

# 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 – VII

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

|| 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 parivṛtta-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 parivṛtta-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.