

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

Śrīla Viśvanātha Cakravartī Ṭhākura

Canto One – Chapter Eleven

Kṛṣṇa arrives at Dvārakā

Lord Kṛṣṇa's Entrance into Dvārakā

Section – II

Citizens welcome the Lord by
gifts and glorifications

(4-10)

|| 1.11.9 ||

yarhy ambujākṣāpasasāra bho bhavān
kurūn madhūn vātha suhrd-didrṁṣayā
tatrābda-koṭi-pratimaḥ kṣaṇo bhaved
raviṁ vinākṣṇor iva naṣ 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-didrṁṣayā), 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 'nugrahaṁ 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 anugrahaṁ) 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-mārgeṣu
kṛta-kautuka-toranām
citra-dhvaja-patākāgrair
antaḥ pratihatātapām

Festoons had been placed (kṛta-kautuka-toranām) over the gates and
doors (gopura-dvāra-mārgeṣu). 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 gṛhāṇām 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 gṛhāṇām 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
āśvāsya cāśvapākebhyo
varaiś cābhimatair vibhuḥ

Removing all fear (āśvāsya) 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 (smita īkṣaṇaiḥ), he (vibhuḥ)
respected all (implied), down to the outcastes (āśvapākebhyo) with
desirable gifts (abhimatair varaih).

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
armyāṅy 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 (armyāṅy 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.

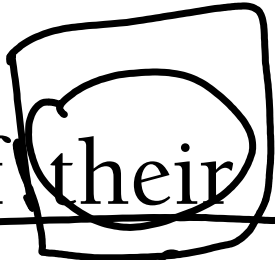

|| 1.11.26 ||

śriyo nivāso yasyoraḥ
pāna-pātraṃ mukhaṃ drśām
bāhavo loka-pālānām
sāraṅgāṇām padāmbujam

His chest is the shelter of Lakṣmī (śriyo nivāso yasya urah), his face (mukhaṃ), the drinking vessel (pāna-pātraṃ), 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.