

Chapter-30

Discussion between Arjuna and Vyāsa on Yugadharmā

व्यास उवाच

तिष्ठे मायामसूयाञ्च वधञ्चैव तपस्विनाम्।

साधयन्ति नरा नित्यं तमसा व्याकुलीकृताः॥ १॥

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

कलौ प्रमारकौ रोगः सततं क्षुद्भयं तथा।

अनावृष्टिभयं घोरं देशानाञ्च विपर्ययः॥ २॥

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

अधार्मिका निराहारा महाकोपाल्पतेजसः।

अनृतं ब्रुवते लुब्धस्तिष्ठे जाताः सुदुष्प्रजाः॥ ३॥

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.

दुरिष्टैर्दुःस्थितैश्च दुराचारैर्दुरागमैः।

विप्राणां कर्मदोषैश्च प्रजानां जायते भयम्॥ ४॥

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*.

नाधीयते तदा वेदान् न यजन्ति द्विजातयः।

यजन्ति यज्ञान्वेदांश्च पठन्ते चाल्पबुद्धयः॥ ५॥

The *Brāhmaṇas* shall be disinterested 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*.

शूद्राणां मन्त्रयोगैश्च सम्बन्धो ब्रह्मणैः सह।

भविष्यति कलौ तस्मिञ्छयनासनभोजनैः॥ ६॥

During the age of *Kali*, the *Brāhmaṇas* and

the *Sūdras* shall sleep together, sit together, eat together, besides the reciting of the mantras together performing the *yajñas*.

राजानः शूद्रभूयिष्ठा ब्राह्मणान्बाधयन्ति च।

भ्रूणहत्या वीरहत्या प्रजायेत नरेश्वरे॥ ७॥

Most of the *Sūdras* 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.

स्नानं होमं जपं दानं देवतानां तथार्चनम्।

तथान्यानि च कर्माणि न कुर्वन्ति द्विजातयः॥ ८॥

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

विनिन्दन्ति महादेवं ब्राह्मणान् पुरुषोत्तमम्।

आम्नायधर्मशास्त्राणि पुराणानि कलौ युगे॥ ९॥

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

कुर्वन्त्यवेददृष्टानि कर्माणि विविधानि तु।

स्वधर्मे तु रुचिर्नैव ब्राह्मणानां प्रजायते॥ १०॥

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*.

कुशीलचर्याः पाषण्डैर्वृथारूपैः समावृताः।

बहुयाचनका लोका भविष्यन्ति परस्परम्॥ ११॥

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

अट्टशूला जनपदाः शिवशूलाश्चतुष्पथाः।

प्रमदाः केशशूलाश्च भविष्यन्ति कलौ युगे॥ १२॥

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

शुक्लदन्ता जिनाख्याश्च मुण्डाः काषायवाससः।

शूद्रा धर्मं चरिष्यन्ति युगान्ते समुपस्थिते॥ १३॥

At the end of the *yuga*, *Sūdras* 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.

सस्यचौरा भविष्यन्ति तथा चेलाभिमर्शिनः।

चौराचौराश्च हर्तारो हर्तुर्हन्ता तथापरः॥ १४॥

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

दुःखप्रचुरमल्यायुर्देहोत्सादः सरोगता।

अधर्माभिनिवेशत्वात्तमो वृत्तं कलौ स्मृतम्॥ १५॥

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.

काषायिणोऽथ निर्ग्रन्थास्तथा कापालिकाश्च ये।

वेदविक्रयिणश्चान्ये तीर्थविक्रयिणः परे॥ १६॥

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.

