

# Canto 2 Chapter 10

**Bhāgavatam Is the Answer to  
All Questions**

**Ten Characteristics of a Purāṇa  
and Third Description of  
Universal Form**

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.1 ||

śrī-śuka uvāca—  
atra sargo visargaś ca  
sthānam poṣaṇam ūtayaḥ |  
manvantareśānukathā  
nirodho muktir āśrayaḥ ||

Śukadeva said: In this Purāṇa there are ten topics (**atra**): creation, secondary creation (**sargo visargaś ca**), protection, mercy of the Lord, material activities (**sthānam poṣaṇam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

Verse Summary: 10 topics of Srimad Bhagavatam.

## Theme – I Ten characteristics of a Purana (1-9)

॥ 2.10.2 ॥

daśamasya viśuddhy-artham  
navānām iha lakṣaṇam |  
varṇayanti mahātmānaḥ  
śrutenārthena cāñjasā ॥

The great devotees such as Vidura and Maitreya describe properly (**mahātmānaḥ varṇayanti añjasā**) the nine topics (**navānām iha lakṣaṇam**) in order to impart the highest knowledge of the tenth topic (**daśamasya viśuddhy-artham**), through the words of the scripture and stories to illustrate their meaning (**śrutenā ca arthena**).

**Verse Summary:** Great devotees describe the other 9 topics to impart the highest knowledge of the 10<sup>th</sup> topic.

## || 12.12.66 ||

kali-mala-samhati-kālano 'khileśo  
harir itaratra na gīyate hy abhīkṣṇam  
iha tu punar bhagavān aśeṣa-mūrtiḥ  
paripaṭhito 'nu-padam kathā-prasaṅgaiḥ

Nārāyaṇa, the soul of the universal form (**harīh akhila īśah**), who annihilates the accumulated sins of the Kali age (**kali-mala-samhati-kālanah**), is not glorified much in other works (**itaratra na gīyate hy abhīkṣṇam**). But Bhagavān (**tu bhagavān**), with unlimited forms (**aśeṣa-mūrtiḥ**), is abundantly and constantly (**punah**) described throughout (**paripaṭhito anu-padam**) the various narrations of this Śrīmad-Bhāgavatam (**kathā-prasaṅgaiḥ**).

|| 3.5.10 ||

parāvareṣām bhagavan vratāni  
śrutāni me vyāsa-mukhād abhīkṣṇam  
atṛpnuma kṣulla-sukhāvahānām  
teṣām rte kṛṣṇa-kathāmṛtaughāt

Great person (**bhagavan**)! I have heard repeatedly (**śrutāni me abhīkṣṇam**) of various natures of high and low persons (**parāvareṣām vratāni**) from the mouth of Vyāsadeva (**vyāsa-mukhāt**). I have been satiated with hearing about those natures (**teṣām atṛpnuma**) which give insignificant happiness (**kṣulla sukhāvahānām**), being devoid of (**rte**) the great sweetness of Kṛṣṇa's pastimes (**kṛṣṇa-katha amṛta-oghāt**).

## Srila Prabhupada about this verse

- Vidura explained to Maitreya his position of being fully satiated with the knowledge of mundane social and political topics and having no more interest in them.
- He was anxious to hear transcendental topics regarding Lord Śrī Kṛṣṇa.
- Because there were insufficient topics directly concerning Kṛṣṇa in the Purāṇas, Mahābhārata, etc., he was not satisfied and wanted to know more about Kṛṣṇa.

## Srila Prabhupada about this verse

- Vidura wanted to hear of everything from Maitreya, and so he inquired from him, but he desired that all the topics be in relationship with Kṛṣṇa.
- As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Kṛṣṇa.
- Historical events and other narrations concerning social and political incidents all become transcendental as soon as they are in relationship with Kṛṣṇa.
- That is the way to transform mundane things into spiritual identity.
- The whole world can be transformed into Vaikuṅṭha if all worldly activities are dovetailed with kṛṣṇa-kathā.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.3 ||

**bhūta-mātrendriya-dhiyām  
janma sarga udāhṛtaḥ |  
brahmaṇo guṇa-vaiṣamyād  
visargaḥ pauruṣaḥ smṛtaḥ ||**

Sarga refers to (**sarga udāhṛtaḥ**) the manifestation (**janma**) of the gross material elements, the tan-mātrās, the senses, the false ego and mahat-tattva (**bhūta-mātra-indriya-dhiyām**), caused when the Lord transforms the guṇas (**brahmaṇo guṇa-vaiṣamyād**). Visarga is the creation of bodies for the jīvas carried out by Brahmā (**visargaḥ pauruṣaḥ smṛtaḥ**).

**Verse Summary:** Sarga refers to creation of elements, tan-matras, senses etc. by Karanodakasayi Visnu. Visarga refers to creation of bodies of jivas by Brahma.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.4 ||

**sthitir vaikuṅṭha-vijayaḥ  
poṣaṇam tad-anugrahaḥ |  
manvantarāṇi sad-dharma  
ūtayaḥ karma-vāsanāḥ ||**

Sthānam refers to the Lord protecting his devotee (**sthitih**). This shows the excellence of the Lord (**vaikuṅṭha-vijayaḥ**). Poṣaṇam means the Lord's mercy (**poṣaṇam tad-anugrahaḥ**). Manvantara refers to the conduct of the kings ruling the manvantara periods (**manvantarāṇi sad-dharma**). Ūti refers to the impressions created by the jīva's actions which lead them to future births (**ūtayaḥ karma-vāsanāḥ**).

**Verse Summary:** Sthanam refers to Lord protecting His devotee. Posanam is Lord's mercy. Manvantara refers to conduct of kings during that period and Uti refers to impressions created by jiva's actions.

Sthānam (mentioned in verse 1) means protection (sthitih) which shows the excellence (vijayah) of the Supreme Lord (vaikuṅṭhasya) in comparison to Brahmā the creator and Śiva the destroyer.

Sthitih also refers to the condition of the jīvas.

Or vaikuṅṭha-vijayah can mean that the Lord destroys the suffering of the jīva, since jaya means “victory over.”

After the creation, the condition the jīvas is described.

In protecting the jīvas, the Lord shows his mercy to some, the devotees performing sādhana, even if they are involved in sin by accident.

This is the meaning of poṣaṇam.

Manvantara refers to the religious conduct of the kings reigning during the manvantara, revealed through narratives concerning them.

This performance of dharma by the sāttvika-jīvas engaged in karma-yoga is considered within the conditions of the jīva in this world.

Ūti refers to the impressions produced by action, “those things which are accomplished (ūyante) by actions.”

It refers to the impressions arising from actions either low or high.

Pious or impious acts become the cause of future happiness and distress.

Within the condition of the jīvas in this world, the nature of the high and low jīvas is described.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.5 ||

**avatārānucaritaṁ  
hareś cāsyānuvartinām |  
pumsām īśa-kathāḥ proktā  
nānākhyānopabṛmhitāḥ ||**

Īśa-kathā refers to (**īśa-kathāḥ proktā**) descriptions of the Lord's avatāras (**hareh avatāra anucaritaṁ**) and their devotees (**ca asya anuvartinām pumsām**), filled with various stories (**nānā ākhyāna upabṛmhitāḥ**).

**Verse Summary:** Isanukatha is description of pastimes of Lord's avataras and their devotees.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.6 ||

**nirodho 'syānuśayanam  
ātmanaḥ saha śaktibhiḥ |  
muktir hitvānyathā rūpaṁ  
sva-rūpeṇa vyavasthitiḥ ||**

Nirodha refers to the merging of the jīva (**nirodho ātmanaḥ anuśayanam**) along with his material identity (**saha śaktibhiḥ**) into the Lord at the time of final devastation of the universe (**asya**). Mukti means (**muktiḥ**) the jīva's attainment of his form as pure ātmā or as an associate of the Lord (**sva-rūpeṇa vyavasthitiḥ**) after giving up gross and subtle material bodies (**hitvā anyathā rūpaṁ**).

