

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter Eleven

Kṛṣṇa arrives at Dvārakā

Lord Kṛṣṇa's Entrance into Dvārakā

Section – I

Lord's sound dispels all the
fear and encourages all the
devotees (1-3)

|| 1.11.1 ||

sūta uvāca

ānartān sa upavrajya
svrddhāñ jana-padān svakān
dadhmau daravaram teṣām
viśādam śamayann iva

Sūta said: Arriving (ūpavrajya) at his own (svakān) prosperous city (svrddhāñ jana-padān) of Dvārakā (ānartān), Kṛṣṇa (śah), somewhat allaying (śamayann iva) the suffering of the inhabitants (teṣām viśādam), blew (dadhmau) the best of conch shells (daravaram).

In the eleventh chapter, Kṛṣṇa, arriving at Dvārakā, is praised by the inhabitants, meets with his friends and satisfies his wives.

Daravaram is his conch Pāñcajanya.

Without seeing Kṛṣṇa directly their lamentation could not be completely dissipated.

Thus the word **iva** (somewhat) is used.

|| 1.11.2 ||

sa uccakāṣe dhavalodaro daro
'py urukramasyādharaśoṇa-śoṇimā
dādhmāyamānaḥ kara-kañja-sampute
yathābja-khande kala-haṁsa utsvanaḥ

The white-bellied conch (sah dhavala udaro darah), continually blown (dādhmāyamānaḥ) in his lotus hands (kara-kañja-sampute), like (yathā) a bellowing swan (utsvanaḥ kala-haṁsa) amidst a lotus grove (abja-khande), reddened (śoṇimā) by the touch of Kṛṣṇa's lips (urukramasya adhara-śoṇa), appeared most attractive (uccakāṣe).

That conch appeared beautiful (uccakāṣe), being reddened by the red of his lips.

He continually blew it (dādhmāyamānaḥ). The conch held in his hands was like a swan in a group of lotuses (abja-ṣaṇḍe).

|| 1.11.3 ||

tam upaśrutya ninadam
jagad-bhaya-bhayāvaham
pratyudyayuh prajāḥ sarvā
bhartr-darśana-lālasāḥ

Hearing that sound of the conch (tam ninadam upaśrutya), which gives fear (bhayāvaham) to the dangers of material existence (jagad-bhaya), all the citizens (prajāḥ sarvā), desiring to see their master (bhartr-darśana-lālasāḥ), went out to meet him (praty udyayuh).

The conch gives fear to the fear of this material existence.

Section – II

Citizens welcome the Lord by
gifts and glorifications

(4-10)

|| 1.11.4-5 ||

tat ropanīta balayo raver dīpam ivā ādr̥tāḥ
ātmārāmam pūrṇa kāmaṁ nija-lābhena nityadā

prīty-utphulla-mukhāḥ procur harṣa-gadgadayā girā
pitarām sarva-suhṛdam avitāram ivārbhakāḥ

Offering him gifts (tatra upanīta-balayah) like offering a lamp to the sun (raver dīpam iva ādr̥tāḥ), faces blossoming in affection (prīty-utphulla-mukhāḥ), they began to speak (procur) with words choked up with joy (harṣa-gadgadayā girā) to Kṛṣṇa, who is always satisfied (nityadā pūrṇa-kāmaṁ) with his own qualities (nija-lābhena), who is satisfied with himself (ātmārāmam), and who is always their friend (sarva-suhṛdam) and protector (avitāram), like a father protecting his children (pitarām iva arbhakāḥ).

They offered gifts (**upanītāḥ balayah**), which were given out of adoration, though he did not need them, just like a sun worshipper offers a lamp to the sun.

They spoke to Kṛṣṇa who was their protector, like a father protecting children.

Ātmārāmaṁ (self-satisfied) indicates that he was not dependent on the gifts.

|| 1.11.6 ||

natāh sma te nātha sadānghri-pankajam
viriñca-vairiñcya-surendra-vanditam
parāyaṇam kṣemam ihecchatām param
na yatra kālah prabhavet paraḥ prabhuḥ

The citizens said: O master (nātha)! We continually offer respects (sadā(natāh) sma) to your lotus feet (te anghri-pankajam), the supreme shelter (parāyaṇam) for those desiring the highest benefit (kṣemam iha param icchatām), which are worshipped (vanditam) by Brahmā, the Kumāras, Indra (viriñca-vairiñcya-surendra), which cannot be influenced by time (na yatra kālah prabhavet), though time controls even Brahmā (paraḥ prabhuḥ).

Vairiñcyāh means the Kumāras.

Param parāyaṇam means the supreme shelter.

