

AVATAR

*Tales from the Resistance to a
Satanic New World Order system
of communist-fascist slavery.*

Avatar
Tales from a Resistance to a Satanic New World
Order System of Communist-Fascist slavery

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Antwerpen

Deze uitgave mag vrij verspreid worden
indien U denkt daar iemand mee te kunnen
helpen. Ik doe dit niet voor het geld.

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**“A real Avatara does not want
to be glorified.”**

Vedic Truth

The United Nations and the New World Order.

"The United Nations is the greatest fraud in history. Its purpose is to destroy the United States."

- John E. Rankin
a U.S. Congressman

"The age of nations must end. The governments of nations have decided to order their separate sovereignties into one government to which they will surrender their arms."

- U.N. World Constitution

The first president of the United Nations General Assembly, Paul-Henri Spaak, who was also a prime minister of Belgium and one of the early planners of the European Common Market, as well as a secretary-general of NATO, affirmed,
"We do not want another committee, we have too many already. What we want is a man of sufficient stature to hold the allegiance of all the people and to lift us up out of the economic morass into which we are sinking. Send us such a man, and whether he be God or devil, we will receive him."

No one will enter the New World Order unless he or she will make a pledge to worship Lucifer. No one will enter the New Age unless he will take a LUCIFERIAN Initiation."

- David Spangler
Director of Planetary Initiative
United Nations

On transfer of sovereignty to the United Nations, those who do not conform to United Nations authority will be considered RESISTERS and declared ENEMIES OF THE GOVERNMENT. Public statements in support of the old ways and favoring continued United States nationalism will be considered ENEMY DOCTRINE.

To be honest, I am an insider and studied all this books but until this very day I refused to sell my soul to this crap, and that's why until this day I am drugged into obedience and still living in a system that forces people to shut up or else drugs I was unblessed with the fact that my parents were unaware of the fact that the drugs that they inject within the rebels against the system contain nanotechnology and possible microchips in order to control people. Today Peter Johan told me that they already have put chips in our passports and they control people now by keeping them addicted to their smartphones and / or computers. As Aldous Huxley wisely said : Technological progress

has merely provided us with more efficient means for going backwards.

As conspiracy-researcher David Icke wisely asked :
“Stop the mass drugging of our kids. Mass drugging of children and adults with psychological poisons is another pixel in the picture, another strand in the tapestry of control.

David continues with referring to Aldous Huxley :

"There will be, in the next generation or so, a pharmacological method of making people **love their servitude**, and producing **dictatorship without tears**, so to speak, producing a kind of **painless concentration camp for entire societies**, so that people will in fact have their liberties taken away from them, but will rather enjoy it, because they will be distracted from any desire to rebel by **propaganda or brainwashing**, or brainwashing enhanced by pharmacological methods. And this seems to be the final revolution."

Aldous Huxley, Tavistock Group, California Medical School, 1961

This is where we are going and it has to stop.

Mind-control victim Britney Spears, who I mentioned in one of my former books wisely advised :

"Rebellion"

You might not believe it
But trust me this is true
You fall for their poison
And become a part of their crew
I'm in a rebellion
And I'm up against the truth
So will you join me?
Or will you be taken too?

You'll find it in rebellion
Your body starts breaking in
They're not believing what they're seeing
'Cause you're rebellion

You'll find it so compelling
'Cause everyone's yelling
'Cause your soul you're not selling
'Cause you're rebellion

Be wary of others
The ones closest to you
The poison they feed you

And the voodoo that they do
But in rebellion there's a sparkle of truth
Don't just stand there
Do what you got to do

You'll find it in rebellion
You'll finally start breathing
They're not believing what they're seeing
'Cause you're rebellion

You'll find it so compelling
With everyone yelling
'Cause your soul you're not selling
'Cause you're rebellion

The eye that is deceiving is the one trapping us in
I'm fighting a losing battle and my patience is
wearing thin
But in rebellion there's a glimmer of light
And nobody claims the crown without some
sacrifice

You'll find it in rebellion
You'll finally start breathing
They're not believing what they're seeing
'Cause you're rebellion

You'll find it so compelling

'Cause everyone's yelling
'Cause your soul you're not selling
'Cause you're rebellion

Writer(s): Christopher Olsen

I still believe that goodness wins in the end. But the problem with the New Age movement is that they hope to go to a Heaven on Earth paradise, a Utopia, while in fact their own books tell us truly that Kali Yuga started 5000 years ago with the death of Lord Krishna, and will last another 327 000 years.

In de Yoga en Hindoe filosofie bestaan er 4 tijdperken. Satya Yuga (het gouden tijdperk), Treta Yuga (het zilveren tijdperk), Dvapara Yuga (het bronzen tijdperk) en Kali Yuga (het ijzeren tijdperk). Wij bevinden ons nu in Kali Yuga dat volgens de telling (in de Surya Siddhanta) begon tussen 23 januari en 18 februari 3120 v.Chr. Kali Yuga staat volgens de filosofie voor de laagste van de vier cyclische tijdperken een proces die het universum doormaakt. Gelukkig duurt het laatste tijdperk niet lang 'slechts' 432.000 jaar. Dvapara Yuga is 2 x zo lang, Treta Yuga 3x zo lang en Satya

Yuga 4x zo lang. In totaal duurt de zogenaamde Catur Yuga (cyclus van het universum) 4.320.000 jaar. Kali moet niet verwart worden met de Godin Kali maar verbind zich aan de demon Kali.

In Kali Yuga zal er steeds meer duisternis over de wereld heersen. Er wordt geloofd dat de mensheid geestelijk degenereert. Wat inhoudt dat de mensheid dan het verst verwijderd is van een goddelijk beeld of ideaal. De meeste mensen zullen zich slechts bewust zijn van fysieke aspecten in het leven, materiële zaken zullen voorrang genieten wat leidt tot hebzucht en een groot ego. De relatie tussen mensheid en een spiritueel leven wordt voornamelijk bepaald worden door bijgeloof en gezag. Er wordt gezegd dat aan het begin van de cyclus er zo'n hoge intelligentie heerst dat woorden niet geschreven hoeven te worden maar dat de woorden van mond tot oor gaan en zo wijsheid en kennis zich verspreid. Of zelfs door muzikale noten informatie wordt overgedragen en tot ver in het universum te horen is. De mensheid is pas veel later deze informatie gaan opschrijven om zo de kennis te behouden naar mate de intelligentie of het vermogen van opname hiervan afnam.

In de Srimad Bhagavatam (12.3.52) staat: *“Datgene dat alleen bereikt kon worden door ononderbroken meditatie op Visnu in Satya Yuga, in Treta Yuga alleen bereikt kon worden door ceremoniële vuur yajna's (ritueel), in*

Dvapara yuga bereikt kon worden door buitengewoonlijke aanbidding van de Heer in een goddelijke vorm, is allemaal realiseerbaar in Kali Yuga door de beoefening van Hare Krsna maha mantra.

Er is in elk tijdperk een andere vorm van devotie toepasbaar. In Kali Yuga is alleen het zingen in volle overtuiging en overgave van Kirtan en Bhajan (devotionele liederen, repetities van de heilige namen van de Heer) voldoende om de liefde aan een godheid te tonen en zo verbinding te behouden.

Volgens de Vishnu Purana zal aan het eind van dit tijdperk Sri Kalki, de tiende en laatste avatar van hindoegod Vishnu, op de wereld verschijnen in de vorm van een strijder op een wit paard en de demon Kali doden en daarmee de wereld zal ontdoen van alle duisternis. Er zijn verschillende versies van wat daarna zal volgen. Sommige geloven dat dit het einde betekend. Andere geloven dat de wereld weer zal floreren en er opnieuw weer een gouden tijdperk aanbreekt en de cyclus weer van voor begint. Ik geloof zelf dat er nooit een einde aan iets zal komen en er altijd weer licht zal verschijnen na duisternis en hiermee een nieuw of andere tijd aanbreekt.

Volgens de Hindoe en Yoga filosofie verschijnt er in elk tijdperk een incarnatie van Vishnu. Steeds weer is deze avatar er om op zijn manier de

mensheid te helpen de juiste weg te kiezen. En de steeds veranderende geestelijke gesteldheid van de mens vraagt ook om een andere benadering. Alle wijsheden die worden gedeeld spreken een aparte groep aan. Zoals in het begin van Kali Yuga in de provincie Gaya, India de avatar verscheen in de vorm van Gautama de Boeddha om de mensen weer te herleiden naar het juiste pad. Niet alleen in deze filosofie maar in verschillende filosofieën en geloven is er steeds een persoon die op dat moment zijn doelgroep aanspreekt die het moet bereiken. En dat geldt voor iedere individu. Iets preekt jou aan of niet. Alleen jouw hart kan jou vertellen wat voor jou op dat moment de ultieme waarheid is. Je volgt jouw pad dat is altijd de juiste. Ook als je fouten maakt is dat om van te leren. Dit geldt ook in het grotere geheel. Ik geloof dat alles is zoals het moet zijn en je uit elke situatie iets kan leren en daarvan kan groeien. Zo ook in duisternis.

Moge we allen weer de weg naar het licht vinden.

Om Shanti.

Mijn grootste kritiek op de theosofie en de New Age beweging is, zoals ze toegeven op hun site, dat ze met Luciferische halve waarheden werken. Is er iets gevaarlijker dan de waarheid te

vermengen met de leugen. Ook merk ik dat de ware namen van de zogenaamde integere spirituele meesters die men kan ontmoeten gewoon niet in de boeken staan. De guru's die mij uiteindelijk hebben geholpen, respectievelijk Bhakta Rik, Swami Nardanand en Dr Gabriel Cousens, staan nergens vermeld in de theosofische literatuur.

“Lucifer, the Light-bearer! Strange and mysterious name to give to the Spirit of Darkness! Lucifer, the Son of the Morning! Is it he who bears the Light, and with its splendors intolerable, blinds feeble, sensual, or selfish souls? Doubt it not!” - Albert Pike

Kijk dus goed uit voor dwaalleringen. Ik ben zelf in vele vallen moeten trappen alvorens ik waarlijk op G-d ging vertrouwen en niet op zijn tegenpool. Er is zoveel mindcontrol in de wereld, via media, televisie, reclame, radio, en er wordt zo ingespeeld op de angst van de mensen dat het heel moeilijk is om verbonden te blijven met een hoge energie. Omdat het sinds de dood van Krishna geleden is dat er nog redelijk wat licht in de wereld was, verbind ik mezelf met Krishna en Kalki door hun namen te chanten. Ook roep ik regelmatig de aartsengelen Michael en Rafael aan. Er zit een heuse deceptie in de hele New Age beweging en de theosofie. Ze is gekleurd door Luciferisch denken, wat de boel verziekt met halve waarheden. Soms kom je wel eens iets

interessant tegen, maar het gevaar bestaat erin dat je in je denken blijft zitten, in plaats van tot je hart te komen. Zoals Blavatsky zelf toegeeft : 'Het denken kan het werkelijke doden.' Buddha zegt dan weer : "De weg is niet in de lucht, maar in het hart." Naar mijn onderzoek bij o.a. Manly P. Hall in zijn secret teachings of all ages, las ik.

Spiritualiteit is gezond, religies kunnen gebruikt worden voor mindcontrol, wat slecht is, David Icke verzet zich hiertegen, maar de autoriteit van de Indische Veda's neem ik toch wel aan, en het doen van mantra's help écht wel. Dat is ook mijn boodschap : wapen je met chanten, het doen van mantra's en blijf weg van het duistere. In deze tijden leven is niet gemakkelijk maar er is een weg uit. G-d helpt altijd, Zijn engelen zijn er om ons te helpen, ze beschermen ons allemaal, en zoals verwacht - zo besprak ik met Gabriella - zijn er nog miljoenen engelen op komst, ook in deze moeilijke tijden. Gabriella gelooft ook rotsvast in het eeuwige leven.

In de federale politiek van België, de federale regering dus, stellen we vast dat wie zich teveel verzet en te rebels tegen het systeem ingaat, aan de kant wordt geschoven en onder druk wordt gezet om te zwijgen. Goede politici hebben het niet gemakkelijk. Ze voeren een helse strijd, en in stilte steun ik ze te blijven vechten voor het goede.

It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas.

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts. (More...)

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word *yavana* does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a *yavana*. Such a *yavana* may be in India or outside of India. As described here, the symptom of *yavanas* is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, *namobrahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and *brāhmaṇas*. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all *yavanas* and *mlecchas*. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all

become *mlecchas andyavanas*. Thus at the end of the *yuga*, Kṛṣṇa will appear as the Kalki *avatāra* and kill them without consideration.

Eerlijk gezegd, in dit Kali Yuga is het zo gemakkelijk om terug te vallen via intoxicatie en sex dat ik altijd in moeilijke momenten - zeker nu met de Kerst-en nieuwjaarsdagen, voortdurend in stilte de Maha-Mantra chant. Ook roep ik Aartsengel Michael voortdurend aan en verbind ik me innerlijk met Maitreya en de Kalki-Avatar die uiteindelijk pas verwacht wordt binnen enkele honderduizenden jaren. Aangezien tijdsreizen bestaat, en tijd een illusie is eens je buiten de vijf zintuigen kan gaan via meditatie, is er veel mogelijk. Mijn leven is wel een deel gevormd door de theosofen, en het altruïsme heb ik er wel aan overgehouden. Ik ben tot G-d gekomen. Back to Godheid, zou Prabhupada zeggen.

In het boekje *Mensen-en zonneinwijding* van Alice Bailey lees je :

Kali yuga "Yuga" is an age or cycles. According to the Indian philosophy our evolution is divided into the four yugas or cycles. The Kali-yuga is the present age. It means the "Black Age," a period of 432,000 years.

If we can take it as a source, wikipedia tells us :

The Brahma Vaivarta Purana (related to Rathantara kalpa) mentions a ten thousand-year period, starting from the traditional dating of the Kali Yuga epoch, during which bhakti yogis will be present.^[17] Lord Krishna foretold that Kali Yuga will be full of extreme hardships for people with ideals and values.

The Brahma-vaivarta Purana has words spoken by Lord Krishna to Mother Ganga just before the beginning of the Kali Yuga (the age of quarrel and strife). The Kali Yuga began approximately five thousand years ago, and it has a duration of 432,000 years, leaving us with 427,000 years until the end of the present age. Within this 432,000 year period, there is a period of 10,000 years that will be peaceful. That golden age is being described below by Lord Sri Krishna. Predicted in Brahma-vaivarta Purana 4.129. The fourth part of the Brahma-vaivarta is called Kṛṣṇa-janma-khanda. Chapter 129 is called Golokarohanam, because it describes how Krishna returns to His abode. This specific dialogue is between Lord Krishna and Mother Ganga. Verse 49 is a question

by Ganga, verses 50-60 are Lord Sri Krishna's answer.

This text is taken from the Brahma-vaivarta Purana [14]

Text 59:

kaler daṣa-sahasrāṇi

madbhaktāḥ santi bhūtale

ekavarṇā bhaviṣyanti

madbhakteṣu gateṣu ca

"For 10,000 years of Kali such devotees of Mine will be present on earth. After the departure of My devotees there will be only one varna."

The above is supported in 4.90.32-33:

kalau daṣa-sahasrāṇi

haris tiṣṭhati medinī

devānām pratimā pūjyā

śāstrāni ca purāṇakam

"(Sri Krishna said:) Lord Hari will stay on this earth for the first ten-thousand years of Kali-yuga. Till

then gods will be worshipped and the Puranas and scriptures will also be present."

Hence to protect ourself from Kali Yuga, it is believed that we should start doing japa, meditation, or any yoga such as Bhakti yoga, karma yoga, Raja yoga, and jnana yoga. But, chanting the holy name of God is the best path in Kali Yuga.

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself.

Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every millennium in My original transcendental form."

Bhagavad Gita, 4.7-8

De Veda's spreken verder ook van de vidhi of de heilige voorschriften.

- sex, enkel voor de voortplanting en niet buiten het huwelijk
- een verbod op het eten van vlees, vis en eieren
- geen verdovende middelen zoals drugs en alcohol
- verbod op gokken of het speculeren met geld

Omdat het aanhangen van dogma's en rigide religieuze structuren voor oorlog zorgt, is het binnen dit Kali Yuga toegestaan af te wijken van bepaalde voorschriften. Zo kan men zijn verlichting uitstellen, zoals alle bodhisattva's dit voortdurend doen, om anderen te helpen. Engelengeduld hebben en je eigen vorderingen niet vooropstellen op die van anderen is hoe ik het aanpak. Ik neem soms drugs om mijn geest te verruimen, zoals ook onze Magdalena met het psychedelische soma-project bezig is. Sjamanen en hogepriesters hebben doorheen de eeuwen in esoterische inwijdingsceremonies drugs onder begeleiding toegestaan en dat moet kunnen. Dat vermeldde ik ook reeds in mijn vorige boeken. Psychedelische paddenstoelen werden in het vroeger Christendom ook gebruikt bij inwijding en naar verluid heeft de evangelist Johannes zijn openbaringen onder psychedelica verkregen, zo ook Mozes.

Binnen de exoterische religie zijn de vidhi of voorschriften er voor de veiligheid en vormen ze een hoevast, maar opnieuw - dogma's zijn vaak

een struikelblok op het pad.

Helena Blavatsky stelt :

“De verschillen in religieuze dogma’s werden niet door heiligen in het leven geroepen maar door zondige stervelingen en verdelen de mensheid in vijandige rassen en landen. Als er geen dogma’s waren, zouden er geen protestanten, katholieken, boeddhisten, brahmanen, enz., zijn; allen zouden in één God geloven ... allen zouden zich als broeders beschouwen ... ze zouden zich tegenover de rest van hun broeders schamen om elkaar in oorlogen te doden en af te slachen, elkaar als wilde beesten te martelen en een hel voor elkaar te creëren.”

De basisbegrippen van het Gouden Tijdperk zijn :

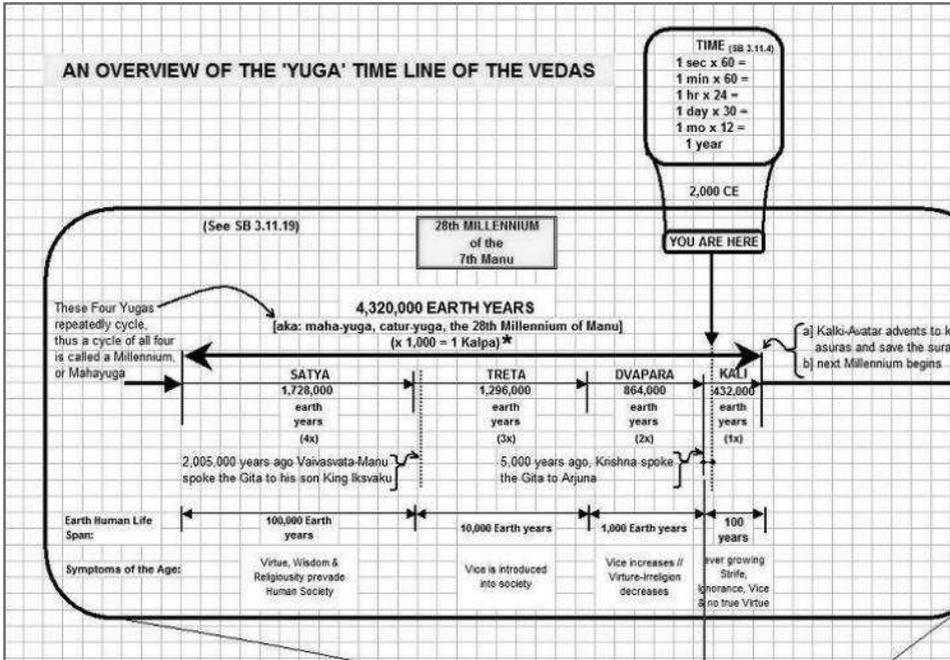
saucha : reinheid

satyam : waarheidslievendheid

tapas : soberheid en ascese

daya : mededogen

5000 jaar geleden na het heengaan van Heer Krishna gingen we over naar het huidige Kali Yuga dat 432 000 jaar duurt. Hiervan zijn dus slechts 5000 jaar van voorbij, waardoor er nog steeds 427 000 jaar van resteren. Het onderstaande schema geeft alles mooi weer.



