

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Ten

Ten Types of Creation

Divisions of the Creation

Section-I

**Brahma starts Visarga as
instructed by the Lord (1-9)**

|| 3.10.1 ||

vidura uvāca

antarhite bhagavati

brahmā loka-pitāmahaḥ

prajāḥ sasarja katidhā

daihkīr mānasīr vibhuḥ

Vidura said: O great sage (vibhuḥ)! Please let me know what types of offspring (katidhā prajāḥ). Brahmā, the ~~grandfather of~~ the planetary inhabitants (brahmā loka-pitāmahaḥ), created (sasarja) from his own body and mind (daihkīr mānasīr) after the disappearance of the Lord (antarhite bhagavati).

In the Tenth Chapter, the ten types of bodies produced by dividing elements starting with prakṛti, and the general characteristics of time are described.

|| 3.10.2 ||

ye ca me bhagavan prṣṭās
tvayy arthā bahuvittama
tān vadasvānupūrvyeṇa
chindhi naḥ sarva-saṁśayān

O greatly learned master (bhagavan bahu-vit-tama)! Please speak (vadasva) about all (tān) that I have inquired from you (ye me prṣṭāh) from the beginning to the end (ānupūrvyeṇa). Please remove all my doubts (chindhi naḥ sarva-saṁśayān).

You know everything. Therefore speak.

|| 3.10.3 ||

sūta uvāca

evam sañcoditas tena

kṣattrā kauṣāravir muniḥ

prītaḥ pratyāha tān praśnān

hr̥di-sthān atha bhārgava

Sūta Gosvāmī said: O Śaunaka, son of Bhṛgu (bhārgava)! The sage Maitreya (kauṣāraviḥ muniḥ), thus inspired by Vidura (evam kṣattrā sañcoditaḥ), being pleased (prītaḥ), began to reply to the questions (atha tān praśnān pratyāha), which he had kept in his heart (hr̥di-sthān).

Addressing Śaunaka as son of Bhṛgu suggests that he is capable of understanding the knowledge.

“Kept in his heart” means he did not forget the questions.

|| 3.10.4 ||

maitreya uvāca

virīṅco 'pi tathā cakre

divyaṃ varṣa-śataṃ tapaḥ

ātmany ātmānam āveśya

yathāha bhagavān ajaḥ

(24 hours)
1 Celestial day + night
→ 360 human days
360 x 100 = 36,000 years
~~360 x 100 = 36,000 years~~

Maitreya said: Brahmā (virīṅcaḥ) thus engaged in meditation (tathā cakre tapaḥ) for one hundred celestial years (divyaṃ varṣa-śataṃ), as advised by the Lord (yathā āha bhagavān ajaḥ), absorbing his mind in Nārāyaṇa (ātmani ātmānam āveśya).

Ātmani ātmānam āveśya means he engaged his mind in Śrī Nārāyaṇa.

|| 3.10.5 ||

tad vilokyābja-sambhūto
vāyunā yad-adhiṣṭhitah
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam

Thereafter Brahmā saw (abja-sambhūtah vilokya) that both the lotus on which he was situated (padmam yad-adhiṣṭhitah) and the water (ambhah ca) were trembling (kampitam) because of the powerful wind of devastation (tat-kāla-kṛta-vīryeṇa vāyunā).

Brahmā who was situated on the lotus saw that the lotus and water were trembling in the wind.

This verse is connected with the following verse.

The wind had power from the period of devastation (kāla-kṛta-vīryena).

This means that the wind and water had the same power as during devastation when their power had increased.

|| 3.10.6 ||

tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyum saḥāmbhasā

Brahmā, powerful with knowledge (vivṛddha-vijñāna-balah)
from increased meditation (edhamānena tapasā) and mantra
worship (vidyayā) fixed on the Lord (ātma-saṁsthayā),
destroyed the wind along with the water (nyapād vāyum
saḥāmbhasā).

|| 3.10.7 ||

tad vilokya viyad-vyāpi
puṣkaram yad-adhiṣṭhitam
anena lokān prāg-līnān
kalpitāsmīty acintayat

Seeing (vilokya) the lotus on which he was situated (tad puṣkaram yat adhiṣṭhitam) spread up to Satyaloka (vīyat-vyāpi), he thought (acintayat), “I ~~will create the planets~~ (anena lokān kalpitā asmī iti) as they were before destruction from this lotus (prāk-līnān).”

