

3) *Kali, Lord of Kaliyuga.* There are fourteen Manvantaras during the life of Brahmā. The life time of a Manu is a Manvantara. This present period is the seventh Manvantara. In each Manvantara there are four yugas, Kṛta, Tretā, Dvāpara and Kali. Kṛtayuga consists of 17,28,000 years, Tretāyuga consists of 12,96,000 years, Dvāparayuga 3,61,000 years and Kaliyuga 4,32,000 years. The christian era started in the Kali era 3102 and after another 4,26,926 years Kaliyuga will come to an end and the present universe will enter the eighth Manvantara. From the beginning of the Kaliyuga acts of sin predominate and Kali, sin-god, will lord over the world.

Kali was born on the day Śrī Kṛṣṇa ascended heaven. When Bhagavān Mukunda abandoned his body and went to his place in Vaikuṅṭha, Kali came into being binding all on earth. (Śloka 66, Chapter 1, Bhāgavata Māhātmya).

4) *Kali and Nala.* Kali and Dvāpara were going to the Svayamvara of Damayantī when they met Indra and others returning from the Svayanivara. They told Kali and Dvāpara that Damayantī was married to Nala. Kali and Dvāpara felt it an outrage that Damayantī should have married a man of the earth and not a deva. Kali decided that Nala should be sent out of his country and his matrimonial life made most unhappy. Dvāpara consented to be his accomplice in this attempt. Kali followed Nala waiting for an opportunity to enter his body. One day, by an oversight Nala, without doing the ācamana after passing urine, performed his sandhyāvandana. Taking that opportunity Kali entered the body of Nala. Kali went to Puṣkara, brother of Nala in the guise of a bullock and made Nala challenge his brother to a game of dice putting that bullock as a wager. Puṣkara accepted the challenge. Nala wagered and lost all his movable and immovable possessions and went to the forests with Damayantī. Nala, prompted by Kali, abandoned Damayantī in the forests and went his way. Damayantī cursed Kali.

It was at this time that the great serpent Karkoṭaka was entrapped in a wild fire. Nala saved him from the fire but in return the cobra bit him turning Nala into one of blue hue and said "Oh Nala, let Kali who cheated you and is now inside your body suffer with the poison I have injected into your body."

Nala roamed about and reached Ayodhyā and there became the charioteer of R̥tuparna, King of Ayodhyā. When R̥tuparna went to the second marriage of Damayantī to Vidarbha, Nala went with him as his charioteer. On the way Nala taught R̥tuparna the science of Aśvaḥṛdaya and R̥tuparna in return taught him the science of Akṣaḥṛdaya. When Nala learnt the secret of Akṣaḥṛdaya he vomited all the poison inside him and Kali left him. Nala was about to curse Kali but refrained from it at the request of Kali. At once Kali climbed on a Tānni tree (Beleric Myrobalan) and went down from the tree when Nala left the place. Tānni is from that day onwards considered a cursed tree. (Chapter 58, Vana Parva).

5) *The world in Kaliyuga.* The celebrated sage Mārkaṇḍeya had prophesied about the happenings in Kaliyuga thus: In Kaliyuga all will be dishonest. Charity and Sacrifices will be only for a name. Brāhmaṇas would do the duties of Śūdras. Śūdras will become prosperous. There will be sinners as kings. People will

be short-lived and the stature of the people also will diminish. Beastly type of men will be on the increase. Taste and smell will vanish. Women will be 'Mukhebhagās'. Men will sell rice and brāhmaṇas, the Vedas. Women will sell their vaginas. The yield of milk from cows will decrease. Flowers and fruits will become less. Crows will be on the increase. Brāhmaṇas would become beggars. Sages will be merchants. Brāhmaṇas would without any reason grow hairs and nails. None will observe the four āśramas correctly. Students will defile the bed of their preceptors. Rains will be in and out of season. Trees and plants will refuse to grow in many places. There will be murder of people everywhere. Merchants will be cheats and they will use false measures. Righteous persons will decrease and sinners will increase. Girls of seven or eight years will become pregnant and boys will become fathers. Young men at the age of sixteen would be grey-haired. Old men will continue practising the habits of young men. Wives will lie with their servants. Wives will be prostitutes even while their husbands are alive. People will die in lots of hunger." (Chapter 188, Vana Parva).

6) *Kaliyugatīrtha.* The greatest tīrtha of Kaliyuga is the river Gaṅgā. (Chapter 85, Vana Parva).

7) *Duryodhana was the incarnation of Kali and Śakuni, that of Dvāpara.* (Chapter 31, Āśrama Parva).

KALĪ II. A synonym of Sūrya. (Śloka 20, Chapter 3, Vana Parva).

KALĪ III. A synonym of Śiva. (Śloka 79, Chapter 17, Anuśāsana Parva).

KĀLĪ I. A synonym of Satyavatī, mother of Vyāsa. (See under Adrikā and Satyavatī).

KĀLĪ II. An aspect or form of Pārvatī. (See under Pārvatī).

KĀLIDĀSA. The greatest poet and dramatist in Sanskrit. Some scholars opine that Kālidāsa flourished in the 8th Century B.C. while others place his date upto the period 11th Century A.D. At any rate most of the scholars consider the period between 1st Century B.C. and 5th Century A.D. as the most probable date of the great poet. Some of the main theories in this regard are as follows;—

(1) *Eighth century B.C.* Towards the close of Raghuvaiṅśa Mahākāvya Kālidāsa has referred to the son of King Agnimitra. Therefore the poet must have lived in the 8th Century B.C. This is the view of the scholar Hippolyte Fanche.

(2) *Second Century B.C.* According to Dr. Kuñjan Rājā Kālidāsa lived in the second Century B.C., the reasons for the belief being as follows. The poet was a contemporary of King Agnimitra of the Suṅga dynasty. This Agnimitra is eulogised in Kālidāsa's Mālavikāgnimitra. Agnimitra is referred to in the Bharatavākya (epilogue) of the drama also.

(3) *First Century B.C.* The traditional belief is that Kālidāsa was a member in the assembly of poets and scholars of the court of emperor Vikramāditya, who started the Vikrama era in B.C. 56.

Dhanvantarikṣapaṇakāmarasimha-Śaṅku—
Vetāla-Bhaṭṭa-Ghaṭakarpara-Kālidāsah /
Khyato Varāhamihiro nrpateḥ sabhāyām
Ratnāni vai vararucir nava vikramasya.

4) *Fifth Century A.D.* According to Dr. Keith, Kālidāsa lived in the fifth Century A.D. One Candra-