**Verse Summary:** Please describe about Narada muni's preaching exploits.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.7 ||

ābhāsaś ca nirodhaś ca  
yato 'sty adhyavasīyate |  
sa āśrayaḥ param brahma  
paramātmēti śabdyate ||

The āśraya, Bhagavān (**sah āśrayaḥ**), from whom arise (**yato asty adhyavasīyate**) creation, sub-creation, protection, mercy, karma, dharma of the kings, the appearance of avatāras, destruction and liberation (**ābhāsaś ca nirodhaś ca**) is also called Paramātmā and brahman (**param brahma paramātmā iti śabdyate**).

**Verse Summary:** The other nine topics arise from Bhagavan. He is asraya. He is also addressed as Paramatma and Brahman.

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.8||

yo 'dhyātmiko 'yaṁ puruṣaḥ  
so 'sāv evādhidaivikaḥ |  
yas tatrobhaya-vicchedaḥ  
puruṣo hy ādhibhautikaḥ ||

The covering on the jīva known as the subtle sense organ (**yaḥ adhyātmikaḥ ayaṁ puruṣaḥ**) is not different from the presiding deities of the senses (**so asāv eva adhidaivikaḥ**). The division of subtle sense organ and sense deity (**yaḥ tatra ubhaya-vicchedaḥ**) is not different from the gross organ of the material body (**puruṣaḥ hy ādhibhautikaḥ**).

**Verse Summary:** The adhyatmika purusa is the same as the adhidaivika and the adhibhautika purusas.

The Lord has said viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat: I am situated by my portion everywhere in this world. (BG 10.42)

Two verses now show the difference between this āśraya form situated as antaryāmī within all bodies and the individual jīvas.

The covering known as the subtle sense organ (adhyātmikaḥ puruṣaḥ) is the controlling deity of the sense organ (adhidaivikaḥ), such as the sun deity who controls the eye, since both the eye and the presiding deity of the eye are aṁśas of the sun deity.

Among all substances, that portion which has divisions of sense and sense deity (ubhaya) is not different from the covering on the jīva known as the visible organ.

The gross organ and sense objects (tan-mātrās) are called the gross body.

The word puruṣa is used in all these cases to indicate that these are coverings on the jīva.

This meaning of puruṣa is found in śruti statements such as sa vā eṣa puruṣo 'nna-rasa-mayaḥ: the puruṣa is composed of food and taste. (Taittirīya Upaniṣad 2.1)

## Theme – I Ten characteristics of a Purana (1-9)

|| 2.10.9 ||

ekam ekatarābhāve  
yadā nopalabhāmahe |  
tritayaṁ tatra yo veda  
sa ātmā svāśrayāśrayaḥ ||

Since we cannot perceive (**yadā na upalabhāmahe**) one item in absence of one of the other items (subtle sense, sense deity and gross form) (**ekam ekatara abhāve**), he who is independent of these three (**tritayaṁ tatra yo veda**), is the ātmā (**sah ātmā**). But the shelter of the ātmā is the Paramātmā (**sva āśraya āśrayaḥ**).

**Verse Summary: In what sense are they the same?**

They are the same in the sense that all three contribute to the same goal. In the absence of one of these three there is no perception. He who is independent of the three is the atma. But Paramatma is the shelter of the atma also.

Because of the interdependence of the three items in order for them to function, they are shown to be different from the ātmā.

Without the gross organ on the body, the subtle sense which is known to function by performing perception cannot function.

Without the subtle sense organ, the presiding deity of the sense, whose presence is inferred from action of that sense, cannot function.

Without the presiding deity of the sense, the subtle sense organ cannot operate, and without the subtle sense organ, the gross organ cannot operate.

Since, in the absence of one of the three, the others cannot be ascertained, he who knows these three, who is not dependent on them, is the jīva.

It is said:

deho 'savo 'kṣā manavo bhūta-mātrām  
ātmānam anyam ca viduḥ param yat |  
sarvaṁ pumān veda guṇāṁś ca taj-jño  
na veda sarva-jñam anantam īde ||

The body, life airs, senses, internal senses, gross elements and sense objects do not know themselves or other things or the jīva. The jīva knows all of these items and the guṇas which cause them. He also knows Paramātmā, but does not know the omniscient, unlimited Lord. I worship that Lord with infinite qualities. **SB 6.4.25**

Sarva refers to these three coverings on the jīva. The jīva (pumān) knows these three. It is also said:

jāgrat-svapna-suṣuptam ca guṇato buddhi-vṛttayah |  
tāsām vilakṣaṇo jīvaḥ sāksitvena vivakṣitaḥ ||

Waking, sleeping and deep sleep, the three functions of the intelligence, are caused by the three guṇas. The jīva is ascertained to be different from these three states since it is the witness of them. **SB 11.13.27**

What is the nature of the jīva?

The jīva takes shelter of Paramātmā (svāśraya), whose shelter is himself.

The meaning is this.

The jīva is the shelter of the three items -- the subtle sense, the sense deity and the gross sense in the body which are mutually dependent.

The shelter of the jīva is the Paramātmā.

Paramātmā is the shelter of Paramātmā. Thus Paramātmā is the ultimate shelter.

Since Kṛṣṇa says that by his aṁśa he pervades the worlds, it should be understood that Kṛṣṇa is the shelter of Paramātmā.

Thus Kṛṣṇa is the chief shelter. Paramātmā as his aṁśa is also called the shelter, and brahman being his impersonal form is also called a shelter.

Thus the one shelter is seen in three different forms according to the type of worshipper.

## || 2.8.11 ||

puruṣāvayavair lokāḥ  
sapālāḥ pūrva-kalpitāḥ |  
lokair amuṣyāvayavāḥ  
sa-pālair iti śuśrūma ||

The planets (**lokāḥ**) and their protectors (**sa pālāḥ**) were previously identified (**pūrva-kalpitāḥ**) with limbs of the puruṣa (**puruṣa avayavaiḥ**) and the limbs of the puruṣa (**amuṣya avayavāḥ**) were identified with the planets (**lokaiḥ sa-pālaiḥ**). This I have heard (**iti śuśrūma**). If there are more details please explain them (**implied**).

Theme – II Sarga: creation of the Virat rupa – Answer to  
2.8.11 (10-35)

|| 2.10.10 ||

puruṣo 'ṇḍam vinirbhidya  
yadāsau sa vinirgataḥ |  
ātmano 'yanam anvicchann  
apo' srākṣīc chuciḥ śucīḥ ||

When the pure puruṣa (**yadā sah śucīḥ puruṣah**), separating himself from the universe (**aṇḍam vinirbhidya**), remained outside (**vinirgataḥ**), desiring a place to lie down in the universe (**ātmano ayanam anvicchann**), he created the pure waters of the Garbhodaka (**śuciḥ apah asrākṣīt**).

Verse Summary: The Lord created the Garbhodaka waters when He desired a place to lie down in the universe.

The difference between the jīva and the Lord has been established through the ten characteristics of a mahā-purāṇa and thus bhakti to the Lord has been hinted as the deliverance of the jīva from the world.

Now Śukadeva speaks in order to explain a topic he promised with yad utāham tvayā pṛṣṭo vairājāt puruṣādidam | yathāsīt tad-upākhyā: I will explain what you asked me concerning how this universe arose from the universal form. [Note: Parīkṣit asks the question in SB 2.8.11.] (SB 2.9.46)

“Why do you always speak about the universal form and the self? Why is there so little sweet discussion about the qualities and forms of the līlāvatāras?”

