

Śrīmad-Bhāgavatam

Canto Three

**With the
Sārārtha-darśinī commentary**

by

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Canto Three – Chapter Eleven

Description of Time

Calculation of Time, from the
Atom

Section-I

Calculation of divisions of
time from divisions of
distance
(1-15)

|| 3.11.1 ||

maitreya uvāca

caramaḥ sad-viśeṣāṇām

aneko 'saṁyutaḥ sadā

paramāṇuḥ sa vijñeyo

nṛṇām aikya-bhramo yataḥ

milli, centi → distance
milli, centi → fine

Maitreya said: The paramāṇu is understood (paramāṇuḥ sa vijñeyo) to be the smallest particle of the material elements (sad viśeṣāṇām caramaḥ). There are innumerable such particles (anekah) and they are always uncombined (asamyutaḥ sadā). Because of their small size, men are mistaken, identifying them with small particles they can see (nṛṇām aikya-bhramo yataḥ).

Finding the nature of subtle time difficult to describe,
Maitreya first describes the division of matter.

↓ distance

The smallest division (caramaḥ) of parts (viśeṣānām) of
material elements (sat) is called the paramāṇu.

Why is carama in the singular, indicating only one particle
when there are many?

Though the particles are many, to understand about the subtle nature of time, it is appropriate to isolate one particle and thus the singular is used.

But still the one particle should by its nature be either combined or uncombined.

The verse therefore says it is not joined.

This particle is understood to be the **paramāṇu**.

This means that it cannot be seen.

Then what is its size?

From these particles which arise, men make a mistake concerning what constitutes a single particle.

One perceives the very small particles of light which are seen in the rays of sun shining through a lattice window and thinks "Here is one particle, here is another fine particle."

$\frac{1}{6}$ th of that visible particle \rightarrow paramāṇu

A sixth part of that light particle is a **paramāṇu**, but it is invisible.

Men are mentioned because some small insects, the size of a trasareṇu, can see this particle.

|| 3.11.2 ||

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyaṃ parama-mahān
aviśeṣo nirantarah

The totality (kaivalyaṃ) of all the paramāṇus (satah eva padārthasya) which exist separately before dissolution (yat svarūpa avasthitasya) is called parama-mahān (parama-mahān), with no examination of particular qualities (aviśeṣah) and separate objects (nirantarah).

The paramāṇu has been described as the smallest particle.

Now the greatest state of matter is described.

The state of oneness (**kaivalyam**) of the paramāṇu, of the particles of matter (**satah**), which is its state previous to transformation into the condition of pralaya, is called **parama-mahān**.

How can all objects which are mutually different with various qualities become one?

There is no sense of distinct qualities (**aviśesah**) and no sense of different particles or objects (**nirantarah**).

It is the totality of all matter.

That is the meaning of **parama-mahān**.

|| 3.11.3 ||

evam kālo 'py anumitah
saukṣmye sthaulye ca sattama
saṁsthāna-bhuktya bhagavān
avyakto vyakta-bhug vibhuḥ

O best of men (sattama)! Just as matter (evam saṁsthāna) has been understood to have very fine and very huge states (saukṣmye sthaulye ca anumitah), time should also be understood to have such divisions (kālah apy anumitah). Pervading the states of paramānu and parama-mahān by his śakti (saṁsthāna-bhuktyā), the Lord, though invisible (bhagavān avyaktah), delimits this material realm (vyakta-bhug) and pervades it (vibhuḥ).

Time can be understood in a manner similar to the existence of very fine and very great particles of matter.

How do these extreme dimensions arise?

By pervading (**bhuktyā**) through the finest and greatest states of matter (**samsthāna**) by his śakti, the Supreme Lord, by nature unseen (**avyaktah**), limits the whole universe (**vyakta-bhuk**).

He then pervades it all (**vibhuh**).

Vibhuh can also mean that he is skilful in matters of creation and other acts.

$$1 \text{ Paramāṇu (T)} = \frac{1 \text{ Paramāṇu (D)}}{\text{Velocity of Sun } \frac{M}{s/s}}$$

|| 3.11.4 ||

sa kālah paramāṇur vai
yo bhunkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālah paramo mahān

The time expended for the sun to go distance of one
paramāṇu (yah bhunkte paramāṇutām) is called a paramāṇu
of time (sah kālah paramāṇuh) and the time expended from
one dissolution to the next (yas tu sato aviśeṣa-bhug) is
called parama-mahān time (sah kālah paramo mahān).

This verse explains the phrase “by pervading the smallest and largest elements (**samsthāna-bhuktyā**).”

That time which elapses for the sun to pass over the form of the paramāṇu (**paramāṇutām**) is called the paramāṇu time.

As will be understood from the explanation in relation to the planets and constellations in verse 13, whatever time it takes the sun to cross over a paramāṇu is called a paramāṇu of time, or the smallest division of time.

That time which pervades the whole material realm without distinction (**aviśeṣa-bhuk**)--time in the form of the sun, by expenditure of years and yugas, starting with the creation and ending with dissolution of the universes--is called parama-mahān time.

Since there is an equivalent name given to the divisions of time and the material particles of paramāṇu, anu and trasareṇu, there are also equivalent name given to the time and the material substance called parama-mahān.

