

ca) 3. 148. 13; one is not supposed to get angry in the Kṛta Yuga (*na roṣaṁ kṛtum arhasi / naiṣa dharmāḥ kṛtayuge yas tvaṁ roṣaṁ acikṛthāḥ*) 12. 323. 17. I. Kṛta and the sacrifice : In the Kṛta Yuga performance of sacrifices is not prescribed (*tretāyuge vidhis tv eṣāṁ yajñānām na kṛte yuge*) 12. 224. 62; the sages who assembled for a sacrifice told gods who wanted a goat to be killed that that was not the *dharma* of good people; they reminded the gods that they were in the Kṛta Yuga when an animal was not offered (*naiṣa dharmāḥ satām devā yatra vadhyeta vai paśuḥ / idaṁ kṛtayugam śreṣṭhaṁ katham vadhyeta vai paśuḥ* //) 12. 324. 5; (*ahimsyā yajñapaśavo yuge 'smiṁ naitad anyathā*) 12. 327. 73; the offerings offered by Brahman and others to Viṣṇu in a Vaiṣṇava Kratu were offered according to the prescriptions meant for the Kṛta Yuga and, as a result, they reached the Puruṣa who had the brightness of the sun and who was above darkness (*te kṛtayugadharmāṇo bhāgā paramasatkṛtāḥ / prāpūr ādityavarṇaṁ taṁ puruṣaṁ tamasaḥ param* //) 12. 327. 50 (commentator Vidyāsāgara : *kṛtayugadharmāṇaḥ ahimsādilakṣaṇakṛtasvabhāvāḥ mantralopatantralopakriyālopaḥimsādirahitāḥ paramasatkṛtāḥ*, cf. the note on this stanza in the Cr. Ed.); but according to Bhīṣma when the king, in any other Yuga, employed *daṇḍanīti* properly, condition was as good as in the Kṛta Yuga (12. 70. 7); in such a Kṛta Yuga, all the three Varnas offered Soma sacrifices according to rites (*some prayatnāṁ kurvanti trayo varṇā yathāvidhi*) (Editor's note on the stanza : *some=devatādīn uddiśya somayāge*) and the Vedic rites were faultlessly performed (*vaidikāni ca karmāṇi bhavanty avigunāny*

*uta*) 12. 70. 9. J. Nature of the Kṛta Yuga, its effects on men : Hanūmant told Bhīma that the times in the Kṛta Yuga were different from those in the other Yugas (*anyaḥ kṛtayuge kālas tretāyām dvāpare paraḥ*) 3. 148. 6; Kṛta Yuga described by different persons : (1) by Hanūmant to Bhīma 3. 148. 11–22 (Kṛta Yuga was completely free from the three qualities (viz. *sattva*, *rajas* and *taṁas*) (*traiguṇyapari-varjitam* 3. 148. 22); (2) by Vaiśampāyana to Janamejaya 1. 58. 8–24 (*kāle gāvaḥ prasūyante nāryaś ca bharatarṣabha / phalanty ṛtūṣu vṛkṣāś ca puṣpāṇi ca phalāni ca* // 1. 58. 23); (3) by Mārkaṇḍeya to the Pāṇḍavas 3. 189. 8–13 (*śaṭ-karmaniratā viprāḥ kṣatriyā rakṣaṇe ratāḥ // śusrūṣāyām ratāḥ śūdrās tathā varṇatra-yasya ca / eṣa dharmāḥ kṛtayuge ...* // 3. 189. 12–13); (4) by Bhīṣma to Yudhiṣṭhira (when a king in any Yuga practised *daṇḍanīti* properly) 12. 70. 8–13 (the qualities of Kṛta age are called *kṛtayugān guṇān* 12. 70. 13, also *kṛtayugadharmāṇo bhāgāḥ* 12. 327. 50); (5) by Samjaya to Dhṛtarāṣṭra 6. 11. 8–9; in general the people of the Kṛta Yuga were possessed of fortitude, were diligent in their duties, knew the proper time for the use of valour (*dhṛtimantaś ca dakṣāś ca sve sve karmaṇi bhārata / parā-kramavidhānājñā narāḥ kṛtayuge 'bhavan*) 3. 159. 2; the ascetics of the Kṛta Yuga were calm and they remained steady in the *sattva* quality (*tapasvinaḥ praśāntāś ca sattvasthāś ca kṛte yuge*) 12. 230. 7 (Nl. on Bom. Ed. 12. 238. 7 : *praśāntāḥ niḥsaṁśayaḥ*); all the ascetics then made no distinction between *pauruṣa*, *daiva* and *svabhāva* as the cause of the success in *karma* and had neither love nor hatred for the *ṛcs*, the *yajuses* and the