

*dhau tu samanuprāpte tretāyām dvāparasya ca / rāmo dāśarathir bhūtvā bhaviṣyāmi jagatpatiḥ* // ) 12. 326. 77-78; 1. 2. 3; (2) A being without bodily form informed from the sky (12. 323. 46) Ekata, Dvita and Trita that when the Kṛtayuga had passed and the Tretāyuga of the 7th *manvantara* presided over by Manu Vaivasvata will have arrived they will work as helpers of gods for achieving a great purpose (*vaivasvate 'ntare viprah prāpte tretāyuge tataḥ / surāṇām kāryasiddhyartham sahāyā vai bhaviṣyatha*) 12. 323. 51; (cf. 12. 326. 79-80); (3) Vyāsa told Yudhiṣṭhira that Karamdhama's son (Avikṣit) was born at the commencement of the Tretāyuga — he was glorious, not inferior to Indra, and invincible even by the gods 14. 4. 17; (4) Bhīṣma told Yudhiṣṭhira that formerly at the junction of the Tretā and the Dvāpara, a terrible drought, lasting for twelve years, occurred due to the working of the fate (*daivavidhikramāt*) 12. 139. 13; when the Tretā was about to end and the Dvāpara was about to set in and when the end of the eon was at hand Indra did not release rain (*yugānte parayupasthite / tretānirmokṣasamaye dvāpara-pratipādane* // *na vavarṣa sahasrākṣaḥ*) 12. 139. 14-15. D. Nārāyaṇa-Kṛṣṇa and Tretā : Bhagavān (Nārāyaṇa) told Mārkaṇḍeya that his colour in the Tretāyuga was yellow (*pītas tretāyuge mama*) 3. 187. 31; but according to Hanūmant, Acyuta was red in the Tretā (*raktatām yāti cācyutaḥ*) 3. 148. 23; Bhīṣma told Yudhiṣṭhira that Kṛṣṇa conformed to *jñāna* in the Tretā (*tretākāle jñānam anuprapannaḥ*) 13. 143. 9 (Nl. on Bom. Ed. 13. 158. 10 : *jñānam akartavyakoṭer api upasthānāt tretāyām viveka āsit*). E. King and Tretā : When

the king observes *daṇḍanīti* only in three parts and leaves out the fourth, the Tretāyuga sets in; the place of the fourth part is then made up by what is inauspicious and this part gets associated with the other three; hence the earth has to be ploughed for the growth of the plants (*daṇḍanītyā yadā rājā trīn aṁśān anuvartate / caturtham aṁśam utsrjya tadā tretā pravartate* // *aśubhasya caturthāṁśas trīn aṁśān anuvartate / kṛṣṭa-pacyaiva pṛthivī bhavantyōśadhayas tathā* //) 12. 70. 14-15; (*pādonenāpi dharmeṇa gacchet tretāyuge tathā*) 12. 259. 32; a king is the cause of the Tretā (as also of the other three Yugas) (*tretāyāḥ ... / ... rājā bhavaṭi kāraṇam*) 5. 130. 16 = 12. 70. 25; (also cf. *rājā kālasya kāraṇam* 12. 70. 6 = 5. 130. 15); Tretā, like the other three Yugas, depends on the conduct of the king and hence the king is called a Yuga (*rājavyttāni sarvāṇi rājaiva yugam ucyate*) 12. 92. 6; (*rājāmūlāni sarvāṇi*) 12. 139. 10; a king obtains heaven, but not endlessly, because he introduces Tretā (*tretāyāḥ karaṇād rājā svargaṁ nātyantam āsnute*) 5. 130. 17 = 12. 70. 26; description of the people in the Tretā in the absence of *daṇḍanīti* 12. 65. 24-27; F. Tretā and *dharma* : In the Tretāyuga *Dharma* loses one of its four feet (*tatra* (i. e. *tretāyuge*) *pādacaturtho vai dharmasya na bhaviṣyati*) 12. 327. 74; (*pādena hrasate dharmāḥ*) 3. 148. 22-23; in the Tretā, *Dharma* is established in three parts and the remaining one part is affected by *adharma* (*adharmapādavidddhas tu tribhir aṁśaiḥ pratiṣṭhitaḥ / tretāyām*) 3. 188. 11; also of 12. 259. 32; in the Tretā and the other two following Yugas the *dharma* is displaced from tradition successively by one quarter and the *adharma* is on increase due