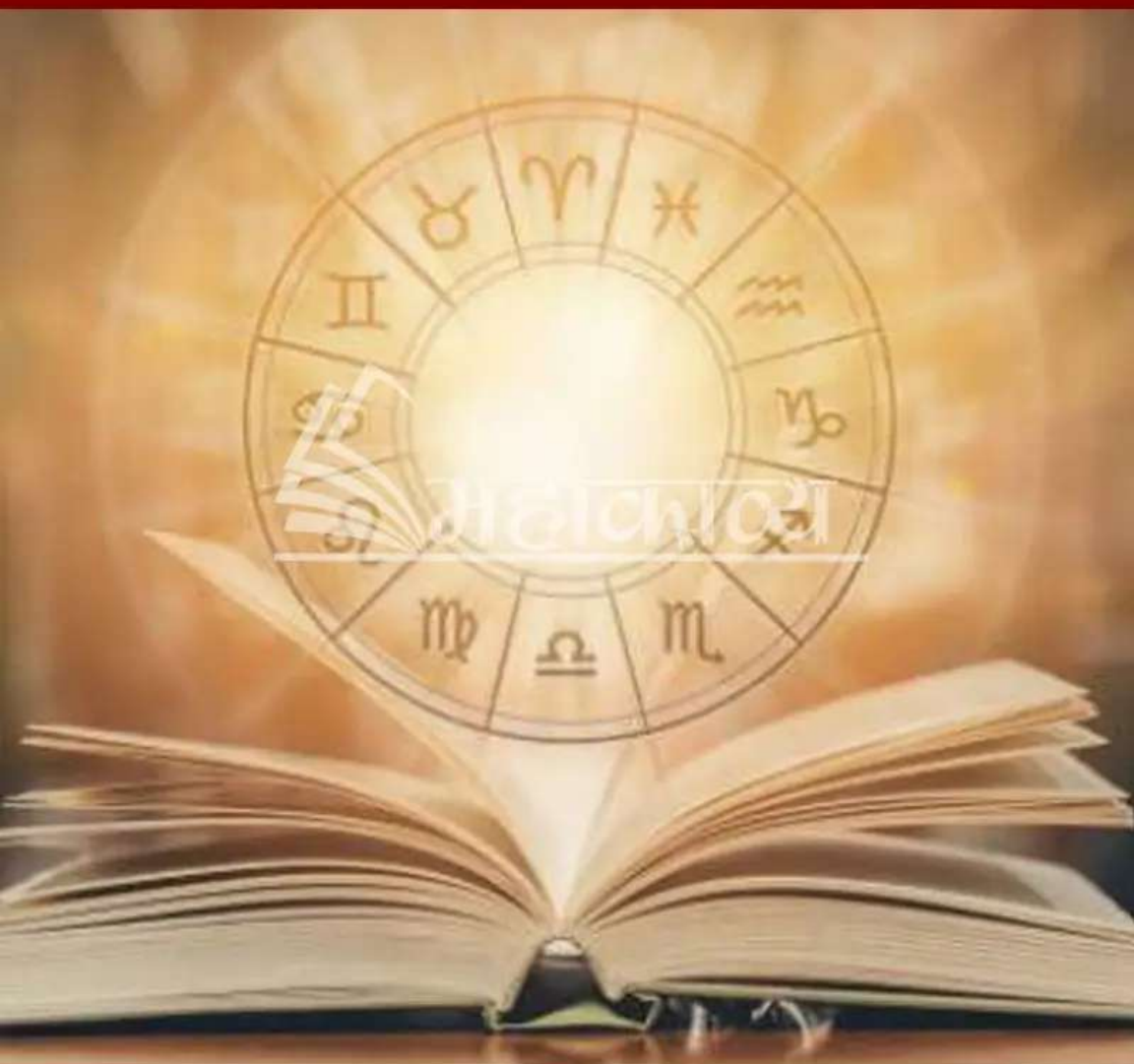


Hindi / English / Gujarati

भविष्य मालिका



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Chapter-1

Why Is Bhaviṣya Mālikā Indispensable at the End of Kali Yuga?

The ‘Yuga Chakra’ symbolizes the cyclical nature of time and is represented by a wheel or ‘chakra’ with each epoch or yuga as its segment. The four yugas that appear chronologically per the Yuga Chakra are Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. We are currently living in a time that has gone beyond the end of Kali Yuga and is amid a transitional period known as ‘Yuga-Sandhya’ or ‘Sangam-Yuga.’

The interlude between two yugas is called ‘Yuga-Sandhya’ or ‘Sangam-Yuga.’ According to the Manusmriti, which contains the laws of sage Manu, the lifespan of Kali Yuga is 4,32,000 years. However, it also stipulates that the heinous sins committed by humanity will curtail its span by 4,27,200 years, ultimately making it only 4,800 years long. This is supported by a verse from Manusmriti and is quoted below,

***“catvāryāhuḥ sahastrāṇi varṣāṇām tu kṛtam yugam
tasya tāvacchatī sandhyā sandhyāśaśca tathāvidhaḥ”***

(Source: Manusmriti, 1.69)

Purport: The above verse states that Satya Yuga commences after 4,000 years of Kali Yuga. It also says that the Yuga-Sandhyas wrap Kali Yuga at its beginning and end. The duration of each Sandhya period is calculated as 100 multiplied by the number of millennia (where, 1 millennium = 1000 years) in the yuga’s

duration. Hence, since Kali Yuga lasts for 4,000 years (i.e., 4 millennia), respectively its Yuga-Sandhya lasts for 400 years (4 x 100).

- The age of Kali Yuga = 4,000 years.
- The combined ages of Yuga-Sandhya that precede and succeed the Kali Yuga = 400 years x 2 = 800 years.

Hence, the cumulative age of the Kali Yuga and the Yuga-Sandhya is 4,800 years.

In the Bhaviṣya Mālikā texts, inscribed by Achyutananda Das, there is a detailed discussion about the lifespan of Kali Yuga. Achyutananda Das was one of the five prominent members of the Panchasakha (five divine friends) of Odisha. In Dwapara Yuga, Sudama was the most beloved companion and devotee of Lord Shree Krishna. In Kali Yuga, Sudama was reborn as Brahma Gopal Achyutananda Das, who became one of the five prominent members of the Panchasakha. Achyutananda Das was a Mahapurush, a title conferred to a great man. Under the divine guidance of the Formless Supreme Lord, he wrote a prophetic treatise called 'Bhaviṣya Mālikā.' In this treatise, Mahapurush Achyutananda Das revised the age of Kali Yuga, which is mentioned as 4,800 years in the Manusmṛiti, to 5,000 years.

*“cāri lakṣa jē batiśa sahasra,
kalijuga ra aṭai āyūṣa
pāpa bhārā rē kali tuṭi jiba,
pānca sasra kali bhōga hōiba”*

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Mahapurush Achyutananda Das states that the Kali Yuga, which is a period of moral degradation, has a duration of 4,32,000 years. However, due to the immoral deeds of humans, the

lifespan of Kali Yuga will reduce to only five-thousand years. The above verse explains that various Hindu calendars called Panjikas (almanacs), such as ‘Maa Biraja Panjika,’ ‘Jagannath Panjika,’ and ‘Kohinoor Panjika,’ have determined that we are currently in the 5,125th year of Kali Yuga. This implies that Kali Yuga has already surpassed its expected duration of the five-thousand year and has ended, ushering in the age of Yuga-Sandhya or Sangam-Yuga. Since Kali Yuga has ended and we are in the transitional period, Bhaviṣya Mālikā, a text of prophecies and predictions, is particularly indispensable for navigating this transition successfully and uplifting mankind from evil to righteousness. In the Bhaviṣya Mālikā, Mahapurush Achyutananda Das elaborates on this as quoted below,

***“sansāra madhyarē kēmanta jāñibē nara angē dēha bahi
gata āgata jē yuga ra byabasthā samastanku jañā nāhīn”***

(Source: Siva Kalpa Navakhaṇḍa Nirghaṇṭa, Achyutananda Das)

Purport: Here, Mahapurush says that human beings, deceived by the illusions (māyā) of this world, will be oblivious to the perils that will strike at the end of a yuga (Kali Yuga), during the transition (Yuga-Sandhya) and just before the beginning of the new yuga (Satya Yuga). Furthermore, he says that even wise men will be under the thrall of this illusion of māyā and make grandiose claims during their spiritual discussions, suggesting that Kali Yuga is still in its infancy. In summary, the text implies that people will be deluded by the illusions of the world, causing them to underestimate the severity of the impending changes that will occur during the transition to a new yuga.

***“udayati: yadi bhānu paścima diga bibhāgē,
bikaśati yadi padma parvatānām śikhāgrē
pracalati yadi mēru śītō tāpatī banhī,
naṭalatiṁ khaḍū bākya sajjanānām kadā”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: The above excerpt from the Malika conveys that the prophecies made by revered sages like Mahapurush Achyutananda and Panchasakha are immutable and unchangeable, as if they are etched in stone. These lines suggest that, it may become possible that in the future, humanity may witness unprecedented and extraordinary events that previously seemed impossible, such as the sun rising from the west, the lotus blooming atop a mountain peak, the Meru Peak reversing its geographical location, fire providing the sensation of cold air, and ice emitting heat but the predictions of these great sages will remain true to the fact.

Chapter-2

Who Are the Authors of the Sacred Scripture Bhaviṣya Mālikā?

Around six-hundred years ago, the five closest friends and devotees of Lord Krishna, popularly known as the 'Panchasakha', were reborn in Odisha, the holy land of Lord Jagannath. Among other things, they are credited with writing numerous scriptures containing detailed prophecies about future events. Meticulously written on palm leaves, these prophecies are quickly coming to be known to be uncannily accurate to date. As a result, these scriptures, collectively known as the 'Bhaviṣya Mālikā', are now widely propagated in various languages.

At the end of each of the four yugas, Lord Shree Maha-Vishnu descends to Earth to restore righteousness and order, known as Dharma. When Lord Maha-Vishnu incarnates, He is accompanied by His five companions, Panchasakha, who are born from His plenary portion and take different mortal bodies in each yuga. The Panchasakha assist Lord Maha-Vishnu in institutionalizing Dharma on Earth. Once the task of re-establishing Dharma is accomplished, Lord Maha-Vishnu returns to His eternal spiritual abode in Golok Vaikuntha. The Panchasakha also ascend along with Him to the same abode.

According to the Bhaviṣya Mālikā and other Puranas, the Panchasakha in Satya Yuga were known as Narada, Markandeya, Gargava, Swayambhu, and Kripajala. After completing their ordained tasks at the end of Satya Yuga, the Panchasakha returned to Golok Vaikuntha.

Again, in the Treta Yuga, to assist Lord Shree Rama in re-establishing Dharma, the Panchasakha were reborn and were known as Nal, Neel, Jambavan, Sushena, and Hanuman. Despite being an Avatar of Rudra (Shiva), Lord Hanuman concurrently became one of the Panchasakha and helped Shree Ramachandra to re-establish Dharma in Treta Yuga. Once again, after completing their ordained task, they returned to Golok Vaikuntha.

Then, in the Dwapara Yuga, the Panchasakha were reborn as Dam, Sudama, Subala, Subahu, and Shreebacch to assist Lord Shree Krishna in re-establishing Dharma.

Finally, in Kali Yuga, about 500 years before the end of the Yuga, Lord Maha-Vishnu's five companions, the Panchasakha, again took birth as Achyutananda Das, Sisu Ananta Das, Jasobanta Das, Jagannath Das, and Balaram Das. On the instructions of the Supreme Lord, the Panchasakha collectively compiled the divine Bhaviṣya Mālikā.

Table: Identity of 'Panchasakha' in Each Yuga

Kali Yuga	Dwapar Yuga	Treta Yuga	Satya Yuga
Achyutananda Das	Sudama	Nala	Kripajala
Balaram Das	Dama	Neel	Narada
Jagannath Das	Subala	Hanuman	Markandeya
Jasobanta Das	Subahu	Jambavan	Gargava
Sishu Ananta Das	Shreebacch	Sushena	Swayambhu

Lord Shree Maha-Vishnu, Himself instructs the Panchasakha:

“Whenever the burden of sins and crimes on this Earth increases, there is a decline in righteousness, and thoughts of mercy, tolerance, peace, love, and other noble values in the peoples’

minds are replaced by thoughts of violence, hatred, anger, lust, and envy. At that time, I Myself descend on this Earth to end the misfortunes of my pure devotees, to re-establish truth, peace, compassion, mercy, and love, to reduce the burden of unrighteous actions on Mother Earth, and to destroy the wicked and protect the virtuous. Towards the end of Kali Yuga, before My descent and birth as Kalki, you, Panchasakha, will compose the Bhaviṣya Mālikā, which will guide and unite my devotees from all the four Yugas who have again taken birth on Earth and empower them to leave the path of corruption & dishonesty and embrace one of honesty and righteousness.”

Therefore, Mahapurush Achyutananda Das has written -

***“hetu rasāibā pāin ki Acyuta sāhāstra purāṇa kale
kali kāla thāru bali kāla jāeen haka kathā t̥ā lekhile”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)



Purport: To arouse the dormant consciousness of the devotees, Mahapurush Achyutananda has earnestly described, in Bhaviṣya Mālikā, all the events that will occur during the transitory period, known as Sangam Yuga, from Kali Yuga’s end culminating into

Satya Yuga. On reading the Bhaviṣya Mālikā, the devotees will have their quiescent consciousness awakened and begin their search for Bhagwan (Lord Kalki) to seek shelter under His protection.

Mahaprabhu 'Anadi Aadikand Hari' (The Supreme Lord who is without beginning or end), Lord of the Universe Shree Jagannath, gave a garland of lotus flowers to Mahapurush Achyutananda Das and instructed him that the spot where all the flowers in the wreath will wither and fall off, that spot shall be his place for meditation. On Lord Jagannath's instructions, after wandering through various regions, when he reached the banks of the Chitrotpala river at Nemal village in Kendrapara district in Odisha, the last flower left in that garland withered and fell to the ground. As per the shastras, in Satya Yuga during the 'Samudra Manthan' (churning of the ocean), the lotus that emerged from ocean fell to the Earth at this very spot; therefore, this spot is also known as 'Padma Vana' (Lotus Forest.)