What you observe is true. To whom should topics about the līlavatāras be taught with relish?

Those how have perfected bhakti or the nitya-siddhas constantly play spontaneously in the sweet ocean of Lord's beauty and pastimes.

But those who are sleeping on the bed of bliss of sense pleasure, and those who have fainted in the waves of suffering arising from karma, cannot be woken up.

How can pastimes of the Lord be taught to them?

This crest jewel of Purāṇas, being most merciful, thinking of how to give instruction to make them into sādḥaka-bhaktas, constantly attempts by some trick or other, to wake them up.

Just as a limb burned by fire is given relief by fire and a person haunted by a ghost is revived by a ghost mantra, so jīvas' absorption in the sleep of māyā can be broken by topics concerning māyā. It has been said:

**māyām varṇayato 'muṣya īśvarasyānumodataḥ |  
śrṇvataḥ śraddhayā nityam māyayātmā na muhyati ||**

If the jīva constantly describes māyā in relation to the Lord, remembers māyā or hears about māyā with proper faith, he will not be bewildered by māyā. **SB 2.7.53**

But even though by the shower of nectar of pastimes of the Lord obtained by the mercy of the devotee, the person sleeping in the happiness of māyā or fainting in the suffering of karmas wakes up, becomes drenched, revitalized, dances and rejoices blissfully, only those who obtain that great mercy become successful, and not others.

The low jīvas, desiring to cross the material world and have developed determination to take shelter of the lotus feet of guru, can be delivered by constantly hearing about the self.

For this reasons there is repeated discussion of the self.

Those who are faithful devotees of the Lord will relish the nectar of the whole Bhāgavatam.

This scripture does not only speak about Bhagavān, though he is the main topic.

It also speaks about the impersonal aspect of the Lord – brahman -- and his portion, Paramātmā.

It has been said at the beginning of this work brahmeti paramātmeti bhagavān iti śabdyate (SB 1.2.11) Thus, repeated discussion of the self is suitable for worshippers of brahman and Paramātmā.

By this means, being most generous, Bhāgavatam produces bhakti in even the worshippers of brahman and Paramātmā.

Bhakti even appears in those who have reached perfection in brahman and Paramātmā.

This is shown in the verse ātmārāmāś ca munayaḥ. (SB 1.7.10)

Those persons, their sādhana, and the result they achieve are not rejected by the pure devotees, but looked upon with sympathy.

Kṛṣṇa who is completely full of sweetness in his form, qualities and pastimes, and possesses dharma, jñāna, bala and aiśvarya, since he contains all avatāras such as Matsya and Kūrma and the aspects of brahman and paramātmā as well, is worshipped by all types of devotees.

This scripture, being non-different from Kṛṣṇa's svarūpa, thus reveals Kṛṣṇa as the source of all avatāras, brahman and Paramātmā.

It reveals his qualities, pastimes, sweetness and powers, the method to attain him, sādhana-bhakti, the goal prema-bhakti, as well as all principles such as dharma, jñāna, yoga and vairāgya.

Thus everything is consistent.

When the Lord, who glances over prakṛti, having created the universe, distinguishing it from himself, situated himself outside, he desired a sleeping place (ayaṇam) for himself in the universe (tasmin), and created the Garbhodaka.

The Lord, being naturally pure (śuciḥ), created water which was pure (śucīḥ). This distinguishes it from the milk ocean.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.11 ||

tāsv avātsīt sva-sr̥ṣṭāsu  
sahasraṁ parivatsarān |  
tena nārāyaṇo nāma  
yad āpaḥ puruṣodbhavāḥ ||

He dwelled (**tāsu avātsīt**) from many years (**sahasraṁ parivatsarān**) in that water created from himself (**sva-sr̥ṣṭāsu**). Because of that he is called Nārāyaṇa (**tena nārāyaṇo nāma**), since the waters (nārā) arose from the puruṣa (nara) (**yad āpaḥ puruṣodbhavāḥ**).

Verse Summary: He dwelled in those waters for many years. Therefore He is called Narayana.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.12 ||

**dravyam karma ca kālaś ca  
svabhāvo jīva eva ca |  
yad-anugrahataḥ santi  
na santi yad-upekṣayā ||**

By connection with the Lord (**yad-anugrahataḥ**), matter, karma, time (**dravyam karma ca kālaś ca**), svabhāva and the totality of jīvas (**svabhāvo jīva eva ca**) can produce effects (**santi**). Without his presence, they have no effect (**yad-upekṣayā na santi**).

**Verse Summary:** Dravya, karma, kala, svabhava and jivas can produce effects only by connection with Lord. Not otherwise.

This verse describes the influence of the Lord who dwells in the universal form.

Dravyam means the material cause (upādāna), starting with earth. Karma, kāla and svabhāva [Note: According to the commentary on 2.5.14 svabhāva is the ability of the guṇas to transform themselves. ] are efficient causes (nimitta).

Jīva refers to Hiraṇyagarbha, the enjoyer, the totality of jīvas. [Note: This is a form of Brahmā.]

Because of being connected to the Lord, these things exist.

Without the Paramātmā, the jīva or his body cannot exist.

Or without the Paramātmā, these items cannot produce effects.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.13||

eko nānātvam anvicchan  
yoga-talpāt samutthitaḥ |  
vīryam hiraṇmayam devo  
māyayā vyaśṛjat tridhā |  
adhidaivam athādhyātmam  
adhibhūtam iti prabhuḥ ||

The one Lord, desiring to become many (**ekah devah nānātvam anvicchan**), rose from his bed after the sleep of universal destruction (**yoga-talpāt samutthitaḥ**), and created (**vyaśṛjat**) the universe shining brightly in three forms by his energy (**vīryam hiraṇmayam māyayā tridhā**). The Lord created three forms (**vyaśṛjat tridhā**): adhidaivam (sense devatā), adhyātmam (subtle sense organ) and adhibhūtam (gross sense form) (**adhidaivam atha adhyātmam adhibhūtam iti prabhuḥ**).

Verse Summary: Summary of how the universal form arose.

How did the universal form (samaṣṭi-virāḍ) arise? This verse explains.

The one entity, merging the jīvas in himself at the time of destruction, was situated as one.

After that (anu), at the time of creation, he desired variety (nānātvam). He then separated the jīvas from himself.

From his bed of yoga, having slept at the time of destruction, representing night, the spiritual puruṣa (devaḥ) then rose up in the morning, at the time of creation.

Having created the elements such as mahat-tattva by his energy (māyayā), he created by these elements the universe with its layers, shining brightly (vīryam) with golden color.

This is the great creation.

The creation of the universal form situated in the shell measuring five hundred million yojanas took place by combining the Lord's energy with parts of the elements such as mahat-tattva.

The puruṣa then entered the shell of the universe, filled half of it with water emanating from himself, and placing the universal form within himself, went to sleep on the Garbhodaka ocean.

After that, he rose from his bed and manifested the totality of the universe, golden in color, in three forms.

What are the three forms? These are adhidaivam, adhyātmam and adhibhūtam. [Note: These aspects are explained in the commentary on verse 18.]

That totatliy or samaṣṭi will become the lotus stem arising from the Lord's navel and this lotus stem will become the gross form of the universal form with fourteen planetary systems.

It will also become the subtle Hiraṇyagarbha, the form of Brahmā consisting of the totality of jīvas.

It will also become the four-headed Brahmā who carries out creation.

Thus Brahmā has three forms. [Note: Brahmā three forms are: 1) 4-headed Brahmā; 2) Hiraṇyagarbha; and 3) Universal form.]

Now let us return to the topic at hand.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.14||

**athaikaṃ pauruṣaṃ vīryaṃ  
tridhābhidyata tac chṛṇu ||**

Then (**atha**) the one shining puruṣa (**ekaṃ vīryaṃ pauruṣaṃ**) divided into three forms (**tridhā abhidyata**). Please hear about this (**tat śṛṇu**).

