

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)**

|| 3.15.41 ||

vidyut-ksipan-makara-kunḍala-maṇḍanārha-  
gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam  
dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-  
hāreṇa kandhara-gatena ca kaustubhena

His cheeks (gaṇḍa-sthala) were decorated with makara earrings (makara-kunḍala-maṇḍana arha) whose reflection outshone lightning (vidyut-ksipan). He had a high nose (unnasa-mukhaṁ), a jeweled crown (maṇimat-kirīṭam), and between his four arms (dor-daṇḍa-ṣaṇḍa-vivare) on his chest (kandhara-gatena) was nestled an attractive, valuable necklace with the Kaustubha (haratā parārdhya- hāreṇa ca kaustubhena).

He had cheeks worthy of ornamentation by earrings shaped like makaras, throwing off light radiating from his effulgence.

His face has a raised nose.

Between (**vivare**) his group of arms was a valuable (**parārdha**) necklace hanging on his chest (**kandhara**), which attracted the sages.

It hid between his strong arms for fear of being stolen by them.

Or between his shoulders, on a gold chain hanging down to his chest was the necklace with the Kaustubha jewel.

These phrases are also grammatically connected with verse 39.

॥ 3.15.42 ॥

atropasrṣṭam iti cotsmitam indirāyāḥ  
svānām dhiyā viracitam bahu-sauṣṭhavādhyam  
mahyam bhavasya bhavatām ca bhajantam aṅgam  
nemur nirīkṣya na vitṛpta-drśo mudā kaiḥ

The exquisite beauty of Narayana (bahu-sauṣṭhava ādhyam), being many times magnified by the intelligence of his devotees (svānām dhiyā viracitam), was so attractive that it defeated (atra upasrṣṭam) the pride of Lakshmi (utsmitam indirāyāḥ). His limbs are worthy of being worshipped by Siva and all of us (mahyam bhavasya bhavatām ca bhajantam aṅgam). Seeing that form (nirīkṣya) the sages, whose eyes could not be satisfied (na vitṛpta-drśā) bowed their heads in joy (nemur mudā kaiḥ).

What more can be said?

The pride of Lakṣmī in her beauty has been eclipsed by the beauty of the Lord.

The Lord is a matter for conjecture in the minds (**viracitam**) of his own devotees.

This is the meaning given by Śrīdhara Svāmī.



According to Jīva Gosvāmī the first line means “Lakṣmī additionally (upa) exhibited (sṛṣtam) pride (utsmitam) on having Viṣṇu, endowed with such beauty, as her husband.”

Or the meaning can be “He has been made secondary with form, qualities and sweetness worshipped by Brahmā and others, since I possess even more excellent qualities.”

Because of this (iti) and her prema (ca), saying “I am so fortunate!” Lakṣmī smiles at him attractively (utsmitam).

Her love is like this.

Because of splendor arising from bliss, his limbs are resplendent with proper cloth and ornaments.

He is not like Śiva who disfigures his beauty with ashes.

The word worship (bhajantam) is often used to mean “having clean limbs.”

For instance in various manuals it is said “worship your feet”  
instead of “clean your feet.”

Next, how he is served by thousands of servants is described.

By the intelligence of those who serve his body (svānām),  
who must judge how to arrange various eternal ornaments  
and clothing on his body, his beauty is created.

The beauty of his limbs is described.

The Lord has limbs which are worshiped by highly respected  
(mahyam) fragrance and flowers brought by Śiva and us, who  
worship him by meditation.

They do not directly worship him in Vaikuṇṭha.

Maha can mean worship.

They saw that form of the Lord.

Seeing it, their eyes could not be satisfied.

They bowed their heads (**kaiḥ**) in respect.

|| 3.15.43 ||

tasyāravinda-nayanasya padāravinda-  
kiñjalka-miśra-tulasī-makaranda-vāyuh  
antar-gatah sva-vivareṇa cakāra teṣām  
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

The wind carrying the aroma of tulasī (tulasī-makaranda-  
vāyuh) which had touched the filaments of the Lord's toe  
nails on his lotus feet (tasya aravinda-nayanasya  
padāravinda-kiñjalka-miśra) entered their minds through the  
nostrils (antar-gatah sva-vivareṇa) and began to agitate their  
minds and bodies (saṅkṣobham cakāra teṣām citta-tanvoḥ),  
even though they were fixed in Brahman (akṣara-juṣām api).

When the sweetness of the Lord's body produced in them a level of astonishment much higher than the bliss of Brahman, it penetrated within them.

What can be said?

The wind touching something related to a limb of the Lord made them fall from their position of Brahman, and produced great agitation in them.

The wind carrying the aroma of tulasī combined with the red and white of the Lord's toe nails, like filaments on the lotus of his feet, entered the sages' minds to take control of the place.

“But without permission is it not improper to enter their minds, just as it would be improper for the Kumāras and others to enter into someone else's inner chambers?”

But the nostrils are the natural (**sva**) holes for the air.



The air entered their nostrils.

Whose permission does the air need?


What happened when the air entered?

Their mind and bodies became agitated.

First the mind became very strongly agitated by the changes arising from bliss.

Then the body became agitated with tears, hairs standing on end, and perspiration.

A person desiring to enter another's country first kills the leader, plunders the place and disturbs the place.



Then he conquers it with his troops.

If ~~they were so fixed in the bliss~~ of Brahman, why should the bliss of realizing Bhagavān make them identify with the Lord?

Even though they had been practicing contact with the Brahman, the bliss of Bhagavān was more powerful because of its sweetness.