

OM

Om Shree Krishnaaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं - द्वादशस्कन्धः

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

DHVAADHESASKANDDAH (CANTO TWELVE)

॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

॥ द्वादशस्कन्धः ॥

DHVAADHESASKANDDAH (CANTO TWELVE)

॥ चतुर्थोऽध्यायः - ४ ॥

CHATHURTHTHOADDHYAAYAH (CHAPTER FOUR)

**([KalpaLayaSvaroopavivaranam] [Description Of Kalpa Kaala – A
Kalpa Is One Of Brahmadheva Or One Thousand Cycles Of Four
Ages])**

[This chapter describes the four types of Prelayaas or Annihilations like Nithya or Continuous, Naimiththika or Occasional, Praakritha or Natural, and Aathyanthika or Final and chanting of the glorious names of Bhagawaan Hari or Sree Krishna Bhagawaan is the only means of stopping these cycles of material life. One thousand cycles of Chathur Yugaas or Four Ages (Kritha, Threthaa, Dhvaapara, and Kali) constitute One day of Brahmadheva and it is called a Kalpa. One Kalpa is the lifetime of Fourteen Manoos. The night of Brahma is also exactly the same amount of Time and at that time all the three worlds of the universe meet with destruction and that is called Naimiththika Prelaya. And when Brahmadhevaa's One hundred years, full life span, is finished there occurs Praakritha or Natural Total Material Destruction. At that time all the Mahat Thatthvaas and the entire universal egg composed of them are completely destroyed. When a person realizes that the material universe and all the entities and elements of them are all unreal and only delusory, he realizes that the only real thing is Brahma, The Absolute Truth. With that knowledge of Brahma Thatthva or Aathma Jnjaana, One can realize and perceive that only Brahma is real, and all others are unreal. This Brahma Jnjaana is the only means for One to overcome the material miseries. Please continue to read for more details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

कालस्ते परमाण्वादिर्द्विपराध्विधिर्नृप ।
कथितो युगमानं च शृणु कल्पलयावपि ॥ १ ॥

1

Kaalasthe paramaanvaadhirdhviparaardhddhaavaddhirnripa!
Katthitho yugamaanam cha srinu kalpalayaavapi.

Hay, Pritthveesvara or Lord of the Earth! I have already explained to you the measurement of Time starting from the smallest of smallest atoms or a nano-second to Dhviparaardhddham or two times half-life or the span of One full lifetime of Brahmadheva. I have also described the measurement of different Yugaas or millennia and their durations. Now carefully listen to me as I am going to explain to you about the Kalpa Kaala or the

Brahmadhevaa's One day and the process of annihilation and creation after the great deluge.

चतुर्युगसहस्रं च ब्रह्मणो दिनमुच्यते ।
स कल्पो यत्र मनवश्चतुर्दश विशाम्पते ॥ २॥

2

Chathuryugasahasram cha Brahmanaa dhinamuchyathe
Sa kalpo yethra manavaschathurdhesa visaampathe!

A Kalpa is One Thousand Chathur Yugaas or Four Ages and that is One day time of Brahmadheva. In One Kalpa, Fourteen Manoos will come and go, meaning Fourteen Manoos would take birth and die.

तदन्ते प्रलयस्तावान् ब्राह्मी रात्रिरुदाहृता ।
त्रयो लोका इमे तत्र कल्पन्ते प्रलयाय हि ॥ ३॥

3

Thadhanthe prelayasthaavaan Braahmee raathrithadhaahrithaa
Threyo lokaa ime thathra kalpaanthe prelayaaya hi.

Hey, Nripa or Raajan! After the Kalpa Kaala an equal amount of Time is Prelaya or Great deluge. That is the night time for Brahmadheva. [Just like we have Twelve hours of daytime and an equal amount of Twelve hours of nighttime.] The entire universe is submerged under water of Prelaya.

एष नैमित्तिकः प्रोक्तः प्रलयो यत्र विश्वसृक् ।
शेतेऽनन्तासनो विश्वमात्मसात्कृत्य चात्मभूः ॥ ४॥

4

Esha naimiththikah prokthah prelayo yethra visvasrik
Setheananthaasano visvamaathmasaathkrithya chaathmabhoo.

