

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-II

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

|| 3.15.20 ||

yat saṅkulaṁ hari-padānati-mātra-dṛṣṭair
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ br̥hat-kāṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanāṁ na raja ādadhur utsmayādyaiḥ

Vaikunṭha (yat) is filled with (saṅkulaṁ) airplanes (vimānaiḥ) made of gold, vaidūrya and emeralds (vaidūrya-mārakata-hema-mayair), obtained solely by worship of the Lord's lotus feet (hari-pada ānati-mātra-dṛṣṭair). It is filled with devotees (yeṣāṁ) absorbed in the Lord (kṛṣṇātmanāṁ) who cannot be disturbed (na raja ādadhuh) by the smiles, glances and words (utsmayādyaiḥ) of the most beautiful women (śobhi-mukhyaḥ) with broad hips (br̥hat-kāṭi-taṭāḥ) and smiling faces (smita).

Having described the beauty of the surrounding gardens, he describes the beauty of the city in the center.

Vaikuṅṭha is filled with airplanes made of gold, obtained simply by surrender to the Lord's feet, by bhakti, not by jñāna or karma even though performed perfectly.

In those persons engaged in the bliss of worship of the Lord there is room for the bliss of Brahman, as mentioned previously, what to speak of material pleasure.

The most beautiful women with broad hips and smiling faces
cannot produce passion by their naturally attractive smiles,
glances and words in the men who have absorbed their minds
in Kṛṣṇa.

Vaikunṭha is filled with such people.

|| 3.15.21 ||

śrī rūpiṇī kvaṇayatī caraṇāravindam
līlāmbujena hari-sadmani mukta-doṣā
samlakṣyate sphatika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe 'nya-yatnaḥ

Laksmī, beauty personified (śrī rūpiṇī), whose feet jingle with ankle bells (kvaṇayatī caraṇāravindam), holding a lotus in her hand (līlāmbujena), appears to be sweeping (samlakṣyate sammārjati iva) the palace of the Lord (hari-sadmani) made of crystal and emeralds inlaid with gold (sphatika-kuḍya upeta-hemni), but she is without fault (mukta-doṣā). Others make great effort to attain her mercy (yad-anugrahaṇe 'nya-yatnaḥ).

It goes without saying that everyone in Vaikuṅṭha is blissful
in serving the Lord.

Even Laksmī is engaged in service there.

This is described in two verses.

She has the highest form of beauty, and makes sounds with her foot bells by her graceful gait in the Lord's house having crystal walls and gold embellishments to increase the beauty.

Reflected on the polished walls, she seems to be cleaning with a broom, though she actually holds a lotus in her extended hand.

Or she appears to be a maidservant who does the cleaning.

But she is without fault.

The lotus represents other objects also that she holds in her hand.

Her glory should not be diminished by her appearance.

Others take great effort to gain her mercy.

|| 3.15.22 ||

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu
preṣyānvitā nija-vane tulasībhir īsam
abhyarcatī svalakam unnasam īkṣya vaktram
uccheṣitam bhagavatety amatāṅga yac-chrīḥ

My dear sons (aṅga)! Before worshipping the Lord with tulasī leaves (tulasībhir īsam abhyarcatī) from her garden (nija-vane), surrounded by servants (preṣyānvitā), she gazes at her face (īkṣya vaktram) with beautiful locks and raised nose (su alakam unnasam), reflected in the water of a pond filled with pure, sweet water (vāpīṣu amala amṛta apsu) whose banks are made of coral (vidruma-taṭāsu). She considers (amatā) that this beautiful face (yat-śrīḥ) has been kissed by the Lord (uccheṣitam bhagavatā ity).

Having described the bhakti expressed in her service, he now describes her bhakti expressed through arcana, which is similar to that of sādhakas.

She takes her morning bath in order to worship Nārāyaṇa, her Lord, with tulasī in a grove situated within Niḥśreyasavana, in a pond filled with water similar to nectar.

First, however, in order to wash her face, she sits on the steps
on the bank of the pond, gazes at her face with beautiful locks
(svalakam) and nose reflected in the water.

She thinks that it is the leftovers from being kissed by the
Lord.

Or, seeing her face reflected in the water mixed with the
reflection of the blue lotus, she begins to think that her face is
being kissed by the Lord.

|| 3.15.23 ||

yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye 'nya-viṣayāḥ kukathā mati-ghnīḥ
yās tu śrutā hata-bhagair nrbhir ātta-sārās
tāms tān kṣipanty aśaraṇeṣu tamaḥsu hanta

Those who hear (chṛṇvanti ye) topics other than (anya-viṣayāḥ) the glorification of Kṛṣṇa (agha-bhido racana anuvādāt), unworthy topics which destroy intelligence (kukathā mati-ghnīḥ), cannot enter ~~Vaikuṅṭha~~ (yat na vrajanty). Topics heard by those unfortunate persons (yās tu śrutā hata-bhagair nrbhir), taking away their good fortune (ātta-sārāḥ), throw them into hell with no shelter (tāms tān kṣipanty aśaraṇeṣu tamaḥsu hanta).

In order to speak of the people qualified to go to Vaikuṅṭha,
first those who are unqualified are described.

Those who hear topics other than glorification of the pastimes
(**racanā**) of Kṛṣṇa (**aghabhidah**), such as books on logic, filled
with low topics, do not go to Vaikuṅṭha.

Topics heard by such unfortunate persons, which take away
all the good fortune obtained by topics which give good
qualities (āṭṭa-sārāḥ), throw those unfortunate persons into
hell with great force.

|| 3.15.24 ||

ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānam ca tattva-ṣayam saha-dharmam yatra
nārādhanaṁ bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

Those who have taken human birth (nṛ-gatiṁ prapannā), desired even by the devatās (ye abhyarthitām api ca naḥ), in which knowledge and dharma are present (jñānam ca tattva-ṣayam saha-dharmam yatra), are completely bewildered by the Lord's extensive māyā (sammohitā vitatayā bata māyayā te) if they do not perform worship (nārādhanaṁ vitaranty) of the Lord (bhagavato amuṣya).

Oh! Those of human birth are qualified to go to Vaikuṅṭha and not the devatās.

But those humans whose intelligence is misled by scriptures devoid of bhakti are cheated.

They are lamentable.

If we were born as humans in Bhārata, then, worshipping
Kṛṣṇa, we could attain Vaikuṅṭha very quickly.

Those who attain human life desired by us, Brahmā and others,
in which there is knowledge (tattva-**viṣayam**) along with
dharma, if they do not perform worship of the Lord, are
bewildered by the Lord's māyā.

This means that even dharma and jñāna, devoid of bhakti, are
useless.

Of, those who take human life in which they perform dharma and jñāna and not your worship are also bewildered.

Or another meaning is “They do not give the Lord his worship, they do not perform actions for his pleasure.”

They are devotees with material desires.