

अथ नवतितमोऽध्यायः

Chapter - 90

Description for Yugas

श्रीकृष्ण उवाच

शृणु नन्द प्रवक्ष्यामि सानन्दं मानसं यथा।
कथां रम्यां सुमधुरां पुराणेषु परिष्कृताम्॥१॥
परिपूर्णतमो धर्मो धार्मिकाश्च कृते युगे।
परिपूर्णतमं सत्त्वं परिपूर्णतमा दया॥२॥

Śrī Kṛṣṇa said- O Nanda, you listen to me delightfully. I am going to tell you an extremely charming story which has been described beautifully in the Purāṇas. In the *Kṛtayuga*, all the people are religious minded and the religion is fully established during that period. The people are truthful and are full of mercy and compassion.

अतीव प्रज्वलद्रूपा वेदाश्चत्वार एव च।
वेदाङ्गाश्चापि विविधासारश्चेतिहासाच संहिताः॥३॥
पुराणानि सुरम्याणि पञ्चरात्राणि पञ्च च।
रुचिराणि सुभद्राणि धर्मशास्त्राणि यानि च॥४॥

All the four Vedas, the post-Vedic literature, various types of historical treatises and the Saṁhitās predominate the society. All the charming Purāṇas, the five Pañcarātras and all the religious scriptures which bestow welfare, remain quite popular .

विप्रा वेदविदः सर्वे पुण्यवन्तस्तपस्विनः।
नारायणं ते ध्यायन्ति तन्मन्त्रं च जपन्ति च॥५॥

All the Brāhmaṇas are well-versed in the Vedas, quite meritorious and *tapasvīs*. They always remain devoted to Nārāyaṇa and recite his *mantras*.

ब्राह्मणाः क्षत्रिया वैश्याश्चतुर्वर्णाश्च वैष्णवाः।
शूद्रा ब्राह्मणभृत्याश्च सत्यधर्मपरायणाः॥६॥

All the four *varṇas* including Brāhmaṇas, Kṣatriyas, Śūdras Vaiśyas perform their duty religiously. Out of them Śūdras serve the Brāhmaṇas and perform their *dharma*.

राजानो धार्मिकाश्चैव प्रजापालनतत्पराः।

गृह्णन्त्येव प्रजानां च षोडशांशकरावृषाः॥७॥

The Kings have a religious bent of mind and maintain the people always and receive the taxes equivalent to the sixteen part of their earnings.

करशून्याश्च विप्राश्च पूज्याः स्वच्छन्दगामिनः।

संततं सर्वसस्याढ्या रत्नाधारा वसुंधरा॥८॥

The Brāhmaṇas remain free from taxes and they roam about it will, the earth always produces various types of cereals and crops remaining filled with gems.

गुरुभक्ताश्च शिष्याश्च पितृभक्ताः सुतास्तथा।

योषितः पतिभक्ताश्च पतिव्रतपरायणाः॥९॥

ऋतौ संभोगिनः सर्वे न स्त्रीलुब्धा न लम्पटाः।

न भयं दस्युचौर्याणां न तत्र पारदारिकाः॥१०॥

The pupil are devoted to the teacher, the son remain devoted to the father and the wives remain to their husbands maintaining to their chastity. All the people enjoy the conjugal pleasure of their wives at the appropriate time; no one is greedy of the women and or is wicked. During this *yuga* there are no thieves or robbers and no one owns the wives of others.

तरवः पूर्णफलिनः पूर्णक्षीराश्च धेनवः।

बलवन्तो जनाः सर्वे दीर्घाः सौन्दर्यसंयुताः॥११॥

लक्षवर्षायुषः केचित्पुण्यवन्तो ह्यरोगिनः।

यथा विप्रा विष्णुभक्तास्त्रिवर्णा विष्णुसेविनः॥१२॥

The trees remain laden with fruit and the cows yield the maximum of milk. All the people are healthy, with long and well-built body besides being beautiful; some of the auspicious people remain alive up to a lakh of years and are never attracted by ailments. As the Brāhmaṇa are devoted to Viṣṇu similarly, the remaining three *varṇas* of the people are also devoted to Viṣṇu.