**Verse Summary:** Please hear about how the one Purusa divided into three forms.

These three forms (universal form, Hiraṇyagarbha and four-headed Brahmā) are different from the adhidaiva, adhyātma and adhibhūta.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.15||

antaḥ śarīra ākāśāt  
puruṣasya viceṣṭataḥ |  
ojaḥ saho balaṁ jajñe  
tataḥ prāṇo mahān asuḥ ||

From the ether (**ākāśāt**) within the body (**antaḥ śarīra**) of the universal form (**puruṣasya**), who was acting in various ways (**viceṣṭataḥ**), arose (**jajñe**) the śaktis of the senses, mind and body (**ojas sahas balaṁ**), and from them (**tataḥ**) arose the best life air called sūtra (**prāṇo mahān asuḥ**).

**Verse Summary:** From the ether within the body of the universal form, arose ojas, sahas and balaṁ. From that arose sutra.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.16||

anuprāṇanti yaṁ prāṇāḥ  
prāṇantaṁ sarva-jantuṣu |  
apānantaṁ apānanti  
nara-devam ivānugāḥ ||

The senses (**prāṇāḥ**) become active (**prāṇantaṁ sarva-jantuṣu**) following after the action of sūtra (**yaṁ anuprāṇanti**), and become inactive when the sūtra becomes inactive (**apānantaṁ apānanti**), just as servants follow after a king (**nara-devam iva anugāḥ**).

**Verse Summary:** The senses become active only because of the action of the Sutra.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.17 ||

prāṇenākṣipatā kṣut tṛḍ  
antarā jāyate vibhoḥ |  
pipāsato jakṣataś ca  
prāṇ mukhaṁ nirabhidyata ||

Being stimulated by the sūtra (**prāṇena ākṣipatā**), hunger and thirst (**kṣut tṛḍ**) appeared within the universal form (**antarā jāyate vibhoḥ**). He desired to drink and eat (**pipāsatah jakṣatah ca**). First the mouth became distinct (**prāk mukhaṁ nirabhidyata**).

**Verse Summary:** Stimulated by Sutra, hunger and thirst appeared within the VR. He desired to drink and eat. First the mouth became distinct.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.18 ||

**mukhataṣ tālu nirbhinnam  
jihvā tatropajāyate |  
tato nānā-raso jajñe  
jihvayā yo 'dhigamyate ||**

After the appearance of the mouth (**mukhataḥ**), the palate became differentiated (**tālu nirbhinnam**), and on the palate the tongue appeared (**jihvā tatra upajāyate**). From that (**tataḥ**) various tastes (**nānā-rasah**) which are experienced by the tongue (**yaḥ jihvayā adhigamyate**) were generated (**jajñe**).

**Verse Summary:** First mouth appeared, then the palate, and on the palate the subtle tongue appeared. Then various tastes appeared.

This verse elaborates on the adhidaiva, adhibhūta and adhyātma mentioned in verse 13.

After the mouth appeared (mukhataḥ), the location of the sense organ, the palate (gross organ), became differentiated.

In the palate, the subtle sense organ called the tongue appeared.

From that, various tastes, the sense objects for the tongue, appeared.

Also the presiding deity of the tongue, Varuṇa should be understood to have appeared.

In this description, the gross palate and the sense object are the adhibhūta aspect.

The subtle sense organ is adhyātma, and Varuṇa, the presiding deity, is the adhidaiva aspect.

Though there are four elements (gross form, sense object, subtle sense organ and deity), they are classified as three in the above manner.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.19-20 ||

vivakṣor mukhato bhūmno vahnir vāg vyāhṛtam tayoh |  
jale vai tasya suciram nirodhaḥ samajāyata ||

nāsike nirabhidyetām dodhūyati nabhasvati |  
tatra vāyur gandha-vaho ghrāṇo nasi jighṛkṣataḥ ||

When the universal form desired to speak (**bhūmnaḥ vivakṣoh**), from his mouth (**mukhataḥ**), the devatā of fire (**vahnih**), the voice sense organ (**vāg**) and speech (**vyāhṛtam**), which is dependent on the devatā and the sense organ (**tayoh**), appeared (**samajāyata**). When the form resided in the water for a long time (**jale vai tasya suciram**), obstruction appeared for the universal form (**nirodhaḥ samajāyata**). When the life air became active (**dodhūyati nabhasvati**), the two nostrils became differentiated (**nāsike nirabhidyetām**). When the universal form desired to smell (**jighṛkṣataḥ**), Vāyu, who carries fragrance (**vāyuh gandha-vahaḥ**), fragrance (**ghrāṇo**), and the nose (**nasi**) appeared (**tatra**).

**Verse Summary:** When the VR desired to speak the gross mouth, devata fire, sense organ voice, and tan-matra speech appeared.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.21 ||

yadātmani nirālokaṃ  
ātmānaṃ ca didṛkṣataḥ |  
nirbhinne hy akṣiṇī tasya  
jyotiś cakṣur guṇa-grahaḥ ||

When there was no vision in the universal form (**yadā ātmani nirālokaṃ**), and he desired to see (**ātmānaṃ ca didṛkṣataḥ**), the two eyes (**akṣiṇī**), the presiding deity known as the sun (**jyotiḥ**), the sense organ called the eye (**cakṣuh**), which experiences form (**guṇa-grahaḥ**) (sense object) appeared (**nirbhinne**).

**Verse Summary:** When the VR desired to see, the 2 eyes, surya, and the subtle eye appeared.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.22 ||

**bodhyamānasya ṛṣibhir  
ātmanas taj jighṛkṣataḥ |  
kaṇṇau ca nirabhidyetām  
diśaḥ śrotram guṇa-grahaḥ ||**

When the universal form desired to understand himself (**ātmanah bodhyamānasya jighṛkṣataḥ**), which is revealed by Vedic sound (**tad ṛṣibhih**), the two gross ears (**kaṇṇau**), the direction devatās (**diśaḥ**), and subtle ear organ (**śrotram**), which receives sound (**guṇa-grahaḥ**), appeared (**nirabhidyetām**).

**Verse Summary:** When the VR desired to understand himself, the 2 gross ears, the dig devatas, and the subtle ear appeared.

|| 2.10.23 ||

vastuno mṛdu-kāṭhinya-  
laghu-gurv-oṣṇa-śītatām |  
jighṛkṣatas tvaṅ nirbhinnā  
tasyām roma-mahī-ruhāḥ |  
tatra cāntar bahir vātas  
tvacā labdha-guṇo vṛtaḥ ||

When he desired to experience (**jighṛkṣatah**) softness, hardness (**vastuno mṛdu-kāṭhinya**), lightness, heaviness (**laghu-guru**), warmth and coolness (**uṣṇa-śītatām**), the gross skin became differentiated (**tvak nirbhinnā**) along with body hairs and plants, the sense devatās of the hairs (**tasyām roma-mahī-ruhāḥ**). Vāyu, the sense devatā of the skin (**vātaḥ**), along with the subtle sense organ skin (**tvacā labdha-guṇah**), pervades internally and externally (**tatra antar bahir vṛtaḥ**).

**Verse Summary:** When the VR desired to experience softness, hardness, etc. the gross skin, the subtle organs hairs and plants, the sense devatas of hairs, and Vayu appeared.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.24 ||

**hastau ruruhatus tasya  
nānā-karma-cikīrṣayā |  
tayoh tu balavān indra  
ādānam ubhayāśrayam ||**

When the universal form desired to perform various activities (**nānā-karma-cikīrṣayā**), the two hands (**hastau**), their strength (**tayoh tu balavān**), the deity Indra (**indra**) and the sense object, namely, receiving things (**ādānam**), which takes shelter of the devatā and the sense organ (**ubhaya āśrayam**), appeared (**ruruhatuh**).