Hier

beviden we ons

Hieronder zijn in het Engels de negatieve kenmerken van het huidige Kali Yuga opgesomd :

We are living in the age of Kaliyuga. Both the Mahabharata and Shrimad Bhagavatam give a vivid description of how things are like in Kaliyuga. Many of these things we can see happening around us and we ourselves are also guilty of indulging in many of these actions. The following is a list of features typical to Kaliyuga according to these two shastras:

- 1). People will not think twice before cutting down trees or destroying groves.
- 2). Everyone will eat the same kind of food (i.e. will lack discrimination in matters of food and food-habits).

3). Even though having the outward appearance of saints, people will indulge in trade and commercial activity.

4). During Kaliyuga a man will be friends only with his wife. A man will consider only those people to be his relatives who are related to him through his wife.

5). Whoever has money will be considered of noble birth and as having good qualities. The one who has power in his hands will be able to steer the course of justice in his favor.

6). The one who lacks money and cannot bribe will be deprived of justice by the courts.

7). People will consider far-off water bodies as pilgrimage but neglect pilgrimages near to them

(for example living with parents and serving them).

8). Brahmins will start performing the tasks which otherwise shudras are supposed to perform.

9). Brahmins will abstain from sacrifices and the study of Vedas.

10). People will stop making offerings to their ancestors.

11). Brahmins will start eating anything (i.e. they become indiscriminate in their food habits).

12). Men will have shorter life span and be feeble in strength. They will be weak in energy and valour.

13). During Kaliyuga, women will use their mouths for copulation.

14). Under the burden of excess taxation, householders will turn into robbers.

15). In ashramas, brahmacharis will indulge in evil conduct and pander to the desires of the world. The ashrams will be full of show-offs who are experts in the art of living off the food of others.

16). When Kaliyuga degenerates even further, people who follow Dharma are seen to have an ever smaller life.

17). People will sell goods with false weights. There will be a lot of deceit associated with trade.

18). Towards the end of Kaliyuga, the young one act like the old. The conduct that suits the young is seen in the old. The old will think like children and the young will have the intelligence of the old.

19). In Kaliyuga, people abbreviate the truth; because of this harm done to the truth, lifespans are shortened.

20). Brahmins, Kshatriyas and Vaishyas will beget children with each other, and become like shudras, devoid of austerities and truth.

21). Because of the shortage of cows, people will resort to drinking goat and sheep-milk.

22). In Kaliyuga, rules about what is to be eaten are transgressed.

23). Brahmins will not observe sacred vows but will criticize the Vedas. Deluded by logic they will give up worship and yajnas.

24). At the end of Kaliyuga, the world will be overtaken by mlechha conduct. There will be no rites and sacrifices. There will be unhappiness everywhere and no festivals will be celebrated.

25). Men will rob possessions of others, even that of widows.

26). Men will happily accept gifts given even by the evil.

27). When the end of Kaliyuga is near, the Kshatriyas will be the thorns of the world. They will not protect others.

28). No one will ask for a girl's hand in marriage; no one will duly give away a girl in marriage. When Kaliyuga is fully ripe, men and women will choose their spouses themselves.

29). Kings, discontented with what they possess, will use every means possible to steal the property of others.

30). When kaliyuga is fully advanced, one hand will steal from the other.

31). Cowards will take pride in their bravery and the brave will be immersed in depression like cowards.

32). During the final stages of Kaliyuga, there will be no Brahmins, Kshatriyas or Vaishyas left. At the

end of Kaliyuga the world will have only one varna.

33). Wives will not tend to their husbands. Men and women will eat whatever they wish.

34). People will adorn themselves with the marks of a sadhu, i.e. there will be profusion of fake sadhus.

35). (Cooked) food will be sold at all major thoroughfares (according to shastras selling of cooked food is a sin; this is because everyone has a right to food, whether he has money or not).

36). When Kaliyuga is fully advanced, each will act as he wishes (human rights).

37). Brahmins will be oppressed by Shudras and thus tormented the former will wander all over the earth looking for protection.

38). Shudras will expound on Dharma and the Brahmins will listen to their discourses and serve them. Everything in the world will be utterly upside down.

39). Discarding the gods, bones set into walls will be worshipped.

40). Men will be addicted to meat and liquor and will be weak in Dharma.

41). Rains will shower down at the wrong time.

42). Overcome by the burden of taxation, brahmins will flee in the ten directions.

43). Friends and relatives will act only out of love for wealth.

44). Women will be harsh and cruel in speech and will love to cry. They will not follow the words of their husbands.

45). Travelers in transit (guests) will ask for food and water but will not receive it. They will be refused shelter and will be forced to sleep on the roads.

46). People will leave their own countries and seek refuge in other countries, directions, regions, etc., and will roam around the world lamenting 'Alas, father!', 'Alas, son.'

47). Mutual liking between the boy and girl, and not family pedigree or social status etc. will be criterion for selecting a spouse.

48). Cheating will be the order of the day in business relations.

49). Sexual skill will be the criterion for excellence in men and women.

50). The only mark of evil will be poverty.

51). The one who can make a great display (of his austerities, occult powers etc.) will be considered the greatest sadhu.

52). Brushing one's hair and dressing up will be considered as substitute for bath.

53). The highest purpose of life will be to fill one's belly.

54). Maintenance of one's family will be looked upon as the highest skill.

55). Dharma will be followed to gain fame.

56). There will be no rule in becoming a king. Any Brahmin, Kshatriya, Vaishya or Shudra, depending on who is the most powerful at the time, will become the king. At that time, the rulers will be so greedy that there will not any difference between them and robbers.

57). Houses will be desolate because of the lack of chanting of Vedas and absence of guests.

kali yuga

kali yuga (Sanskrit: कलियुग, "age of *Kali*"; "age of vice") – is one of the four stages of development that the world goes through as part of the cycle of Yugas, the others being satya-yuga, treta-yuga and dwapara-yuga. The human civilization degenerates spiritually throughout the *Kali Yuga* – it is mostly referred to as the Dark Age, mainly because people are the furthest possible from Divinity. During the *Kali Yuga* righteousness has diminished by three-quarters, and the age is one of devolution, culminating in the destruction of the world prior to a new creation and another Krita Yuga in an endless cycle of time.

Kali Yuga Timeline

Since a year of the *devas* equals 360 years of men, the extent of *Kali Yuga* is 432,000 years;

According to the Surya Siddhanta, an astronomical treatise that forms the basis of all Hindu and Buddhist calendars, *Kali Yuga* began at midnight (00:00) on 18 February 3102 BCE in the proleptic Julian calendar or 23 January 3102 BC in the proleptic Gregorian calendar.

In The Aihole Inscription 3735 years after the Bharata war is equated with 556 years of the Saka Era, in the Kali Yuga. This would mean 3179 years after the Bharata war, the Saka Era started. Whitaker's alamanac says that Year 1922 in the Saka calendar is 2000 AD/CE. So the Saka year started in 78 BC. That would imply that the Kaliyuga started in $3179-78= 3101$ BC.

Attributes of Kali Yuga

Various Puranas (like Bhagavata 12.2) give lists of Kali Yuga symptoms. Some of them are:

In relation to rulers

Rulers will become unreasonable: they will levy taxes unfairly. Rulers will no longer see it as their duty to promote spirituality, or to protect their subjects: they will become a danger to the world. People will start migrating, seeking countries where wheat and barley form the staple food source.

In relation to people's relationships

Avarice and wrath will be common, men will openly display animosity towards each other. Ignorance of Dharma will occur. Lust will be viewed as being socially acceptable. People will have thoughts of murder for no justification, and they will see nothing wrong with that mind-set.

People will be inclined to follow false sciences. Family murders will also occur. People will see those who are helpless as easy targets and remove everything from them.

Many other unwanted changes will occur. The right hand will deceive the left, and the left the right. Men with false reputation of learning will teach the Truth. The old will betray the innocence of the young, and the young will betray the dotage of the old. Cowards will have a reputation for bravery, and the brave will be enervated cowards. People will not trust anyone in the world, not even their immediate family. Husband and wife will find contempt in each other.

In Kali Yuga, even pre-teenage girls will get pregnant. The primary cause will be the social

acceptance of sexual intercourse as being the central requirement of life.

It is believed that sin will increase exponentially, whilst virtue will fade and cease to flourish. People will take vows only to break them soon after.

Death and famine will be everywhere. Men will have lustful thoughts, and so will women. People will without reason destroy trees and gardens. Men will commit murder. There will be no respect for animals, and meat eating will start.

People will become addicted to intoxicating drinks. Men will find their jobs stressful and will go to retreats to escape their work.

Gurus will no longer be respected and their students will attempt to injure them. Their teachings will be insulted and followers of Kama will wrest control of the mind from all human beings.

As the sin increases exponentially, so will the incidence of divine justice and wrath.

Weather and nature conditions in the Kali Yuga

Flowers will be begot within flowers, and fruits within fruits, then will the Yuga comes to an end. And the clouds will pour rain unseasonably when the end of the Yuga approaches.

Source: Mahabharata, Vana Parva, Section CLXXXIX

All human beings will be merciless, harshly-speaking atheists. At the end of Kali-yuga, twelve suns shining together and bringing great heat followed by torrential rain, will destroy the human race and all other creatures as well. O king of Vraja, the earth will exist in name alone. (Brahmavaivarta PurANa 4.89.62-63)

*kalau gate ca pRthivI
kSetraH varSa-gate tathA
punaH satya-pravRttiz ca
bhaviSyati krameNa vai*

kalau - when Kali-yuga; gate - is gone; ca - and;
pRthivI - the earth; kSetram - the place; varSa -
the rains; gate - gone; tathA - so; punaH - again;
satya-pravRttiH - the beginning of Satya-yuga; ca -

and; bhaviSyati - will be; krameNa - in course; vai
- indeed.

When Kali-yuga ends the earth will be restored.
When the rains end Satya-yuga will begin again.
(Brahmavaivarta PurANa 4.89.64)

Kali-yuga - first 10,000 years

Ekanath dasa:

Predicted in Brahma-vaivarta Purana 4.129.*. The fourth part of the Brahma-vaivarta is called Krsna-janma-khanda. Chapter 129 is called Golokarohanam, because it describes how Krsna returns to His abode. The general dialogue is between Lord Narayana and Narada Muni. This specific dialogue is between Lord Krsna and Mother Ganga. Verse 49 is a question by Ganga, verses 50-60 are Krsna's answer.

Text 49:

*bhAglrathy uvAca
he nAtha ramaNaSreStha
yAsi golokamuttamam
asmAkAM kA gatiScAtra
bhaviSyati kalau yuge*

"Ganga said: O protector, Supreme enjoyer, on your departure for the perfect abode, Goloka,

thereafter what will be my situation in the age of Kali?"

Text 50

*zrl-bhagavAn uvAca
kaleH paMcasahasrANi
varSANi tiSTha bhU-tale
pApAni pApino yAni
tubhyaM dAsyaMti snAnataH*

"The Supreme Personality of Godhead said:
Remain on earth for five thousand years of Kali
yuga. Sinners will deposit their sins in you by
bathing."

Text 51

*man-maMtropAsaka sparzAd
bhasmibhutAni tatkSaNAat
bhaviSyAMti darzanAc ca
snAnAd eva hi jAhnavi*

"By the sight, touch and bathing of one who
worships Me by My mantra all those sins will be at
once burnt to ashes, O Ganga."

Text 52

*harernAmAni yatraiva
purANAni bhavaMti hi*

*tatra gatvA sAvadhAnam
AbhiH sArddhaM ca zroSyasi*

"There will be chanting of the name of Hari and reading of the [Bhagavata] Purana. Reaching such a place, attentively hear.

[note: In Puranic language, when "Purana" is used alone it refers to Bhagavata Purana. Otherwise it will specify Skanda Purana, Visnu Purana, etc.]

Text 53:

*purANa zravaNAccaiva
harernAmAnukIrtanAt
bhasmibhutAni pApAni
brahma-hatyAdikAni ca*

"Sinful reactions including the killing of a brahmana can be nullified by hearing the [Bhagavata] Purana and chanting of the names of Hari in the manner of devotees."

Text 54:

*bhasmibhutAni tAnyeva
vaiSNavAliMganena ca
tRNAni zuSkakASthAni
dahaMti pAvako yathA*

"Just as dry grass is burnt by fire, by the embrace of Vaisnavas all sins are burnt."

Text 55:

*tathApi vaiSNavA loke
pApAni pApinAmapi
pRthivyAM yAni tlrthAni
puNyAnyapi ca jAhnavi*

"O Ganga, the whole planet will become a pilgrimage site by the presence of Vaisnavas, even though it had been full of sinners and sins."

Text 56:

*madbhaktAnAM zarIreSu
santi puteSu saMtataM
madbhaktapAdarajasA
sadyaH putA vasundharA*

"In the body of My devotees remains eternally [the purifier]. Mother Earth becomes pure by the dust of the feet of My devotees."

Text 57:

*sadyaH putAni tlrthAni
sadyaH putAM jagat tathA
man-maMtropAsakA viprA
ye maducchiSRbhojinaH*

"It will be the same in the case of pilgrimage sites and the whole world. Those intelligent worshipers

of My mantra who partake of My remnants will purify everything."

Text 58

*mAm eva nityaM dhyAyaMte
te mat prANAdhikAH priyAH
tad upasparza mAtreNa
puto vAyuzca pAvakaH*

"Those, who everyday meditate only on Me, are more dear to Me than My life. The air and fire become pure simply by their indirect touch."

[Note: Sastra says that of all material elements, fire and air are always pure. Even though the air carries some impurities it always remains itself pure. This verse indicates that the Vaisnavas will purify even the pure elements of fire and air, therefore the purifying potency of the Vaisnavas referred to in this verse is not material but completely spiritual. I.e. the air and fire are already materially pure, therefore the Vaisnavas purity is spiritual and not material.]

Text 59:

*kaler daza-sahasrANi
madbhaktAH saMti bhuta-le
ekavarNA bhaviSyAMti
madbhakteSu gateSu ca*

"For 10,000 years of Kali such devotees of Mine will be present on earth. After the departure of My devotees there will be only one varna [outcaste]."

Text 60:

*madbhaktazunyA pRthivi
kaligrastA bhaviSyati
etasminnaMtare tatra
kRSNadehAdvinirgataH*

"Devoid of My devotees, the earth will be shackled by Kali. Saying this, Krsna departed."

The above is supported in 4.90.32-33:

*kalau daza-sahasrAni
haris tiSThati medinI
devAnAM pratimA pUjya
zAstrANi ca purANakam*

"(Sri Krsna said:) Lord Hari will stay on this earth for the first ten-thousand years of Kali-yuga. For that time the deities of the demigods will be worshiped and the Puranas and scriptures will also be present."

*tad-ardham api tIrtHAni
gangAdInI su nizcitam
tad-ardham grAma-devAz ca
vedAz ca viduSAm api*

"For half that period the Ganga and other holy places will be present. For half that period the village temples and the Vedas studied by learned brahmanas will be present."

Resulting timeline:

3102 BCE - Kaliyuga begins

+5000 - Ganga on earth (about 1900 CE, 414 Gaurabda)

+5000 - devotees on earth (about 6900 CE, 5414 Gaurabda)

(= 10 000 - Gaura era)

Interestingly, Ma Ganga is still present on earth so these dates may be subject to change, unless there is another explanation. One could be that BVP describes a different kalpa, Rathantara.

Srila Prabhupada suggested in SB 8.5.23 p. 10 000 years long era from the time of Sri Caitanya, i.e. until about 11 500 CE. Similar quotes: CC 3.3.50 ("It is said that the Krsna consciousness movement will be prominent within the next ten thousand years, but after that people will all become mlecchas and yavanas."); 690513RC.COL: "Hare Krsna will be finished within ten thousand years."; SPL 18: "However, the Vedic literature foretells a golden age of spiritual life, beginning after the

advent of Lord Caitanya and lasting for ten thousand years-an eddy that runs against the current of Kali-yuga." For this I haven't seen any sastra pramana so far.

Situation in Kali-yuga

According to the Vedic scriptures, our current age, known as Kali-yuga, is one of spiritual darkness, violence and hypocrisy. Srimad-Bhagavatam (12.2.31) records Kali-yuga as having begun when the constellation of the seven sages (saptarsi) passed through the lunar mansion of Magha. Hindu astrologers have calculated this to have been 2:27 a.m. on February 18, 3102 BC. This took place some 36 years after Lord Krsna spoke Bhagavad-gita to Arjuna.

The scriptures like SB 12.2 teach that during the 432,000 year age of Kali, humanity deteriorates and falls into barbarism. Humans begin to kill animals for food. They fall under the spell of intoxication. They lose all sexual restraint. Families break up. Women and children are abused and abandoned.

Increasingly degraded generations, conceived accidentally in lust and growing up wild, swarm all over the world. Political leadership falls into the hands of unprincipled rogues, criminals and terrorists, who use their power to exploit the people. Entire populations are enslaved and put to

death. The world teems with fanatics, extremists and spiritual artists, who win huge followings among a people completely dazed by hedonism, as well as by cultural and moral relativism. "Religion, truthfulness, cleanliness, tolerance, mercy, physical strength and memory diminish with each passing day." (Srimad-Bhagavatam 12.2.1)

The saints and sages of ancient India describe the people of this age as greedy, ill-behaved, and merciless. In this age, says Srimad-Bhagavatam, merely possessing wealth is considered a sign of good birth, proper behavior, and fine qualities. Law and justice are determined by one's prestige and power. Marriage ceases to exist as a holy union - men and women simply live together on the basis of bodily attraction and verbal agreement, and only for sexual pleasure.

Women wander from one man to another. Men no longer look after their parents in their old age, and fail to provide for their own children. One's beauty is thought to depend on one's hairstyle. Filling the belly is said to be the only purpose in life. Cows are killed once their milk production drops. Atheism flourishes. Religious observances are performed solely for the sake of reputation.

The Linga Purana (ch. 40) describes the human race in Kali-yuga as a vain and stupid people "spurred on by the lowest instincts." They prefer

false ideas and do not hesitate to persecute sages. They are tormented by bodily desires.

Severe droughts and plagues are everywhere. Slovenliness, illness, hunger and fear spread. Nations are continually at war with one another. The number of princes and farmers decline. Heroes are assassinated. The working classes want to claim regal power and enjoy royal wealth.

Kings become thieves. They take to seizing property, rather than protecting the citizenry. The new leaders emerge from the laborer class and begin to persecute religious people, saints, teachers, intellectuals, and philosophers.

Civilization lacks any kind of divine guidance. The sacred books are no longer revered. False doctrines and misleading religions spread across the globe. Children are killed in the wombs of their mothers. Women who have relations with several men are numerous. Predatory animals are more violent. The number of cows diminishes.

The Linga Purana says that in Kali-yuga, young women freely abandon their virginity. Women, children, and cows - always protected in an enlightened society - are abused and killed during the iron age. Thieves are numerous and rapes are frequent. There are many beggars, and widespread unemployment. Merchants operate corrupt businesses. Diseases, rates, and foul

substances plague the populace. Water is lacking, fruits are scarce. Everyone uses vulgar language.

The men of Kali-yuga seek only money. Only the richest have power. People without money are their slaves. The leaders of the state no longer protect the people, but plunder the citizenry through excessive taxation. Farmers abandon living close to nature. They become unskilled laborers in congested cities. Many dress in rags, or are unemployed, and sleep on the streets. Through the fault of the government, infant mortality rates are high. False gods are worshiped in false ashrams, in which pilgrimages, penances, charities and austerities are all concocted.

People in this age eat their food without washing beforehand. Monks break their vows of celibacy. Cows are kept alive only for their milk. Water is scarce. Many people watch the skies, praying for rain. No rain comes. The fields become barren. Suffering from famine and poverty, many attempt to migrate to countries where food is more readily available. People are without joy and pleasure. Many commit suicide. Men of small intelligence are influenced by atheistic doctrines. Family, clan and caste are all meaningless. Men are without virtues, purity or decency. (Visnu Purana 6.1).

