

and the Kali Yuga (*antare caiva saṁprāpte kalidvāparayor abhūt / samanta-pāñcake yuddham kurupāṇḍavasenayoḥ*) 1. 2. 9; (2) Nārāyaṇa told Apāntaratamas that when the Tisya-yuga will have set in the kings born in the line of Bharata, known as the Kurus, will be born of him (i. e. of Apāntaratamas then born as Vyāsa) and that there will be a feud in the family leading to mutual destruction (here Tisya, i. e. Kali, is mentioned in place of Dvāpara due to close proximity?) (*punas tisye ca saṁprāpte kuravo nāma bhāratāḥ / bhaviṣyanti mahātmāno rājānaḥ prathitā bhūvi // teṣāṁ tvatāḥ prasūtānām kulabhedo bhaviṣyati / parasparavināśārtham*) 12. 337. 42-43; (3) Nārāyaṇa told Nārada that at the end of the junction of the Dvāpara and the Kali age he would appear in Mathurā for the killing of Kamsa (*dvāparasya kaleś caiva saṁdhau paryavasānīke / prādurbhāvah kamsahetoḥ mathurāyām bhaviṣyati*) 12. 326. 82; (4) at the end of the Dvāpara and the beginning of the Kali age Vāsudeva (Kṛṣṇa), along with Saṁkarṣaṇa, is sung according to the Sātvata mode of worship (*dvāparasya yugasyaṁte ādau kaliyugasya ca / sātvatam vidhim āsthāya gītaḥ saṁkarṣaṇena yaḥ*) 6. 62. 39. E. Kaliyuga and Nārāyaṇa and Vyāsa : (1) Bhīṣma told Yudhiṣṭhira that in the Kali Yuga Kṛṣṇa came down to the earth as *adharma* (*kṛṣṇaḥ / kalāv adharmaḥ kṣitim ājagāma* 13. 143. 9; Nī. on Bom. Ed. 13. 158. 10 : *kalau tv adharma eva balavān iti bhāvah*); the god (Nārāyaṇa i. e. Kṛṣṇa-Janārdana 3. 187. 52, 50) told Mārkaṇḍeya that he has dark colour in the Kaliyuga (*kṛṣṇaḥ kaliyuge tathā*) 3. 187. 31; *tāmasam yugam āsādyā kṛṣṇo bhavati*

*keśavaḥ*) 3. 148. 33; (2) Hari-Nārāyaṇa told Apāntaratamas (12. 337. 38) that when Kṛṣṇayuga (i. e. Kaliyuga) sets in he (as Vyāsa) will have dark colour (*kṛṣṇe yuge ca saṁprāpte kṛṣṇavarṇo bhaviṣyasi*) 12. 337. 44. F. King and the Kali Yuga : All the Yugas are dependent on the king's behaviour, hence a king is called a *yuga* (*rājavṛttāni sarvāṇi rājaiḥ yugam ucyate*) 12. 92. 6; according to Bhīṣma all the Yugas, including Kali, are rooted in a king (*rājamūlāni sarvāṇi*) 12. 139. 10; it is the king who makes the Yugas what they are and hence he is also the cause of the fourth Yuga (i. e. the Kaliyuga) (*yugasya ca caturthasya rājā bhavati kāraṇam*) 5. 130. 16; 12. 70. 25; by bringing about the Kali age the king incurs immense sin (*kaleḥ pravartanād rājā pāpam atyantam āsnute*) 12. 70. 27; by bringing about the Kaliyuga (not directly stated) the evil-doer (i. e. the king) lives eternally in the hell (*tato vasati duṣkarmā narake śāśvatīḥ samāḥ*) 5. 130. 18; when the king wholly gives up *daṇḍanīti* and oppresses his subjects unjustly the Kali age makes its appearance (*daṇḍanītim parityajya yadā kārtsnyena bhūmipah / prajāḥ kṛṣṇāty ayogena praviṣyati tadā kalīḥ*) 12. 70. 18; where the sinful ones move about freely among the righteous, there the Kali age (? or the evil spirit?) meets the kings (*? yatra pāpā jñāyamānāś caranti satām kalir vindati tatra rājñah*) 12. 92. 27 (Nī. on Bom. Ed. 12. 91. 28 : *rājñah nṛpān*). G. Kali Yuga and *dharma* : While describing the four Yugas Hanūmant told Bhīma that in the Kali Yuga *dharma* stands only on one foot (*pādenaikena kaunteya dharmah kaliyuge sthitaḥ*) 3. 148. 32; (*pādena tv apare* (i. e. *kalau*)