

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-vairiñcyā-surendra-vanditam
parāyaṇam kṣemam ihecchatām param
na yatra kālaḥ 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-vairiñcyā-surendra), which cannot be influenced by time (na yatra kālaḥ 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.”