

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)

|| 3.11.34||

yad ardham āyusas tasya
parārdham abhidhīyate
pūrvah parārdho 'pakrānto
hy aparō '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 aparō 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 Pitṛ-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 (**avyākrtasya**), 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-kosa 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.