otherwise, if you are not able to concentrate your mind (**atha cittam samādhātum na śaknoṣi**) on Me steadily (**mayi sthiram**), then seek to attain Me (**tato mām icchāptum**) by the method of repetition of fixing your mind on Me (**abhyāsa-yogena**), O conqueror of wealth (**dhanañjaya**).

## BG 12.10

abhyāse 'py asamartho 'si  
mat-karma-paramo bhava |  
mad-artham api karmāṇi  
kurvan siddhim avāpsyasi

If you are unable to practice in this manner (**abhyāse apy asamarthah asi**), then perform transcendental services for Me (**mat-karma-paramo bhava**). Performing activities for My pleasure (**mad-artham api karmāṇi kurvan**), you will attain perfection (**siddhim avāpsyasi**).

## BG 12.11

athaitad apy aśakto 'si  
kartum mad-yogam āśritaḥ |  
sarva-karma-phala-tyāgam  
tataḥ kuru yatātmavān

If you cannot do this (**athaitad apy kartum aśakto asi**), take shelter of dedicating all prescribed actions to Me (**mad-yogam āśritaḥ**). While controlling your mind (**yata ātmavān**), act with detachment from the results of the work (**sarva-karma-phala-tyāgam tataḥ kuru**).

## BG 12.12

śreyo hi jñānam abhyāsāj  
jñānād dhyānam viśiṣyate |  
dhyānāt karma-phala-tyāgas  
tyāgāc chāntir anantaram

Manana is better than practice (**śreyo hi jñānam abhyāsād**), but meditation is better than manana (**jñānād dhyānam viśiṣyate**). From meditation, one easily becomes detached from the results of work in the form of bhukti and mukti (**dhyānāt karma-phala-tyāgah**). From this detachment one finally attains lasting peace (absorbing his senses only in Me.) (**tyāgāt śāntir anantaram**)

## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 36

etan me janma loke 'smin  
mumukṣūṇām durāśayāt  
prasaṅkhyānāya tattvānām  
sammatāyātma-darśane

Please understand that I have appeared (**me janma**) in this world (**asmin loke**) to explain (**prasaṅkhyānāya**) the principles (**tattvānām**) suitable for realizing the self (**ātma-darśane sammatayā**) for those desiring liberation (**mumukṣūṇām**) from the subtle body (**durāśayāt**).

- The Lord explains the reason for his appearance.
- Please understand my appearance is to explain principles suitable for realizing the self to those desiring liberation from the sinful subtle body (durāśayāt).
- The verb is in the next verse.



dagdhāśayo mukta-samasta-tad-guṇo  
 naivātmano bahir antar vicaṣṭe  
 parātmanor yad-vyavadhānam purastāt  
 svapne yathā puruṣas tad-vināṣe

When the subtle body has been destroyed (**dagdha āśayah**) along with all its effects (**mukta-samasta-tad-guṇo**), one no longer sees (**na eva ātmano vicaṣṭe**) external sense objects, internal disturbances (**bahir antar**), or the obstacles to seeing Paramātmā (**yad-vyavadhānam parātmanoh**) that previously existed (**purastāt**), just as on waking up, a person no longer sees objects experienced in his dream (**svapne yathā puruṣah tad-vināṣe**).

## 4.22.28

ātmānam indriyārtham ca  
param yad ubhayor api  
saty āśaya upādhau vai  
pumān paśyati nānyadā

When the subtle body covers the jīva (**āśaya upādhau saty**), one sees the jīva as an enjoyer (**pumān paśyati ātmānam indriyārtham**), the objects of enjoyment (**ca**) and the result of these—happiness and distress (**param yad ubhayor api**). But when the subtle body is absent, one sees Paramātmā (**na anyadā**).

## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 37

eṣa ātma-patho 'vyakto  
naṣṭaḥ kālena bhūyasā  
taṁ pravartayitum deham  
imaṁ viddhi mayā bhṛtam

Understand that this path (**viddhi eṣa ātma-pathah**), difficult to know (**avyaktaḥ**), was lost in time (**naṣṭaḥ kālena bhūyasā**). I have taken this form (**imaṁ deham mayā bhṛtam**) to introduce this knowledge again (**taṁ pravartayitum**).

- Avyaktah means subtle.
- Though the Lord and his body are non-different, spiritual intelligence introduces difference even where there is non-difference.
- Thus the Lord says “I have taken this body.” This is a customary expression. It is like the following statement (which also cannot be taken literally.)

