

# Śrīmad-Bhāgavatam

## Canto Two

With the  
Sārārtha-darśinī commentary

by

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# Canto Two – Chapter Ten

Ten Characteristics of a Purāṇa and  
Third Description of Universal Form

**Bhāgavatam Is the Answer to All  
Questions**

# Section – I

## Ten characteristics of a Purana (1-9)

|| 2.10.1 ||

śrī-śuka uvāca—

atra sargo visargaś ca  
sthānam poṣanam 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 poṣanam ūtayaḥ**), the conduct of the Manus, stories of the Lord (**manvantara īśānukathā**), destruction of the universe, liberation and the ultimate shelter (**nirodho muktir āśrayaḥ**).

In this chapter the ten subject matters of the Bhāgavatam are described, starting with creation and sub-creation.

↓  
Sarga

↓  
ViSarga

↑ Universal form.

The divisions of adhyātmā, adhibhūta and adhidaiva are also described.

At the end of the last chapter the Bhāgavatam was described as having ten characteristics.

These are shown in this verse.

Manvantareśānukathā is a dvandva compound indicating two  
items.

|| 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 cā arthena).

Will there be different meanings to this in different scriptures?

The devotees describe the nature of the nine topics in order to impart knowledge of the truth, unmixed with anything else, of the tenth topic-- the shelter.

Other things which are excluded as the shelter include Svarga and hell, which are only the jivās' destinations, caused by the Supreme Lord.



These places indicate that only the jīvas' bodies are subject to creation maintenance and destruction.

That there is only one shelter is not a fault, since that is the conclusion of scriptures.

The devotees describe these topics with meaning coming from the śrutis and by stories illustrating the meaning of the śrutis.

The devotees such as Vidura and Maitreya describe these topics.

## Bhagavad - Gītā

② Ultimate conclusion → Suddha bhakti

Common recommendation → pradhānī bhūta bhakti

Concession → KY, JY, AY → minute presence of bhakti

Rejects → Dg worksh?

## ① Mahābhārata (Dharma śāstra)

Ultimate conclusion → Svarga through performance of varṇāśrama. (sāmye)

Common recommendation → varṇāśrama.

Rejects → sinful life.

## Sītānī bhāgavata

③ Ultimate conclusion → Vraja bhakti

Common recommendation → suddha bhakti

Concession → pradhānī bhūta bhakti  
(akāṁ sevā karo vā)

Rejects → KY, JY, AY, Dg worksh?

## ④ Caritāṅge Caritāmṛte

Ultimate conclusion → vraja bhakti

Common recommendation → vraja bhakti

Concession → other types of suddha bhakti

Reject → anything less than suddha bhakti

|| 2.10.3 ||

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

① Defies  
① Sarga → 1<sup>o</sup> Creation  
② Visarga → 2<sup>o</sup> Creation  
↓ 4th Goto.  
→ 3<sup>rd</sup> Goto

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 Brahma (visargaḥ pauruṣaḥ smṛtaḥ).

Each topic is described.

**Sarga** means the manifestation of elements, tan-mātrās, senses, ahaṅkāra and mahat-tattva (dhiyām) and as well their description in the universal form, caused when the Lord (brahmaṇaḥ) creates transformation of the guṇas.

↓  
glance

**Paurusaḥ** refers to Brahmā.

Visarga refers to the creation of moving and non-moving entities by Brahmā.

→ Manifestation.  
→ Creation of their gross/subtle bodies.

“Creation of the jīvas” means giving jīvas forms with intelligence, senses and body for engaging in material enjoyment, pursuing liberation or practicing bhakti according to their qualification. .

- ③ Sthānam → 5th Guro
- ④ Poṣaṇam → 6th Guro.
- ⑤ manvantara → 8th Guro.
- ⑥ Ūti → 7th Guro.

|| 2.10.4 ||

**sthitir vaikunṭha-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 (**vaikunṭha-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**).

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

Sthitih also refers to the condition of the jīvas.

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

After the creation, the condition of 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.

⑦ īśākhya  
↳ 9th Canto.

|| 2.10.5 ||

avatārānucaritam  
hareś cāsyānuvartinām |  
puṁsām īśa-kathāḥ proktā  
nānākhyānopabṛmhitāḥ ||

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

Īśa-kathā refers to the stories concerning the avatāras of the Lord and the devotees of the avatāras (**asya anuvartinām**).

The avatāras and their devotees should be heard about and glorified.

Thus in the material world (sthiti) the devotional āngas of hearing and chanting of the sādḥaka devotees are described.

⑧ Nirodha → 12th canto  
⑨ Mukti → 11th canto

|| 2.10.6 ||

nirodho 'syānuśayanam  
ātmanah saha śaktibhiḥ |  
muktir hitvānyathā rūpaṁ  
sva-rūpeṇa vyavasthiḥ ||

Nirodha refers to the merging of the jīva (nirodho ātmanah  
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  
vyavasthiḥ) after giving up gross and subtle material bodies  
(hitvā anyathā rūpaṁ).

**Nirodha** refers to the sleeping (merging) of jīva along with his subtle coverings following after the Lord's sleep.

This refers to the jīva's merging into the Lord after the protection period (sthiti) is completed.

**Mukti** refers to the condition in which the jīva remains in his pure form or in the form of an associate of the Lord in some cases, after giving up the gross and subtle bodies of māyā (**anyathā-rūpam**).

Thus the nine topics related to the jīva, starting with his attaining a material body, have been described.

|| 2.10.7 ||

āśraya

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).

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graph TD; A[āśraya] --> B[nirodha]; A --> C[sārga]; B --> C;
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Having described the nature of the nine topics by indicating their subject, the Supreme Lord is described as the one shelter of these in this verse.

