Chapter 30
Discussion between Arjuna and Vyāsa on Yugadharma

Vyāsa Uvāca

Tatāthamāyām aṣṭamargāḥ bhūtyāṃ bhājante mahatprajñāparamājñaḥ.

Svābhāvam śrotya nāvive bāhunaḥ bhājante bhājante.

Vyāsa said, “In the Kaliyuga the people, feeling by the attribute of tamognaḥ, shall always remain engaged in malice, collecting of riches and the killing of the ascetics.

Karṇa pramāraṇān roghaṁ svādānān śataṁ.

Aparajitaḥ yāhāṃ dṛṣṭeśu bhājanāḥ śriyāḥ.[12]

During the Kaliyuga, epidemics of fatal disease, perpetual fear of hunger and starvation, fear of droughts and destruction of countries prevail.

Aṣṭamṛtāśramaḥ mahākāyopapitajñānāḥ.[13]

Anuṣṭhāyaṇaḥ āśrityāḥ jātaḥ: Śuddhaśuddhiḥ.[13]

The people born in the age of Kali shall be deprived of dharma and food, and shall be filled with anger having little lustre. They shall be greedy, indulging in falsehood and possessing the evil progeny.

Dūṣṇeṣu dūṣṇeṣvāṁ dvārāvaṁ dharmaṃ viśvam.[14]

Viśvāṣa karṇaṃ dṛṣṭa vajrāṇaṁ jātate bhayaḥ.[14]

They shall have evil desires, shall engage in false studies, evil conduct, and study the fake scriptures. Because of the misconduct of the Brāhmaṇas, blemishes shall emerge among the Brāhmaṇas.

Nāsīvatā te vācā vedaṇāḥ na varṇaṁ dviṣayat.[15]

Varṇaṁ varṇaḥvādeśaṁ phāntaṁ chaityavādhaḥ.[15]

The Brāhmaṇas shall be disininterested in the study of the Vedas in the age of Kali, nor would they be interested in the performing of the yajñas. People short of wisdom, shall engage themselves in the performing of the yajñas and the study of the Vedas.

Sūjñaḥ maṇḍraṇaḥ svañjanaḥ śhrūṣyate śahā.

Paśuvaḥ bhājante bhājante bhūtaḥ.[16]

During the age of Kali, the Brāhmaṇas and the Śūdras shall sleep together, sit together, eat together, besides the reciting of the mantras together performing the yajñas.

Rajā: śruṇtaḥ śuddhaḥ yamaḥ śuddhaḥvyāhāraḥ.[1]

Śuddhaḥ yamaḥ śruṇtaḥ yamaḥ vyāhāraḥ.[17]

Most of the Śūdras shall be rulers, who will cause pain to the Brāhmaṇas. The practice of abortion shall be common among the rulers, besides the killing of the valorous people.

St Чаřo dānān vṛttam tāvāhānāṁ.

Starthāyaṇaḥ ca kṣamāṇaḥ ca kṛṣṇaḥ dviṣayat.[18]

The Brāhmaṇas, shall be averse to the taking of bath, performing of Homas, Japas, charities, adoration of the gods, and other auspicious deeds.

Vinimudattā mahaśravaḥ śravaṇaḥ yuṣṭomānumaḥ.[19]

Amarāyamāṇaḥ śravaṇaḥ yuṣṭaḥ varṇaṁ kālaṁ yuge.[1]

The people in Kaliyuga shall denounce Mahādeva Śiva, Brāhmaṇa, Puruṣottama, Viṣṇu, Vedas, Dharmasāstras as well as the Purāṇas.

Kṛṣṇaḥ kṛṣṇaḥ kṛṣṇaḥ kṛṣṇaḥ viṣṇuṇāṁ tu.

Kṛṣṇaḥ kṛṣṇaḥ kṛṣṇaḥ kṛṣṇaḥ viṣṇuṇāṁ pṛṣṭha.[20]

The people shall indulge in many type of deeds, which are against the teaching of the Vedas. The Brāhmaṇas shall no more remain interested in their own dharma.