Padma Purana, Uttara Khanda, Srimad Bhagavata-mahatmya, ch. 1 (translation by Satyanarayana dasa):

Sri Narada replied, 'I came here considering the earth to be the best of planets. Although I travelled to Puskara, Prayaga, Kasi, Godavari, Haridvara, Kuruksetra, Sriranga and Setubandha, I could not find peace in any of those holy places. At present, Kali yuga the friend of irreligion, has completely afflicted the whole earth. Now truthfulness, austerity, cleanliness, mercy and charity are nowhere to be seen. The fallen living entities take pleasure in telling lies and are simply engaged in filling their bellies. They are lazy, less intelligent, unfortunate, and always disturbed. Those who are called saintly are actually pretenders. Though they appear renounced, they accumulate wealth, women, and paraphernalia for sense pleasure. Women rule the family and the brother-in-law is the consultant. People sell their daughters out of greed, and husbands and wives always quarrel. The holy places, asramas of saintly people, and rivers are under the control of the yavanas, who are against Vedic religion. They have destroyed many temples and therefore yogis, siddhas, jnanis and religious people are not to be seen. The processes of liberation are completely burnt to ashes in the fire of Kali-yuga. In this age people sell grains in the market, the brahmanas charge fees to teach, and women thrive by prostitution.

"Thus witnessing the defects of Kali-yuga and wandering over the face of the earth, I reached the bank of the Yamuna where Lord Krsna had

performed various pastimes. O best of sages, please hear about the wonder I saw there. A beautiful woman was sitting in a dejected mood while two old men lay unconscious in front of her breathing very quickly. While trying to bring them to consciousness, the young woman would sometimes cry. At times she would look around as if searching for her protector, the Supersoul. She was served by hundreds of women who were fanning and trying to console her. I saw this whole scene from afar and out of curiosity went near them. Upon seeing me, the young lady stood up and spoke very piteously. She said: "O saintly person, please stay here for a moment and dispel my distress. Your auspicious vision destroys the sins of materialistic people. By your words I will get relief from misery and become peaceful. Only by great fortune can one get darsana of a person like you."

I inquired, "O virtuous lady, who are you and who are these two men lying here? Who are these ladies serving you? Please explain the cause of your distress in detail."

The lady said, "My name is Bhakti, and these two are my sons Jnana and Vairagya. By the influence of time they have become old and decrepit. These women are the holy rivers, such as the Ganges. They have come here to serve me. Although I am directly being served by these ladies, still I am not peaceful. O sage, whose only wealth is austerity,

though it is well known, please hear my story carefully and grant me solace. I was born in the land of Dravida, in South India, and I grew up in Karnataka. I was respected in the state of Maharastra, but when I came to Gujarata, I lost my youth. Rogues influenced by Kali-yuga broke my limbs and for a long time I remained in that condition and thus, along with my sons, I have become very weak and impotent. Upon coming to Vrndavana, I regained my youth and beauty, but my two sons, who are lying here, are still old and tired. I will leave this place and travel to foreign lands, but I feel sad owing to the plight of my sons. We always remain together, so why is it that I am young and they are old? It should be that the sons are young while the mother is old. I am astonished by this and so I lament. You have mystic power and are most intelligent, therefore, please explain this to me."

Narada said, "O chaste lady, from within my heart I see the cause of your misery, therefore I advise you not to lament. Lord Hari will shower all auspiciousness upon you."

Suta Gosvami said, "The best of sages, Sri Narada, understood the reason in a moment and said, 'O beautiful lady, hear attentively from me. Because of this ruthless age (Kali-yuga), good behaviour, yoga, and austerities have all become lost. People are addicted to cheating, irreligious behaviour, and are like the demon Agha, sin personified. At

present, saintly people are unhappy and demonic people are enjoying sense gratification. Under these circumstances, if an intelligent man maintains his fortitude, then he is considered a scholar. By and by the earth is becoming a burden for Lord Sesa. At present it is not even worth seeing, what to speak of touching, and I see no auspiciousness anywhere. Everyone neglects you and your two sons. Because of worldly attachment to sense gratification, people are blind. Owing to their negligence, you have become decrepit. It is only due to the glory of Vrndavana that you have become young again. This land is very auspicious because devotion always dances here. However, your two sons are being neglected and thus their health is failing, but by the touch of Vrndavana they remain asleep and breathing."

Bhakti said, "Why is it that King Parikṣita did not kill this sinful Kali-yuga? Because of Kali-yuga all objects have lost their essence. Why does the most merciful Lord Hari tolerate irreligion? O sage, please remove this doubt. I feel pacified by hearing your sweet words."

Narada said, "O auspicious young lady, now that you have asked, please hear me with attention as I explain everything and thus relieve your misery. Kali-yuga took control and started obstructing auspiciousness the day Lord Kṛṣṇa left this planet for His abode. When King Parikṣita travelled on earth, conquering all the kings, he met Kali, who

fell at his feet and took shelter of him. The king, who understood the essence of things just like the bumble bee, decided not to kill him because that goal which is not attainable by penance, yoga meditation, or samadhi, is easily attained in Kali-yuga simply by performing hari-kirtana. Although the king knew that Kali-yuga was useless, he spotted this one essential good quality, and understanding that this would make the living beings happy, he spared him. Because humanity is engaged in irreligious and immoral acts, everything has lost its essence. All objects, including the seeds of the earth, are ineffective. The brahmanas, being greedy for wealth, are performing Bhagavata-katha in peoples houses and therefore the essence of katha is lost. Immoral, atheistic, and sinful people have begun to reside in the holy places, causing the influence of those places to be lost. Those people whose hearts are always filled with lust, greed and anger make a show of performing austerities, thereby causing the essence of penance to be lost. Because people are unable to control their mind, they have taken shelter of greed, pretence, and immorality, and have given up the study of scriptures, causing the influence of jnana-yoga to be lost. Moreover, the pandits, or scholars, are only expert in producing children and enjoying sex like buffaloes. They are no longer expert in the process of liberation. Furthermore, there are hardly any Vaisnavas coming in bonafide sampradayas and thereby everywhere all objects have become ineffective (nahi vaiSNavatA kutra saMprAdaya-puraH-sarA /

evaM pralayataH prApto vastu-saraH sthale sthale
//75//). This indeed, is due to the influence of
Kali and is not the defect of anyone else.
Therefore, although the lotus-eyed Lord resides
near by, He tolerates this."

Suta Gosvami said, "O Saunaka, hearing these
revealing words of Sri Narada Muni, Bhakti was
very surprised. She replied, 'O saintly person, you
are very glorious and it is my good fortune to have
met you. Within this material world, association
with a saintly person is indeed the cause of all
perfection. Just by once meeting you, Sri
Prahlada, the son of Kayadhu, conquered Maya,
and by your mercy Dhruva Maharaja gained the
Dhruva planet. You are the personification of all
auspiciousness. I offer my obeisances unto you,
the direct son of Lord Brahma.'"

NArada PurANa on Kali yuga:

*samudra yAtrA svIkAraH kamaNDalu vidhAraNam
dvijAnAm asa varNASu kanya sUpa yamas tathA
devarAc ca sutotpattir madhuparke pazorvadhA
mAMsA danaM tathA zrAddhe vAnaprastha
Azramas tathA
dattAkSatAyAH kanyAyAH punar dAnam varAya ca
naiSThikaM brahmacaryaM ca narmedhAz ca
medhakau
mahAprasthAna gamanaM gomedhaz ca tathA
makhaH
etAn dharmAn kaliyuke varjyAnAhur manISiNaH*
Undertaking a sea voyage, carrying a (wooden or

earthen) jar of water (by a householder, i.e. renunciation of that stage of life), the marriage of the twice-borns with girls not belonging to their caste, begetting of sons through (dead) husband's brother, the slaughtering of animals in madhuparka (respectful offering to a guest), offering flesh in Sradhas, the stage of life called VANaprastha, remarriage of a married girl when the marriage was not consummated, naiSThika brahmacarya (lifelong celibacy), human sacrifice, horse sacrifice, mahAprasthAna gamana (undertaking a long journey to end in death), gomedha (cow sacrifice) as well as makhas (sacrifices). These activities, though righteous in other yugas, are declared as fit to be avoided in the Kali yuga. (1.24.13-16)

tAmasaM yugam AsAdya hariH kRSNatvam eti ca yaH kazcid api dharmAtmA yajJAcArAn karoti ca yaH kazcid api puNyAtmA kriyA yoga rato bhavet naraM dharma rataM dRSTvA sarve 'sUyAM prakurvate

Entering the tamasic yuga (i.e. Kali yuga) Hari assumes blackness of complexion. Some righteous soul performs yajnas and conventional religious routines. Some meritorious soul may be engaged in the path of holy rites. On seeing a man absorbed in dharma, all people are afflicted with jealousy. (1.41.22-23)

Parasara-smriti (ch. 1) on Kali yuga:

2. Expound, son of Satyavati, the law, which is for the good of mankind, in the present Kali age; and the practice of purification, such as it ought to be.

11.-15. Vyasa having said "(All are) well," thus interrogated him: "If thou art aware of my reverence (for thee), or from affection, thou affectionate to persons revering thee! Expound the law to me, for I am, father, an object of kindness to thee. The rules of law expounded by Manu have been heard by me, and those by Vasishtha and by Kasyapa, and by Garga and by Gautama and by Usanas; the laws of Atri and Vishnu and Samvarta and Daksha and Angira and Shatatapa and Harita and Yajnavalkya, and Katyayana and Prachetas and Apastamba; and the laws of Shankha and Likhita,

16. All these (laws) have been heard (by me as they were) expounded by thee; they embody the sense of the Veda; (they) have not been forgotten by me. (They are) the laws for the four ages, the Krita, the Treta, and the rest, forming parts of this Manvantara.

17. All laws arose in the Krita age; all have vanished in the Kali age. Expound a part of the rules of conduct fit for the four castes, such as are common (to all).

22. In conformity to the character of the age, the rules of law (suitable) for men differ from age to

age. The rules for the Krita differ from the Treta rules; the Dvapara laws are not identical with the Kali rules.

23. Self-mortification is the rule in the Krita age; knowledge is said (to be the same) in the Treta; in the Dvapara, (they) say sacrifice (to the gods to be) the sole (rule); and charity alone in the Kali age.

24. For the Krita are suited the laws of Manu; for the Treta, those by Gautama (are) prescribed; for the Dvapara those by Shanka and Likhita; for the Kali, those by Parasara are prescribed.

25. In the Krita, one should quit a country itself; one should quit a village in the Treta; in the Dvapara (one should shun) only the particular family; but in the Kali, one should shun the perpetrator alone (of an offence).

26. In the Krita sin is incurred by one who converses (with a sinner); in the Treta by one who touches (the sinful man); in the Dvapara by taking the sinner's food; in the Kali by a (sinful) act (alone).

27. A curse in the Krita takes effect the moment it is uttered; in the Treta (it does so) in ten days' time; in the Dvapara, in the course of a single month; in the Kali, however, it takes a year.

28. In the Krita (the donor himself) comes up to (the donee) and makes the gift; in each succeeding Treta age, (the donee) is invited and the gift is made; in the Dvapara, the gift is made to one who asks for it; in the Kali, however, gifts are made in exchange for service done.

29. Excellent is the gift made on coming to the donee's side; the gift after invitation is of the middling kind; gift to a suitor is of a low character; but gift for service (rendered) is fruitless.

30.-31. Religion has been overthrown by irreligion; and truth indeed by that which is false; kings have been overpowered by thieves; males have been subdued by females; the worship of fire is dying out; respect to superiors is ceasing to be seen; and maidens are becoming mothers: this is what invariably happens in the age of Kali.

32. Life in the Krita has its seat in the bones; in the Treta it has its seat in the flesh; in the Dvapara the blood is the seat of life; in the Kali, however, life is dependent upon food and the like.

33. Special are the rules of conduct for each cyclical age; and the regenerate castes are guided by the rules that govern the age; no censure (therefore) can attach to them; for the regenerates conform to the spirit of the age.

*yasmiJ janAH kAminaH syuH
zazvat kaTuka bhASiNaH
dasyUt kRSTA janapada
vedAH pASaNDa dUSitAH*

In Kali yuga people will be lustful and speak harshly. Countries and villages will be infested by criminals and Vedas will be abused by atheists. (Garuda Purana 1.223.28)

*rAjAnaz ca prajAbhikSAH
ziznodara parAjitAH
avratA vaTavo 'zauCA
bhikSavaz ca kuTumbinaH*

Rulers will exploit the people, being overcome by genitals and bellies. Students will not follow their vows and will be impure. Bhiksus will keep family relationships. (Garuda Purana 1.223.29)

*tapasvino grAmavAsAH
nyAsino hy artha lolupAH
hrasva kAyA mahAhArAz
caurAs te sAdhavaH smRtAH*

Ascetics will live in villages and sannyasis will be greedy of wealth. Sadhus will be known as dwarfish, gluttonous and thievish. (Garuda Purana 1.223.30)

*tyakSyanti bhRtyAz ca patiM
tApasas tyakSyati vratam*

*zUdrAH pratigrahiSyanti
vaizyA vrata parAyaNaH*

Servants will abandon their masters. Ascetics will give up their vows. Sudras will accept alms and will be attached to the lifestyle of vaisyas. (Garuda Purana 1.223.31)

*udvignAH santi ca janAH
pizAca sadRzAH prajAH
anyAya bhojanenAgni
devatAtithi pUjanam*

Depressed people will look like pisacas, having given up sacrifices to devas and hospitality to guests. (Garuda Purana 1.223.32)

*kariSyanti kalau prApte
na ca pitryodaka kriyAm
strI parAZ ca janAH sarve
zUdra prAyAz ca zaunaka*

O Saunaka, in Kali yuga people will not perform offerings to their ancestors and almost all will be sudras controlled by women. (Garuda Purana 1.223.33)

*bahu prajAlpabhAgyAz ca
bhaviSyanti kalau striyaH
ziraH kaNDUya na parA
AjJAM bhetsyanti bhartsitAH*

Women in Kali yuga will have many children and will be lacking fortune. When rebuked, they will just scratch their heads. (Garuda Purana 1.223.34)

*viSNUM na pUjayiSyanti
pASANDopahata janAH
kaler doSa nidher viprA
asti hy eko mahAguNaH*

People misled by atheists will not worship Visnu. O brahmanas, in the ocean of faults called Kali yuga there is one great characteristic (though). (Garuda Purana 1.223.35)

*klrtanAd eva kRSNasya
mahAbandhaM parityajet
kRte yad dhyAyato viSNUM
tretAyAM japataH phalam*

By Krsna kirtan people will be liberated from the great fetter (samsara). The merit gained in Krta yuga by (silent) meditation on Visnu, in Treta yuga by japa, (Garuda Purana 1.223.36)

*dvApare paricaryAyAM
kalau tad dhari klrtanAt
tasmAd dhyeyo harir nityaM
geyaH pUjyaz ca zaunaka*

and in Dvapara yuga by temple worship is achieved in Kali yuga by Hari kirtan. Therefore one should

always meditate on Hari and worship Him, o
Saunaka. (Garuda Purana 1.223.37)

*narISu na satI kacit
puMzcall ca gRhe gRhe
karoti tarjanaM kantaM
bhRtyu-tulyaM ca kampitam*

No woman will be chaste. In home after home the
wife will be running after men. The wife will treat
her husband like her servant. She will always
rebuke him and make him tremble in fear.
(Brahmavaivarta PurANa 4.90.38)

*pitR-deva-dvijatInaM
atithInaM ca nityazaH
pUja nAsti gurUNaM ca
pitroz ca pUjanaM striyaH*

No one will worship pitAs, devas, brAhmaNas,
guests, gurus, or parents. Instead they will
worship their wives.

*strI-bandhUnAM gauravaM ca
strInAM ca satatAM pitaH
coraH sat-kula-jAtiz ca
brAhmaNo deva-harakaH*

O father, men will give all honor to their wives
and their wives' relatives. BrAhmaNas born in good
families will become thieves, stealing even from

the deities in the temples. (Brahmavaivarta
PurANa 4.90.50-51)

Now the sinful Kali Age is upon them, when Dharma is destroyed, an Age full of evil customs and deceit. Men pursue evil ways. The Vedas have lost their power, the Smritis are forgotten, and many of the Puranas, which contain stories of the past, and show the many ways (which lead to liberation), will, O Lord! be destroyed. Men will become averse from religious rites, without restraint, maddened with pride, ever given over to sinful acts, lustful, gluttonous, cruel, heartless, harsh of speech, deceitful, short-lived, poverty-stricken, harassed by sickness and sorrow, ugly, feeble, low, stupid, mean, and addicted to mean habits, companions of the base, thievish, calumnious, malicious, quarrelsome, depraved, cowards, and ever-ailing, devoid of all sense of shame and sin and of fear to seduce the wives of others. Vipras will live like the Shudras, and whilst neglecting their own Sandhya will yet officiate at the sacrifices of the low. They will be greedy, given over to wicked and sinful acts, liars, insolent, ignorant, deceitful, mere hangers-on of others, the sellers of their daughters, degraded, averse to all tapas and vrata. They will be heretics, impostors, and think themselves wise. They will be without faith or devotion, and will do japa and puja with no other end than to dupe the people. They will eat unclean food and follow evil customs, they will serve and eat the food of the

Shudras and lust after low women, and will be wicked and ready to barter for money even their own wives to the low. In short, the only sign that they are Brahmanas will be the thread they wear. Observing no rule in eating or drinking or in other matters, scoffing at the Dharma Scriptures, no thought of pious speech ever so much as entering their minds, they will be but bent upon the injury of the good. (Mahanirvana tantra 1.37-50)

But since the men of the Kali Age are full of greed, lust, gluttony, they will on that account neglect sadhana and will fall into sin, and having drunk much wine for the sake of the pleasure of the senses, will become mad with intoxication, and bereft of all notion of right and wrong (61). Some will violate the wives of others, others will become rogues, and some, in the indiscriminating rage of lust, will go (whoever she be) with any woman (62). Over eating and drinking will disease many and deprive them of strength and sense. Disordered by madness, they will meet death, falling into lakes, pits, or in impenetrable forests, or from hills or house-tops (63-64). While some will be as mute as corpses, others will be for ever on the chatter, and yet others will quarrel with their kinsmen and elders. They will be evil-doers, cruel, and the destroyers of Dharma (65-66). I fear, O Lord! that even that which Thou hast ordained for the good of men will through them turn out for evil (67). O Lord of the World! who will practise Yoga or Nyasa, who will sing the

hymns and draw the Yantra and make Purashcharana? (68). Under the influences of the Kali Age man will of his nature become indeed wicked and bound to all manner of sin (69). (Mahanirvana tantra 1.61-69)

O Vararohe! know that when Vedic and Puranic initiations cease then the Kali Age has become strong (47). O Shive! O Peaceful One! when virtue and vice are no longer judged by the Vedic rules, then know that the Kali Age has become strong (48). O Sovereign Mistress of Kaula doctrine! when the Heavenly Stream is at some places broken, and at others diverted from its course, then know that the Kali Age has become strong (49). O Wise One! when kings of the Mlechchha race become excessively covetous, then know that the Kali Age has become strong (50). When women become difficult of control, heartless and quarrelsome, and calumniators of their husbands, then know that the Kali Age has become strong (51). When men become subject to women and slaves of lust, oppressors of their friends and Gurus, then know that the Kali Age has become strong (52). When the fertility of the earth has gone and yields a poor harvest, when the clouds yield scanty rain, and trees give meagre fruit, then know that the Kali Age has become strong (53). When brothers, kinsmen, and companions, prompted by the desire for some trifle, will strike one another, then know that the Kali Age has become strong (54). When the open partaking of flesh and liquor will pass

without condemnation and punishment, when secret drinking will prevail, then know that the Kali Age has become strong (55). (Mahanirvana tantra 4.47-55)

Spiritual Process

*puMsam ekaha vai sAdhya hari bhaktiH kalau yuge
yuga antarena dharma hi sevitavya narena hi*

(Padma PurANa, Svarga KhaNDa 61.5)

In Kali-yuga, a person should accept only one process, that is devotional service to Sri Hari. According to what process is decided for a particular yuga, that should be followed by all people without fail.

Related:

[Kali Yuga \(Mahabharata quotes\)](#)

[Abhaya Mudra dd - Deciphering the codes of Kali \(.pdf\)](#)

Saka, Sakabda (Saka Era) and Calendar

The most prominent of several eras used in India beginning at the start of the rule of king Salivahana (78 or 79 AD).

Bhanu Swami:

It is interesting to note in this connection that there is an old theory (evidently held by the great Kashmiri historian Kalyana in early 12th century AD) that considered the Saka era to have begun with the victory of the great king Vikramaditya of Ujjain over the Sakas (see M. A. Stein's notes in his translation of Kalyana's Rajatarangini 2.6-7 and 3.125-128). While this theory appears to be a mistaken result of mixing up the Vikrama and Saka eras, which were 135 years apart, it is evident that even by the 12th century there was the need to find some "significant event" associated with the beginning of what became this most popular calendar (later adopted by the Government of India after independence from British rule).

