

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)

|| 3.15.25 ||

yac ca vrajanty animiṣām ṛṣabhānuvṛtṭyā  
dūre yamā hy upari naḥ sprhaṇīya-śilāḥ  
bhartur mithaḥ suyaśasaḥ kathanānurāga-  
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

Those who are (far above rules) (dūre yamā) by following the Lord of the demigods (animiṣām ṛṣabha anuvṛtṭyā) with dedication, who are superior to us (upari naḥ), and whose qualities are desirable by us (sprhaṇīya-śilāḥ), and whose bodies develop goose bumps (pulakī-kṛtāṅgāḥ) and uncontrolled tears of ecstasy (vaiklavya-bāṣpa-kalayā) through attraction to discussions of the Lord (bhartuh kathanānurāga) possessing most excellent qualities (mithaḥ suyaśasaḥ), enter Vaikuṅṭha (yac ca vrajanty).

Now those who are qualified are described.

Those who, by following the Lord, best among the devatās, are far beyond rules, or who discard the process of aṣṭāṅga-yoga, are superior to us, because their position is desired by us, but cannot be attained by us.

Another version has **dure 'ham.**

This means they discard the ego.

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What is their character?

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The proof of their character is described.

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Because of experience of taste through talking with mutual affection about the Lord, they show ecstatic symptoms.

In Purāṇas and other scriptures, one sometimes hears that there is some momentary appearance of demons in the spiritual world, but this should not be considered actually entrance into the spiritual world, since they lack realization of spiritual happiness.

Sometimes tigers or bears enter into the jewel-covered palace of the king endowed with various fragrances.

For amusement, the king desires that the populace see those animals.

Similarly, the Supreme Lord for fun by his will brings material objects, ferocious demons, saintly persons like Bhṛgu, or persons beyond the three guṇas such as the Kumāras to Vaikuntha, to show to them the inhabitants of the spiritual world, and then quickly takes them away as is suitable to his purpose.

But he brings his pure devotees to Vaikunṭha through his associates on airplanes and has them reside there eternally.

He has them taste his sweet abode, sweet service and sweet pastimes.



## Section-III

**Kumaras Curse Jaya and  
Vijaya (26-36)**

|| 3.15.26 ||

tad viśva-gurv-adhikṛtaṁ bhuvanaika-vandyam  
divyam vicitra-vibudhāgrya-vimāna-śociḥ  
āpuḥ parāṁ mudam apūrvam upetya yoga-  
māyā-balena munayas tad atho vikunṭham

Through the yoga-māyā of the Lord (vikunṭham māyā-balena), the Kumāras attained Vaikuntha (munayas tad atho), the transcendental place (divyam) most worshipped by the world (bhuvanaika-vandyam), glowing (śociḥ) with various aircraft (vicitra-vimāna) owned by the excellent devotees (vibudhāgrya). They attained Vaikunṭha (tad upetya), under control of the Lord (viśva-gurv-adhikṛtaṁ), and experienced the highest unprecedented bliss (āpuḥ parāṁ mudam).

This verse describes the Kumāras' trip to Vaikuṅṭha.

They attained that place not by their own powers, but upon receiving the power of the Lord's śakti, by the desire of the Lord, by his yoga-māyā, so that they could experience the highest bliss by the Lord's mercy.

The words **parām** and **apūrvam** indicate that they experienced greater bliss in Vaikuṅṭha than in realizing impersonal Brahman.

What is the nature of Vaikuṅṭha?

It is under the control of the Lord (**viśva-guru**).

This means that material māyā cannot exist there.

The place glowed with the colorful airplanes possessed by the best of devotees.

