

# 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.

## 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.

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

|| 2.10.5 ||

**avatārānucaritam  
hareś cāsyānuvartinām |  
pumsām 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 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.

## 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.

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.

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.

# 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.

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.

## 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.

## 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 tvañ 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**).

**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 (**utsisṛkṣor 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.

## 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.

## 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.

## 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.

## 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.

## 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.

## 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.

## 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.

## 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.

## 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.

## 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 bhuvāḥ tyaktvā bandhūn sudustyajān ||  
kṣattuḥ kauśāraves tasya samvādo ’dhyātma-saṁsṛitaḥ |  
yad vā sa bhagavāns tasmai pṛṣṭas tattvam uvāca ha ||  
brūhi naś tad idaṁ saumya vidurasya viceṣṭitam |

Śaunaka said: O Sūta (**sūta**)! You have told us (**bhavān āha naḥ**) that Vidura, the best of devotees (**kṣattā bhāgavata uttamaḥ**) went on pilgrimage around the world (**cacāra tīrthāni bhuvāḥ**), 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 kauśāraveḥ 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 naḥ 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

## 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.