

(*jāyante kṣatriyāḥ śūrās tretāyām cakravartināḥ*); according to Mārkaṇḍeya the condition of *dharma* in the Tretā is not different from the one in the Kṛta described by him (*eṣa dharmah kṛtayuge tretāyām*) 3. 189. 13; the ascetics in the Tretā, who are steady in the *sattva guṇa*, have no doubt whatever whether *puruṣa*, *daiva* or *svabhāva* is the cause of a man's success in his activities; they see no distinction, as same people for want of judgement do, between them (*pauruṣam kāraṇam kecid āhuḥ karmasu mānavāḥ / daivam eke praśaṁsanti svabhāvam cāpare janāḥ // ... trayam etat prthagbhūtam avivekaṁ tu kecana / ... karmasthā viśamaṁ brūyuh sattvasthāḥ samadarśināḥ // tretāyām ... tapasvināḥ ...*) 12. 230. 4, 6-7; in the Tretā, as in the Kṛta, people could get progeny by mere thought and did not have to cohabit for this purpose (*tatra tretāyuge kāle saṁkalpāj jāyate prajā / na hy abhūt maithuno dharmas teṣām api narādhipa //*) 12. 200. 36; evil tribes like the Talavaras, the Andhrakas and others in the south and the Yaunas (Yavanas), the Kāmbojas and others in the north, unlike in the Kṛtayuga, begin to roam about on the surface of the earth from the Tretāyuga onwards (*naite kṛtayuge tāta caranti prthivīm imām / tretāprabhṛti vartante te janā bharatarabha //*) 12. 200. 42. I. Span of life : Vyāsa told Śuka that people in each succeeding Yuga lived a quarter years less than those in the Kṛtayuga who lived for four hundred years, i. e. in the Tretā they lived for three hundred years (*caturvarṣaśatāyusaḥ / kṛte tretādiṣu eleṣām pādaśo hrasate vayaḥ*) 12. 224. 24; Vyāsa had heard that life gradually decreased in each succes-

sive Yuga (*anuyugam hrasantīti ca naḥ śrutam / āyūṁṣi*) 12. 224. 25; the same thing was told by Mārkaṇḍeya to Yudhiṣṭhira (*āyur vīryam atho buddhir balaṁ tejaś ca pāṇḍava / manuṣyāṇām anuyugam hrasatīti nibodha me*) 3. 188. 13; however, Saṁjaya, told Dhṛtarāṣṭra that people lived for three thousand years in the Tretā (*āyuh-saṁkhyā ... saṁkhyātā rājasattama / tathā trīṇi sahasrāṇi tretāyām manuḥjādhipa //*) 6. 11. 5-6 (apparently, in Saṁjaya's narration, there is confusion between the duration of the Tretāyuga (cf. section B above) and the life expectancy of the people in this Yuga). J. Simile : The region where the river Narmadā (f.) passes along the Vaidūrya mountain (m.) is compared with the conjunction of the Tretā (f.) and the Dvāpara (m) (*vaidūryaparvatam dṛṣṭvā narmadām avatīrya ca / sandhir eṣa nīraśreṣṭha tretāyā dvāparasya ca //*) 3. 121. 18-19. K. Name of Sūrya : Tretā appears as the 47th name among the hundred and eight names of Sūrya taught by Dharmya to Yudhiṣṭhira 3. 3. 22. [The words Kṛta, Tretā and Dvāpara occurring in 5. 140. 7-15 are wrongly interpreted by Nī. (Bom. Ed. 5. 142. 7-15) as names of the three Yugas and not as the names of the throws of dice in a dice-game].

Dakṣiṇāyana nt. : Name of the period of six months in which the sun moves towards the south (also expressed as *dakṣiṇāvṛtta āditye* 6. 114. 96).

A. Duration : It lasts for six months (*ṣaṁmāsā dakṣiṇāyanam*) 6. 30. 25. B. Association with darkness : Vyāsa told Śuka that Dakṣiṇāyana formed the night of the gods (*rātriḥ syād dakṣiṇāyanam*) 12. 224.