Mahapurush Achyutananda Das commenced his meditation at this spot. At this spot, with a focused mind, he composed lakhs (hundreds of thousands) of manuscripts to help uplift the 'bhaktas' (devotees) of the four Yugas. This exact spot was later revealed to the general populace as 'Siddha Sthal', where Mahapurush Achyutananda attained enlightenment. With his mind centered on the lotus feet of the Lord, he has written about the Siddha Sthal as:

***“Srī Acyuta Dāsa Nemāle nivāsa, Padma Bane tānka sthiti,
prabhu nka ājñā ru anubhava kari, lakṣe grantha lekhichanti
chatisa saṁhitā bāstari gītā vanśhānu sapta binsa re,
upavanśhānu dvādasa khaṇḍa benī bhaviṣya sapta khaṇḍa re”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Mahapurush Achyutananda authored over 100,000 manuscripts in this auspicious location. Some of his notable works comprised of thirty-six Saṁhitās (Vedic hymns/prayers), seventy-two songs, twenty-seven Vamsa charitra (Lineage History), twenty-four Upa Vamsa Charitra (Sub-lineage History), and over a hundred Malika books. Besides him, the other Panchasakha, Sisu Ananta Das, Jasobanta Das, Jagannath Das, and Balaram Das have also written many more Bhaviṣya Mālikā books. Despite writing so many books, the Panchasakha announced that they themselves have not authored any but only penned down the spoken words of the Lord on Mahaprabhu's own instructions with the sole purpose of promoting the welfare of humanity. The devotees of the Lord who appeared as 'Tapis' (sages or seers) in Satya Yuga, 'Kapis' (monkeys with Lord Rama) in Treta Yuga, 'Gopis' (beloved companions of Lord Krishna) in Dwapara Yuga and, 'Bhaktas' (honest and pious devotees of the Lord) in Kali Yuga have again taken birth during this time in Ananta Yuga. The Panchasakha have composed the Bhaviṣya Mālikā to awaken the Bhaktas' dormant sub-consciousness and to guide them in fully realizing the Sanskar (culture/beliefs) of Golok Vaikuntha so that they realize that the time has come to participate in Lord's/Prabhu's Leela (divine play). No matter where they reside in the world, on hearing and reading the Malika, the Bhaktas' dormant consciousness will be fully awakened, and they will become cognizant of the Lord's descent on Earth, seek Lord Kalki, and take refuge under Him. After that, they will contribute towards the task of 'Dharma Sansthapana' (re-establishing the Dharmic order, i.e., system of ethics, moral obligations, and religion according to Vedic principles). After knowing about the whereabouts of Lord Kalki, the Bhaktas will propagate the rules and regulations of Satya Yuga as promulgated by Lord Kalki throughout the world.

They will also disseminate the Lord's name, brilliance, and glories and engage themselves in the task of 'Dharma Sansthapana.'

In this respect, Mahapurush Achyutananda writes,

*"bhakate ude hoibe,
gaan gaan buli meli karibe, Rāmacandra re
hari caraṇe bhajibe, Rāmacandra re"*

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Wherever the Bhaktas go, they will interact, integrate, and perform bhajans and kirtans (sing and chant devotional songs in praise of the Supreme Lord) and preach about Dharma to all.

A Brief Introduction to the Panchasakha:



Mahapurush Achyutananda Das was born in 1485 to his father, Deenbandhu Khuntia, and mother, Padmavati, in the village 'Tilakana' (also known as Tripura) in the Kendrapara district of Odisha. The great sage Mahapurush Achyutananda Das composed 185,000 books. One year, on Jyeshtha Shukla Ekadashi (considered a very auspicious day), he sat in Nemal Peeth and went into 'samadhi' (a deep meditational trance) and on 'Poornima' (full moon) day by his own will, gave up his mortal body and disappeared into the void. (i.e., he returned to where he came from – from nothingness to nothingness). Amongst his books – Harivamsa Purana, Gopalanka Ogala O Laudi Khela, Baramasi Gita, Sunya Sanhita, Anakara Brahma Sanhita, Manibamdha Gita, Jugabdhī Gita, Bijasagara Gita, Abhedha Kabaca, Asta Gujjari, Naba Gujjari, Sarana Panjara, Strota, Bipra Bacaka, Mana Mahima, innumerable bhajans, Patala, Rasa, Janana, Cautisa (poems starting with 34 alphabets of Odia language comprising of 34 lines), Tikka, Malika are some of his notable works that number in lakhs.

Mahapurush Sishu Ananta Das was born in 1488 to father Kapilendra and mother Gaura Devi in Balipatna village near Bhubaneshwar in the Puri district of Odisha. He composed many texts and books, out of which Hetu Udaya Bhagavat, Bhakti Mukti Dayaka Gita, Sisu Beda Tika, Sunya Nama Bheda, Artha Tareṇī, Ude Bakhara, Thika Bakhara, many bhajans (hymns), Chautisa, Malika grantha, etc, are prominent.

Mahapurush Jagannath Das was born in 1490 to father Bhagwan Das and mother Padmavati in the Kapileshwar village in the Puri district of Odisha. After the Sanskrit Shreemad Bhagavat, he was the first to compose Shreemad Bhagavat Maha Purana in Odia. Later, he also authored many other scriptures and Bhaviṣya Mālīkā texts. Prominent among his compositions are - Sola Caupadi, Cari

Caupadi, Tulabhiṇa, Daru Brahma Gita, Diksa Sambada, Artha Koili, Mrguṇi Stuti, Gupta Bhagavat, Anamaya Kundali, Srikr̥ṣṇa Kalpalata, Nitya Gupta Cintamani, Niladrī Bilasa, Kali Malika, and Indra Malikā Grantha. In admiration of his scriptural knowledge and devotion to Lord Jagannath, Sri Chaitanya Mahaprabhu gave him the title 'Atibadi' or 'Greatest.'

Mahapurush Balaram Das was born in 1470 (some sources indicate the birth year to be 1482) to father Shomnath Mahapatra and mother Mahamaya Devi in Chandrapur village in the Puri district of Odisha. He authored many sacred texts and Puranas, prominently, Dadhyata Bhakti, Dandi Ramayaṇa, Brahmanda Bhugola, Baula Gai Gita, Kamala Lochana Cautisa, Kanta Koili, Lakshmi Puraṇa, Beḍha Parikrama, Saptanga Yogasara Tika, Bajra Kabaca, Jnana Cudamani (Prose), Brahma Tika (Prose) and many other Malika treatises. He ascended to Golok Vaikuntha at Samgara Paat in the Puri district. **Mahapurush Jasobanta Das** was born in 1482 (some sources indicate the birth year to be 1486) to father Balbhadra Malla and mother Rekha Devi at Nandigram close to Adhang in the Cuttack district of Odisha. He authored Caurasi Ajna, Siba Svaradvaya, Sasthimala, Prema Bhakti Brahma Gita, Tika Gobinda Candra (This poetry filled with mercy and compassion is very popular in Bengal and from Assam to North India), numerous Shastras, Puranas, and various Malika texts. He gave up his mortal body in the Margashira month, Shukla Paksha Sasthi (also known as Odhani Sasthi.)

The Panchasakha were fully endowed with spiritual knowledge and principles. They were constantly in subtle contact with 'Nirakar' (the Supreme Formless God), and they ardently penned down the various prophecies that were communicated to them by 'Nirakar' in the form of 'Bhaviṣya Mālikā.' Brahm Gopal, or the great seer and scholar Mahapurush Achyutananda, describes it as follows:

***“āgama bhāva jāṇe Jaśobanta
gārakaṭā jantra jāṇe Ananta
āgata nāgata Achyuta jāṇe
Balarāma Dāsa tatva bakhāṇe
bhakti ra bhāva jāṇe Jagannātha
Pancasakhāe oḍiśā mahanta
mleccha patita uddhāribā pāin
janama labhile Oḍiśā bhuin”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport:

- Mahapurush Jasobanta Das was competent in visualizing the advent of any event in the future.
- Mahapurush Sishu Ananta Das could know the future using mathematical puzzles.
- Mahapurush Achyutananda Das had complete knowledge of the past, present, and future.
- Mahapurush Balram Das had full knowledge of the scriptures and all the universal laws and principles.
- Mahapurush Jagannath Das had complete knowledge of the Astadasha Purana’s Bhakti Tattva (the essential reality of the path of devotion as mentioned in the 18 Puranas).

The Panchasakha, through the medium of the Bhaviṣya Mālikā, have prophesied the events of the future under divine instructions of Lord Shree Jagannath or the Supreme Formless Lord, to emancipate the Bhaktas, enable the union between Bhagwan and Bhakta (devotee and Lord), destruction of the wicked and the commencement of the divine Satya Yuga. All those books are precious for human society and, in the present turbulent

times, are like 'Mrityu Sajeevani' (one that infuses life). During the current time, i.e., at the 'Sandhya' (twilight) period of the Yuga, there is no other recourse from the imminent danger but following the Bhaviṣya Mālikā sincerely and taking refuge in the holy name of the Supreme Lord.

Chapter-3

Demystifying the Age of the Four Yugas

According to the 'Brahmand Tatwa' (Universal Law), there are four 'yugas' (cosmic ages) in the material Universe: Satya Yuga, Treta Yuga, Dwapara Yuga, and Kali Yuga. In Satya Yuga, 'Dharma' (duty) has four legs (pillars, fundamental building blocks) and a total possible lifespan of **1,768,000** years. The four legs of Dharma in Satya Yuga are truth, cleanliness, kindness, and forgiveness. Due to the presence of all the four legs of Dharma in this yuga, everybody led a content life, and the human society was resplendent with happiness, peace, prosperity, and stability.

After the end of Satya Yuga, Treta Yuga commences. This Yuga has a possible lifespan of **1,296,000** years. In this Yuga, only three legs of Dharma remain - truth, kindness, and forgiveness. Thus, the leg of cleanliness does not exist in this Yuga.

After Treta Yuga, according to the wheel of time, comes Dwapara Yuga, which has a possible lifespan of **864,000** years and is marked with only two legs of Dharma, namely, truth and forgiveness.

After all, these three yugas commences the fourth and last yuga, Kali Yuga, which has a possible lifespan of **432,000** years. In this yuga, Dharma is depleted by three legs and left with only one leg, Truth. Towards the end of Kali Yuga, even the last leg of Dharma is lost.

According to Vaivasvata Manu's Manusmriti scripture, at the end of Kali Yuga, Dharma, in its final state, is fragilely sustained only on the principle of 'Daan' (charity). However, in Bhaviṣya Mālikā,

Mahapurush Panchasakha, with the consent and instructions from Mahaprabhu Jagannath, expounded a revised description of Kali Yuga's end by correcting the description of the age of Kali Yuga and the prevailing signs and circumstances during the end of Kali Yuga mentioned in Manusmriti.

Mahapurush Achyutananda writes in 'Bhaviṣya Mālikā,'

***“dharma cāripāda niścaya kaṭiba hari āsrā kara nara,
sukarma kukarma bicārī pārile pāda padme sthāna pāī”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: The above verse states that at the end of Kali Yuga, along with the destruction of the four legs of Dharma, extreme adversities such as natural calamities and famine will pummel the Earth. Mahapurush has referred to this time as 'Sangam Yuga' or 'Yuga-Sandhya.' He has also instructed everyone that one could transcend to Satya Yuga by imbibing good virtues, following the teachings inscribed in 'Bhaviṣya Mālikā,' and adhering to the Vedic principles.

***“catvāryāhuḥ sahastrāṇi varṣāṇām tu kṛtam yugam
tasya tāvacchatī sandhyā sandhyāśaśca tathāvidhaḥ”***

(Source: Manusmriti, 1.69)

Purport: After the passage of four thousand years of Kali Yuga comes Satya Yuga. There are two evening or twilight periods, one at the beginning of Kali Yuga and the other at the end of Kali Yuga. The duration of each evening period is one-tenth of the time of the complete age of the yuga. i.e., Age of Kali Yuga = 4,000 years; Two 'Sandhyas' (evening period) = $400 \times 2 = 800$ years, one 'Sandhya' period at the beginning of Kali Yuga and another at the end of Kali Yuga. Thus, a cumulative total of 4,800 years has been described as the total lifespan of Kali Yuga that will be realized.

***“catvāryabdasahasāstrāṇi catvāryabdaśatāni ca
kaleryada gamisyanti tadā pūrva yugāśritam”***

(Source: Nirnay Sindhu)

Purport: It is clearly stated in the above verse taken from ‘Nirnay Sindhu’ that other than the 4,000 years of Kali Yuga, the ‘sandhya’ (sunset/twilight period) period at the beginning of Kali Yuga is 400 years, and at the end of the Kali Yuga is another 400 years. Thus, the total duration of Kali Yuga will be 4,800 years.

***“abdāścatuḥ sahasāstrāṇi kalau catuḥ śatāni ca
gate girivare hi śrīnāthaḥ prādu bhaviṣyati”***

(Source: Garga Saṁhitā)

Purport: The above verse quoted from the ‘Garga Saṁhitā’ further testify that, after four thousand years of Kali Yuga has passed by, and 400 years after the ‘sandhya’ period, Lord Mahavishnu (Shree Nath) will incarnate on Earth and end the burden of sins on the Earth.

Thus, according to the verse in ‘Manusmriti,’ ‘Nirnay Sindhu,’ and ‘Garga Saṁhitā,’ Kali Yuga is four thousand years. One-tenth of that duration is the ‘sandhya’ (sunset/twilight) period, i.e., 400 years. Therefore, at the beginning of Kali Yuga, 400 years will be accounted for as ‘sandhya’ time. This means that the total duration of Kali Yuga will be $4000 + (400 + 400) = 4800$ years.

However, after thousands of years had passed since the creation of all these scriptures, about six hundred years ago, in this Kali Yuga, the Panchasakha compiled the Bhaviṣya Mālikā scripture. With the instructions of ‘Nirakar’ (The formless one), the ‘Panchasakha,’ in their ‘Malika Granth,’ made some amendments to the total duration of Kali Yuga as provided in the old scriptures

(‘Manusmriti,’ ‘Nirnay Sindhu,’ and ‘Garga Saṁhitā’), by adding 200 years to 4,800 years and declared that the total duration of Kali Yuga will be 5,000 years.

*“cāri lakhya je batiśa sahastra,
kali Yuga ra aṭai āyuṣa
pāpa bhārā re kali tuṭi jiba,
pānca sasra kali bhoga hoiba”*

(Source: Bhakta Cetāvanī, Achyutananda Das)

Purport: Mahapurush Achyutananda, on instructions from ‘Nirakar’ (The Formless One), declares in his book ‘Bhakta Cetāvanī’ that the total potential lifespan of Kali Yuga is 432,000 years. However, due to the immense burden of sins, the age of the yuga will be diminished and last for only 5,000 years.

*“thikaṇā amara pura,
thākura tahīn ru hebe bāhāra, Rāmacandra re,
thāri pānca sahasra ku dhara, Rāmacandra re”*

(Source: Bhabisyata Chautisā, Achyutananda Das)

Purport: Mahapurush Achyutananda also gives evidence in his book ‘Bhabisyata Chautisā’ that Kali Yuga will last only 5,000 years. In the above verse, Mahapurush Achyutananda clearly states that Lord Shree Jagannath will appear in human form as Lord Kalki from ‘Nilachal Dham’ or ‘Shree Jagannath Dham,’ Puri, otherwise known as ‘Vaikuntha Dham’ when 5,000 years of ‘Kali Yuga’ would have passed by. Thus, we get clear evidence that when Kali Yuga ends after a lifespan of 5,000 years, ‘Mahaprabhu Jagannath’ will incarnate on Earth in human form.

***“thikana Achyuta kale,
tha tini bame pancha rakhile Ramachandra he
thaki jiba mina shani bhale Ramachandra he”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Again, Mahapurush Achyutananda indicates in his book Bhaviṣya Mālikā that by writing “ṭha” three times, i.e., the numeral ‘0’ in Odia language three times (‘000’) in a row and then writing “*pāñca*” i.e., the numeral ‘5’ on the left (“bame”) side of the three zeroes means (i.e., ‘5’ placed to the left of ‘000’, yields the numeral ‘5000’) that after 5,000 years of Kali Yuga, ‘Shani’ (Saturn) will enter ‘Meena Rashi’ (the zodiac sign of Pisces) **(Note: This astronomical transit is scheduled to happen in 2025)**; at that time, terrible calamity will befall human society, and only at that time will devotees follow the tenets of ‘Bhaviṣya Mālikā’, thus being able to understand its relevance.