जलपूर्णा नदा नद्यः संततं कंदरास्तथा।

तीर्थपूताश्चतुर्वर्णास्तपः पूता द्विजातयः॥१३॥

मनःपूताश्च निखिलाः खलहीनं जगत्त्रयम्।

सत्कीर्तिपरिपूर्णं च यशस्यं मङ्गलान्वितम्॥१४॥

All the rivers and rivulets are filled with water and the mountain caves look quite charming. The people of all the four *varṇas* purify themselves

by taking bath in the holy places. The Brāhmaṇas purify themselves by performing *tapas*. Thus all the people of the earth have noble souls. One cannot hear the name of a wicked person in the three worlds during *Satyayuga*. All the *varṇas* are filled with welfare.

पितरः सर्वकालेषु तिथिकालेषु देवताः।

सर्वकालेष्वतिथयः पूजिताश्च गृहे गृहे॥१५॥

त्रिवर्णा विप्रभक्ताश्च विप्रभोजतत्पराः।

ब्राह्मणस्य मुखं क्षेत्रमनूषरमकप्रटकम्॥१६॥

The ancestors arrive at the appropriate time, the gods also arrive at the appropriate time. The guests are adored in all the household; the people of all the three *varṇas* respect the Brāhmaṇa and provide them with food regularly because the mouth of a Brāhmaṇa, as never barren and is free from the thorns .

नारायणोत्कीर्तनेन हर्षयुक्तास्तदुत्सवे।

न शत्रवो जनानां च सर्वे सर्वहितैषिणः॥१७॥

नाऽऽत्मप्रशंसाकाः केचित्सर्वे परगुणोत्सुकाः।

न देवानां द्विजानां च विदुषां तत्र निन्दकाः॥१८॥

पुरुषा योषितश्चापि न हि मूर्खाश्च पण्डिताः।

न दुःखिनो जनाः सत्ये सर्वेषां रत्नमन्दिरम्॥१९॥

मणिमाणिक्यरत्नौघरत्नस्वर्णसमन्वितम्।

न भिक्षुका न रोगार्ताः शोकहीनाश्च हर्षिताः॥२०॥

The people remain extremely happy by reciting the name of Nārāyaṇa in the festivities. During this *yuga* no one denounces the gods, the Brāhmaṇas and the intellectuals. No one praises himself. All the people remain engaged in praising others. No Person remains inimical to others. All the people think of the welfare of others; all the men and women are quite well-read and there is no one devoid of wisdom. There is no one filled with greed and all the people reside in the palaces of gems which are studded with to sapphire and rubies beside the gold. At that point of time there are no beggars; no one suffers from ailment and all the people are free from grief and other ailments. They remain delightful all the times.

न हि भूषणहीनाश्च नरा नार्थश्च केचन।
 न पापिनो न धूर्ताश्च न क्षुधार्ता न कुत्सिताः॥२१॥
 जराहीनाः प्राणिनश्च शश्वद्यौवनसंस्थिताः।
 आधिव्याधिविहीनाश्च निर्विकाराश्च देहिनः॥२२॥

No man or woman is seen without ornaments. There are no sinners, nor wicked. No one remains hungry or denounces. All the people are free from old age and remain always young; they are free from the ailment and other deformities.

यदुक्तो वै सत्ययुगे धर्मः सत्यं दयादिकम्।
 पादहीनश्च त्रेतायां सत्यार्थं द्वापरेऽपि च॥२३॥

Thus in the *Satyayuga* the people are truthful, compassionate and extremely religious. Dharma in *Tretāyuga* remains present with three feet only and in *Dvāpara*, it has only two.

धर्मैकपाच्च प्रथमे क्लेश्चातिकृशोऽबलः।

दुष्टानां दस्युचौर्याणामङ्कुरः प्रभवेद्व्रज॥२४॥

At the beginning of the age of Kali, the same Dharma becomes quite lean and thin and stands on earth on one leg. O lord of Vraja, at that point of time, the sprouting of the wicked people, the robbers and the thieves starts.

