

# Prophecies of the India Seers Thousands of Years Ago

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**Abstract:** *According to the Pauranik Granthas the world will continue till 4,32,000 years. Out of this approximately 5126, years have already been spent leaving 4,26,874 left as on 2225 Hindu prophecy predicts global cataclysms as 27000 years K. Y. Cycle ends. Humanity is facing an “eruption of in sanity and large-scale violence”, according to a new prediction.*

**Keywords:** Eastern concept, creation and dissolution, Kaliyuga, knowledge

## Research Methods

It is implanted in a proper way as and when required.

## How the Kaliyuga ends

When Lord Vishnu's final avatar, Kalki, appears, destroying wickedness and establishing a new era of righteousness and prosperity. This is said to occur after a significant period of human depravity and is followed by the reestablishments of Dharma and a more virtuous society, essentially ushering a new Satya Yuga.

## Mission

He is prophesied to appear as a warrior riding a white horse named Debut, wielding a blazing sword of divine knowledge to destroy the wicked and reset the cosmic balance.

## Consequences

His mission marks the end of the Kaliyuga and the beginning of the next cycles Satyuga.

## Signs of the End times

The end of Kaliyuga is characterized by extreme levels of evil, depravity and a general forgetting of goodness.

## Disintegration of Society

Society will suffer from issues like infertility, a breakdown of family traditions, children abandoning parents, and a general reliance on medicine to survive.

## The New Beginning Reestablishment of Dharma

After Kalki rids the world of the wicked figures like Devapsi and Mark will help reestablish a just society.

## Nature's Abundance

With the reestablishment of Dharma, mother nature will once again be respected, and the climate will become more pleasing, providing an abundance of necessities.

## The Next Age

The end of Kaliyuga leads to the beginning of a new Satya Yuga (or Krita Yuga) a period of divine light and heavenly conditions Kaliyuga will end in the year 28899 CE.

## Hindu units of time

Kalpa (day of Bahma)  
Manvantara (age of Manu)  
Pralaya (period of dissolution)  
Yuga Cycle (for yuga ages) Satya (Vritya)  
Treta, Dwapar and Kaliyuga  
Chapter 224 (CCXXIV) in some sources  
Mahabharat (12224)

According to the Eastern concept, creation and dissolution consist of four distinct cycles – the Satya (first or the Golden Age) the Treta (second or the Silver Age) the Dwapar (Third or the Brazen Age) and the Kaliyuga (the Iron Age) one after another in succession.

There is no such thing as vice in the Satyayuga. Virtue is all in all. She is all-powerful during the age:

Krete catuspat sakalo nibyajopadhiparjiah  
Brishah pratisthito dharmo manushye bharatavshave.  
(The Mahabharata (vana) ch. 190/9)

Then vice makes her way into the world by degrees and occupies one quarter of the period leaving the remaining three to be ministered by virtue. This is called the Tretayuga (Silver Age). The Dwaparyuga follows in succession. During that period virtue and vice share equally their domains;

Adharmapadaviddhasta triviramsai pratishtitha.  
Tretayam dwaparerdhaivayamishro dharmu ucayate.  
(The Mahabharata (vana) ch. 190/10)

With the advent of the despicable Kaliyuga (Iron Age) vice takes possession of all the three quarters of the time squeezing the virtue to the remaining one.

triviramsairadharmestu lokanakramya tishthati  
tamasam yugamasadya tad bharatasattam  
caturthamshena dharmastumanushayanamupatishthati  
(The Mahabharata (vana) ch. 190/11)

### Human Nature is closely associated with some strange and peculiar notions of its own

It is exaggeration to say that human nature is closely associated with some strange and peculiar notions of its own in that it 'pines for what is not'. Experience of the past is dead and gone. The memory lying in sub-conscious stage does sometimes crop up with 'tears and smiles'. Thus, he is not interested in the happenings of the past and simply casts 'longing lingering looks behind'. No, he is not interested in the present either. He can have a look of the objects lying around him and enjoy them through sensory organs. The ecstasy, then, which incites him most, is, therefore, his desire to know the unknown, to see the unseen, to fathom the unfathomable and unfurl the hidden mystery lying in the dark abyss of the future. This urge has, from time immemorial, from age to age, prompted the illustrious sons of Mother India to dive deep into the inmost sanctuary of their respective inner-selves through spiritual illumination of which the unknown can be known, the unattainable can be attained. They had achieved their object through 'Sadhana' (Spiritual practice) during life-time and left the foot-prints on the soil of the earth for the guidance of humanity at large to follow. Their messages have been collected in books and scriptures. The prophecies they made about the time to come, even in those ancient days, still hold good in our present day even after hundreds of years.