***“ebe paancha thika kahiba suna,
Barang bichare chit re ghen
paancha sahashra jetebele heba,
sampoorna leela prakash hoiba”***

(Source: Mahagupta Padmakalpa, Sishu Ananta Das)

Purport: Amongst the Panchasakha, the eminent Mahapurush Shree Sishu Anant Das, in the treatise ‘Mahagupta Padmakalpa,’ has lucidly explained that the duration of this Kali Yuga will be 5,000 years. Then the pastimes of the devotees and the Supreme Lord will be revealed.

*“Barang bolai shunima gosain kuh bhavishya bichara,
 ketebele Kalki avatara hebe shunain mukhu tumbhar
 Sishu bolanti he shunima Baaranga, Kalanki swarupa hoi,
 juga sandhi paancha shashra barasa jebe jiba bhoga hoi
 jeshanek nishi pahile prabhata Yuga sandhi eha jancha,
 semante samaya Kalanki swarupa hebe prabhu Narayana
 samkhyara bata suni aadikari pramana ehaku kara,
 sabu ek thabe mishai kahina karibu paancha hazara
 ehi samaya ku laye karithibu kahili he babu tote,
 thikare e katha dekhai kahilu rakhithibu hruda gate”*

(Source: Agata Bhavishyat, Sishu Ananta)

Purport: Again, Mahapurush Shree Sishu Ananta Das, in his book ‘Agata Bhavishyat,’ while answering the question of his disciple Barang, says that, during the ‘Sandhya’ (twilight/evening/sunset) period of Kali Yuga, that is, in ‘Sangam Yuga,’ (confluence of Kali Yuga, also known as Ananta Yuga) **Lord Narayan will incarnate as Lord Kalki.** By then, a period of 5,000 years in the Kali Yuga would have elapsed.

*“sambaschar panch sahasra kali hoib shesha,
 satya yuga adya hoib shubh joge prakash
 sadhu sant mane basibe sabha aarambh kari,
 sehi samasta nku pujibe patuara abori
 hari shabada re maatibe Hari bhakata maane,
 harasha hoibe hruda re dukhi daridra maane
 phitiba praja nka kashana kasta hoiba naasha,
 khyame Hadidas bhanile aagata je bhavishya”*

(Source: Kali Chautisa, Hadidas)

Purport: After the Panchasakha had left their mortal bodies, ‘Mahant’ (an honorific for distinguished seer in Sanatan Dharma) Mahapurush Hadi Das of ‘Chhatia Bata’ in Odisha, who is also regarded as the ninth incarnation of Mahapurush Achyutananda and about whom there is umpteen evidence in Malika., He, through his divine vision, in his book ‘Kali Chautisā,’ for the welfare of the devotees and as a warning to the human society, wrote that Kali Yuga would end in 5,000 years. After which ‘Yuga-Sandhya’ or ‘Adi Satya Yuga’ will commence.

By that time, Lord Kalki would have incarnated in human form. First, He will remove the burden of sins from human society. After that, He will re-establish the values of truth, peace, compassion, mercy, and love as the five foundational elements of ‘Dharma’ (righteousness).

At the same time, Lord Kalki will also establish an organization, ‘Sudharma Maha-Maha Sangh’. The ‘Sadhus’ (saintly persons) will propagate the message of His organization and the tenets of Sanatan Dharma in villages, towns, countries, and all over the world. The people who are on the righteous path will be free from all suffering; contrarily, it will be a time of the destruction of all evil people. The devotees of the Lord will enjoy auspicious days of happiness and prosperity. An ambiance of truthfulness will dominate the entire world.

***“nīschaya avatāra abanī ūpara nilāmbara pura bāsa,
nīsce pānca shasra bhoga ra anteṇa hoithibu je nareśa”***

(Source: Uddhava Bhakti Pradāyini, Achyutananda Das)

Purport: In Mahapurush Achyutananda’s treatise ‘Uddhav Bhakti Pradayini’, there is a dialogue between Shree Krishna and Uddhav, in which, answering Uddhav’s question, Shree Krishna

says that after 5,000 years of Kali Yuga, Mahaprabhu Jagannath will leave His 'Nilachal Dham' (land of Shree Jagannath temple in Puri, Odisha) and incarnate in a human body as Kalki Avatar.

***“cahaṭiba līlā tu cāri re miśā eka,
caḍhā tini śuna tahin jete helā ṭhika
calijiba ghora kali dalidebe mili,
cetāiṇa gīte kahe Acyuta je bhālī”***

(Source: Bhavisya Chautisa – Achyutananda Rachanabali, Kabita Khanda, page-181, Achyutananda Das)

Purport: Further, Mahapurush Achyutananda, in his book 'Bhaviṣya Mālikā', states that after 5,000 years of Kali Yuga, The Supreme Lord will assume the Kalki Avatar and commence His 'Leela' (divine pastimes).

***“kali Yuga pānca sahasra gale, Biṣṇu je janama hoibe bhale
pānca sahasra re nara śarīre, Biṣṇu je rājuti karibe bhale”***

(Source: Pata Madana, Sishu Ananta Das)

Purport: Mahapurush Sishu Ananta Das again provides evidence in his Malika treatise 'Patta Madan' that upon the end of Kali Yuga after five thousand years, Lord Maha-Vishnu will descend on Earth in human form with sixty-four 'kalas' (arts) and will reign the world.

***“E je subāhu juga kali, kṣiṇa āyuṣa mahābali
pāpe sakala kṣaya jiba, pānca sahasra bhoga heba”***

(Source: Aadi Saṁhitā, Achyutananda Das)

Purport: Mahapurush Achyutananda has written in his book 'Adi Saṁhitā' that the age of Kali Yuga is 432,000 years. But due to the heinous sins committed by the people of Kali Yuga, the destined

life span will be reduced, and only five thousand years will be realized.

It is proven from the scriptures of Mahapurush Achyutananda and Panchasakha that the total possible age of Kali Yuga is 432,000 years, however, due to humanity's accrued sins and misdeeds, the period will be reduced to mere 5,000 years. During this Sangam Yuga (confluence of Kali Yuga, also known as Ananta Yuga), Lord Maha-Vishnu will incarnate as Kalki Avatar and re-establish Dharma.

Chapter-4

What Are the Sins That Will Lead to the Downfall of Kali Yuga?

According to the calculation of the four yugas, Kali Yuga has a potential duration of 432,000 years. However, the numerous sins committed by humans will accelerate the end of the yuga, reduce its lifespan and eventually bring out its end sooner than expected. According to the Bhaviṣya Mālikā, the age of Kali Yuga will be diminished due to the thirty-five categories of sins as mentioned below:

1. Patricide (killing of one's father)
2. Matricide (killing of one's mother)
3. Uxoricide (killing of one's wife)
4. Infanticide (killing of children)
5. Cow slaughter
6. Brahmahatyā (killing of Brahmins)
7. Feticide (destruction or abortion of a fetus)
8. Abduction of one's own mother
9. Abduction of one's own sister
10. Abduction of one's own daughter
11. Abduction of the bride of one's own brother
12. Abduction of the widow
13. Abduction of another person's wife
14. Abduction of women

15. Abduction of pregnant women
16. Abduction of young girls
17. Abduction of animals
18. Land grabbing
19. Usurping other peoples' wealth
20. Adopting the immodest clothing of foreigners
21. Eating forbidden food
22. Journeying into inaccessible places
23. Being severely depressed
24. Detached from one's own family
25. Cheating one's friend
26. Betrayal
27. Making love with a person from a lower caste
28. Bathing naked
29. Sleeping naked
30. False speech
31. Condemning the scriptures
32. Illegal possession of land meant for Cow grazing and crematorium
33. Not worshipping Maa Tulsi (& holy Basil plant)
34. Not worshipping the idol of Lord Maha-Vishnu
35. Not worshipping one's own father and mother

Due to the listed sins, the age of Kali Yuga will be reduced to 5,000 years. Mahapurush Achyutananda has detailed these nuances in his book 'Uddhav Bhakti Pradayini'. In this treatise, Mahapurush has captured the conversation between Uddhava

and Shree Krishna and the response that Lord Shree Krishna gives to Uddhava's question related to the end of Kali Yuga, which clarifies that:

***“chari lakh ate batis sahasra ayush e Kali Yuga
papa badhibaru aayu katijiba alapa hoiba bhoga”***

(Source: Uddhav Bhakti Pradayini, Achyutananda Das)

Purport: The age of Kali Yuga will be reduced to only 5,000 years from the prescribed age of 432,000 years. In the Dwapara Yuga, there is a dialogue between Lord Shree Krishna and his best friend Arjuna, and at that time, Arjuna questions Mahaprabhu Shree Krishna about the end of Kali Yuga, the establishment of Dharma and the incarnation of Lord Kalki. Then, Lord Shree Krishna narrates many pastimes (leelas) to Arjuna, which Mahapurush Achyutananda has described in his various books like 'Chaushathi Patal,' 'Neel Sundar Gita' etc.

Arjuna had asked Mahaprabhu Shree Krishna that if the age of Kali Yuga was destined to be 432,000 years and due to the transgressions, Kali Yuga's lifespan was to be reduced to only 5,000 years, then, "O Lord, kindly tell us by which sinful deeds and by how much will the age of Kali Yuga be diminished."

Then Lord Shree Krishna describes the major sins and the number of years by which the lifespan of Kali Yuga will be reduced due to each misdeed, as follows:

- Due to lying: 5,000 years
- Due to bathing naked in the Ganges: 12,000 years
- Due to love making of a Brahmin with people of another caste: 30,000 years

- From the sin of betraying a friend: 6,000 years
- Due to not worshiping the idol of Lord Maha-Vishnu: 17,000 years
- Due to not worshiping Maa Tulsi (& holy Tulsi plant): 5,000 years
- Due to not serving the guest: 6,000 years
- Due to the sin of betraying one's brother: 40,000 years
- Due to consumption of forbidden foods (meat etc.): 8,000 years
- Due to usurping others' wealth: 10,000 years
- From the sin of cow slaughter: 100,000 years
- By misusing charity: 14,000 years
- By doing wrongs to widows: 24,000 years
- From the sin of killing creatures: 11,000 years
- By making love, disobeying the rules of caste, religion, and creed: 12,000 years
- From the sin of feticide: 7,000 years
- From the sin of killing women: 32,000 years
- Due to illegally possessing the land meant for cow grazing and crematorium: 40,000 years
- From the sin of abducting one's mother: 5,000 years
- From the sin of betraying others: 40,000 years
- Due to patricide, matricide, and other sins: 3,000 Years

In this way, 427,000 years will be deducted from Kali Yuga's 432,000 years; thus, the age of Kali Yuga will be reduced to just 5,000 years.

In line with the above reasoning, we find evidence from various Shastras, Puranas, and Malika scriptures that due to the many

sinful deeds, the age of a yuga is reduced, and the age of this Kali Yuga will also be reduced in the same way and will last only for 5,000 years. Also, as per the calculations described in the Shastras, the current year of Kali Yuga is the 5,125th year, which means that this Yuga has already ended.

Chapter-5

The Dashavatar: Lord Maha-Vishnu's Ten Divine Incarnations for Restoring Dharma

In Shreemad Bhagavad Gita, Lord Shree Krishna tells Arjuna,

***“yadā yadā hi dharmasya glānir bhavati bhārata
abhyutthānam adharmasya tadātmānam sṛjāmy aham
paritrāṇāya sādhūnām vināśāya ca duṣkṛtām
dharma-sansthāpanārthāya sambhavāmi yuge yuge”***

(Source: Shreemad Bhagavad Gita, Chapter-4, Verse 7& 8,
Vyasdev)

Purport: In the above verse, addressing Arjuna as the ‘descendant of Bharata,’ Lord Shree Krishna says, “Oh descendant of Bharata, whenever and wherever there is a decline in religious practice, and a predominant rise of irreligion, at that time I incarnate Myself. To protect the pious, vanquish the miscreants, and re-establish the principles of religion, I manifest myself in every era (yuga).”

Goswami Tulsidas, in his Granth ‘Ramcharit Manas’, has said,

***“jaba -jaba hōi dharama kī hānī,
bāḍhahi asura adhama abhimānī,
taba-taba dhari prabhu vividha śarīrā,
harahi dayānidhi sajjana pīrā”***

(Source: Ramcharit Manas, Goswami Tulsidas)

Purport: In the above lines, Goswami Tulsidas has said that when humanity strays from the path of Dharma, there will be a surge of demonic and irreligious power. At such times, Lord Maha-Vishnu will appear in the world through one of His avatars to restore righteousness, exterminate the demons, and protect the sages, monks, human beings, and demigods.

Thus, Lord Maha-Vishnu has taken various avatars in the different yugas to restore balance and harmony in the universe and protect good from evil. Dashavatar (sometimes spelled as Dasavatar or Dashavatara) refers to the ten primary incarnations of Lord Maha-Vishnu. The Sanskrit word 'Avatar' means 'incarnation' or 'manifestation.' Of the ten avatars, the first five appeared in the Satya Yuga. They are the 'Matsya Avatar,' the 'Kachchapa/Kurma Avatar,' the 'Varaha Avatar,' the 'Narasimha Avatar,' and the 'Vamana Avatar.' Similarly, Lord Narayana incarnated in two avatars in the Treta Yuga: the 'Rama Avatar' and the 'Parashuram/Bhrigupati Avatar.' Again, Lord Narayan assumed two avatars in the Dwapara Yuga: the 'Krishna Avatar' and the 'Haladhar/Balarama Avatar.'

It is said that Lord Narayan will take three avatars in this Kali Yuga, of which only two are considered a part of the Dashavatar. 'Geeta Govinda,' the famous lyrical composition written by the great devotee and esteemed poet Jayadeva, and Shreemad Bhagavat Purana and other holy scriptures vividly describe these 'ten-avatars' or 'Dashavatars' of Lord Maha-Vishnu. A brief description of the Dashavatar is below.

1. Matsya Avatar (The Fish incarnation of Lord Maha-Vishnu):



In the holy scripture of Shreemad Bhagavat Mahapurana, the great sage Vedvyas has carved out the details about the Matsya Avatar as quoted below,

*“asīd atīta-kalpānte brāhmo naimittiko layaḥ
 samudropaplutās tatra lokā bhūr-ādayo nṛpa
 kālenāgata-nidrasya dhātuḥ śīsayiṣor balī
 mukhato niḥsṛtān vedān hayagrīvo ’ntike ’harat
 jñātvā tad dānavendrasya hayagrīvasya ceṣṭitam
 dadhāra śapharī-rūpaṁ bhagavān harir īśvaraḥ”
 “atīta-pralayāpāya utthitāya sa vedhase
 hatvāsuraṁ hayagrīvaṁ vedān pratyāharad dhariḥ”*

(Source: Shreemad Bhagavat Mahapurana - Canto 1 – Chapter 3,
 Verse 7, 8, 9, 57)

In the Geeta Govind, Shree Jayadev Maharaja mentions the Matsya Avatar as follows,

***“pralaya-payodhi-jale dhritavan asi vedam
vihita-vahitra-caritram akhedam
kesava dhrita-mina-sarira jaya jagadisa hare”***

Both the verses above glorify the Matsya Avatar, the first incarnation of Lord Maha-Vishnu. Matsya Avatar is associated with preserving knowledge and nature and saving humanity from destruction.