आसनस्थान्द्विजान्दृष्ट्वा चालयन्त्यल्पबुद्धयः।

ताडयन्ति द्विजेन्द्रांश्च शूद्रा राजोपजीविनः॥ १७॥

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

उच्चासनस्थाः शूद्राश्च द्विजमध्ये परन्तप।

द्विजामानकरो राजा कलौ कालबलेन तु॥ १८॥

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

पुष्पैश्च भूषणैश्चैव तथान्यैर्मङ्गलैर्द्विजाः।

शूद्रान्यरिचरन्त्यल्पश्रुतभाग्यबलान्विताः॥ १९॥

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

न प्रेक्षन्तेऽर्घितांश्चापि शूद्रा द्विजवराञ्चप।

सेवावसरमालोक्य द्वारे तिष्ठन्ति च द्विजाः॥ २०॥

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

वाहनस्थान्समावृत्य शूद्राञ्छूद्रोपजीविनः।

सेवन्ते ब्राह्मणास्तांस्तु स्तुवन्ति स्तुतिभिः कलौ॥ २१॥

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

अध्यापयन्ति वै वेदाञ्छूद्रान्शूद्रोपजीविनः।

एवं निर्वेदकानर्थान्नास्तिक्यं घोरमाश्रिताः॥ २२॥

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

तपोयज्ञकलानान्तु विक्रेतारो द्विजोत्तमाः।

यतयश्च भविष्यन्ति शतशोऽथ सहस्रशः॥ २३॥

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

नाशयन्तः स्वकान्धर्मानधिगच्छन्ति तत्पदम्।

गायन्ति लौकिकैर्गानैर्देवतानि नराधिप॥ २४॥

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

वामपाशुपताचारास्तथा वै पाञ्चरात्रिकाः।

भविष्यन्ति कलौ तस्मिन्ब्राह्मणाः क्षत्रियास्तथा॥ २५॥

During the Kaliyuga, all the Brāhmanas and Kṣatriyas shall become the followers of *Vāmā-tāntrikas*, the Pāśūpatas, and Pāñcarātrikas.

ज्ञाने कर्मण्यपगते लोके निष्क्रियतां गते।

कीटमूषिकसर्पाश्च घर्षयिष्यन्ति मानुषान्॥ २६॥

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

कुर्वन्ति चावताराणि ब्राह्मणानां कुलेषु वै।

देवीशापविनिर्दग्धाः पुरा दक्षाध्वरे द्विजाः॥ २७॥

The Brāhmanas who had been burnt in the Dakṣa's sacrifice in earlier times, because of the

curse of Dadhīca, shall reborn in the families of Brāhmanas.

निन्दन्ति च महादेवं तमसाविष्टचेतसः।

वृथा धर्मञ्चरिष्यन्ति कलौ तस्मिन् युगान्तिके ॥ २८ ॥

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

सर्वे वीरा भविष्यन्ति ब्राह्मणाद्याः स्वजातिषु।

ये चान्ये शापनिर्दग्धा गौतमस्य महात्मनः ॥ २९ ॥

सर्वे तेऽवतरिष्यन्ति ब्राह्मणास्तासु योनिषु।

विनिन्दन्ति ह्यीकेशं ब्राह्मणा ब्रह्मवादिनः ॥ ३० ॥

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

वेदबाह्यव्रताचारा दुराचारा वृथाश्रमाः।

मोहयन्ति जनान् सर्वान् दर्शयित्वा फलानि च ॥ ३१ ॥

तमसाविष्टमनसो बैडालव्रतिकाधमाः।

कलौ रुद्रो महादेवो लोकानामीश्वरः परः ॥ 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*.

तदेव साधयेन्नुणां देवतानां च दैवतम्।

करिष्यत्यवताराणि शंकरो नीललोहितः ॥ ३३ ॥

श्रौतस्मार्त्तप्रतिष्ठार्थं भक्तानां हितकाम्यया।

उपदेक्ष्यति तज्ज्ञानं शिष्याणां ब्रह्मसंज्ञितम् ॥ ३४ ॥

सर्ववेदान्तसारं हि धर्मान्वेदिनिर्दिशतान्।

सर्ववर्णान् समुद्दिश्य स्वधर्मा ये निदर्शिताः ॥ 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 *Smārta 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 *Velāntas*, the knowledge relating to the

Brahman, and all the *dharmas* enshrined in the Vedas, which have been narrated earlier.

