

Śrīmad-Bhāgavatam

Canto Ten: The Summum Bonum

**With the
Sārārtha-darśinī commentary**

by

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Canto Ten – Chapter Two

Prayers by the Demigods for Lord Kṛṣṇa in the Womb

Section – V

Demigods offer prayers to the
Lord in the Womb (Garbha
Stuti) (25-42)

Lord ③, ⑤
& other sages & Dgs → all
joined in offering prayers
to ④ within the womb.

|| 10.2.25 ||

brahmā bhavaś ca tatraitya
munibhir nāradādibhiḥ
devaiḥ sānucaraiḥ sākam
gīrbhir vṛṣaṇam aiḍayan

Lord Brahmā and Lord Śiva (brahmā bhavaś ca), accompanied by great sages like Nārada, Devala and Vyāsa and by other demigods like Indra, Candra and Varuṇa (munibhir nāradādibhiḥ devaiḥ sānucaraiḥ sākam), invisibly approached the room of Devakī (tatra etya), where they all joined in offering their respectful obeisances and prayers to please the Supreme Personality of Godhead, who can bestow blessings upon everyone (gīrbhir vṛṣaṇam aiḍayan).

vṛṣaṇam: the Lord who blesses all;

This word refers to Lord Sri Kṛṣṇa who, like a cloud, rains the nectar of His pastimes.

Brahma acts as the chief cultivator in the field of the fourteen worlds.

bhavaś: or Siva is like the chief peacock with his tail feathers spread, fondly dancing before the rains.

nāradādibhiḥ: Narada and others (singers) are like cataka birds, expressing great longing for the rains of Kṛṣṇa's pastimes.

devaiḥ: demigods; The demigods are like suffering elephants surrounded by the forest fire of Kamsa, Jarasandha and other demons.

All these demigods came to the prison house of Kamsa to glorify Lord Hari.

Ⓟ as the 8 Satyas

|| 10.2.26 ||

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam rta-satya-netram
satyātmakam tvām śaraṇam prapannāḥ

The demigods prayed: O Lord, You never deviate from Your vow (satya-vratam), which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone (satya-param). Being present in the three phases of cosmic manifestation—creation, maintenance and annihilation (tri-satyam)—You are the Supreme Truth (satyasya yonim). Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites (nihitam ca satye). You are the active principle, the real truth in all the ingredients of creation, and therefore you are known as antaryāmī, the inner force (satyasya satyam). You are equal to everyone, and Your instructions apply for everyone, for all time (rta-satya-netram). You are the beginning of all truth (satyātmakam). Therefore, offering our obeisances, we surrender unto You. Kindly give us protection (tvām śaraṇam prapannāḥ).

“You Sri Kṛṣṇa are the only truth in this world.

You are understood by devotees but not by others.”

This is the meaning of the demigods’ praise.

“You have made a vow to protect Your devotees, and that vow is upheld at all times.

Therefore everyone should take shelter of You.”

This is the intention of the verse.

Satya vratam → *na me bhaktah prapasyati*

“We take shelter of You, whose vows are true.”

sakṛd eva prapanno yas
tavāsmīti ca yācate
abhayaṁ sarvadā tasmai
dadāmy etad vrataṁ mama

“If one surrenders unto Me sincerely, saying, ‘My Lord, from today I will fully surrendered unto You,’ I will always give him protection. That is My vow.” (Rāmāyaṇa, Yuddha-kāṇḍa 18.33)

Satya-param

“Unlike the temporary results obtained from the demigods, surrender to You is (satya param).”

↓
extending
in all place
& time

Best

X

X

Satya here means extending in all place and time, and param means the best.

“We take shelter of You, who are the best in all time and space.”

Satyam can also refer to His name.

“You are supreme and called satya.”

(satye pratisthitah kṛṣṇah)

(satyam atra pratisthitam)

(Satyat satyo hi govindas)

(tasmāt satyo hi namatah)

“Kṛṣṇa is established in truth and truth is established in Kṛṣṇa. Govinda is more truthful than truth itself. Therefore He is called satya.” (Udyama Parva)

③ Tri Satyam.

Kṛṣṇa's intelligence, strength and all His transcendental qualities are also truth.

"The three saktis of Kṛṣṇa (jñāna, bala, kriyā) take shelter of You.

Therefore You are called tri satyam."

The Śvetāśvatara Upaniṣad 6.8 says,

na tasya kāryaṃ karaṇaṃ ca
vidyate na tat samaś cābhyadhikaś ca
drśyate parāsyā śaktir vividhaiva
śrūyate svābhāvikī jñāna-bala-kriyā ca

“He has no cause, he has no effect. No one is equal to him or superior to him. He has many energies: intrinsic knowledge, strength and action.”