However there is difference in the terminologies and sizes of time and objects between these extremes.

|| 3.11.5 ||

aṇur dvau paramāṇū syāt
trasareṇus trayah smṛtaḥ
jālārka-raśmy avagataḥ
kham evānupatann agāt

Two paramāṇus make an aṇu (aṇur dvau paramāṇū syāt).
Three aṇus make a trasareṇu (trasareṇus trayah smṛtaḥ). The
trasareṇu is perceived by the eye (avagataḥ), when the sun
rays (arka-raśmy) enter through the lattice (jāla). One can see
it moving up towards the sky (kham eva anupatann agāt).

Two paramāṇus makes one aṇu.

Three aṇus make one trasareṇu.

The trasareṇu can be perceived.

It can be known as it follows after the air because of its lightness, in the rays of the sun entering through a lattice.

Another version has na tu gām agāt: it does not go to the earth. It remains moving about.

What is the evidence of the aṇu and paramāṇu?

The trisareṇu is the evidence.

↑ Trisareṇu
↑
The particle which is seen
↓
must be ~~made~~ made of
other particles which are
dense & numerous.
Vaiśeṣika theory →
(3 aṇus) aṇus ←

It is a common rule that without having dense and numerous parts, the possessor of the parts cannot be seen.

The trisareṇu is the possessor of parts, with three gross anu as its parts.

However the paramāṇus are not gross at all.

Solidity involves many objects.

Thus the grossness of the anu depends on the paramāṇu.

This proves the existence of the paramāṇu.

Any gross & dense object (anu)

↓
Must involve subtle particles which are not dense

↓
Paramāṇus

↓
2 Paramāṇus → anu
↓
solid

↓
3 anus (trisareṇu)

↓
seen.

The visibility of the trisareṇu is not possible without solid parts. (anv)

Making the anu solid requires only two paramānus, not three or four, using the logic of accepting the first possibility.

Just as Jaimini argues that three partridges are the minimum requirement for sacrifice, [Note: Kapiñjala-nyāya] so a minimum of three anus produce density so that the trasareṇu can be seen

|| 3.11.6 ||

trasareṇu-trikaṃ bhunkte
yaḥ kālaḥ sa trutiḥ smṛtaḥ
śata-bhāgas tu vedhaḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

The time it takes for the sun to pass over three trasareṇus is called a truti (trasareṇu-trikaṃ bhunkte yaḥ kālaḥ sa trutiḥ smṛtaḥ). A hundred trutis make one vedha (śata-bhāgas tu vedhaḥ syāt). Three vedhas make one lava (tais tribhis tu lavaḥ smṛtaḥ).

Three trasareṇus make one truti.

According to Surya-siddhānta, a truti is defined as the time taken for a needle to pierce a lotus leaf.

One hundred trutis make a vedha.

Three vedhas make a lava.

|| 3.11.7 ||

nimeṣas tri-lavo jñeya
āmnātas te trayah kṣaṇah
kṣaṇān pañca viduḥ kāṣṭhām
laghu tā daśa pañca ca

Three lavas make one nimeṣa (nimeṣas tri-lavo jñeya). Three nimeṣas make one kṣaṇa (āmnātas te trayah kṣaṇah). Five kṣaṇas make one kāṣṭhā (kṣaṇān pañca viduḥ kāṣṭhām). Fifteen kāṣṭhās make one laghu (laghu tā daśa pañca ca).

Āmāntāḥ means “is called.” Tāḥ means kāṣṭhāḥ.

|| 3.11.8 ||

laghūni vai samāmnātā
daśa pañca ca nādīkā
te dve muhūrtaḥ praharaḥ
ṣaḍ yāmaḥ sapta vā nṛṇām

Fifteen laghus make one nādīkā (laghūni vai samāmnātā daśa pañca ca nādīkā). Two nādīkās make one muhūrta (te dve muhūrtaḥ). Six or seven nādīkās make a prahara or yāma for humans (praharaḥ ṣaḍ yāmaḥ sapta vā nṛṇām).

Six or seven nāḍikās make a prahara or yāma.

Day and night are divided into four parts.

When the day or night is short then there are six nāḍikas in a prahara.

When the day or night is long then there are seven nāḍikas in a prahara.

This does not include the nāḍikā at the two sandhyas.

Because it is impossible to list all the differences for each day of the year, the time is not fixed.

|| 3.11.9||

dvādaśārdha-palonmānam
caturbhiś catur-aṅgulaiḥ
svaṛṇa-māsaiḥ kṛta-cchidram
yāvat prastha-jala-plutam

Density.

Weight

Density = ~~Volume~~ Weight

Density =
Weight
Volume = $\pi r^2 h$
Volume =

The measuring pot (unmānam) for one nādikā, or danda, can be prepared with a six-pala-weight [fourteen ounce] (dvādaśārdha-pala) pot of copper, in which a hole is bored (kṛta-cchidram) with a gold probe weighing four māṣa (svaṛṇa caturbhiḥ-māsaiḥ) and measuring four fingers long (catur-aṅgulaiḥ). When the pot is placed on water, the time before the water overflows in the pot is called one danda or nādikā (yāvat prastha-jala-plutam).

This verse defines the length of the nāḍikā.