He saw the lotus spread out up to Satyaloka.

Kalpitāsmi means “I will create.”

|| 3.10.8 ||

padma-kośam tadāviśya
bhagavat-karma-coditaḥ
ekam vyabhāṅkṣīd urudhā
tridhā bhāvyam dvi-saptadhā

Inspired to do the work by the Lord (bhagavat-karma-coditaḥ), Brahmā entered into the whorl of the lotus (padma-kośam tadāviśya), and divided it (ekam vyabhāṅkṣīd) into three divisions (tridhā) and later expanded it into fourteen divisions (bhāvyam dvi-saptadhā) in order to produce varieties (urudhā).

He entered into the lotus.

Fixed in the creation of the planets by the Lord, he divided the one lotus into three parts.

In order to negate the idea that it is impossible to create three worlds out of one, it is explained that the expansion was even greater.

Brahmā made it into fourteen divisions, since to make it suitable (**bhāvyam**) for many forms, three divisions was not sufficient.

This is Śrīdhara Svāmī's explanation.

First he divided the lotus into three and then into fourteen, and then even more, with planets like the sun and moon.

How is it described?

It was suitable for meditation (bhāvyam) by the worshippers of Vairāja.

This is the explanation of **bhāvyam** by others.

|| 3.10.9 ||

etāvāñ jīva-lokasya
saṁsthā-bhedah samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau

The production of the various places (saṁsthā-bhedah samāhṛtaḥ) suitable for the fourteen types of jīvas (etāvāñ jīva-lokasya) was entrusted to Brahmā (parameṣṭhi asau) because (hi) he was mature in mediation and worship (dharmasya vipākaḥ) without material desires (animittasya) and could therefore carry out creation (implied).

The production of particular places (**samsthā-bhedah**) suitable for the particular individual bodies and the parts of the universal form was entrusted to Brahmā because (**hi**) Brahmā was mature in meditation and worship using mantra (**dharmasya**) without material desire (**animittasya**).

What is impossible with the strength of such meditation?

Section-II

Characteristics of Time (10-13)

|| 3.10.10 ||

vidura uvāca

yathāttha bahu-rūpasya

harer adbhuta-karmaṇaḥ

kālākhyam lakṣaṇam brahman

yathā varṇaya naḥ prabho

Vidura said: O my lord (prabho), O greatly learned sage (brahman)! Describe exactly (yathā varṇaya naḥ) the symptoms of time (kāla ākhyam lakṣaṇam), which you had mentioned (āttha), and which belongs to the Supreme Lord (hareh) having many forms (bahu-rūpasya) and astonishing pastimes (adbhuta-karmaṇaḥ).

Time has been mentioned in many places such as kālākhyayāsādita-karma-tantro (SB 3.8.12), guṇena kālānugatena viddhaḥ (SB 3.8.13), kālena so 'jah puruṣāyuṣa (SB 3.8.22) and tat-kāla-kṛta-vīryeṇa kampitam (SB 3.10.5).

Having forgotten that the Lord's efforts, creation and destruction are accomplished by time, Vidura now asks about time.

Please exactly (yathā) describe time that you had mentioned (āttha).

|| 3.10.11 ||

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitah
puruṣas tad-upādānam
ātmānam līlayāsrjat

Maitreya said: Time, whose true nature is known through the interactions of the guṇas (guṇa-vyatikara ākārah), is without particular attributes (nirviśeṣah) and has no beginning or end (apratiṣṭhitah). The Supreme Lord created the universe (puruṣah ātmānam āsrjat), which has time as its efficient cause (tad-upādānam), as a pastime (līlayā).

Time, knowledge of whose nature (ākārah) ~~arises from transformation of the guṇas into mahat-tattva and other elements, is without specific qualities and is without beginning and end.~~

③
→ Different case

By its cause, creation and destruction take place.