Purport: In the Satya Yuga, when the world was facing a great deluge (Jala Pralaya), Lord Maha-Vishnu took the form of a giant fish or Matsya to save the world and guided a giant boat (ark) carrying Manu (who became the progenitor of humanity), Sapta Rishis (The Seven great sages) and all the various species of animals, grains, and plants to safety. While the deluge was taking place, a demon named Hayagriva had stolen the Vedas (sacred Hindu texts) from Lord Brahma, the creator of the universe, and had hidden them in the ocean’s depths. To retrieve the Vedas, Lord Maha-Vishnu took the form of a fish (Matsya) and entered the ocean. In Matsya form, He found the Vedas, defeated and killed the demon Hayagriva, reclaimed the Vedas, returned them to Lord Brahma and resumed His divine form.

In this manner, Lord Maha-Vishnu in Matsya Avatar saved humanity from devastating annihilation through Manu’s ark and the Vedas, the source of knowledge, from the demonic forces.

Thus, the Matsya Avatar symbolizes the power of Lord Maha-Vishnu to protect the righteous and destroy the evil forces that threaten the balance of the universe.

2. Kacchapa/Kūrma Avatar (The Tortoise Incarnation of Lord Maha-Vishnu)



In the Shreemad Bhagavat Mahapurana, the great sage Vedvyas has written about the Kurma (tortoise) incarnation of Lord Maha-Vishnu as follows,

*“pr̥ṣṭhe bhrāmyad amanda-mandara-giri-grāvāgra-kaṇḍūyanān
nidrāloḥ kamaṭhākṛter bhagavataḥ śvāsānilāḥ pāntu vaḥ
yat-sanskāra-kalānuvartana-vaśād velā-nibhenāmbhasām
yātāyātam atandritaṁ jala-nidher nādyāpi viśrāmyati”*

(Source: Shreemad Bhagavat Mahapurana - Canto 12,
Chapter 13, Verse 2)

Purport: The above verse glorifies the Kurma (also referred to as Kacchapa) Avatar, the second incarnation of Lord Maha-Vishnu. Devas (Demi-Gods) and the Asuras (demons) were constantly at war at one time or another during Satya Yuga. The Devas, losing their authority to the Asuras, approached Lord Maha-Vishnu for

help. Lord Maha-Vishnu realized the Devas needed something to become immortal and advised them to perform Samudra Manthan, or the churning of the cosmic ocean of milk (Kṣīra Sagara), to produce the nectar of immortality (Amrita). To perform the churning, the Devas and Asuras had to work together and use the ‘Mandara’ (Mandrachal) Mountain as the churning rod, with ‘Vasuki’, the serpent, as the rope. Lord Maha-Vishnu took the form of a giant turtle or the Kurma Avatar and supported the mountain on His back during the churning. This resulted in the emergence of various treasures, including Amrit (elixir of immortality), which the Gods eventually consumed.

Poet Jayadeva, too, in his poem Geeta Govinda, praises the Kurma Avatar as follows,

***“kshitir iha vipulatare tishthati tava prishthe
dharani-dharana-kina-cakra-garishthe
kesava dhrita-kurma-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The above verse describes how the mighty Earth rests on Lord Maha-Vishnu’s back and how He is the greatest among those who hold up the Earth (dharanīdhāraṇakiṇa). He is also depicted as a turtle (kacchapa rūpa), referring to the Kurma Avatar, where Lord Maha-Vishnu took the form of a turtle to support the churning of the ocean.

The Kurma Avatar is, thus, considered a symbol of stability, patience, and determination and was necessary to maintain the balance between good and evil in the world.

3. Varāha Avatar (The Boar Incarnation of Lord Maha-Vishnu)



Revered sage Vedvyas has described the third incarnation of Lord Maha-Vishnu, the Varaha Avatar, in Shreemad Bhagavat as follows,

***“tamāla-nīlaṁ sita-danta-koṭyā
kṣmām utkṣipantaṁ gaja-līlayāṅga
prajñāya baddhāñjalayo ’nuvākair
virīñci-mukhyā upatasthur īśam”***

(Source: Shreemad Bhagavat Mahapurana - Canto 3,
Chapter 13, Verse 33)

Poet Jayadeva, has illuminated this Avatar through the following lines,

***“vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dhrita-sukara-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: According to the above verse, Lord Maha-Vishnu had appeared in the Varaha Avatar to rescue the Earth, which the demon Hiranyaksha had submerged into the ocean. Lord Maha-Vishnu is depicted as a massive boar with a human body in this Avatar. He plunges into the sea, kills the vicious Hiranyaksha, and lifts the Earth out of the ocean on His tusks, thus restoring balance and order in the universe.

4. Narasimha Avatar (The Half Lion and Half Man incarnation of Lord Maha-Vishnu)



Revered sage Vedvyas has glorified the fourth incarnation of Lord Maha-Vishnu, the Narasimha Avatar, in Shreemad Bhagavat as follows,

*“divi-spr̥śat kāyam adīrgha-pīvara- grīvoru-vakṣaḥ-sthalaṁ
alpa-madhyamam
candrāmśu-gauraiś churitaṁ tanūruhair viṣvag bhujānika-
śataṁ nakhāyudham*

***durāsadam̐ sarva-nijetarāyudha-praveka-vidrāvita-daitya-
dānavam̐***

***“viṣvak sphurantaṁ grahaṇāturaṁ harir vyālo yathākhuṁ
kuliśākṣata-tvacam***

***dvāry ūrum āpatya dadāra līlayā nakhair yathāhiṁ garuḍo
mahā-viṣam̐***

(Source: Shreemad Bhagavat Mahapurana - Canto 7, Chapter 8,
Verse 21, 29)

Poet Jayadeva has written about the Narasimha Avatar in Geeta Govinda as

***“tava kara-kamala-vare nakham adbhuta-sringam
dalita-hiranyakasipu-tanu-bhringam
kesava dhrita-narahari-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: Both of the above verses exalt the fourth incarnation of Lord Maha-Vishnu, the Narasimha Avatar (half-man and half-lion), which the Lord assumed to protect His devotee Prahalad from his demonic father, Hiranyakashipu, who had a boon from Lord Brahma, that he could not be killed by a man or any living being, neither in air nor on the ground, neither inside nor outside of any dwelling, neither during day nor at night, by any weapon, living or nonliving. Tyrannical Hiranyakashipu, who thought himself immortal, unable to kill his son Prahalad, an ardent devotee of Lord Maha-Vishnu, had challenged him to show the presence of Lord Maha-Vishnu anywhere in the universe. Prahalad had replied that the Lord was omnipresent and existed even in a stone pillar. Hiranyakashipu smashed the pillar with his mace, and Lord Maha-Vishnu emerged from the broken pillar in His Narasimha Avatar. He attacked Hiranyakashipu at twilight,

neither inside nor outside: on the threshold of his palace. He killed him by placing him on His lap (neither in air nor on the ground) and tearing his chest apart with His claws, without using any weapon, thus saving Prahalad and restoring the balance of the universe again.

5. Vāmana Avatar (The Dwarf Incarnation of Lord Maha-Vishnu)



The great sage Vedvyas has written about the fifth incarnation of Lord Maha-Vishnu, the Vamana Avatar, in Shreemad Bhagavat as follows,

*“yat tad vapur bhāti vibhūṣaṇāyudhair
avyakta-cid-vyaktam adhārayad dhariḥ
babhūva tenaiva sa vāmano vaṭuḥ
sampaśyator divya-gatir yathā naṭaḥ”*

(Source: Shreemad Bhagavat Mahapurana - Canto 8,
Chapter 18, Verse 12)

***“dhātuḥ kamaṇḍalu-jalam tad urukramasya
pādāvajana-pavitratayā narendra
svardhuny abhūn nabhasi sā patatī nīmārṣṭi
loka-trayaṁ bhagavato viśadeva kīrtiḥ”***

(Source: Shreemad Bhagavat Mahapurana - Canto 8,
Chapter 21, Verse 4)

Poet Jayadeva, too, has written about the Vamana Avatar in Geeta Govinda as

***“chalayasi vikramane balim adbhuta-vamana
pada-nakha-nira-janita-jana-pavana
kesava dhrita-vamana-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The above verse lauds the Vamana Avatar, the fifth and first human incarnation of Lord Maha-Vishnu. At a certain point, Hiranyakashipu's great-grandson and demon King Bali, through dint of severe penance, had gained control of all three worlds, including the realm of King of Demi-Gods, Indra. A perturbed Demi-God Indra, feeling threatened by King Bali, had sought help from Lord Maha-Vishnu to reclaim his lost kingdom and stature.

Lord Maha-Vishnu agreed to help Demi-God Indra regain his celestial kingdom and, in this Avatar, Lord Maha-Vishnu appeared as a dwarf Brahmin boy, carrying a wooden stick, a 'Kamandalu' (water pot), and an umbrella called Vamana. Vamana went to King Bali and, per Brahmin tradition, requested only three steps of land as alms. The king, being a generous person, conceded. However, Vamana then revealed His actual form and grew so tall that He covered the Earth and the sky with His two steps. To honor his words, for Lord Vamana's third step, King Bali offered

his head, which Vamana placed His foot on, thus pushing him to the Patala, the underworld/underworld.

Pleased with Bali's devotion, Vamana granted him a boon to rule the netherworld. The Vamana Avatar symbolizes the triumph of virtue over vice and the importance of humility and devotion.

6. Paraśhurām Avatar (The Warrior-Sage Incarnation of Lord Maha-Vishnu)



The great sage Vedvyas has written about the sixth incarnation of Lord Maha-Vishnu, the Parashuram Avatar, in Shreemad Bhagavat as follows,

***“yam āhur vāsudevāṁśaṁ haihayānāṁ kulāntakam
triḥ-sapta-kṛtvo ya imāṁ cakre niḥkṣatriyāṁ mahīm”***

***“tam āpatantaṁ bhṛgu-varyam ojasā
dhanur-dharaṁ bāṇa-paraśvadhāyudham
aiṇeya-carmāmbaram arka-dhāmabhir
yutaṁ jaṭābhir dadṛśe purīm viśaṁ”***

(Source: Shreemad Bhagavat Mahapurana - Canto 9,
Chapter 15, Verse 14, 29)

Poet Jayadeva, too, has glorified the Parashuram Avatar in Geeta Govinda:

***“kshatriya-rudhira-maye jagad-apagata-papam
snapayasi payasi samita-bhava-tapam
kesava dhrita-bhrigupati-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The above two verses describe the sixth incarnation of Lord Maha-Vishnu. The Lord took the Parashuram Avatar, also called the Bhrigupati Avatar, in the Treta Yuga. In the Parashuram Avatar, the Lord is depicted with an axe in His hand. He is said to have eliminated the Kshatriya caste to rid Mother Earth of their oppressive and cruel behavior. It is noted that an enraged Parashuram avenged His father's death by wiping off the entire Kshatriya clan as many as twenty-one times from Earth.

Overall, the verse highlights the significance of Lord Parashuram's role as a warrior and destroyer of evil who brought peace to the Earth by eliminating corrupt rulers and promoting Dharma.

7. Rāma Avatar (Maryada Purushottam Incarnation of Lord Maha-Vishnu)



The great sage Valmiki has written about Lord Rama as follows,

***“tataḥ prajagmuḥ praśamaṁ marudgaṇā,
diśaḥ prasēhurvimala nabhōndhhabhavat
mahī cakaṁpē na ca mārutō babai,
sthira prabhaścāpyabhavat divākaraḥ”***

(Source: Rāmāyaṇam- Chapter on the war between Rama and Ravana, Yuddha Kāṇḍam, Verse 111)

Similarly, the lines that have been written about Rama Avatar in Adhyatma Ramayana are quoted below,

***“ēvaṁ stutastu dēbēśō viṣṇustidaśapuṁgabaḥ
pitāmaha purōgāṁstān saravalōkanamaskṛtaḥ”
“Abrabīta trīdaśāna sarvāna samētān dharmasaṁhitān
saputrapautraṁ sāmātyaṁ samantijñātibāṁdhavam***

***hatvā kuram̐dūrādharṣaṁ dēvarṣiṇām bhayābaham
daśavarṣa śahasrāṇi daśavarṣaśatāni ca
vatsyāmi mānuṣē lōkē pālayan pr̥thivīmimām
rāvaṇēna hr̥taṁ sthānamaskākam̐ tējasā saha,
tvayādyā nihatō duṣṭaḥ punaḥprāptaṁ padaṁ svakam̐***

Poet Jayadeva has praised the Rama Avatar in Geeta Govinda as

***“vitarasi dikshu rane dik-pati-kamaniyam
dasa-mukha-mauli-balim ramaniyam
kesava dhrita-rama-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The verse above describes Lord Rama as the seventh incarnation of Lord Maha-Vishnu. In this incarnation, Lord Rama is depicted with a bow and arrows. He killed the demon king Ravana and freed His wife Sita from Ravana's captivity. Establishing righteousness during the Treta Yuga was the main task of Lord Rama's incarnation.

In this task, He was assisted by Lakshmana (one of His younger step-brother) and Hanuman (incarnation of Lord Shiva in the physical body of a monkey). The chronicle is documented in the epic Ramayana. Lord Rama's life is an excellent example of moral excellence and stability in marriage. He was the best king in ruling His subjects, a mighty warrior, and a brave person. Just His name was enough to scare away the demons and wrongdoers. His conduct was so ideal that His kingdom was considered an ideal kingdom on Earth. Therefore, even today, we refer to an ideal kingdom as 'Rama Rajya'.

8. Balarāma/Haladhar Avatar



In the Shreemad Bhagavat Mahapurana, sage Vedvyas has written about the Balarama incarnation as follows,

*“sa ājuhāva yamunām jala-kriḍārtham īśvaraḥ
nijaṁ vākyam anādr̥tya matta ity āpagām balaḥ
anāgatām halāgreṇa kupito vicakarṣa ha
pāpe tvaṁ mām avajñāya yan nāyāsi mayāhutā
neṣye tvām lāṅgalāgreṇa śatadhā kāma-cāriṇīm
evaṁ nirbhartsitā bhītā yamunā yadu-nandanam
uvāca cakitā vācam patitā pādayor nr̥pa”*

(Source: Shreemad Bhagavat Mahapurana - Canto 10, Chapter 65, Verse 25, 26, 27)

Further, poet Jayadeva, too, has praised the Balarama Avatar in Geeta Govinda:

***“vahasi vapushi visade vasanam jaladabham
hala-hati-bhiti-milita-yamunabham
kesava dhrita-haladhara-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The meaning of the above lines is that during the Dwapara Yuga, when Lord Balarama was playing with His friends in village ‘Gopapura’ (a female friend is called ‘gopi’, and a male friend as ‘gopa’, termed after Gopapura) near the banks of the Yamuna River, and then they all went to take a bath in the river. However, out of her arrogance, the Yamuna River did not allow them to bathe. At that time, enraged Lord Balarama broke the pride of the Yamuna river by changing its course with the help of his Divine Plow.

