

Chapter-5

Details of numbers of Kālas

कूर्म उवाच

अनुत्पादाच्च पूर्वस्मात् स्वयंभूरिति स स्मृतः।
 नराणामयनं यस्मात्तेन नारायणः स्मृतः॥ १॥
 हरः संसारहरणाद्विभुत्वाद्विष्णुरुच्यते।
 भगवान् सर्वविज्ञानादवनादोमिति स्मृतः॥ २॥
 सर्वज्ञः सर्वविज्ञानात्सर्वः सर्वमयो यतः।
 स्वयम्भुवो निवृत्तस्य कालसंख्या द्विजोत्तमाः॥ ३॥
 न शक्यते समाख्यातुं बहुषैरपि स्वयम्।
 कालसंख्या समासेन परार्द्धद्वयकल्पिता॥ ४॥

Lord Kūrma said, "Because he is not born from any prior person, he is called Svayambhū and because of the collection of the waters, he is called Nārāyaṇa. Because of his possessing all the *Vibhūtis* (fortunes), he is called Viṣṇu. Because of his being all knowledgeable, he is called Bhagavān and because of his extending protection to all, he is called Om. Because of his possessing the knowledge of *sattva*, he is known as omniscient. O Best of the Brāhmaṇas, the life span of lord Brahmā cannot be described in a large number of years. In brief, the said period of life has been known to be of two types.

स एव स्यात्परः कालस्तदन्ते सृज्यते पुनः।

निजेन तस्य मानेन चायुर्वर्षशतं स्मृतम्॥ ५॥

That is the end of everything, after which the new creation follows. With the own standards of Svayambhū, his age has been prescribed to be of a hundred years.

तत्परार्द्धं तदार्द्धं वा परार्द्धमभिधीयते।

काष्ठा पञ्चदश ख्याता निमेषा द्विजसत्तमाः॥ ६॥

It is known as *padārtha* or the half of it— the *Parārtha*. O Best of the Brāhmaṇas, fifteen *nimeṣas* (winking of the eyes), make a *kāṣṭhā*.

काष्ठा त्रिंशत्कला त्रिंशत्कला मौहूर्तिकी गतिः।

तावत्संख्यैरहोरात्रं मुहूर्तैर्मानुषं स्मृतम्॥ ७॥

Thirty *kāṣṭhās* make a *kāla*, while three *kāṣṭhās* make a *Muhūrta*. The thirty *muhūrtas* make an *ahorātra*.

अहोरात्राणि तावन्ति मासः पक्षद्वयात्मकः।

तैः षड्भरयनं वर्षं द्वेऽयने दक्षिणोत्तरे॥ ८॥

Again thirty *ahorātras* make two fortnights (bright and dark) are equivalent to a month; six months make an *ayana*. Two *ayanas* as known as *Uttarāyana* and *Dakṣiṇāyana*, which make a year.

अयनं दक्षिणं रात्रिर्देवानामुत्तरं दिनम्।

दिव्यैर्वर्षसहस्रैस्तु कृतत्रेतादिसंज्ञितम्॥ ९॥

चतुर्युगं द्वादशभिस्तद्विभागं निबोधत।

चत्वार्याहुः सहस्राणि वर्षाणां तत्कृतं युगम्॥ १०॥

Dakṣiṇāyana is the night for the gods, while *uttarāyana* is the day for them. Twelve thousand divine years make the four *yugas*

known as Satya, Tretā, Dvāpara and Kaliyuga. You listen to their division. Out of them Kṛtayuga or Satya comprises of four thousand years.

तस्य तावच्छतीसख्या सख्यांशश्च कृतस्य तु।

त्रिशती द्विशती सख्या तथा चैकशती क्रमात्॥ ११॥

Satyayuga has the evening of four hundred years. The part of *Sandhyā* is of equal duration. This *sandhyā* is respectively for three hundred, two hundred and a hundred years duration.

अंशकं षट्शतं तस्मात्कृतसख्यांशकैर्विना।

त्रिद्व्येकधा च साहस्रं विना सख्यांशकेन तु॥ १२॥

त्रेताद्वापरतिष्ठाणां कालज्ञाने प्रकीर्तितम्।

एतद्द्वादशसाहस्रं साधिकं परिकल्पितम्॥ १३॥

Leaving the part of *sandhyā* of Satyayuga out of them, the period of the rest of the *sandhyās* extends to six hundred years. Without the part of *Sandhyā*, two, and a thousand years for Tretā, have been covered into the time span of Dvāpara and Kali.

