

Śrīmad-Bhāgavatam

Canto Three

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

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)

|| 3.15.44 ||

te vā amusya vadanāsita-padma-kośam
udvikṣya sundaratarādhara-kunda-hāsam
labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-
dvandvam nakhāruṇa-maṇi-śrayaṇam nidadhyuh

Gazing upon the face of the Lord (amusya vadana udvikṣya) resembling a blue lotus bud (asita-padma-kośam), with even more beautiful lips (sundara tara adhara), and a smile like a jasmine flower (kunda-hāsam), the Kumāras, having attained the mercy of the devotees (te labdhāśiṣaḥ), then looked at his lotus feet (avekṣya tadīyam aṅghri-dvandvam) with ruby-like toe nails (nakhāruṇa-maṇi-śrayaṇam), and again looked at his face (punar nidadhyuh).

The scent of tulasī purified their prāṇas and then the senses,
since the senses are dependent on the prāṇas.

First the eyes received the qualification for the sweetness of
the Lord's form.

Because of the unlimited variety of sweetness within each limb
of the Lord, they desired to simultaneously experience all the
sweetness, and thus disturbance spread throughout their
bodies.

In this way, they lost control because of the friction created by the bliss.

That is described in this verse.

They certainly (**vai**) saw the Lord's face like the inner part of a blue lotus bud, without the rough outer covering, and relished its sweetness.

His lips were even more beautiful.

Upon his lips was a smile, which was most beautiful.

They had been previously blessed by Brahmā, their father, and their brother Nārada, for achieving bhakti.

Now the fruits of that blessing were manifesting (labhāśīṣah).

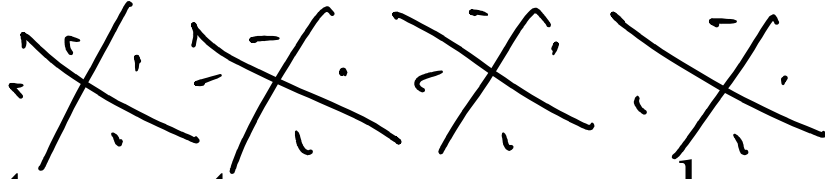
What was the beauty of the Lord's feet?

Having experienced a little of the sweetness of the Lord's face,
and being unsatisfied, they looked again at his beautiful feet
which were the shelter of ruby nails.

And again looking at the under side of his feet, they again and
again looked upon his face.

Śrīdhara Svāmī says that because they were unable to experience the beauty of all of the Lord's limbs simultaneously, they then began to meditate on those limbs (nidadhyuh).

Labdhāśiṣaḥ and pitṛānuvarṇita raha (verse 46) indicate that the Lord's mercy follows after the mercy of the devotees and, by the mercy of the Lord, one achieves bhakti.



Because statements are made generally because of
predominance of one factor, one can say that bhakti arises by
the mercy of the Lord, though actually the devotees first give
mercy.

Thus one can say that by the mercy of the Lord, the Kumāras
achieved bhakti and experienced the sweetness of the Lord.

|| 3.15.45 ||

puṁsām gatiṁ mṛgayatām iha yoga-mārgair
dhyānāspadam bahu-mataṁ nayanābhirāmam
paṁsnaṁ vapur darśayānam ananya-siddhair
autpattikaiḥ samagrṇan yutam aṣṭa-bhogaiḥ

They saw the Lord who is the object of meditation (dhyānāspadam) for those seeking liberation (puṁsām gatiṁ mṛgayatām) by the path of aṣṭāṅga-yoga (iha yoga-mārgair), who is approved by many (bahu-mataṁ), who is the delight of the eyes (nayanābhirāmam), who has a human form which he displays as many avatāras (paṁsnaṁ vapur darśayānam), and who is endowed with (yutam) his eight (aṣṭa) inherent (ananya), eternal (autpattikaiḥ) qualities (siddhair), which are experienced (bhogaiḥ) and praised by the devotees (samagrṇan).

Persons desiring liberation, because of lack of pure bhakti, do not desire to experience the sweetness of the Lord.

But without meditation on the Lord, they cannot achieve even liberation.

The form of Nārāyaṇa, approved by many authorities (**bahumatam**), is suitable for meditation with its qualities by practitioners of aṣṭāṅga-yoga who seek liberation (**gatim**).

He shows a human form (**paumsnam**).

There are many other forms of the Lord such as Mohinī, who are all accepted as Bhagavān.

The Lord is endowed with his own eight perfections (sounds, touch, form, taste smell, mercy, action and power), arising from his svarūpa, which are natural (**autpattikaih**) or eternal, experienced (**bhogaih**) through bhakti by his devotees.

This means the devotees experience seven items--his sweet voice (sound), his softness (touch), his beauty (form), his sweetness (taste), his fragrance (smell), his affection (mercy), his pastimes (action) by their six senses in the form of prema.

The eighth item, power or aiśvarya, consisting of the six qualities which define Bhagavān, is experienced by the devotees, the aspirants for liberation, and those liberated, according to their capabilities.

o

Some say the eight siddhis refers to the eight mystic powers such as anīma.

Section-V

**Kumaras offer their Prayers
to the Supreme Lord (46-50)**

|| 3.15.46 ||

kumārā ūcuḥ

yo 'ntarhito hr̥di gato 'pi durātmanām tvam
so 'dyaiva no nayana-mūlam ananta rāddhaḥ
yarhy eva karna-vivareṇa guhām gato nah
pitṛānuvarṇita-rahā bhavad-udbhavena

The Kumāras said: O lord of unlimited qualities (ananta)! He who is invisible to the sinful (yo antarhito durātmanām) though present in the heart (hr̥di gato api), today has been seen by our eyes (sahadya eva nah nayana-mūlam rāddhaḥ) when your secret nature (yarhy rahā) was described previously by Brahmā (pitṛānuvarṇita) who was born from you (bhavad-udbhavena), it entered our intelligence through the ears (karna-vivareṇa guhām gato nah).

What unlimited great mercy!

We have experienced the bliss of directly meeting the Lord,
by his mercy!

We are so fortunate!

O unlimited Lord, ocean of unlimited powers and sweetness
(**ananta**)!

Though situated in the heart, you are not visible to the sinful.

But you have appeared to us today in front of our eyes, and also previously.

“When did I appear previously?”

You do not remember.

When your secret nature was described by Brahmā, it entered our intelligence through the ears.

In this way we have previously attained you.

Brahmā said, “O my sons, realizers of brahman! Meeting me directly is millions of times more blissful than realizing Brahman. Let that be! Bhagavān, dark like a blue lotus, with four strong arms, decorated with bracelets, armbands, and earrings, with moon like face, residing in Vaikunṭha, is available by bhakti.”

When we heard the blessings of mercy given by our father, a great devotee of the Lord, the fruits of that blessing would definitely appear in the future.

We know that this meeting today with you arises from the incomparable mercy of your devotee.

O Lord! You do not independently give mercy to us.

You are dependent on your devotees.



The greatness of the mercy of your devotees cannot be described.