In the shelter of these lotus feet, the master of Brahmā and others (paraḥ prabhuḥ), time, does not have power.

|| 1.11.7 ||

bhavāya naḥ tvam bhava viśva-bhāvana
tvam eva mātātha suhṛt-patiḥ pitā
tvam sad-gurur naḥ paramam ca daivatam
yasyānuvṛtṭyā kṛtino babhūvima

Protector of the universe (viśva-bhāvana)! Work (tvam bhava) for our best interests (naḥ bhavāya)! You alone (tvam eva) are our mother, father, friend and master (mātā atha suhṛt-patiḥ pitā). You are our guru (tvam sad-gurur) and supreme deity (naḥ paramam daivatam), by following whom (yasya anuvṛtṭyā) we have become successful (kṛtino babhūvima).

Bhavāya means “for welfare.”

Medinī says bhavaḥ kṣeme saṁsāre: bhava means welfare and material existence.

|| 1.11.8 ||

aho sanāthā bhavatā sma yad vayam
traiviṣṭapānām api dūra-darśanam
prema-smita-snigdha-nirīkṣaṇānam
paśyema rūpam tava sarva-saubhagam

In you (aho bhavatā) we have found our master (yad vayam sanāthā bhavatā sma). We have become successful (implied), because we can see (paśyema) your form (tava rūpam) endowed with all good qualities (sarva-saubhagam), with a face (ānanam) smiling in love (prema-smita) and glancing in affection (snigdha-nirīkṣaṇa), which is difficult to see (dūra-darśanam) for the devatās (traiviṣṭapānām api).

Triaviṣṭapānām means “of the devatās.”

|| 1.11.9 ||

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhrd-didrksayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva naḥ tavācyuta

O lotus-eyed Lord (bho ambujākṣa acyuta)! When you go (yarhy bhavān apasasāra) to Hastināpura or Vraja (kurūn madhūn vā) to see your friends (suhrd-didrksayā), one moment (kṣanaḥ) becomes (bhaved) like a trillion years (abda-koṭi-pratimaḥ) for us (naḥ), who belong to you (tava), and who become like eyes without the sun (raviṁ vinā akṣṇor iva).

O lotus-eyed Lord! A version which has no bhavān is not
accepted.

Kurūn means Hastināpura and ~~madhūn~~ means ~~Vraja~~, not
Mathurā, because at that time none of his friends resided
there.

This is understood from the word “all” in the statement **tatra yoga-prabhāvena nītvā sarva-janam hariḥ**: the Lord by his power of yoga brought all the inhabitants of Mathurā to Dvārakā. (SB 10.50.57)

He sent messengers back to the gopīs when he was leaving, saying “I will come back.” (SB 10.39.35)

And he sent Nanda back to Vraja saying, “I will come to see you.” (SB 10.45.23)

Though it is clearly mentioned in Padma Purāna and other Purānas that he did return, it can be understood from this verse of Bhāgavatam as well.

When you leave, a moment becomes like a trillion years for us (nah) who belong to you (tava).

|| 1.11.10 ||

katham vayam nātha ciroṣite tvayi
prasanna-drṣṭyākhila-tāpa-śoṣanam
jīvema te sundara-hāsa-śobhitam
apaśyamānā vadanam manoharam
iti codīritā vācaḥ
prajānām bhakta-vatsalaḥ
śṛṇvāno 'nugraham drṣṭyā
vitanvan prāviśat puram

O Lord (nātha)! When you leave (ciroṣite tvayi), how can we (katham vayam) maintain our lives (jīvema), not seeing (apaśyamānā) your attractive face (te manoharam vadanam) decorated with a pleasing smile (sundara-hāsa-śobhitam), which dries up all miseries (akhila-tāpa-śoṣanam) with its joyful glances (prasanna-drṣṭyā)?

After hearing (iti śṛṇvāno) these words (vācaḥ) from the citizens (prajānām udīritā), Kṛṣṇa, affectionate to his devotees (bhakta-vatsalaḥ), spreading mercy (vitanvan anugraham) by his glance (drṣṭyā), entered the city (prāviśat puram).

He glanced at the citizens.

Section – III

City of Dvārakā described

(11-15)

|| 1.11.11 ||

madhu-bhoja-daśārharha-
kukurāndhaka-vṛṣṇibhiḥ
ātma-tulya-balair guptām
nāgair bhogavatīm iva

He entered the city (**implied**), protected (**guptām**) by the Madhus, Bhojas, Daśārhas, Arhas (**madhu-bhoja-daśārha-arha**), Kukuras, Andhakas and Vṛṣṇis (**kukura-andhaka-vṛṣṇibhiḥ**), similar in strength to himself (**ātma-tulya-balaih**). The city appeared like the city of Bhogavatī protected by the Nāgas (**nāgair bhogavatīm iva**).

