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FUTURE MANU
Sṛila Sukadeva Goswami

Sukadeva Goswami said: The present Manu, who is named Sṛaddhadeva, is the son of Vivasvan, the predominating deity on the sun planet. Sṛaddhadeva is the seventh Manu. Now please hear from me as I describe his sons. O King Parikṣit, among the ten sons of Manu are Ikṣvaku, Nabhaga, Dhṛsta, Saryati, Narisyanta and Nabhaga. The seventh son is known as Dista. Then come Tarusa and Pradhra, and the tenth son is known as Vasuman. In this *manvantara*, O King, the Adityas, the Vasus, the Rudras, the Visvedevas, the Maruts, the two Asvini-kumara brothers and the Rbhus are the demigods. Their head king [Indra] is Purandara. Kasyapa, Atri, Vasistha, Visvamisra, Gautama, Jamadagni and Bharadvaja are known as the seven sages. In this *manvantara*, the Supreme Personality of Godhead appeared as the youngest of all the Adityas, known as Vamana, the dwarf. His father was Kasyapa and His mother Aditi.

I have briefly explained to you the position of the seven Manus. Now I shall describe the future Manu, along with the incarnations of Lord Viṣṇu.

O King, I have previously described [in the Sixth Canto] the two daughters of Viṣvakarma, named

Samjna and Chaya, who were the first two wives of Vivasvan. It is said that the sun-god had a third wife, named Vadava. Of the three wives, the wife named Samjna had three children Yama, Yami and Sṛaddhadeva. Now let me describe the children of Chaya. Chaya had a son named Savarni and a daughter named Tapati, who later became the wife of King Samvarana. Chaya's third child is known as Sanaiscara [Saturn]. Vadava gave birth to two sons, namely the Asvini brothers. O King, when the period of the eighth Manu arrives, Savarni will become the Manu. Nirmoka and Virajaska will be among his sons. In the period of the eighth Manu, among the demigods will be the Satapas, the Virajas and the Amṛtaprabhas. The king of the demi-gods, Indra, will be Bali Maharaja, the son of Virocana.

Bali Maharaja gifted three paces of land to Lord Viṣṇu, and because of this charity he lost all the three worlds. Later, however, when Lord Viṣṇu is pleased because of Bali's giving everything to Him, Bali Maharaja will achieve the perfection of life. With great affection, the Personality of Godhead bound Bali and then installed him in the kingdom of Sutala, which is more opulent than the heavenly planets. Maharaja Bali now resides on that planet and is more comfortably situated than



Indra. O King, during the eighth *manvantara*, the great personalities Galava, Diptiman, Parasurama, Asvatthama, Kṛpacarya, Rsyasṅga and our father, Vyasa-deva, the incarnation of Narayana, will be the seven sages. For the present, they are all residing in their respective *āśramas*. In the eighth *manvantara*, the greatly powerful Personality of Godhead Sarva-bhauma will take birth. His father will be Devaguhyā, and His mother will be Sarasvarī. He will take the kingdom away from Purandara [Lord Indra] and give it to Bali Maharaja.

O King, the ninth Manu will be Dakṣa-Savarnī, who is born of Varuṇa. Among his sons will be Bhūtaketu, and Diptaketu. In this ninth *manvantara*, the Paras and Marīcigarbhās will be among the demigods. The king of heaven, Indra, will be named Adbhuta, and Dyutiman will be among the seven sages. Rśabhadeva, a partial incarnation of the Supreme Personality of Godhead, will take birth from his father, Ayusman, and his mother, Ambudhara. He will enable the Indra named Adbhuta to enjoy the opulence of the three worlds.

The son of Upasīloka known as Brahma-Savarnī will be the tenth Manu. Bhurīśena will be among his sons, and the *brāhmaṇas* headed by Havīśman will be the seven sages. Havīśman, Sukṛta, Satya, Jaya, Murti and others will be the seven sages, the Suvasanas and Viruddhas will be among the demigods, and Sambhu will be their king, Indra. In the home of Viśvasṛta, a plenary portion of the Supreme Personality of Godhead will appear from the womb of Viśuci as the incarnation known as Viśvakṣena. He will make friends with Sambhu.

In the eleventh *manvantara*, the Manu will be Dharma-Savarnī, who will be extremely learned in spiritual knowledge. From him there will come ten sons, headed by Satyadharmā. The Vihangamas, Kamagamas, Nirvanaruci and others will be the demigods. The king of the demigods, Indra, will be Vaidhrta, and the seven sages will be headed by Aruṇa. The son of Aryaka known as Dharmasetu, a partial incarnation of the Supreme Personality of Godhead, will appear from the womb of Vaidhrta, the wife of Aryaka, and will rule the three worlds.