अधर्मनिरताः केचिद्धीताः संगोपिनस्तथा।

भीता गुप्ताश्च पुंश्चल्यौ भीताश्च पारदारिकाः॥२५॥

धर्मिष्ठानां भयं शश्वदधर्मिष्ठाश्च कम्पिताः।

स्वल्पधर्मरता भूपाः स्वल्पवेदरता द्विजाः॥२६॥

Some people engage themselves in performing evil deeds throughout the day and night but some of the people feel afraid of doing anything evil. Therefore they start concealing their evil deeds. The loose women feel panicky and indulge into sinful ways secretly. The men also become panicky and they enjoy secretly the company of other women. Similarly the religious minded people are also shaken, the kings would perform only pretty religious deeds and the Brāhmanas would devote themselves to the study of Vedas only nominally.

व्रतधर्मरताः केचित्सर्वे स्वच्छन्दगामिनः।

यावत्तिष्ठन्ति तीर्थानि यावत्तिष्ठन्ति साधवः॥२७॥

यावत्तिष्ठन्ति ग्रामाणां देवाः शास्त्राणि पूजनम्।

तावत्किञ्चित्पः सत्यं स्वर्गधर्माश् एव च॥२८॥

Only a few people would get themselves devoted to their *dharma* and all the people would be free to move anywhere alike. Till such time the holy places, the ascetics, noble people, the village deities and the scriptures besides the method of adoration would remain on earth, the truthfulness, the *aṁśa* of *dharma* and the *tapas* would remain on earth.

क्लेर्दोषनिधेस्तात गुण एको महानपि।

मानसं संभवेत्युण्यं सुकृतं न हि दुष्कृतम्॥२९॥

तीर्थादिके गते तात नष्टो धर्माश् एव च।

क्लारूपश्च धर्मश्च यथा कुह्नां निशाकरः॥३०॥

O father, though the *Kaliyuga* is filled with all the evils but still there are great virtues in the same. There will be a performing of mental merit but not the sin. O father, after the sanctity of the holy places is lost, the *dharma*, also loses its importance. The *dharma* would become black form like the moonless night.

नन्द उवाच

तीर्थान्येतानि सर्वाणि तिष्ठन्त्येव कियद्दिनम्।

साधवो ग्राम्यदेवाश्च शास्त्राण्येतानि वत्सकम्॥३१॥

Nanda said- O son for how long the holy places, the ascetic, the village deities and the scriptures would remain on earth during *Kaliyuga*.

श्रीकृष्ण उवाच

कलौ दशसहस्राणि हरिस्तिष्ठति येदिनीम्।

देवानां प्रतिमा पूज्या शास्त्राणि च पुराणकम्॥३२॥

Śrī Kṛṣṇa said- During *Kaliyuga* the lord remains on earth for ten thousand years. Till that time the images of the gods and the scriptures beside the Purāṇas are also adored.

तद्धर्मपि तीर्थानि गङ्गादीनि सुनिश्चितम्।

तद्धर्मं ग्रामदेवाश्च वेदाश्च विदुषामपि॥३३॥

For half that period (five thousand years), the Gaṅgā and all other holy places would enjoy their sanctity and for half of that period, the village deities would be adored besides the intellectual and the Vedas.

अधर्मः परिपूर्णश्च तदन्ते च कलौ पितः।
 एकवर्णा भविष्यन्ति वर्णाश्चत्वार एव च॥३४॥
 न मन्त्रपूतोद्वाहश्च न हि सत्यं न च क्षमा।
 स्त्रीस्वीकाररतो नित्यं ग्राम्यधर्मप्रधानतः॥३५॥
 न यज्ञसूत्रं तिलकं ब्राह्मणानां च नित्यशः।
 संध्याशास्त्रविहीनाश्च विप्रवंशाः श्रुता अपि॥३६॥

O father at the end of *Kaliyuga*, wickedness would establish itself completely. At that point of time, the people of all the four *varṇas* would become like *Śūdras*. At that point of time no marriage would be performed with the reciting of the *mantras*. The people will be deprived of truthfulness and forgiveness. Because of the importance of the conjugal pleasures, the marriage would be performed only with the consent of the women. The *Brāhmaṇas* would not wear the *yajñopavītas* would not apply *tilakam* on the forehead nor would the *Brāhmaṇas* perform the *sandhyās* thrice a day