Unmānam means that by which something is measured.
Here it refers to a copper pot weight of six palas.

Sixty-four māśas make one pala.

One should make a hole in the pot using a gold needle four
fingers in length and weighting four māśas.

Five guñjas make one māṣa.

The time it takes for one prastha of water to enter the vessel and fill it is a nāḍikā.

If the weight of the vessel is more or the hole is larger, the pot will sink more quickly.

If the vessel is lighter and the hole smaller, the pot will sink more slowly.

Thus the exact weight of the pot and the size of the hole are specified.

If the needle is made of silver and the same length and weight, the hole will be bigger.

|| 3.11.10||

yāmāś catvāraś catvāro
martyānām ahanī ubhe
pakṣaḥ pañca-daśāhāni
śuklaḥ kṛṣṇaś ca mānada

For the human beings, there are four yāmas in the day and four yāmas in the night (yāmāś catvāraś catvāro martyānām ahanī ubhe). There are fifteen days in the waxing phase of the moon (śuklaḥ pakṣaḥ pañca-daśa ahāni), and fifteen days in the waning phase of the moon (kṛṣṇaś ca mānada).

Ahanī means day and night.

|| 3.11.11-12||

tayoḥ samuccayo māsaḥ
pitṛṇām tad ahar-niśam
dvau tāv ṛtuḥ ṣaḍ ayanam
dakṣiṇam cottaram divi

ayane cāhanī prāhur
vatsaro dvādaśa smṛtaḥ
saṁvatsara-śataṁ nṛnām
paramāyur nirūpitam

The two fortnights are one month (tayoḥ samuccayo māsaḥ). This total is a day and night for the Pitṛs (pitṛṇām tad ahar-niśam). Two months make a season (dvau tāv ṛtuḥ). Six months makes a southern half year and northern half year (ṣaḍ ayanam dakṣiṇam ca uttaram). Two half years make a day and night for the devatās in heaven (divi ayane cāhanī prāhur). Twelve months make a year (vatsaro dvādaśa smṛtaḥ). One hundred years is described as the duration of life for human beings (saṁvatsara-śataṁ nṛnām paramāyur nirūpitam).

Divi is connected the second verse.

Two half years make one day and night for the devatās in
heaven (**divi**).

Twelve months make a year.

|| 3.11.13||

graharkṣa-tārā-cakra-sthaḥ
paramāṇv-ādinā jagat
saṁvatsarāvasānena
paryety animiṣo vibhuḥ

The sun, a portion of the Supreme Lord in the form of time (animiṣah vibhuḥ), situated in the zodiac belt (cakra-sthaḥ) among the planets, twenty-seven constellations and other constellations (graham rkṣa-tārā), travels in a circle through the universe (paryety jagat) with measurements of time from the paramāṇu to the full year (paramāṇv-ādinā saṁvatsara avasānena).

This verse explains that the sun decreases the life span by rising and setting.

The sun is situated in the circle of the planets such as the moon, the constellations such as Aśvini, and the stars, meaning the other constellations not included in the twenty-seven constellations.

The sun, a portion of the Lord (**vibhuḥ**), the form of time (**animiṣaḥ**), travels around the universe.

|| 3.11.14||

samvatsarah parivatsara
idā-vatsara eva ca
anuvatsaro vatsaraś ca
viduraivam prabhāṣyate || 14 ||

O Vidura (vidura!) The sun's full revolution through the zodiac belt is called a (samvatsara). The full revolution of Jupiter through the zodiac is called (parivatsara). The year for twenty-seven constellations is called a (vatsara). The lunar year is called an (anuvatsara). The remaining constellations have a year called (idā-vatsara).

The planets, constellations and other constellations have been described.

This verse gives the different names of the years for the orbiting sun and the other heavenly bodies.

One year for the sun is called a **samvatsara** (365.25 days).

One year for Jupiter is called a **parivatsara** (11.87 years).

One year for the moon is called an **anuvatsara** (327.6 days).
[Note: A lunar year is twelve lunar months from full moon to full moon.]

Since there is no orbital motion of the constellations time is measured using the moon's movements.

For the twenty-seven constellations, twelve months of twenty-seven days makes a **vatsara** (324 days).

Because there is no measuring system in relation to the remaining constellations, they have a year called **idā-vatsara** with solar months of thirty days (total of 360 days).

|| 3.11.15||

yaḥ srjya-śaktim urudhocchvasayan sva-śaktyā
pumso 'bhramāya divi dhāvati bhūta-bhedah
kālākhyayā guṇamayam kratubhir vitanvaṁs
tasmai balim harata vatsara-pañcakāya

The sun (yaḥ), made out of particular material elements (bhūta-bhedah), moves in the sky (divi dhāvati), displaying with force (urudhā ucchvasayan) the ability of plants to germinate (srjya-śaktim) through his energy of time (sva-śaktyā kālākhyayā), and producing material results (vitanvan guṇamayam) by means of ritual actions according to proper calculation of time (kratubhir), in order to dispel illusion of men (pumso abhramāya). O performers of dharma! You should make offerings to the sun for promoting the five types of year (tasmai balim harata vatsara-pañcakāya).

One may ask the purpose of having five different types of year.

