

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 – VIII

Transcendental character of
the Supreme Lord
(36-39)

|| 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) ^{Faith} of the devotee remembering the Lord is not affected by the gunas (tad-āśrayā).

“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.