

OM

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

॥ तृतीयस्कन्धः ॥

THRITHEEYASKANDHAH (CANTO THREE)

॥ एकादशोऽध्यायः - ११ ॥

EKADHESOADDHYAAYAH (CHAPTER ELEVEN)

**Kaalasvaroopā Vivaranam (Formation and Description and
Calculation of Time)**

[In this chapter we could read the formation or manifestation of Paramaanu or the minutest of the minutest Atom at the very beginning. Then how the innumerable different types, different forms, different shapes, different sizes, different elements, different entities, with different activities, different purposes, etc. are being manifested or created with appropriate combinations of the same Paramaanu. (What a great architect Brahma Dheva is!) We can read how the concept of Time was evolved or manifested from Paramaanu. How the time is measured, and the names assigned for various lengths of time. Continue to read for interesting concepts and details...]

मैत्रेय उवाच

Maithreya Uvaacha (Maithreya Said):

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
परमाणुः स विज्ञेयो नृणामैक्यभ्रमो यतः ॥ १ ॥

1

Charamassadhvisheshaanaamanekoasamyuthassadhaa
Paramaanussa vijnjeyo nrinaamaikyabhremo yethah.

The minutest element which cannot be further divided, and which does not possess any form of absoluteness is called an atom. This is defined as smaller than the smallest indivisible particle of manifestation. Atoms are indestructible and would remain in existence even after the dissolution of the universe. Atoms do not have any physical identity. Atom is called as Paramaanu or the smallest atom meaning minuter than the minutest particle. All the species, all living and nonliving entities, all movable and immovable elements and the universe itself are all combinations of an infinite and infinite number of atoms. It is very confusing to conceive that different types of bodies are combinations of multitudes of the same type of atom and hence it is always misunderstood. Human intelligence would go crazy to analyze and understand that all the entities looking very different are combinations of the very same type of atoms in infinite numbers.

सत एव पदार्थस्य स्वरूपावस्थितस्य यत् ।
कैवल्यं परममहानविशेषो निरन्तरः ॥ २ ॥

2

Satha eva padhaarththasya svaroopavastthithasya yeth
Kaivalyam paramamahaanavishesho nirantharah

This whole universe what we see is the combination of an infinite number of Paramaanu or atoms. Though different material bodies appear in different shapes and different sizes they all are manifested with the same size and same shape of multitudes of atoms. This entire universe is

effulgent with material energy and material power of an infinite number of atoms. It is really awesome, wonderful, amazing, marvelous and magnificent to think of the greatness of this minute atom which is invisible and unique without any special physical identity.

एवं कालोऽप्यनुमितः सौक्ष्म्ये स्थौल्ये च सत्तम ।
संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग्विभुः ॥ ३॥

3

Evam kaaloopyanumithassaukshmye stthaulye cha saththama
Samstthaanabhukthyya Bhagwaanvyektho vyekthabhugvibhuh

Similar to the material universe, measurement of Time is also estimated by the movement of bodies consisting of a combination of multitudes of atoms. Time is the potency of Lord Sri Maha Vishnu Bhagawan. He is the controller of all movements of physical bodies which are a combination of multitudes of atoms which are not visible to anyone. Hari or Lord Sri Maha Vishnu Bhagawaan is also not visible to any one as the atoms. Just like Lord Sri Maha Vishnu Bhagawaan has no clear identity, no visibility, no shape, no form, no size and no definition; atoms also do not have visibility, shape, form, size and definition. The one which is indefinable is the definition of atom as well as Lord Sri Maha Vishnu Bhagawaan.

स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् ।
सतोऽविशेषभुग्यस्तु स कालः परमो महान् ॥ ४॥

4

Sa kaalah paramaanurvvai yo bhungkthe paramaanuthaam
Sathoavisheshabhugyasthu sa kaalah paramo mahaan.

Sun-god is the embodiment of time. The time taken by sun rays to pass through or cover an atom is defined as “Atomic Time” or “Paramaanu Kaalam or Paramaanu Samayam” by the scholars. Time taken by sun rays to pass through or cover the combination of all the Paramaanooos required to manifest the whole universe or in other words the time taken by sun rays to pass through or cover or spread the entire universe is called a “Great Time” or “Mahath Kaalam” by genius scholars.

