

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 – 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 dharmarūpa-dhṛk |
puṣṇāti sthāpayan viśvaṃ
tiryaṅ-nara-surādibhiḥ ||

The maintainer of the universe (**jagad-dhātā**), Bhagavān (**sah bhagavān**), accepting the form of Viṣṇu (**dharmarūpa-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 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).

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
Vaikunṭha.

|| 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)