**Verse Summary:** When the VR desired to perform various activities, the two hands, their strength, the deity Indra and the sense object of receiving things appeared.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.25 ||

gatiṁ jigīṣataḥ pādau  
ruruhāte 'bhikāmikām |  
padbhyāṁ yajñāḥ svayaṁ havyaṁ  
karmabhiḥ kriyate nṛbhiḥ ||

When the universal form desired movement (**gatiṁ jigīṣataḥ**), dear to him (**abhikāmikām**), two feet appeared (**pādau ruruhāte**). The devatā of the feet is Yajña (**padbhyāṁ yajñāḥ**). By the sense organ of feet (**svayaṁ**), men go about to collect objects for sacrifice (**havyaṁ karmabhiḥ kriyate nṛbhiḥ**).

**Verse Summary:** When the VR desired movement, the two feet, devata Yajna, and the sense object of going to places appeared.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.26 ||

nirabhidyata śiśno vai  
prajānandāmṛtārthinaḥ |  
upastha āsīt kāmānām  
priyaṁ tad-ubhayaśrayam ||

When the universal form desired offspring, sexual pleasure and enjoyment of Svarga (**prajā ānanda amṛta arthinaḥ**), the penis appeared (**śiśnaḥ nirabhidyata**). The subtle sense organ (**upastha**), the devatā of the sex organ (**implied**), and the pleasure of enjoyment with woman (**priyaṁ kāmānām**), which is dependent on the sex organ and the devatā (**tad-ubhaya āśrayam**), appeared (**āsīt**).

**Verse Summary:** When the VR desired offspring, sexual pleasure and enjoyment of svarga, the penis, subtle sex organ, and the sense object of the pleasure of enjoyment with women appeared.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

॥ 2.10.27 ॥

utsisṛkṣor dhātu-malam  
nirabhidyata vai gudam |  
tataḥ pāyus tato mitra  
utsarga ubhayāśrayaḥ ॥

When the universal form desired to expel waste products (**utsisṛkṣoh dhātu-malam**), the gross anus appeared (**nirabhidyata vai gudam**). Then the sense organ called anus (**tataḥ pāyuh**), its devatā Mitra (**tataḥ mitra**), and the sense object expulsion (**utsarga**), dependent on the anus and Mitra (**ubhaya āśrayaḥ**), appeared (**nirabhidyata**).

**Verse Summary:** When the VR desired to contemplate on material objects the heart appeared. Then mind, Candra and the sense objects determination and desire arose.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

॥ 2.10.28 ॥

āsisṛpsoḥ puraḥ puryā  
nābhi-dvāram apānataḥ |  
tatrāpānas tato mṛtyuḥ  
pṛthaktvam ubhayāśrayam ॥

When the universal form desired to go from his body to another body by the path of apāna and prāṇa (**āsisṛpsoḥ puraḥ puryā**), the location of the opening of the navel (**nābhi-dvāram**), sense organ apāna (**tatra apānah**), the devatā Mṛtyu (**tataḥ mṛtyuḥ**) and the sense object death (**pṛthaktvam**), which takes shelter of the devatā and the sense organ (**ubhaya āśrayam**), arose (**apānataḥ**).

**Verse Summary:** When the VR desired to go from his body to another body, navel opening, sense organ apana, the devata mṛtyu and the sense object death appeared.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.29 ||

āditors anna-pānānām  
āsan kuṣṣy-antra-nāḍayaḥ |  
nadyaḥ samudrās ca tayos  
tuṣṭiḥ puṣṭis tad-āśraye ||

When the universal form desired to take in food and drink (**āditors anna-pānānām**), the location of the abdomen (**kuṣṣy**), the sense organs in the form of the intestines and veins (**antra-nāḍayaḥ**), their devatās the rivers and oceans (**nadyaḥ samudrās**), and their sense objects, fullness from food and fullness from liquid (**tuṣṭiḥ puṣṭih**), which take shelter of the sense organs and their devatās (**tayos tad-āśraye**), appeared (**āsan**).

**Verse Summary:** When the VR desired to take in food and drink, abdomen, the sense organs intestines and veins, the devatas rivers and oceans, and the sense objects, fullness from food and water appeared.

When the universal form desired to consume food and drink, the abdomen, intestine and veins appeared.

The abdomen is the location.

The sense organ is located in the intestines which absorbs the food.

The veins are the sense organs which absorb liquids.

The devatās of the veins are the rivers and the devatā of the intestines is the ocean.

Tuṣṭi means the fullness of the belly and puṣṭi means fullness because of taste.

Tuṣṭi is the sense object dependent on the intestines and the ocean, and puṣṭi is the sense object dependent on the veins and rivers.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.30 ||

**nididhyāsor ātma-māyām  
hṛdayam nirabhidyata |  
tato manaś candra iti  
saṅkalpaḥ kāma eva ca ||**

When the universal form desired to contemplate material objects and illusions concerning himself (**nididhyāsor ātma-māyām**), the heart appeared (**hṛdayam nirabhidyata**). Then the sense organ called the mind (**tatah manah**), the devatā called Candra (**candra iti**) and the sense objects determination and desire arose (**saṅkalpaḥ kāma eva ca**).

**Verse Summary:** When the VR desired to contemplate on material objects the heart appeared. Then mind, Candra and the sense objects determination and desire arose.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.31 ||

tvak-carma-māmsa-rudhira-  
medo-majjāsthi-dhātavaḥ |  
bhūmy-ap-tejomayāḥ sapta  
prāṇo vyomāmbu-vāyubhiḥ ||

The seven dhātus (**sapta dhātavaḥ**) known as skin, its upper layer (**tvak-carma**), muscle, blood (**māmsa-rudhira**), fat, marrow (**meda-majjah**) and bone (**asthi**), are composed of predominantly of earth, water and fire (**bhūmy-ap-tejo mayāḥ**). The life airs are nourished by air, ether and water (**prāṇo vyoma ambu-vāyubhiḥ**).

**Verse Summary:** The seven dhatus are composed predominantly of earth, water and fire. The life airs are nourished by air, ether and water.

Having described the sense organs (adhyātma), gross locations, sense objects (adhibhūta) and sense devatās (adhidaiva), Śukadeva describes the nature of the dhātus and other items which arise as portions of the elements in two verses.

Tvak and carma are the gross and subtle aspects of skin.

The seven dhātus starting with skin and ending with bone are composed of earth, water and fire elements.

Though those items have all five elements as components, because air and ether do not nourish the body through food and other items (whereas water, earth and fire do), only three elements are mentioned.

The prāṇa composed of airs is nourished by ether and water.

## Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.32 ||

guṇātmakānīndriyāṇi  
bhūtādi-prabhavā guṇāḥ |  
manaḥ sarva-vikārātmā  
buddhir vijñāna-rūpiṇī ||

The senses (**indriyāṇi**) gravitate to sense objects (**guṇātmakāni**). The sense objects appear attractive because of false ego (**bhūtādi-prabhavā guṇāḥ**). The mind sustains all changes (**manaḥ sarva-vikārātmā**). The intelligence consists of the power of discrimination (**buddhir vijñāna-rūpiṇī**).

**Verse Summary:** The senses gravitate to sense objects. The sense objects appear attractive because of false ego. The mind sustains all changes. The intelligence consists of the power of discrimination.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.33||

etad bhagavato rūpaṁ  
sthūlaṁ te vyāhṛtaṁ mayā |  
mahy-ādibhiś cāvaraṇair  
aṣṭabhir bahir āvṛtam ||

I have thus described to you (**te vyāhṛtaṁ mayā**) the composition of one universe as a form of the Lord (**etad bhagavato sthūlaṁ rūpaṁ**), which is covered (**āvṛtam**) by eight layers (**aṣṭabhir bahir āvaraṇaih**) of earth, water, fire, air, ether, false ego, mahat-tattva and prakṛti (**mahy-ādibhih**).