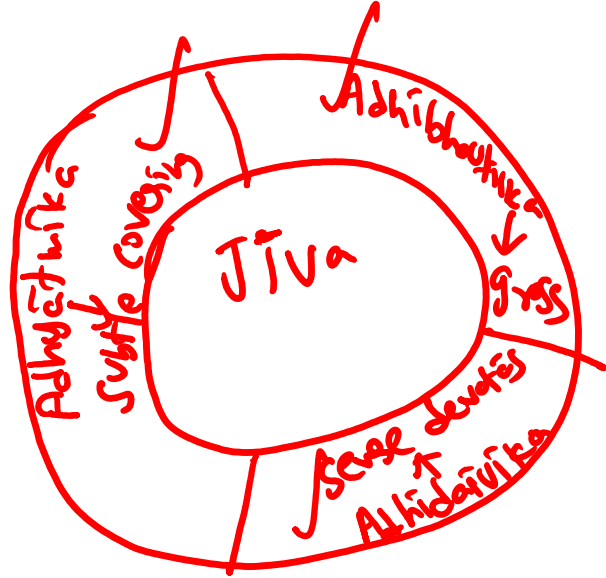
That by which creation (ābhāsaḥ), visarga, sthiti, poṣaṇa, ūti, manvantara, īśa-kathā (ca), destruction (nirodhaḥ) and mukti (ca) are accomplished is called the āśraya, Bhagavān or Nārāyaṇa, since he looks upon the creation, maintenance and destruction.



According to the method of worship he is described in  
different ways.

Thus he is called param brahma by the jñānīs and Paramātmā  
by the yogīs.

|| 2.10.8 ||



yo 'dhyātmiko 'yaṁ puruṣaḥ  
so 'sāv evādhidaivikaḥ |  
yaṣ 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).

The Lord has said viṣṭabhyāham idam 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 (adhyātmikah puruṣah) is the controlling deity of the sense organ (adhidaivikah), such as the sun deity who controls the eye, since both the eye and the presiding deity of the eye are amśas 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.

↓ adhibhautika layer

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

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-mayah: the puruṣa is composed of food and taste. (Taittirīya Upaniṣad 2.1)

|| 2.10.9 ||

ekam ekatarābhāve  
yadā nopalabhāmahe |  
tritayaṃ 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 (tritayaṃ tatra yo veda), is the ātmā (sah ātmā). But the shelter of the ātmā is the Paramātmā (svā āśraya āśrayaḥ).

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 |  
sarvam pumān veda guṇāṁś ca tad-jñā  
na veda sarva-jñam anantam īde ||

The body, life airs, senses (dehah asavah akṣā), internal senses, gross elements and sense objects (manavo bhūta-mātrām) do not know (na viduḥ) themselves or other things (ātmānam anyam ca) or the jīva (yat param). The jīva knows all of these items (sarvam pumān veda) and the guṇas which cause them (guṇāṁś ca). He also can know Paramātmā (tad-jñah), but does not really know the omniscient Lord (na veda sarva-jñam). I worship (īde) that Lord with infinite qualities (anantam). 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-suṣuptaṁ 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.

Chapter 2.1-2 → Describe the object of meditation (dharmaśraya) of an attached yogi.

Chapter 2.5-6 → Establish how the SPG is both the material & effective cause of the universe.

## Section – II

Chapter 2.10 → Show how the gross & subtle bodies of the Jivers is shaped by their desires.

**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' srāksīc chuciḥ śuciḥ ||

When the pure puruṣa (yadā saḥ śuciḥ puruṣaḥ), 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 asrāksīt).



The difference between the jīva and the Lord has been established through the ten characteristics of a mahā-purāna 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 utāhaṁ tvayā pṛṣṭo vairājāt puruṣādidam | yathāsīt tad-upākhyā**: I will explain what you asked me concerning how this universe arose from the universal form. (SB 2.9.46)

[Note: Parīkṣit asks the question in SB 2.8.11.]

## || 2.8.11 ||

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

The planets (lokāḥ) and their protectors (sa pālāḥ) were previously identified (pūrva-kalpītāḥ) 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).

Pūrvā Pakṣe

“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?”

Answer

What you observe is true.

To whom should topics about the līlāvatāras be taught with relish?

Those who 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 (ātmā) constantly describes māyā (nityam māyām varṇayataḥ) in relation to the Lord (amuṣya īśvarasya), remembers māyā (anumodataḥ) or hears about māyā with proper faith (śrṇvataḥ śraddhayā), he will not be bewildered by māyā (māyayā na muhyati). 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 reason 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 paramātmēti 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.

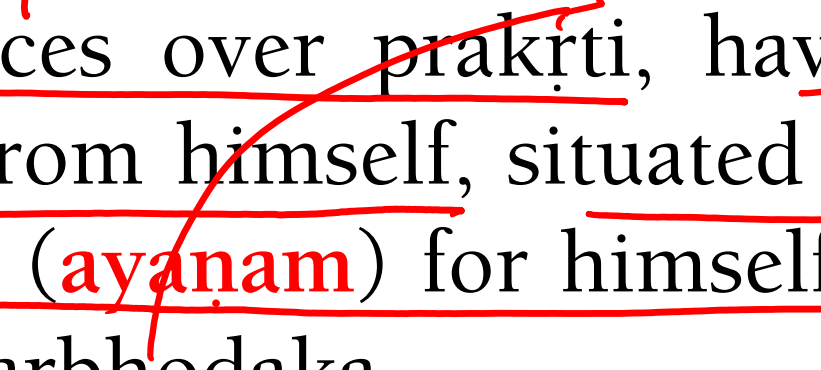
Kṛṣṇa who is completely full of sweetness in his form,  
qualities and pastimes, and possesses dharma, jñāna, bala and  
aiśvarya, since he contains all avatāras such as Matsya and  
Kūrma and the aspects of brahman and paramātmā as well, is  
worshipped by all types of devotees.

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 (**ayanam**) 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.

|| 2.10.11 ||

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

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

By residing (**tena**) in that water he got the name Nārāyaṇa because the waters arose from the puruṣa.

Nara means the puruṣa.

Nāra is that which arises from him.

He whose resting place (**ayana**) is that water (**nāra**) is called Nārāyaṇa.