The religious acts accomplished by the various calculations of year are described in this verse.

The sun, a particular form of the elements (**bhūta-bhedah**) in the form of a ball of fire, moves in the sky (**divi**), revealing (**uchvasayan**) strongly in the form of time (**svaśaktyā**) the ability of plants to germinate.

Why does it move in the sky?

He increases the results, such as attainment of Svarga (**gunamayam**) of those with material desires in order to destroy confusion for men, by actions performed with knowledge of the correct time for those actions, according to the samvatsara and other types of year.

O followers of dharma! You should offer articles of worship such as arghya (**balim**) to the sun in order to set in motion the five types of year.

Section-II

Calculation of divisions of
time from divisions of
distance
(16-42)

|| 3.11.16||

vidura uvāca

pitṛ-deva-manuṣyāṇām
āyuh param idaṁ smṛtam
pareṣām gatim ācakṣva
ye syuh kalpād bahir vidah

Vidura said: You have described the maximum life span of a hundred years of the Pitṛs, devatas and humans (pitṛ-deva-manuṣyāṇām āyuh param idaṁ smṛtam). Please describe (ācakṣva) the lifespan of others who (ye pareṣām gatim), being wise (vidah), exist beyond the kalpa of Brahmā (kalpād bahir syuh).

Idam refers to the hundred years according to their calculation.

Please describe the life span (gatim) of Sanaka, Bhṛgu and others, who being very learned, remain outside the kalpa or day of Brahma.

|| 3.11.17||

bhagavān veda kālasya
gatiṁ bhagavato nanu
viśvaṁ vicakṣate dhīrā
yoga-rāddhena cakṣuṣā

O master! (bhagavān), You know the movements of the Lord in the form of time (nanu veda bhagavato kālasya gatiṁ). The wise see the universe (dhīrā vicakṣate viśvaṁ), through eyes perfected by yoga (yoga-rāddhena cakṣuṣā).

Bhagavān means you in this context.

Yoga-rāddhena means by perfection of yoga.

|| 3.11.18 ||

maitreya uvāca

kṛtaṁ tretā dvāparaṁ ca

kaliś ceti catur-yugam

divyair dvādaśabhir varṣaiḥ

sāvadhānaṁ nirūpitam

Satya | Dvāpara

↑ human year
43,20000
↓
12000 devatā
years

Maitreya said: The four yugas of Satya, Treta, Dvāparā and Kali (kṛtaṁ tretā dvāparaṁ ca kaliś ceti catur-yugam), are described (nirūpitam), as twelve thousand years of the devatās (divyair dvādaśabhir varṣaiḥ), including the sandhyā portions (sa avadhānaṁ).

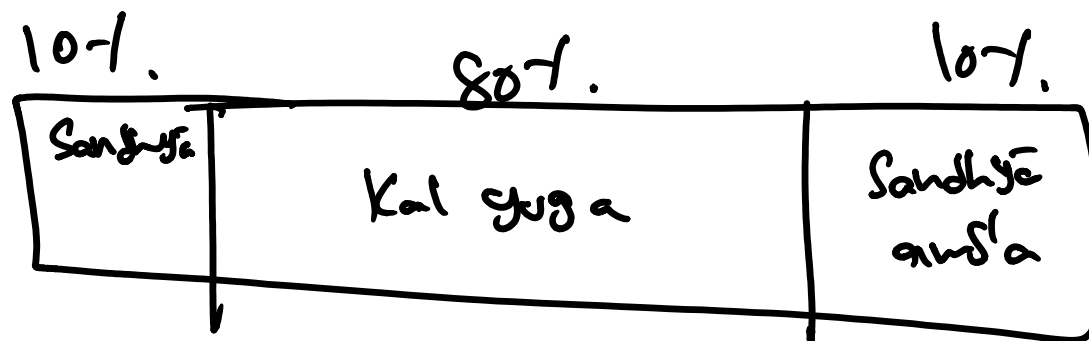
The life spans of Bhrgu and others beyond the kalpa are equal to that of Brahmā.

In order to explain the lifespan of Brahmā, the calculation of the yugas is explained.

Varsaiḥ means by a thousand years.

Avadhānam here means “that which is deposited.”

It refers to the sandhyās at the beginning and end of the yuga.



|| 3.11.19||

catvāri trīṇi dve caikaṁ
kṛtādiṣu yathā-kramam
saṅkhyātāni sahasrāṇi
dvi-guṇāni śatāni ca

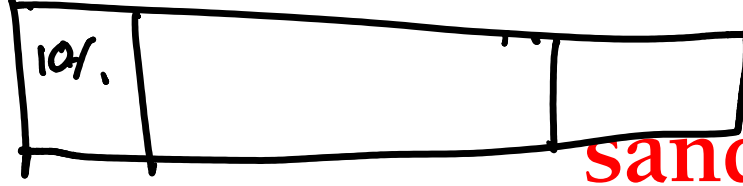
1200

1200 x 4 → Satya
x 3 → Treta
x 2 → Dvā
x 1 → Kali

The yugas starting with Satya (kṛtādiṣu yathā-kramam), are calculated (saṅkhyātāni), by multiplying 1200 (saṅkhyātāni dvi-guṇāni śatāni ca) by four, three, two and one (catvāri trīṇi dve ca ekaṁ).