It is called Naimiththika or Occasional or Pertaining to Omens or Accidental Prelaya or Annihilation. At this Time, The Creator of the universe Lord Naaraayana or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa

Vishnu Bhagawaan lies down on the bed of Anantha Sesa or The Great Serpent Anantha Bhagawaan or Sankarshana Moorththy and absorbs the entire Universe within Himself while Brahmadheva inactively sleeps. [Here we consider that sleep is not an activity.]

द्विपरार्धे त्वतिक्रान्ते ब्रह्मणः परमेष्ठिनः ।
तदा प्रकृतयः सप्त कल्पन्ते प्रलयाय वै ॥ ५॥

5

Dhviparaardhddhe thvathikraanthe Brahmanah Parameshttinah
Thadhaa prekrithayah saptha kalpanthe prelayaaya vai.

When the Dhviparaardhddham or Dhviparaardhddha or Two Halves of Brahmadheva, who is the most elevated created being, life span is complete, the Mahaa Prelaya or The Supreme Prelaya when all the seven basic elements of creation are annihilated.

एष प्राकृतिको राजन् प्रलयो यत्र लीयते ।
आण्डकोशस्तु सङ्घातो विघात उपसादिते ॥ ६॥

6

Easha praakrithiko, Raajan, prelayo yethra leeyathe
Aandakosasthu sangghaaatho vighaatha upasaadhithe.

Hey, Ddharaneesvara or Lord and Controller of Ddharani or Earth or Raajan! Upon annihilation of all Saptha Bhoothaas or Seven Elements, Prepanjcha-Andakosa or Universal Egg, comprising the elemental amalgamation of creation, is confronted with destruction.

पर्जन्यः शतवर्षाणि भूमौ राजन् न वर्षति ।
तदा निरन्ने ह्यन्योन्यं भक्षमाणाः क्षुधार्दिताः ॥ ७॥

7

Parjjenya sathavarshaani bhoomau Raajan na varshathi
Thadhaa niranne hyanyonyam bhakshamaanaah kshuddhaardhdhithaah.

There will not be rain for One Hundred years and thus because of severe drought which would lead to famine and no food materials will be available on Earth. Due to severe hunger and deadly starvation people will start consuming One Another. All inhabitants of the Earth will be totally bewildered by the force or influence of Time and will gradually be destroyed.

क्षयं यास्यन्ति शनकैः कालेनोपद्रुताः प्रजाः ।
सामुद्रं दैहिकं भौमं रसं सांवर्तको रविः ।
रश्मिभिः पिबते घोरैः सर्वं नैव विमुञ्चति ॥ ८॥

8

Ksheyam yaasyanthi sanakaih kaalenopadhruthaah prejaah
Saamudhram dhaihikam bhaumama resam saamvarththako Ravih
Resmibhih pibathe ghoraih sarvvam naiva vimunjchathi.

Afflicted and tormented by the influence of Time the entire living entities of the universe decline themselves to a stage of inactive lifelessness as the Sun in its most disastrous annihilating form will drink up with its burning terrible rays all the water of the ocean, of the living bodies, and of the earth itself. But the devastating Sun will not give any rain in return and thus the entire universe will be dried out.

ततः सांवर्तको वह्निः सङ्कर्षणमुखोत्थितः ।
दहत्यनिलवेगोत्थः शून्यान् भूविवरानथ ॥ ९॥

9

Thathah Samvaththako vahnih Sankarshanamukhoththithah
Dhehathyanilavegoththah soonyaana bhoovivaraanatha

Hey, Nripa or King! Thereafter, Saamvarththakaanala or the Great Fire of Annihilation will flare up from the mouth of Sankarshana Moorththy or Anantha Bhagawaan. The mighty force of the wind will carry this fire and burn throughout the universe, scorching the lifeless cosmic shell.

उपर्यधः समन्ताच्च शिखाभिर्वह्निसूर्ययोः ।
दह्यमानं विभात्यण्डं दग्धगोमयपिण्डवत् ॥ १०॥

10

Uparyaddhah samanthaachcha sikhaabhirvVahniSooryayoh
Dhehyamaanam vibhaathyandam dhegdhddhagomayapindavath

Having burned from the tormenting rays of Sun from above by blazing rays of Sun, and from below the Saamvarththakaanala of Sankarshana Moorththy; the Sphere of Universe will glow like a burning ball of dried cow dung.