It is said:

āpo nārā iti proktā āpo vai nara-sūnavah |  
ayanam tasya tāḥ pūrvam tena nārāyaṇaḥ smṛtaḥ ||

The word āpaḥ and nārā are synonymous for “water” since the waters are considered the sons of Nara, the primeval male or Mahā-viṣṇu. [*Note: Nāra means the offspring of Nara.*] Since these waters act as the bed (ayana) of Mahā-viṣṇu from the ancient past, he is called Nārāyaṇa. Viṣṇu Purāṇa 1.4.6



|| 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).

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 are efficient causes (nimitta).

*[Note: According to the commentary on 2.5.14 svabhāva is the ability of the guṇas to transform themselves.]*

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.

|| 2.10.13 ||

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

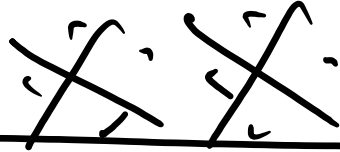
The one Lord, desiring to become many (ekah devah nānātvam anvicchan), rose from his bed after the sleep of universal destruction (yoga-talpāt samutthitaḥ), and created (vyaṣṛjat) the universe shining brightly in three forms by his energy (vīryam hiraṇmayam māyayā tridhā). The Lord created three forms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

How did the universal form (**samaṣṭi-virāḍ**) arise?

↓  
GROSS form of the universe

This verse explains.

kaṇ



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.

*Handwritten annotations:*  
An arrow points from the word "water" in the text to the handwritten word "kṣaṇ".  
Another arrow points from the word "water" in the text to the handwritten phrase "Garbhodaka water".

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 totality or samastī 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.

व्यासः विवद

It will also become the subtle Hiranyagarbha, 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) Hiranyagarbha; and 3) Universal form.]*

Now let us return to the topic at hand.

|| 2.10.14 ||

athaikaṃ paurusaṃ vīryaṃ  
tridhābhidyata tac chṛṇu ||

ITVES

→ spiritual

→ vīryat. puruṣa

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

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

|| 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 (ojaḥ sahas balaṁ), and from them (tataḥ) arose the best life air called sūtra (prāṇo mahān asuḥ).

*Sensory energy*  
*mental energy*  
*physical energy*

From the ether within the body of the universal form who was acting in various ways (viceṣṭataḥ) arose the energies of the senses (ojaḥ), the mind (sahaḥ) and the body (balaṃ).

From the subtle form of these three energies (tataḥ) arose the best life air, manifestor of life (asuḥ) called sūtra (prāṇaḥ).

(Note) Sūtra is a portion of mahat-tattva, with a predominance of rajas. It is not part of vāyu. This is explained in the commentary on 2.5.24.]

|| 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).

This shows the greatness of the sūtra by its power to manifest life.

The senses (**prāṇāḥ**) perform actions following after the sūtra which performs action, and they cease action when the sūtra stops action.

They are like servants of a king.



|| 2.10.17 ||

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

prāṇa

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 mukham nirabhidyata).

Being agitated by sūtra, hunger and thirst arose within the universal form (vibhoḥ).

This form is addressed as the lord because the form is being worshipped with respect.

→ vibho?

→ save of the gods

The universal form is here being attributed to be the Supreme Lord.

Then the form desired to eat and drink.

---

First the mouth became distinct (**nirabhidyaata**).

---

|| 2.10.18 ||

mukhataḥ 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 (yah jihvayā adhigamyate) were generated (jajñe).

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

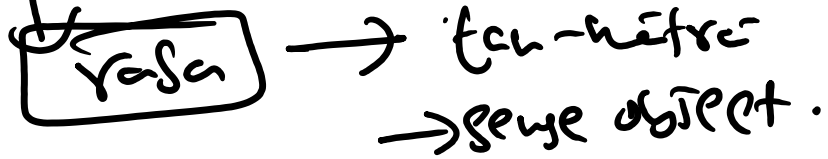
After the mouth appeared (**mukhataḥ**), the location of the sense organ, the palate (gross organ), became differentiated.

↓  
[ १६१ ]

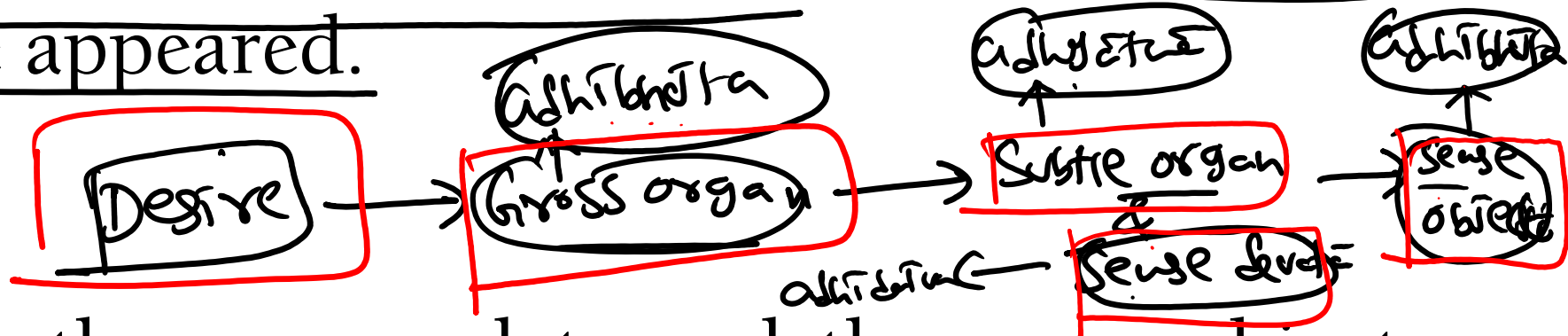
In the palate, the subtle sense organ called the tongue appeared.

↓  
Jihvā

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.

|| 2.10.19-20 ||

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

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

Desire

GROSS organ

subtle organ

device

Sense object.