Dvārakā is described in five verses.

|| 1.11.12 ||

sarvartu-sarva-vibhava-
punya-vṛkṣa-latāśramaiḥ
udyānopavanārāmair
vṛta-padmākara-śriyam

The city appeared splendid (śriyam) with lakes (padmākara) surrounded (vṛta) by pleasure gardens and plantations (udyāna upavana ārāmair), with groves of pious trees and creepers (punya-vṛkṣa-latā āśramaiḥ) giving fruit and flowers of all seasons (sarva rtu-sarva-vibhava).

The city appeared splendid with lakes or lotus pools
(**padmākara**) surrounded by forests for recreation giving
flowers, and groves giving fruit, and with groves of pious
creepers and trees giving flowers of all seasons.

|| 1.11.13 ||

gopura-dvāra-mārgesu
kṛta-kautuka-toranām
citra-dhvaja-patākāgrair
antaḥ pratihatātapām

Festoons had been placed (kṛta-kautuka-toranām) over the gates and
doors (gopura-dvāra-mārgesu). The multitude of colorful flags (citra-
dhvaja) with insignias and with auspicious patterns (patāka agraih)
prevented the heat from entering (antaḥ pratihata ātapām).

Gopuras are city gates.

Dvāras are doors to houses.

The heat of the sun was stopped from entering within by the flags.

|| 1.11.14 ||

sammārjita-mahā-mārga-
rathyāpanaka-catvarām
siktām gandha-jalair uptām
phala-puṣpākṣatāṅkuraiḥ

The major roads (mahā-mārga), lanes, market roads and footpaths (rathya-āpanaka-catvarām) were sprinkled (sammārjita) with scented water (siktām gandha-jalaih) and spread (uptām) with flowers, fruit, rice and sprouts (phala-puṣpa-akṣata-aṅkuraiḥ).

Mahā-mārga means main road.

Rathya are other roads.

Āpaṇaka means shopping street.

Catvara is a footpath.

Uptām means sprinkled.

॥ 1.11.15 ॥

dvāri dvāri grhānām ca
dadhy-akṣata-phalekṣubhiḥ
alaṅkṛtām pūrṇa-kumbhair
balibhir dhūpa-dīpakaiḥ

The city was adorned (alaṅkṛtām) with full water pots (pūrṇa-kumbhaiḥ), incense, lamps (dhūpa-dīpakaiḥ), offerings (balibhiḥ), yogurt (dadhy), rice (akṣata), fruits (phala) and sugar cane stalks (ikṣubhiḥ) at the door of every house (dvāri dvāri grhānām ca).

Section – IV

Reception of Lord and Lord's
reciprocation (16-22)

|| 1.11.16 - 19 ||

niśamya prestham āyāntam
vasudevo mahā-manāḥ
akrūraś cograsenaś ca
rāmaś cādbhuta-vikramah

pradyumnaś cārudeṣṇaś ca
sāmbho jāmbavatī-sutah
praharṣa-vegocchaśita-
śayanāsana-bhojanāḥ

vāraṇendram puraskrtya
brāhmanaih sasumaṅgalaiḥ
śaṅkha-tūrya-ninādena
brahma-ghoseṇa cādr̥tāḥ
pratyujjagmū rathair hr̥ṣṭāḥ
praṇayāgata-sādhvasāḥ

vāramukhyāś ca śataśo
yānais tad-darśanotsukāḥ
lasat-kundala-nirbhāta-
kapola-vadana-śriyah

Hearing (niśamya) that their dear Lord was coming (preṣṭham āyāntam), liberal Vasudeva (vasudevo mahā-manāḥ), Akrūra, Ugrasena (akrūraś ca ugrasenaś ca), Balarāma of astonishing prowess (rāmah ca adbhuta-vikramah), Pradyumna, Cārudeṣṇa (pradyumnaś cārudeṣṇaś ca), Sāmba, the son of Jāmbavatī (sāmba jāmbavatī-sutah), overlooking eating, sitting, and sleeping (śayana-āsana-bhojanāḥ) out of great bliss (prahaṛṣa-vega ucchaśita), overjoyed and enthusiastic (hrṣṭāḥ), excited from love (praṇaya āgata-sādhvasāḥ), putting the best elephants in front (vāraṇendram puraskṛtya), went out (pratyujjagmū) with brāhmaṇas (brāhmaṇaiḥ) decorated auspiciously (sasumaṅgalaiḥ), accompanied by chanting of mantras (brahma-ghoṣeṇa ca ādrtāḥ) and the sounds of conches and tūryas (śaṅkha-tūrya-ninādena). Hundreds of beautiful dancing girls (vāramukhyāś ca śataśo), eager to see the Lord (tad-darśanotsukāḥ), with glittering earrings (lasat-kunḍala) lighting up their cheeks (nirbhāta-kapola-vadana-śriyaḥ), also came on vehicles (yānaiḥ).

