

LESSON 16: Analysis of SB's 10 topics in 2nd Canto, as presented by Śukadeva Gosvāmī (Text 56-60)

The Absolute Truth defined in universal terms--*samaṣṭi-nirdeśa*—as well as through the 10 topics of SB, the *mahā-purāṇa* (Text 56-63; Lesson 16-17)

LESSON 17: Analysis of SB's 10 topics in 12th Canto, as presented by Sūta Gosvāmī (Text 61-63)

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- 61) Sūta Gosvāmī, in the 12th Canto, substantiates that SB is a *Maha-Purāṇa* by giving a different list of 10 topics—In doing so he also shows that Lord Kṛṣṇa is the *apāśraya*—Generally lesser Purāṇas have five subjects—The 10 topics in SB are not presented consecutively
- 62) Sūta Gosvāmī describes the features of the ten topics—Even though his list appears different from that of Śukadeva Gosvāmī, it is not
- 63) Liberation is included as one of the types of destructions—According to Vyāsa's realization, the ultimate shelter, the *apāśraya*, is Lord Kṛṣṇa--The goal of life for the *Jīva* is to take shelter of Him by devotional service

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*sargo 'syātha visargaś ca vṛtti-rakṣāntarāṇi ca
vaṁśo vaṁśānucaritaṁ saṁsthā hetur apāśrayaḥ
daśabhir lakṣaṇair yuktaṁ purāṇaṁ tad-vido viduḥ
kecit paśca-vidhaṁ brahman mahad-alpa-vyavasthayā*

SB 12.7.9-10

“O *brāhmaṇa*, authorities on the matter understand a *Purāṇa* to contain ten characteristic topics: the creation of this universe, the subsequent creation of worlds and beings, the maintenance of all living beings, their sustenance, the rule of various Manus, the dynasties of great kings, the activities of such kings, annihilation, motivation and the supreme shelter. Other scholars state that the great *Purāṇas* deal with these ten topics, while lesser *Purāṇas* may deal with five.”

TOPIC	ŚUKADEVĀ GOSVĀMĪ	SŪTA GOSVĀMĪ
1	<i>Sarga</i>	<i>Sarga</i>
2	<i>Visarga</i>	<i>Visarga</i>
3	<i>Sthāna</i>	<i>Vṛtti</i>
4	<i>Poṣaṇa</i>	<i>Rakṣā</i>
5	<i>Ūti</i>	<i>Hetu</i>
6	<i>Manvantara</i>	<i>Antarāṇi</i>
7	<i>Īsānukathā</i>	<i>Vaṁśa & Vaṁsānucarita</i>
8	<i>Nirodha</i>	<i>Samsthā</i>
9	<i>Mukti</i>	<i>Samsthā</i>
10	<i>Āśraya</i>	<i>Apāśrya</i>

Ten topics of the Bhāgavatam

Even though Sūta's list of 10 topics (SB 12.7.9-10) seems different from that of Śuka's, Jīva Gosvāmī shows it is essentially the same by quoting Śrīdhara Svāmī's comments.

TOPIC	FIVE TOPICS OF <i>ALPA-PURĀṆA</i>	TEN TOPICS OF <i>MAHĀ-PURĀṆA</i>
1	<i>Sarga</i> (creation)	<i>Sarga, visarga, āśraya</i>
2	<i>Pratisarga</i> (dissolution)	<i>Nirodha, mukti</i>
3	<i>Vaṁśa</i> (the genealogies of kings or sages)	<i>Īsānukathā</i>
4	<i>Manvantara</i> (the reigns of Manus)	<i>Manvantara, sthāna</i>
5	<i>Vaṁsānucarita</i> (the history of various sages, Kings and <i>avatāras</i>)	<i>Īsānukathā, poṣaṇa, ūti, āśraya</i>

Five topics of minor *purāṇa* in relation to the ten topics

While a minor, or *alpa-purāṇa* may describe all 10 topics of a major or *mahā-purāṇa*, its primary focus is limited to the 5 topics listed.

