

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-IV

**Lord arrives and gives
Darshan to the 4 Kumaras
(37-45)**

|| 3.15.37 ||

evam tadaiva bhagavān aravinda-nābhah
svānām vibudhya sad-atikramam ārya-hṛdyah
tasmin yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ

At that moment (evam tadā), the Lord, with lotus navel (bhagavān aravinda-nābhah), who appears within the hearts of the deserving (svānām ārya-hṛdyah), understanding that his servants had offended the Kumāras (vibudhya sad-atikramam), came to the seventh gate with Lakṣmī (tasmin yayau saha-śrīḥ), moving his feet (caraṇau calayan) which should be sought by the great renounced sages (anveṣaṇīya paramahaṁsa-mahā-munīnām).

Purpose of the Lord's appearance

The Lord, lover of brāhmaṇas and affectionate to his devotees,
then appeared there to prove that bhakti attracts the Lord,
that bhakti shines and makes others shine, by making the
Kūmāras and the doorkeepers bathe themselves in water
drops from an ocean of inner humility arising from
committing offense to each other; by purifying them of their
faults, and making them realize the meaning of devotee and
brāhmaṇa.

Understanding that his devotees (svānām) had offended the Kumāras (sad-atikramam), the Lord who appears in the hearts of the worthy (ārya-hrḍyah), but who now would appear before their eyes, went to the seventh door (tasmin), moving his feet which should be sought ultimately by the great sages.

Intellectual knowledge

After nirvikalpa-jñāna, one should progress to savikalpa-jñāna, and then, after realizing Brahman, one should attain realization of the form of the Lord, in the form of his feet.

I will inundate those jñānīs in an astonishing ocean of great bliss,
giving them an experience of my sweet feet which they have not
experienced before.

They know that I possess the external energy, but they do not
know my energy arising from my svarūpa, Lakṣmī.

I will make them experience my bliss śakti.

Thus he appeared with Lakṣmī.

|| 3.15.38 ||

taṃ tv āgataṃ pratihr̥taupayikaṃ sva-pumbhis
te 'cākṣatākṣa-viṣayaṃ sva-samādhi-bhāgyam
hamsa-śriyor vyajanayoḥ śiva-vāyu-lolac-
chubhr̥tapatra-śaśi-kesara-śīkarāmbum

The sages saw the Lord (te acakṣata taṃ) surrounded by devotees carrying objects to offer him (pratihr̥ta aupayikaṃ āgataṃ sva-pumbhih). He was previously the object of their meditation (sva-samādhi-bhāgyam), but now appeared directly before their eyes (akṣa-viṣayaṃ). On either side were cāmaras as beautiful as swans (hamsa-śriyor vyajanayoḥ), and above him was an umbrella white like the moon (śubhr̥tapatra-śaśi), with pearl strands (kesara) swaying in the pleasant breeze (śiva-vāyu-lolat) and dropping beads of nectar (śīkarāmbum).

Five verses describe the unprecedented sweetness of the Lord.

In meeting the Lord, the sweetness of his form is prominent.

It should be understood ~~however that they also experienced~~ the sweetness of sound, smell, and other sensations, by the power of attraction to all things related to the Lord, which was given by the Lord.

They saw the Lord approaching, with paraphernalia carried by his devotees.

“Look! The Lord’s feet are now decorating the court yard outside!”

The devotees at the gate, in the city, on airplanes and in the gardens, came to see the Lord in great longing.

They prepared various items such as jewels, cloth, ornaments,
fruits, scents, flowers, garlands and aroti.

He came within the Kumāras' sight (akṣa-visāyam).

Did they have continual vision of the Lord?

No. He was the very form of auspiciousness for those who had
realized the bliss of Brahman in their heart through samādhi.

“Oh! Our samādhi has now become successful by seeing the Lord in person!”

He was accompanied on his sides by two moving cāmaras whose beauty was like swans, and had an umbrella white like the moon, fringed with pearl strands, moving in the pleasant wind, and dripping with drops of water.