O King, the twelfth Manu will be named Rudra-Savarnī. Devavan, Upadeva and Devasreṣṭha will be among his sons. In this *manvantara*, the name of Indra will be Rtadhama, and the demigods will be headed by the Haritas. Among the sages will be Tapo-Murti, Tapasvī and Agnidhraka. From the

mother named Sunṛta and the father named Satya-saha will come Svadhama, a partial incarnation of the Supreme Personality of Godhead. He will rule that *manvantara*.

The thirteenth Manu will be named Deva-Savarnī, and he will be very advanced in spiritual knowledge. Among his sons will be Citrasena and Vicitra. In the thirteenth *manvantara*, the Sukar-mas and Sutramas will be among the demigods, Divaspati will be the king of heaven, and Nirmoka and Tattvadarsa will be among the seven sages. The son of Devahotra known as Yogesvara will appear as a partial incarnation of the Supreme Personality of Godhead. His mother's name will be Brhati. He will perform activities for the welfare of Divaspati.

The name of the fourteenth Manu will be Indra-Savarnī. He will have sons like Uru, Gambhira and Budha. The Pavitras and Caksusās will be among the demigods, and Suci will be Indra, the king of heaven. Agni, Bahu, Suci, Suddha, Magadha and others of great austerity will be the seven sages. O King Parīkṣit, in the fourteenth *manvantara* the Supreme Personality of Godhead will appear from the womb of Vitana, and His father's name will be Satrayana. This incarnation will be celebrated as Brhadhhanu, and He will administer spiritual activities.

O King, I have now described to you the fourteen Manus appearing in the past, present and future. The total duration of time ruled by these Manus is one thousand *yuga* cycles. This is called a *kalpa*, or one day of Lord Brahma.

— *Śrīmad-Bhāgavatam* (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Thirteen » Verses: 1-47.

THE TWENTY-EIGHTH YUGA

His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

The present reign is that of Vaivasvata Manu. According to astronomical calculations, we are now in the twenty-eighth *yuga* of Vaivasvata Manu. Each Manu lives for seventy-one *yugas*, and fourteen such Manus rule in one day of Lord Brahma. We are now in the period of Vaivasvata Manu, the seventh Manu, and the eighth Manu will come into existence only after many millions of years have passed. However, Sukadeva Goswami, having heard from authorities, foretells that the



eighth Manu will be Savarni and that Nirmoka and Virajaska will be among his sons. *Śāstra* can foretell what will happen millions and millions of years in the future.

— *Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 8: Withdrawal of the Cosmic Creations » Chapter Thirteen » Verses : 11 Purpur*

MAHA-YUGA AND YUGA DHARMA *Srila Bhaktisiddhanta Saraswati Thakur*

A *mahā-yuga* consists of 4,320,000 earthly years. A *kalpa*, or day of Brahma, consists of 1,000 *mahā-yugas*. In this day of Brahma there are 14 Manus, each of whom rule for 71 such *yugas*. A 1/10th portion of a *mahā-yuga* is the duration of *Kali-yuga*, a 2/10ths portion of a *mahā-yuga* is the duration of *Dvāpara-yuga*, a 3/10ths portion of a *mahā-yuga* is the duration of *Tretā-yuga*, and a 4/10ths portion of a *mahā-yuga* is the duration of *Satya-yuga*.

Each age has its own process of self-realisation (*yuga-dharma*). The process of self-realisation for *Satya-yuga* is meditation, for *Tretā-yuga* it is sacrifice, for *Dvāpara-yuga*, Deity worship, and for *Kali-yuga* the appropriate process is congre-

gational chanting of the holy names of the Lord. As stated in the *Śrīmad Bhāgavatam* (12.3.52):

*kṛte yad dhyāyato Viṣṇuṁ
tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ
kalau tad dhari-kīrtanāt*

“Whatever result was obtained in *Satya-yuga* by meditating on Visnu, in *Tretā-yuga* by performing sacrifices, and in *Dvāpara-yuga* by serving the Lord’s lotus feet can be obtained in *Kali-yuga* simply by chanting the Hare Krishna *mahā-mantra*.” Elsewhere in the *Śrīmad Bhāgavatam* (12.3.51) it is stated:

*kaler doṣa-nidhe rājann
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ parāṁ vrajet*

