

yuge) 12. 259. 32; (*tatas tiṣṭhe 'tha saṁ-prāpte yuge kalipuraskṛte / ekapāda-sthito dharmo yatra tatra bhaviṣyati*) 12. 327. 76 (however, commentator Vādirāja : *tiṣṭhe puṣyanakṣatre*, note on this stanza in the Cr. Ed.); 12. 224. 23; gods asked Bhagavān Nārāyaṇa what they should do when the *dharma* in the Tīṣya Yuga stood on one foot 12. 327. 77; in the Kali Yuga (not directly mentioned) *adharmā* rules over men in three parts while *dharma* attends men only in one part (*tribhir amśair adharmaḥ tu lokān ākramya tiṣṭhati / catur-thāṁśena dharmas tu manuṣyān upati-ṣṭhati*) 3. 188. 12; in the Kali Yuga *dharma* is reduced to its sixteenth *koṭā* on account of the misbehaviour of kings (*tathā kaliyuge prāpte rājñām duṣcaritena ha / bhavet kālaviśeṣeṇa kalā dharmasya ṣoḍaśi*) 12. 259. 33. H. Nature of the Kali Yuga and its effects on men : Vedic practices dwindle, so also the religious and the sacrificial rites; on the other hand, seasonal calamities, diseases, lassitude, vices like anger and others, calamities and mental agonies are experienced (*vedācārāḥ praśāmyanti dharmayajñakriyās tathā // itayo vyādhayas tandrai doṣāḥ krodhādayas tathā / upadravāś ca vartante ādhayo vyādhayas tathā //* 3. 148. 33-34; also cf. 3. 186. 24-55; 3. 188. 5-6, 13-84; 12. 224. 62; in the Kali Yuga the Vedas are seen (i. e. practised) by some and not by others; they, which alone serve as dams of *dharma*, fall into ruin along with the sacrifices (*dr̥śyante nāpi dr̥śyante vedāḥ kaliyuge 'khilāḥ / utsīdante sayajñāś ca kevalā dharmasetavaḥ //*) 12. 224. 66; 12. 230. 15-17; the study of the Vedas dwindles gradually in each succeeding Yuga (*veda-vādāś cānuṣyugam hrasantīti ca naḥ śrutam*)

12. 224. 25; the *adharmā* in the Yugas other than the Kṛta is on increase due to the practice of theft, falsehood and deceit 12. 224. 23; the duties (*dharmāḥ*) to be followed in the Kali Yuga are different (from those of the other Yugas); they have been prescribed as if keeping in mind the (lowered) capacity of men in that age (*anye kaliyuge dharmā yathāśaktikṛtā iva*) 12. 224. 26 = 12. 252. 8; giving gifts is specially recommended for the Kali Yuga (*dānam eva kalau yuge*) 12. 224. 27; in the Kali age *adharmā* is practised by many, and *dharma* only by a few; all the Varnas are disinclined to follow *dharma* proper to them 12. 70. 19; also 20-24; the nature of men in the Puṣyayuga is described also in 6. 11. 12-13; strict adherence to *dharma* is not to be expected in the Kali Yuga - this is what Kṛṣṇa implied in his words addressed to Balarāma to assuage his wrath (*prāptam kaliyugam viddhi*) 9. 59. 21; in the Kali age (as in the Dvāpara) it is necessary for people to be paired to beget children (*dvāpare maithuno dharmāḥ prajā-nām abhavan nṛpa / tathā kaliyuge rājan dvandvam āpedire junāḥ //*) 12. 200. 37; the ascetics born in the Kali age (as also in the Tretā and the Dvāpara) are beset with doubts (*tretāyām dvāpare caiva kaliyāś ca sasamśayāḥ / tapasvināḥ*) 12. 230. 7; evil tribes like the Talavaras, the Andhrakas and others which originate in the south (*dakṣiṇā-pathajanmānaḥ*) and those like the Yaunas, the Kāmbojas, and others which have their origin in the north (*uttarāpathajanmānaḥ*) roam on the earth in the Tretā and the following Yugas (i. e. also in the Kali) (*tretā-prabhṛti vartante te janā bharatarsabha*) 12. 200. 39-42; Dyumatsena told Satyavān that if the Dasyus were not killed then