Kūśāṇaḥ kūṣāṇaḥ kūṣāṇaḥ kūṣāṇaḥ kūṣāṇaḥḻaḥ.[21]

Kūṣāṇaḥ kūṣāṇaḥ kūṣāṇaḥ kūṣāṇaḥḻaḥ pāramā.[21]

The people shall display evil conduct, take to useless forms, surrounded with the false people and shall be demanding mutually excessively.

Āhūṣāḥ janaḥ: śrūṣṭaḥ śrūṣṭaṁ tyāpyaḥ.[21]

Praśna: keṣavaḥ śrūṣṭaḥ bhagyāṇaḥ kālaṁ yuge.[22]

The people in Kaliyuga shall sell the cereals in the janapadas, besides the sellers of Śivalingas at the road crossings. The youthful maidens will sell their bodies.

Śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ.[22]

Śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ śrūṣṭaḥ.[22]

At the end of the yuga, Śūdras calling themselves Jinas (subduers of sense organs),
with beautiful teeth, shaving off their heads, clad in ochre robes and black-antelope, shall perform holy rites.

सस्योऽरा भविष्यति तथा चेलापिष्मिनः।
चराचरात्रि हार्दियो हर्दुर्णि तथापरः। १५॥

The people shall steal the cereals, besides the costumes of others. There would also be people who would abduct the thieves.

दुःख्यवैधान्यथायूर्ध्वातात्: सरोगता।
अथपिष्मिनवेश्वात्मणो वृत्त कलो स्युतम्॥ १६॥

There would be enough of miseries and the people shall have short lives. They shall be full of lethargy, with ailments in the body. They shall be more interested in evil activities from attachment to Adharma.

काथिदिण्यते निरीक्षात्मथा कायालिकान्क थे।
वेददिण्यांप्रेर्ये तीर्थिनवित्कारणः: पो॥ १७॥

During the age of Kali, some people shall be clad in saffron costumes, some of them shall be illiterate, devoid of sophisticated behaviour, some of them shall wear the garland of skulls, some of them will be selling the Vedas, while some of them shall be selling their sacred places.

आसनस्थितिज्ञानुप्ता चालनन्यस्तुवृद्धः।
ताड़तत्तम द्विजज्ञात्शुद्रा रात्रोपीतिनः॥ १८॥

The people short of wisdom, shall force the seated Brāhmaṇas to get up from their seats. The Śūdras with royal protection shall punish the Brāhmaṇas.

उपदत्तकः: शुद्धां द्विजनमृत: परतपः।
द्विजातात्वरो राजा कदली कालबलेन्तु॥ १९॥

O Arjuna, the Śūdras, during the Kaliyuga shall occupy high seats among the Brāhmaṇas. The rulers shall insult the Brāhmaṇas.

पुष्पेष्टि पुष्पेष्ट्यात्यत्वेमर्मिनिहत:।
शुद्धार्थिन्यात्मःस्तुभाभवतलाखितः॥ २०॥

The Brāhmaṇas with the little of knowledge, having little fortunes, and strength shall offer flowers, ornaments, and other auspicious articles to the Śūdras.

न प्रेष्यन्ते।भितादिष्टायं सूद्रा द्विजवरास॥

सेवावसरसालोकय द्वारे निदित्ति च द्विजः॥ २१॥

O King, the Śūdras shall not look at the Brāhmaṇas worthy of adoration, while the Brāhmaṇas shall wait at the gate to avail of an opportunity to serve them.

वाहनस्थानस्मासुष्ठु वृद्धाक्कोषीजिनः।
सेवने ब्राह्मणालामतु सुविषिं सुविषिः: कलः॥ २२॥

During the Kaliyuga, the Brāhmaṇas, while earning their living from the Śūdras, mounting over the vehicles, shall surround the Śūdras and serve them, offering several prayers and praises.