ततः प्रचण्डपवनो वर्षाणामधिकं शतम् ।
परः सांवर्तको वाति धूम्रं खं रजसाऽऽवृतम् ॥ ११ ॥

11

Thathah prechandavano varshaanaamaddhikam satham
Paraah Saamvarththako vaathi ddhoomram kham rejasaaaavritham.

Oh, Pareekshith Mahaaraajan! Thereafter, for more than One Hundred years, Prelaya Prechanda Anala or the Worst Terrible Wind of Destruction will blow, and the sky covered with dust will turn gray.

ततो मेघकुलान्यङ्ग चित्रवर्णान्यनेकशः ।
शतं वर्षाणि वर्षन्ति नदन्ति रभसस्वनैः ॥ १२ ॥

12

Thatho meghakulaanyangga chithravarnnaanyanekasah
Satham varshaani varshanthi nadhanthi rebhasasvanaih.

Thereafter, clouds of diverse colors will gather, roaring terribly and horribly with thunder and will pour down floods of rain continuously for One Hundred years.

तत एकोदकं विश्वं ब्रह्माण्डविवरान्तरम् ।
तदा भूमेर्गन्धगुणं ग्रसन्त्याप उदप्लवे ॥ १३ ॥

13

Thatha ekodhakam visvam brahmaandavivaraantham
Thadhaa bhoomergenddhagunam gresyanthyaapa udhapseve.

Thereafter, the shell of the Universe, which is within the Anda or Egg, will fill up with water forming a single Cosmic Ocean. At that time, the inherent nature of the Universe, which is its Genddha, or Smell or the Unique Quality of its Fragrance will be attracted or taken away by the Water or the natural quality of Earth will be merged within the water of the Cosmic Ocean.

ग्रस्तगन्धा तु पृथिवी प्रलयत्वाय कल्पते ।
अपां रसमथो तेजस्ता लीयन्तेऽथ नीरसाः ॥ १४॥

14

Gresthagenddhaathu prithivee prelayathvaaya kalpathe
Apaam resamattho thejasthaa leeyantheattha neerasaah.

Thus, the Universe which is devoid of its inherent natural smell, or the unique quality of its fragrance, will be merged within the Cosmic Ocean. Immediately, the Resa or the Flavor of the water will be consumed or taken away by Prelaya Anala or Prelaya Vahni or Fire of Deluge. Thus, the water of Cosmic Ocean deprived of its quality of Flavor or taste will be merged within Vahni or Fire.

ग्रसते तेजसो रूपं वायुस्तद्रहितं तदा ।
लीयते चानिले तेजो वायोः खं ग्रसते गुणम् ॥ १५॥

15

Gresathe thejaso Roopam vaayusthadrhitham thadhaa
Leeyathe chaAnile Thejo Vaayoh Kham gresathe gunam.

The Vaayu or Air or Wind seizes the inherent form of Fire. Thus, the Fire deprived of its form merges into Air. The element of Nabhas or Ether takes away the inherent quality of Air, namely the Sparsa or touch, and thus the Air deprived of its inherent quality of touch enters into and merges within Nabhas or Ether.

स वै विशति खं राजंस्ततश्च नभसो गुणम् ।
शब्दं ग्रसति भूतादिर्नभस्तमनुलीयते ।
तैजसश्चेन्द्रियाण्यङ्ग देवान् वैकारिको गुणैः ॥ १६॥

16

Sa vai visathi kham raajamsthathascha nabhaso gunam
Sabdham gresathi bhoothaadhirnabhasthamanuleeyathe
Thaijasaschendhriyaanyangga Dhevaan vaikaariko
gunaih.

Hey, Nripa or Pareekshith Mahaaraajan! Thereafter, the inherent quality of Nabhas or Ether, namely Sabdha or Sound, will be consumed or taken away by the mode of nature called Thaamasa Ahamkrithi or Ignorance of Ego. Thus, the Nabhas or Ether deprived of its quality of Sabdha will be merged within Thaamasa Ahamkrithi or the ego of the mode of nature of Ignorance. Raajasa Ahamkrithi or False Ego of the mode of Passion takes hold of the Indhriyaas or Senses. Thereafter, the Saathvika Ahamkrithi or False Ego of the mode of nature of Virtues or Goodness absorbs the Dhevaas or Demigods.

महान् ग्रसत्यहङ्कारं गुणाः सत्त्वादयश्च तम् ।
ग्रसतेऽव्याकृतं राजन् गुणान् कालेन चोदितम् ॥ १७॥

17

Mahaan gresathyahankaaram gunaah saththvaadhayaschatham
Gresatheavyaakritham, Raajan, gunaan kaalena chodhitham.