“My dear King, although *Kali-yuga* is an ocean of faults, there is still one good quality of this age. That is, simply by chanting the Hare Krishna *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental

kingdom.” The *Śrīmad Bhāgavatam* (11.5.36) further states:

*kalim sabbhājayanty āryā
guṇa jñāḥ sāra-bhāgināḥ
yatra saṅkīrtanenaiva
sarva-svārtho bhilabhyate*

“Those who are actually advanced in knowledge are able to appreciate the essential value of this Age of *Kali*. Such enlightened persons worship *Kali-yuga* because in this fallen age all perfection of life can easily be achieved by the performance of saṅkīrtana.” And in the *Viṣṇu-Purāṇa* (6.2.17) it is stated:

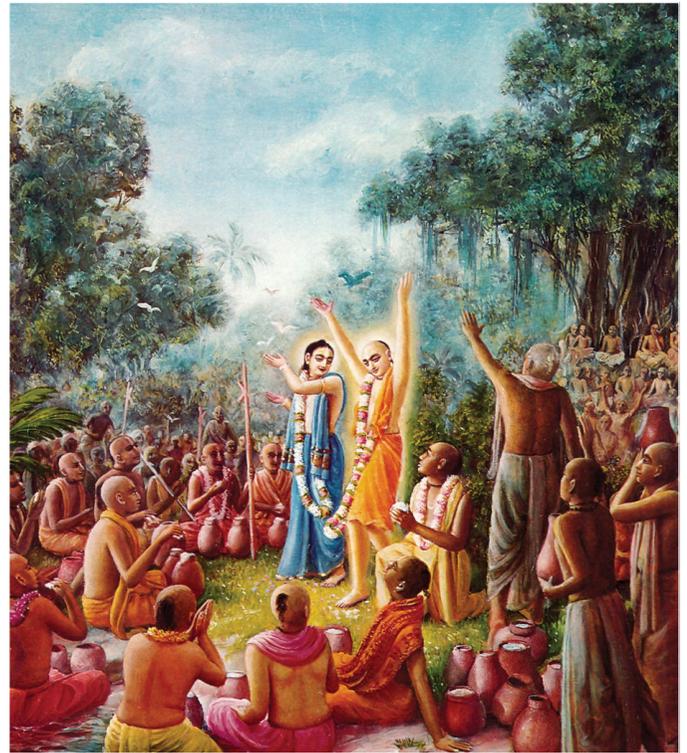
*dhyāyan kṛte yajan yajñais
tretāyām dvāpare rcayan
yad āpnoti tad āpnoti
kalau saṅkīrtya keśavam*

“Whatever is achieved by meditation in *Satya-yuga*, by the performance of sacrifice in *Tretā-yuga*, and by the worship of Lord Krishna’s lotus feet in *Dvāpara-yuga* is obtained in the Age of *Kali* simply by glorifying the name of Lord Kesava.”

The phrase *yuga-dharma-pālau* is described as follows: According to the scriptures dealing with *karma-kāṇḍa*, fruitive activities, the religious principle for the Age of *Kali* is charity. However, as the maintainers of *yuga-dharma*, the two most magnanimous Lords, Sri Gaura and Sri Nityananda, have inaugurated the congregational chanting of the holy names of Krishna. The *Śrīmad Bhāgavatam* (11.5.32 and 10.8.9) says:

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

“In the Age of *Kali*, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”



*āsan varṇās trayo hy asya
grhṇato ’nuyugam tanūḥ
śuklo raktas tathā pīta
idānīm kṛṣṇatām gataḥ*

“Your son Krishna appears as an incarnation in every millennium. In the past, He assumed three different colors—white, red, and yellow—and now He has appeared in a blackish color. [In another *Dvāpara-yuga*, He appeared (as Lord Ramacandra) in the color of *śuka*, a parrot.] All such incarnations have now assembled in Krishna.]”

Srila Rupa Goswami has offered his obeisance unto Sri Krishna Caitanyadeva as follows:

*namo mahā-vadānyāya
kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-
nāmne gaura-tviṣe namaḥ*

“I offer my respectful obeisances unto the Supreme Lord Sri Krishna Caitanya, who is more magnanimous than any other *avatāra*, even Krishna Himself, because He is bestowing freely what no one else has ever given—pure love of Krishna.” In other words, magnanimity is Sri Caitanya Mahaprabhu’s characteristic and distributing love of Krishna is His pastime. Srila Kaviraja Goswami has stated in the *Caitanya-caritāmṛta* (Ādi 8.15):

*śrī-kṛṣṇa-caitanya-dayā karaḥa vicāra
vicāra karite citte pābe camathāra*

“If you are indeed interested in logic and argument, kindly apply it to the mercy of Sri Caitanya Mahaprabhu. If you do so, you will find it to be strikingly wonderful.”

