

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

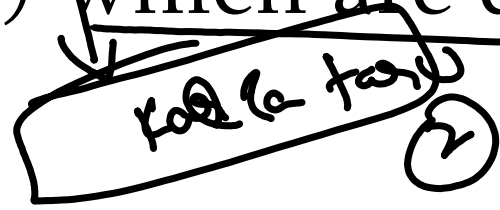
O knowers of rasa (aho rasikā)! O fortunate souls (bhuvi bhāvukāḥ)!
Constantly drink (muhur pibata) from the mouth of Śukadeva (śuka-mukhād)
the Bhāgavatam (bhāgavatam), the fruit (phalaṃ) of the tree of the Vedas
(nigama-kalpa-taror), which has dropped from the tree to this earth (galitaṃ),
which is 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).

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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 param yuginām -----> Yogis as absolute truth – Shanta rasa
10. vṛṣṇīnām para-devata -----> Vrsnis as Supreme worshippable deity – Dasya rasa

Śrīdhara Svāmī explains that this verse illustrates that Kṛṣṇa, Bhagavān, is the form of all rasas combined, starting with madhura-rasa, because the verse describes that different types of persons realized different rasas in Kṛṣṇa just on seeing him.

In other words, Kṛṣṇa is the form of all rasas.

→ sakīlā rasāḥ
mūṛṭih

Thus, both Gītā and Bhāgavatam proclaim Kṛṣṇa to be **rasa**.

The jīva, attaining the Lord who is rasa, attains the highest level of bliss, for, after this, the discussion of bliss is concluded with the words **ānandasya mīmāṃsā bhavati**: this concludes the examination of bliss. (Taittirīya Upaniṣad 8.2)

Or the meaning can be that other forms of the Lord, on seeing Kṛṣṇa, become filled with bliss.

This is evident in the following verses.

dvijātmajā me yuvayor didṛkṣuṇā
mayopanītā bhuvi dharmā-guptaye
kalāvatīrṇāv avaner bharāsurān
hatveha bhūyas tvarayetam anti me

[Lord Mahā-Viṣṇu said:] I brought (mayā upanītā) the brāhmaṇa's
sons here (dvijātmajā iha) because I wanted to see the two of you
(yuvayor didṛkṣuṇā), my expansions (me kalā), who have descended
to the earth (bhuvī avatīrṇāu) to save the principles of religion
(dharmā-guptaye). As soon as you finish killing the demons (asurān
hatvā), who burden the earth (avaner bhara), quickly come back here
to me (tvarayā etam anti me). (SB 10.89.58)

yan martya-līaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
param padaṁ bhūṣaṇa-bhūṣaṇāṅgam

Kṛṣṇa possesses that form suitable for human pastimes (yat martya-
līlā-aupayikaṁ) to show the full capacity of his yoga-māyā (darśayatā
sva-yoga-māyā balaṁ). That form astonishes (vismāpanaṁ) even the
lord of Vaikuṅṭha (svasya). It is the pinnacle of auspicious qualities
(param padaṁ saubhaga-rddheḥ) and enhances the beauty of his
ornaments (bhūṣaṇa-bhūṣaṇa-aṅgam). (SB 3.2.12)

In any case Kṛṣṇa is **rasa**, the fruit, but this fruit is not directly situated on the tree of the Vedas.

It has fallen down (**galitam**) nearby.

This object, **rasa**, is not on the tree itself.

It is not to be searched out in the Vedas, but rather it is found in the mouth of Śukadeva.

One can say that Vyāsa, knowing that this fruit was very tasty, took it and put it in the mouth of his son out of affection.

Śukha-mukhāt can also indicate a cause: the rasa is sweeter because of coming from the mouth of Śukadeva.

This sweetness of rasa is shown in Śukadeva's statements such as the following:

yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhṛdo daivam iṣṭam

for whom I am (yeṣām ahaṁ) a lover, the ātmā (priya ātmā),
son, friend (sutaś ca sakhā), elder, companion (guruḥ
suhṛdah) or worshipable deity (daivam iṣṭam). (SB 3.25.38)

Bhuvi then indicates Vraja-bhumi.

Bhāvukāḥ and rasikāḥ indicate the dear gopīs.

O dear relishers of Kṛṣṇa's rasa, drink the sweetness of the rasa
arising from his form (bhāgavatam).

Or pibata bhāgavatam rasam ālayam can mean “relish rasa up
to the point of embracing (ālayam) Kṛṣṇa.”

Kṛṣṇa's rasa is indestructible (**amṛta**) and flows away quickly
from the mind and eye (**drava**).

↓
Jada rasa → Colita Sukha
(Bhoga - tyaga)

Therefore drink that indestructible nectar in the form of his
lips.

In that case, **nigama-kalpa-taror galitam phalam** means
“rāgānuga-bhakti which is the fully ripened fruit (**galitam**) on
the tree of the Vedas.”

This fully ripened fruit is rāgānuga-bhakti following after the sentiments of the gopīs (which is the highest type of love).

This is an acceptable meaning because, as mentioned in the Brhad-vāmana Purāṇa, the Vedas, taking up that type of bhakti, accepted the forms of hundreds of thousands of gopīs, and drank the sweet rasa of his lips.