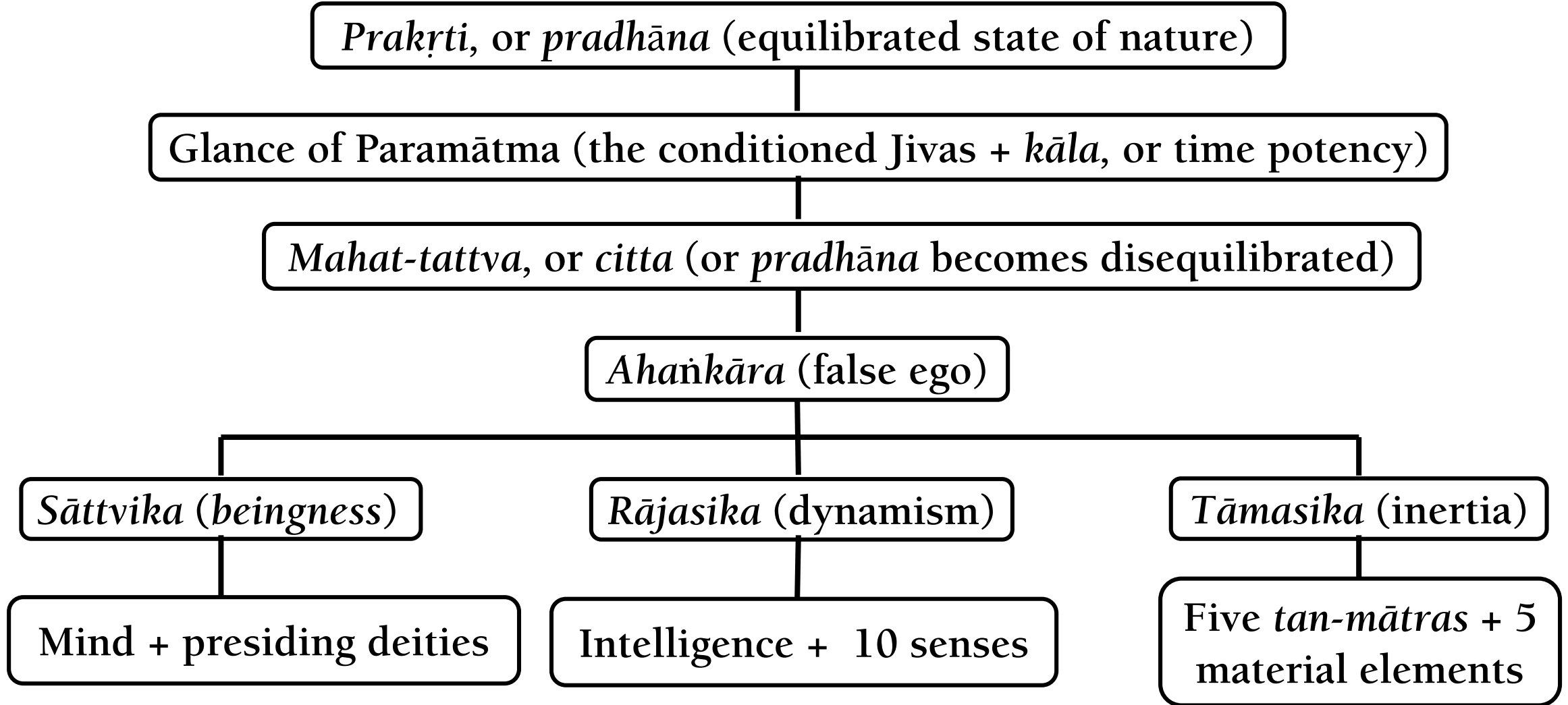
	TOPICS	PRIMARILY DISCUSSED IN CANOS
1	<i>Sarga</i>	2, 3
2	<i>Visarga</i>	2, 3, 4
3	<i>Vṛtti</i>	3, 7, 11
4	<i>Rakṣā</i>	Throughout
5	<i>Manvantara</i>	8
6	<i>Vamśa</i>	4, 9
7	<i>Vamśānucarita</i>	4, 9
8	<i>Samsthā</i>	11, 12
9	<i>Hetu</i>	3, 11
10	<i>Apāśrya</i>	10

Discussion of the ten topics in SB Cantos

Contains 12 cantos, but a first list of *mahā-purāṇa*'s topics is at the end of the 2nd Canto ⇒ First two cantos seem introductory ∴ Some scholars conclude that SB explains the 10 topics successively from Cantos 3-12 ⇒ However, Jīva Gosvāmī has no regard for this theory. He then says that the ten topics are not necessarily presented in order in SB; rather, they are interspersed (in agreement with Śrīdhara Svāmī's comments).

**TEXT 62: Sūta Gosvāmī describes
the features of the ten topics—
Even though his list appears
different from that of Śukadeva
Gosvāmī, it is not**

Sarga: Evolutionary Unfolding of *Prakṛti*



<i>Tan-Mātras</i>	Elements	Seats of the senses
Sound	Sky	Ears
Touch	Air	Skin
Form	Fire	Eyes
Taste	Water	Tongue
Smell	Earth	Nose

**Interrelation
of the
tan-mātras
with the
elements**

#	I) <i>Sarga</i> , or primary creation: Basic elements of <i>prakṛti</i>
4	Internal senses: mahat-tattva + <i>ahaṅkāra</i> + mind + intelligence
+5	Knowledge-gathering senses: hearing + touching + seeing + tasting + smelling
+5	Working senses: speaking + grasping + walking + excreting + procreating
+5	Gross elements: sky + air + fire + water + earth
+5	<i>Tan-mātras</i> , or subtle elements: sound + tactility + form + taste + smell
+1	Jīvātmās with their stored-up karmic impressions from previous lives
+1	Paramātmā (<i>kāla</i> , or the time potency)
=26	Total of 26 elements