The phrase “guru of the universe” also indicates that he brought them to Vaikuṅṭha to teach them bhakti.

|| 3.15.27-28 ||

tasminn atītya munayah ṣaḍ asajjamānāḥ  
kakṣāḥ samāna-vayasāv atha saptamāyām  
devāv acakṣata grhīta-gadāu parārdhya-  
keyūra-kundala-kirīṭa-viṭaṅka-veṣau

matta-dvirepha-vanamālikayā nivītau  
vinyastayāsita-catuṣṭaya-bāhu-madhye  
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyām  
raktekṣaṇena ca manāg rabhasaṁ dadhānu

In Vaikuṅṭha (tasminn), after passing through six gates (atītya ṣaḍ), the sages (munayah) with no attachment (asajjamānāḥ) saw at the seventh gate (acakṣata atha saptamāyām kakṣāḥ) two shining beings of the same age (samāna-vayasāv devāv) adorned with most valuable (parārdhya) armbands, earrings, crowns, and attractive clothing (keyūra-kundala-kirīṭa-viṭaṅka-veṣau). The gate keepers with four blue arms (asita-catuṣṭaya-bāhu) were holding clubs (grhīta-gadāu) and were decorated (vinyastya) with garlands (vanamālikayā) surrounded by maddened bees (matta-dvirepha nivītau). Their faces were slightly agitated with anger (vaktraṁ manāg rabhasaṁ), expressed by (dadhānu) frowning brows (bhruvā kuṭilayā), heavily breathing nostrils (sphuṭa-nirgamābhyām) and red eyes (raktekṣaṇena).

In Vaikuṅṭha (**tasmin**), passing through six walls with gates,  
the sages, without attachment, since they had realized  
Brahman from birth, saw the two doormen.

They did not have any attraction by material intelligence to  
the gates, walls or to the aspects of form, fragrance or beauty  
they experienced there.

At the seventh wall, they saw two guards Jaya and Vijaya  
holding clubs.

Their faces were slightly disturbed with anger (manāg rabhasam).

The symptoms are described.

Their nostrils were breathing heavily (sphuta-nirgamābhyām).



|| 3.15.29 ||

dvāry etayor niviviśur miśator aprṣtvā  
pūrvā yathā purāṭa-vajra-kapāṭikā yāḥ  
sarvatra te 'viśamayā munayaḥ sva-drṣṭyā  
ye sañcaranty avihatā vigatābhiśaṅkāḥ

The sages (te munayaḥ), who, without fear (vigata abhiśaṅkāḥ), unobstructed by anyone (avihatā), would wander everywhere (ye sañcaranty sarvatra) with undisturbed intelligence (aviśamayā), out of their free will (sva-drṣṭyā) entered the seventh door (dvāry niviviśuh), made of gold and diamonds (yāḥ purāṭa-vajra) like the previous doors (yathā pūrvā kapāṭikā), without asking the door keepers (etayor miśator aprṣtvā).

This verse explains the reason for their anger.

Without asking the two gate keepers who were watching (**misatoḥ**),  
disrespecting them, they entered the seventh door whose bolts were  
made of diamonds, and whose panels were made of gold, as were the  
previous doors.

They did not ask because of their nature.

Without anyone able to stop them going anywhere (**avihatāḥ**), they  
used to wander everywhere.

|| 3.15.30 ||

tān vīksya vāta-raśanāms̄ caturaḥ kumārān  
vṛddhān daśārdha-vayaso veditātma-tattvān  
vetreṇa cāskhalayatām atad-arhaṇāms̄ tau  
tejo vihasya bhagavat-pratikūla-śīlau

Seeing the four young naked boys (tān vīksya vāta-raśanāms̄ caturaḥ kumārān) who were as old as Brahmā (vṛddhān) but appearing to be five years old (daśārdha-vayaso), who had realized Brahman (vidita ātma-tattvān), the gate keepers (tau), using their staffs (vetreṇa), forbade them from entering (askhalayatām), though they acted against the nature of the Lord (bhagavat-pratikūla-śīlau) and should not have done so (atad-arhaṇāms̄), ignoring their great power (tejo vihasya).

Generally they had no clothing, but actually they had small bells as decorations.

Though they were as old as Brahmā, they appeared to be five years old boys.

Seeing those brahma-jñānīs, the gate keepers prevented them from entering by placing their sticks horizontally in front and saying “Do not enter the palace of the Lord.”

The Kumāras did not deserve to be stopped.

Ignoring their greatness, the gate keepers thought that the boys were proud because of their brahma-jñāna.

The gate keepers thus showed natures unfavorable to the Lord, who is affectionate to brāhmaṇas.

Even the Lord's servants should not obstruct his friendliness  
to brāhmaṇas, because they follow the qualities of the Lord's  
mind.

Being virtuous, the Kumāras should not have been punished.