9. Buddha Avatar



In the Shreemad Bhagavat Mahapurana, sage Vedvyas has written about the Buddha incarnation as follows,

***“tataḥ kalau sampravṛtte sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati”***

(Source: Shreemad Bhagavat Mahapurana - Canto 1,
Chapter 3, Verse 24)

Poet Jayadeva has glorified the Buddha Avatar in Geeta Govinda as

***“nindasi yajna-vidher ahaha sruti-jatam
sadaya-hridaya darsita-pasu-ghatam
kesava dhrita-buddha-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: These lines explain that Lord Buddha is considered as the ninth incarnation of Lord Maha-Vishnu. To enlighten the atheists in the Kali Yuga, Lord Buddha is believed to have been born in ‘Kikata’, a place in present-day Odisha, as the son of Anjan (some also claim He was born in Lumbini, Nepal without conclusive evidence as His birthplace remains as a matter of debate). According to modern belief, Gautama Buddha is the same as the Buddha Avatar. A few years before the end of the Kali Yuga, He appeared in this incarnation to restore Dharma by removing the practice of animal sacrifice in religious rituals (such as yajnas).

10. Kalki Avatar



In the Shreemad Bhagavat Mahapurana, sage Vedvyas has written about the Kalki Avatar as follows,

***“athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ”***

(Source: Shreemad Bhagavat Mahapurana - Canto 1,
Chapter 3, Verse 25)

Poet Jayadeva has exalted the Kalki Avatar in Geeta Govinda as

***“mleccha-nivaha-nidhane kalayasi karavalam
dhumaketum iva kim api karalam
kesava dhrita-kalki-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: Of all the ten avatars of Lord Maha-Vishnu, only the emergence of the Kalki Avatar is yet to be recognized by this modern world (The Lord has incarnated, but His identity is revealed only to few fervent devotees). In this Kali Yuga, Lord Kalki will manifest in a fierce form akin to a comet. Holding a large sword in His hand and riding a black and white horse, He will destroy the wicked, sinners, oppressors, wrongdoers, and infidels. Thus, He will establish righteousness on Earth for the upcoming Satya Yuga (the next era in ‘Yug Chakra,’ the cycle of Yugas’).

The descriptions of the above ten incarnations (‘Dashavatar’) are widely available. What is gained by reading it, and about this, the Shreemad Bhagavat Mahapurana describes as,

***“śṛṇvatām sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ
hṛdy antaḥ stho hy abhadrāṇi vidhunoti suhṛt satām
naṣṭa-prāyeṣv abhadreṣu nityaṁ bhāgavata-sevayā
bhagavaty uttama-śloke bhaktir bhavati naiṣṭhikī”***

(Source: Shreemad Bhagavat Mahapurana - Canto 1,
Chapter 2, Verse 17,18)

Poet Jayadev, too, has lyrically explained the benefits one reaps by reading and listening to the ‘Dashavatar’ as,

***“sri-jayedeva-kaver idam uditam udaram
srinu sukha-dam subha-dam bhava-saram
kesava dhrita-dasa-vidha-rupa jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: That is, reciting the hymn ‘Dashavatar’ of Lord Maha-Vishnu is auspicious and brings happiness. One who reads or listens to it is bestowed with the Lord’s blessings and is freed from the clutches of worldliness.

In his literary work Geeta Govinda, the renowned poet Jayadeva concludes his lyrical poem 'Dashavatar' with a notable passage as follows,

***“vedānuddharate jaganti vaha bhūgolate mudbibhrate
daityaṁ dārayate balim chālayate kṣatrakṣayaṁ kurvate
paulastyāṁ jayate halaṁ kalyate kārūṇyamātanvate
mlecchān mūrcchayate daśākṛtakṛte kṛṣṇāya tubhyaṁ namaḥ”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: The above text expresses reverence and gratitude towards Lord Krishna for His ten avatars, which include taking the form of Matsya (fish) to rescue the Vedas from the deluge, taking the form of Kurma (turtle) to support the Mandara mountain during the churning of the ocean, taking the form of Varaha (boar) to rescue the Earth from the depths of the sea, taking the form of Narasimha (half lion and half man) to defeat the demon Hiranyakashipu, taking the form of Vamana (dwarf) to trick and overthrow the demon king Bali, taking the form of Parashurama to annihilate the Kshatriya clan, taking the form of Lord Rama to defeat the demon king Ravana, taking the form of Lord Balarama to wield the plow as a weapon, taking the form of Lord Buddha to spread compassion, and taking the form of Kalki to slay the wicked. Poet Jayadev thus expresses deep respect and pays homage to Lord Krishna for His divine manifestations.

The author of the holy scripture, Bhaviṣya Mālikā, Mahapurush Achyutananda, writes in his book 'Asta Gujjari' that,

***“bhāva binodiyā ṭhākura bhakta vatsala hari,
bhakta nka pāim kalevara daśa muratī dhari”***

(Source: Asta Gujjari, Achyutananda Das)

Purport: The above verse means Lord Maha-Vishnu is compassionate towards His devotees and is considered the embodiment of emotions. He understands the feelings of His devotees. Across different eras, He has incarnated in ten avatars to ensure the welfare and prosperity of His followers.

Chapter-6

Signs of the End of Kali Yuga

Kali Yuga has already ended. To validate this fact, the revered sages, known as the Panchasakha in their books of Bhaviṣya Mālikā, had explicitly described the indications that signify the end of the Yuga. They are listed below:

(a) The Forthcoming Changes in Human Civilization:

1. Many men and women in society will suffer from infertility resulting in no progeny.
2. Gender transformation will be medically feasible, and many people will change their gender.
3. Children will resort to murdering their parents for the sake of wealth and passionate desires.
4. The tradition of a joint family will disappear in society. Not only will the brothers but the husband and wife also live separately.
5. Children will abandon their old parents, forcing them to live separately or in old age homes (Retirement homes).
6. People will suffer from various ailments and rely heavily on medicines to survive.
7. The consumption of meat/fish, alcohol, tobacco, and other intoxicants will significantly increase.
8. Abortion and infanticide will become more common.
9. Extra-marital affairs will become commonplace in society.

10. The husband-wife relationship will lack purity.
11. Human society will stop worshiping Gods and Goddesses.
12. Children will not perform annual ancestral offerings (Pindaan Puja) to their departed parents.
13. Children will not attend their parent's funeral rites.
14. Widows will perform the funeral rites of the deceased ones and give holy offerings to them.
15. Marriages will occur between a man and a man.
16. Marriages will occur between women.
17. Marriages will occur between brother and sister.
18. In some cases, fathers will have inappropriate (incestuous) relations with their daughters.
19. Men and women will adopt improper attire, influenced by the western culture that is often provocative and deemed inappropriate by traditional standards.
20. Men will also give birth to children.
21. Men will adopt unconventional hairstyles, such as keeping their hair on their heads while shaving it above the ears.
22. Marriages will occur between the maternal aunt and nephew.
23. Marriages will occur between the paternal aunt and nephew.
24. There will be illicit relationships between the mother-in-law and son-in-law.
25. The maternal uncle will settle down with his niece.
26. Everyone will adopt western culture and dress accordingly.
27. Married women will not wear vermilion (sindoor) on their foreheads or bangles on their wrists.
28. In Kali Yuga, humans will not live their entire lifespan. This means that people will suffer premature death.

29. People will shun the Bhagavat Gita, Bhagavat Mahapurana and other holy sacred texts and religious teachings and instead will study the Kama Shastra or the art of seduction.
30. People will stop worshiping Maa Tulsi (& holy Tulsi plant).
31. People will stop worshiping the local deities and family Gods/Goddesses/Kuldevi.
32. In society, the number of liars will increase significantly.
33. Individuals who exhibit sinful, corrupt, or ignorant behavior will be honored or rewarded in society.
34. There will be no consideration of status, castes, or religion in marriages.
35. Younger men will marry older women.
36. Wise men will forsake the Gayatri mantra and become involved in superstitions and irrational beliefs like magic and sorcery.
37. Protectors will become predators.
38. Human society will reject the path of Vedic principles and Dharma.
39. Women will roam around with their hair untied, and the young ladies will dress inappropriately, provoking nudity.
40. Women will resort to prostitution for a living.
41. There will be no King to reign over the countries at the end of Kali Yuga.
42. On one hand, people will feign to be religious by fasting on Ekadashi day, on the other hand they will consume non-vegetarian food on other days.
43. Some people will consume liquor along with 'Nirmalya' (the holy offerings or 'Mahaprasad' of Lord Jagannath).

44. People will develop a bad habit of eating, sleeping, and relaxing at inappropriate times.
45. People will consummate at any odd hour of the day, and that will lead to death of the unborn in the womb itself.
46. Many young unmarried couples will covertly abort the fetus.
47. Men will harass and force themselves physically on women and have relationships with them.
48. There will be an atmosphere of discontent in all the families.

(b) The Forthcoming Changes in Nature and the Five Physical Elements (Pancha Bhoota):

1. The Cuckoo (Koel) will sing at midnight.
2. Mango trees will bloom out of season.
3. Neem trees will bloom and bear fruit out of season.
4. Various trees will bloom and bear fruits untimely.
5. Paddy will grow in bamboo trees.
6. The agricultural fields will be infested with insects and pests resulting in no yield.
7. In many places, there will be uneven harvests leading to a shortage of crops.
8. Droughts and famines will manifest in many places.
9. Many humans and animals will die due to lightning strikes.
10. Cows, who are revered as mothers in Sanatan Dharma, will die prematurely.
11. Unknown diseases will begin to spread among humans and animals.
12. Sixty-four types of epidemics will spread on the earth.

13. There will be an untimely change of seasons and a cycle of six seasonal changes will be experienced in only thirteen days.
14. Untimely flash floods will occur in rivers.
15. Sun's rays will be ten times more intense.
16. Mist and Fog will persist during the daytime.
17. There will be frequent cyclones accompanied by high tidal waves resulting in significant changes in the coastal lines.
18. There will be floods in the deserts.
19. Due to heavy rainfalls, the mountaintops will experience floods and landslides, leading to innumerable deaths.
20. Aquatic and sea creatures will die in large numbers.
21. Many wild animals will enter the human habitat and inflict damage on them.
22. Due to the intense heat from the Sun, the northern and southern polar ice caps will begin to melt.
23. Due to severe wildfires, the lives of millions of animals will be at stake.
24. A series of frequent earthquakes will continually, almost daily, shake many parts of the world, wreaking havoc on mankind.
25. Jackals will howl during the day.
26. The color of the cock's crown will change from red to white.
27. Lotus flowers will bloom even in the month of Vaishakh, i.e., around April or May.
28. Everywhere, there will be smoke resulting in low visibility.
29. Clouds will burst, causing rain on the mountains as well as on the plains.

30. Every month, some places on the earth will witness storms, cyclones/ tornadoes, etc.
31. Many new and pre-existing dormant volcanoes will become active.

(c) The Forthcoming Changes in Planets and Constellations:

1. The Moon's rays will appear hazy.
2. The Sun's rays will be very strong.
3. Cycles of rare thirteen-day phases (fortnights) will occur frequently.
4. Meteorites will frequently fall from the sky.
5. The occurrence of both Amavasya (new Moon) and Sankranti (the transition of the Sun from one zodiac to another) on the same day is a rare event; however, it will be observed frequently.
6. The occurrence of both Purnima (Full Moon) and Sankranti (the transition of the Sun from one zodiac to another) on the same day is a rare event; however, it will be observed frequently.
7. The solar eclipse on the new Moon and the lunar eclipse on the full Moon will be seen within the same fortnight.
8. An unnatural halo (corona) will be seen around the Sun and the Moon at unexpected times.
9. Abnormal movements of planets and constellations will be witnessed frequently.
10. Sun's rays will become ten times more intense.

11. There will be frequent changes in the speed of planetary movements.
12. Planets and constellations will not remain aligned in their designated positions.
13. Sun and Moon will not be visible for seven days and seven nights, and the Earth will experience complete darkness.
14. Eventually, Lord Kalki will establish a new Sun, a new Moon, and new constellations.

(d) The Forthcoming Incidents in the Places of Worship:

1. Many temples will be struck by lightning.
2. In some places, the flags of the temple will get burnt due to lightning.
3. Theft and vandalism will be so rampant in various temples that even the idols will be stolen.
4. People will commit evil acts even inside the temples.
5. Many priests will perform pooja (worship) in temples after consuming meat and alcohol.
6. Many visitors will also visit the temples after consuming meat and alcohol.
7. Many temples and spiritual centers will lack the atmosphere of spirituality.
8. Despite the presence of Gods and Goddesses, the protection and upkeep of temples will be neglected.
9. Deities will not be worshiped in many places.
10. Because of all these sinful and evil deeds, the Gods and Goddesses will abandon their shrines.

(e) The Forthcoming Degeneration of Values in Gurus and Disciples:

1. Many people will abuse the Guru tradition for their material gains and to earn a living.
2. Gurus will be nescient of Shastra-Puranas (Scriptures and holy texts).
3. Some people will call themselves Guru by practicing sorcery and the occult.
4. Those dealing in the exorcism of ghosts and spirits will be honored as great Gurus in society.
5. Consumption of meat and alcohol will be promoted by some nominal groups of Gurus.
6. The so-called upper caste people will start fishing with nets and sticks and will not hesitate to take on the role of a butcher.
7. Brahmacharis (celibates) will not practice celibacy anymore.
8. People will change their names given by their parents and add titles like Saint, Swami, Dasa, Maharaja, etc., to self-glorify themselves in the rank of a Lord (Thakur) or a Great Man (Mahapurush).
9. They will call themselves a Guru by merely wearing orange robes and saffron clothes.
10. They won't hesitate to cut down the forest and justify this act under the pretext of receiving divine messages in dreams, thus spreading their false glory.
11. The self-declared Gurus will marry their disciples and call them their consorts.
12. The so-called Gurus will proclaim themselves as an incarnation of God and glorify themselves.

13. They will loot people by showing a fake conch (Shankh) and discus (Chakra) on their hands and calling themselves Lord Kalki.
14. Despite calling themselves Gurus, they will coerce their disciples' wives into debauchery.
15. They will fulfill their carnal desires by calling themselves Gopal (Lord Krishna) and female disciples as Gopis (cowherd girls).
16. By calling themselves Lord Narayan, luring the disciples with the promise of liberation, the Gurus will coerce them to perform daily personal services.
17. By keeping matted hair, they will declare themselves saints and keep looting people.
18. Illiterate, ignorant, and indolent people will call themselves servitors of God and, while wearing sacred threads on their shoulders, will deceive innocent people.
19. Gurus will handpick and gather opulent people as their disciples.
20. Those who call themselves Gurus will indulge in luxury and comfort using the wealth of disciples.
21. The so-called Gurus will extract cash, gold, silver ornaments, etc., from their disciples under the guise of offerings by enticing them with a false promise of an accommodation in Vaikuntha (the divine abode).
22. Some Gurus will lure beautiful women with various temptations and fulfill their carnal desires by making them disciples.

In the Bhaviṣya Mālikā, the Panchasakha have emphatically declared that all these discernible signs will be witnessed at

the completion of Kali Yuga. Because of these changes, things will start to turn upside down. Today, we are seeing many of the signs. Only a few of them are yet to be apparent. In conclusion, it is evident that Kali Yuga has ended, and we are now witnessing the cusp of Kali Yuga and Satya Yuga, known as the Yuga-Sandhya (twilight) or Sangam (confluence) Yuga.