Srila *Bhaktivinoda* Thakura has written about this mercy as follows: (*dayāla*) *nitāi-caitanya bale’ dākre āmāra mana*—“My dear mind, please chant the names of the most merciful *Nitāi-Caitanya*.” Actually, the charity given by Sri Gaura-Nityananda is matchless, supreme, and unique. They are both maintainers of *yuga-dharma*, performers of *Śrī-kṛṣṇa-saṅkīrtana*, and bestowers of unalloyed mercy.

The words *jagat priya-karau* indicate that Sri Gaura-Nityananda are the benefactors of the universe. Srila Krishnadasa Kaviraja Gosvami has written in the *Caitanya-caritāmṛta* (Ādi 1.86, 102) as follows:

*sei dui jagatere haiyā sadaya
gauda-deśe pūrva-śailē karilā udaya
ei candra sūrya dui parama sadaya
jagatera bhāgye gaude karilā udaya*

“These two have arisen over the eastern horizon of Gauda-desa [West Bengal], due to Their being compassionate for the fallen state of the world. These two, the sun and moon, are very kind to the people of the world. Thus, for the good fortune of all, They have appeared on the horizon of Bengal.” The *Caitanya-caritāmṛta* (Ādi 1.2) further states:

*vande śrī-kṛṣṇa-caitanya-
nityanandau sahoditau
gaudodaye puspavantau
citrau śan-dau tamo-nudau*

“I offer my respectful obeisance unto Sri Krishna Caitanya and Lord Nityananda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauda to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.”

Regarding *karuṇāvatārau*, the two merciful incarnations, Srila Rupa Goswami has written about *Bhāgavata Mahāvidyālaya*

nityaṁ bhāgavata-sevayā

Lord Caitanya Mahaprabhu in the introduction to his *Vidagdha-mādhava* as follows: *anarpita-carīm cirāt karuṇayāvatiṛṇaḥ kalau* —“He has appeared in the Age of *Kali* by His causeless mercy to bestow what no incarnation ever offered before.” Srila Kaviraja Gosvami has written in the *Caitanya-caritāmṛta* (Ādi 5.207-208, 216): “Who in this world but Nityananda could show His mercy to such an abominable person as me? Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. The mercy of Lord Nityananda showed me Sri Madana-mohana and gave me Sri Madana-mohana as my Lord and master.”

— Śrī Caitanya-bhāgavata - Srila Vrindavan Das Thakur Ādi-khaṇḍa 1.1.

BHAKTI AND THE HOLY NAME

Srila Bhaktivinoda Thakura

“In the *Satya-yuga* the Lord supplied the process of meditation, by which the *ṛṣis* became purified. Attaining purification, the Lord gave the treasure of *bhakti*. Similarly, in the *Treta-yuga*, the Lord arranged for purification by performance of sacrifices, and in *Dvāpara-yuga*, the Lord gave temple worship for purification, as paths leading to *bhakti*. However, seeing the pitiful state of the *jīvas* in the *Kali-yuga*, the Lord gave up hope in the processes of *karma*, *jñāna* and *yoga*. In *Kali-yuga* such troubles as short life, many diseases, decreased intelligence and strength, afflict all *jīvas*. Therefore, the secondary paths of *karma* and *jñāna*—the practices of *varṇāśrama*, *sāṅkhyā*, *yoga* and *jñāna*, mixed with a little devotional activity—are too narrow and obstructive. The only result of these paths in *Kali-yuga* is deviation from the path of *bhakti*. Thus, if one takes to these paths in hope of success in the *Kali-yuga*, life will simply become difficult for the him.

“Therefore, thinking of the welfare of the *jīvas* in *Kali-yuga*, the Lord has descended with His name. The Lord descended and preached the path for *Kali yuga*—the process of *nāma-saṅkīrtana*. Since by this process the *jīva* may directly achieve the highest treasure of Krishna *prema*, which is actual happiness, it is called the major or chief path, as distinct from the secondary paths of *karma* and *jñāna*. In this process all the *jīva* has to do is sing and remember the name of the Lord constantly. When the impure *jīva* takes up the process



of *bhakti* for his purification, he is performing *sādhana-bhakti*, or devotional service in practice. When his practice reaches purity and perfection (*sādhyā*), in other words, when the *jīva* achieves *prema-bhakti*, the activities of *sādhana-bhakti* (practiced devotion) —hearing and chanting the Lord's name, etc.—remain as the activities of *prema-bhakti*. The principal activities of devotional service are eternal. At the perfectional stage of *prema*, the means (*sādhana*) and the end (*sādhyā*) or, the method (*upāya*), and what is to be attained by the method (*upeya*), become non-different. Thus, there is no barrier or obstacle between the life and activities during training and at the perfectional stage: the holy name remains constant in both cases. In this way the *jīva* can easily transcend the material world."