अणुद्वौ परमाणू स्यात्त्रसरेणुस्त्रयः स्मृतः ।
जालार्करश्म्यवगतः खमेवानुपतन्नगात् ॥ ५॥

5

Anurdhvau paramaanoo syaath thresarenusthreyah smrithah
Jaalaarkkaresmyavagethah khamevaanupathannagaath.

A combination of two Paramaanooos or smallest atoms is called an “Anu” or one atom. Similarly, the combination of three Paramaanooos is called “Thresarenu” or three atoms. Paramaanu and Anu are not visible, but a Thresarenu is visible. Thresarenu is the smallest dust particle we see moving upwards when the sun rays pass through the window hole. And the time taken by sun rays to cover the combination of Thresarenu is also known by the same name as Thresarenu. [Both the time and the atom are known by the same name. Or in other words “Thresarenu” is the name of the particle or element as well as measure of a Time.]

त्रसरेणुत्रिकं भुङ्क्ते यः कालः स त्रुटिः स्मृतः ।
शतभागस्तु वेधः स्यात्त्रैस्त्रिभिस्तु लवः स्मृतः ॥ ६॥

6

Thresarenuthrikam bhungkthe yah kaalassa thrutih smrithah
Sathabhaagasthu veddhassyaaaththaisthribhisthu levah smrithah.

निमेषस्त्रिलवो ज्ञेय आम्रातस्ते त्रयः क्षणः ।
क्षणान् पञ्च विदुः काष्ठां लघु ता दश पञ्च च ॥ ७॥

7

Nimeshasthrilevo jnjeya aamnaathasthe threyah kshenah
Kshenaan panjcha vidhuh kaashtaam leghu thaa dhesa panjcha cha.

लघूनि वै समाम्राता दश पञ्च च नाडिका ।
ते द्वे मुहूर्तः प्रहरः षड्यामः सप्त वा नृणाम् ॥ ८॥

Leghooni vai samaamnaathaa dhesa panjcha cha naadikaa
The dhve muhoorththah preharah shadyaamassaptha vaa nrinaam.

Three Thresarenu is one “Thruti”. One hundred Thruti is one “Veddha”. Three Veddhaas are one “Leva”. Three Levaas are one “Nimisham”. A Nimisham can loosely be translated as a moment. Three Nimishams are one “Kshenam”. Five Kshenams are one “Kaashta”. Fifteen Kaashtaas are one “Leghu”. Fifteen Leghoos are one “Naadika”. [Please understand two and a half Naadikaas are one hour or in other words twenty-four minutes is one Naadika.] Two Naadikaas are one “Mohoorththam”. [Therefore, one Mohoorththam is forty-eight minutes.] One “Yaamam” also called as “Preharam” is either six or according to another table seven Naadikaas. [One Yaamam or Preharam is equal to either two hours and twenty-four minutes or two hours and forty-eight minutes. Please note all conversion calculations shown here into seconds, minutes, hours, etc. are estimates and only approximate to match with modern calendar.]

द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः ।
स्वर्णमाषैः कृतच्छिद्रं यावत्प्रस्थजलप्लुतम् ॥ ९॥

Dhvaadhesaardhddhapalonmaanam chathurbhischathuramgulaih
Svarnamaashaih krithachchidhram yaavath prestthajelaplutham.

Naadika can also be measured in another way. Have a measuring pot of copper which can hold exactly fourteen ounces of water. Put a small rectangular hole of hairline breadth and four fingers length bored by a golden needle of about one and nine tenth (1.9 grams). [One finger = 0.88 inches and four fingers = 3.52 inches.] Put that copper pot with the hole into water. The time required to fill the pot and sink into the water is one Naadika or twenty-four minutes. [the pratham or vessel made of 6 palam copper and the hole made by a needle made of gold having length of 4 angulam. Masham = 5 kunnikkuru, Pratham = 1 kudanna]

यामाश्चत्वारश्चत्वारो मर्त्यानामहनी उभे ।

पक्षः पञ्चदशाहानि शुक्लः कृष्णश्च मानद ॥ १० ॥

10

Yaamaaschathvaaraschathvaaromarththyaanaamahane ubhe
Pakshah panjchadhesaahaani suklah krishnascha maanadha.

