

offers an alternative explanation : *yad vā caturvedā iti vedatrayoktaṁ karma jyotiṣṭmādīkam / atharvaṇopaniṣaduktam dhyānam ca sahaiva vānūtiṣṭhantīti karmopāstisamuccaya uktaḥ / trivedā iti kevalakarmathāḥ / drivedā iti svaśākhoktam saṁdhyāvandanādi karma dhyānam cānūtiṣṭhanti / ekavedā dhyānaikanīṣṭhāḥ / anṛcaḥ kṛtakṛtyāḥ* / ); (also cf. Maheśvara (Viṣṇu) recommending the performance of sacrifices to satisfy the gods and the gods, on their part, sustaining the worlds in the (three) Yugas other than the Kṛta 12. 327. 53-60). H. Nature : According to the description of the Dvāpara given by Hanūmant to Bhīma, since in that age the Vedas become fourfold and the *śāstras* multiply, the Vedic rites are variously performed; people, given to austerities and gifts, become *rājasa* by nature; since truth falls down, rarely any one abides by truth (*evam śāstreṣu bhinneṣu bahudhā niyate kṛiyā / tapodānapravṛtīā ca rājasī bhavati prajā* // ... *satyasya ceha vibhramśāt satye kaścid avasthutaḥ* // ) 3. 148. 28-29; for further description of the Dvāpara cf. 3. 148. 30-31; Hanūmant concludes that people in the Dvāpara perish due to the practice of *adharma* (*evam dvāparam āśādyā prajāḥ kṣīyanty adharmataḥ*) 3. 148. 32; according to Saṁjaya, in the Dvāpara all the four *varṇas* are full of energy; they are great heroes, desirous of killing each other; on the whole, the Dvāpara in which Saṁjaya lived was characterized by contraction (of the merits in all respects) (*sarvavarṇā mahārāja jāyante dvāpare sati / mahotsāhā mahāvīryāḥ parasparavadhaisiṇaḥ* // ... *saṁkṣepo vartate rājan dvāpare 'smin narādhipa*) 6. 11. 11, 14 (Nī. on Bcm. Ed. 6. 10. 15 :

*saṁkṣepo guṇānām iti śeṣaḥ*); Vyāsa told Śuka that all the *varṇas* and the *āśramas* fall into disarray due to the limitation on the life-span (*varṇāśramās tathā / saṁrddhād āyusas tv ete vyasyante dvāpare yuge*) 12. 230. 14; he also said that people in the Dvāpara (as in the Tretā and the Kali) entertain doubt (*tretāyām dvāpare caiva kalijās ca sasamśayāḥ* 12. 230. 7) as to what is at the root of a man's success — his effort, fate, or nature 12. 230. 4; in the Dvāpara, the earth has to be ploughed and even then it does not yield much harvest (*kṛṣṭapacyaiva pṛthivī bhavaty alpaphalā tathā*) 12. 70. 17; in this Yuga people have to copulate to beget progeny (*dvāpare maitruno dharmāḥ prajānām abhavan nṛpa*) 12. 200. 37; evil tribes like the Talavaras and the Andhrakas from the south and the Yaunas (Yavanas) and the Gāndhāras from the north move on earth from the Tretā onwards (i. e. also in the Dvāpara) 12. 200. 39-40, 42. I. Life expectancy : Vyāsa told his son Śuka that the life expectancy of people diminishes by a quarter in each succeeding Yuga after the Kṛta, hence in the Dvāpara they live for two hundred years (... *tretādiṣv eteṣām pādaśo hrasate vayah*) 12. 224. 24; Vyāsa also told Śuka that according to his information life expectancy of people, along with other things, gradually decreased in the successive Yugas (... *anuyugam hrasantīti ca naḥ śrutam / āyūṁsi* ...) 12. 224. 25; this is also what Mārkaṇḍeya told Yudhiṣṭhira (*āyur ... manuṣyāṇām anuyugam hrasatīti nibodha me*) 3. 188. 13; according to Saṁjaya, however, the life expectancy of people in the Dvāpara was two thousand years (*āyusamkhyā ... saṁktyātā ... / divisahasram dvāpare tu*) 6. 11. 5-6 (ap-