Then the Total Maha-Thatthva or Mahaththathva or Mahaan or The Great Elements seizes all Ahamkrithees or False Egos – False Ego of Ignorance, Passion, and Goodness – along with its various functions and that Mahath or Maha-Thatthva will be absorbed or consumed by the Three Preddhaana Gunaas or Basic Modes of Natures called Saththva, Rejas, and Thamas or Goodness, Passion, and Ignorance. Oh, Pareekshith Mahaaraajan! Then these Modes of Natures are further overtaken by Preddhaana or The Foremost or The Supreme Most, or The Original Unmanifest Form of Nature impelled by the force of Time.

न तस्य कालावयवैः परिणामादयो गुणाः ।
अनाद्यनन्तमव्यक्तं नित्यं कारणमव्ययम् ॥ १८॥

18

Na thasya kaalaavayavaih parinaamaadhayo gunaah
Anaadhynathamavyektham nithyam kaaranamavyeyam.

Hey, Oozhipaa or Lord of the Earth, Pareekshith Mahaaraajan! This Preddhaana or The Foremost or The Supreme Most or The Original Unmanifest Nature is not subject to the Six kinds of transformations, like earth to water and water to fire and so forth mentioned earlier, caused by the influence of Time. It has no beginning or no creation and no end or destruction. It is the Unmanifest. It is Eternal. It is Infallible. It is the Cause of Creation of the Universe and all its Entities and Elements.

न यत्र वाचो न मनो न सत्त्वं
तमो रजो वा महदादयोऽमी ।
न प्राणबुद्धीन्द्रियदेवता वा
न सन्निवेशः खलु लोककल्पः ॥ १९॥

19

Na yethra vaacho na mano na Saththvam
Thamo Rejo vaa mahadhaadhayoamee
Na praanabudhddheendhriyadhevathaa vaa
Na sannivesah khalu lokakalpah.

In this Preddhaana or The Unmanifest stage of Material Nature, there is no expression or words, or it is beyond words, no mind, and no manifestation of subtle elements beginning from the Mahath or Panjcha Bhoothaas or the Five Great Elements, nor the Thrigunaas like Mode of Goodness, Passion, and Ignorance. Hey, Mahaaraajan! There is no shape, form, or size for this Preddhaana or The Unmanifest Material Nature as we see and conceive today in this Universe.

न स्वप्नजाग्रन्न च तत्सुषुप्तं

न खं जलं भूरनिलोऽग्निरर्कः ।
संसुप्तवच्छून्यवदप्रतर्क्यं
तन्मूलभूतं पदमामनन्ति ॥ २० ॥

20

Na Svapnajaagranna cha that sushuptham
Na kham Jelam BhoorAniloAgnirArkkah
Samsupthavachcchoonyavadhapretharkkyam
Thanmoolabhootham padhamaamanthi.

This Preddhaana or The Unmanifest stage of Material Nature has no definite arrangement of planetary systems, nor are there present the various stages like Svapna or Dreamy or Sleep stage, Jaagrath or Wakefulness, or Sushupthi or deep Sleep stage. There is no Earth, Water, Fire, Air, Ether, or Sun. The situation is just like that of Sushupthi or deep and complete sleepy stage or of Soonyatha or Voidness or Emptiness. It is indescribable by words. The most learned scholars of metaphysics explain that since Preddhaana or The Unmanifest stage of Material Nature is the original substance, it is the actual or original cause and basis for material creation.

लयः प्राकृतिको ह्येष पुरुषाव्यक्तयोर्यदा ।
शक्तयः सम्प्रलीयन्ते विवशाः कालविद्रुताः ॥ २१ ॥

21

Leyah praakrithiko hyesha Purushaavyekthayoryedhaa
Sakthayah sampreleeyanthe vivasaah kaalavidhruthaah.

When the Preddhaana or The Unmanifest stage of Material Nature, is disassembled by influence of Time, and are deprived of the unknown and indefinable Potencies and merge together totally with Preddhaana Purusha or The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan to Whom these Potencies and Energies are belonging to, that is called Praakrithika Prelaya or Annihilation of Material Nature or Material Universe.

