

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto Three – Chapter Fifteen

The Kumāras Curse the Door Keepers

Description of the Kingdom of God

|| 3.15.18 ||

pārāvātānyabhṛta-sārasa-cakravāka-
dātyūha-hamsa-śuka-tittiri-barhiṇām yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipē hari-kathām iva gāyamāne

The clamor (**kolāhalo**) of the doves, cuckoos, cranes, cakravākas, gallinules, swans, parrots, partridges and peacocks (**pārāvata-anyabhṛta-sārasa-cakravāka-dātyūha-hamsa-śuka-tittiri-barhiṇām yaḥ**) immediately ceases (**viramate acira-mātram**) when the king of bees (**bhṛṅgādhipē**) loudly hums (**uccaih gāyamāne**), with resemblance to glorification of the Lord (**hari-kathām iva**).

Like the devotees riding on airplanes, the birds also are great devotees with pure bhakti.

The doves (**pārāvata**), cuckoos (**anyabhṛta**), and gallinules (**dātyūha**) immediately stop chirping.

“Oh! There is glorification of the Lord! Let us be silent and listen!”

What is it?

The king of bees, qualified to sit on the garland of the Lord, is humming “Hari, hari!” caused by the sound of his vibrating wings.

This is equal to glorification of the Lord.

I do not know how much more respect the birds show for the bee if he directly glorifies the Lord!

|| 3.15.19 ||

mandāra-kunda-kurabotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharanena tasyā
yasmims tapaḥ sumanaso bahu mānayanti

In the forests of Vaikuṅṭha (yasmin), on smelling the scent of tulasī used in the garlands of the Lord (gandhe ābharanena arcite tulasikā), the mandara, kunda, kuraba, water lily, campaka, arṇa, punnāga, nāgakeśara, bakūka, lotus and pārijāta trees, being of pure mind (sumanasah), give great respect to tulasī (bahu mānayanti) for her performance of austerity to achieve that position (tasyāḥ tapaḥ).

Like the birds, the trees also are the greatest devotees, devoid of envy and hatred.

Nāga means the nāgakeśara tree.

These trees have flowers with the sweetest perfume, but when they smell the fragrance of tulasi when the Lord performs pastimes in the forest with tulasī ornaments, they offer respect to tulasī for her austerities to achieve that position, for they have not done such austerities.

“You are so fortunate!”

“If we know what austerities she did, then we would go to the land of Bhārata and do the same!”

This is the hint from the description.

Even the inhabitants of Vaikuṅṭha desire to take birth in Bhārata.

It is hinted that the land of Bhārata is superior to Vaikuṅṭha.

The trees respect tulasī and do not envy her, because she has a pure heart (**sumanasah**).

Or **sumanasah** can mean flowering trees.

Mention here is made of the persons in airplanes, born from wombs, the birds born from eggs and the trees born from seeds.

The fourth type of living beings born from perspiration do not worship the Lord since they are not described here.