II) *Visarga*, or secondary creation by Brahmā

- 8,400,000 species of life forms + 14 planetary systems
- Brahmā's 10 mind-born sons, including progenitors, whose offsprings populate the universe

III) *Vṛtti*, or sustenance of living beings

- *Jīvo-jīvasya-jīvanam*, or one living entity is generally sustained by consuming others

IV) *Rakṣā*, or protection of living beings by Lord Viṣṇu

- The Lord descends in every millennium to uphold Vedic culture in the universe

V) *Antarāṇi*, or the period of reign of the Manus

VI) *Vamśa*, or the two prominent dynasties, which come from Brahmā—the sun and moon dynasty

VII) *Vamśānucarita*, or the description of the deeds performed by the prominent kings appearing in these dynasties

	Manu	Manu's Father	Name of the <i>Avatāra</i>	Indra
1	Svāyambhuva	Brahmā	Yajna	Yajna
2	Svārociṣa	Agni	Vibhu	Rocana
3	Uttama	Priyavrata	Satyasena	Satyajit
4	Tāmasa	Priyavrata	Hari	Triśikha
5	Raivata	Priyavrata	Vaikunṭha	Vibhu
6	Cakṣuṣa	Cakṣu	Ajita	Mantradruma
7	Vaivasvata	Vivasvān	Vāmana	Purandara
8	Sāvarṇi	Vivasvān	Sārvabhauma	Bali
9	Daksa-sāvarṇi	Varuṇa	Ṛṣabha	Adbhuta
10	Brahma-sāvarṇi	Upaśloka	Viṣvaksena	Śambhu
11	Dharma-sāvarṇi	Upaśloka	Dharmasetu	Vaidhrta
12	Rudra-sāvarṇi	Upaśloka	Svadhāmā	Ṛtadhāmā
13	Deva-sāvarṇi	Upaśloka	Yogeśvara	Divaspati
14	Indra-sāvarṇi	Upaśloka	Bṛhadbhānu	Śuci

TEXT 63: Liberation is included as one of the types of destructions—According to Vyāsa’s realization, the ultimate shelter, the *apāśraya*, is Lord Kṛṣṇa--The goal of life for the *Jīva* is to take shelter of Him by devotional service

VIII) *Samsthā*, or the dissolution of the material creation—Sūta explains there are 4 kinds

- *Naimittika*, the dissolution at the end of a day of Brahmā
- *Prākṛtika*, the final dissolution of the cosmos at the end of Brahmā's life
- *Nitya*, or constant, moment-by-moment progression of everything in the material world toward annihilation
- *Ātyantika*, a kind of dissolution when an individual *Jīva* attains final release from both his subtle and gross bodies and enters the spiritual sky ⇒ no more birth in the material world, or liberation

IX) *Hetu*, which refers to the *Jīva* as the efficient cause of creation

- The Lord is not the cause in the sense of having any sort of necessity to create, but does so for the welfare of those *Jīvas*, who are diverted from His ds.

- Following discussion of the first 9 topics, Sūta now comes to the final 10th topic, *apāśraya*, the transcendental shelter of all existence
 - Question: If Bhagavān is the ultimate shelter of this material world, won't He also necessarily be in contact with Māyā and her creation?
 - Sūta 's answer: Bhagavān is *apāśraya*, signifying that He is the *āśraya*, but He is apart from (apa) Māyā.
 - While Bhagavān is completely aloof from the material manifestation, but as Paramātmā, He witnesses and regulates the activities of both the *Jīvas* & Māyā ⇒ Thus, He is both involved with the creation and simultaneously transcendental to it.
 - Yes, even though as Paramātmā, He pervades the cosmos and controls it, He is neither in physical contact with it nor influenced by it.

- Jīva Gosvāmī in text 63.4 explains how Sūta, by quoting SB 12.7.20-21, describes the knowledge of the pure nature of the *Jīva*, who has been designated as “*hetu*, or the cause of material existence” that leads to realization of the *apāśraya*, the transcendental fountainhead of existence
 - “Although a material object may assume various forms and names, its essential ingredient is always present as the basis of its existence. Similarly, both conjointly and separately, the Supreme Absolute Truth is always present with the created material body throughout its phases of existence, beginning with conception and ending with death. Either automatically or because of one’s regulated spiritual practice, one’s mind may stop functioning on the material platform of waking consciousness, sleep and deep sleep. Then one understands the Supreme Soul and withdraws from material endeavor.”
 - The embodied *Jīva* still exists independent of the ever-changing body—whether in the condition of wakefulness, dreaming, or merged in deep sleep—he becomes qualified to attain the path of God realization.