This is an example of atiśayokti.

The umbrella is like an upside down thousand-petalled lotus
with the pearl strands as its filaments.

By this analogy the coolness, fragrance and softness of the
umbrella is indicated.

The drops of water are compared to the nectar falling from the
moon.

|| 3.15.39 ||

kṛtsna-prasāda-sumukham sprhaṇīya-dhāma
snehāvaloka-kalayā hr̥di saṁspr̥śantam
śyāme prthāv urasi śobhitayā śriyā svaś-
cūḍāmaṇim subhagayantam ivātma-dhiṣṇyam

They saw the Lord with beautiful face (sumukham) fully pleased (kṛtsna-prasāda), the most desirable object (sprhaṇīya-dhāma), who touched the hearts of all people with his skilful glance of affection (snehāvaloka-kalayā hr̥di saṁspr̥śantam), and who was the crest jewel among all planets starting with svarga (svaś cūḍāmaṇim), made auspicious with the mark of Lakṣmī (śobhitayā śriyā) on his dark, broad chest (śyāme prthāv urasi). Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world (subhagayantam iva ātma-dhiṣṇyam).

The Kumāras were filled with doubt.

“We do not know if the Lord is angry with us for cursing his
two devotees.”

But the Lord had a pleasing face internally and externally.

They felt inner joy.

“Oh! He is fully pleased!”

The Lord was the abode of beauty, sweet sound, fragrance,
youth, mercy and generosity desired by the eye and other
senses of the sages.

Jaya and Vijaya wept in lamentation.

“Since we will fall down, burned by the fire of the brāhmaṇas’ curse, we will no longer see the Lord’s sweetness.”

The Lord responded to them.


He touched the hearts of all present by the skill of his affectionate glance.

“How affectionate he is to his devotees!”

In this way he attracted their minds.

With Lakṣmī in the form of a golden line situated on his left upper chest, he was the abode of Vaikuntha (**ātmā-dhiṣṇyam**) which was the crest jewel among all planets starting with Svarga and ending with Satyaloka.



Seeing this, everyone became most fortunate.



This will also be explained later.



The sweetness of his mercy and form were realized and understood by the mind and eye.



॥ 3.15.40 ॥

pītāmśuke pr̥thu-nitambini visphurantyā
kāñcyālibhir virutayā vana-mālayā ca
valgu-prakoṣṭha-valayam̐ vinatā-sutāmse
vinyasta-hastam itareṇa dhunānam abjam

He had broad hips dressed in yellow cloth (pītāmśuke pr̥thu-nitambini), covered with a shining belt (visphurantyā kāñcyā), and was bedecked with a garland (vana-mālayā) surrounded by humming bees (alibhir virutayā). His wrists were decorated with bracelets (valgu-prakoṣṭha-valayam̐), and while resting his left hand on the shoulder of Garuḍa (vinyasta-hastam vinatā-suta amse), he twirled a lotus in his right hand (itareṇa dhunānam abjam).

Locative case is used to express attraction to the hips.

On his hips was placed yellow cloth.

This becomes the focus of attention.

On the cloth was a shining belt, which becomes the object of attention.

Then over that was placed a garland, surrounded by humming bees.

The garland and then the bees become the object of attention.

The bees have been given dominion over all things by the Lord.

These words in the instrumental case are related to the phrase **ātma-**
dhisnyam (the abode of Vaikuṅṭha) in the previous verse.

Having bracelets on his attractive wrists, he placed his left hand on the shoulder of Garuda.

There is a version with vinasya, a verb from.

In that case valgu-prakoṣṭha-valayaṁ modified hastam.

In his right hand he was twirling a lotus.

This indicates that he made the fixed realization of Brahman in the lotus of their hearts insignificant by showing them his sweetness.

“Since you are fixed in the bliss of impersonal realization, convinced that it is the best, why do you disturb your hearts? Why don't you steady yourselves? Do not give up your steadiness in Brahman.”

In this way, joking with them is suggested.