बुद्धीन्द्रियार्थरूपेण ज्ञानं भाति तदाश्रयम् ।

दृश्यत्वाव्यतिरेकाभ्यामाद्यन्तवदवस्तु यत् ॥ २२॥

22

Budhddheendhriyaarththaoopena Jnjaanam bhaathi thadhaasrayam
Dhrisyathvaavyethirekaabhyaamadhyanthavadhasthu yeth.

It is the Knowledge which is most effulgent as the Absolute Truth alone who manifests in the forms of intelligence, senses and the objects of sense perception, who is their ultimate basis. Whatever has a beginning, and an end is insubstantial because of being an object perceived by limited senses and because of being nondifferent from its own cause. Please understand and realize that such substances are untrue and unreal.

दीपश्चक्षुश्च रूपं च ज्योतिषो न पृथग्भवेत् ।
एवं धीः खानि मात्राश्च न स्युरन्यतमादृतात् ॥ २३॥

23

Dheepaschakshuscha Roopam cha jyothisho na prithagbhaveth
Evaam dheeh khaani maathraascha na syuranyathamaadrithaatha.

Hey, Bhooddhava or Husband or Lord of the Earth! The lamp, the eye that views the object by the light of the lamp, and the visible form that is viewed are all basically nondifferent from the element of fire. In exactly the same way, the intelligence, the senses, and the sense perceptions have no existence separate from the Supreme Reality, although the Absolute Truth remains totally distinct from them.

बुद्धेर्जागरणं स्वप्नः सुषुप्तिरिति चोच्यते ।
मायामात्रमिदं राजन् नानात्वं प्रत्यगात्मनि ॥ २४॥

24

Budhddherjaagananam svapnah sushupthirithi chochyathe
Maayaamaathramidham, Raajan, naanaathvam prethyagaathmani.

The general thought and understanding are that all the three stages like Jaagrath or awaken stage, Svapna or dreaminess, and Sushupthi or deep

sleep are the functions of Budhddhi or intelligence. Oh, My dear King! But in 'Reality' or in the stage of Soulfulness of Absolute Truth these are all Mitthya or illusions, unreal, and false.

यथा जलधरा व्योम्नि भवन्ति न भवन्ति च ।
ब्रह्मणीदं तथा विश्वमवयव्युदयाप्ययात् ॥ २५॥

25

Yetthaa jeladdharaa vyomni bhavanthi na bhavanthi cha
Brahmaneedham thatthaa visvamavayavyudhayaapyayaath.

Just like how the clouds are formed or appeared and then dispersed and disappeared, by amalgamation and dissolution of their constituent elements, in the sky exactly like that we imagine and ordain formation or creation, sustenance, and dissolution of the universe and its entities and elements within Brahma. [It is only our imagination. In reality it is not there as there is only One Absolute Truth which is Brahma.]

सत्यं ह्यवयवः प्रोक्तः सर्वावयविनामिह ।
विनार्थेन प्रतीयेरन् पटस्येवाङ्ग तन्तवः ॥ २६॥

26

Sathyam hyavayavah prokthah sarvvaavayavinaamiha
Vinaarthththena pretheeyeran patasyevaanga thanthavah.

Hey, Nripa or King Pareekshith! Vedha Soothraas or Scriptural Formulas have clearly established that the ingredient that constitutes any manifested products in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product. [This also means that there is no existence of the cloth without the threads or in other words there is no separate existence for the cloth other than the thread. Similarly, there is no separate existence for the universe other than Brahma or the Absolute Truth.]

यत्सामान्यविशेषाभ्यामुपलभ्येत सभ्रमः ।
अन्योन्यापाश्रयात्सर्वमाद्यन्तवदवस्तु यत् ॥ २७॥

Yeth saamaanyavisheshaabhyaamupalebhyetha sa bhoomah
Anyonyaapaasrayaath sarvvamaadhyanthavadhavasthu yeth.

Hey, Raajan! Anything we experience in terms of general cause as well as that of special effects are all Mitthya or Illusion because such causes and effects exist only relative to each other. In short, whatever has a beginning and end is unreal.

विकारः ख्यायमानोऽपि प्रत्यगात्मानमन्तरा ।
न निरूप्योऽस्त्यणुरपि स्याच्चेच्चित्सम आत्मवत् ॥ २८॥

Vikaarah khyaayamaanoapi prethyagaathmaanamantharaa
Na niroopyoasthyanurapi syaachchechchithsama aathmavath.

