

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-III

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

|| 3.15.31 ||

tābhyām miṣatsv animiṣeṣu niṣidhyamānāḥ
svarhattamā hy api hareḥ pratihāra-pābhyām
ūcuḥ suhr̥ttama-didr̥kṣita-bhaṅga īṣat
kāmānujena sahasā ta upaplutākṣāḥ

Being forbidden to enter (niṣidhyamānāḥ) by the two door keepers of the Lord (tābhyām hareḥ pratihāra-pābhyām) while the devatās of Vaikuṅṭha were watching (miṣatsv animiṣeṣu), the most deserving Kumāras (su arha tamā), eyes suddenly filled with slight anger (īṣat kāmānujena sahasā ta upapluta akṣāḥ) because their desire to see the Lord was thwarted (suhr̥ttama-didr̥kṣita-bhaṅga), spoke (ūcuḥ).

While the devatās (**animseṣu**) in Vaikuṅṭha were watching, the Kumāras, though most worthy of going to the Lord (**su arahattamāh**), being forbidden by the two door keepers of the Lord, spoke.

Being thwarted in their desire to see the Lord (**suhṛttamasya**), their eyes suddenly became filled with anger.

This represents other indications of anger as well.

|| 3.15.32 ||

munaya ūcuḥ

ko vām ihaitya bhagavat-paricaryayoccais
tad-dharminām nivasatām viṣamaḥ svabhāvaḥ
tasmin praśānta-puruṣe gata-vigrahe vām
ko vātmavat kuhakayoḥ pariśaṅkanīyaḥ

What is this irregular nature of yours (kaḥ viṣamaḥ svabhāvaḥ vām) exhibited among the inhabitants of Vaikuṅṭha (iha nivasatām) who have natures like the Lord's (tad-dharminām), achieved by intense service (etya bhagavat-paricaryaya uccaiḥ)? The Lord is peaceful (tasmin praśānta-puruṣe), devoid of a fighting nature (gata-vigrahe), but you cheaters (vām kuhakayoḥ), who think everyone is a cheater like yourselves (kaḥ vā ātmavat), mistrust everyone (pariśaṅkanīyaḥ).

“Because they were afflicted with anger, they first criticized the door keepers. Among those who have qualities similar to the Lord’s (**tat-dharminām**), living close to the Lord, what is this irregular nature of stopping brāhmaṇas from entering, in opposition to the Lord’s nature?”

Jaya-Vijaya

“But enemies of the Lord disguised as brāhmaṇas try to enter Vaikuṅṭha by deceit. We should question them first, and then allow them to enter.”

A Kṛhāvās

“No, you two are deceitful, pretending to be devotees. You are enemies of the Lord, showing disrespect for brāhmaṇas, lack of peace and a fighting nature. No one else but you should be distrusted by the Lord. Thinking the whole world is like yourselves (ātmavavat), you cheaters mistrust all others, but you alone are not trustworthy.”

|| 3.15.33 ||

na hy antaram bhagavatīha samasta-kukṣāv
ātmānam ātmani nabho nabhasīva dhīrāḥ
paśyanti yatra yuvayoḥ sura-liṅginoh kim
vyutpāditam hy udara-bhedi bhayam yato 'sya

The wise jñānīs (dhīrāḥ) do not see (na hy paśyanti) the jīva to be different from the Lord in Vaikuṅṭha (antaram ātmānam ātmani bhagavati), who holds within his abdomen the whole universe (iha samastā-kukṣāv), just as the air in a pot is not different from the great sky (nabho nabhasā iva). For what reasons (kim vyutpāditam) do you two (yuvayoḥ), dressed as devotees (sura-liṅginoh), that someone will come and pierce the abdomen of the Lord (udara-bhedi bhayam yato 'sya)?

Fools! Please listen!

Those who you mistrust are within the Lord, for the whole universe is within him (samasta-kukṣau).

The wise jñānīs do not see difference between all jīvas (ātmānam) and the Lord (ātmani) here in Vaikuntha, who holds the jīvas within him, just as the sky in the pot is within the great sky.

For what reason do you, dressed as devotees, fear that someone will come and pierce the abdomen of the Lord?

Please tell us that first.

Actually, the consciousness of the jīva with its nature of meager, dependent knowledge, differs from the consciousness of the Supreme Lord endowed with unlimited auspicious qualities such as his inherent omniscience, like the difference of heat derived from the sun.

But the speakers were jñānīs, in the line of jñānīs.

