

*atra samśayaḥ*) 12. 139. 10; it is the king who created a Yuga — whether it was the Kṛta, the Tretā, or the Dvāpara 5. 130. 16 = 12. 70. 25 (also cf. *rājā kālasya kāraṇam* 5. 130. 15 = 12. 70. 6); when a king gives up half of the *daṇḍanīti* and practises only one half of it, then the Dvāpara age sets in (*ardham tyaktvā yadā rājā nityardham anuvartate / tatas tu dvāparaṃ nāma sa kālāḥ sampravartate //*) 12. 70. 16; the *dharma* practised by the king in the Dvāpara is deficient in two quarters (*dvāpare tu dvipādena (ūnaḥ)* 12. 259. 32; by bringing about the Dvāpara a king lives in heaven only according to his share (i. e. not for a long time) (*pravartanād dvāparasya (svargam) yathābhāgam upāśnute*) 5. 130. 17 = 12. 70. 27; (description of the behaviour of people in the Dvāpara in the absence of the *daṇḍanīti* 12. 65. 24–27). F. Dvāpara and *dharma*: In the Dvāpara Yuga, *dharma* will lose two of its four feet and the age will be marked by a mixture (of *dharma* and *adharma*) (*tato vai dvāparaṃ nāma miśraḥ kālo bhaviṣyati / dvipādahīno dharmas ca yuge tasmin bhaviṣyati*) 12. 327. 75; (*dvāpare 'rdhena vyāmitro dharma ucyate*) 3. 188. 11 (NI. on Bom. Ed. 3. 190. 10 : *ardhena adharmaṇa*); (*aśubhasya tadā ardham dvāv aṃśāv anuvartate*) 12. 70. 17; (*dvāpare 'pi yuge dharmo dvibhāgonāḥ pravartate*) 3. 148. 26; 12. 259. 32; in the Yugas that follow the Kṛta the traditional *dharma* is displaced successively by one quarter and instead *adharma* increases due to the practice of theft, falsehood and deceit 12. 224. 23; the *dharma*s in the Dvāpara are different from those in the Kṛta and the Tretā 12. 224. 26 = 12. 252. 8; according to Mārkaṇḍeya, however, the *dharma* for the Kṛta, the Tretā and the

Dvāpara was the same (*eṣa dharmas kṛta-yuge tretāyām dvāpare tathā*) 3. 189. 13; sacrifice was considered to be the best *dharma* for the Dvāpara (*dvāpare yajñam evāhuḥ (uttamam)*) 12. 224. 27; Hanūmant told Bhīma that the times in different Yugas were different; he and Bhīma lived at a time when the Dvāpara was about to end and hence he could not assume the form he had taken in the earlier Yuga (*ayam pradhvaṃsanaḥ kālo nānya tad rūpam asti me*) 3. 148. 6; Kṛṣṇa-Vāsudeva, along with Saṃkarṣaṇa, is praised following the Sātvata rites when the Dvāpara ends, and the Kali begins (*dvāpara-sya yugasyānte ādau kaliyugasya ca / sātvataṃ vidhiṃ āśchāya gītaḥ saṃkarṣaṇena yaḥ* (i. e. *kṛṣṇaḥ*)) 6. 62. 39. G. Dvāpara, sacrifice and the Vedas: Vyāsa told his son Śuka that on account of the limitation on the life expectancy (of human beings) sacrifices, in the Dvāparayuga, get into disarray (*sāmr- dhād āyusas tv ete* (i. e. *yajñāḥ*) *vyasyante dvāpare yuge*) 12. 224. 65 = 12. 230. 14; they fall into ruin (*dvāpare viplavaṃ yānti yajñāḥ*) 12. 224. 62 = 12. 230. 15 (*viplavaṃ yānti vedāḥ*); however, sacrifice considered to be the best *dharma* for the Dvāpara (*dvāpare yajñam evāhuḥ (uttamam)* 12. 224. 27; Hanūmant told Bhīma that in the Dvāpara the Veda is fourfold; hence some study all the four Vedas, others three, two, or one; but some do not study a single *ṛc*; as men did not realize the sacred text to be one Veda, the Veda was divided into many (Vedas) (*dvāpare 'pi yuge ... caturdhā veda eva ca // tato 'nye ca caturvedās trivedās ca tathāpare / dvivedās caikavedās- cāpy anṛcaś ca tathāpare // ... ekavedasya cājñānād vedās te bahavaḥ kṛtāḥ*) 3. 148. 26–27, 29 (NI. on Bom. Ed. 3. 149. 28,