

Śrīmad-Bhāgavatam

Canto Three

With the  
Sārārtha-darśinī commentary

by

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# Canto Three – Chapter Fifteen

## The Kumāras Curse the Door Keepers

Description of the Kingdom of God

# Section-I

**Devatas approach Brahma  
(1-11)**

|| 3.15.1 ||

maitreya uvāca  
prājāpatyaṃ tu tat tejah  
para-tejo-hanaṃ ditih  
dadhāra varṣāṇi śataṃ  
śaṅkamānā surārdanāt

Maitreya said: Diti (ditih), fearing that her sons would afflict the devatās (śaṅkamānā surārdanāt), held within her womb for a hundred years Kaśyapa's sons (prājāpatyaṃ dadhāra varṣāṇi śataṃ), who would destroy the power of the devatās (tat tejah para-tejo-hanaṃ).

In the Fifteenth Chapter the devatās ask Brahmā to speak about the history of Diti's sons and he explains that the two door keepers were cursed by the Kumāras.

What happened to Diti's pregnancy?

The offspring of Kaśyapa (**prājapatyam**) would destroy the offspring of others (**para-tajo-hanam**).

She held her children in her womb for a hundred years since  
she was worried about them giving suffering to the devatās, or  
she was worried that they would be killed by Viṣṇu, since she  
had heard they would be killed by Viṣṇu.

|| 3.15.2 ||

loke tenāhatāloke  
loka-pālā hataujasaḥ  
nyavedayan viśva-srje  
dhvānta-vyatikaram diśā

When the light of the planets became dim (loke āhata aloke)  
because of holding those children in her womb (tena), the  
devatās (loka-pālā), who had lost their powers (hata ojasah),  
asked Brahmā (nyavedayan viśva-srje) about the darkness  
spreading in all directions (dhvānta-vyatikaram diśā).

By the power of the offspring in her womb (**tena**) the planets  
lost their light.

**Hatāloke** instead of āhatāloke is also seen.

**Vyatikaram** means spread.



|| 3.15.3 ||

devā ūcuḥ

tama etad vibho vettha  
saṁvignā yad vyaṁ bhr̥śam  
na hy avyaktam bhagavataḥ  
kālenāspr̥ṣṭa-vartmanah

The devatās said: Oh great one (vibho)! You know about this darkness (tama etad vettha) which worries us greatly (saṁvignā yad vyaṁ bhr̥śam), since you have all knowledge (na hy avyaktam bhagavataḥ) which is not destroyed by time (kālenāspr̥ṣṭa-vartmanah).

You know (vettha) since you are omniscient and your knowledge is not destroyed by time.

|| 3.15.4 ||

deva-deva jagad-dhātar  
lokanātha-śikhāmaṇe  
pareṣām apareṣām tvam  
bhūtānām asi bhāva-vit

O lord of lords (deva-deva)! O maintainer of the universe (jagad-dhātar)! O crest jewel of the devatās (lokanātha-śikhāmaṇe)! You know the condition of all living beings high and lower (tvam pareṣām apareṣām bhūtānām bhāva-vit asi).

Lokanātha means the devatās headed by Indra.

|| 3.15.5 ||

namo vijñāna-vīryāya  
māyayedam upeyuse  
grhīta-guṇa-bhedāya  
namas te 'vyakta-yonaye

We offer respects to you, who have power of knowledge (namo vijñāna-vīryāya), who have accepted a body by the Lord's māyā (māyayā idam upeyuse), composed of rajoguṇa (grhīta-guṇa-bhedāya). We offer respects to you whose source is the Supreme Lord (namas te avyakta-yonaye).

|| 3.15.6-7 ||

ye tvānanyena bhāvena bhāvayanty ātma-bhāvanam  
ātmani prota-bhuvanam param sad-asad-ātmakam

teṣām supakva-yogānām jita-śvāsendriyātmanām  
labdha-yuṣmat-prasādānām na kutaścit parābhavaḥ

Persons mature in their practice (teṣām supakva-yogānām), controlling breath, senses and mind (jita śvāsa indriya ātmanām), attaining your mercy (labdha-yuṣmat-prasādānām), those who meditate with exclusive devotion upon you (ye tvam ananyena bhāvena bhāvayanty), the supreme lord (param atmani), the source of all beings (ātma-bhāvanam), who hold all the planets together within you (prota-bhuvanam) and contain all the devas and demons (sad-asad-ātmakam), are not defeated at any time (na kutaścit parābhavaḥ).