Satya yuga is four thousand devatā years and the sandhyās at the beginning and end of the yuga totally eight hundred years.

Treta yuga is three thousand six hundred years, and the others are similarly calculated.



|| 3.11.20 ||

sandhyā-sandhyāṁśayor antar
yah kālah śata-saṅkhyayoh
tam evāhur yugam taj-jñā
yatra dharmo vidhīyate

The period between the sandhyās (sandhyā-sandhyāṁśayor antar yah kālah) which are calculated in hundreds of devatā years (śata-saṅkhyayoh) is called the yuga by the wise (tam evāhur yugam taj-jñā). During this period the particular dharmas of the yuga are performed (yatra dharmo vidhīyate).

The juncture at the beginning is called sandhyā and the juncture at the end is called sandhyāṁśa.

What are these? They are counted in hundreds of years.

devata years

The period between these two is the yuga.

In these yugas the special dharmas of meditation, sacrifice, deity worship and chanting are performed.

The regular dharmas are secondarily performed.

These are practiced as well in the sandhyā and sandhāṁśa.

But even in the sandhyās, the yuga dharmas are more prominent.

One year of the devatās is 360 years of humans.

The four yugas are described in the scriptures to be 4, 320,000 human years.

Satya-yuga is 1,728,000 human years.

Treta-yuga is 1,296,000 human years.

Dvāpara yuga is 864,000 human years.

Kali-yuga is 432,000 human years.

|| 3.11.21 ||

dharmāś catus-pān manujān
kr̥te samanuvartate
sa evānyeṣv adharmeṇa
vyeti pādena vardhatā

In Satya-yuga (**kr̥te**) mankind (**manujān**) properly and completely maintained (**samanuvartate**) the principles of religion (**dharmah catus-pād**), but in other millennia (**sa eva ānyeṣu**) religion decreased by one fourth (**vyeti pādena**) as irreligion was proportionately admitted (**adharmeṇa vardhatā**).

In Satya-yuga, complete (**catuḥpāt**) dharma is aimed at mankind.

Because adharma gradually increased by a fourth in the following yugas, dharma gradually decreased by a fourth.

|| 3.11.22 ||

tri-lokyā yuga-sāhasram
bahir ābrahmaṇo dinam
tāvaty eva niśā tāta
yan nimīlati viśva-srk

O Vidura (**tāta**)! Beyond Svargaloka and extending to
Brahmaloka (**tri-lokyā bahih ābrahmaṇo**), one day is equal to
one thousand yuga cycles or 4,320,000,000 years (**dinam**
yuga-sāhasram). The night (**niśā**) when Brahmā sleeps (**yan**
nimīlati viśva-srk) is the same duration (**tāvaty eva**).

Beyond the three worlds (**tri-lokyāḥ bahiḥ**), above Svarga,
from Maharloka to Brahmaloḥka, one thousand cycles of four
yugas equals a day.

In the night Brahmā falls asleep.

He sleeps following the sleep of Garbhodakaśāyī Viṣṇu.

Thus a day and night of Brahmā is equal to two thousand yuga cycles.

For mankind that is 8,640,000,000 years.

|| 3.11.23 ||

niśāvasāna ārabdho
loka-kalpo 'nuvartate
yāvad dinam bhagavato
manūn bhuñjamś catur-daśa

At the end of the night (niśā avasāna), the creation of the planets (svarga to patala) takes place (loka-kalpah ārabdho) and remains (anuvartate) for fourteen Manvantaras (catur-daśa manūn bhuñjan). This is a day of Brahmā (yāvad bhagavatah dinam).

This verse describes the condition during the day.

At the end of night, the creation of the planets takes place.

Their existence extends over the fourteen Manvantara periods.

|| 3.11.24||

svam̐ svam̐ kalam̐ manur bhunkte
sādhikām̐ hy eka-saptatim

71.25

Each Manvantara extends for a little over seventy-one yugas
(svam̐ svam̐ kalam̐ manur bhunkte sād̐hikām̐ hy eka-
saptatim).

A Manu rules for a little more than seventy-one yuga cycles.

This is a little over 852,000 devatā years or 306,720,000 human years.

This is confirmed in the Viṣṇu Purāṇa.

|| 3.11.25||

manvantareṣu manavas
tad-vamśyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
sureśāś cānu ye ca tān

In the Manvantara (manvantareṣu), the Manus (manavaḥ), the seven sages, the devatās (ṛṣayaḥ surāḥ), Indra (sureśāḥ) appear simultaneously with ~~Manu~~ (yugapat bhavanti), and the descendents of Manus appear gradually (tad-vamśyā anu ye ca tān).

The dynasty of Manu, the protector of the earth, gradually appears.

The seven sages and others however appear simultaneously with Manu.

The Indras and Gandharvas who follow them, appear simultaneously.

|| 3.11.26||

esa dainan-dinaḥ sargo
brāhmas trailokya-vartanaḥ
tiryañ-nr-pitr-devānām
sambhavo yatra karmabhiḥ

The daily creation of Brahmā (eṣa brāhmaḥ dainan-dinaḥ sargaḥ) involves producing the three worlds (trailokya-vartanaḥ), in which the animals, humans, and devatās (tiryañ-nr-pitr-devānām) appear according to their karmas (sambhavo yatra karmabhiḥ).

