

to thefts, falsehood and deceit (*itareṣu* (i. e. *yugeṣu*) *āgamād dharmāḥ pādaśas tv avaropyate* / *caurikāṇṛtamāyābhir adharmaś copacyate*) 12. 224. 23; the *dharma*s in the Tretā were different from those in the Kṛta 12. 224. 26 = 12. 252. 8; *jñāna* was considered to be the best *dharma* for the Tretā (*tretāyām jñānam uttamam*) 12. 224. 27; Hanūmant told Bhīma that times in the different Yugas were different 3. 148. 6; Vyāsa told his son Śuka that he had heard that the study of the Vedas decreased in every following Yuga and so also the benefit derived by people from the Veda (*vedavādāś cānuyugam kṛsantīti ca naḥ śrutam* / ... *vedasyaiva ca yat phalam*) 12. 224. 25; the Sātvata *dharma*, which flourished in the Kṛtayuga of the fourth birth of Brahman (12. 336. 25), disappeared when the Tretā returned (*tataḥ so 'ntardadhe bhūyaḥ prāpte tretāyuge punaḥ*) 12. 336. 35; but in the seventh birth of Brahman (12. 336. 44) the same Sātvata *dharma* was taught by Vivasvān to Manu 12. 326. 47; according to Mārkaṇḍeya, however, the *dharma* for the Kṛta, the Tretā and the Dvāpara was the same 3. 189. 13. G. Tretā and the sacrifice : There were no sacrifices in the Kṛtayuga, but they all, very strong, collected together appeared in the Tretā and became controllers of those that move (living beings) and those that do not (non-living beings) (*tretāyuge vidhis tv eṣām yajñānām na kṛte yuge ... tretāyām tu samastās te prādurāsan mahābalāḥ* / *saṁyantāraḥ sthāvarāṇām jaṅgamānām ca sarvaśaḥ* // *tretāyām saṁhatā hy ele yajñāḥ* ...) 12. 224. 62, 64, 65 (NĪ., however, on Bom. Ed. 12. 232. 34 : *tretāyām dharme nṛṇām svataḥ pravṛtuyabhāvāt tatra saṁyantāro dharmā-*

*śāstāro vedāś ca saṁhatā yajñādyanuṣṭhāpanāya sannaddhā āsan*); Bhagavān (Nārāyana) told the gods that the three Vedas will rule the Tretāyuga and then the animals, consecrated for the sacrifice, will be killed (*tatas tretāyugam nāma trayī yatra bhaviṣyati* / *prokṣitā yatra paśavo vadhaṁ prāpsyanti vai makhe* /) 12. 327. 74; (*tretām api nibodha tvam yasmin satraṁ pravartate*) 3. 148. 22; (*tato yajñāḥ pravartante dharmāś ca vividhāḥ kriyāḥ* // *tretāyām bhāvasamkalpāḥ kriyādānaphalodayāḥ* //) 3. 148. 24 (NĪ. on Bom. Ed. 3. 149. 23 : *satraṁ yajñakriyā rajomīśratvāt*; on 3. 149. 25 : *bhāvasamkalpāḥ bhāvo bhāvanā kriyā aham anena karmaṇā idam phalam anena prakāreṇa kariṣyāmīty evāmrūpā tadviṣaya eva samkalpo yeṣām*); Vyāsa told Śuka that at the commencement of the Tretā the Vedas and the sacrifices are complete in form (*tretādau sakalā vedā yajñā varṇāśrāmās tathā*) 12. 230. 14; (also cf. Mahēśvara (Viṣṇu) recommending the performance of sacrifices for the benefit of gods, and the gods, on their part, sustaining the worlds in the Yugas (not named) other than the Kṛta 12. 327. 53-60). H. Nature of the Tretāyuga : Hanūmant told Bhīma that the times in the Tretā were different from those in the Kṛta (*anyaḥ kṛtayuge kālas tretāyām dvāpare 'paraḥ*) 3. 148. 6; Hanūmant then described to Bhīma the condition of the world in the Tretāyuga 3. 148. 22-25 (men are truthful (*satyapravṛttāś ca narāḥ*), they do not deviate from the path of *dharma*, are given to the practice of austerities and to giving gifts); the Tretāyuga also described by Samjaya to Dhṛtarāṣṭra (Kṣatriyas are long-lived, they are great warriors, excellent archers in war, brave and emperors) 6. 11. 10