Although we perceive this universe of material nature as a distinct entity, even a single atom of this material nature has no ultimate definition without reference to The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. For any substance to be accepted as factually or really existing, that substance must possess the same quality as Brahma or The Supreme Soul which is Eternal and Unchanging Existence.

न हि सत्यस्य नानात्वमविद्वान् यदि मन्यते ।
नानात्वं छिद्रयोर्यद्वज्ज्योतिषोर्वातयोरिव ॥ २९॥

Na hi sathyasya naanaathvamavidhvaan yedhi manyathe
Naanaathvam cchidhrayoryedhvajjyothishorvaathayoriva.

Actually, there is no material multiplicity or duality in The Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and sky outside the pot. In fact, there is only One sky, and the same sky is ignorantly perceived as sky inside the pot separately from the sky outside the pot, or it is also like the reflection of

the Sun seen in water and the Sun seen in the sky, or also it is like the vital air within One living body and within Another body.

यथा हिरण्यं बहुधा समीयते
नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
एवं वचोभिर्भगवानधोक्षजो
व्याख्यायते लौकिकवैदिकैर्जनैः ॥ ३० ॥

30

Yetthaa hiranyam behuddhaa sameeyathe
Nribhih kriyaabhirvyevahaaravarthmasu
Evam vachobhirBhagawaanaddhokshajo
Vyaakhyaayathe laukikavaidhikairjjenaih.

Actually, there is no material multiplicity or duality in The Absolute Truth. The duality perceived by an ignorant person is like the difference between the sky contained in an empty pot and sky outside the pot. In fact, there is only One sky, and the same sky is ignorantly perceived as sky inside the pot separately from the sky outside the pot, or it is also like the reflection of the Sun seen in water and the Sun in the sky, or also it is like the vital air within One living body and within Another body.

यथा घनोऽर्कप्रभवोऽर्कदर्शितो
ह्यर्काशभूतस्य च चक्षुषस्तमः ।
एवं त्वहं ब्रह्म गुणस्तदीक्षितो
ब्रह्मांशकस्यात्मन आत्मबन्धनः ॥ ३१ ॥

31

Yetthaa ghanoarkkaprebhavoarkkadhersitho
Hyarkkaamsabhoothasyacha chakshushasthamah
Evam thvaham brahmagansthadheekshitho
Brahmaasakasyaathmana aathmabendddhanah.

See just like how the Cloud itself is a product of the Sun or the Sun is the creator of the Cloud and the same Sun is the One who makes the Cloud visible, and the same Sun is the One who creates darkness for the viewing

eye, which is another partial expansion of the Sun. [This is an interesting concept. The cloud which is a product of the Sun covers the Sun and makes the Sun invisible for viewing of the eyes. The same Sun's rays remove the covering created by the cloud and make the Sun visible to the eyes.] Similarly, material false ego, a particular product of Brahma or Absolute Truth and the same Brahma is the One who makes its products visible. And it is the Brahma or The Absolute Truth who obstructs the Aathma or Soul or the 'conditioned individual Soul' another partial expansion of Brahma from realizing the Brahma or Absolute Truth to the 'conditioned individual soul.'

घनो यदार्कप्रभवो विदीर्यते
 चक्षुः स्वरूपं रविमीक्षते तदा ।
 यदा ह्यहङ्कार उपाधिरात्मनो
 जिज्ञासया नश्यति तर्ह्यनुस्मरेत् ॥ ३२ ॥

32

Ghano yedhaarkkaprebhavo vidheeryathe
 Chakshuh svaroopam Ravimeekshathe thadhaa
 Yedhaa hyahankaara upaaddhiraathmano
 Jijnjaasayaa nasyathi tharhyanusmareth.

The cloud which is originally produced from the rays of the Sun is torn apart by the rays of the same Sun, the eye can see the actual form of the Sun. Exactly in the same way, the Aathma or Brahma or the Soul destroys the covering of material false ego by the desire to know or by inquiring into the transcendental science, One can regain Aathma Jnana which easily tear apart the covering of Maaya or Delusion which obstructs the visibility of Aathma and makes it visible. [I know this logic may be confusing, but a little bit of analysis would enable us to realize and understand the logic.]