Four verses are one sentence.

The word **preṣṭham** can be taken either with conventional meaning of “husband” (for the queens) or with its etymological meaning “dear.”

Out of joy they overlooked (**ucchaśita**) eating etc.

The verb **śaś** means to jump up.

Sādhvasam means zeal.

|| 1.11.20||

naṭa-nartaka-gandharvāḥ
sūta-māgadha-vandinah
gāyanti cottamaśloka-
caritāny adbhutāni ca

The actors, dancers, singers (naṭa-nartaka-gandharvāḥ), reciters,
bards and eulogists (sūta-māgadha-vandinah) sang (gāyanti) about
the astonishing activities (adbhutāni caritāny) of the Lord
(uttamaśloka).

Natās (actors) are those who are skillful at portraying rasa.

Nartakas (dancers) are those who dance to the rhythms of the songs.

Gandharvās are singers.

Sūtas recite Purānas.

Māgadhas praise the lineage of families.

Vandis of pure intelligence sing praises.

|| 1.11.21 ||

bhagavāms tatra bandhūnām
paurāṇām anuvartinām
yathā-vidhy upasaṅgamyā
sarveṣām mānam ādadhe

The Lord (bhagavān) met them all (upasaṅgamyā sarveṣām) and suitably respected (yathā-vidhy mānam ādadhe) all friends, relatives (bandhūnām), and citizens (paurāṇām) who had come (tatra anuvartinām).

Yathāvidhi means “as suitable.”

|| 1.11.22||

prahvābhivādanāśleṣa-
kara-sparśa-smitekṣaṇaiḥ
āśvāsyā cāśvapākebhyo
varaiś cābhimatair vibhuḥ

Removing all fear (āśvāsyā) from fathers and gurus by bowing his
head (prahvā), greeting the elders of the Yadus with words
(abhivādana), others with embraces (āśleṣa), the touch of his hands
(kara-sparśa), smiles and glances (smīta īkṣaṇaiḥ), he (vibhuḥ)
respected all (implied), down to the outcastes (āśvapākebhyo) with
desirable gifts (abhimatair varaiḥ).

Prahvā means to bow the head.

He did this to fathers and other elder relatives and to sages like Garga.

He greeted elders of the Yadu clan with words.

Down to the outcastes he comforted all, giving them fearlessness.

Varaiḥ means “by desirable gifts.”

Section – V

Lord enters the city and passes
through various routes

(23-27)

|| 1.11.23||

svayaṁ ca gurubhir vipraiḥ
sadāraiḥ sthavirair api
āśīrbhir yujyamāno 'nyair
vandibhiś cāviśat puram

Receiving blessings (āśīrbhir yujyamānah) from fathers and teachers
(svayaṁ ca gurubhir), brāhmaṇas (vipraiḥ), elders with their wives
(sa dāraiḥ sthavirair api), eulogists and others (anyair vandibhiś ca),
he entered the city (āviśat puram).

Gurubhiḥ means “by grandfathers and others.”

|| 1.11.24-25||

rāja-mārgam gate kṛṣṇe dvārakāyāḥ kula-striyaḥ
harṁyāṅy āruruhur vipra tad-īkṣaṇa-mahotsavāḥ

nityam nirīkṣamāṇānām yad api dvārakaukasām
na vitṛpyanti hi dṛśaḥ śriyo dhāmāṅgam acyutam

O brāhmaṇas (vipra)! When Kṛṣṇa arrived at the main road (rāja-mārgam gate kṛṣṇe), the women of Dvārakā (dvārakāyāḥ kula-striyaḥ), overjoyed on seeing him (tad-īkṣaṇa-mahotsavāḥ), climbed to the top of the palaces (harṁyāṅy āruruhur), because the eyes of the inhabitants of Dvārakā (yad api dvārakaukasām dṛśaḥ) could not be satisfied (na vitṛpyanti) even with constantly gazing (nityam nirīkṣamāṇānām) upon Acyuta (acyutam), whose limbs were the abode of beauty (śriyo dhāmāṅgam).

Viprāḥ means “O brāhmaṇas!”

They went to the tops of the palaces because (yat) their eyes,
even gazing at him constantly, were not satisfied.

His limbs were the abode of beauty.