Shyamasundara Das:

The problem that exists between the Vaisnava calendar and the Christian calendar is that the Vaisnava calendar is luni-solar, whereas the Christian calendar is strictly solar.

What does this mean? Well, the solar year is 365.25 days long whereas the lunar year is about 10 to 11 days shorter. This means that after 3 years the lunar calendar will be 1 solar month out of phase with the solar calendar. The Muslims follow a strictly lunar calendar and thus their months have no relation to the seasons which is a solar event. In the course of 36 years the Muslim month of Ramadan will go through each of the

Christian months and then come to its starting point again.

The Vaisnava calendar is luni-solar in that the lunar months are always calibrated to correspond with the solar months and fall in the same season every year (not taking into account precessional differences). To achieve this a leap month is added about every third year (there are certain astronomical rules involved so it may not be every third year). That is why you will notice that a big festival like Gaura Purnima will fall on one date this year, then next year about 10 days earlier, and the next year 10 days earlier still then all of a sudden it shoots back up about 30 days and continues the cycle.

There are no simple rules to convert a Christian date into a Vaisnava date and vice versa. May I suggest that if someone would like to really understand how to do this that he request Markandeya Rsi Prabhu for a copy of the report to the GBC that he prepared on behalf of the Vaisnava Calendar committee.

According to Hari Bhakti Vilasa (Bhanu Swami's translation), if an appearance day falls on Ekadasi, i.e. if you were born on Ekadasi, then you celebrate on the following date. Disciples of Satsvarupa dasa Goswami should take note of this. Also in calculating your own birth tithi it is the tithi prevalent at the time of birth that is

important, not the tithi at sunrise. Thus Jayapataka Swami's actual birth tithi is Dvadasi, not Ekadasi. Why the time of sunrise is always mentioned is because the Vedic day begins at sunrise. The Christian day begins at midnight and the Jewish and Muslim day begins at sunset.

The standard Vedic calendar starts the month with the first tithi after the new moon, that is the instant after the exact conjunction of the Sun and Moon. This system is called mukhya candra. For example the new year according to the Siddhantas (i.e. classical astronomical texts such as Surya-siddhanta, Siddhanta-siromani, Vasista-siddhanta, etc.) begins with the sukla pratipat of Caitra masa. Meaning the first lunar day after the new moon after the Sun has entered into Mesa (Aries). It is called Caitra masa because often the Moon would be in Citra nakshatra on the full moon of that month. Anyway it is the Vedic standard to consider the month (and the year) to begin on a sukla pratipat, first tithi after the new moon.

However it is also acceptable to have months based on the full moon, thus the month and year would start on krsna pratipat, the first tithi after the full moon. If you were to examine the chronological systems in vogue in India you will find that almost every state has its own system with various differing rules. There will also be variations within the regions.

For example in 1989 according to the National Indian calendar the New Year began on Mar 22 (which no one observes). In Bengal, Assam and Tamil Nadu the New Year started on April 14 while in Punjab and Orissa it started on April 13 and in Kerala it started on Aug 17! Other states followed some of these or independent systems. (I wonder why they say that Divali is the Hindu New Year? Must be in Gujarat or parts of UP and Rajasthan. [I found out that it is.]

It should be noted that while the rest of India observes candra masa, Kerala and Tamil Nadu observe saura masa, lunar and solar months respectively. By this I mean that a candra masa is measured from a new or full moon, whereas a saura masa is measure from sankranti to sankranti, solar ingress from sign to sign, but still measured in lunar days.

If this were not interesting enough having months and years beginning at different times, they also follow different epochs or eras. We are familiar with the Christian Era, which is now being secularized as the Common Era, CE or BCE, as opposed to AD or BC. In India there is a large welter of eras that are used, for example: 1989 AD is equivalent to Vikram Samvat 2046, Saka era 1911, Bengali San 1396, Kollam era 1165, Hejira 1410, Buddha Nirvana 2533 (this is wrong however), Mahavira Nirvana 2516, Kali Yuga 5090, and Yudhisthira Saka 5126. There is also Saptarsi

Saka which is some years different from that of Yudhisthira Saka (I would have to look it up), plus Brhaspati Samvatsara (60 year cycle) which was #17, Subhana in N India and #3, sukla in S India and last but not least 1989 was 5 Idavatsara in the Vedanga Jyotisa year system beginning on Feb 7. I have not exhausted all the eras current in India. There are many such as Gupta Saka, Vallabhi Saka, and Mallava Gana Saka which are no longer current but of interest only to historians, epigraphists, antiquarians and the like (and me of course).

The point of all this is that in India there is a lot of leeway about calendars and different communities have different calendars. Smartas calculate Ekadasi differently from Vaisnavas.

Anyway, our calendar is gauna candra, calculated from the krsna pratipat of Phalgunā masa, i.e. the first day of the waning mooning (the first tithi after the full moon) of the month of Phalgunā. In other words Lord Caitanya's birthday is the last day of the year for us. It is because Lord Caitanya was born on a full moon day that the Gaudiyas follow gauna candra masa. However the standard to measure by is always the mukhya candra masa of the Vedic calendar. And our calendar is tied to that. Did you ever wonder why it is, that when we have a leap month it falls in the middle of a regular month and the regular month gets split in two? That is because the deciding factor that

determines whether or not a year will have a leap month is based on the new moon months of the Vedic calendar.

The Vedic month begins with the sukla pratipat of the new moon after the Sun's ingress into a sign. Usually there is only one new moon for each sign that the Sun is in. But occasionally the new moon will occur right after the Sun enters a sign and another takes place just before it leaves. Thus you will have two new moons in the same sign. Even rarer (in a weird cycle of 151 years, then 19, then back to 151 years [I think it is 151, it is in that area]) when you have one solar month with no new moon and two solar months with two new moons. This really causes a big mess and confusion. The last time this happened was in 1983 and it was a big cause of concern all over India.

New Age vs. Vedic tradition

*srutam etan maya purvam
jnanam vijnana-samyutam
dharmam bhagavatam suddham
naradad deva-darsanat*

Prahlada Maharaja continued: I received this knowledge from the great saint Narada Muni, who is always engaged in devotional service. This

knowledge, which is called bhagavata-dharma, is fully scientific. It is based on logic and philosophy and is free from all material contamination. (Srimad Bhagavatam 7.6.28)

1. Vedic tradition - a short definition

2. New Age - definition

3. Characteristics of New Age teachings

4. Characteristics of New Age followers

5. New Age practices with Vedic origin

6. New Age influences on society

7. Conclusion

The New Age misconception of samsara

The process of elevation

Jayasri Radha - Secret behind The Secret Related

1. Vedic tradition - a short definition

Vedic tradition (different from so-called "Hinduism") consists of philosophy, culture and civilization based on Vedic scriptures (sastra), it is revealed by God (avaroha-pantha, or descending knowledge; to understand it both by one's own endeavor and mercy of the Lord) after the creation of the universe, and it contains all knowledge, both material (apara-vidya) and transcendental (para-vidya). The correct understanding of sastra is possible only with the help of a guru from genuine parampara (spiritual lineage or succession). It's three main branches

are Vaisnava (worship of Visnu), Saiva (worship of Siva) and Sakta (worship of Sakti, Durga).

The scriptures consist of sabda (transcendental sound) in the form of mantras with purifying effect (practical realization). They are self-evident pramana (evidence). This means they do not need any other support, on the other hand they support other evidences - pratyaksa (sense perception) and anumana (logical analysis). Vedic sastras are called "manuals for using this world". Vedic philosophy is authorized and authoritative. Therefore it can assure elevation.

Analogy: authorized products have homologation certificates, warranties, user manuals, support and service, and collection system of used ones. Unauthorized products, although usually cheaper, have no such benefits.

Vedic education begins with acknowledgement of four errors of every conditioned living being (illusion, imperfect senses, making mistakes, cheating) and realization that sastra is not influenced by them. It leads to jnana, or knowledge of meanings, differences and relationships among five categories of reality (tattva) - isvara, jiva, prakrti, kala, karma - and enables differentiation between material and transcendental reality. Otherwise there is a danger of confusing them, e.g. jiva with body or mind.

Jnana leads to vijñana (realized knowledge) and life in harmony with cosmic order (dharma) which brings minimal karma.

*yamaduta ucuh
veda-pranihito dharmo
hy adharmas tad-viparyayah
vedo narayanah saksat
svayambhur iti susruma*

"The Yamadutas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja." (SB 6.1.40)

Bhakti is the peak and the goal of jñana and vijñana (opposite to mayavada's claim), beyond material intelligence:

*bahunam janmanam ante
jnanavan mam prapadyate
vasudevah sarvam iti
sa mahatma su-durlabhah*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (BG 7.19)

Bhakti (sanatana-dharma, para-dharma) is devotion expressed in actions. It is both means and end of itself. Bhakti is elaborated on in confidential sastras (BG, SB, sattvika Upanisads, Puranas and Tantras, writings of Vaisnava acaryas) and taught within four Vaisnava sampradayas (philosophical schools, or traditions).

Sastras present four divisions or paths: karma, jnana, yoga, bhakti. Karma and jnana form para-vidya, knowledge enabling life in this world in harmony with dharma. It creates karma and should be therefore minimized.

Yoga (impersonal) and bhakti (personal) form para-vidya, knowledge enabling to leave this world and live in the transcendental realm. It does not create karma (akarma).

2. New Age - definition

New Age is a mixture of various religious, philosophical and other teachings, some with very ancient roots. By no means it can be judged (accepted or rejected) as a homogeneous doctrine.

The New Age boom started in sixties and especially increased during last 10-20 years thanks to the media (TV, movies, videos, computer games, books).

There are prophecies from various traditions awaiting new era characterized by profound spiritual restoration. They speak about an advent of an empowered personality (e.g. Maitreya Buddha in Mahayana Buddhism) and mention other specific signs (e.g. Miracle, white buffalo born in Wisconsin, August 1994 was an important sign for Prairie Indians).

Formerly used term "Age of Aquarius" (e.g. in musical Hair) is incorrect - astronomically it will begin after 450 years. It is so called after the zodiac sign in which the sun rises during the vernal equinox. This sign changes approximately every 2100 years because of earth axis precession, whole cycle lasts 25 600 years (so-called Platonic year).

Vedic version of the new era:

Sastras like SB 1.5.11, Bhagavata Mahatmya of Padma Purana, Bhavisya Purana, Divyaprabandha, Caitanya-bhagavata Antya 4.126 (prthivi-parjanta jata ache desa-grama sarvatra sancara hoibek mora nama), Caitanya-mangala, and great spiritual masters like Ramanuja, Madhva and Bhaktivinod Thakur (pioneer of this era) speak about coming Vedic spiritual restoration in this age characterized by spreading of bhagavata-dharma based on chanting of holy names of Lord.

3. Characteristics of New Age teachings

3.1. apara vidya (material knowledge, how to live in this world of three gunas)

The main subjects of interest are medicine/healing, astrology, music, martial arts, worship of demigods as independent on Krsna (Asatru, worship of Goddess and Mother Earth/Gaia - tendency to elevate sakti over saktiman, feminism).

3.2. aroha-pantha (ascending knowledge, endeavor to elevate and perfect oneself by one's own power regardless of God)

3.3. heterogeneity, syncretism (artificial mixing of various teachings)

There are many different sources / teachings included under New Age label:

- natural religions (paganism - druidism, wicca, shamanism, satanism - as opposition to "institutionalized" ones)

- secret teachings of Egypt (hermetism), Judaism (kabala), Christianity (gnosticism), etc.

- healing (natural, energetic, psychic)

- Eastern philosophy ("Hinduism", Buddhism, Taoism, Shintoism) and its derivations (theosophy, anthroposophy)

3.4. confusion of spirit and matter (mind and other subtle material energies are considered immaterial), matter claimed to be the source of creation

It seems that modern materialism got this idea from various ancient esoteric philosophies like nirisvara (atheistic) Sankhya (Caitanya-caritamrta Adi 6.18).

Vedanta-sutra 2.2.1-10 refutes this idea by showing that the pradhana (unmanifest material energy), being unconscious and therefore unintelligent, cannot be the creator of the universe. It can't be shown how and why the passive dead matter started to act. Rather, matter tends to disintegrate (Second Law of Thermodynamics). "Ultimate reality" in the form of impersonal energy will therefore not create anything - it lacks impulse to do so. Similarly, matter is dull (jada) and cannot create.

"Within the effect (world) the cause (Brahman) can be seen just as cobweb makes one think of a spider." (Vedanta-sutra 2.2.15 paraphrased)

"This material nature, which is one of My energies, is working under My direction, O son of Kunti, producing all moving and nonmoving beings. Under its rule this manifestation is created and annihilated again and again." (BG 9.10)

"By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?" (SB 5.25.9, similar verses: 3.20.12, 3.26.19, 5.18.38, 10.46.31, 10.85.6-8, Caitanya-caritamrta Adi 5.59-61, 6.16-20, CC Madhya 20.259-262, etc.)

This is a problem of all Western philosophies including Christianity (Thomas Aquinas) reflecting in many spheres of life, e.g. language. Reputed Bible translator Eugene Nida said that Holy Spirit in some Bible translations may look as an evil demon due to lack of proper synonyms.

"Everything is God" -> "Everything is God's energy" (SB 3.21.19, Isopanisad 1) Not everything can act like God. Sunrays are not as powerful as the sun.

3.5. impersonal nature (God and His energies considered to be without personal identity, "all paths are the same" - yatha mata tatha pata)

*vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan." (SB 1.2.11)

Brahman is a lower aspect of Bhagavan, who manifests it, instead of being manifested by it:

*satyam jnanam anantam yad
brahma-jyotih sanatanam
yad dhi pasyanti munayo
gunapaye samahitah*

"Lord Krsna revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature." (SB 10.28.15)

4. Characteristics of New Age followers

4.1. endeavor for power over matter and other beings, often regardless of dharmā and karma (magic, modern science and technology)

Aham-mameti, or purusa-abhimana ("Ye shall be as gods", Genesis 3:5) is the main disease of conditioned jiva who turned from God and tries to become Him.

In the Western philosophy first seen in works of Roger Bacon (13th century) and Francis Bacon (1561-1626), especially in his Novum Organum

Scientiarum (1620). Science is newly emerging discipline endeavoring to subdue the 'inimical' nature and separating man from it. Research is based on pratyaksa and anumana. Among its pioneers are Rene Descartes, and Isaac Newton. Philosopher David Hume comes up with so-called "problem of evil". This ushers in an era of an attack on Christian paradigm in form of materialistic philosophies and profound secularization of Western society. This society is very proud of its scientific achievements and power to change the world but suffers of subconscious fear of God and nature (natural disasters are perceived as reminders of their power). This leads to unnatural hiding of reality of suffering - poverty, hunger, disease, physical handicaps, old age and death. There is a great contrast in this regard with countries like India where these phenomena are accepted as normal part of life.

Impersonalism is a common feature of all New Age doctrines. Although some acknowledge existence of superhuman beings (devas, angels) they reject personal God.

4.2. indiscrimination in accepting authorities

Naivete and lack of knowledge leads to uncritical acceptance of "spiritual guides" of problematical character (cheaters, false avataras) or even unknown origin (channeling). Rejection of

authority - one's ego becomes authority instead.
Non-philosophical attitude - preference of
secondary meaning of scriptures (gauna-vrtti)
when primary one (mukhya-vrtti) doesn't fit one's
ideas.

[About mukhya and gauna vrtti see CC Adi 7.108-111,131, CC Madhya 6.132-134, 20.146. Saksad upadesas tu srutih - "The instructions of the sruti-sastra should be accepted literally, without fanciful or allegorical (gauna or laksana-vrtti) interpretations." (Jiva Gosvami, Krsna-sandarbha 29.26-27)]

4.3. speculativeness, adjusting and watering down of existing systems

Trans-Saturnian planets (Uranus, Neptune, Pluto) discovered by modern astronomers were incorporated into modern Western astrology. Although some astrologers objected to it (see Ponde, Shil, 1939, Hindu Astrology, Joytisha[sic] Shastra, New York, NY: Larwood Publishers) the "progress" prevailed.

4.4. purposeless sensationalism and love of mysteriousness (exploited by the individuals and media to make huge profits)

As examples may serve paranormal phenomena like OBE, NDE or alien abductions, Nostradamus'

prophecies (their cryptic character enables unlimited speculation) etc.

4.5. wrong understanding of karma and reincarnation

From Tibetan Buddhism comes the idea that from certain advanced human level (rinpocche) one allegedly cannot fall into lower species. This is refuted in BG 9.20-21, 24, 25; 14.14-18, 16.6, 16.19-21 etc. More at [The New Age misconception of samsara.](#)

5. New Age practices with Vedic origin

Some traditional sciences and practices were 'adopted' by New Age and molded according to its image - i.e. mainly diluted and commercialized. Thus nowadays they are seen as a part of New Age and share its criticism.

5.1. yoga

Usually is called hatha-yoga and is limited to asana and pranayama; its goal is health improvement. Its original form, astanga-yoga, comes from sage Patanjali. Astanga means "8 limbs" and is divided into hatha (first 5) and raja (other 3). The term "hatha" according to Hatha-yoga-pradipika by Swami Atmarama is composed of syllables "ha" (sun) and "tha" (moon).

Hatha-yoga is sometimes called kriya-yoga. Real kriya-yoga is defined in Padma Purana, Kriya-yogasara 3.4-5, where Vyasa speaks to Jaimini:

*ganga-sri-visnu-puja ca danani dvijasattama
brahmananam tatha bhaktir bhaktir ekadasi-vrate
dhatri-tulasyor bhaktis ca tatha catithi-pujanam
kriya-yogangabhutani proktaniti samasatah*

Kriya-yoga consists of worship of: Ganga, Sri (Laksmi), Visnu, generosity, devotion to brahmanas, observance of the Ekadasi-vrata, devotion to the Dhatri tree and the Tulasi plant, and hospitality to guests.

5.2. pranic healing (cchi-kung, reiki)

Prana is a subtle material energy in microcosm (body) and macrocosm (universe).

Comparison of concepts in Ayurveda and Chinese philosophies:

pitta = yang

kapha = yin

vata/prana = cchi/ki

5.3. martial arts (wu-shu)

Origin of martial arts comes from Dhanurveda, one of Upavedas. It involved operation of hi-tech weapons and war machines as well as techniques

of individual combat with and without weapons. Monk Bodhidharma came from India to China around 6th century CE and founded the original Shao-lin temple. He brought techniques of personal combat which were developed into famous chuan-fa (kung-fu) system. From it stemmed Korean, Japanese and other systems. Term wu-shu denotes all of these systems. Martial arts history overview is described in the article [From Vedic martial arts to Aikido](#).

Martial arts endeavor to unify body and mind/soul by control of prana to achieve superhuman feats. This is however opposed to the goal of para-vidya, ultimate liberation from the material body.

5.4. astrology (vedanga-jyotisa vs. Western astrology)

See the article on [Vedic Astrology](#) as well as note under 4.3.

5.5. gemology (ratna-sastra)

Gems are often used in astrology to mitigate negative influences although the faultless ones are very expensive. Immense business profits made at the cost of uninformed people who do not know that other much less costly means can be used for the same end.

Philosopher's stone (cintamani) is one of the goals of alchemy. The name "alchemy" is derived from the Arabic el-kimya, Khem being the name for Egypt where it was practiced even before the Christian era. It blended with the magic and mysticism of the legendary Hermes Trismegistus which became known as the Hermetic philosophy.

In the fourth century A.D. alchemy evolved to its historical form. Its tradition reached Europe through Muslim alchemists in Spain in the twelfth century.

Medieval alchemy contained Gnostic elements. In its popularized form it is considered the art of mutation of metals. Yet, it went deeper than that. It issued from the assumption that matter is alive and may grow (abiogenesis) and with the right rituals matter could be influenced to transmute into higher forms.

This is the view of materialistic version of Sankhya philosophy mentioned in CC Adi 6.18. It is shared by various esoteric philosophies, both Eastern and Western, and lead to modern materialistic philosophy. Vedanta understanding is that matter is jada-tattva, unconscious substance - CC Madhya 20.260: "Without the Supreme Personality of Godhead's energy, dull matter cannot create the cosmic manifestation. Its power does not arise from the material energy itself but is endowed by Sankarsana."