When the universal form desired to speak (bhūmnaḥ vivakṣoh), from his mouth (mukhataḥ), the devatā of fire (vahnir), 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 nirabhidyetaṁ). When the universal form desired to smell (jighṛkṣataḥ), Vāyu, who carries fragrance (vāyur gandha-vah), fragrance (ghrāṇo), and the nose (nasi) appeared (tatra).



In the location of the mouth (**mukhataḥ**) of the universal form  
appeared the devatā (fire), the subtle sense organ voice and the  
sense object speech (**vyāhrtam**), which is dependent on the  
devatā and the sense (**tayoḥ**).

When obstruction took place in the water for the universal  
form, without breathing he could not continue existence.

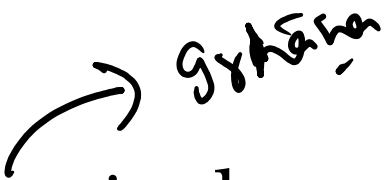
The nostrils are the location, the gross form, by which  
breathing can take place.

When the life air (**nabhasvati**) became very active (**dodhūyati**),  
the two nostrils (gross organ) became differentiated.

---

Air or Vāyu, who carries the fragrance, is the devatā, and  
fragrance is the sense object.

---

The nose is the subtle sense object.

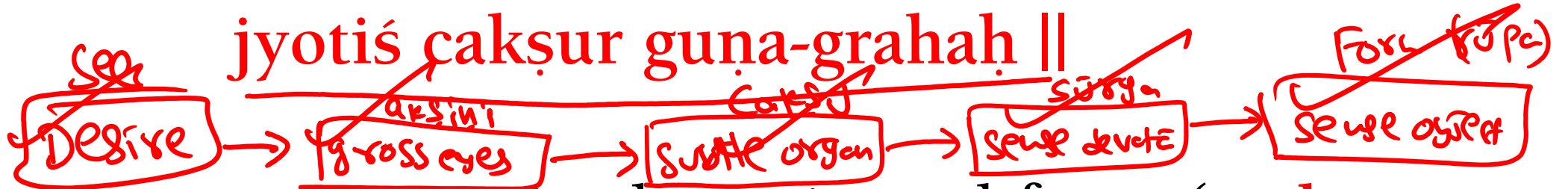
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**Jighṛksataḥ** means “of he who desired to receive smells.”

|| 2.10.21 ||

yadātmani nirālokaṁ  
ātmānaṁ ca didṛkṣataḥ |  
nirbhinne hy akṣiṇī tasya  
 jyotiś caṣur guṇa-grahaḥ ||



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

When there was no vision (**nirālokaṃ**) within himself (**ātmani**),  
desiring to see himself and other objects (**ca**), the location called  
the gross eye, the sun devatā and the eye (subtle sense organ)  
which experiences form (**guṇa**) appeared.

Form is the sense object.

**Nirālokaṃ** (devoid of vision) is an indeclinable word, like  
nirmakṣikaṃ (free from flies).



|| 2.10.22 ||

bodhyamānasya r̥ṣibhir  
ātmanas taj jighr̥kṣataḥ |  
karnau ca nirabhidyetām

self realization  
↑

diśaḥ śrotram guṇa-grahaḥ ||

desire

karna  
Gross organ

śrotram  
subtle organ

dir-devatās  
sense devatē

Sound,  
sense object

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

When the universal form desired to receive understanding about himself which is revealed in the Vedas, the ears appeared.

**Guṇa-grahah** here means that the ears receive sound, the sense object for the ear.

॥ 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 (jighṛkṣataḥ) 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-guṇaḥ), pervades internally and externally (tatra antar bahir vṛtaḥ).

When the universal form desired to receive the sensations or qualities of softness, hardness, lightness, heaviness, warmth and coolness in objects, skin appeared.

Oṣṇa stands for ā uṣṇa, which means slight heat.

Since intense warmth is the sense object (which only arises after the desire), slight warmth is mentioned because of the desire for warmth in general.



There is also a version without the prefix, **gurv uṣṇa**.

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The skin is the location of the sense organ.

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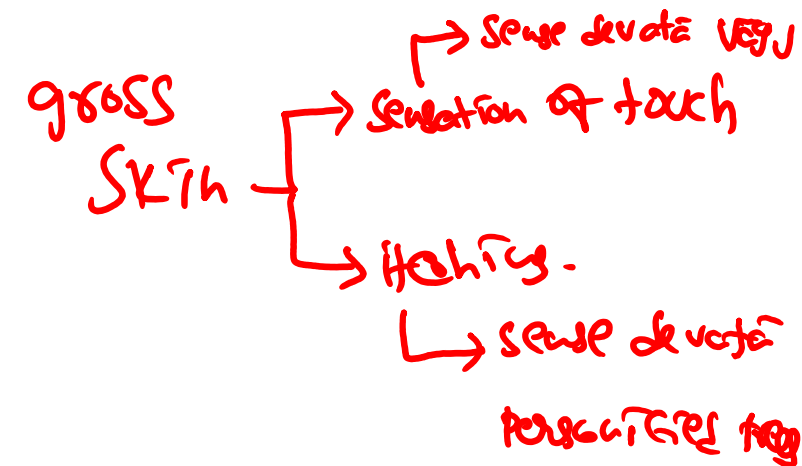
Because one understands the lightness or heaviness of objects by placing them in the hands, lightness and heaviness are the sense objects.

---

This is according to the followers of the Purāṇas.

In that location (adhibhūta) the devatā Vāyu (adhidaiva) is situated,  
extending internally and externally, by the sense organ (adhyātma)  
called skin which receives the sense object called touch (adhibhūta).

In that location also, the hair is the sense organ, the herbs are the  
devatā and the sense object is itching.



Thus in the skin there are two sense organs.

The meaning is this.

The sense organ skin is called hair when it receives touch sensation along with itching externally.

The plants act as the presiding deity of that skin (hair).