**sattvaṁ rajasa tama itir nirguṇasya guṇāḥ trayāḥ  
sthiti-sarga-nirodheṣu gr̥hītā māyayā vibhoḥ**

The three guṇas of sattva, rajas and tamas, belonging to the Lord without guṇas, are accepted by the māyā of the Lord for creation, maintenance and destruction. SB 2.5.18

## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 38

**gaccha kāmaṁ mayāpr̥ṣṭo  
mayi sannyasta-karmaṇā  
jitvā sudurjayaṁ mṛtyum  
amṛtatvāya mām bhaja**

You have requested me (**mayā pr̥ṣṭah**), so then depart when you please (**gaccha kāmaṁ**). Having conquered unconquerable death (**jitvā sudurjayaṁ mṛtyum**) by offering your activities to me (**mayi sannyasta-karmaṇā**), you should worship me for immortality (**amṛtatvāya mām bhaja**).

- Just as you are asking to go, I am asking you to stay.
- It would be harsh for me to tell you to go, and even if you stay here your desire will be fulfilled.
- If you are determined to go, then go as you wish.
- Worship me for immortality.
- This recalls the śruti text avidyayā mṛtum tīrtvā vidyayāmṛtam aśmute: by karma cross over obstacles, and by knowledge attain eternal life. (Ísopaniṣad)
- Or, you will not have birth again because of my association, since you will have attained a position as my associate, having birth only in the sense that Rāma and Kṛṣṇa take birth, though they are without death.

## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 39

mām ātmānam svayaṁ-jyotiḥ  
sarva-bhūta-guhāśayam  
ātmany evātmanā vīkṣya  
viśoko 'bhayam ṛchasi

Seeing me (**mām vīkṣya**), self-effulgent (**svayaṁ-jyotiḥ**), dwelling in the hearts of all beings (**sarva-bhūta-guhāśayam**), as *antaryamī* (**ātmānam**) in your heart (**ātmani**) by your intelligence (**ātmanā**), free from lamentation (**viśoko**), you will achieve fearlessness (**abhayam ṛchasi**).

- This form has been mentioned:

**kecit sva-dehāntar-hṛdayāvakāṣe  
prādeśa-mātram puruṣam vasantam  
catur-bhujam kañja-rathāṅga-śaṅkha-  
gadā-dharam dhāraṇayā smaranti**

Others conceive of the Lord, residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively. SB 2.2.8

- You will see the antaryāmī, Śukla, within yourself (ātmani), by your intelligence (ātmanā).



## Theme VI – Kapila responds to Kardama (3.24.35-40)

### Text 40

mātra ādhyātmikīm vidyām  
śamanīm sarva-karmaṇām  
vitarīṣye yayā cāsau  
bhayaṁ cātitarīṣyati

I will give to my mother (**mātra vitarīṣye**) spiritual knowledge (**ādhyātmikīm vidyām**) which ends all *karmas* (**śamanīm sarva-karmaṇām**), by which (**yayā**) she will also (**ca asau**) attain fearlessness (**bhayaṁ atitarīṣyati**).

- Because I am the Lord acting as her son, you do not have to worry about what will happen to Devahūti, your wife.

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 41

maitreya uvāca  
evam samuditas tena  
kapilena prajāpatiḥ  
dakṣiṇī-kṛtya taṁ prīto  
vanam eva jagāma ha

After Kapila had spoken to him in this way (**tena kapilena evam samuditah**), Kardama (**prajāpatiḥ**), pleased (**prītah**), circumambulated Him (**taṁ dakṣiṇī-kṛtya**) and left for the forest (**vanam eva jagāma ha**).

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 42

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

Accepting the vow of silence (**maunam vratam āsthitaḥ**), taking exclusive shelter of the Lord (**ātmā eka-śaraṇaḥ**), he wandered the earth alone (**sah muniḥ niḥsaṅgo vyacarat kṣoṇīm**), without fire and without shelter (**anagnir aniketanaḥ**).

## 4.22.23

arthendriyārāma-sagoṣṭhy-atrṣṇayā  
tat-sammatānām aparigraheṇa ca  
vivikta-rucyā paritoṣa ātmani  
vinā harer guṇa-pīyūṣa-pānāt

Attachment to the Lord takes place by (**implied**) disgust (**atrṣṇayā**) with material friendship (**sa-goṣṭhy**) related to persons who accumulate wealth or enjoy the senses (**arthena idriya-ārāma**), by not accepting those goals (**tat-sammatānām aparigraheṇa ca**), and by a taste for solitary living (**vivikta-rucyā**), with satisfaction in the self (**paritoṣa ātmani**), as long as one cannot relish the nectar of the Lord's qualities (**vinā harer guṇa-pīyūṣa-pānāt**).