अध्ययनेन वै वेदान्तप्रशुमोपसिनः।
एवं विनेददात्यात्वश्रासिक्ष्म घोरामातितः॥ २३॥

In a way depending upon the total atheismness, the Brāhmaṇas, earning their livelihood from the Śūdras, shall teach the Vedas and their commentary.

त्योभिन्नस्तन्तनु सचलारो हिदोत्तमः।
वृद्धियो निर्णयति शतशदिय सहक्रः॥ २४॥

The best of the Brāhmaṇas, and hundreds and thousands of ascetics, shall become the sellers of the merit of penance, sacrifice and the arts.

नागपण: क्याक्यायमश्रमिति तवपदम।
गायत्रि लौकिकामयातिवान नस्तरिफः॥ २५॥

O King, (the Brāhmaṇas) destroying their own dharma, do not attain that region. They shall adore the gods with the worldly songs.

वामापशुतचालस्था वै पाइतात्रिकः।
प्रविष्टिकल्लातैं परिप्रविष्टिकल्लातिरिधः॥ २६॥

During the Kaliyuga, all the Brāhmaṇas and Kṣatriyas shall become the followers of Vāmatāṅtrikas, the Pāsupatas, and Pāñcarātrikas.

जाने कर्पेयपाते लोके निर्कित्यता गते।
कीटफूंकोत्सवनास्तं धर्माधित्यम भनुपान।॥ २७॥

Distancing themselves from jñāna and the karmas, the people shall become inactive and troubled by the insects, rats and the serpents.

कृत्तितिचायवसासः ब्राह्मणानां कुलेऽवै।
देवीप्रकाशिनिश्चितः: पृथा दस्याच्यो हिद्या॥ २८॥

The Brāhmaṇas who had been burnt in the Dakṣa's sacrifice in earlier times, because of the
curse of Dadhīca, shall reborn in the families of Brāhmaṇas.

निदानिन्ति च महादेवेः तमसाविश्वेषतः।

कृष्ण धर्मसाधिन्यं कलो तमस्युगानान्ते॥ २८॥

At the end of Kaliyuga, the Brāhmaṇas, overshadowed with tamoguna, shall denounce Lord Śiva and shall indulge in the useless religious practices.

सर्वं वीरा भविष्यनि ब्राह्मणोऽर्थः: स्वाजः।

ये चान्ते शास्त्रिण्यं गौतमस्य महासम्॥ २९॥

सर्वं तेजस्वितिविष्णु ब्राह्मणस्तासम्: योनिः।

विविहन्ति हयकों कृष्णण ब्रह्मणे विलवातिनः॥ ३०॥

The other Brāhmaṇas who had been burnt with the curse of Gautama, shall be valorous in their own castes. All these Brāhmaṇas shall incarnate in the same yonis. They will revile god Hiṃśika, Brāhmaṇas and expounders of Brahman or the Vedas.

वेदवाहकान्ताय मुर्तायु गुरुः॥

मोहविन्ति जनानं सर्वानं दशोपिता फलनि चा॥ ३१॥

तमसाविन्यासस्मै वैद्यवन्यातिमायः।

कलो स्त्रोऽभ्रितो लोकवानामीयः: पर॥ ३२॥

They possessing the evil conduct shall act contrary to the provision of the Vedas, engaged in useless exercises, surrounded by tamoguna, deceitful people, showing the greed, and deluding all other people. Rudra Mahādeva is the real lord of the people during Kaliyuga.

तद्वै साधवेओऽऽदातानं च देवकृतं।

कारियवासाराणि साक्षोऽनल्लोहितं॥ ३३॥

श्रीतस्यप्रतिष्ठाय भलानं हितकायाय।

उपदेशेन्ति तज्जानं सन्यासं ब्रह्मसंस्तितम॥ ३४॥

सर्वभवेवन्यां हि धम्मवानिदिनिन्तितः।

सर्वज्ञानं सुमुखिस्य स्वद्यम्: ये निर्दशिता॥ ३५॥

The people should adore lord Mahādeva, who happens to be the god of gods. The brown-complexioned Śiva, for the establishment of Śrauta (Vedic) and Śmārtas dharmas (belonging to the Smṛtis), and for the welfare of the devotees shall incarnate on earth. He will enlighten his devotees on the subjects of the gist of Vedāntas, the knowledge relating to the Brahman, and all the dharmas enshrined in the Vedas, which have been narrated earlier.