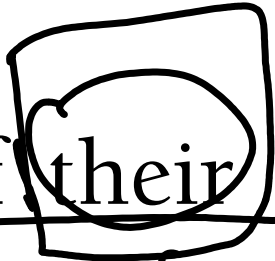

|| 1.11.26 ||

śriyo nivāso yasyoraḥ
pāna-pātram mukham drśām
bāhavo loka-pālānām
sāraṅgāṇām padāmbujam

His chest is the shelter of Lakṣmī (śriyo nivāso yasya urah), his face (mukham), the drinking vessel (pāna-pātram), is the shelter for the eyes (drśām), his arms are the shelter of the protectors of the world (bāhavo loka-pālānām), and his lotus feet (padāmbujam) are the shelter of the bee-like devotees (sāraṅgāṇām).

His face, a cup full of sweet beauty, is the shelter for the eyes.

His arms are the shelter for protectors of the planets such as
Indra.

Taking shelter of  strength,  become fearless of the
demons and live comfortably.

Sāraṅga can mean those who sing (ga) the glories of the Lord (sāram), the devotees.

As a pun, it means a bee, which takes shelter of the lotus.

|| 1.11.27||

sitātapatra-vyajanair upaskṛtaḥ
prasūna-varṣair abhivarsitaḥ pathi
piśaṅga-vāsā vana-mālayā babhau
ghano yathārkoḍupa-cāpa-vaidyutaiḥ

On the road (pathi), furnished with (upaskṛtaḥ) umbrella (sita ātapatra) and cāmaras (vyajanaiḥ), showered with flowers (prasūna-varṣair abhivarsitaḥ), wearing yellow cloth (piśaṅga-vāsā) with a garland (vana-mālayā), he appeared (babhau) to be a cloud (yathā ghanah) with the sun (arkah), moon (uḍupa), rainbow (cāpa) and lightning (vaidyutaiḥ).

Vaidyutam is lightning.

A comparison is made between Kṛṣṇa and a cloud.

The umbrella is like the sun, and the waving of two cāmaras,
with their circular movements, are like two moons.

The showers of flowers are like stars.

The flower garland is like two rainbows.

His yellow cloth is like lightning.

It is astonishing that the sun and two moons simultaneously shine on a cloud with the stars, two rainbows and stationary lightning.

This is how the Lord appeared.

Section – VI

Dealings with the mothers in
the house of His father (28-29)

|| 1.11.28||

praviṣṭas tu grhaṁ pitroḥ
pariṣvaktāḥ sva-mātr̥bhiḥ
vavande śirasā sapta
devakī-pramukhā mudā

Entering (praviṣṭah tu) the house of his parents (pitroḥ grhaṁ), embraced (mudā pariṣvaktāḥ) by seven mothers (sapta sva-mātr̥bhiḥ), headed by Devakī (devakī-pramukhā), he offered respects with his head to them (vavande śirasā).

This is mentioned to show that he greatly respected the seven
because they were sisters of his mother Devakī.

Vasudeva actually had eighteen wives and he offered respects
to all of them as his mothers.

|| 1.11.29 ||

tāḥ putram aṅkam āropya
sneha-snuta-payodharāḥ
harṣa-vihvalitātmānaḥ
siṣicur netrajair jalaiḥ

Hearts trembling with joy (harṣa-vihvalita ātmānaḥ), milk flowing from their breasts (sneha-snuta-payodharāḥ), they put Kṛṣṇa on their laps (tāḥ putram aṅkam āropya), and moistened them (siṣicuh) with their tears (netrajair jalaiḥ).

Section – VII

Dealings with the queens in
the palaces (30-35)

|| 1.11.30||

athāviśat sva-bhavanam
sarva-kāmam anuttamam
prāsādā yatra patnīnām
sahasrāṇi ca ṣoḍaśa

He then entered (atha āviśat) his own incomparable quarters (sva-bhavanam anuttamam) which satisfied all desires (sarva-kāmam), where there were (yatra) sixteen thousand one hundred and eight palaces (sahasrāṇi ca ṣoḍaśa prāsādā) for his queens (patnīnām).

Sva-bhavanam means his own quarters.

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Ca with sixteen thousand indicates an additional one hundred and eight.

|| 1.11.31 ||

patnyaḥ patim proṣya grhānupāgataṁ
vilokya sañjāta-mano-mahotsavāḥ
uttasthur ārāt sahasāsanāśayāt
sākaṁ vratair vrīḍita-locanānanāḥ

Seeing (vilokya) from a distance (ārāt) their husband (patim)
arrive (grha anupāgataṁ) after absence (proṣya), with great
desire in their minds (sañjāta-mano-mahotsavāḥ), with bend
heads and shy glances (vrīḍita-locana ānanāḥ), they quickly
rose (sahasā uttasthuh) from their seats (āsana) and their
minds (āśayāt), along with their penances (sākaṁ vrataih).

Kṛṣṇa entered each of the palaces of the queens simultaneously in many forms.

When each saw him, they thought “Kṛṣṇa has come to me first.”