Upādānam means “what is accepted as a cause” from the verb upādā (to receive).

The Lord created the universe which is called himself (**ātmānam**) since it is a result of his śakti, in which time acts as the efficient cause (**tad-upādānam**).

|| 3.10.12 ||

viśvaṃ vai brahma-tan-mātram
saṁsthitaṃ viṣṇu-māyayā
īśvareṇa paricchinnaṃ
kālenāvyakta-mūrtinā

This universe (viśvaṃ) which is firmly established by the māyā of Viṣṇu (saṁsthitaṃ viṣṇu-māyayā), whose cause is the Lord (brahma-tan-mātram), is divided into various planets and living beings (paricchinnaṃ) by time, whose form is invisible (kālena avyakta-mūrtinā), and which is a representative of the Lord's power (īśvareṇa). —

This verse explains that time divides up the universe.

By the energy of the Lord māyā, this universe is established firmly (**samṣthitam**).

Its cause is the Lord.

It is divided by time, a form of the Lord's influence.

“Divided” means that it is divided variously as described above.

Its form is invisible.

This explains the term “without particular attributes” in the previous verse.

|| 3.10.13 ||

yathedānīm tathāgre ca
paścād apy etad īdrśam

As the universe exists now (yathā idānīm), it existed before devastation (tathā agre ca), and will exist after devastation (paścād apy etad īdrśam).

“Because the universe has a beginning and end, the universe must be unreal. How can an unreal universe be divided?”

This cannot be said.

This universe existed before the great devastation (agre).

After the devastation is over, it will exist.

It is not a false object, but temporary.

Section-III

Ten types of creation –

I) Six types of Primary
Creation by MahaVisnu
(14-17)

|| 3.10.14 ||

sargo nava-vidhas tasya
prākṛto vaikṛtas tu yaḥ
kāla-dravya-guṇair asya
tri-vidhaḥ pratisaṅkramah

Prakṛta sarga
Vaikṛta sarga

There are nine types of creation (six are elemental and three are by Brahmā) (sargo nava-vidhah). The tenth (the creation of devatās) is a combination of elemental creation and a creation by Brahmā (prākṛto vaikṛtas tu yaḥ). There are three kinds of destruction (asya tri-vidhaḥ pratisaṅkramah): the destruction at the end of Brahmā's life; the destruction at the end of Brahmā's day; and the destruction of individual bodies by karma (kāla-dravya-guṇaih).

Having described time in general, Maitreya will describe time in detail in the next chapter.

For that purpose, the creation which was previously described in detail is again discussed in summary for easy understanding.

It is grouped into ten types.

There are nine types and a tenth type which is a combination of material creation and Brahmā's creation.

For the same purpose of discussing time, three types of destruction are listed: by time alone (**kāla**), the devastation of all universes; the daily destruction at the end of Brahmā's day, by the fire from Saṅkarsaṇa and other factors (**dravya**); and the common destruction through consumption of the body by an individual's actions (**guṇaiḥ**).

|| 3.10.15 ||

ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanah
dvitīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ

Creation of MT

The first creation is the creation of the mahat-tattva, or the sum total of the material ingredients (ādyas tu mahataḥ sargah), in which there is disturbance of the guṇas causes by the Lord (guṇa-vaiṣamyam ātmanah). The second is the creation of the false ego (dvitīyas tv ahamah), from which (yatra) the five gross elements, knowledge sense, sense devatās, mind and the action senses are generated (dravya-jñāna-kriyā-udayaḥ).

Starting with this verse the rest of the chapter is a description of the various creations.