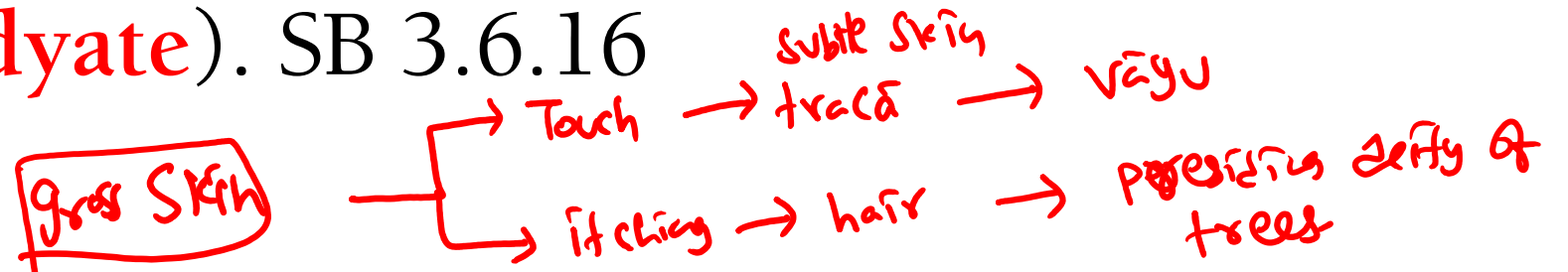
When the sense organ skin receives touch internally or externally it is called skin.

Its deity is Vāyu or air.

In the Third Canto it is said:

nirbhinnāny asya carmāṇi loka-pālo 'nilo 'viśat |  
prāṇenāmśena saṁsparśam yenāsau pratipadyate ||

When the gross skin (adhibhūta) of the universal form became differentiated (asya carmāṇi nirbhinnāni), the presiding deity Vāyu (adhidaiva) (loka-pālah anilah) along with his portion the subtle sense organ called skin (adhyātma) (prāṇena amśena) entered (āviśat). By this sense organ of skin (yena asau), the sense object of touch (adhibhūta) arose (saṁsparśam pratipadyate). SB 3.6.16



tvacam asya vinirbhinnām viviśur dhiṣṇyam oṣadhīḥ |  
amśena lomabhiḥ kaṇḍūm yair asau pratipadyate ||

When the gross skin (adhibhūta) of the universal form appeared (**asya tvacam vinirbhinnām**), the presiding deities the plants (adhidaiva) (**oṣadhīḥ**), along with their portion subtle organ called body hair (adhyātma) (**amśena lomabhiḥ**) entered (**dhiṣṇyam viviśuh**). By these body hairs (**yair asau**), relief from itching (adhibhūta, function) appears (**kaṇḍūm pratipadyate**). SB 3.6.18

Carmāṇi indicates skin.

Prāṇena amśena means “with the sense organ called skin,  
which is spread with prāṇa-vāyu.”

In the Bahvr̥ca-śruti this is partly described.

tvāṅ nirabhidyata tvaco lomāni lomabhya oṣadhi-  
vanaspatayah

The skin differentiated. From that came hairs. From hairs  
came the plants and trees. Aitareya Upaniṣad 1.4

|| 2.10.24 ||

hastau ruruhatus tasya

nānā-karma-cikīrṣayā |

tayos tu balavān indra

perform dts

ādānam ubhayāśrayam ||

receiving things

Desire

gross body  
gross organ → ability to lift → Indra  
subtle → devatā

sense object → activity

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).



Strength of the hands is the sense organ.

Indra is the devatā; the sense object is receiving things, which is dependent on the sense organ and the devatā (**ubhayāśrayam**).

|| 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).

Desiring to move about (gatim) which was dear to him (abhikāmikām), the two feet (adhibhūta) appeared.

The literal meaning of jigīsataḥ (of one who desires to obtain) means in this case simply “of one who desires.”

Yajña, empowered by Viṣṇu, is situated as the devatā of the feet.

The sense organ is indicated by the word **karmabhiḥ**, the śakti of the action of going.

By the sense organ of the feet one goes about to collect items for sacrifice.

This going about is the sense object.

Nrbhiḥ indicates that all the individual jīvas perform these acts.

The feet are used to obtain objects which are prescribed by the scriptures.

|| 2.10.26 ||

nirabhidyata śiśno vai  
prajānandāmṛtārthinah |  
upastha āsīt kāmānām  
priyam tad-ubhayaśrayam ||

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

Subtle.

When the universal form desired offspring, sexual pleasure and enjoyment like Svarga, the location of the sex organ (**adhibhūta**) appeared.

As well as the sense organ called the penis, the devatā Prajāpati should be understood to have appeared.

[Note: Elsewhere **Daksā** is mentioned as the presiding deity.]

The sense object happiness, arising from relationship with a woman, which is dependent on the sense organ and the devatā, also arose.



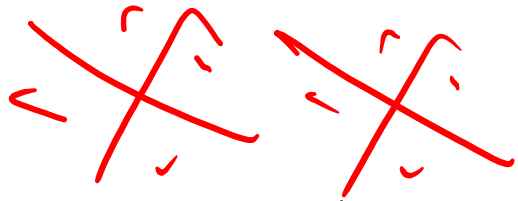
|| 2.10.27 ||

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

When the universal form desired to expel waste products (utsisrkṣoh 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).

Desiring to expel the waste products of digested food (dhātu-malam) the anus, the gross location, appeared.

The sense organ of excretion (pāyuh), the devatā Mitra and the sense object expulsion appeared.



[Note: In the commentary on 2.6.9 it is explained that the deity is Mrtyu and Mitra is an assistant.]

|| 2.10.28 ||

āsisṛpsoḥ purāḥ puryā  
nābhi-dvāram apānataḥ |  
tatrāpānas tato mṛtyuḥ  
pr̥thaktvam ubhayāśrayam ||

When the universal form desired to go from his body to another body by the path of apāna and prāna (āsisṛpsoḥ purāḥ 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 (pr̥thaktvam), which takes shelter of the devatā and the sense organ (ubhaya āśrayam), arose (apānataḥ).