This verse describes the reactions of the queens.

Their mind became filled with great joy (sañjāta-mano-mahotsavāḥ).

This is the initial desire.

Then they rose from their seats (āsanaā) and from their hearts (āśayāt).

Then they glanced at him from the sides of their eyes with bent heads (vrīḍita-locanānāḥ).

This means that they first gave up their seats to embrace their Lord, using the body.

They then noticed an obstacle in the form of their bashfulness.

They therefore gave up their minds, which were the dwelling
place of that bashfulness, and embraced him with their souls.

They completely overlooked their bodies and minds.

Seeing their beloved, suddenly they fainted out of the bliss of
prema arising from desire to touch him, because in fainting, as
with deep sleep and loss of consciousness, there is no
obstruction of the mind.

Yājñavalkya speaks of vratas:

krīḍām śarīra-saṃskāram samājotsava-darśanam |
hāsyam para-gr̥he yānam tyajet proṣita-bharṭṛkā ||

In absence from her husband (proṣita-bharṭṛkā) the wife should give up (tyajet) recreation (krīḍām), cleaning the body (śarīra-saṃskāram), seeing festivals in society (samāja utsava-darśanam), laughing (hāsyam) and going to other houses (para-gr̥he yānam).

They rose along with their vratas.

Though it was improper for them to be seen by their husband
in a state of vrata, because they could not suddenly give up
those vratas, they rose along with their vratas.

Seeing them in an unkempt state because of separation, he
became more affectionate to them.

|| 1.11.32 ||

tam ātmajair dr̥ṣṭibhir antarātmanā
duranta-bhāvāḥ parirebhire patim
niruddham apy āsravad ambu netrayor
vilajjatīnām bhṛgu-varya vaiklavāt

The queens first embraced the Lord (parirebhire patim) with their eyes (tam dr̥ṣṭibhir), full of desire (ātmajaih duranta-bhāvāḥ), and then they embraced with their subtle bodies so that no one could see (antarātmanā). O chief amongst the Bhrgus (bhṛgu-varya), though they tried to restrain their tears (niruddham apy) because of embarrassment (vilajjatīnām), they inadvertently (vaiklavāt) shed some tears (āsravad ambu netrayor).

This verse describes how they embraced Krsna in spite of the obstacle of their shyness.

Ātma-jaiḥ refers to Cupid born of the mind or conjugal desire.

Amara-koṣa says makaradhvaja ātma-bhūḥ: ātma-bhūḥ means Cupid.

They saw him with intense desire.

First they embraced him with their eyes filled with desire.

This is enjoyment through the eyes.

Having him enter within the holes of their eyes, they embraced him with their subtle body (**antar-ātmanā**) because they did not want others to understand what they were doing.

This method of women in love is described later

tam kācin netra-randhrena hr̥di kṛtvā nimīlya ca |
pulakāṅgy upaguhyāste yogīvānanda-samplutā ||

One gopī (kācid) took the Lord (tam) through the aperture of her eyes (netra-randhrena) and placed Him within her heart (hr̥di kṛtvā). Then, with her eyes closed (nimīlya ca) and her bodily hairs standing on end (pulakāṅgy), she continuously embraced him within (upaguhyā āste). Thus immersed in transcendental ecstasy (ānanda-samplutā), she resembled a yogī meditating upon the Lord (yogī iva). SB 10.32.8

But seeing that their most clever husband understood what they were doing, they became embarrassed, and though they stopped the tears from flowing in their eyes, some tears flowed anyway beyond their control, O best of the Bhṛgu dynasty!

|| 1.11.33 ||

yadyapy asau pārśva-gato raho-gatas
tathāpi tasyāṅghri-yugaṁ navam navam
pade pade kā virameta tat-padāc
calāpi yac chrīr na jahāti karhicit

Though (yadyapy) Kṛṣṇa's feet (tasya aṅghri-yugaṁ) were next to them (pārśva-gatah) and in private (raho-gatah), those feet appeared more and more beautiful (tathāpi navam navam) at every moment (pade pade). Which woman could give up (kā virameta) those feet (tat-padāc) which (yat) Lakṣmī (calāpi śrīh) never gives up (na jahāti karhicit)?

At every moment (**pade pade**) the feet appeared newer and newer to them.

If Lakṣmī who is fickle in nature, the embodiment of all beauty, finds those feet ever fresh, then what to speak of anyone else being able to give them up.

|| 1.11.34||

evam nṛpāṇām kṣiti-bhāra-janmanām
akṣauhiṇībhiḥ parivr̥tta-tejasām
vidhāya vairam śvasano yathānalam
mitho vadhenoparato nirāyudhaḥ

The Lord, without weapons (nirāyudhaḥ), by creating enmity between (evam vidhāya vairam) kings (nṛpāṇām) powerful with armies (akṣauhiṇībhiḥ parivr̥tta-tejasām), who had created a burden on the earth (kṣiti-bhāra-janmanām), destroyed them (uparataḥ) by having them kill each other (mithaḥ vadhena), just as the wind, by creating friction between bamboos, destroys them by fire (yathā śvasano analam).