### Battle of Kurukshetra

The battle of "KURUKSHETRA" was fought between the Pandavas and the Kauravas during the transition period of the "Dwapar" and the "Kaliyuga". During their forest retreat at the KAMYAKA Forest the Pandavas had the privilege to meet the sages and seers along with Lord Krishna there. In this context it was but apparent for Yudhishtira (the eldest of the Pandavas) to request the great sage "Markandeya" to unfold the spirit of the 'Kaliyuga' which was to follow, and the nature, food, dress, strength, prowess etc. of the people living at the time:

kivirja manavastatra kimaharaviharinah.  
kimayudhah kivasana bhabishyati yugakshaye  
(The Mahabharata (vana) ch. 190/4)

His next query was regarding the time, when, at the close of the Kaliyuga, the Satyayuga would reappear on the cycle:

kamca kashtam samasadya punah sampatsyatekritam  
vistarena munevruhi vicitraneeha bhashase  
(The Mahabharata (vana) ch. 190/5)

### Age of Kaliyuga

The age in which we are living in, is Kaliyuga. Sophisticated modern mind may scoff at spiritual knowledge as unscientific and figment of imagination but fore-knowledge exhibited by ancient seers thousands of years ahead will tell its own tale. Some of the relevant

Shlokas, incorporating the reply of the great sage Markandeya to the above questions, have been quoted below verbatim with literal English translation as far as practicable without comment, which is left to the readers:

rajano brahmana vaishyah sudrascaiva yudhishtira  
tajaidharmai carishyanti dharmavaitesika narah  
satyam samksheptyate loke narah panditamanivi  
(The Mahabharata (vana) 190/13, 14)

(The whole people-Brahmin, Kshatriya, Vaishya, and Shudra will adopt the hypocritical ways of life and continue to deceive others in the garb of religion. The wiseacre will misinterpret religion diverse from the Truth.)

vidyaheenana vijnanallobho'spyavi bhavishyati  
lobhokrodhahpara mura kamasaktasca manavah  
vairavaddha bhavishyanti paraspara vadhaishinah  
(The Mahabharata / vana 190/16)

(Knowledge without learning will give rise to greed. Being subjected to avarice, anger, and lust the ignorant people will be enticed to self-gratification which will lead them to enmity with one another and consequential ruin.)

anyonyam parimushnanto himshayantasca manavah  
ajapa nastika stena bhavishyanti yugakshaye  
(The Mahabharata / vana 190/22)

(People of the time will plunder and kill one another. They will renounce prayers and turn into atheists).

putrah pitrivadham kritwa pita putravaham tatha  
nirudvego vrihadvadi na nindamupalapshyate  
(The Mahabharata / vana 190/28)

(The son after killing the father and the father killing the son will remain unconcerned. The tall-talkers will placidly give eloquent verbose; but there will be no censure from the public for this grandiloquence.)

swalpaviryavalah statha lovomohoparayanah  
tatkathadanasamtushta dushtanamopi manavah  
parigraham karishyantimayacara paragrahah  
(The Mahabharata / vana 190/31, 32)

(This physical strength and valour will recede. Normally they will feel pleasure in criticizing others and will be prone to accept gifts from others. They will accept gifts even from the vicious ones by adopting fraudulent means.)

svabhavat krurakarmanshanyonyamavishamsinah  
bhavitara janah sarve samprapte tu yugakshaye  
bhavita samshayo loke jivitasya he debhinam  
(The Mahabharata / vana 190/56, 57)

### Summary

From the details furnished above it would be clear that there will be no listeners, nor will there be any counselors

the whole popular will be enveloped in darkness. There would be complete bloodshed/ Brothers will kill each other. As the Mahabharata says, "All moons with elide with each other. The oceans would erupt and there would heavy waves which would drown everybody. The son after killing the father and the father killing the son will remain unconcerned. The tall-talkers will placidly give eloquent verbose, but there will be no censure from the public for this grandiloquence. The physical strength and valour will recede. Traders will be selling commodities in the market with false balances and weights Brides will not be selected nor given to marriage (by parents). They will choose their own partners. A man of wealth will be considered as one of the noble births, honest and virtuous in the Kaliyuga. A poor man will be deprived of the even-handed justice. A man's wisdom will be adjudged by his loquacity. The whole people will remain in constant worries and anxieties from hunger and thirst.

All these have been clearly speet out in the Mahabharat Sreemadbhagvat Purana etc.

Recently there was a news item which says Modi will die soon but it could not be said when will be die. Modi is naturally disturbed.

It is not clear from the above how the cycles of Kaliyuga determined. Generally, it is believed that a yugah consists of 12 years.

### Conclusion

(With the decay of the age all people will by nature, be cruel and indulge in imposing false implications to others. Everyone will live a life in constant worries and anxieties.)

jnanani capyavijnaya karishyanti kriyastatha  
atmachandena vartante yugante samupasthite  
(The Mahabharata / vana 190/55)

(Without having any knowledge and secret of karma (work) people will engage themselves in karma-kanda. At the end of the age everyone will be despotic.)