ये तपस्यां निधित्वं येन केदारपास्तः।

विविह वृधंसादीपापायति ते परमेः पदम॥ ३६॥

A person, who shall adore Śiva by any means, he, overpowering the blemishes of the age of kali, shall achieve the supreme position.

अनाश्वेतं सुमहत्युगान्वान्ति मानवः।

अनेकदोषुधयं कलेको महानु गुणः॥ ३७॥

A person achieves the great merits without much efforts. This is the matter of greatest advantage of the Kaliyuga.

तयास्त्रब्रजन्ति प्रायः नाहंश्रुतं सुराम्।

विवेषेश्वराणो गृहस्थानं शरणं ब्रजेनौ॥ ३८॥

Therefore in the Age of Kali, making all the efforts, all the people, particularly the Brāhmaṇas, should take refuge with Ṣaṇā Rudra.

ये नमति विह्रुष्कष्मीशानं कृत्वाभाससम।

प्रसत्रेषो सदैव ते याति परमेः पदम॥ ३९॥

Such of the people who bow in reverence to Virupākṣa-Śiva (having terrible eyes) clad in elephant hide, they getting delighted, achieve the excellent place.

यथा धनाश्रयकारः सर्वाकास्फलो श्रुवः।

अन्तेदवन्यासस्मै तत्कल्यथीवुपूर्वः॥ ४०॥

As by bowing in reverence to Rudra one gets all his desires fulfilled surely, the reward can not be achieved by adoring the other gods.

एवंििे कलियुगो देवथानेवश्च हृदयम।

नाहंदेवन्यासस् द्वासानं दानमिति श्रुः॥ ४१॥

In this way the blemishes are removed in Kaliyuga. The scriptures ordain that, the offering of salutation to lord Mahādeva and the giving of the charities, are the only means of purifying defects.

तस्मादर्ध्रशिरान्यानु त्वक्यदेव महेश्चरं।

समाप्तेविभूषाश्च यदीक्षेत्यपरं परम॥ ४२॥

Therefore, if one is desirous of salvation, then discarding the other gods, he should take refuge with Virūpākṣa-Śiva.
Brahmā, all-pervading, protector of the scriptures as well as the Brāhmaṇas, dear to the Brāhmaṇas, having matted locks of hair over the head, Kālamūrti (embodiment of Kāla), formless one, Paramēśvara, one who though multiform appears as one form, knowable through the Vedas, Lord of the heaven, Nīlakaṇṭha, Viśvāmūrti (embodiment of the universe), omniscient, seed of the universe, Kālāgni (fire of death), Kāladahana (the fire at the time of dissolution), bestower of boons, destroyer of Kāma, lord of mountains, having the crescent as the ornament, having special type of red complexion, who puts forth his tongue, Āditya, Paramēśṭhin, the fierce Pasūpati, the terrible deity, the refulgent sun and supreme penance, salutation to you.

Thus, I have brought out in brief the characteristics of Yogas and also of the Yogas of the past and future until the end of the Manyvantara.

By speaking about a single Manyvantara, all the Manyvantaras get explained. Similarly with the explaining of a Kalpa, all the Kalpas get defined. There is no doubt about it.

In each one of the past and the future Manyvantaras, there are the supreme gods having the similar names and forms."

At these words of the sage Vyāsa, Arjuna, decorated with the Kriṣṭa crown, and having a white chariot, embraced the supreme devotion to Śiva.

Then he offered his salutation to the sage
Kṛṣṇadvaipāyana, who was omniscient, the creator of all and the form of lord Viṣṇu.