↑ impersonal

To achieve the perfection of liberation attained through non-
dual knowledge by identifying sameness of consciousness,
while at the same time showing complete difference of the
Lord and the jīva who are conscious entities from matter, the
example of the great sky used to explain the Lord and the jīva
is not inappropriate for them.

|| 3.15.34 ||

tad vām amuṣya paramasya vikunṭha-bhartuḥ
kartum prakṛṣṭam iha dhīmahi manda-dhībhyām
lokān ito vrajātam antara-bhāva-drṣṭyā
pāpīyasas traya ime ripavo 'sya yatra

We should therefore think (tad iha dhīmahi) of something beneficial (kartum prakṛṣṭam) for you dull servants (vām manda-dhībhyām) of the Lord of Vaikunṭha (amuṣya paramasya vikunṭha-bhartuḥ). Go from Vaikunṭha (itah vrajātam) to the material worlds (lokān) where these three sinful enemies exist (yatra pāpīyasas traya ime ripavo asya) because of seeing differences (antara-bhāva-drṣṭyā)!

Not being pacified by criticizing them, the Kumāras curse them out of great anger.

Therefore (**tad**) let us think of something most beneficial for you two persons of low intelligence.

Let us think of something that includes removal of seeing difference, obstructing brāhmaṇas and insulting the Lord.

Silent for a moment, they then spoke.

You should go from Vaikuṅṭha (**itah**) to those places where sinful enemies exist as these three enemies--lust, anger and greed (Gīta 16.21) by seeing difference as offenders.

Using the word “these” (**ime**) also indicates that now lust, anger and greed were present, having arisen in the Kumāras.

॥ 3.15.35 ॥

teṣām itīritam ubhāv avadhārya ghoram
taṁ brahma-daṇḍam anivāraṇam astra-pūgaiḥ
sadyo harer anucarāv uru bibhyatas tat-
pāda-grahāv apatatām atikātareṇa

Understanding the terrible curse of the brāhmaṇas (avadhārya
ghoram taṁ brahma-daṇḍam) uttered by the Kumāras (teṣām iti
īritam), which could not be reversed (anivāraṇam) by even a host
of weapons (astra-pūgaiḥ), the gate keepers (ubhāv harer
anucarāv) immediately became greatly afraid of the Lord (sadyo
uru bibhyataḥ). They fell down (apatatām), clutching the feet of
the Kumāras in distress (pāda-grahāv atikātareṇa).

Realizing that they had committed offense since the
brāhmaṇas were angry, they become disturbed.

First they became afraid of the Lord.

Bibhyataḥ stands for bibhyatau for metrical reasons.

Then they fell to the earth, holding the feet of the Kumāras in
great distress.

|| 3.15.36 ||

bhūyād aghoni bhagavadbhir akāri dāṇḍo
yo nau hareta sura-helanam apy aśeṣam
mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhah

Let the punishment prescribed by you to us (bhūyād dāṇḍo bhagavadbhir yah nau), who are offenders (aghoni), bear fruit. It will deliver us from unlimited offense to the devotees (hareta sura-helanam apy aśeṣam). By a little repentance caused by your mercy (vah anutāpa-kalayā), may we not lose memory of the Lord (mā bhagavat-smṛti-ghnah bhaved) under illusion (moho), though we fall into the material world (iha tu nau vrajator adho adhah)!

The Kumāras thought, “We have offended the Lord, because we have cursed two devotees of the Lord.”

Oh! What shall we do? We have been conquered by anger.

Our perpetual identity as peaceful saints has been destroyed in Vaikuṅṭha!”

Repenting their action, they spoke to each of the door keepers
individually.

Let the punishment given by you to me, an offender (**aghoni**),
remain (**bhuyāt**).

I think of the curse as a blessing.

The Kumāras then spoke to both and they replied.

That punishment should destroy the offense committed in
Vaikunṭha to the Lord and yourselves---caused by disrespect
to you, by conducting ourselves against the desires of the
Lord, and by showing anger, which should not be expressed
in Vaikunṭha.

But we have shown remorse, caused by your mercy.

By that speck of remorse, though we fall into the material
world, let us not have the illusion of forgetting the Lord!

Illusion in the form of obstacles to remembering how to serve the Lord would certainly occur.

Though the curse should not be undone.

Therefore, let us be bewildered, but let that bewilderment produce remembrance of the Lord.

They prayed that at least they would not forget the Lord.