तयोः समुच्चयो मासः पितृणां तदहर्निशम् ।
द्वौ तावृतुः षडयनं दक्षिणं चोत्तरं दिवि ॥ ११ ॥

11

Thayossamuchchayo maasah pithreenaam thadhaharnnisam
Dhvau thaavritauh shadayanam dhekshinam choththaram dhivi.

Four [Five to match with our conversion table of minutes/hours etc. according to modern table] Yaamams are one day time and same for nighttime as well. [Four Yaamams are the translation but here we will use five for clarity as $5 \times 2.4 = 12$ hours when six Naadikaas are one Yaamam and when seven Naadikaas are one Yaamam we can use $4 \times 2.8 = 11.2$ hours. These differences are obvious in solar and lunar calendars.] Fifteen days and nights make one Paksham or Fortnight or half of a lunar month. Two Pakshams or Fortnights make one lunar month. One Paksham is also one day time or nighttime for the Pithroos or Forefathers or Ancestors or Departed Souls. Thus, two Pakshams of the human world are one day and night time of Pithru Lokam. Two months are considered to be one Rithu or Season. Six months are one Ayanam or Solstice or the time required for movement of sun or earth from north to south or from south to north. They are called the southern solstice and northern solstice.

अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः ।
संवत्सरशतं नृणां परमायुर्निरूपितम् ॥ १२ ॥

12

Ayane chaahane praahurvathsaro dhvaadhesa smrithah
Samvathsarasatham nrinaam paramayurnniroopitham.

Two Ayanams or two solstices are one day and one night for Dhevaas. [i.e. One human year is one day and night for gods of heaven.] Twelve months are called as a Vathsaram or Year. One lifetime of a human being on this earth is considered to be one hundred years. [This is only an average estimate. Actually, one hundred twenty might have been rounded down to one hundred here for convenience.]

ग्रहर्क्षतारा चक्रस्थः परमाण्वादिना जगत् ।
संवत्सरावसानेन पर्येत्यनिमिषो विभुः ॥ १३ ॥

13

Greharshathaaraachakrastthah paramaanvaadhinaa jegath
Samvathsaraavasaanena paryethyanimisho vibhuh.

The stars [including suns], the planets, the luminaries and atoms are all continuously rotating within their orbits by the influence of the eternal energy of Lord Sri Maha Vishnu as prescribed and determined by the eternal time. [It is generally accepted that the time taken by any element to complete one cycle of rotation of its orbit is called one year of that particular planet or star. i.e. Say for example the time taken by the moon to complete one rotation around its star, sun, is called one lunar year.]

संवत्सरः परिवत्सर इडावत्सर एव च ।
अनुवत्सरो वत्सरश्च विदुरैवं प्रभाष्यते ॥ १४ ॥

14

Samvathsarah parivathsara idaavathsara eva cha
Anuvathsaro vathsarascha vidhuraivam prebhaashyathe.

There are different names like Vathsaram, Samvathsaram, Parivathsaram, Idaavathsaram, Anuvathsaram, etc. to represent the rotational time of Suns, Moons, Planets, Satellites, Luminaries, Firmaments, etc. to complete one cycle within its orbits in relation to other stars or planets.

यः सृज्यशक्तिमुरुधोच्छवसयन् स्वशक्त्या
पुंसोऽभ्रमाय दिवि धावति भूतभेदः ।
कालाख्यया गुणमयं क्रतुभिर्वितन्वन्

Yah srijyasakthimuruddhochcchvasayan svasakthyya
Pumsoabhramaaya dhivi ddhaavathi bhoothabhedhah
Kaalaakhyayaa gunamayam krethubhirvithanvam-
SThasmai belim haratha vathsarapanjchakaaya.