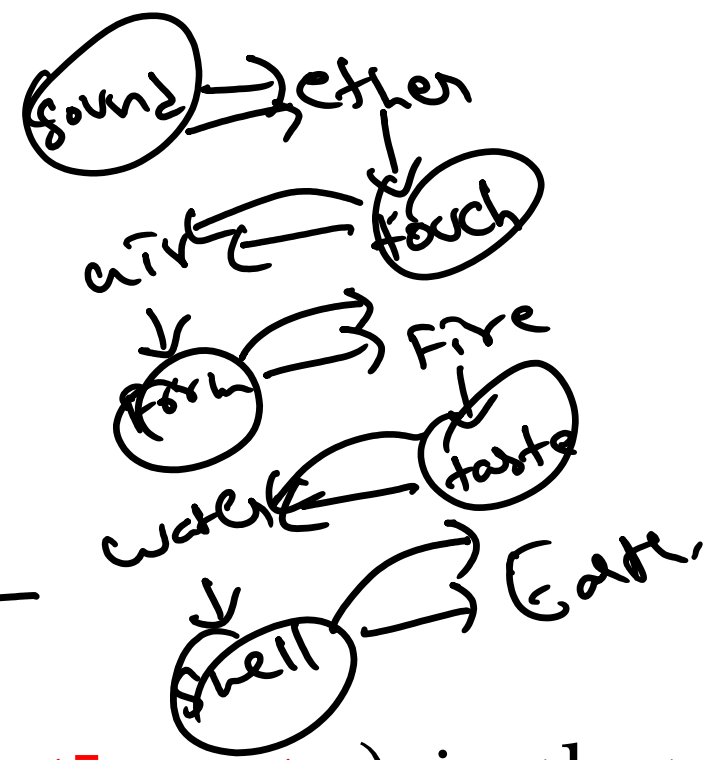
The first is the imbalance of the guṇas characterized by the appearance of mahat-tattva, instigated by the Lord (**ātmanah**).

The second creation that in which there is the appearance of ahaṅkāra (**ahamah**), from which arises the five gross elements (**dravya**), the knowledge senses, sense devatās and mind (**jñāna**), and the action senses (**kriya**).

- ① MT
- ② Akhāṅkāra
- ③ Tak-hetvāḥ
- ④ senses

|| 3.10.16 ||

bhūta-sargas tṛtīyas tu
tan-mātro dravya-śaktimān
caturtha aindriyaḥ sarga
yas tu jñāna-kriyātmakaḥ



The third creation of matter (③ bhūta-sargas tṛtīyas tu) is that of the tan-mātras (tan-mātraḥ), which have the power to produce the gross elements (dravya-śaktimān). The fourth creation is that of the knowledge and action senses (caturtha jñāna-kriyā ātmakaḥ aindriyaḥ sargaḥ).

The third creation of matter is that of the tan-mātras, which have the capacity (śaktimān) of producing the gross elements.

The fourth is the creation of the senses, which consist of knowledge and action senses.

|| 3.10.17 ||

5 Sense devatās
& mind.

6 अविद्या

vaikāriko deva-sargah
pañcamo yan-mayaṁ manaḥ
ṣaṣṭhas tu tamasaḥ sargah
yaḥ tu abuddhi-kṛtaḥ prabhoḥ

The fifth (pañcamah) is ~~the creation of the sense devatās and~~
the mind (deva-sargah yad-mayaṁ manaḥ) from ahaṅkāra in
sattva (vaikāriko). The sixth creation is the creation of
ignorance (ṣaṣṭhas tu tamasaḥ sargah), which is produced by
the avidyā-śakti of the Lord which bewilders the jīva (yaḥ tu
prabhoḥ abuddhi-kṛtaḥ).

The fifth is related to the ahaṅkāra in sattva and consists of the creation of the deities presiding over the senses and the mind as well.

These five are related to transformations of pradhāna.

Next the creation of ignorance is described.

This is a different type of undertaking.

The sixth is the creation of ignorance.

This was created by avidyā-śakti of the Lord which bewilders (abuddhi) the jīva.

The meaning is this.

Māyā has three conditions: pradhāna, avidyā and vidyā.

①

②

③

By pradhāna the elements from mahat-tattva to earth are created.

These are real creations, by which the aggregate (**samasti**) and individual bodies (**vyasti**) of the jīvas, with gross and subtle bodies are created.

अविद्या → Ignorance / Past vācāś.

