

in the society of men, the best man (often) becomes a sinner (by seduction, which is best avoided by wandering in places void of human dwellings); for Indra surely is the friend of the traveller. Therefore, wander!"

Rohita thinking, a Brâhman told me to wander, wandered for a second year in the forest. When he was entering a village after having left the forest, Indra met him in human disguise, and said to him, "The feet of the wanderer are like the flower, his soul is growing and reaping the fruit; and all his sins are destroyed by his fatigues in wandering. Therefore, wander!"

Rohita thinking, a Brâhman told me to wander, wandered then a third year in the forest. When he was entering a village after having left the forest, Indra met him in human disguise and said to him, "The fortune of him who is sitting, sits; it rises when he rises; it sleeps when he sleeps; it moves when he moves. Therefore, wander!"

Rohita thinking, a Brâhman told me to wander, wandered then a fourth year in the forest. When he was entering a village after having left the forest, Indra said to him, "The Kali is lying on the ground, the Dvâpara is hovering there; the Tretâ is getting up, but the Kṛita happens to walk (hither and thither).⁸ Therefore, wander, wander!"

Rohita thinking, a Brâhman told me to wander, wandered for a fifth year in the forest. When he was

⁸ Sây. does not give any explanation of this important passage, where the names of the Yugas are mentioned for the first time. These four names are, as is well known from other sources (see the Sanscrit Dictionary by Boehtlingk and Roth. s. v. *kali*, *dvâpara*, &c.), names of dice, used at gambling. The meaning of this Gâthâ is, "There is every success to be hoped; for the unluckiest die, the Kali, is lying, two others are slowly moving and half fallen, but the luckiest, the Kṛita, is in full motion. The position of dice given here is indicative of a fair chance of winning the game."