सर्वैः सार्धं च सर्वेषां भक्षणं नियमच्युतम्।
 अभक्ष्यभक्षा लोकाश्च चतुर्वर्णाश्च लम्पटाः॥३७॥
 नारीषु न सती काचित्पुंश्चली च गृहे गृहे।
 करोति तर्जनं कान्तं भृत्यतुल्यं च कम्पितम्॥३८॥

All the people discarding all the vows would eat whatever they liked. Thus all the people of the four *varṇas* would consume things irrespective of those which have been prescribed as eatables and non-eatables. All would be wicked. There will be dearth of chaste women on earth and in every house-hold, the loose women would be available, who would always denounced their husbands, such a person would always feel panicky and shaky like a servant.

जाराय दत्त्वा मिष्टान्नं ताम्बूलं वस्त्रचन्दनम्।
 न ददात्येव चाऽऽहारं स्वामिने दुःखिने पितः॥३९॥
 पुत्रेण भत्सितस्तातः शिष्येण भत्सितो गुरुः।
 प्रजाभिस्ताडितो भूपो भूपेन पीडिताः प्रजाः॥४०॥

O father, the loose woman would serve the best of the sweets to her lower beside the food, betel, the fragrance, sandal-paste and the costumes, but would never care for the food of

her husband. The son would always denounce the father and the pupil their teacher. The king would always be terrified by the public while the king would torture by the people

दस्युचोरैश्च दुष्टैश्च शिष्टाश्च परिपीडिताः।
 सस्यहीना च वसुधा क्षीरहीनाश्च धेनवः॥४१॥
 स्वल्पक्षीरे घृतं नास्ति नवनीतं च नित्यशः।
 सत्यहीना जनाः सर्वे नित्यं मिथ्या वदन्ति च॥४२॥

The noble people would suffer at the hands of the robbers, the thieves and the wicked people. The yielding of crop would be destroyed on earth and the cows would stop yielding enough of milk. The milk, butter and *ghee* would be in short supply. All the people would be devoid of truthfulness and always speak falsehood.

शौचसंध्याशास्त्रहीना ब्राह्मणा वृषवाहकाः।
 सूपकाराश्च शूद्राणां शूद्राणां शवदाहकाः॥४३॥
 शूद्रस्त्रीनिरताः शश्वच्छूद्रा विप्रवधूरताः।
 खादन्ति यस्य विप्रस्य भक्ष्यं च परिपाचकाः॥४४॥
 मातुः परां तस्य पत्नी शूद्रा गृह्णन्ति लम्पटाः।
 भृत्यश्च हत्वा राजानं स्वयं राजा भविष्यति॥४५॥
 नारी हत्वा पतिं कामाद्भजेज्जारं च कौतुकात्।
 पुत्रश्च पितरं हत्वा स्वयं भूपो भविष्यति॥४६॥

The *Brāhmaṇa* would be deprived of purity, performing of *sandhyā*, study of scriptures and become the drivers of bulls, cooks in the kitchen of *Śūdras*, resorting to the burning of the dead bodies of the *Śūdras*, getting entangled with *Śūdra* women. The *Śūdras* on the other hand would be attracted towards the *Brāhmaṇa* ladies, consuming the food of a *Brāhmaṇa* the wicked *Śūdra* would abducts the wife of the *Brāhmaṇa* who could be equated with his own mother and quite adorable. The servants would conspire to kill the king and occupy the throne. The women would kill the husband and would enjoy the company of the lover. The son would kill the father and himself become the king.

सर्वे स्वच्छन्दनिरताः शिशुनोदरपरायणाः।
 वङ्गुरा व्याधियुक्ताश्च कुत्सिताश्च कुचैलकाः॥४७॥
 विक्षुण्णमन्त्रलिप्ताश्च मिथ्यामन्त्रप्रचारकाः।

जातिहीनाश्च गुरवो वयोहीनाश्च निन्दकाः॥४८॥

Thus all the people would become independent, moving at will, lustful, gluttons, suffering from ailment, dirty, the reciter of broken *mantras* and would propagate false *mantras*. The teachers would be casteless, devoid of age would be and denounced.

