

dharma at the beginning of the Kṛta Yuga (not named) *tatraiṣa dharmah kathutaḥ svayaṁ nārāyaṇena hi || pitāmahāya śud-dhāya yugādau lokadhāriṇe*) 12. 336. 44-45; (28) At the request of Yudhiṣṭhira Bhīṣma told him how at the beginning, in the Kṛta Yuga, a kingdom first came into existence (*yathā rājyaṁ samutpannam ādau kṛtayuge 'bhavat*) 12. 59. 13; (29) Formerly in the Kṛta Yuga the ascetics residing in the Naimiṣa forest were engaged in a twelve-yearly sacrificial session (*pūrvam kṛtayuge rājan ...*) 9. 36. 39. F. Nārāyaṇa (Kṛṣṇa) and the Kṛta Yuga : Bhagavān Nārāyaṇa (who was the same as Kṛṣṇa-Jānārdana 3. 187. 52, 50) told Mārkaṇḍeya that his colour in the Kṛta Yuga was white (*śvetaḥ kṛtayuge varṇaḥ*) 3. 187. 31; Bhīṣma told Yudhiṣṭhira that Kṛṣṇa was complete Dharma in the Kṛta Yuga (*kṛte yuge dharma āsit samagraḥ*) 13. 143. 9. G. King and the Kṛta Yuga : The king is the creator of the Kṛta Yuga (*rājā kṛtayugasraṣṭā*) 5. 130. 16 = 12. 70. 25, (also cf. *rājā kālasya kārāṇam* 12. 70. 6); Kṛta and the remaining three Yugas depend on the conduct of the king and hence the king is identical with Yuga (*rājavṛttāni sarvāṇi rājaiva yugam ūcyate*) 12. 92. 6; (*rājamūlāni sarvāṇi*) 12. 139. 10; when the king fully followed *daṇḍanīti* then prevailed the Kṛta Yuga, the best of time (*daṇḍanītyām yadā rājā samyak kārtenyena vartate | tadā kṛtayugaṁ nāma kālāḥ śreṣṭhaḥ pravartate ||*) 5. 130. 14 = 12. 70. 7; Dyumatsena told Satyavān that in the Kṛta Yuga the king followed the instruction (how a king should rule 12. 259. 24-30) as his primary principle (*etat prathamakalpena rājā kṛtayuge 'bhajat*) 12. 259. 32; a king, as the creator of Kṛta, enjoyed in

the heaven endlessly (*kṛtasya karaṇād rājā svargam atyantam aśnute*) 5. 130. 17 = 12. 70. 26; king Yayāti was described by Aṣṭaka as the best among those born in the Kṛta Yuga (*kārtayugapradhāna*) 1. 85. 1 (Nī. on Bom. Ed. 1. 90. 1 : *kārtayugapradhāna | kṛtayuge bhavāḥ kārtayugāḥ | atyantaniṣpāpā teṣāṁ mukhyatamety arthaḥ*). H. Kṛta and *dharma* : In the Kṛta Yuga the ancient *dharma* prevails (*yatra dharmah sanātanaḥ*) 3. 148. 10; in that Yuga the eternal *dharma* of the four *varṇas* stands on all its four feet (i. e. is in no way deficient) (*kṛte yuge catuspādaś cātvarvarṇasya śātvataḥ*) 3. 148. 21; formerly in the Kṛta Yuga Dharma, the bull, without deceit and free from vices stood established in its entirety among men (*kṛte catuspāt sakalo nirvyājapādhivarjitaḥ | vṛṣaḥ pratiṣṭhito dharmo manuṣyeṣv abhavat purā ||*) 3. 188. 10 (Nī. on 3. 190. 9 : *vṛṣa iva catuspāt*); 12. 327. 73; both *dharma*, on its four feet, and truth are fully established in the Kṛta Yuga (*catuspāt sakalo dharmah satyaṁ caiva kṛte yuge*) 12. 224. 22; since *dharma* is not contaminated by *adharma* (*nādharmenā-gamaḥ kaścit* 12. 224. 22) it does not get diminished (*dharmo na hrasate kvacit*) 1. 58. 22; *dharma* always prospers and *adharma* is destroyed 3. 189. 7; 12. 70. 8; *dharma* in the Kṛta Yuga was established among the Brāhmaṇas who had mastered their self, who had practised austerities and who had studied the Vedas (*ātmavatsu tapovatsu śrutavatsu pratiṣṭhitaḥ*) 12. 224. 67; *dharma* in different Yugas is different 12. 224. 26 = 12. 252. 8; austerity is the best *dharma* for the Kṛta (*tapah param kṛtayuge*) 12. 24. 27; in the Kṛta Yuga the only *dharma* is renunciation (*dharmah saṁnyāsa eva*