यदैवमेतेन विवेकहेतिना
 मायामयाहङ्करणात्मबन्धनम् ।
 छित्त्वाच्युतात्मानुभवोऽवतिष्ठते
 तमाहुरात्यन्तिकमङ्ग सम्प्लवम् ॥ ३३ ॥

33

Yedhaivamethena vivekahethinaa
Maayaamayaahankaranaathmabenddhanam
CchithvaAchyuthaathmaanubhavoavathishttaht
Thamaahuraathyanthikamanggasamplavam.

With this weapon of knowledge of Aathma Jnjaana One can destroy and remove all the darkness created or the coverage made by Avidhya or Material Ignorance and its product of Aham Bhaava or Ahantha or false material ego and clearly see the Eternal Effulgence of Brahma or Aathma or The Supreme Absolute Truth. Hey, My Dear Pareekshith Mahaaraajan! It is well known that this Aathma Jnjaana or Transcendental Knowledge is what enables One to see and realize Achyutha Bhagawaan or Yedhoothama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan or The Supreme Absolute Truth. This is called Aathyanthika or Ultimate annihilation of Material Existence with Aathmasaakshaathkaaram or Transcendental Knowledge.

नित्यदा सर्वभूतानां ब्रह्मादीनां परन्तप ।
उत्पत्तिप्रलयावेके सूक्ष्मज्ञाः सम्प्रचक्षते ॥ ३४॥

34

Nithyadhaa sarvvabhoothaanaam Brahmaadheenaam Paranthapa!
Uthpaththiprelayaaveke sookshmajnjaah samprechakshathe.

Oh, Paranthapa or Subduer of Enemies! Learned scholars who are experts in the subtle working of nature have declared that beginning from Brahmadheva all the entities and elements of material nature are subject to continuous births and deaths or undergo continuous process of creation and annihilation or destruction.

कालस्रोतो जवेनाशु ह्रियमाणस्य नित्यदा ।
परिणामिनामवस्थास्ता जन्मप्रलयहेतवः ॥ ३५॥

35

Kaalasrothojevenaasu hriyamaanasya nithyadhaa

Parinaaminaamavastthaasthaa jenmaprelaya hethavah.

All material entities undergo transformation and are constantly and swiftly eroded by the mighty currents of Time. The various stages of existence that material things exhibit is a perpetual cause of their generation and annihilation.

अनाद्यन्तवतानेन कालेश्वरमूर्तिना ।
अवस्था नैव दृश्यन्ते वियति ज्योतिषामिव ॥ ३६॥

36

Anaadyanthavathanena kaalenEswaramoorththinaa
Avastthaa naiva dhrisyanthe viyathi jyothishaamiva.

Eeswara or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is without a beginning and without an end. He is above and beyond Kaala or Time and hence Kaalaatheetha. He is the One Who causes and makes all the transformational changes but is not visible to us and not realizable by us, just like how the infinitesimal momentary changes of planets and stars in the sky cannot be directly seen by us.

नित्यो नैमित्तिकश्चैव तथा प्राकृतिको लयः ।
आत्यन्तिकश्च कथितः कालस्य गतिरीदृशी ॥ ३७॥

37

Nithyo naimiththikaschaiva thatthaa praakrithiko leyah
Aathyanthikascha katthithah kaalasya gethreedhrisi.

In the course of Time there can be four kinds of Prelaya or Annihilation. They are 1) Nithya or Perpetual or Continuous, 2) Naimiththika or Accidental or Unusual or Occasional, 3) Praakritha or Praakrithika or Elemental or Natural, and 4) Aathyanthika or Final. Hey, Pareekshith Mahaaraajan! I have already explained to you directly all these Four types of Prelayaas.

एताः कुरुश्रेष्ठ जगद्विधातुः
नारायणस्याखिलसत्त्वधाम्नः ।
लीलाकथास्ते कथिताः समासतः
कात्स्न्येन नाजोऽप्यभिधातुमीशः ॥ ३८॥

38

Ethaah Kurusreshtta jegadhviddhaathu-
RnNaaraayanasyaakhilasaththvaddhaamnah
Leelaakatthaasthe katthithaah samaasathah
Kaarthsanyena naAjoapyabhiddhaathumeesah.

Hey, Kurusreshtta or the Best and Noblest of Kuru Dynasty! Bhagawaan Hari or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan is The Creator of the Universe and all its Entities and Elements. He is the Ultimate Reservoir of all Existence. I have briefed you about His pastimes as nobody is capable of narrating the pastimes of Bhagawan Naaraayana in detail or in other words it is extremely difficult or rather impossible for anyone to describe it.

