

which is common to both the *ayanas*, the Uttara and the Dakṣiṇa, see Uttarāyaṇa].

Devayuga nt. : See Kṛtayuga.

Dvāpara m., nt. : Name of the third Yuga among the four Yugas.

A. Place among the four Yugas : Its place is third, mentioned after the Tretā and before the Kali (*kṛtām tretā dvāparam ca puṣyam ca kuruvardhana*) 6. 11. 3; 12. 224. 18; the Dvāpara starts when the Tretā ends (*tretānirmokṣasamaye dvāparapratipādane*) 12. 139. 14; and the Kali starts when the Dvāpara ends (*saṅkṣepād dvāparasatyātha tataḥ puṣyam pravartate*) 6. 11. 4; hence also the junctions of the Tretā and the Dvāpara on the one hand and of the Dvāpara and the Kali on the other are referred to 1. 2. 3; 12. 139. 13; 12. 326. 78; 1. 2. 9; 12. 326. 82.

B. Duration : Mārkaṇḍeya told Yudhiṣṭhira that the duration of the Dvāpara Yuga was two thousand years with dawns and twilights of two hundred years each at both ends (*tathā varṣasahasre dve dvāparam parimānataḥ / tasyāpi dviṣatī saṁdhyā saṁdhyāṁśas ca tataḥ param || saṁdhyāsaṁdhyāṁśayos tulyam pramāṇam upadhāraya*) 3. 186. 20–21 (for Nī.'s explanation of *saṁdhyā* and *saṁdhyāṁśa* see above Kali, section C, p. 234); the same duration for the Dvāpara was told by Vyāsa to Śuka without naming the Yuga, but indicating it in relation to the Kṛta 12. 224. 20. C. Events occurring in the Dvāpara : (1) Bhīṣma told Yudhiṣṭhira that formerly, at the junction of the Tretā and the Dvāpara, there occurred a terrible drought lasting for twelve years due to the working of the fate (*daivavidhikramāt*); when the Tretā was about to end

and the Dvāpara was to set in Indra did not release rain for twelve years (*tretānirmokṣasamaye dvāparapratipādane || na vavarṣa sahasrākṣaḥ*) 12. 139. 13–15; (2) Sūta Ugraśravas told the sages assembled in the Naimiṣa forest that at the junction of the Tretā and the Dvāpara (*tretādvāparayoh saṁdhau*) Rāma destroyed the princely Kṣatriyas again and again 1. 2. 3 (but see the next event); (3) Bhagavān (Nārāyaṇa) told Nārada that at the junction of the Tretā and the Dvāpara (*saṁdhau tu samanuṣṭhāpte tretāyām dvāparasya ca*) he would be born as Rāma, son of Daśaratha 12. 326. 78; (4) Bhagavān (Nārāyaṇa) told Nārada that towards the end of the junction of the Dvāpara and the Kali (*dvāparasya kaleḥ caiva saṁdhau paryavaśānīke*) he would be born in Mathurā for (the killing of) Kāṁsa 12. 326. 82; (5) at the junction of the Dvāpara and the Kali the armies of the Kurus and the Pāṇḍavas fought each other near Samantapañcaka 1. 2. 9. D. Kṛṣṇa–Nārāyaṇa (Viṣṇu) and the Dvāpara : (1) Bhagavān (Nārāyaṇa) told Mārkaṇḍeya that he has red colour in the Dvāpara Yuga (*rakto dvāparam āsādyā*) 3. 187. 31; but according to Hanūmant Viṣṇu becomes yellow in the Dvāpara (*dvāpare 'pi yuge ... viṣṇur vai pītatām yāti*) 3. 148. 26; (3) Bhīṣma told Yudhiṣṭhira that Kṛṣṇa was strength in the Dvāpara (*balam tv āsīd dvāpare pārtha kṛṣṇaḥ*) 13. 143. 9. E. King and the Dvāpara : According to Utathya Aṅgiras all the four Yugas depend on the king's behaviour, hence a king himself is called Yuga (*rājavṛttāni sarvāṇi rājaiḥ yugam ucyate*) 12. 92. 6; Bhīṣma had no doubt that all the Yugas were rooted in a king (*rājamūlāni sarvāṇi mama nāsty*