**Verse Summary:** I have thus described to you the universal form of the Lord which is covered by 8 layers of earth, water, fire, air ether, false ego, mahat-tattva and prakṛti.

Sthūlam refers to the universal form, the totality of one universe.

Mahy-ādhibhiḥ refers to the layers around the universe.

The universe with its covering is called the mahā-samaṣṭi or mahā-sthūlam.

# Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11 (10-35)

|| 2.10.34 ||

ataḥ param sūkṣmatamam  
avyaktam nirviśeṣaṇam |  
anādi-madhya-nidhanam  
nityam vān-manasaḥ param ||

Besides this (**ataḥ param**) there is the very subtle invisible form (**sūkṣmatamam avyaktam**), without qualities or form (**nirviśeṣaṇam**), which has no beginning or end (**anādi-madhya-nidhanam**), remains eternally in one form (**nityam**) and which is beyond words and mind (**vān-manasaḥ param**).

**Verse Summary:** Besides this gross universal form is a subtle form which is invisible.

Theme – II Sarga: creation of the Virat rupa – Answer to 2.8.11  
(10-35)

|| 2.10.35 ||

amunī bhagavad-rūpe  
mayā te hy anuvarṇite |  
ubhe api na gr̥hṇanti  
māyā-sr̥ṣṭe vipāścitaḥ ||

The wise (**vipāścitaḥ**) do not accept (**na gr̥hṇanti**) these two forms of the Lord (**amunī bhagavad-rūpe ubhe**) described by me (**mayā te hy anuvarṇite**) since they are composed of matter (**māyā-sr̥ṣṭe**).

**Verse Summary:** The wise do not accept both these forms of the Lord as they are composed of matter.

Śukadeva condemns these two forms which are imposed on the form of the Lord for purposes of worship.

Dual case indicates the oneness of the gross and subtle forms of the universe (samaṣṭi) and its coverings (mahā-samaṣṭi).

The wise do not accept these two forms as the object of attainment, but only as forms for worship at the beginning stage, since they are made of māyā.

Even the very subtle form, the cause of the others, is material.

Those who are wise, the pure devotees (vipaścitaḥ), do not accept these forms even at the first stage.

They accept the forms of Rāma, Kṛṣṇa, and Nṛsimha made of śuddha-sattva in the stages of sādhana and perfection.

## ॥ 2.4.7 ॥

yathā gopāyati vibhur  
yathā saṁyacchate punaḥ |  
yām yām śaktim upāśritya  
puru-śaktiḥ paraḥ pumān |  
ātmānam krīḍayan krīḍan  
karoti vikaroti ca ||

I desire to know how the Lord maintains (**yathā gopāyati vibhur**) and then destroys the universe again (**yathā saṁyacchate punaḥ**). By which śaktis (**yām yām śaktim upāśritya**) does this possessor of many śaktis, the supreme person (**puru-śaktiḥ paraḥ pumān**), sport with māyā (**ātmānam krīḍan**) and create the elements (**karoti**), and then employing the devatās (**krīḍayan**) create the bodies of the living entities (**ātmānam vikaroti ca**)?

## Theme – III Visarga explained (36-47)

|| 2.10.36 ||

sa vācya-vācakatayā  
bhagavān brahma-rūpa-dhṛk |  
nāma-rūpa-kriyā dhatte  
sakarmākarmakaḥ paraḥ ||

Mahā-viṣṇu, Bhagavān, the Supreme lord (**sah bhagavān paraḥ**), though not performing material actions (**akarmakaḥ**), by accepting the form of Brahmā (**brahma-rūpa-dhṛk**), performed actions (**sa-karma**). He created the names, forms and activities for the living entities (**nāma-rūpa-kriyā dhatte**), and as well created the names suitable for each type of body and its activities (**vācya-vācakatayā**).

**Verse Summary:** Lord, accepting the form of Brahma, created names, forms and activities of the jivas, and also created names for each body

## Theme – III Visarga explained (36-47)

|| 2.10.37-39 ||

prajā-patīn manūn devān ṛṣīn pitṛ-gaṇān pṛthak |  
siddha-cāraṇa-gandharvān vidyādhrāsura-guhyakān ||  
kinnarāpsaraso nāgān sarpān kimpuruṣoragān |  
mātr-rakṣaḥ-piśācāś ca preta-bhūta-vināyakān ||  
kūṣmāṇḍonmāda-vetālān yātudhānān grahān api |  
khagān mṛgān paśūn vṛkṣān girīn nṛpa sarīrṣpān |  
dvi-vidhāś catur-vidhā ye 'nye jala-sthala-nabhaukaś ||

Brahmā created the Prajāpatis, the Manus, the devatās, the sages, the Pitṛs, the Siddhas, Carāṇas, Gandharvas, Vidhādharas, Asuras, Guhyakas (guardians of Kuvera), Kinnaras, Apsaras, Nāgas, Sarpas, Kimpuruṣas, Uragas, Mātrṣ, Rakṣasas, Piśācas, Pretas, Bhūtas, Vināyakas, Kūṣmāṇḍas, Unmādas, Vetālas, Yātudhānas, Grahas, birds, wild and domestic animals, trees, mountains and reptiles, and as well various living beings of two types, four types and three types.

**Verse Summary:** Brahma created the Prajapatis, Manus, birds, beasts and all other species.

These forms are now listed.

The list is the object of the verb from the previous sentence.

O King! Brahmā created the Prajāpatis.

The created beings with two types of bodies are the non-moving and moving bodies.

He created other forms.

He created bodies of four types: those born from the womb, from eggs, from perspiration and sprouting from seeds.

The three types are those dwelling in the water, on land and in the air.

## Theme – III Visarga explained (36-47)

|| 2.10.40-41 ||

kuśalākuśalā miśrāḥ  
karmaṇām gatayas tv imāḥ |  
sattvaṁ rajas tama iti  
tisraḥ sura-nṛ-nārakāḥ ||

tatrāpy ekaikaśo rājan  
bhidyante gatayas tridhā |  
yadaikaikataro'nyābhyām  
sva-bhāva upahanyate ||

The results of action (**karmaṇām gatayah**) are good, bad and mixed (**kuśala akuśalā miśrāḥ tu imāḥ**). Because of the guṇas of sattva, rajas and tamas (**sattvaṁ rajas tama iti tisraḥ**), men become devatās, humans and inhabitants of hell (**sura-nṛ-nārakāḥ**). O King (**rājan**)! These three types of beings are again divided into three (**tatrāpy ekaikaśo bhidyante gatayas tridhā**) when each nature (**yadā ekah ekataro sva-bhāva**) is mixed with the other two guṇas (**anyābhyām upahanyate**).

**Verse Summary:** Based on the result of actions under various combinations of three modes there are unlimited number of species.

How did he create these beings?

The results of actions are three: those giving good results (kuśala), those giving suffering (akuśalā) and those giving mixed results (miśrāḥ).

This indicates that the jīvas attain these results according to their individual actions.

There is no fault in the creator.

This is the answer to the question that Parīkṣit asked, “O brāhmaṇa! Speak about the progress of time with large and small divisions and the number and types of destinations achieved by action.” (SB 2.8.13)

The cause of these results is guṇas.

The result of sattva is devatā body.

The result of rajas is human body.

The result of tamas is hellish existence.

These three results are subdivided into three each, to make nine results.

Each of the three is mixed with each of the other two.