तदेकसप्ततिगुणं मनोरन्तरमुच्यते।

ब्रह्मणो दिवसे विप्रा मनवश्च चतुर्दश॥ १४॥

Seven times that number (or seventy one divine yogas) make a Manvantara. O Brāhmaṇas, day of Brahmā comprises of fourteen Manvantaras.

स्वायम्भुवादयः सर्वे ततः सावर्णिकादयः।

तैरियं पृथिवी सर्वा सप्तद्वीपा सपर्वता॥ १५॥

पूर्णं युगसहस्रं वै परिपाल्या नरेश्वरैः।

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै॥ १६॥

व्याख्यातानि न सन्देहः कल्पे कल्पे न चैव हि।

ब्राह्ममेकमहः कल्पस्तावती रात्रिरिष्यते॥ १७॥

Svāyambhūva and all other Manus, thereafter the kings like Sāvarnika and others rule the earth with seven *dvīpas*, seven mountains, for a thousand yugas. In each Manvantara, the *kalpas* are described. There is no doubt about it. A single day of Brahmā comprises of a *kalpa*. The night is of the same duration.

चतुर्युगसहस्रं तु कल्पमाहुर्मनीषिणः।

त्रीणि कल्पशतानि स्युस्तथा षष्टिर्द्विजोत्तमाः॥ १८॥

ब्रह्मणो वत्सरस्तज्जैः कथितो वै द्विजोत्तमाः।

स च कालः शतगुणः परार्द्धं चैव तद्विदुः॥ १९॥

The learned person, have conceived the duration of the *kalpas* as equivalent to a thousand *Caturyugas*. O Brāhmaṇas, in this way, three hundred and sixty *kalpas* are completed. After this the people well-versed with the calculation of time have considered it to be one year of Brahmā. The same span when multiplied by hundred times, is called *Parārdha*.

तस्यान्ते सर्वसत्त्वानां सहेतौ प्रकृतौ लयः।

तेनायं प्रोच्यते सद्भिः प्राकृतः प्रतिसंचरः॥ २०॥

Ultimately the entire universe is absorbed into *Prakṛti*, which is the cause of the creation of all the living beings. Because of this, the noble people, call it as reabsorption into *Prakṛti* (*Prākṛta-Pratisañcāra*).

ब्रह्मनारायणेशानां त्रयाणां प्रकृतौ लयः।

प्रोच्यते कालयोगेन पुनरेव च सम्भवः॥ २१॥

Brahmā, Nārāyaṇa and Maheśa, all the three combined get absorbed in *Prakṛti* and in due course of time they re-emerge on earth.

एवं ब्रह्मा च भूतानि वासुदेवोऽपि शङ्करः।

कालेनैव तु सृज्यन्ते स एव ग्रसते पुनः॥ २२॥

In this way, Brahmā, all the living beings, Vāsudeva besides Śaṅkara, because of the movement of times, meet with their end on earth.

अनादिरेष भगवान् कालोऽनन्तोऽजरोऽमरः।

सर्वगत्वात्स्वतन्त्रत्वात्सर्वात्मत्वान्महेश्वरः॥ २३॥

The same lord is called Maheśvara, because of his having no beginning, form of Kāla, endless and imperishable.

ब्रह्मणो बहवो रुद्रा ह्यन्ये नारायणादयः।

एको हि भगवानीशः कालः कविरिति श्रुतिः॥ २४॥

There are innumerable Brahmās, Rudras, and Nārāyaṇas. Only Omniscient form of Kāla, and lord Īśvara is one. This has been ordained by the Vedas.

एकमत्र व्यतीतं तु परार्द्धं ब्रह्मणो द्विजाः।

साम्प्रतं वर्तते त्वर्द्धं तस्य कल्पोऽयमग्रजः॥ २५॥

O Brāhmaṇas, a *Parārdha* of Brahmā has already lapsed and the second *Parārdha* is passing presently and happens to be his earlier

kalpa.

योऽतीतः सोऽन्तिमः कल्पः पाद्म इत्युच्यते बुधैः।

वाराहो वर्त्तते कल्पस्तस्य वक्ष्यामि विस्तरम्॥ २६॥

The *kalpa* which has already lapsed has been known as the *Padma-kalpa*. Presently *Vārāha-kalpa* is passing and I shall speak about it in detail.

इति श्रीकूर्मपुराणे पूर्वभागे कालसंख्याकथने नाम
पञ्चमोऽध्यायः॥ ५॥