Hey Vidhura! Who is the one that induces and inspires Sun rays to move in the firmaments of the atmosphere and to provide heat and light for the universe? Who provides unlimited and eternal heat and light energy to the Sun? Who is the one controlling the life span of living entities of the universe by providing sufficient heat and light energy distributed by the Sun? Who is the driving force behind balanced movement of sun rays in the atmosphere? Who is the ultimate provider of suitable results for performing Yaagaas and Yejnjaas with proper offerings? Who is the maintainer and protector of the universe? Who has properly fixed the orbital course of the suns, planets, satellites, etc. and ensures that no deviation takes place unless he wishes so by nature and time? The answer to all these questions is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan through the media of Sun who is called Ravi [meaning the one who emits rays] or Samvathsara Panjchakan. Therefore, let us prostrate and offer our prayers and obeisance to Sun-god and perform Yaagaas once in every five years with appropriate offerings for his blessings and boons and ultimately for the blessings and boons of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan through Sun-god.

विदुर उवाच

Vidhura Uvaacha (Vidhura Said):

पितृदेवमनुष्याणामायुः परमिदं स्मृतम् ।
परेषां गतिमाचक्ष्व ये स्युः कल्पाद्बहिर्विदः ॥ १६॥

Pithrudhevamanushyaanaamaayuh paramidham smritham

Pareshaam gethimaachakshva ye syuh kalpaadhbehirvvidhah.

Oh, the most scholarly Maithreya Mahaamune! You have already explained to me in general about the life span of mankind on this planet, the Pithroos of Pithru Loka, Dhevaas of Dheva Loka or heaven, etc. Now would you also please explain the lifetime or longevity of the most scholarly divine sages or Rishees which could be beyond even the Kalpa Kaala?

भगवान् वेद कालस्य गतिं भगवतो ननु ।
विश्वं विचक्षते धीरा योगराद्धेन चक्षुषा ॥ १७॥

17

Bhagawaan vedha kaalasya gethim Bhagawatho nanu
Visvam vichakshathe ddheeraa yogaraadhdhena chakshushaa.

There is no wonder that being the most learned scholarly divine sage you are well aware of the will and wishes of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan through your inquisitive and sharp brilliant eyes of divine knowledge. The most intelligent genius scholars of divinity are omniscient, and they have thorough knowledge of everything.

मैत्रेय उवाच

Maithreya Uvaacha (Maitherya Said):

कृतं त्रेता द्वापरं च कलिश्चेति चतुर्युगम् ।
दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥ १८॥

18

Kritham Threthaa Dhvaaparam cha Kalischethi chathuryugam
Dhivyaairdhvaadhesabhirvvarshaissaavaddhaanam niroopitham.

चत्वारि त्रीणि द्वे चैकं कृतादिषु यथाक्रमम् ।
सङ्ख्यातानि सहस्राणि द्विगुणानि शतानि च ॥ १९॥

19

Chathvaari threeni dhve chaikam Krithaadhishu yetthaakremam
Samkhyathaani sahasraani dhvighunaani sathaani cha.

सन्ध्यांशयोरन्तरेण यः कालः शतसङ्ख्ययोः ।
तमेवाहुर्युगं तज्ज्ञा यत्र धर्मो विधीयते ॥ २०॥

20

Sanddhyaamsayorantharena yah kaalassathasamkhyayoh
Thamevaahuryugam thajjnaja yethra ddharmmo viddheeyathe.

To know the ages of the Omniscient genius scholars we should essentially know the ages of each of the four Yugaas or Eons or Aeons. Oh, the intelligent Vidhura, Kritha Yuga has four thousand Dhivya Varshaas or divine years. Before the start and after the end another four hundred divine years are also attached to that Yuga. These are the dawn and dusk of the Yuga. Thus, the total age of Kritha or Sathya Yuga should be considered as four thousand eight hundred divine years. For Threthaa Yuga it is three thousand divine years. The dawn and dusk are three hundred divine years each. Thus, total length of Threthaa Yuga is three thousand six hundred divine years. For Dhvaapara Yuga it is two thousand and with dawn and dusk of two hundred each the total length is two thousand four hundred divine years. For Kali Yuga one thousand plus one hundred each of dawn and dusk the total length is one thousand two hundred divine years. The dawn and dusk times of the Yugaas or ages have been denied by expert scholars of early ages for performing sacrificial ceremonies or Yaagaas. Therefore, these dawns and dusks known as Yuga-Sanddhya are generally not counted in the length of the eons. These Yuga-Sanddhyaas must and are exclusively used for offering prayers and worships and obeisance to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or listening to the glorifying stories of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or to meditate upon Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan or to perform austerities and penance to appease Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [All the four Yugaas without the Sanddhyaas have a total of ten thousand years. According to Puraanaas there are sixty-four Yugaas in total. By using the formula for the sum of first “N” natural numbers we can easily determine that the sixty-four Yugaas have a total of two thousand eighty Dhivya Varshaas. Normally this is rounded to two thousand Dhivya Varshaas for easy calculations.]