By avidyā which bewilders the jīva, five types of ignorance—avidyā, asmitā, raga, dyeṣa and abhiniveśa—are created.
These are not real.

The world, composed of real and unreal, is produced by
pradhāna and avidyā.

By vidyā, knowledge which destroys the five types of ignorance
is created.

This will explained later in the commentary.

Section-IV

Ten types of creation –
II) Secondary creation by
Brahma (18-30)

|| 3.10.18 ||

ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajo-bhājo bhagavato
līleyaṁ hari-medhasaḥ

These six creations arise from the Lord's māyā-śakti, prakṛti (ṣaḍ ime prākṛtāḥ sargā). Now hear about the secondary creation arising (vaikṛtān api me śṛṇu). This is a pastime of Brahmā (iyam rajo-bhājo bhagavato līlā) who possesses the Lord in his intelligence (hari-medhasaḥ).

These six were generated from māyā-śakti.

They are called **prākṛtāḥ**.

He now describes the secondary creations (**vaikṛtān**) arising from Brahmā, the form of Brahmā representing all the universal elements (samaṣṭi-virāt).

Brahmā has the Supreme Lord in his intelligence (**medhasaḥ**).

|| 3.10.19 ||

saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthuṣām ca yaḥ
vanaspaty-oṣadhi-latā-
tvaksārā vīrudho drumāḥ

The seventh creation is creation of immobile living beings (saptamo tasthuṣām), the first entities to be created by Brahmā (mukhya-sargah). They are of six types (ṣaḍ-vidhah): ~~trees without flowers but fruit~~, annuals, creepers (vanaspaty-oṣadhi-latā), bamboos, bushes and trees which have flowers and fruits (tvaksārā vīrudho drumāḥ).

Among the creation of immobile and moving creatures of the universe, the first (**mukhya**) creation is that of the immobile living beings (**taṣṭhusām**).

Vanaspatayaḥ refers to those plants without flowers but having fruit.

Osadhayaḥ refers to annual plants, perishing after a year.

Latā refers to plants that need support to rise up.

Tvaksārā refers to bamboo and other hollow plants.

Vīrudhaḥ refers to plants which do not depend on support to rise because of stiffness of the trunk.

Drumāḥ are those which give fruit through flowers.

Characteristics of
these plant species

|| 3.10.20 ||

utsrotasah tamah-prāyā
antah-sparśā viśeṣiṇah

- ① Utsrotasah
- ② tamah-prāyā
- ③ antah-sparśā
- ④ viśeṣiṇah

The plants distribute their nourishment upwards (utsrotasah). They are almost unconscious (tamah-prāyā), but have a feeling of pain within on being cut (antah-sparśā). They are not fixed in size and have unlimited variety (viśeṣiṇah).

Their general characteristics are described.

They spread their nourishment upwards.

Their consciousness is not evident (**tamaḥ-prāyāḥ**).

They feel pain within by being cut (**antaḥ-sparśā**).

Their dimensions are not fixed, and they have unlimited variety.
(**viśeṣinaḥ**).

|| 3.10.21 ||

tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāviṃśad-vidho mataḥ
avidō bhūri-tamaso
ghrāṇa-jñā hr̥dy avedinaḥ

The eighth creation is that of entities which distribute their nourishment horizontally (tiraścām aṣṭamaḥ sargaḥ) and are of twenty-eight varieties (sah aṣṭāviṃśad-vidho mataḥ). They have no concept of the future (avidah), are preoccupied only with food (bhūri-tamasah), understand their needs by smell (ghrāṇa-jñāh), and are devoid of lengthy deliberation (hr̥dy avedinaḥ).

Their nourishment is distributed horizontally.

They are devoid of the knowledge of tomorrow, or future
(**avidah**).

They are fixed in obtaining food only (**bhuritamasah**).

They understand what they want by smell.

They are devoid of lengthy deliberation or meager power of reflection.

Śruti says:

athetareṣāṃ paśūnāṃ aśanāpipāse evābhivijñānaṃ na vijñātaṃ vadanti na vijñātaṃ paśyanti na viduḥ śvastanaṃ na lokālokau

Among the animals there is only knowledge of eating and drinking. They do not speak of what they discern, they do not inspect what they discern, they do not know tomorrow, they do not know the world and the next world.