Chapter-7

Who is Called a Mleccha?

In all four yugas, the Supreme Lord incarnates to punish the evildoers of that era and re-establish Dharma. In Kali Yuga, the evildoers will surpass all limits of immorality and be called 'Mleccha.'

In Satya Yuga, all human beings were well-versed in scriptures and followed the Vedic traditions and cultures in their daily lives. However, with time, the sages and saints became arrogant and egoistic in their perception of knowledge. This immodesty and arrogance among the sages and saints ultimately led to the decline of Dharma, as the principles of virtue and humility that were central to this era were no longer being upheld. So, Lord Maha-Vishnu took incarnations to establish the Sanatan Dharma's principles of truth, peace, compassion, forgiveness, and friendship in the world.

After the Satya Yuga came the Treta Yuga, during which Lord Rama, an incarnation of Lord Maha-Vishnu, bestowed His mercy upon mankind. During this era, people deliberately engaged in pious activities like Yajnya, or holy sacrifices, to attain the divine association of Almighty Lord Rama. At the end of the Treta Yuga, the supreme Lord vanquished and destroyed several demons on Earth, including the evil Ravana. However, this victory was followed by the Khand Pralay, a partial annihilation of the world, which mankind had to witness.

In the Dwapara Yuga, Lord Krishna killed Kamsa and many other demons, guided the Pandavas in the war, and ultimately

established Dharma. The devotees of Golok Dham, the eternal abode, attained the holy association of the Supreme Lord Krishna. By taking birth at the same time as Lord Shree Krishna and accompanying Him in His pastimes, the devotees embraced the path to Golak Vaikuntha Dham. After Lord Krishna had performed all His wonderful pastimes, almost 1,200 years had passed in the Kali Yuga, during which the influence of Kali had spread through its hidden, sinister motives. According to the holy scripture Shreemad Bhagavat, there is a verse related to this precarious situation that states as follows:

*“yadā devarṣayaḥ sapta maghāsu vicaranti hi
tadā pravṛttas tu kalir dvādaśābda-śatātmakah”*

(Source: Shreemad Bhagavat Mahapurana - Canto 12,
Chapter 2, Verse 31)

Purport: When Krishna left His mortal body and ascended to Golok Vaikunth, Kali Yuga had completed 1,200 years of its allocated time. During that period, the Sapta Rishis - the seven sages - were wandering in the Magha Nakshatra (constellation). Later, after the demise of Maharaja (King) Parikshit, Kali Yuga took on its full form and spread its influence throughout the entire universe. In this age, people were dominated by vices such as greed, delusion, lust, anger, pride, materialism, and indolence. Despite being proficient in the scriptures (Shastras, Puranas, and Vedas), they dared to practice unrighteous deeds in contrast to the teachings of holy scriptures. Those who oppose the verdict of Vedas, commit sins like animal slaughter, consume all sorts of intoxicants, deny the existence of God, and preclude deity worship are called Mlecchas in the Kali Yuga. Shree Jaidev ji, one of the great poets, inscribed in his holy poetic composition ‘Geet Govind’:

***“mleccha-nivaha-nidhane kalayasi karavalam
dhumaketum iva kim api karalam
kesava dhrita-kalki-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Purport: During this period of desperation, the Supreme Lord Kalki will appear in His extremely ferocious form as a fiery comet upon the earth to re-establish Dharma and annihilate all the sinners and evildoers known as Mlecchas, thus bringing complete annihilation of all such individuals.

Chapter-8

Description of Incarnations and Re-Establishment of Dharma in the Four Yugas

In scriptures, the Yug Chakra is described by the four Yugas as Satya, Treta, Dwapara, and Kali, which together form a cycle called Maha Yuga. There are 71 Maha Yuga cycles in one Manvantara. The first Manvantara was presided over by Swayambhu Manu, and we are presently in the seventh Manvantara in succession, presided over by Vaivasvata Manu.

According to the scriptures, Lord Maha-Vishnu has manifested 24 avatars in the four Yugas. The names of those avatars are:-

1. ***Kumar Avatar:*** Four sages Sanak, Sanandan, Sanatan, and Sanatkumar, were born as the Kumaras, who were known for their celibacy and devotion to Lord Maha-Vishnu.
2. ***Yajneswar:*** As Yajna, Lord Maha-Vishnu is the embodiment of the sacrifice ritual or Yajna.
3. ***Varaha Avatar:*** Lord Maha-Vishnu took the form of a boar to rescue the Earth goddess, Bhudevi from the demon Hiranyaksha.
4. ***Narada Avatar:*** Lord Maha-Vishnu appeared as Narada Muni, who was known for spreading the divine knowledge of Bhakti Yoga.
5. ***Nar-Narayan Avatar:*** The twin sages Nar and Narayan were the incarnations of Lord Maha-Vishnu, who were considered mighty because of their meditative power.

6. ***Kapila Avatar:*** Lord Maha-Vishnu appeared as sage Kapila, who founded the philosophy of Sankhya and taught the path of knowledge and devotion.
7. ***Dattatreya Avatar:*** Lord Maha-Vishnu appeared as Dattatreya, who is revered as the Adi-Guru (first spiritual master) and the divine teacher of all knowledge.
8. ***Yagnya form incarnation:*** Lord Maha-Vishnu appeared as Yagnya (sacrifice) to restore balance in the universe and bless humanity with prosperity and well-being.
9. ***Rishabh Avatar:*** Lord Maha-Vishnu appeared as King Rishabh, who taught the principles of Dharma and renunciation to His sons.
10. ***Prithu Avatar:*** Lord Maha-Vishnu appeared as King Prithu, who was known for his ability to produce food and restore the earth's fertility.
11. ***Hamsa (Swan) Avatar:*** Lord Maha-Vishnu descended as Hamsa Avatar to preach the Vedas to Devarishi (celestial sage) Narad in Badrinath.
12. ***Matsya (Fish) Avatar:*** Lord Maha-Vishnu took the form of a fish to protect Manu, the first human being, and the Vedas from a great deluge.
13. ***Chakradhar Avatar:*** Lord Maha-Vishnu appeared as Chakradhar (war quoit wielder.)
14. ***Kurma Avatar:*** Lord Maha-Vishnu took the form of a tortoise to help the Devas (Demi-Gods) and Asuras (demons) churn the ocean of milk and retrieve the nectar of immortality.
15. ***Dhanvantari Avatar:*** Lord Maha-Vishnu appeared as Dhanvantari, the divine physician who taught Ayurveda (science of medicine) to humanity.

16. ***Mohini Avatar:*** Lord Maha-Vishnu appeared as the enchanting Mohini, to distribute the nectar of immortality to the Devas and prevent the Asuras from acquiring it.
17. ***Narasimha Avatar:*** Lord Maha-Vishnu appeared as half-man and half-lion to vanquish the demon Hiranyakashipu, who had gained immense power through his penance.
18. ***Vamana Avatar:*** Lord Maha-Vishnu appeared as a dwarf Brahmin, Vamana, and tricked the demon king Bali into giving up his power and ego.
19. ***Parashuram Avatar:*** Lord Maha-Vishnu appeared as Parashuram, a fierce warrior who vanquished the corrupt and evil Kshatriyas from the earth.
20. ***Vedvyas Avatar:*** Lord Maha-Vishnu appeared as Vedvyas, who is revered as the compiler of the Vedas, Puranas, and the Mahabharata.
21. ***Shree Rama Avatar:*** Lord Maha-Vishnu appeared as Lord Rama, who embodied the principles of Dharma, devotion, and righteousness, and vanquished the demon king Ravana.
22. ***Balarama Avatar:*** Balarama carries a plough and is devoted to his brother Lord Shree Krishna. He is also known as Baladeva and considered to be a symbol of strength and loyalty.
23. ***Buddha Avatar:*** Buddha Avatar represents the triumph of spiritual enlightenment over ignorance and the material world. Lord Buddha as a Prince renounced his throne to find the true meaning of life. His teachings of non-violence and compassion have influenced millions of people around the world.
24. ***Kalki Avatar:*** Lord Kalki is the final Avatar of Maha-Vishnu who is yet to appear in the current age of Kaliyuga. Lord Kalki

will appear riding a black and white horse, wielding a sword, and bring about an end to the current age of darkness and chaos.

Out of the twenty-four incarnations, the scriptures emphasize ten incarnations of Lord Maha-Vishnu that were related to the re-establishment of Dharma. These ten incarnations are briefly described again below for quick reference:

1. Matsya Avatar:

Lord Maha-Vishnu took the form of a giant fish called Matsya to save the world during a great deluge in the Satya Yuga. He guided a giant boat carrying Manu, the Sapta Rishis, and all species of animals, grains, and plants to safety. In Matsya form, Lord Maha-Vishnu retrieved the Vedas, which were stolen by the demon Hayagriva, defeated and killed the demon, and returned the Vedas to Lord Brahma.

2. Kurma Avatar:

Lord Maha-Vishnu adopted the form of a giant tortoise (Kurma) and carried the earth on His vast shell, successfully reinstalling it in its orbit. Additionally, He allowed the huge Mandranchal Mountain to be placed on His back, acting as a pivot during the churning of the celestial ocean (Samudra Manthan). As a result, a large, crater-like shape was formed on His back, which he proudly wields.

3. Varaha Avatar:

In the Varaha Avatar, Lord Maha-Vishnu appeared as a massive boar with a human body to rescue the Earth, which had been submerged in the ocean by the demon Hiranyaksha. He dived into the ocean, defeated Hiranyaksha, lifted the Earth out on His tusks, and restored balance and order in the universe.

4. Narasimha Avatar:

In this incarnation, Lord Maha-Vishnu appeared in the form of Narasimha (nara-man, simha-lion), which was the most fearsome Avatar among all His incarnations. Lord Narasimha was half-man and half-lion and appeared to protect His beloved devotee, Prahalad, from his father, the demon Hiranyakashipu. Lord Narasimha punished the demon Himself, without disregarding the boon granted by Lord Brahma. His wonderful sharp claws on his lotus-like hands ripped apart the body of Hiranyakashipu, just as easily as if crushing a wasp.

5. Vamana Avatar:

In this incarnation, Lord Maha-Vishnu appeared in the form of Vamana, a dwarf Brahmin, to purify His devotee, the great warrior and magnanimous Maharaja Bali. When Lord Vamana asked for alms of land that could be encompassed by His three steps, which King Bali generously granted. Lord Vamana measured the heavens in one step and the Earth in the second. For Lord Vamana's third step, King Bali offered his own head to keep his word and to please the Lord. Subsequently, Lord Vamana pushed him into the abyss but announced him as the king of that region, since the Lord was pleased with his devotion. During this period, the holy river Ganga emanated from the toenail of His lotus feet to cleanse the sins of all living entities.

6. Parashuram Avatar:

In this incarnation, Lord Maha-Vishnu took the form of Bhrigupati (Lord Parashuram is known as Bhrigupati as He was from the lineage of sage Bhrigu) and destroyed the dynasty of tyrannical and oppressive Kshatriyas (warriors). He purified the earth 21 times by protecting His devotees who follow the path of Dharma.

7. Rama Avatar:

In the incarnation of Lord Rama, Lord Maha-Vishnu appeared to re-establish Dharma and virtue in the universe. During His sovereignty, He engaged in several battles and punished many demons, including the most powerful demon of that time, Ravana, who had committed the sin of abducting Mother Sita, the revered wife of Lord Rama. Lord Rama annihilated Ravana and distributed his ten sacrificed heads in all directions, including to Indra, the king of heaven, and the Digpalas (deities of all directions). By annihilating many demons, Lord Rama re-established Dharma, and by practicing the highest spiritual discipline in His life, He became known as Maryada Purushottam, the epitome of virtue and justice.

8. Balarama Avatar:

He is another incarnation of Lord Maha-Vishnu. He is also known as Baldev, the revered elder brother of Lord Krishna who had witnessed all the childhood pastimes of Lord Krishna in Vrindavan and fought many battles with Lord Krishna to punish the devils. On His brilliant white body, He wore a flowing garment with the color of fresh blue rains which reflected the feeling that out of fear of His plough attack, river Yamuna had veiled herself in the flow of His garments.

9. Buddha Avatar:

In this incarnation, Lord Maha-Vishnu appeared as Lord Buddha, who attained the highest eternal wisdom through rigorous meditation and austerities. He preached the importance of being compassionate and benevolent towards all living beings, and denounced animal slaughtering as offerings in the holy sacrifices (Yagnyas). Lord Buddha criticized many superstitious beliefs,

immoral rituals, and customs prevalent in the society during His time, and propagated the message of peace, non-violence, tolerance and generosity in the universe.

10. Kalki Avatar:

In this incarnation, Lord Maha-Vishnu will appear as Lord Kalki - the last and final incarnation of Lord Maha-Vishnu - at the end of the current Kali Yuga to restore Dharma and righteousness in the world. Lord Kalki is believed to be mounted on a black and white horse and wielding a flaming sword, appearing like a blazing comet, ready to destroy the evils known as Mlecchas and bring an end to the age of darkness and chaos. This will serve as a testament to the end of Kali Yuga.

According to the treatise 'Bhaviṣya Mālikā,' at the end of the Four Yugas, a special Yuga will be celebrated on Earth in honor of the Lord's devotees. This Yuga will be known as Adya Satya Yuga/Sangam Yuga/Anant Yuga and will occur on the cusp of Kali Yuga. The prophecy of Bhaviṣya Mālikā states that to fulfill the aspirations and prayers of His devotees collectively from the four ages, Lord Maha-Vishnu Himself will bestow His mercy by granting them a lifespan of 1,009 years, along with peace and prosperity.

Chapter-9

The Three Incarnations of Lord Maha-Vishnu in Kali Yuga

Based on the ‘Bhaviṣya Mālikā,’ authored by the Panchasakha, there will be three incarnations of Lord Maha-Vishnu in the Kali Yuga. Additionally, sage Achyutananda wrote in his scripture ‘Jai Phula Malika’ that,

***“kali re tīni janma hebe parā prabhu Śrī Nārāyaṇa jāi phūla lo
jāi phūla lo seta bhakata jība jībana jāi phūla lo”***

(Source: Jai Phula Malika, Achyutananda Das)

Purport: In the above verse, the great sage Achyutananda states that the Supreme Lord Narayana, who is the life force of the devotees, will incarnate three times during the Kali Yuga.

Lord Buddha: The First Incarnation of Lord Maha-Vishnu in Kali Yuga

The first incarnation of the Shree Maha-Vishnu in Kali Yuga is Lord Buddha, as mentioned in the famous poetic composition ‘Dashavatara Stotram’ by Shree Jaidev Goswami, a renowned twelfth-century Sanskrit poet and an ardent devotee of Lord Krishna. In the ‘Dashavatara Stotram,’ Jaidev Goswami has inscribed the below verse dedicated to Lord Buddha below:

***“nindasi yajna-vidher ahaha sruti-jatam
sadaya-hridaya darsita-pasu-ghatam
kesava dhrita-buddha-sarira jaya jagadisa hare”***

(Source: Geeta Govinda, Poet Jaidev Goswami)

Translation: “You disregard the injunctions of the Vedas on animal sacrifice, and in Your form, as Buddha, You show compassion to the animals. O Keshava! Victory to You, who appeared as Buddha, the Lord of the Universe.”