Trai-lokya-vartanaḥ means the creation of the three worlds (the planets from Svarga down to Pātāla).

|| 3.11.27||

manvantareṣu bhagavān
bibhrat sattvaṃ sva-mūrtibhiḥ
manv-ādibhir idaṃ viśvam
avaty udita-pauruṣaḥ

In all the Manvantara periods (manvantareṣu), the Lord (bhagavān), supporting material sattva-guṇa by his avatāras (bibhrat sattvaṃ sva-mūrtibhiḥ) and the Manus (manv-ādibhir), thus revealing his form as a human (udita-pauruṣaḥ), protects this universe (idaṃ viśvam avaty).

Sva-mūrtibhiḥ means by his avatāras.

Udita-pauruṣaḥ means “manifested human form.”

|| 3.11.28||

tamo-mātrām upādāya
pratisamruddha-vikramah
kālenānugatāśeṣa
āste tūṣṇīm dinātyaye

Accepting a small portion of darkness through a form of Śiva, Kālāgni-rūdra (kālena tamo-mātrām upādāya), who covers the three worlds with fire (pratisamruddha-vikramah), and merging the jīvas of the three worlds in his body (anugat aśeṣa), the Lord remains silent at the end of the day (āste tūṣṇīm dinātyaye).

This verse describes the situation during Brahmā's night.

Accepting a small portion of darkness for destroying the
three worlds through the form of Kālāgni-rūdra, having
destroyed (**pratisamruddhaḥ**) bhūḥ, bhuvah and svah
(**vikramah**), covering them with fire and other elements the
Lord also makes the jīvas (**aśeṣam**) of the three worlds
merge (**anugataḥ**) into him.

He remains silent in the sense that he stops the pastime of displaying the material realm.

It was previously mentioned that vikrama means bhuḥ,
bhuvah and svah. (SB 2.6.7)

|| 3.11.29||

tam evānv apidhīyante
lokā bhūr-ādayas trayah
niśāyām anuvṛttāyām
nirmukta-śaśi-bhāskaram

Conforming to that (tam eva anu), the three worlds disappear (lokā bhūr-ādayas trayah apidhīyante) in the night which follows (anuvṛttāyām niśāyām). That condition is devoid of sun and moon (nirmukta-śaśi-bhāskaram).

Conforming to that, the three worlds disappear (**dhīyante**).

This is a reflexive passive form of the verb apidhā, to
conceal.

That condition is ~~devoid of sun and moon.~~

|| 3.11.30||

tri-lokyām dahyamānāyām
śaktyā saṅkarṣaṇāgninā
yānty ūṣmaṇā maharlokāj
janam bhṛgv-ādayo 'rditāḥ

When the three worlds are burned (tri-lokyām dahyamānāyām) by the powerful fire emanating from Saṅkarṣaṇa's mouth (śaktyā saṅkarṣaṇāgninā), the sages headed by Bhṛgu (bhṛgv-ādayah), being pained by the heat (ūṣmaṇā arditāḥ), leave Maharloka and go to Janaloka (maharlokāj janam yānty).

This verse describes how the three worlds are destroyed.

|| 3.11.31 ||

tāvat tri-bhuvanam sadyah
kalpāntaidhita-sindhavaḥ
plāvayanty utkaṭāṭopa-
caṇḍa-vāteritormayah

Then (tāvat), the oceans, swelling with water at the end of Brahmā's day (kalpānta edhita-sindhavaḥ), violently disturbed (utkaṭa aṭopa) with waves (urmayah) blown by strong winds (caṇḍa-vāta irita), immediately cover the three worlds (including Svarga) (plāvayanty tri-bhuvanam sadyah).

Immediately, quickly, the three worlds are burned up.

The burning continues for a hundred years.

The oceans are greatly disturbed and have waves blown about by strong winds.

|| 3.11.32 ||

antaḥ sa tasmin salila
āste 'nantāsano hariḥ
yoga-nidrā-nimīlākṣaḥ
stūyamāno janālayaiḥ

The Lord, lying on Ananta (anantāsano hariḥ), remains in that water (antaḥ sa tasmin salila āste) with his eyes closed by his śakti called yoga (yoga-nidrā-nimīlākṣaḥ), while being praised by the sages inhabiting Janaloka (stūyamāno janālayaiḥ).

The Lord has many expansions of his cit-śakti starting with Vimalā.

The fifth śakti is called Yogā.

She takes the form of Nidrā or sleep.

The Lord's eyes are closed by his śakti Yogā in the form of Nidrā.

Janālayaiḥ means the sages of Janaloka.

(Note): The sixteen energies are described by the Vaisnavas according to the scriptures. The sixteen principle śaktis are śrī, bhū, kīrti, ilā, līlā, kānti, vidhyā, (seven) and nine others starting with vimalā.