④ Satyasya yoni.

satyasya yoni: The amsas of Kṛṣṇa are also satya.

“We take shelter of You, the source of all avatars such as Matsya, Kurma and other eternally true forms.”

⑤ nihitam ca Satye

nihitam: entered;

“We take shelter of You who are present (nihitam) in satya, that is Mathura, Vaikuntha and other spiritual abodes.”

⑥ ~~Satyasya Satyam~~
“You are the essence of the essence, the cream of all spiritual objects, satyasya satyam.”

Or the material world is one satya or real thing, but existing only temporarily.

“You are the cause of the material world, but You exist in all time, eternally. Therefore You are the satya of all satyas, the truth of all truths.”

This is similar to the phrase in the Brhad-āraṇyaka Upaniṣad (4.4.18):

prāṇasya prāṇam uta cakṣuṣaś cakṣur uta śrotrasya
śrotram annasyānnaṁ manaso ye mano viduḥ

“The Supreme Truth is understood to be the life air
sustaining everyone’s life air, the vision of everyone’s eyes,
the hearing power of the ear, and the sustenance of food
itself.”

In his commentary on Vedanta-sūtra, Śrīla Madhvācārya has confirmed this by quoting the following statement from the Vedic śruti-mantras:

satyaṁ hy evedaṁ viśvam asṛjata

“This universe, created by the Lord, is real.”

⑦ Yata Satya netra.

satya netra: "O, form of eternal truth!"

↓ senses
↓ This is representative of all the senses.

We surrender unto You who are endowed with all senses headed by the eyes.

⑧ Satyātmakam.

We surrender to You who are the real form of truth, satyātmakam."

Definition of
The material body

ekāyano 'sau dvi-phalas tri-mūlaś
catū-rasaḥ pañca-vidhaḥ ṣaḍ-ātmā
sapta-tvag aṣṭa-viṭapo navākṣo
daśa-cchadī dvi-khago hy ādi-vṛkṣaḥ

→ Purpose of this
verse is to create
a contrast with the
previous verse. → which
describes all aspects of
to be seen

The body [the total body and the individual body are of the same composition] may figuratively be called "the original tree." (ādi-vṛkṣaḥ) From this tree, which fully depends on the ground of material nature (asau ekāyano), come two kinds of fruit—the enjoyment of happiness and the suffering of distress (dvi-phalaḥ). The cause of the tree, forming its three roots, is association with the three modes of material nature—goodness, passion and ignorance (tri-mūlaḥ). The fruits of bodily happiness have four tastes—religiosity, economic development, sense gratification and liberation (catū-rasaḥ)—which are experienced through five senses for acquiring knowledge (pañca-vidhaḥ) in the midst of six circumstances: lamentation, illusion, old age, death, hunger and thirst (ṣaḍ-ātmā). The seven layers of bark covering the tree are skin, blood, muscle, fat, bone, marrow and semen (sapta-tvag), and the eight branches of the tree are the five gross and three subtle elements—earth, water, fire, air, ether, mind, intelligence and false ego (aṣṭa-viṭapo). The tree of the body has nine hollows—the eyes, the ears, the nostrils, the mouth, the rectum and the genitals (navākṣo)—and ten leaves, the ten airs passing through the body (daśa-cchadī). In this tree of the body there are two birds: one is the individual soul, and the other is the Supersoul (dvi-khago).

The Lord then asks a question: “If I, who am endowed with body, senses and dhama, am satya then is the material world asatya, false?”

The demigods answer: “The world is true, but subject to destruction in time, whereas You are not destroyed by time. You are indestructible.”

With this intention the demigods recite this verse.

ekāyanaḥ: means that prakṛti, the material nature, is the one shelter of the tree of the material world.

There are two fruits of the tree of happiness and misery.

There are three roots of the tree: sattva, raja and tama, goodness, passion and ignorance.

There are four rasas, namely the four varnas and āśramas.

There are five types of knowledge gathered from the five senses.

There are six natural qualities (ātma) of the tree known as the six whirlpools: lamentation, illusion, old age, death, hunger and thirst.

There are seven coverings of the tree: ^{Chelva} skin, ^{māṅśa} flesh, ^{śukhira} blood, ^{meha} fat,
bone, marrow and semen.
^{asthi} ^{majjā} ^{śukra}

There are eight branches (vitāpa): the five gross elements,
mind, intelligence and false ego.

There are nine holes in the tree: the holes in the body such as
two eyes, two nostrils, two ears, mouth, rectum and genital.

There are ten leaves: the ten life airs.

There are two birds in the tree, the jiva and the Lord.