In order to express the unimpeded nature of his love for the queens another type of activity lacking that excitement is described.

Just as wind produces fire by rubbing the bamboos together and then destroys them by burning, the Lord without weapons, by creating enmity between kings, who were powerful with their vast armies and who created a burden for the earth, destroyed them by having them kill each other.

|| 1.11.35 ||

sa eṣa nara-loke 'sminn
avatīrṇaḥ sva-māyayā
reme strī-ratna-kūṭastho
bhagavān prākṛto yathā

Having appeared (avatīrṇaḥ) on this earth (asminn nara-loke) the Lord (sa eṣa bhagavān) enjoyed (reme) among the best of women (strī-ratna-kūṭastho) by expanding himself through his yoga-māyā (sva-māyayā), according to his nature (yathā prākṛtaḥ).

By his yoga-māyā (sva-māyayā) he resided with each of his many wives by expanding his form into many.

Thus according to his nature (yathā prākṛtaḥ) the Lord enjoys.

The causes of the Lord's enjoyment, the desire to enjoy and the activities of enjoyment are all beyond the material guṇas because he is not material.

Section – VIII

Transcendental character of
the Supreme Lord
(36-39)

|| 1.11.36||

uddāma-bhāva-piśunāmala-valgu-hāsa-
vrīḍāvaloka-nihato madano 'pi yāsām
sammuhya cāpam ajahāt pramadottamās tā
yasyendriyaṃ vimathituṃ kuhakair na śekuḥ

Although the queens' (yāsām pramada uttamā) beautiful smiles (valgu-hāsa) and furtive glances (vrīḍa avaloka) were all spotless (amala) and exciting (piśuna), and signified deep love (uddāma-bhāva), and although they could conquer Cupid himself (madanah nihato 'pi) by making him give up (ajahāt) his bow (cāpam) in frustration (sammuhya), those who approached him with false smiles and glances (kuhakair) could not agitate (vimathituṃ na śekuḥ) the senses of the Lord (yasya indriyaṃ).

“How can Kṛṣṇa be beyond matter when he enjoys sense objects with his senses?”

This verse answers.

With their pure, beautiful smiles (**amala-valgu-hāsa**) and bashful glances (**vrīḍāvaloka**) indicating deep prema (**uddāma-bhāva**) directed towards Kṛṣṇa, which arose from their own pain of love, they defeated Cupid.

Cupid first considered, “Hey, they are glancing at their beloved Kṛṣṇa with desire without even being struck by my arrows!”

Then he became struck with wonder on seeing Kṛṣṇa’s sweetness.

The material Cupid, who had come to bewilder Kṛṣṇa, himself became bewildered and threw down his bow.

In the presence of their arched bow-like eyebrows and the
arrows of their bashful glances, what is the use of my bow and
arrows?

Thus he gave them up.

Though they were the best of women, they could not disturb
his senses with their beautiful smiles and glances endowed
with deception (**kuhakaih**) to bring him under control.

However, if those glances were endowed with prema, then they could disturb his senses.

Because they did possess the proper type of love, their glances and smiles were certainly endowed with prema, though it was conjugal prema.

They are described in the verse as having prema (**bhāva-piśuna**) and others are described as having deception (**kuhakaiḥ**).

In the first case, though the Lord is under the control of his wives, the Lord is still beyond prakṛti and the guṇas of matter, because he is under the control of prema, which is a function of the cit-śakti (not material māyā), and because their glances and smiles are composed of prema, the love that appears in them, and the pastimes of love that arise from that love are all spiritual.

It is therefore impossible to say that the Lord has enjoyment of material sense objects, such as material sound and touch.

In the second case, because it is impossible for a person
without prema to control the Lord, the verse says that his
senses cannot at all be disturbed by deception.

Therefore the previous statement **reme strī-ratna-kūṭa-stho**
bhagavān prākṛto yathā cannot mean that the Lord is
attracted to material enjoyment.

One cannot say that the queens are material if sometimes their love-filled glances do not bring the Lord under control, because all the queens belong to the cit-śakti and none of their glances or smiles can ever be material.

Nor should one say that the Lord is controlled by the general cit-śakti, arising from his svarūpa.

He is actually controlled by prema alone which is a special function of the cit-śakti.