When the universal form desired to go from his body (puryā)  
into other bodies (purah), by the path of apāna and also  
prāṇa, though not mentioned, the location of the navel, the  
sense organ apāna, the devatā Mr̥tyu and the sense object  
death (pr̥thaktvam), which depends on the apāna and the  
devatā, arose.

It is well known that death involves separation from the bonds  
of both prāṇa and apāna in the navel region.

|| 2.10.29 ||

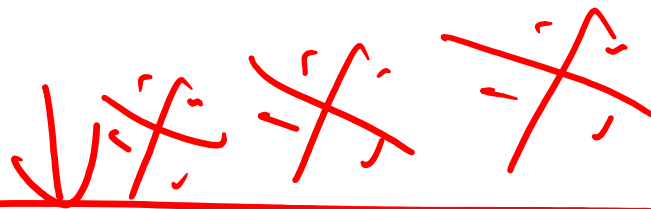
āditors anna-pānānām  
āsan kuksy-antra-nādayah |  
nadyah samudrās ca tayos  
tuṣṭih puṣṭis tad-āśraye ||

When the universal form desired to take in food and drink (āditors anna-pānānām), the location of the abdomen (kuksy), the sense organs in the form of the intestines and veins (antra-nādayah), their devatās the rivers and oceans (nadyah samudrās), and their sense objects, fullness from food and fullness from liquid (tuṣṭih puṣṭih), which take shelter of the sense organs and their devatās (tayoh tad-āśraye), appeared (āsan).

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.

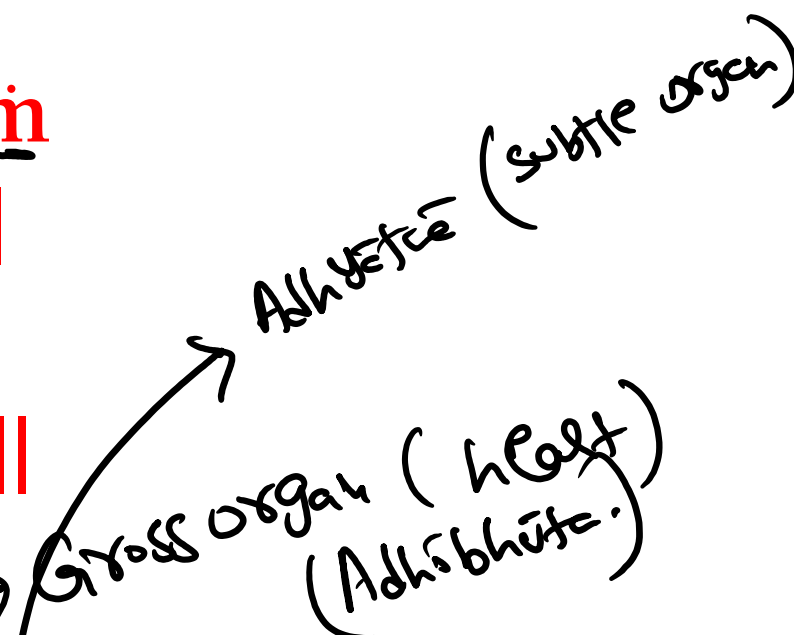
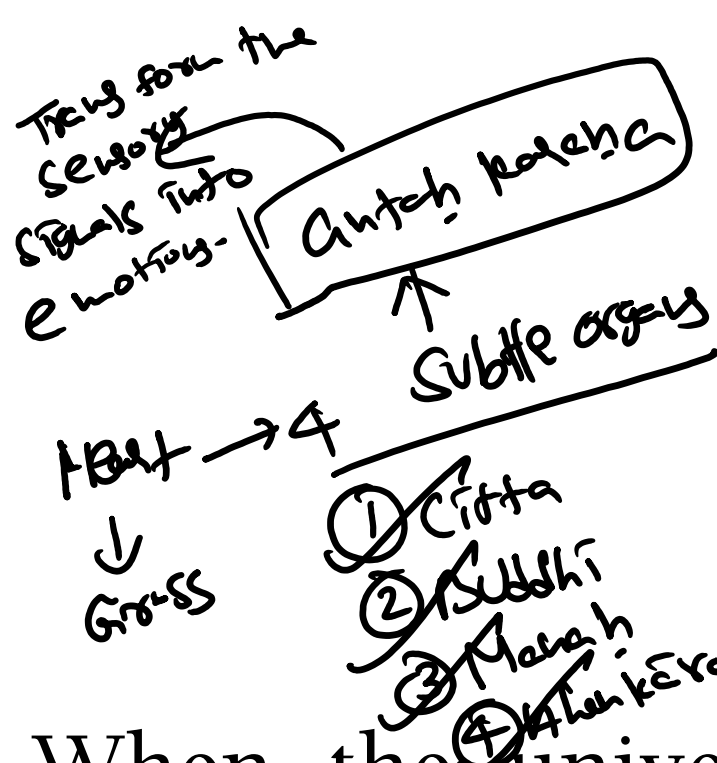
The devatās of the veins are the rivers and the devatā of the intestines is the ocean.

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.