Thus a human with rajas, by a mixture with a great amount of sattva becomes a brāhmaṇa and by mixture with a great amount of tamas becomes a śūdra.

## Theme – III Visarga explained (36-47)

|| 2.10.42 ||

sa evedam jagad-dhātā  
bhagavān dharma-rūpa-dhṛk |  
puṣṇāti sthāpayan viśvam  
tiryañ-nara-surādibhiḥ ||

The maintainer of the universe (**jagad-dhātā**), Bhagavān (**sah bhagavān**), accepting the form of Viṣṇu (**dharma-rūpa-dhṛk**), establishing this universe (**sthāpayan idam viśvam**), maintains it (**puṣṇāti**) with the animals, men and human beings expressing their own natures of maintenance (**tiryak-nara-surādibhiḥ**).

**Verse Summary:** He Himself maintains the universe as Visnu.

## Theme – III Visarga explained (36-47)

॥ 2.10.43 ॥

tataḥ kālāgni-rudrātmā  
yat sṛṣṭam idam ātmanah |  
sanniyacchati kālena  
ghanānikam ivānilah ॥

Then the Lord, Kālāgni Rudra (**tataḥ kālāgni-rudrātmā**), destroys this universe (**sanniyacchati idam**) which he alone created (**yat ātmanah sṛṣṭam**) by time energy (**kālena**), just as the wind destroys a mass of clouds (**ghana anīkam iva anilah**).

**Verse Summary:** The Lord, as Rudra, destroys the universe.

## Theme – III Visarga explained (36-47)

|| 2.10.44 ||

ittham-bhāvena kathito  
bhagavān bhagavattamaḥ |  
nettham-bhāvena hi param  
draṣṭum arhanti sūrayaḥ ||

The great transcendentalists (**bhagavat tamaḥ**) thus describe the activities of the Supreme Personality of Godhead (**ittham-bhāvena kathitah bhagavān**), but the pure devotees (**sūrayaḥ**) deserve to see (**draṣṭum arhanti**) more glorious things in transcendence (**na ittham-bhāvena**), beyond these features (**param**).

**Verse Summary:** While some devotees appreciate the Supreme Lord in His role as creator, greater devotees appreciate Him not just as a creator but also as one who enjoys spiritual pastimes.

The Lord is described as the creator (ittham-bhāvena) in such statements as tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ: then from the Lord ether arose (Taittirīya Upaniṣad 2.1.3); so 'kāmayata bahu syām prajāyeya: he desired “May I become many, may I expand in growth.” (Taittirīya Upaniṣad 2.6)

Some pure devotees however do not see the Lord only as the creator of the universe, but also as the person who enjoys activities with his devotees in his spiritual abodes such as Vaikuṅṭha.

|| 4.9.16 ||

yasmin viruddha-gatayo hy aniśam patanti  
vidyādayo vividha-śaktaya ānupūrvyāt  
tad brahma viśva-bhavam ekam anantam ādyam  
ānanda-mātram avikāram aham prapadye

I surrender (**aham prapadye**) to the one (**tad ekam**) infinite (**anantam**), original Brahman (**ādyam brahma**), bliss alone (**ānanda-mātram**), unchanging (**avikāram**), the cause of the universe (**viśva-bhavam**), within which are always seen (**yasmin aniśam patanti**) successively various energies (**ānupūrvyāt vividha-śaktaya**) such as *vidyā* (**vidyādayo**), having contrary natures (**viruddha-gatayo**).

- Having described the personal form of the Lord, Dhruva now describes the impersonal Brahman.
- I surrender to the unchangeable, bliss alone, the Brahman which is the greatness of the Lord, manifested by *bhakti-miśra-jñāna* to those absorbed in *śānta* alone, situated far from the Lord, who are incapable of accepting the various qualities of the eternally conscious Lord.
- Though appearing to have no *śaktis*, within the Brahman are always (*aniśam*) seen successively (*ānupūrvyāt*) various *śaktis* such as *vidyā* (knowledge).
- According to the amount of *bhakti*, the person will be close to the Lord.
- For those having a small amount of *bhakti* through *bhakti-miśra-jñāna*, who cannot realize the variety of qualities in the Lord, you appear first as *ātmā* possessing *vidyā-śakti*.
- You appear as the *puruṣa* possessing *māyā-śakti*, the cause of the universe (*viśva-bhavam*), to those with a little more *bhakti*.

- Seeing with complete bhakti, one realizes Bhagavān, possessing unlimited śaktis, having all powers and sweetness.
- One who enters deeply in the Lord realizes the Lord as the ocean of grace, surprise, arts, beauty and pastimes.
- Persons situated far from a town cannot understand all the details of the town. They see only an object in front.
- If they are somewhat closer to the town, they see trees.
- If they approach near the town, they see it is a town with groves, towers, gates, houses, and flags.
- On entering the town, they realize it is a place for enjoying with colorful ponds, roads, markets, intersections, arenas, dancing, singing and instrumental music.

- The ancient have said:

**cayas tviṣām ity avadhāritam purā tataḥ śarīrīti vibhavitākr̥ṭim  
vibhūr vibhaktāvayam pumān iti kramād amum nārada ity abodhi  
saḥ**

Nārada realized Kṛṣṇa as a mass of light and then realized that it was a form with a body. Then he recognized various limbs and understood that this was a man. Śiśupāla-vadha 1.3

- What are these śaktis?
- They are contrary in nature.
- Though there are opposites such as knowledge and ignorance, creation and destruction, being born and not being born, being inactive and full of pastimes, being neutral ātmārāma and being affectionate to the devotees, they are inconceivable energies, eternally situated in you.

yaśomatī-nandana, braja-baro-nāgara,  
gokula-rañjana kāna  
gopī-parāṇa-dhana, madana-manohara,  
kāliya-damana-vidhāna

Lord Kṛṣṇa is the beloved son of mother Yaśodā; the transcendental lover in the land of Vraja; the delight of Gokula; Kāna [a nickname of Kṛṣṇa]; the wealth of the lives of the gopīs. He steals the mind of even Cupid and punishes the Kāliya serpent.

**amala harinām amiya-vilāsā  
vipina-purandara, navīna nāgara-bora,  
baṁśī-badana suvāsā**

These pure, holy names of Lord Hari are full of sweet, nectarean pastimes. Kṛṣṇa is the Lord of the twelve forests of Vraja, He is ever-youthful and is the best of lovers. He is always playing on a flute, and He is an excellent dresser.

**braja-jana-pālana, asura-kula-nāśana  
nanda-godhana-rākhawālā  
govinda mādharma, navanīta-taskara,  
sundara nanda-gopālā**

Kṛṣṇa is the protector of the inhabitants of Vraja, the destroyer of various demoniac dynasties, the tender of Nanda Mahārāja's cows, the giver of pleasure to the cows, land, and spiritual senses, the husband of the goddess of fortune, the butter thief, and the beautiful cowherd boy of Nanda.

yāmuna-taṭa-cara, gopī-basana-hara,  
rāsa-rasika, kṛpāmoya  
śrī-rādhā-vallabha, bṛndābana-naṭabara,  
bhaktivinod-āśraya

Kṛṣṇa wanders along the banks of the river Yamunā, where He stole the garments of the gopīs. He delights in the mellows of the rāsa dance, He is very merciful, He is the lover and beloved of Śrīmatī Rādhārāṇī, He is the great dancer of Vṛndāvana, and He is the only refuge of Ṭhākura Bhaktivinoda.

## Theme – III Visarga explained (36-47)

॥ 2.10.45 ॥

nāsyā karmaṇi janmādau  
parasyānuvidhīyate |  
kartṛtva-pratiṣedhārtham  
māyayāropitam hi tat ॥

The Lord does not carry out the activities of creation, maintenance and destruction of the universe directly (**na asya karmaṇi janma ādau**). His direct involvement (**parasya kartṛtva**) is denied everywhere (**pratiṣedha artham**) in the scriptures (**anuvīdhīyate**). The activities performed by māyā (**māyayā**) are ascribed to him (**āropitam hi tat**).