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 43

**mano brahmaṇi yuñjāno  
yat tad sad-asataḥ param  
guṇāvabhāse viguṇa  
eka-bhaktyānubhāvite**

He fixed his mind on the Brahman (**mano brahmaṇi yuñjānah**) which is beyond auspicious and inauspicious (**yad tad sad-asataḥ param**), which has spiritual qualities (**guṇa avabhāse**) and is devoid of material qualities (**viguṇa**), and which is realized by pure *bhakti* (**eka-bhaktyā anubhāvite**).

|| 4.9.16 ||

yasmin viruddha-gatayo hy aniśam patanti  
vidyādayo vividha-śaktaya ānupūrvyāt  
tad brahma viśva-bhavam ekam anantam ādyam  
ānanda-mātram avikāram aham prapadye

I surrender (**aham prapadye**) to the one (**tad ekam**) infinite (**anantam**), original Brahman (**ādyam brahma**), bliss alone (**ānanda-mātram**), unchanging (**avikāram**), the cause of the universe (**viśva-bhavam**), within which are always seen (**yasmin aniśam patanti**) successively various energies (**ānupūrvyāt vividha-śaktaya**) such as *vidyā* (**vidyādayo**), having contrary natures (**viruddha-gatayo**).

- Having described the personal form of the Lord, Dhruva now describes the impersonal Brahman.
- I surrender to the unchangeable, bliss alone, the Brahman which is the greatness of the Lord, manifested by *bhakti-miśra-jñāna* to those absorbed in *śānta* alone, situated far from the Lord, who are incapable of accepting the various qualities of the eternally conscious Lord.
- Though appearing to have no *śaktis*, within the Brahman are always (*aniśam*) seen successively (*ānupūrvyāt*) various *śaktis* such as *vidyā* (knowledge).
- According to the amount of *bhakti*, the person will be close to the Lord.
- For those having a small amount of *bhakti* through *bhakti-miśra-jñāna*, who cannot realize the variety of qualities in the Lord, you appear first as *ātmā* possessing *vidyā-śakti*.
- You appear as the *puruṣa* possessing *māyā-śakti*, the cause of the universe (*viśva-bhavam*), to those with a little more *bhakti*.



- Seeing with complete bhakti, one realizes Bhagavān, possessing unlimited śaktis, having all powers and sweetness.
- One who enters deeply in the Lord realizes the Lord as the ocean of grace, surprise, arts, beauty and pastimes.
- Persons situated far from a town cannot understand all the details of the town. They see only an object in front.
- If they are somewhat closer to the town, they see trees.
- If they approach near the town, they see it is a town with groves, towers, gates, houses, and flags.
- On entering the town, they realize it is a place for enjoying with colorful ponds, roads, markets, intersections, arenas, dancing, singing and instrumental music.

- The ancient have said:

**cayas tviṣām ity avadhāritaṁ purā tataḥ śarīrīti vibhavitākr̥tim  
vibhūr vibhaktāvayaṁ pumān iti kramād amuṁ nārada ity abodhi  
saḥ**

Nārada realized Kṛṣṇa as a mass of light and then realized that it was a form with a body. Then he recognized various limbs and understood that this was a man. Śiśupāla-vadha 1.3

- What are these śaktis?
- They are contrary in nature.
- Though there are opposites such as knowledge and ignorance, creation and destruction, being born and not being born, being inactive and full of pastimes, being neutral ātmārāma and being affectionate to the devotees, they are inconceivable energies, eternally situated in you.

# Theme VII – Renunciation of Kardama (3.24.41-47)

## Text 44

nirahaṅkṛtir nirmamaś ca  
nirdvandvaḥ sama-dṛk sva-dṛk  
pratyak-praśānta-dhīr dhīraḥ  
praśāntormir ivodadhiḥ

He was devoid of false ego and possessiveness (**nirahaṅkṛtir nirmamah ca**), and did not see with duality (**nirdvandvaḥ**). He regarded everything equally (**sama-dṛk**), and perceived the state of *bhakti* within himself (**sva-dṛk**). His intelligence was peaceful (**praśānta-dhīh**), not functioning externally (**pratyak**). He was sober (**dhīraḥ**), like an ocean without waves (**praśānta urmih iva udadhiḥ**).