Purport: During the middle age of the Kali Yuga, the practice of animal sacrifice in Yagnas and ritualistic animal killings with mantra and tantra had become widespread and peaked, leading to the near extinction of the principles of compassion of the Sanatan Dharma. Under the pretext of Vedic sacrifices, every place was practically turned into a slaughterhouse, and animal killing was indulged in unrestrictedly. During this time, Lord Maha-Vishnu took human form as Lord Buddha, His first incarnation in the Kali Yuga. Lord Buddha preached non-violence and professed that He did not believe in the tenets of the Vedic sacrifice. Lord Buddha opposed the prevalent practice of animal sacrifice and re-established righteousness (Sanatan Dharma).

***“tataḥ kalau sampravṛtte sammohāya sura-dviṣām
buddho nāmnāñjana-sutaḥ kīkaṭeṣu bhaviṣyati”***

(Source: Shreemad Bhagavat Mahapurana - Canto 1,
Chapter 3, Verse 24)

Purport: In the above verse, it is said that at a time when all, the rulers, and commoners, are entirely immersed in the sins of injustice, unrighteousness, and killing of animals, then Lord Maha-Vishnu will incarnate as Lord Buddha in the Kikata region to transform them and re-establish Sanatan Dharma.

Before the advent of Lord Buddha, killing animals in the name of Vedic sacrifices was a common practice in society. Lord Buddha vehemently opposed the slaughtering of animals. Lord Buddha’s teachings were crucial in emphasizing the importance of

compassion towards all living beings and opposing the misguided interpretation of the Vedas that promoted animal sacrifice.

Lord Chaitanya Mahaprabhu: The Second Incarnation of Lord Maha-Vishnu in Kali Yuga

Shree Chaitanya Mahaprabhu, the second incarnation of Kali Yuga, was born in the village of Nadiya Navdwip in Bengal. He preached extensively and bestowed the Maha-Mantra of Lord Maha-Vishnu to the world, which is considered a powerful chant for spiritual liberation. Shree Chaitanya also emphasized the principles of non-violence and opposed the killing of animals, which was otherwise prevalent in that era. Additionally, He revived and spread the Vaishnav Dharma, which centers around devotion to Lord Maha-Vishnu and His avatars. Shree Chaitanya's teachings and actions played a crucial role in promoting peace, compassion, and spiritual upliftment during a time when these values were in danger of being forgotten.

***“kṛṣṇara praghatā triguṭa prakāra
śāstrara śrīmūrti āra bhakta kalebara”***

Purport: Lord Chaitanya was a spiritual leader who taught an independent path of love and devotion (bhakti) as a means to attain God. He emphasized the importance of chanting God's name, known as 'Naam Sankirtan,' and the virtues of non-violence. In addition, through His teachings, He popularized the essence of devotion which includes Vishnu idol worship and reading of the Shreemad Bhagavat Mahapurana.

Lord Kalki: The Third Incarnation of Lord Maha-Vishnu in Kali Yuga

According to Bhaviṣya Mālikā, it is said that Lord Kalki, the tenth incarnation of Lord Maha-Vishnu, will appear on Earth at the end

of Kali Yuga, which is believed to be after the passage of 5,000 years. As we are currently in the 5,125th year of Kali Yuga, we ought to understand that Kali Yuga has ended and we are now in the transitional period between Kali Yuga and Satya Yuga, known as Ananta Yuga or the interlude or cusp between the two yugas.

***“athāsau yuga-sandhyāyām
dasyu-prāyeṣu rājasu
janitā viṣṇu-yaśaso
nāmnā kalkir jagat-patiḥ”***

(Source: Shreemad Bhagavat Mahapurana - Canto 1,
Chapter 3, Verse 25)

Purport: At the conjunction of the two yugas, when the end of the Kali Yuga comes, and the dawn of the Satya Yuga begins, the Lord of the universe, Kalkidev, will incarnate. Above verse states that He will be born to a Vaishnav Brahmin, who would have been singing the glories of Lord Maha-Vishnu. He will appear at a time when the world is engulfed in darkness, injustice, and oppression caused by unrighteous rulers.

***“śambala-grāma-mukhyasya brāhmaṇasya mahātmanaḥ
bhavane viṣṇuyaśasaḥ kalkiḥ prādurbhaviṣyati”***

(Source: Shreemad Bhagavat Mahapurana - Canto 12,
Chapter 2, Verse 18)

Purport: Lord Kalki will appear at the end of the Kali Yuga, to restore order and righteousness to the world. The above verse states that He will take human birth in the home of a prominent Brahmin in Sambal village. This Brahmin, a staunch devotee of Lord Maha-Vishnu, will be one who would be singing His glories every day.

Chapter-10

Lord Kalki's Birthplace: Evidence from Hindu Scriptures, Puranas, and Bhaviṣya Mālikā

Lord Maha-Vishnu's tenth incarnation, the 'Kalki Avatar', is said to be born in a village called 'Sambal'. This information is mentioned in various Hindu scriptures, including the Shreemad Bhagavat, Shreemad Mahabharata, Kalki Purana, and Bhaviṣya Mālikā. However, there has been much confusion regarding the location of Sambal village. Today, many individuals from different parts of India claim to be the Kalki Avatar and attribute their birthplace to the Sambal village. However, there are only two places in India named Sambal (also referenced as Sambhut Sambal), about which there are descriptions in Shreemad Bhagavat, Mahabharata's 'Vana Parva', and Panchasakha's Bhaviṣya Mālikā.

Shree Vedvyas, in his writings of the Shreemad Bhagavat, mentions that Lord Kalki will take birth in Sambal village, where He will destroy the sins and the sinners (mlecchas). This is described in the following shloka:

***“śambala-grāma-mukhyasya brāhmaṇasya mahātmanaḥ
bhavane viṣṇuayaśaḥ kalkiḥ prādurbhaviṣyati”***

(Source: Shreemad Bhagavat Mahapurana - Canto 12,
Chapter 2, Verse 18)

Purport: According to the above verse, Lord Kalki will be born in the home of a prominent Brahmin in Sambal village. The Brahmin

is described as a staunch devotee of Lord Maha-Vishnu, known to sing His glories daily.

The significance of Sambal village as the birthplace of Lord Kalki is also highlighted in the 'Vana Parva' of the Mahabharata. Shree Vedvyas, who had composed the Mahabharata at the end of the Dwapara Yuga, included a verse that refers to Lord Kalki's birth in Sambal village.

***“Kalki Viṣṇu jaśānāma dvija kāla pracoditā
uptasayate mahābirajeyā mahābuddhi parākrama
saṁbhūta saṁbalagrāme brāhmaṇa basati subhe”***

(Source: Vanaparva chapter, Sanskrit Mahabharata, Vyasadev)

Purport: As per the aforementioned verse, Lord Kalki will be born in the home of a prominent Brahmin residing in Sambhut Sambal, a village newly established in the past by King Shree Jajati Keshari for performing Yagna in the region of Goddess Maa Biraja.

According to the history of Odisha, King Shree Jajati Keshari from the Soma Vanshi dynasty, to perform ten Ashwamedha Yagnas, brought 10,000 Brahmins from Kannauj in Uttar Pradesh and settled them in a region to the east of Goddess Maa Biraja region (in the Jajpur district of Odisha), and thus established a new (i.e., 'Sambhut' in Sanskrit) village called Sambal. Great sage Vedvyas refers to this village as Sambhut Sambal in the above verse (the Sanskrit word 'Saṁbhūta' means 'newly created'. Since the place Sambal never existed earlier and came into existence by the king, it is referred to as Saṁbhūta Sambal).

It is essential to note that there is also a village named Sambal in the Moradabad district of present-day Uttar Pradesh. However, it is inferred from the above verse that Lord Kalki will be born in

the new Sambal, i.e., Sambhut Sambal, in Odisha, and not in the Sambal village of Uttar Pradesh.

The Panchasakha, in the Bhaviṣya Mālikā, have also reiterated this exact location of Sambal village. Mahapurush Achyutananda, in the second chapter of his text 'Biraja Mahatmya', corroborates Shree Vedvyas's words by stating that the village of Sambal is located in the eastern part of the Goddess Maa Biraja Kshetra (region) of Odisha. He also mentions that the Brahmins who were brought from Kannauj by King Jajati Keshari to perform Yagnas resided in this Sambal village, later known as 'Sambhut Sambal'. He has given ample proof about this in his book, and an excerpt is below,

***“suna bāra suta nihāra bacanā e aṭe acyuta ṭhāra
Nābhi gayā tīrtha harihara kṣetra grāmaṭi sambala pura”***

(Source: Biraja Mahatmya, Vyasa-dev)

Purport: Mahapurush Achyutananda has stated in the above verse that Sambal village or the Sambhut Sambal is the place of Brahmin settlement, which was established in the eastern part of Goddess Maa Biraja Devi's temple in the Jajpur district of Odisha. This place of pilgrimage is also known as 'Nabhi Gaya' or Hari-Har Kshetra.

Therefore, it can be concluded that according to the various scriptures, including Shreemad Bhagavat, Shreemad Mahabharata, Kalki Purana, Bhaviṣya Mālikā, and the scripture 'Biraja Mahatmya' inscribed by Mahapurush Achyutananda, Lord Kalki will be born in the 'Sambhut Sambal' village of the Goddess Maa Biraja Kshetra in the state of Odisha, India.

Chapter-11

Signs About the End of Kali Yuga from the Holy Land of Lord Jagannath

The Panchasakha of Odisha were instructed by Lord Shree Jagannath, the incorporeal (who is formless), to inscribe the holy scripture, Bhaviṣya Mālikā. This sacred text predominantly describes the social, physical, and geographical transformations that indicate the end of the Kali Yuga. According to the scriptures, the land of Shree Jagannath is considered to be 'Martya Vaikuntha', which means it is the earthly abode of Lord Maha-Vishnu.

The Bhaviṣya Mālikā holds great spiritual significance as it was inscribed upon the instruction of Lord Jagannath, who is revered as the embodiment of divinity. Through this revered text, one can gain insights into the various transformations that will take place and mark the end of the Kali Yuga, a period of chaos and turmoil in the cycle of creation. Moreover, Bhaviṣya Mālikā is a significant scripture that sheds light about the end of the Kali Yuga and the Incarnation of Lord Kalki, the tenth Avatar of Lord Maha-Vishnu.

According to the Bhaviṣya Mālikā, once 5,000 years of Kali Yuga have been completed, and as per the wish of the Lord, various omens will appear from Shree Jagannath's Nilachal Kshetra. These indications or signals will remove all doubts and confusion from the minds of devotees and provide clear evidence that the Kali Yuga has ended. The indications will also help devotees comprehend that it is the time for the appearance of Lord Kalkidev.

Mahapurush Achyutananda penned down in his Malika ‘Gupta Gyana’

***“dibya singha anke bābū saraba dekhibu
chādi cakā galu bolī niścaya jāñibū
nara bāluta rupare āmbhe janamibū”***

(Source: Gupta Gyana, Achyutananda Das)

Purport: In the above verse, great sage Achyutananda speaks of Gajapati Maharaja Divya Singh Dev IV, the current titular king of Puri, the land of Lord Shree Jagannath. The Gajapati Maharaj of Puri holds the esteemed position of ‘Sevak-Raja/Adyasevaka,’ also known as the first and foremost servitor of the Lord Shree Jagannath.

According to the tradition established by King Indradyumna, successive Kings of Puri were in-charge of Shree Jagannath region (Kshetra) at different times. The holy scripture Bhaviṣya Mālikā specifies that when Divya Singh Dev IV reigns as the King of Puri, the Kali Yuga will have completed 5,000 years. As we are currently in the 5,125th year of Kali Yuga, it can be inferred that Gajapati Maharaj Divya Singh Dev IV is the reigning King of Puri during this critical juncture in cosmic time, the end of Kali Yuga and the start of Satya Yuga.

The above verse from Bhaviṣya Mālikā also lucidly suggests that when Divya Singh Dev IV reigns as the King of Puri, Lord Jagannath will incarnate as Kalki Avatar, taking human form to re-establish righteousness or Satya Sanatan Dharma.

Mahapurush Achyutananda inscribed in ‘Aṣṭa Gujjari’

*“pūrva bhānu abā paścime jiba
 Acyuta bacana āna nohiba
 parvata śikhare phuṭiba kaīn
 Acyuta bacana mithyā nuhai
 thula sunyaku mu kariṇa āsa
 thike bhaṇile Śrī Acyuta Dāsa”*

(Source: Asta Gujjari, Achyutananda Das)

Purport: In the above verse, Mahapurush Achyutananda confidently asserts the purity and authenticity of Bhaviṣya Mālikā to inspire devotion and faith among devotees. The essence of the verse mentioned is that even if extraordinary events like the rising of the Sun in the West, the setting of the Sun in the East, the North Pole shifting to the South, the South Pole relocating to the North, or lotus flowers blooming on mountain peaks may occur, but the dictums inscribed by sage Achyutananda in Bhaviṣya Mālikā are like ‘lines or marks in stone’ that are unalterable/ineffaceable. They are believed to be the words of Lord Maha-Vishnu, the incorporeal (formless), and will always remain true and never be wrong.

*“divya keśarī rājā hoiba
 tebe kaliyuga sariba
 caturtha dibya singha thiba
 se kāle kaliyuga thiba”*

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: In the above verse, Mahapurush Achyutananda proclaims that the reign of King Divya Singh Dev IV in Shree Kshetra (region where Lord Jagannath resides, i.e., Puri) will herald the beginning of Satya Yuga. This will occur just before the

completion of Kali Yuga, but unfortunately, nobody will witness the full effect of Satya Yuga. This transitional period between Kali Yuga and Satya Yuga will be known as Ananta Yuga or the interlude or cusp between the two yugas.

Mahapurush Jagannath Das, who appeared from the divine smile of Maa Radharani, has also proclaimed the assertion as mentioned above through the following verse:

***“Puruṣottama deba rājānka ṭhāru
unabīnsa rājā hebe seṭhāru
unabīnsa rājā pare rājā nāhin āu
akulī hoibe kulaku bohu”***

(Source: Composition by: Atibadi Jagannath Das)

Purport: ‘Atibadi’ (The greatest) Jagannath Das was a revered spiritual figure who shared a close bond with sage Achyutananda and was also one of the Panchasakha of Odisha, believed to have been incarnated from the divine laughter of Maa Radharani on the auspicious day of ‘Radhastami’. In his above verse, Mahapurush Jagannath Das prophesied that Shree Purushottam Dev would be the first king of the sacred region of Shree Jagannath.

In addition to his prophecy about Shree Purushottam Dev as the first king, Mahapurush Jagannath Das also foretold that 19 kings would rule in succession the land of Nilachal Kshetra and would govern the Jagannath temple management. Mahapurush Jagannath Das also writes that the 19th king will not have any sons. In the present time, the prophecy is coming true as the present King, Gajapati Maharaj Divya Singh Dev IV, is carrying out the responsibilities as the 19th king with no son as a successor. This provides substantial evidence that the writings of Bhaviṣya Mālikā are true, as the 600-year-old inscriptions of Mahapurush

Panchasakha have become a reality. Today, devotees of the Lord Jagannath are witnessing the prophesied signs, which substantiate the writings of ‘Malika’ that Kali Yuga has ended, and the process of re-establishment of righteousness, or Satya Sanatan Dharma is underway.