Bhuri-tamasah can also mean that ~~they have great anger.~~

Ghrāṇa-jñāḥ hr̥di can mean that they experience only objects
dear to their heart.

They are aware of eating and sleeping.

|| 3.10.22 ||

gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dvi-śaphāḥ paśavaś ceme
avir uṣṭraś ca sattama

O Vidura (sattama)! The eighth creation includes cows, goats, buffalo, the black deer (gaur ajo mahiṣaḥ kṛṣṇaḥ), pigs, wild oxen, antelopes (sūkaro gavayo ruruḥ), sheep and camels (avir uṣṭraś ca). These all have cloven hooves (ime dvi-śaphāḥ paśavaḥ).

The ~~n~~ine animals listed have cloven hooves. Avih means sheep.

॥ 3.10.23 ॥

kharo 'śvo 'śvataro gaurah
śarabhaś camarī tathā
ete caika-śaphāḥ kṣattah
śṛṇu pañca-nakhān paśūn

28 → ॥ १०८ ॥
1 → cloven hooves
2 → single unclown
hoof.
3 →

O Vidura (kṣattah)! Donkeys, horses, mules, gaura deer (kharo aśvo aśvataro gaurah), śarabhas, and yaks (śarabhaś camarī tathā) do not have cloven hooves (ete ca eka-śaphāḥ). Now hear about the animals with five nails (śṛṇu pañca-nakhān paśūn).

The animals from donkeys to camarīs do not have cloven hooves.

3 → 5 nails

|| 3.10.24 ||

śvā sṛgālo vṛko vyāghro
mārjāraḥ śaśa-śallakau
simhaḥ kapir gajaḥ kūrmo
godhā ca makarādayah

Dogs, jackals, wolves, tigers (śvā sṛgālo vṛko vyāghro), cats,
rabbits, porcupines (mārjāraḥ śaśa-śallakau), lions, monkeys,
elephants, turtles (simhaḥ kapir gajaḥ kūrmo), lizards and
alligators have five nails (godhā ca makarādayah).

The twelve animals from dogs to lizards have five nails.

The land dwelling animals total twenty-seven.

Makaras and others are aquatics.

|| 3.10.25 ||

kañka-gr̥dhra-baka-śyena-
bhāsa-bhallūka-barhiṇah
haṃsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

Herons, vultures, cranes, hawks (kañka-gr̥dhra-baka-śyena),
birds of prey, bhallukas, peacocks (bhāsa-bhallūka-
barhiṇah), swans, Indian cranes, cakravākas (haṃsa-sārasa-
cakrāhva), crows, and owls (kāka ulūka ādayaḥ) are the birds
(khagāḥ).

The birds from heron to peacocks are land dwelling birds.

Those from swans to cakravākas are aquatic birds.

The remaining ones are land dwelling birds.

All the fishes are classed as one.

Among the twenty-eight varieties are included various types of deer such as the ruru, kṛṣṇa, and gaura (which should be taken as one variety).

[Note: To make twenty-eight types, the ruru, kṛṣṇa and gaura are classed together, and the land birds are classed as one type and the aquatic birds as one type.]

Other animals will fall within these classes.

|| 3.10.26 ||

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

O Vidura (kṣattah)! The ninth class consists of the beings in which the food is distributed downwards (arvāk-srotas tu navamaḥ). There is only one class--human beings (eka-vidho nṛṇām), who have a predominance of rajas (rajo adhikāḥ), who are dedicated to work (karma-parā), and who think themselves happy even in distress (duḥkhe ca sukha-māninaḥ).

The ninth creation consists of beings in which the food is distributed downwards.

The qualities are described starting with prominence of rajas.

|| 3.10.27 ||

vaikṛtās trayā evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktah
kaumāras tūbhayātmakah

These are the three secondary creations made by Brahmā (vaikṛta) (vaikṛtās trayah). In addition, the creation of the devatās (deva-sargah), who, as described previously (yaḥ proktah), were also produced from ahaṅkāra in sattva-guṇa (and are thus a prākṛta creation) (vaikārika). The creation of Kumāras by Brahmā is said to be both prākṛta and vaikṛta (kaumārah tu ubhaya ātmakah).