## 4.22.39

yat-pāda-paṅkaja-palāśa-vilāsa-bhaktyā  
karmāśayam grathitam udgrathayanti santah  
tadvan na rikta-matayo yatayo 'pi ruddha-  
sroto-gaṇās tam araṇam bhaja vāsudevam

Worship Vāsudeva (**tam vāsudevam bhaja**), the shelter (**araṇam**). By devotion to his lotus toes (**yat-pāda-paṅkaja-palāśa-bhaktyā**) possessing ever-increasing beauty (**vilāsa**), the devotees (**santah**) untie (**udgrathayanti**) the knot of false ego filled with impressions of karma (**karma āśayam grathitam**), which the foolish sannyāsīs (**tadvat rikta-matayo yatayah**) who try to stop the senses flowing like a river (**sroto-gaṇāh**) cannot untie (**na ruddha**).

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 45

vāsudeve bhagavati  
sarva-jñe pratyag-ātmani  
pareṇa bhakti-bhāvena  
labdhātmā mukta-bandhanaḥ

Attaining spiritual mind and intelligence (**labdha ātmā**), he absorbed those elements in the Supreme Lord (**bhagavati**), omniscient Vāsudeva (**sarva-jñe vāsudeve**), the soul of the *jīva* (**pratyag-ātmani**), by *prema-bhakti* (**pareṇa bhakti-bhāvena**), and achieved liberation from all bondage (**mukta-bandhanaḥ**).

- How did this remarkable state suddenly appear in him?
- After destroying material mind, intelligence and consciousness, with destruction of the subtle body, he regained them in spiritual form (labdhātmā).
- With those he absorbed himself in Vāsudeva by the supreme (param) bhāva produced through worship (bhakti)--prema.
- Pratyag-ātmā means the soul or the jīva.
- The mind and intelligence were previously causes of bondage.
- Now they were causes of liberation (mukta-bandhanaḥ).
- It is said anāvṛttiḥ śabdāt: according to the scriptures, ones does not return to bondage. (Brahma-sūtra 4.423)

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 46

ātmānam sarva-bhūteṣu  
bhagavantam avasthitam  
apaśyat sarva-bhūtāni  
bhagavaty api cātmani

Kardama saw (**apaśyat**) the *antaryāmī* (**ātmānam bhagavantam**) situated within all living beings (**sarva-bhūteṣu avasthitam**), and saw (**apaśyat**) all living beings (**sarva-bhūtāni**) situated within Mahāviṣṇu (**bhagavaty ātmani ca avasthitam**).

- He saw the Lord directly. This state is described.
- He saw the antaryāmī of all, Kṣīrodakaśāyī, the third puruṣāvatāra (ātmānam) situated in all beings.
- This was Bhagavān, the four armed lord, Śukla, the deity of his worship.
- He saw all beings, situated in universes emerging from Mahāviṣṇu's hair pores, within the antaryāmī of prakṛti, Kāraṇodakaśāyī, the first puruṣa, by eyes produced through yoga.
- Kardama is described to be more advanced than the yogīs who get gradual liberation described in the Second Canto.



- The yogī, giving up his gross body, desiring to see everything within the universe, goes and sees everything within the universe.
- Kardama, however, without desire to see anything, while situated in this world, saw all beings in the hair holes of the Lord outside of the universe, in the Kāraṇa Ocean.
- The form he saw was the four armed Viṣṇu, Śukla, the object of his worship.
- Yaśodā saw all beings within Kṛṣṇa.
- It should be understood however that seeing the powerful form of Viṣṇu was suitable to Kardama who worshipped that powerful form.

## Theme VII – Renunciation of Kardama (3.24.41-47)

### Text 47

**icchā-dveṣa-vihīnena**  
**sarvatra sama-cetasā**  
**bhagavad-bhakti-yuktena**  
**prāptā bhāgavatī gatiḥ**

Free from desire and hatred towards everything in the material world (**icchā-dveṣa-vihīnena**), with mind seeing everything as equal (**sarvatra sama-cetasā**), by pure *bhakti* for the Lord (**bhagavad-bhakti-yuktena**), Kardama attained the position of an associate of the Lord in the spiritual world (**prāptā bhāgavatī gatiḥ**).

- He was free of desire and hatred because everything in the material world is inferior.
- Because of that, he saw everything equally.
- He then attained the goal of becoming an associate of the Lord (bhagavatī gatiḥ).
- Another version has bhāgavatīm gatiṁ prāptaḥ: Kardama, with an equal mind, attained that spiritual goal.