तमुच्छर चूनर्यस: पार्थ परपुरुषम्।
कराण्ये दुरुच्छरस्य संप्रत्यक्ष यज्ञः पुरुषः॥ ५८॥

Then Arjuna, who conquered the cities of the enemies, was touched by Vyāsa with both the hands and then said.

ध्योयो स्नातां नाना शान्तां न विख्यते।
लोकोऽन्ये शुद्धे नून भवति: परमुप्रायाः॥ ५९॥

He said, “O Conqueror of the cities, I feel graceful and indebted to you. Surely there is none else comparable with you in devotion for lord Śiva.

दुरुघच्छरस्य संप्रत्यक्ष यज्ञः पुरुषः॥ ६ ०॥

You have directly perceived lord Rudra, having universal vision, having faces all round, and the one who is embodiment of the universe.

ज्ञानं तद्भवं दिश्यः यथाविशिष्टं लघुः॥
स्वयमेव श्रीकेशः: प्रेमः सर्वाणि सर्वजनानामाः॥ ६ १॥

You have well understood the divine knowledge of Śiva. This fact has already been highlighted by none else than the eternal Hṛṣikeśa (Vyāsa, his incarnation) himself, out of delight.

गच्छ गच्छ यथो स्वानं न शोके कर्तुर्मही।
ब्रजस्य परशु धर्मस्य शरणे शरणे शिवम्॥ ६ २॥

Now you move on to your own place. You should not feel grieved, you take refuge with Śiva with utmost devotion.”

एवमुक्तव तु मुनयः स्वाय एव समाहितः।
प्रेमे पत्तेः महामायाः व्यायां सत्यवतीसमुपसस्त॥ ६ ३॥

Thus speaking to Arjuna, lord Vyāsa, extending his grace on him for engage himself in the meditation of Śiva, reached Vārāṇasī, the abode of the lord.

पाण्डवेऽदपि तद्विद्यासंप्राप्य शरणे शिवम्।
सत्यवते सर्वकर्मांगाः ज्ञाता तदपरोऽधिनः॥ ६ ४॥

Arjuna, on his part, on the advice of Vyāsa, discarding all his engagements, devoted himself exclusively in the worship of Śiva through spiritual knowledge.

नानुनेन समः शम्योर्विन्यास: भूतो भविष्यति।
पुक्तवा सत्यवतीसुनु कृष्ण व रेस्कितुसमुपः॥ ६ ५॥

In fact, except the son of Satyavatī (Vyāsa) and Kṛṣṇa, the son of Devaki, neither anyone has been, nor will be born who is equal to Arjuna in the matter of devotion to Śambhu.

तमस्य भ्राताः नित्यं न: शान्ताय धीमते।
परार्ण्यायं मुनये व्यासायामितते नसले॥ ६ ६॥

Salutation to Vyāsa, the son of Pārāśara, who had been calm, full of wisdom, extremely illustrious, always.

कृष्णहृदयायं: साक्षादिन्नुरेरव सनातनः।
को हन्यस्तन्त्रे स्त्रे वेदि तं परमेश्वरम॥ ६ ७॥

Kṛṣṇadvaipāyana Vyāsa is the eternal lord Viṣṇu in reality. Who else is there except him, who knows about Śiva, so well.

नम: कृष्णं तम्मिषिः कृष्णं सत्यवतीसुपः।
परार्ण्यायं महापायं योगिं लिङ्गप्रमयम्॥ ६ ८॥

All of you should offer your salutation to Kṛṣṇadvaipāyana, the son of Parāśara and Satyavatī, Mahātma, the great Yogin, imperishable, form of Viṣṇu.

एवमुक्तव तु मुनयः स्वाय एव समाहितः।
प्रेमे पत्तेः महामायाः व्यायां सत्यवतीसमुपसस्त॥ ६ ९॥

At these words of the sage, all the Rṣis with the concentration of mind, then adored Mahātma Vyāsa, the son of Satyavatī.

इति श्रीकृष्णपुराणो द्वाराकायां व्यासायामितते दयामयिनिसुभ्रमाः।
नाम त्रिश्रोतवदः॥ ६ १ ॥