**Verse Summary:** Lord does not directly carry out the activities of creation, maintenance and destruction. The activities performed by maya are sometimes ascribed to Him.

This is actually not the activity of the Lord. In creating, maintaining and destroying the universe (asya) the Supreme Lord is not the doer.

It is described everywhere in the scriptures (anuvidhīyate) that he is not the doer, because (hi) the creation, maintenance and destruction carried out by māyā, the external energy, through actions of the guṇas, is ascribed to the Lord.

Though it is done by me, since I am the Supreme Lord, it is not actually done by me in my svarūpa.

That is the meaning.

Thus śruti says niṣkalam niṣkriyam śāntam niravadyam nirañjanam: the Lord is without divisions, without action, undisturbed, without fault, without contamination. (Śvetāśvatara Upaniṣad 6.19)

## Theme – III Visarga explained (36-47)

|| 2.10.46 ||

ayam tu brahmaṇaḥ kalpaḥ  
savikalpa udāhṛtaḥ |  
vidhiḥ sādharmaṇo yatra  
sargāḥ prakṛta-vaikṛtāḥ ||

The life of Brahmā (**ayam tu brahmaṇaḥ kalpaḥ**) has divisions of days (**savikalpa udāhṛtaḥ**). The usual procedure is that (**vidhiḥ sādharmaṇo yatra**) the sarga creation takes place at the beginning of the life of Brahmā (**sargāḥ prakṛtāḥ**) and the visarga creation takes place at the beginning of the day of Brahmā (**sargāḥ vaikṛtāḥ**).

**Verse Summary:** Sarga happens at the beginning of Brahma's life and Visarga at the beginning of Brahma's day.

This answers in summary the another question of Parīkṣit:  
“Speak of the kalpas and their subdivisions, how time is  
perceived in the past present and future and the life spans of the  
humans, devatās and Pitṛs.” (SB 2.8.12)

## Theme – III Visarga explained (36-47)

॥ 2.10.47 ॥

parimāṇam ca kālasya  
kalpa-lakṣaṇa-vigraham |  
yathā purastād vyākhyāsyē  
pādman kalpam atho śṛṇu ॥

I will explain later (**purastād vyākhyāsyē**) the measurement of time (**parimāṇam ca kālasya**) which takes the form of kalpas (**kalpa-lakṣaṇa-vigraham**). Now hear from me about the Pādma-kalpa (**pādman kalpam atho śṛṇu**).

**Verse Summary:** I will describe later about the measurement of time. Now hear from me about the Padma Kalpa.

How time is perceived, which is part of the question, will be answered in detail later.

The measurement of time has a form described in terms of kalpas.

Without the qualities of kalpa and other subdivisions, time cannot be measured.

That will be described later (purastād) in the Third Canto.

The Pādma-kalpa is included in the first half of Brahmā's life.

The list of kalpas or days of Brahmā's month is mentioned in the Skanda Purāṇa.

The first day of the month is called Śveta-kalpa. The second is Nīla-lohita. The third is Vāmadeva and the fourth is called Gāthāntara. The fifth is Raurava, the sixth is Prāṇa. The seventh is Br̥hat and the eighth is Kandarpa. The ninth is Savya and the tenth is Īsāna. The eleventh is Dhyāna and the twelfth is Sārasvata. The thirteenth is Udāna and the fourteenth is Garuḍa. The fifteenth is Kaurma. This is the full moon of Brahmā. The sixteenth day is Nārasimha and the seventeenth is Samādhi. The eighteenth is Āgneya and the nineteenth is Viṣṇuja. The twentieth is Saura and the twenty-first day is called Soma. The twenty-second day is called Bhāvana and the twenty-third is Supumān. The twenty-fourth is Vaikuṅṭha and the twenty-fifth is Arcīṣa. The twenty-sixth is Vallī and the twenty-seventh is Vairāja. The twenty-eighth is Gaurī and the twenty-ninth is Māheśvara. In this kalpa Śiva destroys Tripura. The last day of the month is called Pitṛ-kalpa. This is the dark moon of Brahmā's month. These kalpas are known as the days of Brahmā and have existed in the past and will exist in the future. The present kalpa is the Varāha kalpa, the first day of the first month in the second half of Brahmā's life.

Śvetaḥ refers to the Śveta-vārāha-kalpa.

That is also the present Vārāha-kalpa.

The first day after Brahmā is born is called Brāhma-kalpa.

The last day of the month or Pitṛ-kalpa at the end of the first half of Brahmā's life is called the Pādma-kalpa, since the planets take the shape of a lotus during that day.

## Theme – IV Saunaka’s questions about Vidura-Maitreya samvad (48-51)

|| 2.10.48-50 ||

śaunaka uvāca—

yad āha no bhavān sūta kṣattā bhāgavatottamaḥ |  
cacāra tīrthāni bhuvah tyaktvā bandhūn sudustyajān ||  
kṣattuḥ kauśāraves tasya samvādo ’dhyātma-saṁsṛitaḥ |  
yad vā sa bhagavāns tasmai pṛṣṭas tattvam uvāca ha ||  
brūhi nas tad idaṁ saumya vidurasya viceṣṭitam |

Śaunaka said: O Sūta (**sūta**)! You have told us (**bhavān āha nah**) that Vidura, the best of devotees (**kṣattā bhāgavata uttamaḥ**) went on pilgrimage around the world (**cacāra tīrthāni bhuvah**), giving up friends who are difficult to give up (**tyaktvā bandhūn sudustyajān**). Discussion of the soul (**samvādah adhyātma-saṁsṛitaḥ**) took place between Vidura and Maitreya (**kṣattuḥ kauśāraveh tasya**). Knowledgeable Maitreya (**sah bhagavān**), implored by Vidura (**tasmai pṛṣṭah**) explained the highest truth (**tattvam uvāca ha**). O excellent sage (**saumya**)! Please tell us all of that (**brūhi nah tad idaṁ**) and the actions of Vidura (**vidurasya viceṣṭitam**).

**Verse Summary:** You mentioned about the meeting of Maitreya and Vidura in the first canto. Please speak about that conversation

Being eager to hear other topics, the proposed topic of the Pādma-kalpa gets delayed by the question of Śaunaka.

You have told us:

**viduras tīrtha-yātrāyām maitreyād ātmano gatim  
jñātvāgād dhāstinapuram tayāvāpta-vivitsitaḥ**

Having learned about Kṛṣṇa, the goal of the jīva, from Maitreya while on pilgrimage, Vidura came to Hastināpura with a desire to teach that. **SB 1.13.1**

## Theme – IV Saunaka’s questions about Vidura-Maitreya samvad (48-51)

|| 2.10.51 ||

sūta uvāca—

rājñā parīkṣitā pṛṣṭo  
yad avocan mahā-muniḥ |  
tad vo ’bhidhāsyē śṛṇuta  
rājñāḥ praśnānusārataḥ ||

Sūta said: I will explain to you (**tad vah abhidhāsyē**) what the great sage Śukadeva spoke (**yad avocan mahā-muniḥ**) in response to Parīkṣit (**rājñāḥ praśna anusārataḥ**) when asked by Parīkṣit (**rājñā parīkṣitā pṛṣṭah**). Please listen (**śṛṇuta**).

**Verse Summary:** I will explain to you what Sukadeva spoke in response to Pariksit’s questions.

The meaning is this.

What you have asked, the King also asked Śukadeva.

Śukadeva spoke in answer to the question of Parīkṣit previously about the conversation between Vidura and Maitreya.

I will relate that to you.