

Śrīmad-Bhāgavatam

Canto One

With the
Sārārtha-darśinī commentary

by

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Canto One – Chapter One

Questions by the Sages

Section – I

|| 1.1.3 ||

nigama-kalpa-taror galitaṃ phalaṃ
śuka-mukhād amṛta-drava-samyutam
pibata bhāgavatam rasam ā-layaṃ
muhur aho rasikā bhuvi bhāvukāḥ

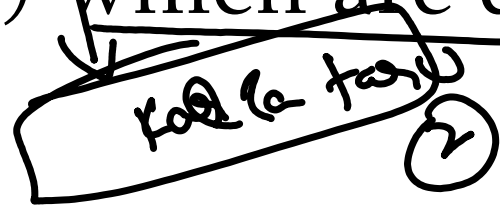
O knowers of rasa (aho rasikā)! O fortunate souls (bhuvi bhāvukāḥ)!
Constantly drink (muhur pibata) from the mouth of Śukadeva (śuka-mukhād)
the Bhāgavatam (bhāgavatam), the fruit (phalaṃ) of the tree of the Vedas
(nigama-kalpa-taror), which has dropped from the tree to this earth (galitaṃ),
which is immortal, liquid (amṛta-drava-samyutam), which is the essence of
sweetness (rasam) and which includes all types of liberation (ālayam).

In the previous verse (1.1.2) of the Bhāgavatam, the powers of Bhāgavatam to capture the Lord in the heart were described.

In this verse, the sweetness of Bhāgavatam is described.

① Nigama refers to the Veda.

The Veda is a desire tree because it naturally gives fruit in the form of various puruṣārthas (human goals — artha, dharma, kāma and mokṣa) which are desired by those who resort to it.



However, because of its nature as a tree (being magnanimous, fulfilling everyone's desires), it also gives the fruit known as the **Bhāgavatam** (since some people desire that).

③

Bhāgavatam also means that which belongs to Bhagavān as the proprietor.

This implies that he alone gives the scripture to his devotees,
and thus persons other than them do not have rights to it.

④

Galitam means that it falls down of its own accord when
ripened on the tree, not by force.

Thus, it is completely full of sweetness.

Even after falling from a high position in the tree, it does not break, nor does it lose its sweetness.

That is because it comes down from the highest position, from Nārāyaṇa, to the branch of Brahmā, then to the lower branch of Nārada, then to Vyāsa, and finally to the mouth of Śuka.

Thus, without being damaged, it is endowed with liquid sweetness like honey.

The parrot, Śuka, has even made an opening in the fruit with his beak for bringing out the sweetness.

Moreover, having been tasted by him, that fruit becomes even sweeter.

Moreover, it remains unbroken, coming down step-by-step from the branch of Sūta and others.

What is implied here is that without the guru-paramparā, one cannot drink Bhāgavatam in its unbroken form--just by trying to taste it through use of one's limited intelligence.

How should the fruit be consumed?

That is explained.

One should drink it, for this fruit is the essence of taste (rasam), devoid of skin, seed and other objectionable parts.

Laya means liberation (sāyujya) or attaining the conditions of sālokya, sārṣṭi, sāmīpya and sārūpya.

The word ālayam then means that the fruit extends beyond these types of liberation, because Bhāgavatam is famous for glorifying the Lord's pastimes.

Or laya can refer to the eighth sāttvika-bhāva called pralaya, fainting.

One should drink until one develops the eight symptoms up to the final one, fainting.

Though one will not be able to drink the nectar when one has fainted, when the fainting wears off, one again awakens to consciousness and begins drinking until one faints again.

One cannot give up drinking.

Thus the word **muhur** (continuously) is used.

Or **muhur** can have another meaning.

Though one has drunk it, by again drinking it, one develops more relish for it.

This is surprising (aho).

O knowers of rasa (rasikāḥ)! This refers only to the devotees,
for they develop rati (bhāva) which becomes the sthāyi-bhāva.

In that position they can taste the rasa of Bhāgavatam.

Jñāna-yogīs and karma-yogīs cannot claim this position.

O auspicious persons (bhāvukāh)! You are most auspicious
and all others are inauspicious!

There is another reading of bhāvukāḥ.

This would mean “persons who perform actions for tasting the
beautiful.”

Bhaṭṭanāyaka says that a permanent emotion is established by actions relating to tasting the beautiful.

Taking this meaning, **bhāvukāḥ** indicates persons who appreciate the Lord — who is rasa personified.

Starting with **brahmavid āpnoti param**, the Taittirīya Upaniṣad describes the creation of the annamaya-puruṣa after listing elements starting with ākāśa coming from brahman.

Different forms internal to the previous one are then successively described: the annamaya-puruṣa, prānamaya-puruṣa, manomaya-puruṣa, vijñānamaya-puruṣa and finally the ānandamaya-puruṣa which is considered to be brahman.

Brahma-sūtra (1.1.13) describes this.

ānandamayo 'bhyāsāt: from the repetition of the words, ānandamaya refers to the Supreme Lord.

But it also says ānanda ātmā brahma-puccham pratiṣṭhā:
impersonal brahman is only the tail of that ānandamaya-
puruṣa. (Taittirīya Upaniṣad 2.5)

The Lord is the basis of that brahman.

After that, the Upaniṣad says raso vai saḥ rasam hy evāyaṁ
labdhānandī bhavati: the Lord is rasa; realizing the Lord one
attains bliss. (Taittirīya Upaniṣad 2.7)

But does **sah** refer to the ānandamaya-puruṣa (the Lord) under discussion or to the **brahma-puccham** (impersonal brahman)?

This doubt cannot be considered, for after discussion of the different puruṣas to have **sah** refer to the **brahma-puccha** would break the structure of the progression expressed in the text.

The Lord of course is well known to be rasa, since he is filled with bliss.

The Lord is superior to the brahman, being its support.

Gītā says **brahmaṇo hi pratiṣṭhā 'ham**: I am the basis of the
brahman. (BG 14.27)

This statement as well shows that Kṛṣṇa is superior to the
brahman.

mallānām aśanir nr̥ṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano 'satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mr̥tyur bhoja-pater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām para-devateti vidito raṅgam gataḥ sāgrajaḥ

The various groups of people in the arena regarded Kṛṣṇa in different ways when he entered it with his elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, his parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogīs as the Absolute Truth and the Vṛṣṇis as their supreme worshipable deity. (SB 10.43.17)

1. mallānām aśanir -----> Wrestlers as thunderbolt – Virya rasa
2. nr̥ṇām nara-varaḥ -----> Men of Mathura as best of males – Vismaya rasa
3. strīṇām smaro mūrtimān ---> Women as cupid – Madhurya rasa
4. gopānām sva-jano -----> Cowherd boys as their relative – Sakhya and Hasya rasa
5. asatām kṣiti-bhujām śāstā ---> Impious rulers as a chastiser – Raudra rasa
6. sva-pitroḥ śiśuḥ -----> His parents as their child – Vatsalya and Karuna rasa
7. mṛtyur bhoja-pateḥ -----> Death for kamsa – Bhayanaka rasa
8. virāḍ aviduṣām -----> Unintelligent as virata rupa – Bibhatsa rasa
9. tattvaṁ paraṁ yoginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa