

**OM**

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudevayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudevayah!**

॥ द्वितीयस्कन्धः ॥

**DHWITHEEYASKANDHAH (CANTO TWO)**

॥ दशमोऽध्यायः - १० ॥

**DHESAMOADHYAH (CHAPTER TEN)**

**Purusha Samsthaanuvannanam Naama (Lord Sri Maha Vishnu's Explanations with specific Characteristics of Mythologies as well as Answers to Questions of Brahma Dheva)**

[In this chapter we can read the details about minimum requirements, the characteristics, and features of Great Mythologies or Mahaa Puraanaas. Sreemadh Bhaagawatham is the most prominent Mahaa Puraanam. Suka Brahmarshi is explaining to Pareekshith Mahaaraaja that by reading or by listening or by studying this Mahaa Puraanam one can easily attain Vaikunta, the abode of Lord Sri Maha Vishnu, on transcendental aspect and would provide all the three worlds with most virtuous and auspicious prosperities in abundance on material aspect because it contains most splendid and

wonderful and valorous deeds of Lord Sri Krishna Bhagawaan.  
Please continue to read for more details.]

श्रीशुक उवाच

**Sri Suka Uvaacha (Sri Suka Brahmarshi Said):**

अत्र सर्गो विसर्गश्च स्थानं पोषणमूतयः ।  
मन्वन्तरेशानुकथा निरोद्धो मुक्तिराश्रयः ॥ १ ॥

1

Athra sarggo visarggascha stthaanam poshanamoothayah  
Manvantharesaanukatthaa niroddho mukthiraasrayah

Oh Pareekshith Mahaaraaja! As you know any Mahaa Puraana or Great Mythology should necessarily have the following ten divisions: 1) Sargga meaning Cantos, 2) Visargga meaning Sections or Chapters, 3) Stthaanam meaning the position of noblest and supreme most incarnation of Lord Sri Maha Vishnu, 4) Poshanam meaning the blessings and benediction of Lord Sri Krishna Bhagawaan or Nourishment and Growth or Progress, 5) Manvantharam meaning the Virtuous Actions dominated by Sathwa Guna, 6) Mukthi or Liberation meaning recognition of the fact that the Soul is not within the physical or material body or the form and the Soul is independent and beyond the body and it is the same Para Brahma, 7) Eesaanukattha meaning the glorifying and transcendental stories about the various incarnations of Lord Sri Maha Vishnu and the various commentaries and interpretations and narrations of those divine stories by the devotees and the associates of Lord Sri Maha Vishnu, 8) Oothi meaning the desire for Fruitful Actions for attainment of Godly blessings and benedictions, 9) Niroduddham or Suppression meaning the actual status of life energy identifying the cosmic manifestation and merging with it And 10) Aasrayam or Support or Protection meaning the one which is the cause and effect of the Creation, Sustenance and Destruction or Ultimate Merger and Dissolution of this Universe and species therein.

दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् ।

वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥ २॥

2

Dhesamasya visudhddhyarththam navaanaamiha lekshanam  
Varnnayanthi mahaathmaanah sruthenaarthtthena chaanjjasaa.

Oh, the noblest of the Philosophical expert, Suka Brahmarshi! The glorifying stories and wonderful deeds, of Lord Sri Hari or Lord Sri Maha Vishnu Bhagawaan who is the authority of most splendid and wonderful and valorous deeds, would definitely provide all the three worlds with most virtuous and auspicious prosperities in abundance. Therefore, oh the most knowledgeable omniscient of all philosophical and ethical and Vedhic details, please explain those stories of Lord Sri Maha Vishnu to us as we are most anxious and enthusiastic and interested to know them wholeheartedly in its entirety.

भूतमात्रेन्द्रियधियां जन्म सर्ग उदाहृतः ।  
ब्रह्मणो गुणवैषम्याद्विसर्गः पौरुषः स्मृतः ॥ ३॥

3

Bhoothamaathrendhriyaddhiyaam jenma sargga udhaahridhah  
Brahmano gunavaishamyaadhvisargga paurushah smrithah.

The elements – the five elements like 1) Fire, 2) Water, 3) Earth or Land, 4) Air and 5) Sky or Space -; and the senses and sense organs – Sound, Form, Smell, Taste, Touch and Eyes, Ears, Nose, Tongue, Skin and Mind -; all of which created with the help of the qualities from Brahma are known as Sargga. The creation of the universe and the species therein by Brahmadheva with the help of Sargga is known as Visargga.

स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः ।  
मन्वन्तराणि सद्धर्म ऊतयः कर्मवासनाः ॥ ४॥

4

Stthithirvvaikuntavijayah poshanam thadhanugrehah  
Manvantharaani sadhddharmma, oothayah karmmavaasanaah

The noblest and supreme most incarnation of Lord Sri Maha Vishnu is called the Stthaana or Position. The blessings and benediction of Lord Sri Krishna Bhagawaan is called Poshanam or Nourishment and Growth or Progress. The Virtuous Actions dominated by Sathwa Guna are called Manvantharaas. And similarly, the desire for Fruitful Actions for attainment of Godly blessings and benedictions are called Oothi or Desire to Perform Virtuous Actions.

अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् ।  
सतामीशकथाः प्रोक्ता नानाऽऽख्यानोपबृंहिताः ॥ ५॥

5

Avathaaraanucharitham Hareschaasyaanuvarththinaam,  
PumsaamEesakatthaah prokthaa naanaakhyaanopabrimhithaah

The glorifying and transcendental stories about the various incarnations of Lord Sri Maha Vishnu and the various commentaries and interpretations and narrations of those divine stories by the devotees and the associates of Lord Sri Maha Vishnu are called Eesaanukatthaa. These Eesaanukatthaaas are very large and huge because they contain very many different commentaries and interpretations and narrations.

निरोद्धोऽस्यानुशयनमात्मनः सह शक्तिभिः ।  
मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ॥ ६॥

6

Niroddhoasyaanusayanamaathmaanassahasakthibhih  
Mukthirhithvaanyatthaaroopam svaroopena vyevastthithih

Niroddham or suppression is actually the status of life energy identifying the cosmic manifestation and merging with it. Due to the

Illusory Power, we get the feeling that the Soul which is the base of life energy is a part of the physical or material body. Mukthi or Liberation is recognition of the fact that the Soul is not within the physical or material body or the form and the Soul is independent and beyond the body and it is the same Para Brahma.

आभासश्च निरोधश्च यतश्चाध्यवसीयते ।  
स आश्रयः परं ब्रह्म परमात्मेति शब्द्यते ॥ ७॥

7

Aabhaasascha niroddhascha yethaschaaddhyavaseeyathe  
Sa aasrayah Param Brahma paramaathmethi sabdhyathe.

Aasrayam or Support or Protection is the one which is the cause and effect of the Creation, Sustenance and Destruction or Ultimate Merger and Dissolution of this Universe and species therein. It is also called Paramaathma or Parabrahma or the Ultimate and Supreme God. That Substance or Person, whatever or whoever it, is called Aasrayam.

योऽध्यात्मिकोऽयं पुरुषः सोऽसावेवाधिदैविकः ।  
यस्तत्रोभयविच्छेदः पुरुषो ह्याधिभौतिकः ॥ ८॥

8

Yoadhddhyaathmikoayam purushassoasaavevaaddhidheivikah  
Yesthathrobhayavichchedhah purusho hyaaddhibhauthikah.

Whatever we learn with the help of our sense organs are called Aaddhyaatmikam or Spiritual knowledge. The deities like Aadhithya who are providing splendid energy with which our senses are enlightened and hallowed are called Aaddhidheiveekam or Godly knowledge. And the combination of both Aaddhyaatmikam and Aaddhidheiveekam together which embodies our heart and mind and reflected lustroously through our eyeballs are called Aaddhibhauthikam or the knowledge of Universal Materialism. [These are also called the Thaapathreyaas or the three Misereries.]

एकमेकतराभावे यदा नोपलभामहे ।  
त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥ ९॥

9

Ekamekatharaabhaave yedhaa nopalebhaamahe  
Thrithayam thathra yo vedha sa aathmaa svaasrayaasrayah.

The above three are always interdependent. In the absence of one among them the other two cannot be seen or experienced. At that time the Supreme God, Lord Sri Krishna Bhagawaan, would appear as a supporting shelter and would take care of all the three and that Supreme God is called Aathma or Soul. [This means the realization of Self as Soul which is nothing other than Lord Sri Krishna Bhagawaan or Param Brahma and that realization would definitely eliminate all our material distresses and agonies.]

पुरुषोऽण्डं विनिर्भिद्य यदासौ स विनिर्गतः ।  
आत्मनोऽयनमन्विच्छन्नपोऽस्त्राक्षीच्छुचिः शुचीः ॥ १०॥

10

Purushoandam vinirbhidhya yedhaasau sa vinirgethah  
Aathmanoayanamnvichcchannaposraaksheechcchuchih sucheeh.

तास्ववात्सीत्स्वसृष्टासु सहस्रपरिवत्सरान् ।  
तेन नारायणो नाम यदापः पुरुषोद्भवाः ॥ ११॥

11

Thaasvavaathseeth svasrishtaasu sahasraparivathsaraan  
Thena Naaraayano naama yedhaapah purushodhbhavaah

After opening the egg, the Cosmic Form or the Viraat Roopa emerged or came out of that and thought of a suitable place for it to sit. The purest of the purest and the finest of the finest Cosmic Form created most pure and clear and refined and transcendental water and determined to stay or sit within that water itself for one thousand Dhivya Varshaas or Godly Years. Therefore, it got the name

“Naaraayana” meaning the one who resides or moves or lies down in water. And that name of Naaraayana was proclaimed by all the great Dhevaas and Asuraas. As water has been formed from this “Nara”, meaning the most Primeval and Transcendental Supreme Personality, the “Water” has got the name as “Neeram”, meaning the one which is formed out of “Nara”.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।  
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥ १२॥

12

Dhrevyam karmma cha kaalascha swabhaavo jeeva eva cha  
Yedhanugrehathassanthi, na santhi yedhupekshayaa.

We should know that it is only because of Lord Sri Maha Vishnu that the elements, the activities, the characteristics and features, the time and modes, the existence of life and all what we see and feel in this universe are in existence. And as and when he determines all these would be perished, they all would become non-existent. He is the creator, maintainer, controller and destroyer of everything and anything what we see.

एको नानात्वमन्विच्छन् योगतल्पात्समुत्थितः ।  
वीर्यं हिरण्मयं देवो मायया व्यसृजत्रिधा ॥ १३॥

13

Eko naanaathvamanvichcchan yogathalpaath samuththithah  
Veeryam hirnmayo dhevo maayayaa vyesrijaththridhaa.

The one and the only one Supreme God, Lord Sri Maha Vishnu, with the purpose and intention of multiplicity of forms got up from his Yoga Sayya or Mystic Bed of Anantha Naaga or the Serpent Anantha and at the same time from His golden naval portion divided himself or created three different forms or created three separate entities with his illusory power. [This is the creation of the Trio or the Trinity or Thrimoorthy.]

अधिदैवमथाध्यात्ममधिभूतमिति प्रभुः ।  
यथैकं पौरुषं वीर्यं त्रिधाभिद्यत तच्छृणु ॥ १४॥

14

Addidheivamatthaaddhyaathmamaddhibhoothamithi prebhuh  
Attaikam paurusham veeryam thriddhaa bhidhyatha thachcchrinu.

And those three have been assigned with names as 1)  
Aaddhidheiveekam, 2) Aadhdhyaathmikam and 3)  
Aadhibhauthikam. [This means the Thaapathreyaas are according to  
the qualities of, 1) Sathwa, 2) Rejas and 3) Thamas.]

अन्तःशरीर आकाशात्पुरुषस्य विचेष्टतः ।  
ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ॥ १५॥

15

Anthassareera aakaasaath purushasya vicheshtathah  
Ojassaho belam jagnje thathah praano mahaanasuh.

The mental energy, the physical energy, the sense energy, then the  
real-life energy which is beyond any identification how it looks or  
whether it is molecular or even smaller than that or whether it is  
manifested or un-manifested or whether it is mystic or physical and all  
these are created and produced from within the sky like infinitely  
large transcendental body of the Cosmic Form of Lord Sri Maha  
Vishnu. [It is obvious as each and everything in this universe is a part  
and parcel of Cosmic Form.]

अनुप्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु ।  
अपानन्तमपानन्ति नरदेवमिवानुगाः ॥ १६॥

16

Anupraananthi yem praanaah praanantham sarvvajenthushu  
Apaananthamapaananthi naradhevamivaanugaah.



As the servants or the followers or the soldiers of the king obey his orders without any hesitation, the sense organs of our material body are working in compliance with the orders or instructions or directions of life energy. If the life energy is not working and not able to command or order, then the sense energy and sense organs also cannot work and would become dead. Therefore, life energy is the primary and the most important one.

प्राणेन क्षिपता क्षुत्तृडन्तरा जायते प्रभोः ।  
पिपासतो जक्षतश्च प्राङ्मुखं निरभिद्यत ॥ १७॥

17

Praanena kshipathaa kshuththridantharaa jaayathe prebhoh  
Pipaasatho jekshathascha praangmukham nirabhidhyetha.

मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते ।  
ततो नानारसो जज्ञे जिह्वया योऽधिगम्यते ॥ १८॥

18

Mukhathasthaalu nirbhinnam jihvaa thathropajaayathe  
Thatho naanaareso jajnnejihvayaa yoaddhigemyathe.

When the life energy is active and moving within the body, the brain which is the Master of it or the Viraat Roopa or the Cosmic Form would create and would have the feelings like thirst and hunger. These feelings of thirst and hunger would prompt the desire to have drinks and meals. Due to those desires the body had to have the face with the mouth and thus the face was formed in the body. Then within the mouth the palate and the tongue were formed and with the help of the senses the taste was manifested with formation of various types of acidic and alkaline juices.

विवक्षोर्मुखतो भूम्रो वह्निर्वाग्ब्याहृतं तयोः ।  
जले चैतस्य सुचिरं निरोधः समजायत ॥ १९॥

19

Vivakshormmukhatho bhoomno vahnirvvagvyaahritham thayoh  
Jele vai thasya suchiram niroddhah samajaayatha.

When that Supreme Primeval Personality of Cosmic Form wished to speak the vibration of sound waves were created inside the mouth and from that vibration first the Fire was formed and then the words were formed and after that the dialogues were formed. When he was lying in the water for many trillions of years at the time of the Great Deluge or Maha Prelaya His breathing was blocked and was lifeless.

नासिके निरभिद्येतां दोधूयति नभस्वति ।  
तत्र वायुर्गन्धवहो घ्राणो नसि जिघृक्षतः ॥ २०॥

20

Naasike nirabhidhyethaam dhoddhooyathi nabhasvathi  
Thathra vaayurggenddhavaho ghraano nasi jighrikshathah.

Thereafter when the Supreme Primeval Personality of Cosmic Form wished to smell the odors the nostrils and respiration of inhaling and exhaling were created and thereafter all relevant and required nasal organs or organs of smell came into existence along with the odors. Also, lungs as the organs for controlling respiration came into existence.

यदात्मनि निरालोकमात्मानं च दिदृक्षतः ।  
निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥ २१॥

21

Yedhaaaathmani niraalokamaathmaanam cha dhidhrikshathah  
Nirbhinne hyakshanee thasya jyothischakshurggunagrehah.

Hey Pareekshith Mahaaraaja! As and when Lord Sri Maha Vishnu in the Cosmic Form wished to see whatever he created but not seeable due to darkness, the Sun-god with illuminating brilliant light was created spreading bright light all over earth and then eyes with power

of vision and the objects of sight were all manifested according to his wish.

बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः ।  
कर्णौ च निरभिद्येतां दिशः श्रोत्रं गुणग्रहः ॥ २२॥

22

Bodhdhyamaanasya rishibhih aathmanasthajjighrikshathah  
Karnau cha nirabhidhyethaam dhisah srothram gunagreah

When Lord Sri Maha Vishnu wished to hear what the Rishees and Dhevaas are proclaiming about His glories as stipulated in the Vedhaas the ears were manifested and along with ears the power of hearing, deities of hearing, objects of hearing, sound waves, the directions and all required sense organs like ear drum, etc. were also manifested.

वस्तुनो मृदुकाठिन्यलघुगुर्वोष्णशीतताम् ।  
जिघृक्षतस्त्वङ् निर्भिन्ना तस्यां रोममहीरुहाः ।  
तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो वृतः ॥ २३॥

23

Vasthuno mridhukaattinyaleghugurvoshnaseethathaam  
Jighrikshathasthvanng nirbhinnaa thasyaam lomamaheeruhaah  
Thathra chaantharbbehirvvathasthvachaa lebddhaguno vrithah.

When Lord Sri Maha Vishnu with Cosmic Form wished to feel the softness, hardness, heaviness, lightness, coldness, hotness, shortness, lengthiness and such qualities of material objects the skin was formed covering entire body and from that skin infinite number of hair pores and hairs were also formed along with the sense of feelings through skin and thus skin was called sense organ for touch or feeling. Simultaneously Vaayu Bhagawaan or Wind-god was also created as the deity of senses.

हस्तौ रुरुहतुस्तस्य नानाकर्मचिकीर्षया ।  
तयोस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ॥ २४॥

222

Hasthau ruruhathusthasya naanaakarmmachikeershaya  
Thayosthubelamindhrascha aadhaanam ubhayaasrayam.

As and when the Supreme God, Lord Sri Maha Vishnu with Cosmic Form, decided to perform various actions the two hands were produced, and the hands were provided with power and might to perform the actions. Along with hands, Dhevendhra or king of heaven and other demigods were also manifested, and they had been assigned as the deity of power and might.

गतिं जिगीषतः पादौ रुरुहातेऽभिकामिकाम् ।  
पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ॥ २५ ॥

Gethim jigeeshathah paadhau ruruhaatheabhikaamikam  
Padhbhyaam yejnassvayam havyam karmabhih kreeyathe nribhah.

As and when Lord Sri Maha Vishnu with Cosmic Form wished to move around the legs were formed. Due to the manifestation of legs mankind was able to move around in the world. They went and collected materials required to perform Yaagaas or Sacrificial Ceremonies and performed Yaagaas to appease for the blessings of Lord Sri Maha Vishnu with Cosmic Form. And they continue to perform the Yaagaas.

निरभिद्यत शिश्रो वै प्रजानन्दामृतार्थिनः ।  
उपस्थ आसीत्कामानां प्रियं तदुभयाश्रयम् ॥ २६ ॥

Nirabhidhyetha sisno vai prejaanandhaamritharthttthinah  
Upasttha aaseeth kaamaanaam priyam thadhubhayaasrayam.

Thereupon when Lord Sri Maha Vishnu with Cosmic Form wished to have sexual pleasure purely for the purpose of procreation the genital

organs were manifested. Along with genital organs He also created the Prejaapathi who has been assigned as the deity of procreation. [Brahma Dheva is the original Prejaapathi, and Brahma Dheva created many other Prejaapathees and asked them to help him in the creation of multitudes of species we see in this universe today.] Hey Pareekshith Maharaaja, the romantic interest and sexual pleasure of the material creatures depends upon its deity, Prejaapathi, and the genital organs.

उत्सिसृक्षोर्धातुमलं निरभिद्यत वै गुदम् ।  
ततः पायुस्ततो मित्र उत्सर्ग उभयाश्रयः ॥ २७॥

27

Uthsisrikshorddhaathumalam nirabhidhyetha vai gudham  
Thathah paayusthatho mithra uthsargga ubhayaasrayah

Thereafter when Lord Sri Maha Vishnu with Cosmic Form wished to evacuate the waste left out within the body after extracting the essence of required nutritional portions of the food eaten the rectum and the related organs were manifested. Mithra has also been created simultaneously as the deity of evacuation or excretion. Therefore, the excretion or evacuation process depends upon Mithra and rectum and related organs.

आसिसृप्सोः पुरः पुर्या नाभिद्वारमपानतः ।  
तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥ २८॥

28

Aasisripsoh purah puryaa naabhidhvaaramapaanathah  
Thathraapaanasthatho mrithyuh priththakthvamubhayaasrayam.

Thereafter when Lord Sri Maha Vishnu with Cosmic Form wished to move away from one body to another body the naval, air tracts as organs for movement of the air and its presiding deity named Mrithyu Dheva or Yema or god of Death were all manifested. Along with Mrithyu Dheva, Mrithi or the process of Death was also formed. This Mrithi is only for material bodies.

आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः ।  
नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥ २९॥

29

Aadhithsorannapaanaanaamaasan kukshyenthranaadayah  
Nadhyassamudhraascha thayosthushtih pushtisthadhaasraye.

When Lord Sri Maha Vishnu with Cosmic Form wished to eat food and drink water or other juice or liquid then gullet, abdomen, intestine, artery, nerves, and system of metabolism were manifested. And as the deity of abdomen the seas were created and as the deity of artery and nerves the rivers were created. With the help of above organs and their respective deities, nourishment and growth of the body were manifested.

निदिध्यासोरात्ममायां हृदयं निरभिद्यत ।  
ततो मनस्ततश्चन्द्रः सङ्कल्पः काम एव च ॥ ३०॥

30

Nidhidhddhyaasoraathmamaayaam hridhayam nirabhidhyatha,  
Thatho manasthathaschandhrassankalpah kaama eva cha.

When Lord Sri Maha Vishnu with Cosmic Form wished to think about multifarious activities of His own energy the mind and heart as the foundation for the mind were manifested. Chandhra Dhevatha/Dheva or Moon-god has also been created concurrently and assigned it as the deity for mind and heart and the process of thinking also had been created.

त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः ।  
भूम्यप्तेजोमयाः सप्त प्राणो व्योमाम्बुवायुभिः ॥ ३१॥

31

Thvakcharmmamaamsaruddhiramedhomajjaastthiddhaathavah  
Bhoomyapthejomayaassaptha praano vyomaambuvaayubhih.

Thereafter the Saptha Ddhaathoos or Seven Tissues or Elements of the body called 1) Thvak = Skin or 2) Charmma = Leather, 3) Maamsa = Muscle or Flesh, 4) Rektha = Blood, 5) Medhas = Fat, 6) Majja = Bone Marrow or Nerve Tissue and 7) Astthi = Bone were created out of Earth, Water and Fire. And along with those elements the Praana Vaayu or Life Breath was manifested as a combined effect of Air, Sky and Water.

गुणात्मकानीन्द्रियाणि भूतादिप्रभवा गुणाः ।  
मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥ ३२॥

32

Gunaathmakaanindhriyaani bhoothaathiprebhavo gunaah  
Manassarvvavikaaraathmaa budhddhirvijnaanaroopinee.

Hey Pareekshith Mahaaraaja! Please understand that the senses of the sense organs are triggered and controlled by the material nature. And the false ego is produced by impacts of modes of material nature. The measuring scale for the senses, material nature and ego are all by qualities like Sathwa, Rejas and Thamas. These qualities are the cause of dualities like happiness and sorrow or pain and pleasure, etc. Budhddhi or Intelligence or Wisdom is the feature of the deliberation capacity of mind.

एतद्भूगवतो रूपं स्थूलं ते व्याहृतं मया ।  
मह्यादिभिश्चावरणैरष्टभिर्बहिरावृतम् ॥ ३३॥

33

EthadhBhagawatho roopam stthoolam the vyaahridham mayaa  
Mahyaadhibhischaavaranaairashtabhirbbehiraavritham.

Hey Pareekshith Mahaaraaja! Thus, I have explained appropriately in an orderly fashion to you the eight layers of upper layers of the planets as the gross material form the supreme personality of the ultimate God, Lord Sri Maha Vishnu who we are trying to interpret with the help of Cosmic Form.

अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् ।  
अनादिमध्यनिधनं नित्यं वाङ्मनसः परम् ॥ ३४॥

34

Athah param sookshmathamamavyektham nirvviseshanam  
Anaadhimadhdhyaniddhanam nithyam vaangmanasah param.

Hey Pareekshith Mahaaraaja! Beyond this gross manifestation there is subtle manifestation or the transcendental form which is finer than the finest and smaller than the smallest which is beyond any type of explanations, and which is beyond the concept and grasp of our intelligence. That transcendental form is without any beginning or intermediate stage or final end. That is beyond the limit of any speculation with the imagination or visualization of our mind and intelligence.

अमुनी भगवद्रूपे मया ते अनुवर्णिते ।  
उभे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥ ३५॥

35

Amunee Bhagawadhroope mayaa the anuvarnnithe  
Ubhe api na grihnanthi maayaasrishte vipaschithah.

Lord Sri Maha Vishnu has explained both these gross and subtle forms for the understanding of the mankind who is entrapped in this material world. But please be aware neither of these forms is real as they are created under illusion but when we try to view them in a material angle, we just get the misconception and appear to be real. Those who are pure and true devotees of Lord Sri Maha Vishnu with transcendental knowledge with self or soul realization do know and have not accepted the gross or subtle form as real or genuine.

स वाच्यवाचकतया भगवान् ब्रह्मरूपधृक् ।  
नामरूपक्रिया धत्ते सकर्माकर्मकः परः ॥ ३६॥

36



Sa vaachyavaachakathayaa Bhagawaan Brahmaaropaddhrik  
Naamaroopakriyaa ddhaththe sakarmmaakarmma kah parah.

Lord Sri Maha Vishnu who is beyond nature and universe initially assumed the material form with four faces as Brahma Dheva with the intention and purpose of performing an infinite number of variety of activities for the benefit and maintenance of the universe and the nature. Then according to various responsibilities, He assumed various names and various forms and activities to satisfy and fulfill creation, maintenance, and final annihilation of the species of the universe and finally the universe itself.

प्रजापतीन् मनून् देवान् ऋषीन् पितृगणान् पृथक् ।  
सिद्धचारणगन्धर्वान् विद्याध्रासुरगुह्यकान् ॥ ३७॥

37

Prajaapatheen manoon dhevaanrisheen pithrugenaan pritthak  
Sidhddhacharaanagendddharvvaan vidhyaaddhraasuraguhyakaan.

किन्नराप्सरसो नागान् सर्पान् किम्पुरुषोरगान् ।  
मातृरक्षःपिशाचांश्च प्रेतभूतविनायकान् ॥ ३८॥

38

KinnaraApsaraso Naagaan Sarppaan KimpurushOragaan  
MaathriRekshahPisaachaamscha PrethaBhoothaVinaayakaan.

कूष्माण्डोन्मादवेतालान् यातुधानान् ग्रहानपि ।  
खगान् मृगान् पशून् वृक्षान् गिरीन् नृप सरीसृपान् ॥ ३९॥

39

KooshmaandOnmaadhVethaalaan Yaathuddhaanaan Grehaanapi  
Khagaan Mrigaan Pason Vrikshaan Gireen Nripa! Sareesripan.

Oh Pareekshith Mahaaraaja! Lord Sri Maha Vishnu created all the living and non-living, movable, and immovable creatures and entities

according to their past deeds. Please see some of them listed: Dhevaas or gods, Maharshees or Noble Sages, Manoos or Father Representative of Mankind [There are fourteen Manoos starting from Swaayambhuva Manu and Swaayambhuva Manu is also considered as Braham Dheva or the Prejaapathi.], Prejesaas or Founding Fathers of Dynasties, Pithrus or Ancestral gods, Sidhddhaas or Celestial Scholars of Divine qualities, Chaaranaas or Heavenly Singers and Dancers, Kinnaraas or Mythical Semi-gods renowned for singing devotional songs, Vidhyaaddharaas or Semi-gods and Holders of Wisdom also songwriters proclaiming the glories of God, Asuraas or Demons, Genddharvaas or Celestial Musicians, Apsaras or Angles or Celestial Damsels, Guhyakaas or Demigods or Asuraas guarding the gates of Kubera, Kimpurushaas or Lion-faced Celestial beings, Sarppaas or Serpents of Dheva Loka , Uragaas or Snakes, Naagaas or Serpents of Asura Loka, Raakshasaas or Demons, Pisaachaas or Devils, Bhoothaas or Ghosts, Prethaas or Evil Spirit of Dead People, Vethaalaas or Genie or Evil Spirit [considered to be the vehicle of Kali], Koosmaandaas or Devils with Pumpkin gourd Face, Grehaas or Planets, Unmaadhaas or Insane Characters, Dhevathaas or Heavenly beings, Paasaugham or Those who are walking around with ropes as associates of Yema Ddharmma, Vinaayakaas or Lord Genapathi and his Associates, Yaathuddhaanaas or Asuraas of a particular type, Ajageraas or Boa Constrictors, Vrikshaan or All types of Trees, Huge Mountains, Valleys, Plains, Plateaus, All types of Animals, All types of Birds and so forth.

द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः ।  
कुशलाकुशला मिश्राः कर्मणां गतयस्त्विमाः ॥ ४० ॥

40

Dhviddhaanschathurviddhaa yeanye jelastthalanabhaaukasah  
Kusalaakusalaa misraah karmmanaam gethayasthvimaah.

Hey Pareekshith Mahaaraaja! Please note that Lord Sri Maha Vishnu has assigned the responsibility of creation of the universe and items listed here: All movables and All immovable which are either on earth or in the sky which are produced from embryos or eggs or perspiration or seeds or any other method or process and those can be either identified or called by names or those cannot be called or

identified by calling any specific names to Brahma Dheva. Of these creations of Brahma Dheva, the noblest ones are those dominant with Sathwa Guna or Virtuous Quality. The creations of the lowest layer are dominant with Thamo Guna or Ignorance. The creations of the intermediate layer are dominant with Rajo Guna or Passion which is really a mix of both Sathwa and Thamo Gunaas. And these qualities are the result of the deeds of the previous birth. It is again the responsibility of Brahma Dheva to assess the impact of deeds of previous birth and then perform the creations accordingly.

सत्त्वं रजस्तम इति तिस्रः सुरनृनारकाः ।  
तत्राप्येकैकशो राजन् भिद्यन्ते गतयस्त्रिधा ॥ ४१ ॥

41

Sathwam rejasthama ithi thisrassuranrinaarakaah  
Thathraapyekaikaso raajan bhidhyanthe gethayasthriddhaa.

Based upon the dominance of the qualities of Sathwa, Rejas and Thamas the dhevaas or gods, manujaas or mankind, thiryaks or other species are created, respectively. Those who perform activities dominant with Sathwa Guna would become dhevaas or gods, those who perform activities dominant with Rejo Guna would become manujaas or human beings and those who perform activities dominant with Thamo Guna would become animals, birds or other lower level creatures. Also, we can see that in the same order Sathwa Guna has been assigned for Swargga or Heaven, Rejo Guna for Bhoomi or Earth and Thamo Guna for Naraka or Hell.

यदैकैकतरोऽन्याभ्यां स्वभाव उपहन्यते ॥ ४२ ॥

42

Yedhaikaikatharoanyaabhyaam svabhaava upahanyathe.

स एवेदं जगद्धाता भगवान् धर्मरूपधृक् ।  
पुष्णाति स्थापयन् विश्वं तिर्यङ् नरसुरादिभिः ॥ ४३ ॥

43

Sa evedham jegadhddhaathaa Bhagawaan ddharmmaroopaddhrik  
Pushnathi stthaapayan visvam thiryangnarasuraathmabhih.

Lord Sri Mahaa Vishnu who is the creator of the universe assumed the form of Vishnu, one of the trios, and maintains each of the worlds within the universe by perfectly balancing, according to the time, conditions, and situations. And also, Vishnu had assumed appropriate forms either as human or as animal or as fish or as any other creature or as Dheva according to the requirement. Hey Maharaaja! You please try to understand that when the dominance of one of the qualities is a hindrance for participation of the other two qualities then each of these qualities would follow three totally different paths. [What this means is that at any time only one of the qualities is the decisive factor in any of the species; the characteristics and features of that species is determined by that particular dominant quality. Say for example Vishnu with dominance of Sathwa Guna would never engage either in creation or in destruction and only in sustenance or maintenance. Similarly, Brahma with Rajo Guna would never engage in destruction or maintenance but would involve in creation and Siva with Thamo Guna would never engage in creation or maintenance but would perform only destruction.]

ततः कालाग्निरुद्रात्मा यत्सृष्टमिदमात्मनः ।  
सन्नियच्छति कालेन घनानीकमिवानिलः ॥ ४४ ॥

44

Thathah kaalaagni Rudhraathmaa yeth srishtamidhamaathmanah  
Sanniyachcchathi kaalena ghanaaneekamivaanilah.

Lord Sri Maha Vishnu created this universe by himself and thereafter at the appropriate time he assumes the three different forms of Time, Fire and Rudhra and contains the same universe within himself as Maha Prelaya or Great Deluge just like how the Maarutha or Wind or Storm completely eliminates and erases out the cloud. [What this means is that when it is time for the universe to end the fire or heat

energy would burn everything in the universe to ashes and then the deluge would immerse the entire universe underneath water.]

इत्थम्भावेन कथितो भगवान् भगवत्तमः ।  
नेत्थम्भावेन हि परं द्रष्टुमर्हन्ति सूरयः ॥ ४५ ॥

45

Itththam bhaavena katthitho Bhagawaan bhagavaththamah  
Neththambhaavena hi param dhreshtumarhanthi soorayah.

Hey Pareekshith Maharaaja! I have thus tried to give you an idea about the form or forms of the most Transcendental and Primeval Supreme God, Lord Sri Maha Vishnu, to the extent of my knowledge and capability. [But you must know that no one would be able to give a clear picture of Lord Sri Maha Vishnu who is beyond words and imaginations.] Also, you must be aware that the transcendentalist scholars and greatest and noblest of Rishies and the noblest of the Dhevaas and Brahma Dheva and Maha Dheva do not see him as we have explained, and they might visualize and see him with different perception.

नास्य कर्मणि जन्मादौ परस्यानुविधीयते ।  
कर्तृत्वप्रतिषेधार्थं माययाऽऽरोपितं हि तत् ॥ ४६ ॥

46

Naasya karmmani jenmaadhau parasyaanuviddheeyathe  
Karththrivaprethisheddhaarththam maayyaaropitham hi thath.

But at the same time Lord Sri Maha Vishnu who is the sole reality stays away without any involvement as totally independent of the creation, sustenance, and destruction of the universe. Due to the illusion created by him the universe created within that illusory field we impose ownership of creation, sustenance and destruction of the universe and everything in the universe to Lord Sri Maha Vishnu due to our ignorance.

अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः ।

विधिः साधारणो यत्र सर्गाः प्राकृतवैकृताः ॥ ४७॥

47

Ayam thu Brahamanah kalpassavikalpa udhaahrithah  
Viddhissaddhaarano yethra sarggaah praakrithavaikrithaah.

Hey Mahaaraaja! Please understand that the duration for all the process of Creation, Sustenance and Annihilation would be completed within one Day of Brahma Dheva and is called a Brahma Kalpa. Brahma Kalpa is also known as Savikalpa and Maha Kalpa. [The concept is that during the daytime the creation and sustenance process are performed and during the nighttime of the Day the annihilation process would happen.]

परिमाणं च कालस्य कल्पलक्षणविग्रहम् ।  
यथा पुरस्ताद्वाख्यास्ये पाद्मं कल्पमथो शृणु ॥ ४८ ॥

48

Parimaanam cha kaalasya kalpalekshanavigraham  
Yetthaa purasthaadhvaakhyasye paadmam kalpamattho srinu.

Oh, the noblest of the devotees of Lord Sri Maha Vishnu! Oh, the great emperor! I would, in due course, explain to you the length and measurements and signs and identifications of Paadhma Kalpa. Please listen to me with full concentration and complete attention.

शौनक उवाच

**Saunaka Uvaacha (Saunaka Said):**

यदाह नो भवान् सूत क्षत्ता भागवतोत्तमः ।  
चचार तीर्थानि भुवस्त्यक्त्वा बन्धून् सुदुस्त्यजान् ॥ ४९ ॥

49

Yedhaaha no bhavaan Sootha! Ksheththaa Bhagawathoththamah

Chachaara theerththaani bhuvasthyekthvaa benddhoon  
sudhusthyejaan.

Oh, Sootha! You mentioned that Vidhura abandoned both parties of Kaurava and Paandava, as he was unable to either accept or reject either of the parties and went on a pilgrimage. [Vidhura being the younger brother of the father of Kauravaas as well as of Paandavaas, he could not take part on either side and that is what is referred to here.]

कुत्र कौषारवेस्तस्य संवादोऽध्यात्मसंश्रितः ।  
यद्वा स भगवांस्तस्मै पृष्टस्तत्त्वमुवाच ह ॥ ५० ॥

50

Kuthra kaushaaravasthasya samvaadhoadhddhyaathmasamsrithah  
Yedhvaa sa Bhagawaan thasmai prishtasthaththvamuvaacha ha.

Where exactly or at which location the spiritual and the transcendental conversation between Maithreya Muni and Vidhura took place? What was the exact question or questions Vidhura asked Maithreya? What was or were the answers provided by Maithreya Maha Muni? Please explain all those in detail to us.

ब्रूहि नस्तदिदं सौम्य विदुरस्य विचेष्टितम् ।  
बन्धुत्यागनिमित्तं च तथैवागतवान् पुनः ॥ ५१ ॥

51

Broohi nasthadhidham Saumya! Vidhurasya vicheshtitham  
Benddhuthyaaganimiththam cha thatthaivaagethavaan punah.

Hey Sootha Mahaasaya! You are the most peace loving, and pleasing personality and we are very delighted to hear and listen to what you have to say. Please also explain the reason why Vidhura took such a decision to leave the battlefield and proceed for a pilgrimage after abandoning both of his closest relatives like sons of his brothers and their relatives? And then what was the reason for Vidhura to come back to his hometown of Hasthinapuri?

सूत उवाच

**Sootha Uvaacha (Sootha Said):**

राज्ञा परीक्षिता पृष्टो यदवोचन्महामुनिः ।  
तद्वोऽभिधास्ये शृणुत राज्ञः प्रश्नानुसारतः ॥ ५२॥

52

Raajnjaa Pareekshithaa prishto yedhavoohanmahaamunih  
Thadhvoabhiddhaasye srinutha raajnjah presnaanusaarathah.

Oh, the great and noble Sages and Saunaka! I would now explain to you exactly as explained by Suka Brahmarshi to Pareekshith Mahaaraaja for his questions in the same line. Please hear me out and listen carefully.

इति श्रीमद्भागवते महापुराणे वैयासक्यामष्टादशसाहस्र्यां पारमहंस्यां  
संहितायां द्वितीयस्कन्धे पुरुषसंस्थानुवर्णनं नाम दशमोऽध्यायः ॥ १०॥

Ithi Sreemat Bhaagawathe Mahaa Puraane  
Vaiyaasakyaamashtaadhesasaahasryaam Paaramahamsyaam  
Samhithaayaam Dhvitheeyaskanddhe  
Purushasamsthaanuvannanam Naama Dhesamoaddhyaayah

Thus, we conclude the Tenth Chapter named Narration of Cosmic Form of Supreme Personality of Lord Sri Maha Vishnu of the Second Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham Created or Authored by the Great Scholarly Vyaasa Bhagawaan with Eighteen Thousand Stanzas.

**Om Shree Krishnaya Param Brahmane Namah!  
Om Namo Bhagavathe Vaasudevayah!  
Om Namo Bhagavathe Vaasudevayah!  
Om Namo Bhagavathe Vaasudevayah!**