|| 2.10.30 ||

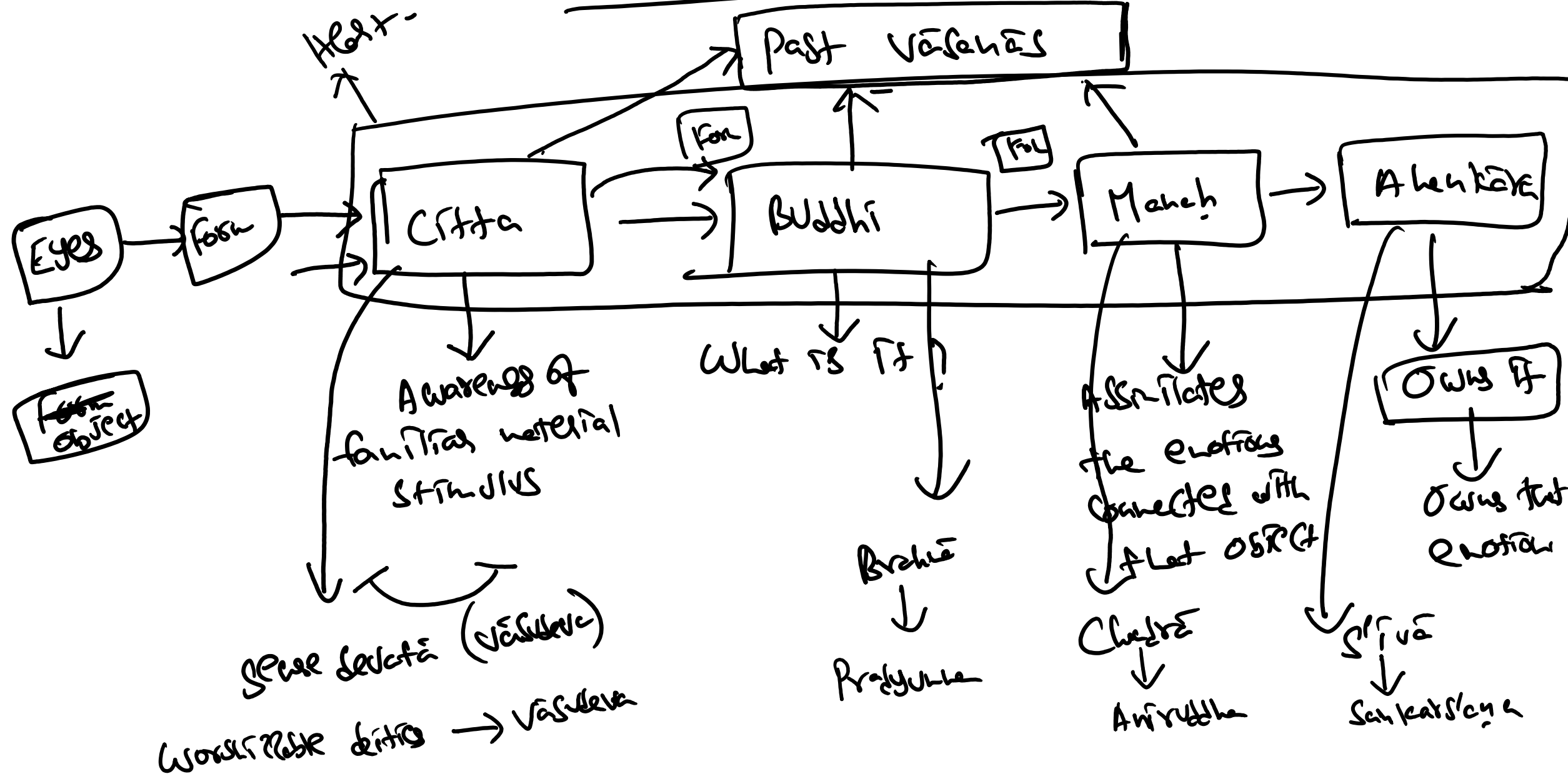
nididhyāsor ātma-māyām  
hṛdayam nirabhidyata |  
tato manaś candra iti  
saṅkalpaḥ kāma eva ca ||



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).



# Functioning of the Antah kalana



Desiring to contemplate māyā concerning himself and objects created by māyā, the location called the heart appeared.

Then sense organ called the mind, the devatā called Candra, and the sense objects determination and desire appeared.

From the Third Canto (3.6.23-26) it is also understood that in the location of the heart, the senses known as cittā, false ego and intelligence, and the devatās Vāsudeva, Rūdra and Brahmā also appeared.

In this way, eighteen senses have been mentioned. This is known from the Eleventh Canto. [Note: SB 11.22.31-32]

|| 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 (medah-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).

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.

Putting all three items in plural instrumental case is poetic  
license.

|| 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).

The senses' nature is to gravitate to sense objects  
(**gunātmaka**).

The sense objects (**guṇāḥ**) become attractive (**prabhavā**) by  
false ego (**bhūtādi**).

The mind sustains all changes (**sarva-vikārātmā** – like  
happiness, distress, etc.)

Buddhi consists of the power of discrimination.

---

In this way, the nature of both the mind and the intelligence  
has been described.



Earth  
Water  
Fire  
Air  
Ether  
ahankara  
MT  
Pradhana/prakṛti

|| 2.10.33 ||

etad bhagavato rūpaṁ  
sthūlaṁ te vyāhṛtaṁ mayā |  
māhy-ādibhiś cāvaraṇair  
aṣṭabhir bahir āvṛtaṁ ||

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 (āvṛtaṁ) by eight layers (aṣṭabhir bahir āvaraṇaih) of earth, water, fire, air, ether, false ego, mahat-tattva and prakṛti (māhy-ādibhih).

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

**Mahy-ādhībhīḥ** refers to the layers around the universe.

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

|| 2.10.34 ||

ataḥ param sūkṣmatamam  
avyaktam nirviśeṣaṇam |  
anādi-madhyā-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-madhyā-nidhanam), remains eternally in one form (nityam) and which is beyond words and mind (vāk-manasaḥ param).

Having described the gross form, now the subtle form of the universe is described.

When the most subtle is mentioned, it means very subtle.

The subtle body (of the universe), a form of māyā, is described by four phrases.

|| 2.10.35 ||

amunī bhagavad-rūpe  
mayā te hy anuvarṇite |  
ubhe api na grhṇanti  
māyā-sṛṣṭe vipaścitaḥ ||

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

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

Asmitā

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 (vipaścītaḥ), do not accept these forms even at the first stage.

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

# Section – III

Visarga explained (36-47)



## || 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**)?

|| 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 (**sakarma**). 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**).

Now Śukadeva describes the creation, maintenance and destruction of the individual bodies.

This continues till verse 44.

The puruṣaḥ who manifests mahat-tattva (**saḥ**), the Supreme Lord (**paraḥ**), thought without material actions (**akarmakaḥ**), accepting the form of Brahmā, taking up activities (**sakarma**), creating forms and activities suitable to be named (**vācya**) as well as names which suitably designate them (**vācakatayā**), for the individual jīvas existing in the universe.