Under the cover of semi-scientific experiments some of its practitioners followed a secret tradition. Thus, in its deeper mystical sense, alchemy was not a search for the philosopher's stone for the transmutation of metals into gold but a search for purification and mystical transmutation of the mind necessary for obtaining direct divine knowledge.

*yatha kancanatam yati
kamsyam rasa-vidhanatah
tatha diksa-vidhanena
dvijatvam jayate nram*

As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a brahmana immediately. (Tattva-sagara, quoted in Hari-bhakti-vilasa 2.12)

5.6. kama-sastra

It is a part of pravrtti-marga, path of sense gratification regulated by sastric injunctions. Pravrtti-marga consists of four goals of human life (purusartha) - dharma, artha, kama and moksa. In the context of varnasrama it is followed by grihasthas, whereas brahmacaris, vanaprasthas and sannyasis follow nivrtti-marga, path of detachment from material enjoyment. These paths are mentioned for example in SB 3.32.35,

4.29.13, 6.1.1, or 7.15.47. Famous Kama-sutra is only a part of the body of texts in the kama-sastra system and even this is too much to follow for Westerners who try it. Tantric text Parama samhita 30.116-121 says:

*bhaktir vivardhate puMsaH svayam eva mad
AzrayA
na ca pUrvam anAsvAdya zakyante viSayA
naraiH 116*

*parityaktum azeSeNa tasmAt tAn api saMzrayet
dharma zAstrA virodhena mArgena zithila
sprhaH 117*

*tAn bhuktva guNavAn deSAn (sarvAvasthAsu)...
paNDitaH
duSkarA bhaNgurAz caite viSayAH zuddhi
varjitAH 118*

*mUlya nAzena bhoktavyA bahva pAyaz ca sarvada
iti buddhiH samAdAya viSayebhyo nivartayet 119*

*tebhyo nivarta mAnasya zubhaM bhavati mAnasam
nivrter abhyupAyaz ca zuddhir eva parA
mata 120*

*zuddha vAdlya mAnAyAM bibhatsA viSayAn prati
jAyate sarvada citte tayA saMrakSyate pumAn 121*

116.-119. Devotion to Me grows in him by itself alone and without his effort. Without previous

enjoyment it is impossible for men to completely renounce pleasures. Therefore let them enjoy these as prescribed by dharma sastra but without allowing the desire to overpower them. A wise man of good qualities, having enjoyed them in all conditions of life, should reflect that indulgence in these passions is a difficult matter, not everlasting, unclean, capable of enjoyment only by sacrificing all and otherwise beset with dangers, and then renounce it altogether.

120. To one turning back from the gratification of the senses, serenity of mind results from this resolve. The best means to come to this decision is purity of life.

121. To one who adopts purity of life, the feeling of fear springs in the mind in regard to indulgence in passion, and this saves the man.

5.7. tantra

For most people in the West the term "tantra" blends with "sexual exercises". It means "thread" (in a reference to the subtle structure of universe) or "ritual". Tantras are called agama and Vedas are called nigama. Tantras are classified according to three gunas. Sattvika-tantras are Pancaratra, Gautamiya-tantra, Urdhvamnaya-tantra etc. They deal with the worship of Lord Visnu/Krsna and His saktis. More in [scriptures](#).

6. New Age influences on society

6.1. Positive

It is an alternative to Western philosophies and religions which more or less exhausted their potential. Introduces missing concepts like karma, reincarnation etc., and answers important existential questions (personal identity, nature and meaning of life and suffering, life in this universe and beyond - Brahman etc.).

It has raised an interest in environment and inspired an endeavor to protect it although the goal is just sense gratification. Increased interest in vegetarianism, natural healing, paranormal phenomena and alternative explanations of history ("forbidden archaeology" phenomena - Daeniken, Sitchin, Hancock, Thompson & Cremona) can be ascribed to it. This is undermining the authority of materialistic science by attacking its linchpin, evolution theory.

6.2. Negative

- It brought incorrect or wrong understanding of philosophical concepts and impersonalism undermining the position of theistic religions with society values and structure (family) they upheld.
- There is a tendency to make profit by any means (like misusing astrology for doomsday predictions) which gives bad name to all alternative paths and teachings. (see e.g. Declaration of War Against

Exploiters of Lakota Spirituality)

- Violent and catastrophic scenes in movies often including inimical aliens are meant to invoke fear for easy manipulation of people (e.g. millennium or 2012 phenomena). Negative entities need fear emotions to feed on.
- Negative vibrations polluting one's consciousness.

6.3. Influential features and names

Orson Welles (radio play War of the Worlds, 1938), first alien movie "When the Earth Stood Still", Star Trek, Star Wars, Steven Spielberg (Close Encounters of the Third Kind, E.T., etc.), Alien 1-4, apocalyptic movies at the end of nineties (Deep Impact, Harmageddon).

Cult of human power, violence and technology (purusa-abhimana) in action movies (Stallone, Schwarzenegger). Action movies with Eastern martial arts. The pioneer was Bruce Lee at the end of sixties but the boom was at the end of eighties which lead to an upsurge of interest in wu-shu and Eastern philosophies.

Movie Highlander (Ch. Lambert) was based on combination of mortal combats with immortality phenomena (movie covered several hundred years). Later it was followed by at least two TV series.

Movies Ghost, Poltergeist, Halloween featured ghosts, magic and evil powers, and ways how to face them. "Ghost" was obviously inspired by Vedic resources, probably Prabhupada's books (Yamadutas), movie Fluke about reincarnation of a man into a dog, too.

Movie series Matrix employ the analogy of maya as well as a host of other religious and other analogies. The idea of Matrix previously appeared in William Gibson's sci-fi classic Neuromancer. The end of the first movie presents a Mayavadi/New Age idea when Neo overcomes the illusion of Matrix he finds himself to be all-powerful and able to do anything he likes. This is something like 'thetan' in Scientology, in other words purusa-abhimana (isvaro 'ham) syndrome of false ego.

Combination of satanism with heavy-metal. Satanistic symbolism in texts and gestures. One member of an Italian metal group in eighties lost his sanity because of satanistic rituals.

Mass suicides of fanatical members of sects like Heaven's Gate. It was influenced by a false story about aliens in cosmic ship within the Hale-Bopp comet coming to save them from impending earth catastrophe. Compare it with the effect of Orson Welles' "War of the Worlds" radio play from 1938. The whole New York and surrounding areas were in panic that inimical aliens landed. Allegedly it was mass mind control experiment. On the other

hand some contactees propagate meditation and pure lifestyle (four regs).

7. Conclusion

Vedic, and especially Vaisnava tradition, offers knowledge (especially para-vidya) to everyone. Bhagavata-dharma should be established in the West as authority on both apara- and para-vidya, replacing current so-called authorities for the sake of sincere seekers.

Vaisnavas don't use much their potential in presentation of their tradition by non-traditional ways, e.g. in connection with the New Age phenomena, to make it accessible to those who now end up with New Age. In ISKCON there are few exceptions in fields of astronomy & astrology, ayurveda, forbidden archaeology etc.

Joke: Do you know 5 kinds of material suffering? Birth, death, disease, old age and New Age. 8)

The New Age misconception of samsara

Many New Age followers uphold an idea that there is no degradation to the lower species from the human form of life and "all paths are the same". They think that if one acts wrongly he will be at worst born few times as a human being and then he will continue to be elevated. They think that the only purpose of this life is to get rid of one's

hangups and gain some experience, and ultimately to become God, the common desire of all pseudo spiritualists. (One group with partially Christian background believes in a variation of this idea - the soul eternally develops so in the future we will become as powerful as God. But God also develops so He is always ahead...)

This idea is found in the Tibetan Buddhism which teaches that after one becomes a so-called Rinpocche, one cannot degrade to the subhuman species regardless of how he behaves. It is based on the misunderstanding of the Upanisads. Kausitaki Upanisad 2.1 says: "All who leave this world go to Candraloka (moon) [one of the heavenly planets]."

The wrong conclusion is that they will remain there eternally, enjoying the heavenly life. This desire for higher standard of material enjoyment is common to all materialists, religious or not.

The Vedic scriptures provide many quotes and examples to refute this idea. Some are:

Bhagavad-gita As It Is, 9.20-21:

*trai-vidya mam soma-pah puta-papa
yajnair istva svar-gatim prarthayante
te punyam asadya surendra-lokam
asnanti divyan divi deva-bhogan*

"Those who study the Vedas and drink the soma juice, seeking the heavenly planets, worship Me indirectly. Purified of sinful reactions, they take birth on the pious, heavenly planet of Indra, where they enjoy godly delights."

*te tam bhuktva svarga-lokam visalam
ksine punye martya-lokam visanti
evam trayi-dharmam anuprapanna
gatagatam kama-kama labhante*

"When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three Vedas achieve only repeated birth and death."

Srimad Bhagavatam 3.32.20-21:

*daksinena patharyamnah
pitr-lokam vrajanti te
prajam anu prajayante
smasananta-kriya-krtah*

"Such materialistic persons are allowed to go to the planet called Pitrloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life."

*tatas te ksina-sukrtah
punar lokam imam sati
patanti vivasa devaih
sadyo vibhramsitodayah*

"When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls."

BG 9.24:

*aham hi sarva-yajnanam
bhokta ca prabhur eva ca
na tu mam abhijananti
tattvenatas cyavanti te*

"I am the only enjoyer and master of all sacrifices. Therefore, those who do not recognize My true transcendental nature fall down."

Purport: Here it is clearly stated that there are many types of yajna performances recommended in the Vedic literatures, but actually all of them are meant for satisfying the Supreme Lord. Yajna means Visnu. In the Third Chapter of Bhagavad-gita it is clearly stated that one should only work for satisfying Yajna, or Visnu. The perfectional form of human civilization, known as varnasramadharma, is specifically meant for satisfying Visnu. Therefore, Krsna says in this verse, "I am the

enjoyer of all sacrifices because I am the supreme master." Less intelligent persons, however, without knowing this fact, worship demigods for temporary benefit. Therefore they fall down to material existence and do not achieve the desired goal of life. If, however, anyone has any material desire to be fulfilled, he had better pray for it to the Supreme Lord (although that is not pure devotion), and he will thus achieve the desired result.

9.25:

*yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam*

"Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors; those who worship ghosts and spirits will take birth among such beings; and those who worship Me will live with Me."

Purport: If one has any desire to go to the moon, the sun or any other planet, one can attain the desired destination by following specific Vedic principles recommended for that purpose, such as the process technically known as darsa-paurnamasi. These are vividly described in the fruitive activities portion of the Vedas, which

recommends a specific worship of demigods situated on different heavenly planets. Similarly, one can attain the Pita planets by performing a specific yajna. Similarly, one can go to many ghostly planets and become a Yaksa, Raksa or Pisaca. Pisaca worship is called "black arts" or "black magic." There are many men who practice this black art, and they think that it is spiritualism, but such activities are completely materialistic. Similarly, a pure devotee, who worships the Supreme Personality of Godhead only, achieves the planets of Vaikuntha and Krsnaloka without a doubt. It is very easy to understand through this important verse that if by simply worshipping the demigods one can achieve the heavenly planets, or by worshipping the Pitas achieve the Pita planets, or by practicing the black arts achieve the ghostly planets, why can the pure devotee not achieve the planet of Krsna or Visnu? Unfortunately many people have no information of these sublime planets where Krsna and Visnu live, and because they do not know of them they fall down. Even the impersonalists fall down from the brahmajyoti. The Krsna consciousness movement is therefore distributing sublime information to the entire human society to the effect that by simply chanting the Hare Krsna mantra one can become perfect in this life and go back home, back to Godhead.

14.14:

*yada sattve pravrdhe tu
pralayam yati deha-bhrt
tadottama-vidam lokan
amalan pratipadyate*

"When one dies in the mode of goodness, he attains to the pure higher planets of the great sages."

14.15:

*rajasi pralayam gatva
karma-sangisu jayate
tatha pralinas tamasi
mudha-yonisu jayate*

"When one dies in the mode of passion, he takes birth among those engaged in fruitive activities; and when one dies in the mode of ignorance, he takes birth in the animal kingdom."

Purport: Some people have the impression that when the soul reaches the platform of human life it never goes down again. This is incorrect. According to this verse, if one develops the mode of ignorance, after his death he is degraded to an animal form of life. From there one has to again elevate himself, by an evolutionary process, to come again to the human form of life. Therefore, those who are actually serious about human life should take to the mode of goodness and in good association transcend the modes and become

situated in Krsna consciousness. This is the aim of human life. Otherwise, there is no guarantee that the human being will again attain to the human status.

14.16:

*karmanah sukrtasyahuh
sattvikam nirmalam phalam
rajasas tu phalam duhkham
ajnanam tamasah phalam*

"The result of pious action is pure and is said to be in the mode of goodness. But action done in the mode of passion results in misery, and action performed in the mode of ignorance results in foolishness."

14.18:

*urdhvam gacchanti sattva-stha
madhye tisthanti rajasah
jaghanya-guna-vrtti stha
adho gacchanti tamasah*

"Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds."

16.16:

*aneka-citta-vibhranta
moha-jala-samavrtah
prasaktah kama-bhogesu
patanti narake 'sucau*

"Thus perplexed by various anxieties and bound by a network of illusions, they become too strongly attached to sense enjoyment and fall down into hell."

16.19:

*tan aham dvisatah kruran
samsaresu naradhaman
ksipamy ajasram asubhan
asurisy eva yonisu*

"Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life."

Purport: In this verse it is clearly indicated that the placing of a particular individual soul in a particular body is the prerogative of the supreme will. The demoniac person may not agree to accept the supremacy of the Lord, and it is a fact that he may act according to his own whims, but his next birth will depend upon the decision of the Supreme Personality of Godhead and not on himself. In the Srimad-Bhagavatam, Third Canto, it is stated that an individual soul, after his death,

is put into the womb of a mother where he gets a particular type of body under the supervision of superior power. Therefore in the material existence we find so many species of life--animals, insects, men, and so on. All are arranged by the superior power. They are not accidental. As for the demoniac, it is clearly said here that they are perpetually put into the wombs of demons, and thus they continue to be envious, the lowest of mankind. Such demoniac species of men are held to be always full of lust, always violent and hateful and always unclean. The many kinds of hunters in the jungle are considered to belong to the demoniac species of life.

16.20:

*asurim yonim apanna
mudha janmani janmani
mam aprapyaiva kaunteya
tato yanty adhamam gatim*

"Attaining repeated birth amongst the species of demoniac life, O son of Kunti, such persons can never approach Me. Gradually they sink down to the most abominable type of existence."

Purport: It is known that God is all-merciful, but here we find that God is never merciful to the demoniac. It is clearly stated that the demoniac people, life after life, are put into the wombs of similar demons, and, not achieving the mercy of

the Supreme Lord, they go down and down, so that at last they achieve bodies like those of cats, dogs and hogs. It is clearly stated that such demons have practically no chance of receiving the mercy of God at any stage of later life. In the Vedas also it is stated that such persons gradually sink to become dogs and hogs. It may be then argued in this connection that God should not be advertised as all-merciful if He is not merciful to such demons. In answer to this question, in the Vedanta-sutra we find that the Supreme Lord has no hatred for anyone. The placing of the asuras, the demons, in the lowest status of life is simply another feature of His mercy. Sometimes the asuras are killed by the Supreme Lord, but this killing is also good for them, for in Vedic literature we find that anyone who is killed by the Supreme Lord becomes liberated. There are instances in history of many asuras--Ravana, Kamsa, Hiranyakasipu--to whom the Lord appeared in various incarnations just to kill them. Therefore God's mercy is shown to the asuras if they are fortunate enough to be killed by Him.

16.21:

*tri-vidham narakasyedam
dvaram nasanam atmanah
kamah krodhas tatha lobhas
tasmad etat trayam tyajet*

"There are three gates leading to this hell--lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul."

Srimad-Bhagavatam 4.9.10:

*ya nirvrtis tanu-bhrtam tava pada-padma-
dhyana bhavaj jana-katha-sravanena va syat
sa brahmani sva-mahimany api natha ma bhut
kim tv antakasi-lulitat patatam vimanat*

"My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmananda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmananda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time."

SB 4.29.29:

*kvacit puman kvacic ca stri
kvacin nobhayam andha-dhih*

*devo manusyas tiryag va
yatha-karma-gunam bhavah*

"Covered by the mode of ignorance in material nature, the living entity is sometimes a male, sometimes a female, sometimes a eunuch, sometimes a human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature."

The process of elevation

The Vedas describe two paths of elevation - devayana (the path of gods) and pitryana (the path of ancestors). They are mentioned for example in the Bhagavad-gita 8.24-25 and Chandogya Upanisad 5.10.3-5. Interestingly, other world cultures (like the original inhabitants of North America) also know these paths.

In the Srimad Bhagavatam 8.5.36 the devayana path is called arci-radi-vartma. Sun god marks this path by his rays (arcis, the name of the deity of the sun rays). This deity who appears to the dying pious person is the "light being" described by the people who underwent the near-death-experience (NDE). The deities (12 or 13) on this path are mentioned in the SB 7.15.53-54 beginning with the

Arcis deity. They gradually lead a person upward to his karmic destination.

In the jnana-yoga process these deities are worshiped to help one to pass further on this path and to allow one to enjoy on the heavenly planets. But these worshipers generally cannot go beyond Candraloka (moon) and have to return to the earth as previously mentioned.

The devotees of Visnu, or Krishna travel on the devayana path in a different way. Amanava purusa, "non human being", known from the Upanisads and [Vedanta-sutra](#) and in the Puranas called Visnudutas (plural; SB 4.12.20-25, 6.1.30-37, 6.3.18), leads them to the spiritual world passing the planets on the way like a special passes the whistle stops. As they are leaving the material universe they gradually shed their bodily coverings, from the grossest to the subtlest (SB 2.2.28-30).

This path is always the same, but the means of travel differ according to the particular yuga-dharma: SB 2.2.15-31 describes it from the point of view of yoga (Satya-yuga-dharma), SB 7.15.54-55 from the point of view of yajna (Treta-yuga-dharma), BG 8.23-27 from the point of view of demigod worship, or upasana (Dvapara-yuga-dharma) and Brhad-bhagavatamrta, part 2, by Srila Sanatana Goswami, from the point of view of

harinama-sankirtana, chanting the holy names of God (Kali-yuga-dharma).

This travel cannot be understood from the point of view of linear cosmic space. The Vedas usually describe the universe from a multidimensional point of view: Samsara.

The relevant texts (paraphrases) of the Vedanta-sutra:

"The first stage of the devayana path to the spiritual world is called arcis (ray). The soul attains arcis as it departs the chamber of the heart by way of the susumna-nadi." (Vs 4.3.1)

"The arciradi-vartma includes the stages of day (dina), white fortnight (suklapaksa), northern course of the sun (uttarayana), year (samvatsara), heaven (devaloka), wind (vayu), sun (aditya), moon (candra), lightning (vidyut), water (varuna), Indra and Caturmukha Brahma. This list of stages is collated from various upanisadic texts. No one text enumerates them all." (Vs 4.3.2-3)

"The arciradi vartma is called devayana because at each stage the soul is guided by an ativahika-deva to the next higher stage. (Ati means 'great', vah means 'carry'.) After guiding the soul out of the heart, the arcis-deva turns him over to the dina-deva, who turns him over to the sukla-deva, etc." (Vs 4.3.4-5)

Ekanath das: Baladeva, in his introductory words to his commentary on Vs 4.3.5 explains that Ajamila had seen such "associates", coming from above the earth, down to where he was.

Srinivasa in his Vedanta-kaustubha commentary quotes from Chandogya 4.15.5, where the conductor on the path is described as "tat puruso 'manavah" and he also quotes from a very similar passage from Brhadaranyaka 6.2.15 - "tan puruso manasah."

The translator says "a non-human person", in the first case, and "a person consisting of mind", in the second case.