ये तम्प्रीता निषेवन्ते येन केनोपचारतः।

विजित्य कलिजान्दोषान्व्यन्ति ते परमं पदम् ॥ ३६ ॥

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

अनायासेन सुमहत्पुण्यमाप्नोति मानवः।

अनेकदोषदुष्टस्य कलेरेको महान् गुणः ॥ ३७ ॥

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

तस्मात्सर्वप्रयत्नेन प्राप्य माहेश्वरं युगम्।

विशेषाद्ब्राह्मणो रुद्रमीशानं शरणं व्रजेत् ॥ ३८ ॥

Therefore in the Age of *Kali*, making all the efforts, all the people, particularly the Brāhmanas, should take refuge with Īsāna Rudra.

ये नमन्ति विरूपाक्षमीशानं कृत्वावाससम्।

प्रसन्नचेतसो रुद्रं ते यान्ति परमं पदम् ॥ 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 रुद्रनमस्कारः सर्वकामफलो ध्रुवः।

अन्यदेवनमस्कारान्न तत्फलमवाप्नुयात् ॥ 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.

एवंविधे कलियुगे दोषाणामेव शोधनम्।

महादेवनमस्कारो ध्यानं दानमिति श्रुतिः ॥ 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.

तस्मादनीश्वरानन्यान् त्यक्त्वा देव महेश्वरम्।

समाश्रयेद्विरूपाक्षं यदीच्छेत्परमं परम् ॥ ४२ ॥

Therefore, if one is desirous of salvation, then discarding the other gods, he should take refuge with Virupākṣa-Śiva.

नार्चयन्तीह ये रुद्रं शिवं त्रिदशवंदितम्।
तेषां दानं तपो यज्ञो वृथा जीवितमेव च॥४३॥

The one who does not adore Śiva who is worshipped by all the gods, the charities, *tapas* and *yajña* performed by him, besides his own life become of no consequence.

नमो रुद्राय महते देवदेवाय शूलिने।
त्र्यम्बकाय त्रिनेत्राय योगिनां गुरवे नमः॥४४॥

Salutation to Śiva, the holder of trident, three-eyed and the god of gods who is the preceptor of the Yogins.

नमोऽस्तु देवदेवाय महादेवाय वेधसे।
शम्भवे स्थाणवे नित्यं शिवाय परमेष्ठिने॥४५॥

Salutation to the god of gods, Mahādeva, the one who represents Brahmā, Viṣṇu and Maheśa, Śambhu, Sthāṇu and Parameṣṭhi.

नमः सोमाय रुद्राय महाग्रासाय हेतवे।
प्रपद्येऽहं विरूपाक्षं शरण्यं ब्रह्मचारिणम्॥४६॥

Salutation to Soma, Rudra, the great destroyer and the cause of all, I take refuge with Virūpākṣa, the Brahmācārī, worthy of being a refuge.

महादेवं महायोगमीशानं चांबिकापतिम्।
योगिनां योगदातारं योगमायासमावृतम्॥४७॥
योगिनां गुरुमाचार्यं योगिगम्यं पिनाकिनम्।
संसारतारणं रुद्रं ब्रह्माणं ब्रह्मणोऽधिपम्॥४८॥
शाश्वतं सर्वगं शान्तं ब्रह्मण्यं ब्राह्मणप्रियम्।
कपर्दिनं कालमूर्तिममूर्तिं परमेश्वरम्॥४९॥
एकमूर्तिं महामूर्तिं वेदवेद्यं दिवस्पतिम्।
नीलकण्ठं विश्वमूर्तिं व्यापिनं विश्वरेतसम्॥५०॥
कालार्गिणं कालदहनं कामदं कामनाशनम्।
नमस्ये गिरिशं देवं चन्द्रावयवभूषणम्॥५१॥
विलोहितं लेलिहानमादित्यं परमेष्ठिनम्।
उग्रं पशुपतिं भीमं भास्करं परमं तपः॥५२॥

I offer my salutation to Mahādeva, the form of Mahāyoga, Īśāna, the lord of Ambikā, bestower of Yoga on the Yogins, surrounded with *Yogamāyā*, the preceptor of the *Yogīs*, the teacher attainable by the *Yogīs*, holder of the Pināka-bow, the one who makes one to cross over the ocean of the universe, the lord of

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, Parameśvara, one who though multiform appears as one form, knowable through the Vedas, Lord of the heaven, Nīlakaṇṭha, Viśvamūrti (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, Parameṣṭhin, the fierce Paśupati, the terrible deity, the refulgent sun and supreme penance, salutation to you.