राजानश्चापि म्लेच्छाश्च यवना धर्मनिन्दकाः।

सत्कीर्तिमपि साधूनां कुर्वन्त्युन्मूलनं मुदा॥४९॥

The *mlecchas* would become the king and the Yavana would denounce the *dharma* destroying the spotless glory of the ascetics.

पितृदेवद्विजातीनामतिथीनां च नित्यशः।

पूजा नास्ति गुरूणां च पित्रोश्च पूजनं स्त्रियाः॥५०॥

स्त्रीबन्धूनां गौरवं च स्त्रीणां च सततं पितः।

चोरः सत्कुलजातिश्च ब्रह्मदेवस्वहारकः॥५१॥

मानं वहन्ति लोभेन युगधर्मेण कौतुकात्।

देवायतनहीनं च जगत्सर्वं भयाकुलम्॥५२॥

The adoration of ancestors gods and Brāhmaṇas, the guests, the teachers and the parents would not be respected; they would remain welcoming their own wives. O father the relatives of the wife would be preferred and the influence of the ladies would go on increasing, the people of high castes would become their and would steal the riches of the gods and the Brāhmaṇas. in *Kaliyuga* the people would respect the religion only playfully or with the intention of causing grief; the entire universe would be deprived of the abodes of gods and would become terrific.

अराजकं च दुर्नीतं संततं कलिदोषतः।

बुभुक्षिताः कुचैलाश्च दरिद्रा व्याधिना नराः॥५३॥

कपर्दकघटाध्यक्षो राजेन्द्रो हि घटेश्वरः।

वृद्धाङ्गुष्ठसमा लोका वृक्षाः शाकसमास्तथा॥५४॥

Because of the evils of the age of Kali, there would be indiscipline everywhere and disturbance would increase. All the people would face hunger, wear dirty clothes and would become pauper. The one whose house is filled with pitchers of small shells would be treated as

the king and the one having innumerable pitchers like the same would be known as the great king. The people would be of the size of the thumb and the trees would be of the size of vegetables.

तालानां नारिकेलाणां पनसानां तथैव च।

फलानि सर्षपाण्येव तत्क्षुद्रं च ततः परम्॥५५॥

जलभाजनपात्रेण सस्येन वाससा तथा।

विहीनं मन्दिरं सर्वं गृहाणामपरिष्कृतम्॥५६॥

The fruits of *tāla*, coconut, jack fruit would be of the size of sesamum seeds and other fruits would be of still smaller in size, there will be general shortage of the vases for waters cereals and cloth in the households the houses would be quite broken and deserted.

गन्धकेन परिवृतं दीपहीनं तमोयुतम्।

हिस्रजन्तुभयाद्धीता जनाः सर्वे च पापिनः॥५७॥

सर्वे च कलहाविष्टा पुंश्चल्यः कलहप्रियाः।

रूपवत्यो न कामिन्यो नराश्चापि न रूपिणः॥५८॥

They would be filled with bad smells; having no lamps and filled with bad smells, having no lamps and filled with darkness; all the humans would be sinful and would feel panicky of the wild animal. At that point of time the people would be greedy for fruits and the women would be quarrel some. The women would be deprived of deities beside the men.

नद्यो नदाः कंदराश्च तडागाश्च सरोवराः।

जलपद्मविहीनाश्च जलहीना धनास्तथा॥५९॥

अपत्यहीना नार्यश्च कामुक्यो जारसंयुताः।

अश्वत्थच्छेदिनः सर्वे वृक्षहीना वसुंधरा॥६०॥

फलहीनाश्च तरवः शाखाः स्कन्धविहीनकाः।

फलानि स्वादुहीनानि चात्रानि च जलानि च॥६१॥

मानवाः कटुवक्त्रारो निर्दया धर्मवर्जिताः।

तदन्ते द्वादशादित्याः संहरिष्यन्ति मानवान्॥६२॥

सर्वाङ्गानूँश्च तापेन बहुवृष्ट्या ब्रजेश्वर।

अवशिष्टा च पृथिवी कथामात्रावशेषिता॥६३॥

All the rivers, rivulets, the caves, the lakes and pools beside the tanks would be deprived of the water. The women would be barren, passionate and would always like the company of lovers; all