धर्मश्चतुष्पान्मनुजान् कृते समनुवर्तते ।
स एवान्येष्वधर्मेण व्येति पादेन वर्धता ॥ २१ ॥

21

Ddharmmaschathushpaanmanujaan Kriithe samanuvarththathe
Sa evaanyeshvaddharmmena vyethi paadhena vardhddhathaa.

Hey Vidhura! All moral and righteous principles pertaining to all the four Aasramaas or Stages were strictly followed only by people of Sathya or Kritha Yuga. In the following three Yugaas the moral righteousness of people would gradually be reduced and in the Kali Yuga which is the last of the four Yugaas moral righteousness of people would be almost vanished and most of the population would be very evil and demonic sinners.

त्रिलोक्या युगसाहस्रं बहिराब्रह्मणो दिनम् ।
तावत्येव निशा तात यन्निमीलति विश्वसृक् ॥ २२ ॥

22

Thrilokyaa yugasaahasram behiraabrahmano dhinam
Thaavathyeva nisaa thaatha yennimeelathi visvasrik.

One thousand Chathur Yugaas of these three worlds are equal to one-day time of Mahar Loka and other upper worlds which are situated above all these three worlds and the same is for one-nighttime also. [That means one day, and night of Mahar Loka is two thousand Chathur Yugaas.] Brahma Dheva would be sleeping at the night-time of Mahar Loka and that time is called as Prelaya Kaala or the deluge or devastation time.

निशावसान आरब्धो लोककल्पोऽनुवर्तते ।
यावद्दिनं भगवतो मनून् भुञ्जश्चतुर्दश ।
स्वं स्वं कालं मनुर्भुङ्क्ते साधिकां ह्येकसप्ततिम् ॥ २३ ॥

23

Nisaavasaana aarebddho lokakalpoanuvarththathe
Yaavadhdhinam Bhagawatho Manoon bhunjjamschathurdhdhesa

Svam svam kaalam Manurbhungkthe saaddhikaam hyekasapthathim.

As soon as night is over Brahma Dheva would again start engaging in his responsibility of creation. During the daytime of Brahma Dheva which is equal to one thousand Chatur Yuga times the fourteen Manoos would efficiently and beautifully administer management responsibilities of the three worlds of this universe. This means each of the Manoos would manage approximately over seventy-one Chatur Yuga time.

मन्वन्तरेषु मनवस्तद्वंश्या ऋषयः सुराः ।
भवन्ति चैव युगपत्सुरेशाश्चानु ये च तान् ॥ २४॥

24

Manvanthareshu manavasthadhvamsyaa rishayassuraah
Bhavanthi chaiva yugapath suresaaschaanu ye cha thaan.

The duration of one Manu is called as a Manvanthara. Thus, there are fourteen different Manvantharaas. Each Manvanthara is presided by one Manu. During each Manvanthara the emperors and kings would belong to the dynasty of that presiding Manu. The Dhevaas, the Rishees, Gendharvaas, Kinnaraas, Asuraas, etc. of a Manvanthara would also be manifested or born at the same time along with presiding Manu of that Manvanthara.

एष दैनन्दिनः सर्गो ब्राह्मस्त्रैलोक्यवर्तनः ।
तिर्यङ्मृपितृदेवानां सम्भवो यत्र कर्मभिः ॥ २५॥

25

Esha dhainandhinassarggo braahmasthrailokyavarththanah
ThiryangNriPithruDhevaanaam sambhavo yethra karmmabhi.