"The servants of the Supreme Lord, who are called amanava-purusa or non-mortal persons, conduct the devotees who have surpassed the moon (i.e. who are not attracted by the pleasures of heaven). Sometimes they save a fallen devotee, as in the case of Ajamila." (Vs 4.3.6)

"Srila Vyasadeva declares that three kinds of devotees (svanistha, parinistha and nirapeksa), who directly meditate upon the transcendental form of the Supreme Lord, are guided by the amanava-purusa to the Lord Himself. The worshipers of five fires (pancagni) enter the planet of Caturmukha Brahma, to go with him to the Supreme after the dissolution of the universe. The indirect worshipers of the Lord, who worship Him symbolically, attain relative perfections in the material world." (Vs 4.3.15)

"Scripture reveals that certain nirapeksa devotees who wholeheartedly surrendered to the Lord in the midst of extreme suffering were delivered from material existence by the Supreme Lord Himself." (Vs 4.3.16)

"Many upanisadic passages describe liberation as the absorption of the soul into Brahman. This initial stage of the soul's entry into the effulgent Brahman sphere is called sayujya-mukti. Having attained the spiritual world, the soul may attain four higher kinds of mukti, all of which share the quality of unity established in sayujya-mukti." (Vs 4.4.4)

"The liberated soul is an enjoyer. In sayujya-mukti, the soul enjoys transcendental bliss without a spiritual body like a sleeping person enjoys dreams. The bliss of personal liberation, in which the soul manifests a spiritual body, is far greater. The desire of the liberated soul to enjoy is not materially motivated, for his pleasure is the mercy of the Supreme Lord." (Vs 4.4.13-14)

Jayasri Radha - Secret behind The Secret

The Vedic Viewpoint and Other Spiritual Perspectives

So many people including the Hollywood stars are into The Secret. For those of you who haven't heard of The Secret, it is pertaining to the "law of

attraction." The idea is whatever your thoughts are or mind meditates on you will attract that to you. You just have to desire it fully and picture yourself having it and feel yourself enjoying it fully and it will come to you. Though this idea sounds very attractive (no pun intended) there are a few major glitches in the idea of The Secret.

According to the Vedas, this idea is partially true depending on the time, place and circumstance and of course one's karma (reaction to one previous activity). The result also depends if one is working with the material energy or the spiritual energy of The Creator.

It is a bit childish to think that all one has to do is think of something they want and eventually it will manifest. Chances are that if one wants something bad enough, they will do what is necessary to attract that to them. There are also chances that one may not have to do much of anything and that thing or person will also manifest. But there is just as much of a chance that nothing will come of it at all. It is really all up providence and karma if one is to receive something. That is why this process works for many, but it also doesn't work for many. Those whom it does work for will just tell the ones that it did not work for that they didn't focus properly or hard enough or long enough or fully feel themselves having that thing. The fact is it could be lifetimes until you are qualified to get that

thing which you desire so deeply for. Don't be fooled by this Child's play of The Secret.

Don't get me wrong, it does have its truthful points. Such as; if you think negative thoughts you could draw negative things towards you or visa versa. So yes, it is best to think positive and not worry, fear or lament about situations - that is great advice.

If you think you are going to get a million dollars because you desire it and you think about it day and night and poof, it will come to you, is really no different than wishing at the casino to win at craps. As they say it's a craps shoot - some get lucky and some do not.

Everyone is trying to attain either wealth, fame, beauty, or a great spouse or good children, and if it were up to them they would all have that. But this world which is called Maya or Illusion is temporary and always ends in misery or death. That is the nature of this world. Everyone is hankering after some kind of illusory enjoyment or lamenting the loss of someone or something. The fact is, the more material assets one has the more one wants and hankers for, which is an endless cycle and increases one's desire for more and more. No one is ever satiated or satisfied on this path. Besides it is not the goal of life to get, get, get, because what is due to you will come and nothing more. You can work hard like a jackass or

hardly work at all and what is due to you will come automatically. That doesn't mean be a lazy no good person; it means don't over endeavor for mundane things. Just do your duty and your part and you will be taken care of.

The actual secret behind The Secret is to give up all desire for material things and even if one has some desire, they should pray - "Only if it is for my greatest good and highest joy and dear God, if it is Your will for me to receive this, then only am I interested in it." If one eventually gets their desire fulfilled, they should use it in the service of God (also known as Krishna, Jehovah, Allah, Vishnu, Jaway etc.); otherwise one will have to get their karmic reaction and have to suffer in one way or another. The goal of life is to focus the mind on the names, forms, qualities and pastimes of the Supreme Lord and at the end of life one will attain the Supreme Spiritual Abode. If one is looking for real happiness they should follow this simple instruction and be satisfied. This is the Vedic viewpoint.

By Jayasri Radha

For more info on Karma, the purpose of human life and more, read Bhagavad Gita As It Is, by Bhaktivedanta Prabhupada (a great saint and spiritual master who brought this ancient Vedic knowledge to the Western world from India in 1965.)

Kalki, the avatar who will come at the end of the present Kaliyuga

Commentary provided by the seller:

"This queer rendition, largely dominated by folk elements, much in the fashion of a fairy tale, represents contrarily a very serious kind of myth, which various Puranas assert in great unanimity. It depicts Kalki, the tenth incarnation of Vishnu, that is, the last of his Dasavatara yet to take place. Some theologians believe that Kalki has already incarnated, but the version sounds to be wrong. With the incarnation of Kalki the present Kaliyuga would end. The age of the Kaliyuga, as estimated in the Mahabharata and other texts, is 4,32,000 years of which barely 5000 years have so far passed. Thus, this tenth incarnation is yet far off. The concept of the incarnation of Kalki is a pure Vaishnavite assertion of Manu's social order of four varnas and a revival of Brahmanism, something which majority of Indians may not now approve.

The Mahabharata Vana Parva, Agni Purana, Padma Purana, Brahma Purana, Brahmavaivarta Purana, Harivansha Purana, Brahmanda Purana, Bhagavata Purana, Vishnudarmottara Purana and several other ancient Brahmanical texts come out with brief but unanimous details of Kalki, comprising the tenth or the eleventh incarnation of Vishnu. Kalki is by and large a prediction, however, quite clear in its vision and in its fictional elaboration.

Acclaimedly, towards the end of Kaliyuga, when righteousness turns into unrighteousness, light into darkness, good into evil, virtues into vices, believers into non-believing profanes, community of man into thieves and evil doers and the faith in God is lost and the Vedas are misinterpreted to serve adharma, Kalki would be born in the house of Vishnuyashas, a Brahmin and the priest of Yajnavalkya, at the village Shambhala. Some texts seem to suggest that Kalki would be born to Vishnuyashas as his son but the others claim that Kalki would be only the other name of Vishnuyashas. This Brahmin, the Dharma manifest, would create arms and soldiers by his will and himself carry a long sword and destroy the wicked malechchh, the low-caste people responsible for adulterating Dharma and breaking social order. He would restore the social order comprising of four varnas, and the four ashramas and all rituals and religions canons. For the fulfillment of his errand gods would give him a horse capable of swift speed in the sky as well as on the earth. Given by devas, or gods, the horse would be known as Devadatta, or the one given by gods.

The artist has largely adhered to this same Puranic elaboration. For delineating him as the last of the Dasavatara the artist has packed in his figure several features of Vishnu's previous incarnations. He has the same body complexion as Vishnu but a different body build, more like a mighty wrestler, such as only Balarama, amongst his incarnations,

had. He is wearing a warrior like helmet but with peacock crest of Krishna crowning it. He has on his waist the long sword, as Puranas prescribe with his figure, but in his hands he is holding a bow and arrow, the characteristic attributes of Rama. As compared to his projected role in the fable, he has a shorter stature, something close to Vishnu's Vamanavatara. The armour, which he is putting on, has a fish like look with some sort of resemblance to his Matsyavatara. A well clad and bejeweled deva, with a Vaishnavite tilaka on his forehead and hence of the Vaishnava line, has brought him the horse Devadatta. With both its forelegs folded like an army personnel, the horse seems to salute its new master. The horse obviously has an unearthly bearing and with its wings an unearthly look. Except a partially visible saptaparni tree, the background is plain in opaque golden tint. The wide brownish red border, red feet of horse, features of the two figures, typically folded sash on the waist of the Deva and formal character of the horse have striking resemblance with the medieval miniature art style of Raghogarh in Central India.

Srimad Bhagavatam 12.25.2018

The symptoms of Kali Yuga

This chapter relates that, when the bad qualities of the age of Kali will increase to an intolerable level, the Supreme Personality of Godhead will descend as Kalki to destroy those who are fixed in irreligion. After that, a new Satya-yuga will begin.

As the age of Kali progresses, all good qualities of men diminish and all impure qualities increase. Atheistic systems of so-called religion become predominant, replacing the codes of Vedic law. The kings become just like highway bandits, the people in general become dedicated to low occupations, and all the social classes become just like sudras. All cows become like goats, all spiritual hermitages become like materialistic homes, and family ties extend no further than the immediate relationship of marriage.

When the age of Kali has almost ended, the Supreme Personality of Godhead will incarnate. He will appear in the village Sambhala, in the home of the exalted brahmana Visnuyasa, and will take the name Kalki. He will mount His horse Devadatta and, taking His sword in hand, will roam about the earth killing millions of bandits in the guise of kings. Then the signs of

the next Satya-yuga will begin to appear. When the moon, sun and the planet Brhaspati enter simultaneously into one constellation and conjoin in the lunar mansion Pusya, Satya-yuga will begin. In the order of Satya, Treta, Dvapara and Kali, the cycle of four ages rotates in the society of living entities in this universe.

The chapter ends with a brief description of the future dynasties of the sun and moon coming from Vaivasvata Manu in the next Satya-yuga. Even now two saintly ksatriyas are living who at the end of this Kali-yuga will reinitiate the pious dynasties of the sun-god, Vivasvan, and the moon-god, Candra. One of these kings is Devapi, a brother of Maharaja Santanu, and the other is Maru, a descendant of Ikshvaku. They are biding their time incognito in a village named Kalapa.

SB 12.2.1

*sri-suka uvaca
tatas canu-dinam dharmah
satyam saucam ksama daya
kalena balina rajan
nanksyaty ayur balam smrtih*

SYNONYMS

sri-sukah uvaca—Sukadeva Gosvami said; tatah—then; ca—and; anudinam—day after day; dharmah—religion; satyam—truth; saucam—

cleanliness; ksama—tolerance; daya—mercy;
kalena—by the force of time; balina—strong;
rajan—O King Pariksit; nanksyati—will become
ruined; ayuh—duration of life; balam—strength;
smrtih—memory.

TRANSLATION

Sukadeva Gosvami said: Then, O King, religion, truthfulness, cleanliness, tolerance, mercy, duration of life, physical strength and memory will all diminish day by day because of the powerful influence of the age of Kali.

PURPORT

During the present age, Kali-yuga, practically all desirable qualities will gradually diminish, as described in this verse. For example, dharma, which indicates a respect for higher authority that leads one to obey religious principles, will diminish.

In the Western world, theologians have been unable to scientifically present the laws of God or, indeed, God Himself, and thus in Western intellectual history a rigid dichotomy has arisen between theology and science. In an attempt to resolve this conflict, some theologians have agreed to modify their doctrines so that they conform not only to proven scientific facts but even to pseudoscientific speculations and

hypotheses, which, though unproven, are hypocritically included within the realm of "science." On the other hand, some fanatical theologians disregard the scientific method altogether and insist on the veracity of their antiquated, sectarian dogmas.

Thus bereft of systematic Vedic theology, material science has moved into the destructive realm of gross materialism, while speculative Western philosophy has drifted into the superficiality of relativistic ethics and inconclusive linguistic analysis. With so many of the best Western minds dedicated to materialistic analysis, naturally much of Western religious life, separated from the intellectual mainstream, is dominated by irrational fanaticism and unauthorized mystic and mystery cults. People have become so ignorant of the science of God that they often lump the Krsna consciousness movement in with this odd assortment of fanciful attempts at theology and religion. Thus dharma, or true religion, which is strict and conscious obedience to God's law, is diminishing.

Satyam, truthfulness, is also diminishing, simply because people do not know what the truth is. Without knowing the Absolute Truth, one cannot clearly understand the real significance or purpose of life merely by amassing huge quantities of relative or hypothetical truths.

Ksama, tolerance or forgiveness, is diminishing as well, because there is no practical method by which people can purify themselves and thus become free of envy. Unless one is purified by chanting the holy names of the Lord in an authorized program of spiritual improvement, the mind will be overwhelmed by anger, envy and all sorts of small-mindedness. Thus daya, mercy, is also decreasing. All living beings are eternally connected by their common participation in the divine existence of God. When this existential oneness is obscured through atheism and agnosticism, people are not inclined to be merciful to one another; they cannot recognize their self-interest in promoting the welfare of other living beings. In fact, people are no longer even merciful to themselves: they systematically destroy themselves through liquor, drugs, tobacco, meat-eating, sexual promiscuity and whatever other cheap gratificatory processes are available to them.

Because of all these self-destructive practices and the powerful influence of time, the average life span (ayur) is decreasing. Modern scientists, seeking to gain credibility among the mass of people, often publish statistics supposedly showing that science has increased the average duration of life. But these statistics do not take into account the number of people killed through the cruel practice of abortion. When we

figure aborted children into the life expectancy of the total population, we find that the average duration of life has not at all increased in the age of Kali but is rather decreasing drastically.

Balam, bodily strength, is also decreasing. The Vedic literature states that five thousand years ago, in the previous age, human beings—and even animals and plants—were larger and stronger. With the progress of the age of Kali, physical stature and strength will gradually diminish.

Certainly smṛti, memory, is weakening. In former ages human beings possessed superior memory, and they also did not encumber themselves with a terrible bureaucratic and technical society, as we have done. Thus essential information and abiding wisdom were preserved without recourse to writing. Of course, in the age of Kali things are dramatically different.

SB 12.2.2

*vittam eva kalau nṛnam
janmacara-guṇodayah
dharma-nyaya-vyavasthayaṁ
karanam balam eva hi*

SYNONYMS

vittam—wealth; eva—alone; kalau—in the age of Kali; nram—among men; janma—of good birth; acara—good behavior; guna—and good qualities; udayah—the cause of manifestation; dharma—of religious duty; nyaya—and reason; vyavasthayam—in the establishment; karanam—the cause; balam—strength; eva—only; hi—indeed.

TRANSLATION

In Kali-yuga, wealth alone will be considered the sign of a man's good birth, proper behavior and fine qualities. And law and justice will be applied only on the basis of one's power.

PURPORT

In the age of Kali, a man is considered high class, middle class or low class merely according to his financial status, regardless of his knowledge, culture and behavior. In this age there are many great industrial and commercial cities with luxurious neighborhoods reserved for the wealthy. On beautiful tree-lined roads, within apparently aristocratic homes, it is not unusual to find many perverted, dishonest and sinful activities taking place. According to Vedic criteria, a man is considered high class if his behavior is enlightened, and his behavior is considered enlightened if his activities are dedicated to promoting the happiness of all creatures. Every living being is originally happy,

because in all living bodies there is an eternal spiritual spark that partakes of the divine conscious nature of God. When our original spiritual awareness is revived, we become naturally blissful and satisfied in knowledge and peace. An enlightened, or educated, man should endeavor to revive his own spiritual understanding, and he should help others experience the same sublime consciousness.

The great Western philosopher Socrates stated that if a man is enlightened he will automatically act virtuously, and Srila Prabhupada confirmed this fact. But in the Kali-yuga this obvious truth is disregarded, and the search for knowledge and virtue has been replaced by a vicious, animalistic competition for money. Those who prevail become the "top dogs" of modern society, and their consumer power grants them a reputation as most respectable, aristocratic and well educated.

This verse also states that in the age of Kali brute strength (bala eva) will determine law and "justice." We should keep in mind that in the progressive, Vedic culture, there was no artificial dichotomy between the spiritual and the public realms. All civilized people took it for granted that God is everywhere and that His laws are binding upon all creatures. The Sanskrit word dharma, therefore, indicates one's social, or public, obligation as well as one's religious

duty. Thus responsibly caring for one's family is dharma, and engaging in the loving service of God is also dharma. This verse indicates, however, that in the age of Kali the principle of "might makes right" will hold sway.

In the first chapter of this canto we observed how this principle infiltrated India's past. Similarly, as the Western world achieved political, economic and technological hegemony over Asian lands, bogus propaganda was disseminated to the effect that Indian, and in general all non-Western, religion, theology and philosophy are somehow primitive and unscientific—mere mythology and superstition. Fortunately this arrogant, irrational view is now dissipating, and people all over the world are beginning to appreciate the staggering wealth of spiritual philosophy and science available in the Sanskrit literature of India. In other words, many intelligent people no longer consider traditional Western religion or empirical science, which has virtually superseded religion as the official Western dogma, necessarily authoritative merely because the West has politically and economically subdued other geographic and ethnic configurations of humanity. Thus there is now hope that spiritual issues can be contested and resolved on a philosophical level and not merely by a crude test of arms.

Next this verse points out that the rule of law will be applied unequally to the powerful and the powerless. Already in many nations justice is available only to those who can pay and fight for it. In a civilized state, every man, woman and child must have equal and rapid access to a fair system of laws. In modern times we sometimes refer to this as human rights. Certainly human rights are one of the more obvious casualties of the age of Kali.

SB 12.2.3

*dampatye 'bhirucir hetur
mayaiva vyavaharike
stritve pumstve ca hi ratir
vipratve sutram eva hi*

SYNONYMS

dam-patye—in the relationship of husband and wife; abhirucih—superficial attraction; hetuh—the reason; maya—deceit; eva—indeed; vyavaharike—in business; stritve—in being a woman; pumstve—in being a man; ca—and; hi—indeed; ratih—sex; vipratve—in being a brahmana; sutram—the sacred thread; eva—only; hi—indeed.

TRANSLATION

Men and women will live together merely because of superficial attraction, and success in

business will depend on deceit. Womanliness and manliness will be judged according to one's expertise in sex, and a man will be known as a brahmana just by his wearing a thread.

PURPORT

Just as human life as a whole has a great and serious purpose—namely spiritual liberation—fundamental human institutions such as marriage and child-rearing should also be dedicated to that great objective. Unfortunately, in the present age the satisfaction of the sex impulse has become the overriding, if not the exclusive, reason for marriage.

The sexual impulse, which induces the male and female of almost every species to combine physically, and in higher species also emotionally, is ultimately not a natural urge, because it is based on the unnatural identification of the self with the body. Life itself is a spiritual phenomenon. It is the soul that lives and gives apparent life to the biological machine called the body. Consciousness is the soul's manifest energy, and thus consciousness, awareness itself, is originally an entirely spiritual event. When life, or consciousness, is confined within a biological machine and falsely mistakes itself to be that

machine, material existence occurs and sex desire arises.

God intends human life to be an opportunity for us to rectify this illusory mode of existence and return to the vast satisfaction of pure, godly existence. But because our identification with the material body is a long historical affair, it is difficult for most people to immediately break free from the demands of the materially molded mind. Therefore the Vedic scriptures prescribe sacred marriage, in which a so-called man and a so-called woman may combine in a regulated, spiritual marriage sheltered by overarching religious injunctions. In this way the candidate for self-realization who has selected family life can derive adequate satisfaction for his senses and simultaneously please the Lord within his heart by obeying religious injunctions. The Lord then purifies him of material desire.

In Kali-yuga this deep understanding has been almost lost, and, as stated in this verse, men and women combine like animals, solely on the basis of mutual attraction to bodies made of flesh, bone, membrane, blood and so on. In other words, in our modern, godless society the weak, superficial intelligence of humanity rarely penetrates beyond the gross physical covering of the eternal soul, and thus family life has in most cases lost its highest purpose and value.

A corollary point established in this verse is that in the age of Kali a woman is considered "a good woman" if she is sexually attractive and, indeed, sexually efficient. Similarly, a sexually attractive man is "a good man." The best example of this superficiality is the incredible attention twentieth-century people give to materialistic movie stars, music stars and other prominent figures in the entertainment industry. In fact, pursuing sexual experiences with various types of bodies is similar to drinking old wine from new bottles. But few people in the Kali-yuga can understand this.

Finally, this verse states that in the age of Kali a man will become known as a priest, or brahmana, merely by wearing ceremonial dress. In India, brahmanas wear a sacred thread, and in other parts of world members of the priestly class have other ornaments and symbols. But in the age of Kali the symbols alone will suffice to establish a person as a religious leader, despite his ignorance of God.