इत्येतल्लक्षणं प्रोक्तं युगानां वै समासतः।
अतीतानागतानां वै यावन्मन्वन्तरक्षयः॥५३॥

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

मन्वन्तरेण चैकेन सर्वाण्येवान्तराणि वै।
व्याख्यातानि न सन्देहः कल्पः कल्पेन चैव हि॥५४॥

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

मन्वन्तरेषु चैतेषु अतीतानागतेषु वै।
तुल्याभिमानिनः सर्वे नामरूपैर्भवन्त्युत॥५५॥

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

एवमुक्तो भगवता किरीटी श्वेतवाहनः।
बभार परमां भक्तिमीशानेऽव्यभिवारिणीम्॥५६॥

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

नमश्चकार तमृषिं कृष्णद्वैपायनं प्रभुम्।
सर्वज्ञं सर्वकर्तारं साक्षाद्विष्णुं व्यवस्थितम्॥५७॥

Then he offered his salutation to the sage

Kṛṣṇadvaipāyana, who was omniscient, the creator of all and the form of lord Viṣṇu.

तमुवाच पुनर्व्यासः पार्थ परपुरञ्जयम्।

कराभ्यां सुशुभाभ्याञ्च संस्पृश्य प्रणतं मुनिः॥५८॥

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

धन्योऽस्यनुगृहीतोऽसि त्वादृशोऽन्यो न विद्यते।

त्रैलोक्ये शङ्करे नूनं भक्तः परपुरञ्जय॥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.

दृष्टवानसि तं देवं विश्वाक्षं विश्रतोमुखम्।

प्रत्यक्षमेव सर्वेषां रुद्रं सर्वजगन्मयम्॥६०॥

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

ज्ञानं तदैश्वरं दिव्यं यथावद्विदितं त्वया।

स्वयमेव हृषीकेशः प्रीत्योवाच सनातनः॥६१॥

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

गच्छ गच्छ स्वकं स्थानं न शोकं कर्तुमर्हसि।

ब्रजस्व परया भक्त्या शरण्यं शरणं शिवम्॥६२॥

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

एवमुक्त्वा स भगवाननुगृह्यार्जुनं प्रभुः।

जगाम शङ्करपुरीं समाराधयितुं भवम्॥६३॥

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.

पाण्डेवेयोऽपि तद्वाक्यात्संप्राप्य शरणं शिवम्।

सन्त्यज्य सर्वकर्माणि ज्ञात्वा तत्परमोऽभवत्॥६४॥

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

नार्जुनेन समः शम्भोर्भक्त्या भूतो भविष्यति।

मुक्त्वा सत्यवतीसूनुं कृष्णं वा देवकीसुतम्॥६५॥

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

तस्मै भगवते नित्यं नमः शान्ताय धीमते।

पाराशर्याय मुनये व्यासायामिततेजसे॥६६॥

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

कृष्णद्वैपायनः साक्षाद्विष्णुरेव सनातनः।

को ह्यन्यस्तत्त्वतो रुद्रं वेत्ति तं परमेश्वरम्॥६७॥

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

नमः कुस्त्वं तमृषिं कृष्णं सत्यवतीसुतम्।

पाराशर्यं महात्मानं योगिनं विष्णुमव्ययम्॥६८॥

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

एवमुक्त्वा तु मुनयः सर्व एव समाहिताः।

प्रणोमुस्तं महात्मानं व्यासं सत्यवतीसुतम्॥६९॥

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

इति श्रीकूर्मपुराणे पूर्वभागे व्यासार्जुनसंवादे युगधर्मनिरूपणं
नाम त्रिंशोऽध्यायः॥३०॥