From this conclusion, there are no more objections.

|| 1.11.37 ||

tam ayam manyate loko
hy asaṅgam api saṅginam
ātmaupamyena manujam
vyāprṇvānam yato 'budhaḥ

Ignorant people (ayam abudhaḥ lokah) think (manyate) of the Lord (tam), though uncontaminated by matter (asaṅgam api), as a human being (manujam), one of themselves (ātmaupamyena), contaminated by matter (saṅginam) because of seeing unappealing behavior such as his compliance with Satyabhāmā's attachment to getting the Pārijāta tree (yataḥ vyāprṇvānam).

Though the Lord is without material contamination, ignorant people think that he is associated with matter by looking at externals.

They think of him in terms of themselves (**ātmaupamyena**) because of unappealing behavior (**vyāprnvānam**) such that related to Satyabhāmā's attachment to getting the Pārijāta tree.

The fool (**abudhah**) devoid of discrimination of true and false thinks that prema is material attachment, just as a fool thinks that a sapphire is glass.

|| 1.11.38 ||

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

This is the power of the Lord (etad īśasya īśanam): though he is situated in prakṛti (prakṛti-sthah api), his is not affected (na yujyate) by the guṇas (tad-guṇaiḥ) which are situated in him (sadā ātma-sthah), just as the intelligence (yathā buddhiḥ) of the devotee remembering the Lord is not affected by the gunas (tad-āśrayā). ^{Faith}

“Well, let us agree that the Lord’s pastimes with women are non-material because the women belong to the cit-śakti. But he appeared in the material Yadu family in the material world and perceived with his senses material objects such as form and sound belonging to demons like Jarāsandha who are material. Therefore it cannot be denied that he is associated with the guṇas.”

This verse answers.

The power (**īśanam**) of the Lord is this: though situated in prakṛti he has no contact with the guṇas of prakṛti.

What are these guṇas?

They are situated in him (**ātma-sthaiḥ**).

He is situated in the guṇas, and the guṇas are also situated in him.

But he has no contact with the guṇas.

The Lord is said to be without guṇas though he is the basis of the whole material realm and the controller of it.

Sāksī cetā kevalo nirguṇaś ca: the Lord is the witness, the consciousness, and completely without guṇas. (Śvetāśvatara Upaniṣad 6.11)

Sattvādayo na santiṣe yatra ca prākṛtā guṇāḥ: the material guṇas of sattva, rajas and tamas do not exist in the Lord. (Viṣṇu Purāṇa 1.9.44)

Harir hi nirgunah sākṣāt puruṣah prakṛteḥ parah: the Lord is devoid of the guṇas, completely beyond prakṛti. (SB 10.88.5)

It is just like the intelligence of the greatest devotees, which has as its object the Lord (tad-āśrayā buddhiḥ), and always remembers him.

Though the intelligence is situated in prakṛti, and is situated
in the gunas of sattva, rajas and tamas while being contented,
praising or criticizing, while being full or afflicted with
hunger and thirst, and while waking, sleeping and in deep
sleep, it is not connected to the guṇas because of its
indifference to the guṇas.

In the same way, though the Lord accepts the material objects
of the senses, he is not affected by them at all because he is
devoid of attachment to them.

|| 1.11.39 ||

taṁ menire 'balā mūdhāh
straiṇaṁ cānuvrataṁ rahaḥ
apramāṇa-vido bhartur
īśvaraṁ matayo yathā

Those wives (abalā), bewildered by the Lord's yoga-māyā (mūdhāh), not capable of estimating the powers of their husband (bhartuh apramāṇa-vidah), considered the Lord (taṁ menire) to be under the control of their love (ca anuvrataṁ rahaḥ) and their womanly natures (straiṇaṁ), just as intelligence by itself (yathā matayah) cannot know the Lord (īśvaraṁ).

Then do the queens, to whom he is always attached, being full of knowledge, know everything about Kṛṣṇa?

No. They also do not know him because perfect knowledge of those women, arising from his svarūpa, is covered by the yoga-māyā of the Lord in order to nourish rasa.

That is explained in this verse.

These women consider their husband (**tam**) to be controlled by their love (**rahaḥ anuvratam**), controlled by their womanly nature (**straiṇam**), because they have been bewildered (**mūdhāḥ**) by the Lord to nourish mādhurya-rasa.

Just as people playing in the ocean do not know the extent of the ocean, they do not know the extent (**apramāṇam-vidah**) of their husband.

The intellectual functions of those who write scriptures
(**matayah**), engaged in defining the Lord, know very little
because of various opinions such as “the Lord is the material
cause of the universe, the Lord is the controlling cause or
efficient cause of the universe.”

Thus such intelligent conclusions are actually ignorance.

But one cannot consider those women material because they
are endowed with prema and the Lord is controlled by their
prema, since it has been said that they serve the Lord with
prema.