Vimalā and others will be listed in the description of Mahā-vaikuṅṭha. They are vimalā, utkarṣiṇī, jñānā, kriyā, yogā, prahvī, satyā, īśānā.]

|| 3.11.33||

evam-vidhair aho-rātraiḥ
kāla-gatyopalakṣitaiḥ
apakṣitam ivāsyāpi
paramāyur vyaḥ-śatam

By such days and nights (evam-vidhair aho-rātraiḥ)
characterized by movement of time (kāla-gatyā
upalakṣitaiḥ), even the maximum life of Brahmā (asya api
paramāyuh) consisting of a hundred years (vyaḥ-śatam)
comes to an end (apakṣitam iva).

The life of even Brahmā (asya) decays (apakṣitam).

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahu-savo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

I used to fear time (**yasmād aham bibhemi**), even though I am situated on Brahma-loka (**dviparārdha-dhiṣṇyam adhyāsitaḥ api**), which is offered respects by all planets (**yat sakala-loka-namaskṛtaṁ**) and, desiring to bring time under control (**avarurutsamānah**), I performed many sacrifices (**tepe tapo bahu-savo**). Now, in pure bhakti, I offer my respects to the Supreme Lord (**tasmai namo bhagavate**), controller of sacrifices (**adhimakhāya tubhyam**). SB 3.9.18

Even Brahmā, fearing time, giving up enjoyment of material objects, worships the Lord constantly.

Humans of short life intensely enjoy material objects and do not worship the Lord.

They must make efforts in bhakti and detachment.

For that reason, it is necessary to describe the nature of time.

|| 3.11.34||

yad ardham āyusas tasya
parārdham abhidhīyate
pūrvah parārdho 'pakrānto
hy aparo 'dya pravartate

A half of Brahmā's life is called a parardha (yad ardham āyusas tasya parārdham abhidhīyate). The first parardha has passed (pūrvah parārdho apakrāntah) and the second parardha has begun at present (hy aparo adya pravartate).

This verse describes how Brahmā's life is divided into two parts.

|| 3.11.35||

pūrvasyādau parārdhasya
brāhmo nāma mahān abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yaṁ viduḥ

In the beginning of the first half of Brahma's life (pūrvasyādau parārdhasya) there was a millennium called brāhma kalpa (brāhmo nāma mahān kalpah abhūt), wherein Lord Brahma appeared along with the Vedas (yatra abhavad brahmā śabda- brahmeti yaṁ viduḥ).

As described in the Prabhāsa-khaṇḍa, there are thirty days starting with the waxing pratipat-tithi and ending with the dark moon tithi, with names starting with Śveta-varāha-kalpa and ending with Pitr-kalpa.

This makes one month of Brahmā.

These months are repeated twelve times to make one year.

Fifty of those years is called a parardha.

The first day in the first parardha is called Brahma-kalpa or Śveta-vārāha-kalpa.

It is called Brāhma-kalpa because it is Brahmā's birth tithi.

It is described in the astronomical scriptures as occurring on the śukla-pratipat of Caitra month.

|| 3.11.36||

tasyaiva cānte kalpo 'bhūd
yam pādman abhicaṣate
yad dharer nābhi-sarasa
āsīl loka-saroruham

The kalpa at the end of the first half of Brahmā's life is called the Pādma-kalpa (tasya eva ca ante kalpah abhūd yam pādman abhicaṣate) because the planets took the form of a lotus in the navel lake of the Lord (yad dharer nābhi-sarasa āsīl loka-saroruham).

The Pitr-kalpa (kalpaḥ) which occurs at the very end of the first half of Brahmā's life is also called the Pādma-kalpa.

The reason why it is called Pādmakalpa is given.

It is understood from this that in every kalpa a lotus which forms all the planets ~~does not appear~~

It appears ~~only sometimes.~~

|| 3.11.37||

ayam tu kathitah kalpo
dvitīyasyāpi bhārata
vārāha iti vikhyāto
yatrāsīc chūkarō hariḥ

O Vidura (**bhārata**)! The first day in the second half of Brahmā's life (**ayam tu kathitah dvitīyasyāpi kalpah**) is called Vārāha-kalpa (**vārāha iti vikhyāto**), during which Varāha appeared (**yatra āsīt chūkarō hariḥ**).

This verse describes the first day in the fifty-first year of Brahmā, in the second half of his life.

The Pādma-kalpa (the previous day) is described in verses such as pādmaṁ kalpam atho śṛṇu (SB 2.10.47) and the verses after udāplutaṁ viśvam idaṁ (SB 3.8.10), with a description of a lotus in one ocean of water.

The appearance of one Brahmā with no one else present is described in **vilokya tatrānyad apaśyamānaḥ** (SB 2.9.7)

Thus, Brahmā did not see Sanaka and the others who live for the whole of Brahmā's life.

Because of these verses, some have another explanation for the Pādma-kalpa.

They say that Mahaloka, Janaloka, Tapoloka and Satyloka, which remain without being destroyed until the end of the second half of his life, become covered with water at the end of the first half of Brahmā's life (thus no planets or the great sages are not visible to Brahmā on the first day of his fifty-first year).

Those who live till the end of Brahmā's life on those planets
enter into Nārāyaṇa along with Brahmā during the night at
the end of the first half of Brahmā's life.

They say that the first day in the second half of Brahmā's life
(when he appears on a lotus and sees no planets and no sages) is called
Śveta-vārāha or Pādma-kalpa.

As well, in the next chapter it will be explained that Sanaka,
Marīci and others appeared from Brahmā..

