

# 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

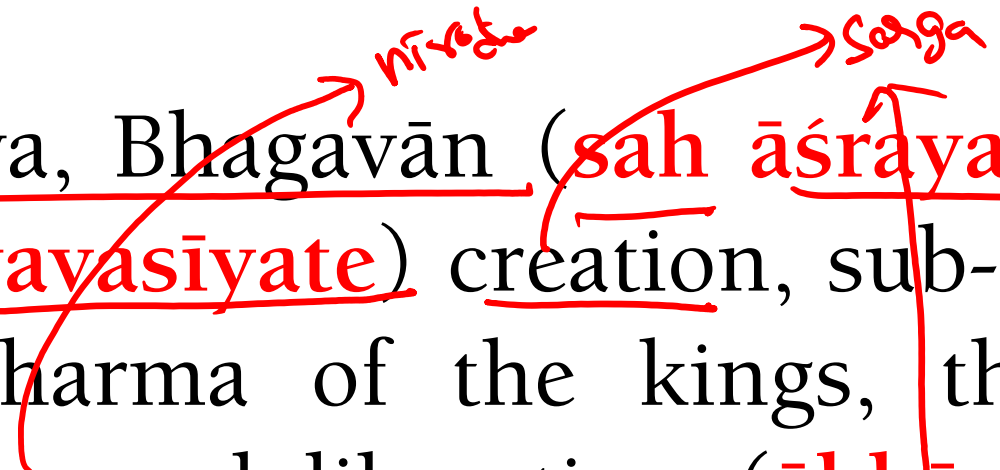
## Ten characteristics of a Purana (1-9)

|| 2.10.7 ||

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).



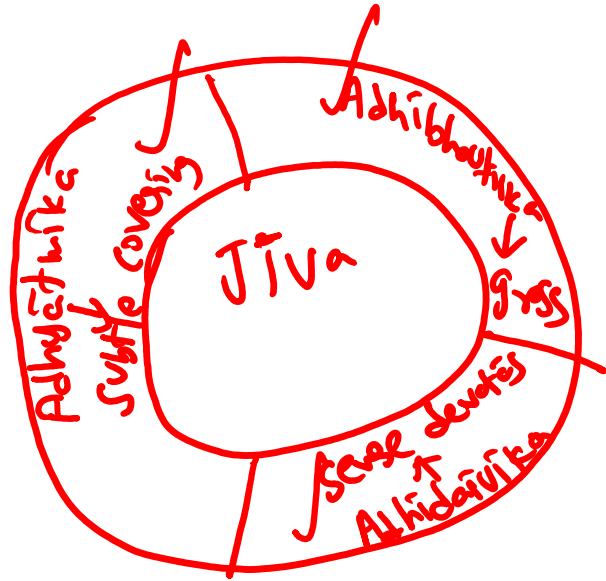
Having described the nature of the nine topics by indicating their subject, the Supreme Lord is described as the one shelter of these in this verse.

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 |  
yaṁ tatrobhaya-vicchedaḥ  
puruṣo hy ādhibhautikaḥ ||

The covering on the jīva known as the subtle sense organ (yaḥ adhyātmikāḥ 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. → *Adhibhāvīya*

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 |  
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 (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-jñō  
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.