Antya Madhya bhavishyanti madhyascantya na samshya

(The Mahabharata / vana 190/18)

(Low-borns will occupy vocations of high-borns and vice versa there is no doubt about it.)

krayavikrayakale ca sarvah sarvasyavanchanam  
yugante bharatashrestha vittalovat karishyati

(The Mahabharata / vana 190/54)

(O the chief of the Bharata, at the time of purchase and sale each will deceive the other out of greed for wealth).

bhuyestham kutamanaishca pannyam vikinata janah  
vanijashca naravyagrah bahumaya bhavantyuta

(The Mahabharata / vana 188/53)

(Traders will be selling commodities in the market with false balances and weights. They will be very unscrupulous in their trade.)

vastranam pravara shani dhanyanam koradushakah

(The Mahabharata / vana 190/19)

(In wearing apparels preference will be given to 'SANTHREAD' (nylon, terylene etc) and in cereals to 'KODO' (cheaper of rice variety.)

bhirustatha suramani shura viruvishadina  
na viswasanti canyonyam yugante paryupasthite

(The Mahabharata / vana 190/40)

(At the end of the age the cowards will pose as braves while the braves will remain in subdued mood. No one will trust one another.)

ekavarnastada loko bhavishyanti yugakshaye

(The Mahabharata / vana 190/42)

(People will have no caste, creed and nationality at the end of the age.)

na kanyam yacate kashcinnapi kanya pradiyate  
svayamgraha bhavishyanti yugante samupasthite

(The Mahabharata / vana 190/36)

(At that time brides will not be selected nor given to marriage (by parents) but they will choose their own parteners.

sudra dharma pravakshyanti brahmanah paryupasakah  
shrotarashca bhabishyanti pramanyena vyavasthitah

(The Mahabharata / vana 190/64)

(Shudras (spiritually uninitiated) will explain the scriptures while the Brahmins (initiated) will hear and accept their teachings.)

atikrantani bhojyani bhavishyanti yugakshaye

(The Mahabharata / vana 190/25)

(Towards the end of the age even the forbidden food will be considered as edibles.)

na kaschit kasyachishrota na kaschit kasyacidguru  
tamograstastada loko bhajishyati janadhipa

(The Mahabharata / vana 190/47)

(There will be no listeners, nor will there be any counselors – the whole populace will be enveloped in darkness of ignorance.)

There are many relevant shlokas in the Sreemadbhagavat Puranam, where Shri SHUKADEVA described the situation to King PARIKSHIT. They are also quoted below;

vittameva kalou nrinam janmacaragunodayah  
dharmanavyavasthyayam karanam valameva hi  
(Sreemadbhagavat Purana Canto XII 2/2)

(A man of wealth will be considered as one of noble birth, honest and various in the Kaliyuga. He who has the power under his control will be able to bring justice and virtue to his favour.)

avrittanyayadourvalyam panditye capalam vacah

(Sreemadbhagvat Purana, Canto XII 2/4.)

(A Poor man will be deprived of the evenhanded justice. A man's wisdom will be adjudged by his loquacity.)

durevaryanm tirtha lavanyam keshadharanam  
udarambharata swarthah satyatve dharshtyameva hi

(Sreemadbhagvat Purana XII 2/6.)

(People will prefer distant places of pilgrimage to the nearest ones. Long hair both on head and cheek will be considered as the fashion of physical beauty. The sumum-bonum of life will be the satisfaction of one's individual greed.)

kshiyamaneshu deheshu dehinam kalidoshatah  
varnashrama vatam dharma nashte vedapathe nrinam

(Sreemadbhagvat Purana XII/2/12.)

(Due to the evil influence of the Kaliyuga the physical structure of the living beings will be diminutive in size, imaciated and diseased. The allocation of duties as enjoined by the Vedas will be destroyed.

pakhanda pracure dharma dassyuprayeshu rajashu  
chouryanritavrithahimsananavrittishu vai nrishu

(Sreemadbhagvat Purana XII/2/13.)

(The sanctimonious will predominate in the realm of religion. Kings and sovereigns will degenerate into miscreants. People will earn their living through evil deeds like burglary and such other various false and violent means.)

kshuttrishnavhyam vyadhibhishchaiva santarpsyanteca  
cintyaya

(Sreemadbhagvat Purana XII/2/11.)

(The whole people will remain in constant worries and anxieties from hunger and thirst.)  
grihaprayeshvashrameshu younaprayeshu bandhushu

(Sreemadbhagvat Purana XII/2/14.)

(Hermits will behave as householders and matrimonial alliance will be considered as the only relation.)

ittham kalou gatapraye janani tu kharadharmini  
dharmatranaya satvena bhagavanavatarishyati

(Sreemadbhagvat Purana XII/2/16.)

(In the penultimate period of the Kaliyuga common men till be treated as beasts of burdens. The Lord will then incarnate Himself for the protection religion.)

## References

- [1] Seers
- [2] Eastern Concept
- [3] Creation and dissolous
- [4] Kaliyuga
- [5] Knowledge