Mahapurush Achyutananda Das has documented in Bhaviṣya Mālikā

***“cularu pathara jebe khasiba sūta
khasile amlā bedhāru heba e kali hata”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Mahapurush Achyutananda Das has written to inform devotees that when a stone falls from the main temple of Shree Jagannath, or ‘Amla Bedha’, the western gate interior complex, of Shree Jagannath temple, it will signal the end of Kali Yuga. This prophecy came true when a pot-shaped stone weighing about a ton fell from the western gate’s interior complex on 16th June 1990. Although the Government appointed a committee to investigate the incident, scientists have been unable to determine where and how the massive stone fell, which is astonishing. Nevertheless, the fall of the massive stone from the ‘Amla Bedha’ provides clear evidence that the prophecies of Panchasakha and other sages are accurate, and Kali Yuga has indeed ended.

In the ‘Garuda Samvad’ section of his scripture Bhaviṣya Mālikā, Mahapurush Achyutananda relates that one day, Vinita’s son Garuda, who is a revered devotee and mount of Lord Maha-Vishnu, asked Lord Maha-Vishnu a significant question. Garuda asked Lord Maha-Vishnu whether He had incarnated in all four yugas and whether, at the end of Kali Yuga, He would come again as Kalki. Garuda further inquired whether, at that time, the Vaishnav devotees of all four yugas would unite with Lord Kalki.

Garuda asked Lord Maha-Vishnu what signs devotees would witness in the land of Shree Jagannath, also known as Martya Vaikuntha, when Lord Jagannath would leave Nilachal and incarnate from a wooden Brahma (Daru Brahma) to human form. He wanted to know how devotees could recognize that the Kali Yuga had ended and Kalki Avatar had taken birth. Garuda also asked how devotees could receive Maha-Vishnu's blessings and divine association by following the inscriptions in Bhaviṣya Mālikā.

Further Mahapurush Achyutananda has written in the Bhaviṣya Mālikā,

***“bada deulaku āpaṇe jebe tejyā karibe
ki ki sanketa dekhile mane pratye hoibe”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: The above statement suggests that the devotees will receive specific signs when Lord Jagannath departs from Nilachal Kshetra. These signs will reassure them and will serve as confirmation that the Lord has indeed left.

In response Lord Krishna is saying to Garuda,

***“garuda mukhaku cāhiṇa kahucanti Acyuta
kṣetrare rahibe Ananta Bimalā Lokanātha”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Lord Krishna announced that upon His departure from Nilachal, His elder brother Balarama would take over the responsibility of Nilachal Kshetra, Maa Vimala, the embodiment of shakti or pure energy, and Loknath Mahaprabhu would also remain present at the Nilachal Kshetra. However, Lord Krishna himself would incarnate in human form.

Subsequently, Garuda posed a question to Lord Krishna, asking what the initial sign would be for the devotees to realize that Lord Jagannath had left Nilachal Kshetra if they were to follow the signs from Bhaviṣya Mālikā.

Again, Mahapurush Achyutananda has penned,

***“deularu cuna chādiba cakra bakra hoiba
māhālīā hoi bhārata anka kaṭāu thiba”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: According to the verse, a time will come when the lime coatings of the Jagannath temple will peel off, and the ‘Neela Chakra’, the metal wheel at the temple’s top, will get deformed. It is also believed that India’s economic condition will be in crisis during that time.

Interestingly, during the tenure of Dr. Chandrasekhar as Prime Minister of India, the lime coatings did come off from the Jagannath temple, and the country was going through an economic crisis. However, India was able to overcome the situation by implementing the hedge economy and pledging three thousand tons of gold. These events seem to align with the predictions made in Bhaviṣya Mālikā, which were written 600 years ago by Mahapurush Achyutananda.

Mahaprabhu Shree Krishna then expounds on the next sign,

***“bada deularu pathara jebe khasiba puṇa
gr̥dhra pakṣī je basiba aruṇa stambheṇa”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: It is prophesied in Bhaviṣya Mālikā regarding the Jagannath temple that a stone will inevitably fall from the ‘Amla

Bedha' at some point in time. This event will be accompanied by the sighting of a vulture bird perched on the 'Aruna Stambh', which is a 34 feet tall stone pillar situated approximately 20 feet away from the main Lion Gateway of the temple. The 'Aruna Stambh' houses an idol of 'Aruna', the charioteer of the Sun. According to Malika these two events are inextricably linked and will occur almost in the same time frame.

It has been proven that this premonition holds, as a stone did fall from the 'Amla Bedha' and a vulture bird was sighted sitting on the 'Aruna Stambh' in the past. According to the classical Sanatan tradition, if a vulture bird perches on top of a house, it is regarded as a bad omen and is believed to bring misfortune to the inhabitants of the house. Similarly, the presence of the vulture bird atop the 'Aruna Stambh' of Jagannath temple, as Lord Jagannath is considered the Lord of the universe, is interpreted as a warning sign of an impending catastrophe for all of mankind. It is seen as the first indication of the end of Kali Yuga and the time of the re-establishment of Satya Sanatan Dharma.

Thereafter, Mahapurush Achyutananda confabulated the great devotee 'Garuda'

***"ehī sanketa ku jānithā hetu mati kī neī
tora mora bheṭa hoiba madhya sthala re jāī"***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Garuda, the great devotee, and mount of Lord Mahavishnu once approached the Lord and inquired about the possibility of meeting Him when He takes on the form of Kalkidev and incarnates on Earth. Garuda was eager to obtain the Lord's darshan and dedicate himself to His service. He asked the Lord, "O Lord! when you take on the form of Lord Kalki and are born on

Earth, where can I meet you? How can I obtain your darshan so that I may fully devote myself to your service?"

Lord Maha-Vishnu responded to Garuda's question, saying, "My dear Garuda, when I incarnate in the form of Kalki and appear on Earth, you will be able to find me at a specific location where Lord Brahma's sacred pillar, also known as 'Subha Stambh,' is located. This pillar is believed to be the Sun pillar (Surya Stambh) of the Earth and is therefore considered to be the center of the planet.

Mahapurush Achyutananda, in his text 'Hari-Arjuna Chautisa,' discussed the signs that would indicate the end of Kali Yuga and the birth of the Kalki Avatar. He mentioned the numerous signs that would be observed within the sacred courtyard of Shree Jagannath temple, also known as Shree Mandir.

***"Nīlācala chādi āmbhe jibu jetebele
lāgiba ratna cānduā agni sete bele
niśā kāle mandiraru corī heba hele
bada deūlumohara khasiba patthara
basiba je gr̥dhra pakṣī aruṇa stambhara
batāsa re bakra heba nīlacakra mora"***

(Source: Hari-Arjuna Chautisa, Achyutananda Das)

Purport: In the above-mentioned verse from his text 'Hari-Arjuna Chautisa,' Mahapurush Achyutananda presented a list of signs that would indicate the end of Kali Yuga and the time when Lord Jagannath would leave Nilachal Kshetra and incarnate as Lord Kalki. He prophesied that when Lord Jagannath would leave Nilachal, the bejeweled canopy above His ornamented throne would catch fire, there would be theft in the temple at midnight, stones would fall from the sanctum sanctorum of the temple, severe thunderstorms would buckle the 'Neela Chakra' (the metal

wheel on top of the Shree Jagannatha temple), and vultures would dare to sit atop His 'Aruna Stambh.' All these events have already occurred at the Shree Jagannatha temple, thereby authenticating the prophecies of the Bhaviṣya Mālikā. These events substantiate the assertion made in the 'Bhaviṣya Mālikā regarding the end of Kali Yuga.

In the second chapter of his scripture 'Kaliyug Gita', Mahapurush Achyutananda revealed several unique signals from the realm of Lord Jagannath.

***“muhi Nīlācala chādi jibi ho Arjuna
mohara bhaṁḍāra ghare thiba jete dhana
tānhire kalankī lāgi jiba kṣhaya hoi
mohara sevaka māne bāṭare na thāī”***

(Source: Kaliyug Gita, Achyutananda Das)

Purport: In the scripture 'Kaliyug Gita,' Arjun inquired Lord Shree Krishna about the signals that would be visible from the Jagannath temple when he leaves the Nilachal Kshetra. Lord Shree Krishna responded that when He departs Nilachal Kshetra, all the wealth and valuables stored in His treasury vault would be tarnished and destroyed. His servitors would not follow the path of righteousness, and the remaining wealth would be stolen from the treasury vault.

Again, in the second chapter of his text 'Kaliyug Gita,' sage Achyutananda wrote

***“bahuta anyāya kari arajibi dhana
tanhire tāhānka duḥkha nohiba mocana
khāibāku namiliba kichi na anṭiba
mohara bada paṇḍānku anna na miliba***

***mohara bada deūlu khasiba patthara
 Śrīkṣetra rājana mora nasebi payara
 rājya jiba nānā duḥkha pāibā ṭī sei
 tānkū mānya na kariba anya rājā kehi***

(Source: Kaliyug Gita, Achyutananda Das)

Purport: The verse highlights the deteriorating state of affairs that will take place in Lord Jagannath's holy land after the Lord departs. Lord Jagannath has enunciated that at the end of Kali Yuga, there will be a significant increase in injustice and crime in His holy land when He departs Nilachal Kshetra. Additionally, His servitors will resort to unscrupulous ways to earn money and cheat devotees. Stones will also fall from the sanctum sanctorum of the temple. Unfortunately, a time will come when even the chief servitor will not be able to manage his livelihood.

Mahapurush Achyutananda spoke of another sign from Shree Jagannatha Kshetra in the following:

***“pejanalā phuṭi tora paḍiba bijulī
 se juge jiba kī prabhu Nīlāncala chādi”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: The arrival time of the end time of Kali Yuga will be signaled by a lightning strike in the kitchen of the Lord Jagannath temple. At that time Lord Jagannath will leave Nilachal Kshetra and incarnate into the human body. These events occurred in the past when the kitchen of Jagannath temple was struck by lightning, indicating that Lord Jagannath has already left the temple and incarnated into human form.

In his text ‘Chausathi Patala,’ Mahapurush Achyutananda discussed an additional indicator from Nilachal Kshetra related to ‘Kalpavata’ (the holy wish-fulfilling banyan tree). The glory of Kalpavata is specifically mentioned, and prophecies are connected to the breaking of its stem, the end of Kali Yuga, and the appearance of Lord Kalki, the 10th incarnation of Maha-Vishnu.

*“se baṭa mulare Arjuna jehu basiba danḍe
mṛtyu samaye na padiba yama rājara danḍe
se baṭa mohara bigraha jahun hele āghāta
mote bada bādhā lāgaī suṇa maghabāsūta
se baṭaru khaṇḍe bakala jehu deba chadaāī
mohara carma chaḍāilā pari jñānta huai”*

(Source: Chausathi Patala, Achyutananda Das)

Purport: The holy Banyan tree, also known as Kalpavata, located inside the courtyard of Shree Jagannath temple, is considered to be like Lord Jagannath himself in the form of a tree. Kalpavata is compared to the body of God, and it is proclaimed that even a small outer piece of bark being broken from the tree can cause extreme discomfort to God. In the past, the branches of the Kalpavata tree were repeatedly broken, which substantiates the inscriptions of Mahapurush Achyutananda that Lord Jagannath left the Nilachal Kshetra and incarnated in human form.

Mahapurush Achyutananda has presented this again as

*“Kalpbaṭa ghāta heba jetebele
Nīlācala chādi jibe Madana gopāle
Kalpbaṭa śākhā chiḍi padiba se kale
nānā akarma māna heba kṣetrabare
Rūdra ṭhāru unavinśa paryanta seṭhāre*

***sthāpanā hoibe mora sevādi bhābare
bada deulare muhīn narahibī bīra
bāhāra hoibi dekhi nara atyācāra***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: Mahapurush Achyutananda discussed the significance of the holy Banyan tree, Kalpavata, stating that when a branch of the tree would break, injustice, immoral acts, and anarchy will start spreading hastily in the land of Shree Jagannath and around the world. During that time, Lord Jagannath will leave the temple and incarnate as Kalki Avatar. Bhaviṣya Mālikā prophesies that fresh servitors will be recruited by the Odisha Government for the management of the Jagannath temple when Kalkidev is between 11 to 19 years old. This prophecy had come true in the past when the branches of Kalpavata broke and the Odisha Government hired fresh servitors. Hence, it is evident that Lord Jagannath has already incarnated.

In a similar context, Mahapurush Achyutananda further states that

***“bada deūlu mohara patthara khasiba
grdhra pakṣī Neela cakra upare basiba
dine dine calure mu na hoibi dṛśya
bhoga sabu potā heba jāna pāṇḍu śiṣya
samudra juāra māḍi āsiba nikaṭe
rakṣyā nakaribe kehi prāṇīnku sankṭe”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: The historic Jagannath tradition dictates that when the ‘Mahaprasad’ (edible offerings to Lord Jagannath) is offered, the chief servitor glimpses Lord Jagannath in the offerings. However, the prophecies of Bhaviṣya Mālikā indicate that the

tradition will be disrupted in the future when a vulture sits atop the 'Neela Chakra' and stones fall sporadically from the sanctum sanctorum of the Jagannath temple. As a result, it is believed that Mahaprabhu Jagannath will not give darshan in the Mahaprasad. Furthermore, during this time, the Mahaprasad will lose its ritual sanctity and will have to be trashed by burying it in the ground.

Mahapurush Achyutananda's prophetic verse in Bhaviṣya Mālikā predicts that when the vulture sits atop the Neela Chakra, and stones will fall from the sanctum sanctorum of the temple, Lord Jagannath will stop giving His glimpse in the Mahaprasad offerings, and Mahaprasad will lose its ritual sanctity and be discarded frequently. These are premonitions of great destruction. In this context, Mahapurush Achyutananda Das warns that at this time, the sea level will rise very high, and there will be floods on Earth, which is already becoming evident today. After that, many more significant crises are still to come. Therefore, as a compassionate saint and a well-wisher of the people in Kali Yuga, he warned them to change their mindset, become fully devoted to Vaishnavism, and give up vices such as eating non-vegetarian food and other sinful activities.

Mahapurush Achyutananda further elaborated on this,

***“Śrī dhāmaru eka bada pāṣāṇa khasiba
dibasare ullūka tāra upare basiba
mo bhubane ulkāpāta heba ghana ghana
jeu sabu aṭe bābū amangala cinha”***

(Source: Bhaviṣya Mālikā, Achyutananda Das)

Purport: According to the prophecies in Bhaviṣya Mālikā by Mahapurush Achyutananda, there will be signs for the devotees to observe when Kali Yuga ends, and Lord Jagannath incarnates

as Kalkidev. These signs include a massive stone falling from the Shree Jagannatha temple and an owl sitting on it during the daytime. These events have already taken place in the courtyard of the temple, confirming the veracity of the prophecy. Furthermore, Mahapurush Achyutananda also foretold that many meteoroids would strike the land of Shree Jagannath, and as all the signs of Bhaviṣya Mālikā have come true, likely, we will soon witness this devastation.

