

# 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 – V

Lord enters the city and passes  
through various routes

(23-27)

|| 1.11.27 ||

sitātapatra-vyajanaṅgair 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 (vyajanaṅgair), 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 (udupa), 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.

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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  
pariṣvaktah sva-mātr̥bhiḥ  
vavande śirasā sapta  
devakī-pramukhā mudā

Entering (praviṣṭah tu) the house of his parents (pitroḥ grhaṁ), embraced (mudā pariṣvaktah) 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.

108

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-locanānanāh).

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.

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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-randhreṇa hr̥di kṛtvā nimīlya ca |  
pulakāṅgy upaguhyāste yogīvānanda-samplutā ||

One gopī (kācid) took the Lord (tam) through the aperture of her eyes (netra-randhreṇa) 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!