

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-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).

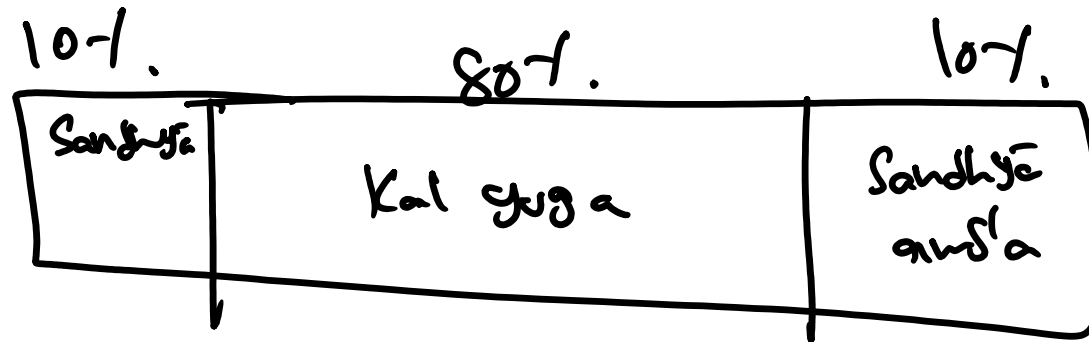
The life spans of Bhrgu and others beyond the kalpa are equal to that of Brahmā.

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

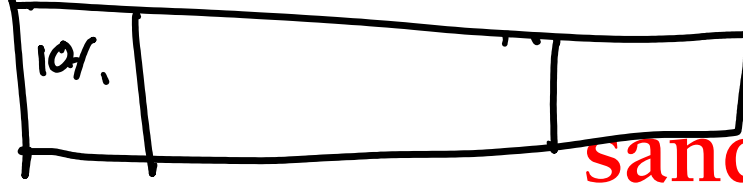
1200

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 ekam).

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||

svaṁ svaṁ kālaṁ manur bhunkte
sādhikāṁ hy eka-saptatim

71.25

Each Manvantara extends for a little over seventy-one yugas
(svaṁ svaṁ kālam manur bhunkte sādhikāṁ 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 idam viśvam
avaty udita-puruṣaḥ

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-puruṣaḥ**), protects this universe (**idam 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 bhuh, 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.