SB 12.2.4

*lingam evasrama-khyatav
anyonyapatti-karanam
avrattyā nyaya-daurbalyam
panditye capalam vacah*

SYNONYMS

lingam—the external symbol; eva—merely; asrama-
khyatau—in knowing a person’s spiritual order;
anyonya—mutual; apatti—of exchange; karanam—
the cause; avrttya—by lack of livelihood; nyaya—in
credibility; daurbalyam—the weakness; panditye—
in scholarship; capalam—tricky; vacah—words.

TRANSLATION

A person’s spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person’s propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar.

PURPORT

The previous verse stated that in the age of Kali the priestly class will be recognized by external symbols alone, and this verse extends the same principle to the other orders of society, namely the political or military class, the business or productive class, and finally the laborer or artisan class.

Modern sociologists have demonstrated that in those societies chiefly governed by the Protestant ethic, poverty is considered a sign of indolence, dirtiness, stupidity, immorality and

worthlessness. In a God-conscious society, however, many persons voluntarily decide to dedicate their lives not to material acquisition but rather to the pursuit of knowledge and spirituality. Thus a preference for the simple and the austere may indicate intelligence, self-control and sensitivity to the higher purpose of life. Of course, in itself poverty does not establish these virtues, but it may sometimes be the result of them. In the Kali-yuga, however, this possibility is often forgotten.

Intellectuality is another casualty of the bewildering age of Kali. Modern so-called philosophers and scientists have created a technical, esoteric terminology for each branch of learning, and when they give lectures people consider them learned simply because of their ability to speak that which no one else can understand. In Western culture, the Greek Sophists were among the first to systematically argue for rhetoric and "efficiency" above wisdom and purity, and sophistry certainly flourishes in the twentieth century. Modern universities have very little wisdom, though they do possess a virtual infinity of technical data. Although many modern thinkers are fundamentally ignorant of the higher, spiritual reality, they are, so to speak, "good talkers," and most people simply don't notice their ignorance.

SB 12.2.5

*anadhyataivasadhutve
sadhutve dambha eva tu
svikara eva codvahe
snanam eva prasadhanam*

SYNONYMS

anadhyata—poverty; eva—simply; asadhutve—in one’s being unholy; sadhutve—in virtue, or success; dambhah—hypocrisy; eva—alone; tu—and; svi-karah—verbal acceptance; eva—alone; ca—and; udvahe—in marriage; snanam—bathing with water; eva—alone; prasadhanam—cleaning and decorating of the body.

TRANSLATION

A person will be judged unholy if he does not have money, and hypocrisy will be accepted as virtue. Marriage will be arranged simply by verbal agreement, and a person will think he is fit to appear in public if he has merely taken a bath.

PURPORT

The word dambha indicates a self-righteous hypocrite—someone not so much concerned with being saintly as with appearing saintly. In the age of Kali there is a rather large number of self-righteous, hypocritical religious fanatics claiming to have the only way, the only truth

and the only light. In many Muslim countries this mentality has resulted in brutal repression of religious freedom and thus destroyed the opportunity for enlightened spiritual dialectic. Fortunately, in much of the Western world there is a system of free religious expression. Even in the West, however, self-righteous hypocrites consider sincere and saintly followers of other disciplines to be heathens and devils.

Western religious fanatics are usually addicted to many bad habits, such as smoking, drinking, sex, gambling and animal slaughter. Although the followers of the Krsna consciousness movement strictly avoid illicit sex, intoxication, gambling and animal-killing, and although they dedicate their lives to the constant glorification of God, self-righteous hypocrites claim that such strict austerity and devotion to God are "tricks of the devil." Thus the sinful are promoted as religious, and the saintly are decried as demonic. This pathetic incapacity to grasp the most rudimentary criteria of spirituality is a prominent symptom of Kali-yuga.

In this age, the institution of marriage will degenerate. Indeed, already a marriage certificate is sometimes cynically rejected as "a mere piece of paper." Forgetting the spiritual purpose of marriage and misunderstanding sex to be the goal of family life, lusty men and women directly engage in sexual affairs without

the troublesome formalities and responsibilities of a legal relationship. Such foolish people argue that "sex is natural." But if sex is natural, pregnancy and childbirth are equally natural. And for the child it is certainly natural to be raised by a loving father and mother and in fact to have the same father and mother throughout his life. Psychological studies confirm that a child needs to be cared for by both his father and his mother, and thus it is obviously natural for sex to be accompanied by a permanent marriage arrangement. Hypocritical people justify unrestricted sex by saying "it is natural" but to avoid the natural consequence of sex—pregnancy—they use contraceptives, which certainly do not grow on trees. Indeed, contraceptives are not at all natural. Thus hypocrisy and foolishness abound in the age of Kali.

The verse concludes by saying that people will neglect to ornament their bodies properly in the present age. A human being should decorate his body with various religious ornaments. Vaisnavas mark their bodies with tilaka blessed with the holy name of God. But in the age of Kali, religious and even material formalities are thoughtlessly discarded.

SB 12.2.6

*dure vary-ayanam tirtham
lavanyam kesa-dharanam
udaram-bharata svarthah
satyatve dharstyam eva hi*

*daksyam kutumba-bharanam
yaso 'rthe dharma-sevanam*

SYNONYMS

dure—situated far away; vari—of water; ayanam—a reservoir; tirtham—holy place; lavanyam—beauty; kesa—hair; dharanam—carrying; udaram-bharata—filling the belly; sva-arthah—the goal of life; satyatve—in so-called truth; dharstyam—audacity; eva—simply; hi—indeed; daksyam—expertise; kutumba-bharanam—maintaining a family; yasa—fame; arthe—for the sake of; dharma-sevanam—observance of religious principles.

TRANSLATION

A sacred place will be taken to consist of no more than a reservoir of water located at a distance, and beauty will be thought to depend on one's hairstyle. Filling the belly will become the goal of life, and one who is audacious will be accepted as truthful. He who can maintain a family will be regarded as an expert man, and the principles of religion will be observed only for the sake of reputation.

PURPORT

In India there are many sacred places through which holy rivers flow. Foolish persons eagerly seek redemption from their sins by bathing in these rivers but do not take instruction from learned devotees of the Lord who reside in such places. One should go to a holy place seeking spiritual enlightenment and not just for ritualistic bathing.

In this age, people tirelessly arrange their hair in different styles, trying to enhance their facial beauty and sexuality. They do not know that actual beauty comes from within the heart, from the soul, and that only a person who is pure is truly attractive. As the difficulties of this age increase, filling one's belly will be the mark of success, and one who can maintain his own family will be considered brilliant in economic affairs. Religion will be practiced, if at all, only for the sake of reputation and without any essential understanding of the Supreme Personality of Godhead.

SB 12.2.7

*evam prajabhir dustabhir
akirne ksiti-mandale
brahma-vit-ksatra-sudranam
yo bali bhavita nrpah*

SYNONYMS

evam—in this way; prajabhih—with populace;
dustabhih—corrupted; akirne—being crowded;
ksiti-mandale—the earth globe; brahma—among
the brahmanas; vit—vaisyas; ksatra—ksatriyas;
sudranam—and sudras; yah—whoever; bali—the
strongest; bhavita—he will become; nrpah—the
king.

TRANSLATION

As the earth thus becomes crowded with a
corrupt population, whoever among any of the
social classes shows himself to be the strongest
will gain political power.

SB 12.2.8

*praja hi lubdhai rajanyair
nirghrnair dasyu-dharmabhih
acchinna-dara-dravina
yasyanti giri-kananam*

SYNONYMS

prajah—the citizens; hi—indeed; lubdhaih—
avaricious; rajanyaih—by the royal order;
nirghrnaih—merciless; dasyu—of ordinary thieves;
dharmabhih—acting according to the nature;
acchinna—taken away; dara—their wives;

dravinah—and property; yasyanti—they will go;
giri—to the mountains; kananam—and forests.

TRANSLATION

**Losing their wives and properties to such
avaricious and merciless rulers, who will behave
no better than ordinary thieves, the citizens will
flee to the mountains and forests.**

SB 12.2.9

*saka-mulamisa-ksaudra-
phala-puspasti-bhojanah
anavrstya vinanksyanti
durbhiksa-kara-piditah*

SYNONYMS

saka—leaves; mula—roots; amisa—meat; ksaudra—
wild honey; phala—fruits; puspa—flowers; asti—
and seeds; bhojanah—eating; anavrstya—because
of drought; vinanksyanti—they will become ruined;
durbhiksa—by famine; kara—and taxation;
piditah—tormented.

TRANSLATION

**Harassed by famine and excessive taxes, people
will resort to eating leaves, roots, flesh, wild
honey, fruits, flowers and seeds. Struck by
drought, they will become completely ruined.**

PURPORT

Srimad-Bhagavatam authoritatively describes the future of our planet. Just as a leaf disconnected from a plant or tree dries up, withers and disintegrates, when human society is disconnected from the Supreme Lord it withers up and disintegrates in violence and chaos. Despite our computers and rockets, if the Supreme Lord does not send rain we shall all starve.

SB 12.2.10

*sita-vatatapa-pravrd-
himair anyonyatah prajah
ksut-trdbhyam vyadhibhis caiva
santapsyante ca cintaya*

SYNONYMS

sita—by cold; vata—wind; atapa—the heat of the sun; pravrt—torrential rain; himaih—and snow; anyonyatah—by quarrel; prajah—the citizens; ksut—by hunger; trdbhyam—and thirst; vyadhibhih—by diseases; ca—also; eva—indeed; santapsyante—they will suffer great distress; ca—and; cintaya—by anxiety.

TRANSLATION

The citizens will suffer greatly from cold, wind, heat, rain and snow. They will be further tormented by quarrels, hunger, thirst, disease and severe anxiety.

SB 12.2.11

*trimsad vimsati varsani
paramayuh kalau nram*

SYNONYMS

trimsat—thirty; vimsati—plus twenty; varsani—years; parama-ayuh—the maximum duration of life; kalau—in Kali-yuga; nram—of men.

TRANSLATION

The maximum duration of life for human beings in Kali-yuga will become fifty years.

SB 12.2.12-16

*ksiyamanesu dehesu
dehinam kali-dosatah
varnasramavatam dharme
naste veda-pathe nram*

*pasanda-pracure dharme
dasyu-prayesu rajasu
cauryanrta-vrtha-himsa-
nana-vrttisu vai nrsu*

*sudra-prayesu varnesu
cchaga-prayasu dhenusu
grha-prayesv asramesu
yauna-prayesu bandhusu*

*anu-prayasv osadhisu
sami-prayesu sthasnusu
vidyut-prayesu meghe
sunya-prayesu sadmasu*

*ittham kalau gata-praye
janesu khara-dharmisu
dharma-tranaya sattvena
bhagavan avatarisyati*

SYNONYMS

kseyamanesu—having become smaller; dehesu—the bodies; dehinam—of all living entities; kalidosatah—by the contamination of the age of Kali; varna-asrama-vatam—of the members of varnasrama society; dharme—when their religious principles; naste—have been destroyed; vedapathe—the path of the Vedas; nrnam—for all men; pasanda-pracure—mostly atheism; dharme—religion; dasyu-prayesu—mostly thieves; rajasu—the kings; caurya—banditry; anrta—lying; vrthahimsa—useless slaughter; nana—various; vrttisu—their occupations; vai—indeed; nrsu—when men; sudra-prayesu—mostly low-class sudras; varnesu—the so-called social orders; chaga-prayasu—no better than goats; dhenusu—the cows; grha-

prayesu—just like materialistic homes; asramesu—the spiritual hermitages; yauna-prayesu—extending no further than marriage; bandhusu—family ties; anu-prayasu—mostly very small; osadhisu—plants and herbs; sami-prayesu—just like sami trees; sthasnusu—all the trees; vidyut-prayesu—always manifesting lightning; meghesu—the clouds; sunya-prayesu—devoid of religious life; sadmasu—the homes; ittham—thus; kalau—when the age of Kali; gata-praye—is almost finished; janesu—the people; khara-dharmisu—when they have assumed the characteristics of asses; dharma-tranaya—for the deliverance of religion; sattvena—in the pure mode of goodness; bhagavan—the Supreme Personality of Godhead; avatarisyati—will descend.

TRANSLATION

By the time the age of Kali ends, the bodies of all creatures will be greatly reduced in size, and the religious principles of followers of varnasrama will be ruined. The path of the Vedas will be completely forgotten in human society, and so-called religion will be mostly atheistic. The kings will mostly be thieves, the occupations of men will be stealing, lying and needless violence, and all the social classes will be reduced to the lowest level of sudras. Cows will be like goats, spiritual hermitages will be no different from mundane houses, and family ties will extend no further than the immediate

bonds of marriage. Most plants and herbs will be tiny, and all trees will appear like dwarf sami trees. Clouds will be full of lightning, homes will be devoid of piety, and all human beings will have become like asses. At that time, the Supreme Personality of Godhead will appear on the earth. Acting with the power of pure spiritual goodness, He will rescue eternal religion.

PURPORT

Significantly, these verses point out that most so-called religions in this age will be atheistic (pasanda-pracure dharme). In confirmation of the Bhagavatam's prediction, the United States Supreme Court has recently ruled that to be considered a religion a system of belief need not recognize a supreme being. Also, many atheistic, voidistic belief systems, often imported from the Orient, have attracted the attention of modern atheistic scientists, who expound on the similarities between Eastern and Western voidism in fashionable, esoteric books.

These verses vividly describe many unsavory symptoms of the age of Kali. Ultimately, at the end of this age, Lord Krsna will descend as Kalki and remove the thoroughly demonic persons from the face of the earth.

SB 12.2.17

*caracara-guror visnor
isvarasyakhilatmanah
dharma-tranaya sadhunam
janma karmapanuttaye*

SYNONYMS

cara-acara—of all moving and nonmoving living beings; guroh—of the spiritual master; visnoh—the Supreme Lord, Visnu; isvarasya—the Supreme Personality of Godhead; akhila—of all; atmanah—of the Supreme Soul; dharma-tranaya—for the protection of religion; sadhunam—of saintly men; janma—the birth; karma—of their fruitive activities; apanuttaye—for the cessation.

TRANSLATION

Lord Visnu—the Supreme Personality of Godhead, the spiritual master of all moving and nonmoving living beings, and the Supreme Soul of all—takes birth to protect the principles of religion and to relieve His saintly devotees from the reactions of material work.

SB 12.2.18

*sambhala-grama-mukhyasya
brahmanasya mahatmanah*

*bhavane visnuyasasah
kalkih pradurbhavisyati*

SYNONYMS

sambhala-grama—in the village Sambhala;
mukhyasya—of the chief citizen; brahmanasya—of
the brahmana; maha-atmanah—the great soul;
bhavane—in the home; visnuyasasah—of Visnuyasa;
kalkih—Lord Kalki; pradurbhavisyati—will appear.

TRANSLATION

Lord Kalki will appear in the home of the most
eminent brahmana of Sambhala village, the
great soul Visnuyasa.

SB 12.2.19-20

*asvam asu-gam aruhya
devadattam jagat-patih
asinasadhu-damanam
astaisvarya-gunanvitah*

*vicarann asuna ksaunyam
hayenapratima-dyutih
nrpa-linga-cchado dasyun
kotiso nihanisyati*

SYNONYMS

asvam—His horse; asu-gam—swift-traveling;
aruha—mounting; devadattam—named Devadatta;
jagat-patih—the Lord of the universe; asina—with
His sword; asadhu-damanam—(the horse who)
subdues the unholy; asta—with eight; aisvarya—
mystic opulences; guna—and transcendental
qualities of the Personality of Godhead; anvitah—
endowed; vicaran—traveling about; asuna—swift;
ksaunyam—upon the earth; hayena—by His horse;
apratima—unrivaled; dyutih—whose effulgence;
nrpa-linga—with the dress of kings; chadah—
disguising themselves; dasyun—thieves; kotisah—by
the millions; nihanisyati—He will slaughter.

TRANSLATION

Lord Kalki, the Lord of the universe, will mount His swift horse Devadatta and, sword in hand, travel over the earth exhibiting His eight mystic opulences and eight special qualities of Godhead. Displaying His unequaled effulgence and riding with great speed, He will kill by the millions those thieves who have dared dress as kings.

PURPORT

These verses describe the thrilling pastimes of Lord Kalki. Anyone would be attracted by the sight of a powerful, beautiful man riding on a wonderful horse at lightning speed, chastising

and devastating cruel, demonic people with the sword in His hand.

Of course, fanatical materialists may argue that this picture of Lord Kalki is a mere anthropomorphic creation of the human mind—a mythological deity created by people who need to believe in some superior being. But this argument is not logical, nor does it prove anything. It is merely the opinion of certain people. We need water, but that does not mean man creates water. We also need food, oxygen and many other things that we do not create. Since our general experience is that our needs correspond to available objects existing in the external world, that we appear to need a Supreme Lord would tend to indicate that in fact there is a Supreme Lord. In other words, nature endows us with a sense of need for things that actually exist and that are in fact necessary for our well-being. Similarly, we experience a need for God because we are in fact part of God and cannot live without Him. At the end of Kali-yuga this same God will appear as the mighty Kalki avatara and beat the pollution out of the demons.

SB 12.2.21

*atha tesam bhavisyanti
manamsi visadani vai*

*vasudevanga-ragati-
punya-gandhanila-sprsam*

*paura-janapadanam vai
hatesv akhila-dasyusu*

SYNONYMS

atha—then; tesam—of them; bhavisyanti—will become; manamsi—the minds; visadani—clear; vai—indeed; vasudeva—of Lord Vasudeva; anga—of the body; raga—from the cosmetic decorations; ati-punya—most sacred; gandha—having the fragrance; anila—by the wind; sprsam—of those who have been touched; paura—of the city-dwellers; jana-padanam—and the residents of the smaller towns and villages; vai—indeed; hatesu—when they have been killed; akhila—all; dasyusu—the rascal kings.

TRANSLATION

After all the impostor kings have been killed, the residents of the cities and towns will feel the breezes carrying the most sacred fragrance of the sandalwood paste and other decorations of Lord Vasudeva, and their minds will thereby become transcendently pure.

PURPORT

Nothing can surpass the sublime experience of being dramatically rescued by a great hero who happens to be the Supreme Lord. The death of the demons at the end of Kali-yuga is accompanied by fragrant spiritual breezes, and thus the atmosphere becomes most enchanting.

SB 12.2.22

*tesam praja-visargas ca
sthavisthah sambhavisyati
vasudeve bhagavati
sattva-murtau hrđi sthite*

SYNONYMS

tesam—of them; praja—of progeny; visargah—the creation; ca—and; sthavisthah—abundant; sambhavisyati—will be; vasudeve—Lord Vasudeva; bhagavati—the Supreme Personality of Godhead; sattva-murtau—in His transcendental form of pure goodness; hrđi—in their hearts; sthite—when He is situated.

TRANSLATION

When Lord Vasudeva, the Supreme Personality of Godhead, appears in their hearts in His transcendental form of goodness, the remaining citizens will abundantly repopulate the earth.

SB 12.2.23

*yadavatirno bhagavan
kalkir dharma-patir harih
krtam bhavisyati tada
praja-sutis ca sattviki*

SYNONYMS

yada—when; avatirnah—incarnates; bhagavan—the Supreme Lord; kalkih—Kalki; dharma-patih—the master of religion; harih—the Supreme Personality of Godhead; krtam—Satya-yuga; bhavisyati—will begin; tada—then; praja-sutih—the creation of progeny; ca—and; sattviki—in the mode of goodness.

TRANSLATION

When the Supreme Lord has appeared on earth as Kalki, the maintainer of religion, Satya-yuga will begin, and human society will bring forth progeny in the mode of goodness.

SB 12.2.24

*yada candras ca suryas ca
tatha tisya-brhaspati
eka-rasau samesyanti
bhavisyati tada krtam*

SYNONYMS

yada—when; candrah—the moon; ca—and; suryah—the sun; ca—and; tatha—also; tisyā—the asterism Tisyā (more commonly known as Pusya, extending from 3° 20′ to 16° 40′ Cancer); brhaspati—and the planet Jupiter; eka-rasau—in the same constellation (Cancer); samesyanti—will enter simultaneously; bhavisyati—will be; tada—then; krtam—Satya-yuga.

TRANSLATION

When the moon, the sun and Brhaspati are together in the constellation Karkata, and all three enter simultaneously into the lunar mansion Pusya—at that exact moment the age of Satya, or Krta, will begin.