— *Hari-nāma-cintāmaṇi* of Srīla Bhaktivinoḍa Thakura translation by Srīla Bhanu Swami.

WHAT IS THE YUGA-DHARMA FOR KALI-YUGA?

Srīla Bhaktisiddhanta Saraswati Thakura

Kali-yuga's occupational duty is *harināma-saṅkīrtana*, congregational chanting of Hari's holy names. The following verse from *Bṛhat Nāradya Purāṇa* provides proof of this fact:

*harer nāma harer nāma, harer nāmaiva kevalam
kalau nāsty eva nāsty eva, nāsty eva gatiḥ anyathā*

In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way.

Sāstra also states, *Kaliyuga dharma Krishna nāma saṅkīrtana, niraparadhe nāma laile pāya prema dhana*: "Chanting the holy name of Krishna is the *dharma* of *Kali-yuga*. If one chants the holy name without offense, he will attain the treasure of love of God." *Śrīmad-Bhāgavatam* 12.3.52 states, *ḥṛte yad dhyāyato Viṣṇum, tretāyām yajato makhaiḥ/ dvāpare paricaryāyām, kalau tad dhari-kīrtanāt*: "Whatever result was obtained in *Satya-yuga* by meditating on Visnu, in *Tretā-yuga* by performing sacrifices, and in *Dvāpara-yuga* by serving the Lord's lotus feet, can be obtained in *Kali-yuga* simply by chanting the Hare Krishna *mahā-mantra*."

If Lord Hari is glorified, then everything is perfectly aligned. Meditation was prescribed for *Satya-yuga*, but in *Kali-yuga*, the mind is so disturbed that it is impossible to meditate on the Supreme Lord. That is why the great meditation prescribed for this age is *harināma-saṅkīrtana*. Also, the simple meditation process prescribed for *Satya-yuga* was insufficient to help one meet the most magnanimous personality, Sri Gaurasundara. Therefore, we call *harināma-saṅkīrtana* the "great meditation." Since the process of *Satya-yuga*, meditation, became contaminated over time, fire sacrifice became the *yuga-dharma* for *Tretā-yuga*. Similarly, the



great *saṅkīrtana* sacrifice has been prescribed for *Kali-yuga*. Since fire sacrifice was contaminated over time, Deity worship was established in *Dvapara-yuga*. As a doctor, after becoming baffled by his attempts to cure a dying patient, prescribes him a very powerful medicine as a last resort, so the Lord prescribed the chanting of His holy name in this Age of *Kali* after seeing our pitiful condition. The Lord's holy name is fully empowered, and in fact, all of the Lord's energies have been fully invested in His name.

Harināma-saṅkīrtana is the best form of meditation, the best form of fire sacrifice, and the best form of worship. Meditating on Krishna, performing fire sacrifices for His pleasure, and worshiping Him are all part of the devotional process, but the complete perfection of the entire process comes when we follow the supreme process of *Kṛṣṇa-kīrtana*. We should not be inattentive while performing this optimal meditation. Only intelligent persons perform this best meditation, best fire sacrifice, and best worship, whereas fools follow other paths and do not gain anything.

Śrīmad-Bhāgavatam 11.5.32 states: *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ, sāṅgopāṅgāstra-pārśadam/ yajñaiḥ saṅkīrtana-prāyair, yajanti hi su-medhasaḥ:*

“In the Age of *Kali*, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

Śrī Caitanya-caritāmṛta states something similar: *saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana, sei ta' sumedhā pāya kṛṣṇera carana* “In this Age of *Kali*, the process of worshiping Krishna is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Krishna.” (*Antya* 20.9)

— *AmṛtaVāṇī: Nectar of Instructions of Immortality His Divine Grace Bhaktisiddhanta Sarasvati Thakura Prabhupada Compiled by Śrīpada Bhakti Mayukha Bhagavat Maharaja Adapted and Published by Īsvaradasa Translated from Bengali by Bhūmipatidasa*



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