Brahma Dheva continues with the process of his duty of creation without any interruption throughout the whole day time. Brahma Dheva's creations include Dhevaas, Pithroos, Naraas, Pakshees, Mrigaas, Thiryaks and all other entities and elements. These beings are created according to their activities in their previous birth and or births. Their deaths are also pre- determined by the activities of their previous birth. Hey Vidhura!

Please understand that the order and the causes and effects of births and deaths are all pre- determined even before the creation.

मन्वन्तरेषु भगवान् बिभ्रत्सत्त्वं स्वमूर्तिभिः ।
मन्वादिभिरिदं विश्वमवत्युदितपौरुषः ॥ २६॥

26

Manvanthareshu Bhagawaan bibhrathsaththvam svamoorththibhih
Manvaadhibhiridham visvamavathyudhithapaurushah.

In each Manvanthara Lord Sri Maha Vishnu Bhagawaan who is the embodiment of Sathwa Guna would incarnate in one or more different forms to maintain balance of virtues and evils in the universe and to protect and bless the species. Along with the presiding Manu of the Manvanthara Lord Sri Maha Vishnu Bhagawaan with his eternal splendor and enormous prowess incarnate in appropriate form or forms and would uplift and uphold moral righteousness during that Manvanthara and then would disappear.

तमोमात्रामुपादाय प्रतिसंरुद्धविक्रमः ।
कालेनानुगताशेष आस्ते तूष्णीं दिनात्यये ॥ २७॥

27

Thamomaathraamupaadhaaya prethisamrudhddhavikramah
Kaalenaanugethaasesha aasthe thushneem dhinaathyaye.

When the nighttime arrives Lord Sri Maha Vishnu, who is the embodiment of Eternal Time, would bring up dominance of Thamo Guna and then with Eternal Power and Energy dissolve and merge entire universe along with all its entities and elements and contain everything in its entirety within himself and go for Yoga Nidhra or Divine Sleep.

तमेवान्वपिधीयन्ते लोका भूरादयस्त्रयः ।
निशायामनुवृत्तायां निर्मुक्तशशिभास्करम् ॥ २८॥

28

Thamevaanvapiddheeyanthe lokaa bhooraadhayasthrayah

Nisaayaamanuvriththaayaam nirmukthaSasiBhaskaram.

All the three worlds, the moon and the sun who are the lords of the nights and the days also would be merged into the Supreme Primordial God, Lord Sri Maha Vishnu Bhagawaan.

त्रिलोक्यां दह्यमानायां शक्त्या सङ्कर्षणाग्निना ।
यान्त्यूष्मणा महर्लोकाज्जनं भृगवादयोऽर्दिताः ॥ २९ ॥

29

Thrilokyaam dhehyamaanaayaam sakthyaa Sankarshanaagninaa
Yanthyooshmana Maharlokaajjenam Bhrigvaadhayoardhdhithaah.

All the three worlds would be completely gutted by the blasting heat waves emitted from the fiery mouth of Aadhi Sesa. The heat of the blasting fire produced from the mouth of Aadhi Sesa would be intolerable even for those great sages like Bhrigu and others living in Mahar Loka and they would be forced to abandon that world and would move further up to Jenar Loka and would continue to stay there.

तावत्त्रिभुवनं सद्यः कल्पान्तैधितसिन्धवः ।
प्लावयन्त्युत्कटाटोपचण्डवातेरितोर्मयः ॥ ३० ॥

30

Thaavath thribhuvanam sadhya kalpaanthyaidhdhisinddhavah
PLaavayanthyuthkataatopachandavaatherithormmayah.

Just before the devastation there will be hurricane, tornado and torrential rain throughout the world and all the seas will overflow and ferocious huge mountain like waves would move up and down and back and forth in lightning speed. And the whole world would be fully sunk and immersed in the depth of ocean of devastation known as "Kalpaantha Saagaram" instantaneously.

अन्तः स तस्मिन् सलिल आस्तेऽनन्तासनो हरिः ।
योगनिद्रानिमीलाक्षः स्तूयमानो जनालयैः ॥ ३१ ॥

Anthassa thasmin salila aastheAnanthaasano Harih
Yoganidhraanimeelaakshah sthooyamaano jenaalayaih.