संसारसिन्धुमतिदुस्तरमुत्तितीर्षो-
नान्यः प्लवो भगवतः पुरुषोत्तमस्य ।
लीलाकथारसनिषेवणमन्तरेण
पुंसो भवेद्विविधदुःखदवार्दितस्य ॥ ३९॥

39

Samsaarasinddhumathidhustharamuththitheersho-
Rnnaanyah plevo Bhagawathah Purushoththamasya
Leelaakatthaaresanishevanamantharena
Pumso bhvedhvividhdhuhkhadhavaarddhithasya.

Hey, Raajan! We should clearly realize that anyone who desires and wants to cross and reach the shore of the deep and insurmountable ocean of miseries and sorrows of this material universe, he has only One reliable boat or ship which is the glorious stories and songs of Bhagawan Naaraayana or Yedhooththama Uththamasloka Vaasudheva Sree Krishna

Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan. And also, for the persons who are suffering in the Fire of countless miseries, listening and singing His pastimes is the cool breeze which can protect him from horrible Fire. There is nothing other than cultivating devotion to the transcendental state for the narrations of Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan's pastime plays.

पुराणसंहितामेतामृषिनारायणोऽव्ययः ।
नारदाय पुरा प्राह कृष्णद्वैपायनाय सः ॥ ४० ॥

40

PuraanasamhithaamethaamrishirnNaaraayanoavyeyah
Naaradhaaya puraa praaha Krishnadhvaipaayanaaya sah.

स वै मह्यं महाराज भगवान् बादरायणः ।
इमां भागवतीं प्रीतः संहितां वेदसम्मिताम् ॥ ४१ ॥

41

Sa vai mahyam, Mahaaraaja, Bhagawaan Baadharaayanah
Imaam Bhagawatheem preethah samhithaam Vedhasammithaam.

This Bhaagawatham or Bhaagawatha Puraana or Mythology of Bhaagawatham which is the story of Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan was explained in detail to Dhevarshi Naaradha by the infallible Nara-Naaraayana Rishi long time ago. This has been accepted by Vedhaas and it describes the essence of Vedhaas. Naaradha then repeated it to Krishnadhvaipaayana or Baadharaayana or Vedha Vyaasa. Hey, Pareekshith Mahaaraajan! Then, Baadharaayana very happily explained and taught this Scripture of Sreemadh Bhaagawatham or Bhaagawatha Puraana to his son, Baadharaayani or Sree Suka Brahmarshi.

एतां वक्ष्यत्यसौ सूतः ऋषिभ्यो नैमिषालये ।

Ethaam vakshyathyasau Sootha Rishibhyo Naimishaalaye
Dheerghasathre Kurusreshtta samprishtta Saunakaadhibhih.

Hey, Pareekshith Mahaaraajan! This Sootha who is sitting in front of us and listening to this discourse of Sreemadh Bhaagawatham describing the glorious stories of Vaasudheva Sree Krishna Bhagawaan or Yedhooththama Uththamasloka Vaasudheva Sree Krishna Bhagawaan Who is the Incarnation of The Supreme Soul Lord Sree Vaasudheva Sree Mahaa Vishnu Bhagawaan will repeat the same discourse in the sacrificial field of Naimishaaranya or Naimisaaranya where all the great Rishees or Sages have assembled to participate in the Yaaga as being devotionally requested to retell the stories of Sreemadh Bhaagawatham written by Vedha Vyaasa for the auspicious conclusion of the Yaaga they have been conducting for One Thousand years. [We remember that this Sreemadh Bhaagawatham starts as the dialogue between Saunaka and Sootha.]

इति श्रीमद्भागवते महापुराणे पारमहंस्यां
संहितायां द्वादशस्कन्धे चतुर्थोऽध्यायः ॥ ४ ॥

Ithi Sreemadh Bhaagawathe MahaaPuraane Paaramahamsyaam
Samhithaayaam DhvaaDhesaSkanddhe ChathurththoAddhyaayah

Thus, we conclude the Fourth Chapter - [Named As]
[KalpaLayaSvaroopavivaranam] [Description Of Kalpa Kaala – A Kalpa Is
One Of Brahmadheva Or One Thousand Cycles Of Four Ages] Of the
Twelfth Canto of the Most Divine and the Supreme Most and the Greatest
Mythology Known as Sreemadh Bhaagawatham.

Om Shree Krishnaaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!