This very secret meaning can be seen in the the prayers of the Personified Vedas (SB 10.87.) ५३

Some persons explain the phrase **brahmaṇo hi pratiṣṭhāham**
in another way.

Certainly they do, but such explanations should be regarded as
incorrect since they are out of context and fanciful.

The explanation given here is correct.

→ jī hāra-kārmāḥi anēvṛta bhakti

mām ca yo 'vyabhicāreṇa bhakti-yogena sevate
sa gunān samatīyaitān brahma-bhūyāya kalpate

brahmaṇo hi pratisthāham amṛtasyāvyayasya ca
śāśvatasya ca dharmasya sukhasyaikāntikasya ca

① brahmaṇo hi pratisthāham aham
amṛtasya amṛtasya pratisthāham aham.

The meaning of these verses is as follows:

③ śāśvatasya ca dharmasya pratisthāham aham
④ aikāntikasya sukhasya ca " "

Though a ^{→ bhagavan} person may question how one can attain brahman by bhakti and how one can attain realization of the one brahman without qualities by worship of the Lord, you can attain realization of brahman by worshipping me, because (hi) I am the shelter (pratiṣṭhā) of even the brahman, famous in the śrutis as the shelter of everything.

Pratiṣṭhā means “that in which something is standing.”

Pratiṣṭhā means shelter as well, in many śruti texts, such as
Taittirīya Upanisad.

I am the shelter of liberation (amṛtasya).

This meaning is made clear by the word avyayaśa
(indestructible), since this will exclude the amṛta of the
heavenly planets.

I am also the shelter of bhakti (dharmasya) which is continuous (śāśvatasya), being present as sādhana and as the result of sādhana (prema).

I am the shelter of prema (aikāntikasya sukhasya), the goal of sādhana-bhakti.

Because everything is dependent on me, by worshipping me with a desire for merging into impersonal brahman, one can merge into the brahman and attain the quality of brahman.

In support of this, Viṣṇu Purāṇa (6.7.76) says

Proof for brahmano hi Acitiḥśāle aha.

śubhāśrayasya cittasya sarvagasyācalātmanah

Viṣṇu is the shelter of all auspiciousness and the brahman.

According to Śrīdhara Svāmī sarvagasyātmanah means that
Viṣṇu is the shelter of even the impersonal brahman
(sarvagasya).

This confirms what the Lord himself says: brahmaṇo hi pratiṣṭhāham.

Viṣṇu-dharma in describing Naraka-dvādaśī says:

prakṛtau puruṣe caiva brahmaṇy api ca sa prabhuḥ
yathaika eva sarvātmā vāsudevo vyavasthitaḥ

Vāsudeva (sah prabhuḥ vāsudevah) is situated (vyavasthitaḥ) as the soul of all things (sarvātmā), in prakṛti, the puruṣa (prakṛtau puruṣe caiva), and the brahman (brahmaṇy api ca).

Also Viṣṇu-dharma in describing māsarkṣa worship says:

proof for brahman is

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yathācyutas tvam parataḥ parasmāt
sa brahmabhūtāt parataḥ parātmā
tathācyuta tvam kuru vāñchitam
tam mamāpadam cāpaharāprameya

Just as Acyuta (yathā acyutah), Paramātmā (parātmā), is superior to all others (parataḥ parasmāt), he is superior to brahman (sah brahmabhūtāt parataḥ). Therefore (tathā) unlimited Acyuta (aprimeya acyutah), you should fulfill my wish (tvam kuru vāñchitam) and remove me from all dangers (mama āpadam ca apaharā). (Viṣṇu Dharma 26.13)

In Hari-vamśa, the Lord says to Arjuna in the story where Mahaviṣṇu steals the sons of the brāhmaṇa:

tat param paramam brahma sarvam vibhajate jagat
mamaiva tad ghanam tejo jñātum arhasi bhārata

This supreme brahman (tat param paramam brahma) spreads throughout the whole universe (sarvam vibhajate jagat). O Bhārata (bhārata), understand (jñātum arhasi) that brahman (tad) is my condensed effulgence (mamaiva ghanam tejah).

Brahma-saṁhitā says:

yasya prabhā prabhavato jagad-aṇḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi vibhūti-bhinnaṁ |
tad brahma niṣkalam anantam aśeṣa-bhūtaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi ||

I worship (ahaṁ bhajāmi) the Supreme Lord Govinda (tam govindam ādi-puruṣaṁ), whose powerful form radiates effulgence (yasya prabhā prabhavataḥ) known as the Undifferentiated (tad niṣkalam), unlimited (anantam), all-encompassing brahman (aśeṣa-bhūtaṁ brahma), which is completely distinct from its powers (vibhūti-bhinnaṁ) displayed in unlimited planets (aśeṣa-vasudhādi) throughout billions of universes (jagad-aṇḍa-koṭi-koṭiṣu). (Brahma-saṁhitā 5.40)

The śruti text Gopāla-tāpanī Upanisad says:

yo 'sau jāgrata svapna-suṣuptim atītya
tūryātīto gopālas tasmai vai namo namaḥ

I offer repeated respects (**namo namaḥ**) to Kṛṣṇa (**tasmai vai gopālah**) who is beyond the states of waking, dreaming, deep sleep (**yo asau jāgrata svapna-suṣuptim atītya**) and the brahman (**tūrya atītaḥ**).