Thereafter Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would lie down on his comfortable bedding of Aadhi Shesha in the middle of the water of Kalpaantha Saagaram. At that time the eyes of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be closed which would be the indication of his Yoga Nidhra. He would be offered with prayers and worship and obeisance by the most divinely sage of Jenar Loka. Thus, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would be observing Yoga Nidhra with the divine sounds of the Rishies proclaiming His glories and wonderful deeds. [We just read earlier that Bhrigu and other divine sages would move to Jenar Loka before the start of devastation.]

एवं विधैरहोरात्रैः कालगत्योपलक्षितैः ।
अपक्षितमिवास्यापि परमायुर्वयः शतम् ॥ ३२॥

Evam viddhairahoraathraih kaalagethyopalekshithaih
Apakshithamivaaaasyaapi paramaayurvayassatham.

यदर्धमायुषस्तस्य परार्धमभिधीयते ।
पूर्वः परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥ ३३॥

Yedhardhddhamaayushasthasya paraardhddhamabhiddheeyathe
Poorvvah paraardhddhoapakraantho hyaparoadhya prevarththathe.

As described above the calculations and measurements of Time starting from day to year to Yuga are defined very precisely. We have seen length of day-time and night-time of Brahma Dheva and from that we are able to extend or derive the calculation of the Purushaayus or Lifetime of one hundred years of him. [Here the Purushaayus can be extended for any entity and that entities lifetime is one hundred years in relation to that entity. For example, the lifetime of human being is one hundred human years and

for Dhevaas it is one hundred Dheva Varshaas and so on...] As the time goes by and getting old exhaustion happen to us, similarly for Brahma Dheva who is known as “Aja” meaning the one who is not born would also get exhausted in the latter half of his Aayus or life time. For the life of Aja also there are two “Paraardhddhams” the former and the latter. The first fifty years are the former Paraardhddham and next fifty years are the latter Paraardhddham of Brahma Dheva. Oh, the noblest of the devotees of Hari or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Vidhura! You please understand that the first Paraardhddham of Brahma Dheva is just over and now we have just started second Paraardhddham of his life. [I have read in one of the commentaries that now it is morning time just after the breakfast of the first day of second Paraardhddham of Brahma Dheva.]

पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् ।
कल्पो यत्राभवद्ब्रह्मा शब्दब्रह्मेति यं विदुः ॥ ३४॥

34

Poorvvasyaadhau paraardhddhasya Braahmo naama mahaanabhooth
Kalpo yethraabhavadhBrahmaa sabdhabrahmethi yem vidhuh.

Hey Vidhura, the best of Kuru Dynasty! You should know that “Braahma Kalpa” is the name given to the Kalpa Kaala or Time came at the very beginning of the first Paraardhddham of Brahma Dhevaa’s life. “Sabdha Brahman” or Eternity of Time was manifested at Braahma Kalpa. [Braahma means related to Brahma.]

तस्यैव चान्ते कल्पोऽभूद्यं पाद्ममभिचक्षते ।
यद्धरेर्नाभिसरस आसील्लोकसरोरुहम् ॥ ३५॥

35

Thasyaiva chaanthe kalpoabhoodhyam Paadhmamabhichakshathe
Yedhddharernnaabhisarasa aaseellokasaroruham.

The end of the first Paraardhddham of Brahma Dhevaa’s life is called “Paadhma Kalpam”. It was at the time of Paadhma Kalpam the lotus, which is the root cause of the manifestation of the universe, was manifested from the naval portion of Lord Sri Vaasudheva Sri Maha Vishnu

Bhagawaan. [Paadhmam means something which is related to Padhmam or lotus and that is why it is called as Paadhma Kalpam.]

अयं तु कथितः कल्पो द्वितीयस्यापि भारत ।
वाराह इति विख्यातो यत्रासीत्सूकरो हरिः ॥ ३६॥

36

Ayam thu katthithah kalpo dhvitheeyasyaapi Bhaaratha
Vaaraaha ithi vikhyaatho yethraaseeth sookaro Harih.