Ananya bhāvena can refer to the worshippers of Hiraṇyagarbha, who meditate on that form as non-different from the Supreme Lord.

Or it can refer to meditation through bhakti without material desires.

The supreme lord is the creator of the living beings (ātma-bhāvanam), and he holds all the worlds together within himself, since he is the total of everything.

In the Lord exist all the devatās and asuras (sad-asad-ātmakah).

|| 3.15.8 ||

yasya vācā prajāḥ sarvā  
gāvas tantyeva yantritāḥ  
haranti balim āyattās  
tasmai mukhyāya te namah

We offer respects to the chief person (~~tasmai mukhyāya te namah~~) by whose words, the Vedas (yasya vācā), all the living beings make offerings (prajāḥ sarvā haranti balim), just as tamed bulls (yantritāḥ gāvas) are controlled by a rope (tantya iva āyattās).

Vācā refers to the Vedas.

Śruti says: tasya vāk tantrir nāmāni dāmāni: the words of the Lord are a rope, and his names are ropes.

|| 3.15.9 ||

sa tvam vidhatsva sam bhūmaṁs  
tamasā luṭṭa-karmaṇām  
adabhra-dayayā drṣṭyā  
āpannān arhasikṣitum

O Lord (bhūman)! Please create auspiciousness (sa tvam vidhatsva sam) for those whose works have been stopped by the darkness (tamasā luṭṭa-karmaṇām). You should see us, surrendered to you (āpannān arhasikṣitum), with a glance of profuse mercy (adabhra-dayayā drṣṭyā).



Because of the darkness, there were no divisions of day and night.

See us, surrendered (**āpannān**) to you, with plentiful (**adabhra**) mercy.

|| 3.15.10 ||

eṣa deva diter garbha  
ojaḥ kāśyapam arpitam  
diśas timirayan sarvā  
vardhate 'gnir ivaidhasi

The embryo in Diti (eṣa deva diter garbha), created from the semen of Kaśyapa (ojaḥ kāśyapam arpitam), is increasingly darkening all directions (diśas timirayan sarvā), just as fire increases with fuel (vardhate 'gnir ivaidhasi).

“Give more details of the condition.”

The embryo of Diti was created by the semen (ojah) of Kāśyapa.

|| 3.15.11 ||

maitreya uvāca  
sa prahasya mahā-bāho  
bhagavān śabda-gocarah  
pratyācastātma-bhūr devān  
prīṇan rucirayā girā

Maitreya said: O mighty armed Vidura (mahā-bāho)!  
Powerful Brahmā (sah bhagavān ātma-bhūh), the object of  
the devatās' praises (śabda-gocarah), smiling (prahasya),  
replied to the devatās (pratyācasta devān), pleasing them  
with sweet words (prīṇan rucirayā girā).

Oh! The ignorant praise me.

I am useless to deliver them from this difficulty.

He smiled, just as an elder smiles at small children.

Śābda-gocara means that Brahmā was the object of the  
prayers of the devatās.

## Section-II

Brahma narrates the story  
about how the two sons enter  
Diti's womb (12-25)

|| 3.15.12 ||

brahmovāca

mānasā me sutā yuṣmat-  
pūrvajāḥ sanakādayaḥ  
cerur vihāyasā lokāl  
lokeṣu vigata-sprhāḥ

Brahmā said: My mental sons (mānasā me sutā) born before you (yuṣmat-pūrvajāḥ), the Kumāras (sanakādayaḥ), having given up all desires in this world (lokeṣu vigata-sprhāḥ), were wandering to various planets through the sky (cerur vihāyasā lokān).

Please listen to an astonishing event that happened long ago related to this present calamity.

|| 3.15.13 ||

ta ekadā bhagavato  
vaikuṅṭhasya āmalātmanah  
yayur vaikuṅṭha-nilayaṁ  
sarva-loka-namaskṛtam

Once (ekadā), they went (te yayuh) to the abode of the Supreme Lord (vaikuṅṭhasya vaikuṅṭha-nilayaṁ) who purifies all hearts (āmalātmanah). This abode is worshipped by all people (sarva-loka-namaskṛtam).

Āmalātmanah means the Lord who purifies the hearts (ātmanah).



|| 3.15.14 ||

vasanti yatra puruṣāḥ  
sarve vaikunṭha-mūrtayah  
ye 'nimitta-nimittena  
dharmenārādhayan harim

In that place all men reside with forms like the Lord (vasanti yatra puruṣāḥ sarve vaikunṭha-mūrtayah) and they worship the Lord (ye ārādhayan harim) with unmotivated service (animitta-nimittena dharmena).

They have forms like the Lord.

They have no personal motives (**animitta**) impelling them  
(**nimittena**) to worship.

**Ārādhayan** means that they worshipped since ancient times.

|| 3.15.15 ||

yatra cādyah pumān āste  
bhagavān śabda-gocarah  
sattvaṁ viṣṭabhya virajaṁ  
svānāṁ no mṛdayan vṛṣah

There, the Supreme Lord, the original person (yatra ca ādyah  
pumān bhagavān), the form of the highest dharma (vṛṣah),  
attainable by the Vedas (śabda-gocarah), established in pure  
sattva (virajaṁ sattva viṣṭabhya āste), gives pleasure to us,  
his devotees (svānāṁ nah mṛdayan).

Established in śuddha-sattva (**virajam sattvam**), with name, form, qualities and pastimes all śuddha-sattva, the form of supreme dharma (**vṛṣah**) gives pleasure to us, his devotees.

|| 3.15.16 ||

yatra naiḥśreyasaṁ nāma  
vanam kāma-dughair drumaih  
sarvartu-śrībhir vibhrājat  
kaivalyam iva mūrtimat

In that place, a forest named Nihśreyasa (yatra naiḥśreyasaṁ  
nāma vanam) shines with trees (drumaih vibhrājat), which  
are bliss incarnate (kaivalyam iva mūrtimat), fulfilling all  
desires (kāma-dughair), bearing flowers and fruits of all  
seasons (sarvartu-śrībhir).

Kaivalyam iva mūrtimat means that all of the trees are nityasiddha, filled with bliss without any interruption.

It is said that the birds are all ātmārāma, without any material desires.

|| 3.15.17 ||

vaimānikāḥ sa-lalanāś caritāni śaśvad  
gāyanti yatra śamala-kṣapaṇāni bhartuḥ  
antar-jale 'nuvikasan-madhu-mādhavīnām  
gandhena khaṇḍita-dhiyo 'py anilam kṣipantaḥ

In the Vaikuntha planets the inhabitants fly in their air planes (yatra vaimānikāḥ) accompanied by their wives and consorts (sa-lalanāḥ), and eternally sing of the character and activities of the Lord (śaśvad gāyanti bhartuḥ caritāni) which are devoid of all inauspicious qualities (śamala-kṣapaṇāni). While singing, they criticize the wind (anilam kṣipantaḥ) since it distracts their minds (khaṇḍita-dhiyah) with its perfume of honey laden Madhavi flowers (madhu mādhavīnām gandhena) which had blossomed inside the water (antar-jale anuvikasan).

The activities of the Lord are devoid of all contaminations present in jīvas of the material world (**samala-kṣapanāni**), and they destroy the grief arising from separation from the Lord.

The servants descend from their airplanes in order to produce special notes in their singing.

They sing while immersed in the lakes up to their throats.



~~Or, placing their consorts on the trees on the bank of the~~  
~~water, they cover them with leaves, and then have them enter~~  
~~the water.~~

~~Their attention fixed only on describing the Lord may be~~  
~~disturbed by the fragrance of the blossoming mādhavī flowers~~  
~~filled with honey, but they continue to sing.~~

They do not give up singing.

They revile the wind.

“O cool, gentle, murmuring breeze filled with the fragrance of mādhavī flowers! Why do you try to divert the attention of our minds absorbed in the sweetness of the Lord’s pastimes? Do you think you are sweeter than those pastimes? How foolish you are!”