॥ 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 sarīrṇān |  
dvi-vidhāś catur-vidhā ye 'nye jala-sthala-nabhaukaḥ ||

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.

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.

|| 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**).

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.

|| 2.10.42 ||

sa evedaṃ jagad-dhātā  
bhagavān dharma-rūpa-dhṛk |  
puṣṇāti sthāpayan viśvaṃ  
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 idaṃ viśvaṃ**), maintains it (**puṣṇāti**) with the animals, men and human beings expressing their own natures of maintenance (**tiryak-nara-surādibhiḥ**).

Dharma here means Viṣṇu.

From dharma there is preservation of the universe, and from lack of dharma there is destruction.

The creation is endowed with dharma and adharma.

The birds and beasts protect themselves, their offspring, friends and family by their nature.

|| 2.10.43 ||

tataḥ kālāgni-rudrātmā  
yat sṛṣṭam idam ātmanaḥ |  
sanniyacchati kālena  
ghanānikam ivānilaḥ ||

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

The Lord destroys whatever he has created.

---

**Ghanānīkam** means “all the clouds.”

---

|| 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).



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.

|| 2.10.45 ||

nāsyā karmaṇi janmādau  
parasyānuvidhīyate |  
kartrtva-pratiṣedhārtham  
māyayāropitaṁ hi tat ||

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

This is actually not the activity of the Lord.

In creating, maintaining and destroying the universe (**asya**)  
the Supreme Lord is not the doer.

↓ not the performing doer.

It is described everywhere in the scriptures (**anuvīdhīyate**)  
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)

|| 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).

This verse sums up the topic.

The life span (**kalpa**) relative to Brahmā, one hundred years, is divided into days (**vikalpaḥ**).

At the beginning of the mahā-kalpa (life of Brahmā) the creation of mahat-tattva and other elements takes place (**sarga**).

In the day of Brahmā the visarga or creation of bodies takes place (vaikṛtāḥ).

This is the usual procedure in all the mahā-kalpas and days of Brahmā.

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)



॥ 2.10.47 ॥

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

३११

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).

How time is perceived, which is part of the question, will be answered in detail later. → 3.11

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.

prathamah śveta-kalpas tu dvitīyo nīla-lohitah |  
vāmadevas tṛtīyas tu tato gāthāntaro parah ||  
rauravaḥ pañcamah proktaḥ ṣaṣṭhaḥ prāṇa iti smṛtaḥ |  
saptamo 'tha bṛhat-kalpaḥ kandarpo 'ṣṭama ucyate ||  
satyo 'tha navamah prokta īśāno daśamah smṛtaḥ |  
dhyāna ekādaśah proktas tathā sārasvato 'parah ||  
trayodaśa udānas tu gāruḍo 'tha caturdaśah |  
kaurmah pañcadaśo jñeyah paurṇamāsī prajāpateḥ ||  
ṣoḍaśo nārasimhas tu samādhis tu tato 'parah |  
āgneyo viṣṇujah saurah soma-kalpas tato 'parah ||  
dvāviṃśo bhāvanah proktaḥ supumān iti cāparah |  
vaikuṅṭhas cārciṣas tadvat vallī-kalpas tato 'parah ||  
saptaviṃśo 'tha vairājo gaurī-kalpas tathāparah |  
māheśvaras tathā proktas tripuro yatra ghātitaḥ ||  
pitṛ-kalpas tathā cānte yah kuhūr brahmaṇah smṛtaḥ |  
triṃśat kalpāḥ samākhyātā brahmaṇo divasaiḥ sadā ||  
atītāś ca bhaviṣyāś ca vārāho vartate 'dhunā |  
pratipad brahmaṇah proktā dvitīyārdhasya sāmpratam ||

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 Īśāna.

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 Vaikunṭha 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 Pitr-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 <sup>glveta</sup> Varāha kalpa, the first day of the first  
month in the second half of Brahmā's life. *\*End of translation of*  
*shlokas\**

Śvetah 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 Pitr-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.

# Section – IV

**Saunaka's questions about  
Vidura-Maitreya samvad  
(48-51)**

|| 2.10.48-50 ||

śaunaka uvāca—

yad āha no bhavān sūta kṣattā bhāgavatottamah |  
cacāra tīrthāni bhuvah tyaktvā bandhūn sudustyajān ||  
kṣattuḥ kauśāraves tasya saṁvādo 'dhyātma-saṁśritaḥ |  
yad vā sa bhagavāns tasmai prṣtas tattvam uvāca ha ||  
brūhi naś 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 uttamah**) 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 (**saṁvādah adhyātma-saṁśritaḥ**) took place between Vidura and Maitreya (**kṣattuḥ kauśāraveh tasya**). Knowledgeable Maitreya (**sah bhagavān**), implored by Vidura (**tasmai prṣtah**) 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**).

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 (jñātvā) about Kṛṣṇa, the goal of  
the jīva (ātmano gatim), from Maitreya (maitreyād) while on  
pilgrimage (tīrtha-yātrāyām), Vidura (vidurah) came to  
Hastināpura (agād hāstinapuram) with a desire to teach that  
(tayā avāpta-vivitsitaḥ). SB [1.13.1]

**Bhagavān** means he who is full of knowledge.

---

**Kṣattā** means Vidura.

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**Kauśāraveḥ** refers to Maitreya.

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|| 2.10.51 ||

sūta uvāca—

rājñā parīkṣitā prṣṭo  
yad avocan mahā-muniḥ |  
tad vo 'bhidhāsyē śṛṇuta  
rājñāḥ praśnānusārataḥ ||

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



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.

Thus the commentary on the tenth chapter of the Second Canto of Bhāgavatam has been completed to give pleasure to the hearts of the devotees in accordance with the views of the ācāryas.

Because the Lord performed action in response to the thirst of Brahmā, satisfying him, he showered the universe with sweet mercy.