These three are secondary creations.

The creation of devatās is also secondary.

But they are also part of the primary creation.

Who are they?

The creation of devatās from ahaṅkāra in sattva (vaikārikaḥ)
was described in the creation originating from prakṛti (SB
3.10.17). (These devatās are therefore classed as prākṛta.)

A creation of devatās also occurs in the creation made by
Brahmā later, called vaikṛta or secondary (listed in the next
verse).

The creation of the Kumāras is both prākṛta and vaikṛta.

dr̥ṣṭvā pāpīyasīm sṛṣṭīm nātmānam bahv amanyata
bhagavad-dhyāna-pūtena manasānyām tato 'sṛjat

Seeing the sinful nature of this creation (dr̥ṣṭvā pāpīyasīm sṛṣṭīm),
Brahmā was not satisfied with himself (na ātmānam bahu
amanyata). He again carried out creation (anyām tato asṛjat) by a
mind purified with meditation on the Lord (bhagavad dhyāna
pūtena manasā). SB 3.12.3

They are said to be both prākṛta and vaikṛta because, by Brahmā's
meditation on the Lord, they are generated both by Brahmā (vaikṛta)
and the Lord (prākṛta).

|| 3.10.28-29 ||

deva-sargaś cāṣṭa-vidho
vibudhāḥ pitaro 'surāḥ
gandharvāpsarasah siddhā
yakṣa-rakṣāmsi cāraṇāḥ

bhūta-preta-piśācāś ca
vidyādhraḥ kinnarādayah
daśaite vidurākhyātāḥ
sargās te viśva-sṛk-kṛtāḥ

The creation of devatās has eight divisions (deva-sargah ca aṣṭa-vidhah): devatās; Pitrās; Asuras (vibudhāḥ pitaro asurāḥ); Gandharvas and Apsaras (gandharva apsarasaḥ); Yaksas and Rāksasas (yakṣa-rakṣāmsi); Siddhas, Cāranas (siddhā cāraṇāḥ) and Vidhādhas (vidyādhraḥ); Bhūtas, Pretas and Piśācas (bhūta-preta-piśācāś ca); and Kinnars, Kimpuruṣas and others (kinnarādayah). I have thus described to you these ten types of creation (daśa ete sargāḥ vidura ākhyātāḥ). The Supreme Lord performed these creations (te viśva-sṛk-kṛtāḥ).

~~There are eight types of beings in the devatā creation of~~
Brahmā. They are listed.

Gandharvas and Apsarās are considered one.

Yakṣas and Rakṣasas are considered one type.

Bhūtas, Pretas and Piśacas are one type.

Siddhas and Cāraṇas and Vidyādharas are one type.

Kinnaras and others are one type.

Ādi means Kim̐puruṣas and others.

Viśvasṛk means the Supreme Lord.

|| 3.10.30 ||

ataḥ param pravakṣyāmi
vaṁśān manvantarāṇi ca
evam rājaḥ-plutaḥ sraṣṭā
kalpādisv ātmabhūr hariḥ
srjaty amogha-saṅkalpa
ātmaivātmānam ātmanā

I will now describe (ataḥ param pravakṣyāmi) the dynasties and the Manvantaras, periods of Manus (vaṁśān manvantarāṇi ca). The Supreme Lord, Paramātmā (ātmabhūr hariḥ), becoming the creator Brahmā (rājaḥ-plutaḥ sraṣṭā), with unfailing determination (amogha-saṅkalpa), creates (srjaty) himself (ātmānam) in another form (effects) (ātmā eva) by his own energy (ātmanā).

Ātmabhūr hariḥ means “the Supreme Lord, becoming
Brahmā.”

Thus ends the commentary on Tenth Chapter of the Third
Canto of the Bhāgavatam for the pleasure of the devotees, in
accordance with the previous ācāryas.