SB 12.2.25

*ye 'tita vartamana ye
bhavisyanti ca parthivah
te ta uddesatah prokta
vamsiyah soma-suryayoh*

SYNONYMS

ye—those who; atitah—past; vartamanah—present; ye—who; bhavisyanti—will be in the future; ca—and; parthivah—kings of the earth; te te—all of them; uddesatah—by brief mention; prokta—described; vamsiyah—the members of the

dynasties; soma-suryayoh—of the sun-god and the moon-god.

TRANSLATION

Thus I have described all the kings—past, present and future—who belong to the dynasties of the sun and the moon.

SB 12.2.26

*arabhya bhavato janma
yavan nandabhisecanam
etat varsa-sahasram tu
satam pancadasottaram*

SYNONYMS

arabhya—beginning from; bhavatah—of your good self (Pariksit); janma—the birth; yavat—up until; nanda—of King Nanda, the son of Mahanandi; abhisecanam—the coronation; etat—this; varsa—years; sahasram—one thousand; tu—and; satam—one hundred; panca-dasa-uttaram—plus fifty.

TRANSLATION

From your birth up to the coronation of King Nanda, 1,150 years will pass.

PURPORT

Although Sukadeva Gosvami previously described approximately fifteen hundred years of royal dynasties, it is understood that some overlapping occurred between kings. Therefore the present chronological calculation should be taken as authoritative.

SB 12.2.27-28

*saptarsinam tu yau purvau
drsyete uditau divi
tayos tu madhye naksatram
drsyate yat samam nisi*

*tenaiva rsayo yuktas
tisthanty abda-satam nram
te tvadiye dvijah kala
adhuna casrita maghah*

SYNONYMS

sapta-rsinam—of the constellation of the seven sages (the constellation known to Westerners as Ursa Major); tu—and; yau—which two stars; purvau—first; drsyete—are seen; uditau—risen; divi—in the sky; tayoh—of the two (named Pulaha and Kratu); tu—and; madhye—between; naksatram—the lunar mansion; drsyate—is seen; yat—which; samam—on the same line of celestial longitude, as their midpoint; nisi—in the night sky; tena—with that lunar mansion; eva—indeed; rsayah—the seven sages; yuktah—are connected;

tisthanti—they remain; abda-satam—one hundred years; nrnam—of human beings; te—these seven sages; tvadiye—in your; dvijah—the elevated brahmanas; kale—in the time; adhuna—now; ca—and; asritah—are situated; maghah—in the asterism Magha.

TRANSLATION

Of the seven stars forming the constellation of the seven sages, Pulaha and Kratu are the first to rise in the night sky. If a line running north and south were drawn through their midpoint, whichever of the lunar mansions this line passes through is said to be the ruling asterism of the constellation for that time. The Seven Sages will remain connected with that particular lunar mansion for one hundred human years. Currently, during your lifetime, they are situated in the nakshatra called Magha.

SB 12.2.29

*visnor bhagavato bhanuh
krsnakhyo 'sau divam gatah
tadavisat kalir lokam
pape yad ramate janah*

SYNONYMS

visnoh—of Visnu; bhagavatah—the Supreme Personality of Godhead; bhanuh—the sun; krsna-

akhyah—known as Krsna; asau—He; divam—to the spiritual sky; gatah—having returned; tada—then; avisat—entered; kalih—the age of Kali; lokam—this world; pape—in sin; yat—in which age; ramate—take pleasure; janah—the people.

TRANSLATION

The Supreme Lord, Visnu, is brilliant like the sun and is known as Krsna. When He returned to the spiritual sky, Kali entered this world, and people then began to take pleasure in sinful activities.

SB 12.2.30

*yavat sa pada-padmabhyam
sprsan aste rama-patih
tavat kalir vai prthivim
parakrantum na casakat*

SYNONYMS

yavat—as long as; sah—He, Lord Sri Krsna; pada-padmabhyam—with His lotus feet; sprsan—touching; aste—remained; rama-patih—the husband of the goddess of fortune; tavat—for that long; kalih—the age of Kali; vai—indeed; prthivim—the earth; parakrantum—to overcome; na—not; ca—and; asakat—was able.

TRANSLATION

As long as Lord Sri Kṛṣṇa, the husband of the goddess of fortune, touched the earth with His lotus feet, Kālī was powerless to subdue this planet.

PURPORT

Although even during the time of Lord Kṛṣṇa's presence on earth Kālī had entered the earth to a slight extent through the impious activities of Duryodhana and his allies, Lord Kṛṣṇa consistently suppressed Kālī's influence. Kālī could not flourish until Lord Kṛṣṇa had left the earth.

SB 12.2.31

*yada devarsayah sapta
maghasu vicaranti hi
tada pravṛttas tu kalir
dvadasabda-satatmakah*

SYNONYMS

yada—when; deva-rsayah sapta—the seven sages among the demigods; maghasu—in the lunar mansion Magha; vicaranti—are traveling; hi—indeed; tada—then; pravṛttah—begins; tu—and; kalih—the age of Kālī; dvadasa—twelve; abda-sata—centuries [These twelve hundred years of the demigods equal 432,000 earth years]; atmakah—consisting of.

TRANSLATION

When the constellation of the seven sages is passing through the lunar mansion Magha, the age of Kali begins. It comprises twelve hundred years of the demigods.

SB 12.2.32

*yada maghabhyo yasyanti
purvasadham maharsayah
tada nandat prabhrti esa
kalir vrddhim gamisyati*

SYNONYMS

yada—when; maghabhyah—from Magha; yasyanti—they will go; purva-asadham—to the next lunar mansion, Purvasadha; maha-rsayah—the seven great sages; tada—then; nandat—beginning from Nanda; prabhrti—and his descendants; esah—this; kalih—age of Kali; vrddhim—maturity; gamisyati—will attain.

TRANSLATION

When the great sages of the Saptarsi constellation pass from Magha to Purvasadha, Kali will have his full strength, beginning from King Nanda and his dynasty.

SB 12.2.33

*yasmin krsno divam yatas
tasminn eva tadahani
pratipannam kali-yugam
iti prahuh pura-vidah*

SYNONYMS

yasmin—on which; krsnah—Lord Sri Krsna; divam—to the spiritual world; yatah—gone; tasmin—on that; eva—same; tada—then; ahani—day; pratipannam—obtained; kali-yugam—the age of Kali; iti—thus; prahuh—they say; pura—of the past; vidah—the experts.

TRANSLATION

Those who scientifically understand the past declare that on the very day that Lord Sri Krsna departed for the spiritual world, the influence of the age of Kali began.

PURPORT

Although technically Kali-yuga was to begin during the time of Lord Krsna's presence on earth, this fallen age had to wait meekly for the departure of the Supreme Personality of Godhead.

SB 12.2.34

*divyabdanam sahasrante
caturthe tu punah krtam
bhavisyati tada nrnam
mana atma-prakasakam*

SYNONYMS

divya—of the demigods; abdanam—years; sahasra—of one thousand; ante—at the end; caturthe—in the fourth age, Kali; tu—and; punah—again; krtam—the Satya-yuga; bhavisyati—will be; tada—then; nrnam—of men; manah—the minds; atma-prakasakam—self-luminous.

TRANSLATION

**After the one thousand celestial years of Kali-yuga, the Satya-yuga will manifest again. At that time the minds of all men will become self-
effulgent.**

SB 12.2.35

*ity esa manavo vamso
yatha sankhyayate bhuvi
tatha vit-sudra-vipranam
tas ta jneya yuge yuge*

SYNONYMS

iti—thus (in the cantos of this Srimad-Bhagavatam); esah—this; manavah—descending

from Vaivasvata Manu; vamsah—the dynasty;
yatha—as; sankhyayate—it is enumerated; bhuvī—
upon the earth; tatha—in the same way; vit—of
the vaisyas; sudra—sudras; vipranam—and
brahmanas; tah tah—the situations of each;
jneyah—are to be understood; yuge yuge—in each
age.

TRANSLATION

Thus I have described the royal dynasty of
Manu, as it is known on this earth. One can
similarly study the history of the vaisyas, sudras
and brahmanas living in the various ages.

PURPORT

Just as the dynasty of kings includes exalted and
insignificant, virtuous and wicked monarchs,
varieties of human character are found in the
intellectual, commercial and laboring orders of
society.

SB 12.2.36

*etesam nama-linganam
purusanam mahatmanam
katha-matrasistanam
kirtir eva sthita bhuvī*

SYNONYMS

etesam—of these; nama—their names; linganam—which are the only means of remembering them; purusanam—of the personalities; maha-atmanam—who were great souls; katha—the stories; matra—merely; avasistanam—whose remaining portion; kirtih—the glories; eva—only; sthita—are present; bhuvi—on the earth.

TRANSLATION

These personalities, who were great souls, are now known only by their names. They exist only in accounts from the past, and only their fame remains on the earth.

PURPORT

Although one may consider oneself to be a great, powerful leader, he will ultimately end up as a name in a long list of names. In other words, it is useless to be attached to power and position in the material world.

SB 12.2.37

*devapih santanor bhrata
marus ceksvaku-vamsa-jah
kalapa-grama asate
maha-yoga-balanvitau*

SYNONYMS

devapih—Devapi; santanoh—of Maharaja Santanu;
bhrata—the brother; maruh—Maru; ca—and;
iksvaku-vamsa-jah—born in the dynasty of Ikshvaku;
kalapa-grame—in the village Kalapa; asate—the
two of them are living; maha—great; yoga-bala—
with mystic power; anvitau—endowed.

TRANSLATION

Devapi, the brother of Maharaja Santanu, and
Maru, the descendant of Ikshvaku, both possess
great mystic strength and are living even now in
the village of Kalapa.

SB 12.2.38

*tav ihaitya kaler ante
vasudevanusiksitau
varnasrama-yutam dharmam
purva-vat prathayisyatah*

SYNONYMS

tau—they (Maru and Devapi); iha—to human
society; etya—returning; kaleh—of the age of Kali;
ante—at the end; vasudeva—by the Supreme
Personality of Godhead, Vasudeva; anusiksitau—
instructed; varna-asrama—the divine system of
occupational and spiritual orders of society;
yutam—comprising; dharmam—the code of eternal
religion; purva-vat—just as previously;
prathayisyatah—they will promulgate.

TRANSLATION

At the end of the age of Kali, these two kings, having received instruction directly from the Supreme Personality of Godhead, Vasudeva, will return to human society and reestablish the eternal religion of man, characterized by the divisions of varna and asrama, just as it was before.

PURPORT

According to this and the previous verse, the two great kings who will reestablish human culture after the end of Kali-yuga have already descended to the earth, where they are patiently waiting to render their devotional service to Lord Visnu.

SB 12.2.39

*krtam treta dvaparam ca
kalis ceti catur-yugam
anena krama-yogena
bhuvī pranisu vartate*

SYNONYMS

krtam—Satya-yuga; treta—Treta-yuga; dvaparam—Dvapara-yuga; ca—and; kalih—Kali-yuga; ca—and; iti—thus; catuh-yugam—the cycle of four ages; anena—by this; krama—sequential; yogena—

pattern; bhuvī—in this world; praniṣu—among living beings; vartate—goes on continuously.

TRANSLATION

The cycle of four ages—Satya, Treta, Dvāpara and Kali—continues perpetually among living beings on this earth, repeating the same general sequence of events.

SB 12.2.40

*rajann ete maya prokta
nara-devas tathāpare
bhūmau māmātvam kṛtvante
hitvēmam nidhanam gatah*

SYNONYMS

rajan—O King Parikṣit; ete—these; maya—by me; proktaḥ—described; nara-devāḥ—kings; tathā—and; āpare—other human beings; bhūmau—upon the earth; māmātvam—possessiveness; kṛtvā—exerting; ante—in the end; hitvā—giving up; imam—this world; nidhanam—destruction; gataḥ—met.

TRANSLATION

My dear King Parikṣit, all these kings I have described, as well as all other human beings, come to this earth and stake their claims, but

ultimately they all must give up this world and meet their destruction.

SB 12.2.41

*krmi-vid-bhasma-samjante
raja-namno 'pi yasya ca
bhuta-dhruk tat-krte svartham
kim veda nirayo yatah*

SYNONYMS

krmi—of worms; vit—stool; bhasma—and ashes; samjna—the designation; ante—in the end; raja-namnah—going by the name "king"; api—even though; yasya—of which (body); ca—and; bhuta—of living beings; dhruk—an enemy; tat-krte—for the sake of that body; sva-artham—his own best interest; kim—what; veda—does he know; nirayah—punishment in hell; yatah—because of which.

TRANSLATION

Even though a person's body may now have the designation "king," in the end its name will be "worms," "stool" or "ashes." What can a person who injures other living beings for the sake of his body know about his own self-interest, since his activities are simply leading him to hell?

PURPORT

After death, the body may be buried and eaten by worms, or it may be thrown in the street or forest to be eaten by animals who will pass out its remnants as stool, or it may be burned and converted into ashes. Therefore one should not pave his way to hell by using his temporary body to injure the bodies of other living beings. In this verse the word bhuta includes nonhuman life forms, who are also creatures of God. One should give up all envious violence and learn to see God in everything by the process of Krsna consciousness.

SB 12.2.42

*katham seyam akhanda bhuh
purvair me purusair dhrta
mat-putrasya ca pautrasya
mat-purva vamsa-jasya va*

SYNONYMS

katham—how; sa iyam—this same; akhanda—unbounded; bhuh—earth; purvaih—by the predecessors; me—my; purusaih—by the personalities; dhrta—held in control; mat-putrasya—of my son; ca—and; pautrasya—of the grandson; mat-purva—now under my sway; vamsa-jasya—of the descendant; va—or.

TRANSLATION

[The materialistic king thinks:] "This unbounded earth was held by my predecessors and is now under my sovereignty. How can I arrange for it to remain in the hands of my sons, grandsons and other descendants?"

PURPORT

This is an example of foolish possessiveness.

SB 12.2.43

*tejo-'b-anna-mayam kayam
grhitvatmatayabudhah
mahim mamataya cobhau
hitvante 'darsanam gatah*

SYNONYMS

tejah—fire; ap—water; anna—and earth; mayam—composed of; kayam—this body; grhitva—accepting; atmataya—with the sense of "I"; abudhah—the unintelligent; mahim—this earth; mamataya—with the sense of "my"; ca—and; ubhau—both; hitva—giving up; ante—ultimately; adarsanam—disappearance; gatah—they have obtained.

TRANSLATION

Although the foolish accept the body made of earth, water and fire as "me" and this earth as

"mine," in every case they have ultimately abandoned both their body and the earth and passed away into oblivion.

PURPORT

Although the soul is eternal, our so-called family tradition and earthly fame will certainly pass into oblivion.

SB 12.2.44

*ye ye bhu-patayo rajan
bhunjate bhuvam ojasā
kalena te krtah sarve
katha-matrah kathasu ca*

SYNONYMS

ye ye—whatever; bhu-patayah—kings; rajan—O King Parikṣit; bhunjate—enjoy; bhuvam—the world; ojasā—with their power; kalena—by the force of time; te—they; krtah—have been made; sarve—all; katha-matrah—mere accounts; kathasu—in various histories; ca—and.

TRANSLATION

My dear King Parikṣit, all these kings who tried to enjoy the earth by their strength were reduced by the force of time to nothing more than historical accounts.

PURPORT

The word rajan, "O King," is significant in this verse. Pariksit Maharaja was preparing to give up his body and go back home, back to Godhead, and Sukadeva Gosvami, his most merciful spiritual master, devastated any possible attachment that he might have to the position of king by showing the ultimate insignificance of such a position. By the causeless mercy of the spiritual master one is prepared to go back home, back to Godhead. The spiritual master teaches one to relax one's strong grip on material illusion and leave the kingdom of maya behind. Although Sukadeva Gosvami speaks very bluntly within this chapter about the so-called glory of the material world, he is exhibiting the causeless mercy of the spiritual master, who takes his surrendered disciple back to the kingdom of Godhead, Vaikuntha.

Thus end the purports of the humble servants of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada to the Twelfth Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "The Symptoms of Kali-yuga."

Ik heb me de laatste dagen verdiept in de wijsheid van de Priorij van Zion, de Tempeliers en de Catharen. Zo erg vind ik dat dat de Katholieke Kerk, die ik overigens respecteer en liefheb, zo'n Inquisitie-verleden heeft. Ik hoop dat ze dat in Rome zelf ook inzien. Ik heb nog een paar boeken besteld waaronder het verhaal van Parzival, beschreven door Wolfram von Eschenbach. Het beschrijft het verhaal van een Graalridder die Graalkoning gaat worden. Richard Wagner componeerde een opera met dezelfde naam. Verder bestelde ik twee boeken over Maria Magdalena geschreven door Jacob Slavenburg. Ik zal me verder verdiepen in zijn werk. Ook zijn Nag Hammadi-geschriften zou ik graag in de toekomst bestuderen. Het gnostische of esoterische Christendom is een belangrijke stroming die ik heel boeiend vind. Vooral de Evangeliën van Thomas, Filip en Maria Magdalena spreken me enorm aan. Benieuwd wat ik daar nog kan bijleren. Ook het verhaal van gewezen vrederechter Jan Beirens, 'Boete zonder schuld', heb ik besteld op aanraden van een verre vriendin (*Madeleine dR*). Overigens ben ik het Ramakrishna eens dat alle religies naar G-d kunnen leiden. Om die reden heb ik afgelopen week een hele dag de Islam bijgestudeerd. Ik heb de Nobele Koran al meermaals gelezen, maar heb nu vooral gelezen over de Mahdi en waaraan de Sunni-Mostlms nu werkelijk belang aan hechten. Het was een zeer verrijkende studiedag.

Ik heb Mohammed, een paar Magdalena's, David, mijn ouders, en een paar mensen uit de regering wiens namen ik geheim houd kundalini shaktipat doorgegeven via een filmpje van Dr Gabriel Cousens. Mensen die zich ertoe aangetrokken voelen zullen hun weg er wel naartoe vinden. Ik praatte verder met mijn moeder over de Himalaya's, en hoe ik er misschien ooit naartoe zou willen gaan. Ik bestudeer momenteel de biografie van Helena Blavatsky.

Ik heb het boek van Jan Beirens gelezen die onschuldig in voorarrest zat na een conflict met het Grootoosten van België (vrijmetselarij. De vrijmetselarij is daarvoor niet bedoeld. Gedacht wordt dat de ware vrijmetselarij vanuit Tibet zal moeten komen, hopelijk een vrijmetselarij die echt broederschap belichaamt, zonder onderscheid van geloofssysteem.

Verder ben ik het verhaal van Graalkoning Parsival aan het lezen, een tekst van Wolfram van Eschenbach. En ik heb nog een paar boeken besteld van Jacob Slavenberg en Esther de Boer over Maria Magdalena, een vrouw die tot de verbeelding van het Christendom zou moeten blijven spreken. Laten we ook in dit Kali Yuga de schakel van licht blijven doorgeven, hetzij via de mystieke broederschappen, hetzij mondeling. Daarvoor schrijf ik ook. En laten we de democratie beschermen, opdat ze niet overgenomen wordt door de destructieve krachten die we in het

verleden al hebben zien rijzen, zoals Communisme en Fascisme.

Manly P. Hall schrijft terecht :

World democracy was the secret dream of the great classical philosophers. ...

Thousands of years before Columbus they were aware of the existence of our

Western Hemisphere and selected it to be the site of the philosophic empire. ...

The brilliant plan of the Ancients has survived to our time, and it will continue to

function until the great work is accomplished. ...

Laten we hiervoor blijven werken, en alle andere krachten weren met hart en ziel.

En ondertussen : chant de Maha Mantra en wees gelukkig. Michael beaamde ook al dat de Veda's prachtig zijn, en ik voeg eraan toe : vrij van alle materiële besmetting. Wie een zuiver pad wenst te volgen kan zonder problemen de Veda's bestuderen, en de Maha Mantra chanten. De Gayitri mantra chant ik in stilte drie keer per dag. Voor mij werkt het nog steeds elke dag. Dat is ook mijn voornaamste taak: het Gods-en Waarheidsbewustzijn terugbrengen onder de mensheid, samen met mijn collega Michael - op

een eenvoudige manier die voor iedereen
toegankelijk is.

“Sterven maar niet vergaan is eeuwig aanwezig
zijn.” - Lao Tsu

Wordt vervolgd ...

Kristof Gabriel Carina van Hooymissen