This is similar to the Brahmā-kalpa.

That day cannot be called Brāhma-kalpa since it comes after this description of the Pādma-kalpa.

In verse 36 of this chapter, describing Pādma-kalpa, the word **ante** can mean “at the end of the first day.”

Thus the second day after Brahmā’s birth could be called the Pādma-kalpa.

Ayam tu in this verse then means that the Pādma-kalpa is also a name for the Vārāha-kalpa, the first day in the second half of Brahmā's life.

It is called Vārāha-kalpa because Varāha avatāra appeared during that kalpa.

The word api after dvitīyasya indicates that even the first kalpa of Brahmā's life is called the Pādma-kalpa.

This is the explanation of some persons.

[Note: Thus Padma-kalpa can refer to the first or second day of Brahmā's life, the last day of the fiftieth year of his life, or the first day of his fifty-first year.]

|| 3.11.38||

kālo 'yaṁ dvi-parārdhākhyo
nimesa upacaryate
avyākṛtasyānantasya
hy anāder jagad-ātmanah

The span of two parardhas (kālo ayaṁ dvi-parārdhākhyo), the life time of Brahmā, is represented by a moment of time for the Supreme Lord (nimeṣa upacaryate) who is beyond change (avyākṛtasya), without end (anantasya) or beginning (anāder), and the cause of the universe (jagad-ātmanah).

Very minute and expansive measures of time have been described.

Now the greatest extent of time is described.

Two parardhas, the total duration of Brahmā's life is designated in the scriptures as the greatest measure of time, though it is impossible to include all time.

Two parardhas is only one moment for the Supreme Lord,
the soul of the universe.

Can one measure the Lord's life span in terms of seconds or
other measurements of time?

No. The measure of a second is figurative only (upacaryate).

Thus Brahma-saṁhitā says that the life of Brahmā lasts for a breath of Mahaviṣṇu.

Niśvasita-kālam athāvalambya jīvanti lomavilajā
jagadaṇḍanāthāḥ: the Brahmās who arise from the hair
holes of the Lord live for one exhalation of breath of the
Lord.

Thus the lifespan of Brahmā is not even a second for the
Lord or a breath of the Lord.

It is indicative only, because the Lord is devoid of change caused by material time (**avyākṛtasya**), since the Lord is without beginning or end.

This means he is beyond the divisions of time such as seconds, minutes, days, and years.

And this is because he is the soul of the universe, the cause of time and all other things in the material world.

|| 3.11.39 ||

kālo 'yaṁ paramāṇv-ādir
dvi-parārdhānta īśvarah
naiveśitum prabhur bhūmna
īśvaro dhāma-māninām

Time is the controller (kālah ayam īśvarah), from the duration of a paramāṇu to Brahmā's complete life of two parardhas (paramāṇv-ādir dvi-parārdhānta). But time cannot control the Supreme Lord (na eva īśitum prabhur bhūmna). Time controls even the inhabitants of Satyaloka (īśvarah dhāma-māninām).

This verse clarifies what has been presented.

Bhūmnaḥ means “of the Supreme Lord.”

Dhāma-māninām means “of those qualified for Satyaloka.”

|| 3.11.40-41||

vikāraiḥ sahito yuktair
viśeṣādibhir āvṛtaḥ
āṇdakośo bahir ayam
pañcāśat-koṭi-vistṛtaḥ

daśottarādhikair yatra
praviṣṭaḥ paramāṇuvat
lakṣyate 'ntar-gatāś cānye
koṭiśo hy aṇḍa-rāśayah

Within the pore hole of Mahāviṣṇu, the universe composed of sixteen transformations and eight elements (vikāraiḥ sahito yuktair), measuring 500,000,000 yojanas (pañcāśat-koṭi-vistṛtaḥ), covered by seven layers of elements (viśeṣādibhir āvṛtaḥ) which are ten times thicker than the previous layer (daśa uttara adhikair), appears like a paramāṇu (paramāṇuvat lakṣyate). Millions of other universes also (anya koṭiśo hy aṇḍa-rāśayah), within the Lord's pores (antar-gatāḥ), appear small as well.

The Lord was described as the soul of the universe.

Now he is described as covering the whole universe.

Beginning with eight elements (five gross elements, mahat-tattva, ahaṅkāra and prakṛti) and sixteen transformations (ten senses, mind, five sense objects), the universe, covered by seven layers such as earth (**bahih viśeṣādibhiḥ**), each ten times thicker than the previous layer appears very small.

This is the case not only with one universe, but others as well.

|| 3.11.42||

tad āhur akṣaram brahma
sarva-kāraṇa-kāraṇam
viṣṇor dhāma param sāksāt
puruṣasya mahātmanah

That body of Mahāviṣṇu (viṣṇor dhāma param sāksāt), the supreme soul (mahātmanah), the purusa (puruṣasya), is said to be the indestructible Brahman (tad āhur akṣaram brahma), the cause of all causes (sarva-kāraṇa-kāraṇam).

Viṣṇu means Kāraṇodakaśāyī Viṣṇu.

Dhāma means body since Amara-kōṣa says grha-deha-tviṭ-
prabhāvā dhāmani: dhāma means house, body, glory or
power.

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