The beginning of the second half or Paraardhddham is divinely called as "Vaaraaha Kalpam". And now Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is the embodiment of divinity of mind, very pleasingly incarnated as Boar or water Pig or Varaaham. [This incarnation would be explained later.]

कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते ।
अव्याकृतस्यानन्तस्य ह्यनादेर्जगदात्मनः ॥ ३७॥

37

Kaaloayam dhviparaardhddhaakhyo nimesha upacharyathe
AvyakrithasyaAnanthasya anaadherjjegadhaathmanah.

Hey Vidhura! At best what we can say or understand about the estimation of lifetime of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, who is "AnaadhiMadhddhyAnthastthan" or the One who is without any beginning and without any middle and without any end, is that the Dhviparaardhddhaas or two half lifetimes which is one full life time of Brahma Dheva is less than a Nimisha or a second. Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is the embodiment of "Akshara Brahman" or cosmic form of Eternity of all what we can visualize and far beyond the capacity of our visualization. Nobody would ever be capable of even estimating the lifetime of the Supreme Primordial God, Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

कालोऽयं परमाण्वादिद्विपरार्धान्त ईश्वरः ।
नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनाम् ॥ ३८॥

Kaalooyam parmaanvaadhirdhvipaardhddhaantha Eeswrah
Naivesithum prebhurbhoomna Eeswaro ddhaamamaaninaam.

Eternal Time is certainly capable of controlling anything from the minutest atom or Paramaanu to the Dhviparaardhddhaas or one full lifetime of Brahma Dheva. Thus, Eternal Time has complete control on the life of the universe and all the species and elements including the Dhevaas and Asuraas and Manushyaas within. Beyond that, eternal time has no controlling power. Therefore, there is no power of control for Eternal Time over the life of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan which means the lifetime of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is beyond Time.

विकारैः सहितो युक्तैर्विशेषादिभिरावृतः ।
आण्डकोशो बहिरयं पञ्चाशत्कोटि विस्तृतः ॥ ३९ ॥

Vikaaraisshitho yukthairviveshaadhibhiraavrithah
Aandhakoso behirayam panjchaasathkotivisthrithah

दशोत्तराधिकैर्यत्र प्रविष्टः परमाणुवत् ।
लक्ष्यतेऽन्तर्गताश्चान्ये कोटिशो ह्यण्डराशयः ॥ ४० ॥

Dhesoththaraaddhikairyathra previshtah paramaanuvath
Lekshyatheantharggethaaschaanye kotissohyandaraasayah.

तदाहुरक्षरं ब्रह्म सर्वकारणकारणम् ।
विष्णोर्धाम परं साक्षात्पुरुषस्य महात्मनः ॥ ४१ ॥

Thadhaahuraksharam Brahma sarvvakaaranakaaranam

Vishnorddhaama param saakshaath purushasya mahaathmanah.

Hey Vidhura, you are the most scholarly and intelligent one. The twenty-four-material basis for existence of the universe consisting of five basic gross elements, five senses, five sense organs, the mind, the material nature, Maha Thatththvam, Aham Thatththvam and the five subtle elements or Thanmaathraas and the material energies which manifested them are all merged within Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. This universe is of fifty crore Yojana area which roughly is two hundred fifty crore square miles or two points five billion square miles. And the universe has seven upper layers of coverings one after another and each of the coverings is ten times as large as its lower ones. [This means the first layer covering the universe would have an area of twenty-five billion square miles and the seventh layer covering should have an area of twenty-five million billion or twenty-five thousand trillion square miles.] All the innumerable universes and their coverings are all merged and contained within Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan just like a Paramaanu or minutest of the minutest atom. And that Supreme Primordial First Personality, who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the perfect incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, is the cause of all the causes of manifestation of all such universes along with their entities. There is nothing as huge and as broad as Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Nothing can ever be compared with Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Let us worship, pray and offer our devotional obeisance to Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां तृतीयस्कन्धीकादशोऽध्यायः ॥ ११ ॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam Thritheeyaskanddhe [Kaalasvaroop Vivaranam Naama]
Ekaadhesoaddhyaayah

Thus, we conclude the Eleventh Chapter named as Formation and Description and Calculation of Time of Third Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!

Om Namo Bhagavathe Vaasudhevaayah!