

direction; therefore *Yudhishtira* should collect everything needed for battle (V, 73). *Bhīma* told *Kṛṣṇa* to speak mildly and not threaten the *Kurus* with war. "Just as, when *Dharma* became extinct, *Kali* was born in the race of the *Asuras*, who flourished with prosperity and blazed with energy, so was *Udāvarta* born among the *Haihayas*, etc. (γ). These vile individuals sprang up, at the end of each *yuga*, in their respective races for the destruction of their kinsmen; so has *Duryodhana* been born at the end of the *yuga* among us the *Kurus*. *Yudhishtira* and *Arjuna* too are averse from war" (V, 74). *Kṛṣṇa* scoffed at *Bhīma* for his unusual mildness, though he had sworn, as the sun journeyed around *Meru*, to slay *Duryodhana* with his mace (V, 75). *Bhīma* mentioned his well-known valour, and said that he was for bearing their injuries, only for fear lest the *Bharata* race might be extirpated (V, 76). *Kṛṣṇa* explained that he had only spoken through affection (V, 77). *Arjuna* told *Kṛṣṇa* to strive sincerely to bring about peace; for he was able to do whatever he would; but if *Kṛṣṇa* deemed the destruction of the *Kurus* to be preferable, "let it be effected soon"; he mentioned the offences of *Duryodhana* towards themselves and *Draupadī*. At all events, *Kṛṣṇa* best knew what was for their good (V, 78). *Kṛṣṇa* said he would try to bring about what was beneficial to both the *Pāṇḍavas* and the *Kurus*; to make peace was within his power; he would do all that could be done by human exertion, but he could not control destiny; *Duryodhana*, etc. (δ), would never make peace by giving up the kingdom; many a time he had tried to withdraw *Kṛṣṇa* from *Arjuna*; about a year ago, on the occasion of attacking *Virāṭa*'s kine, *Bhīṣma* had solicited *Duryodhana* about this very peace (V, 79). *Nakula* told *Kṛṣṇa* to act according to his own opinion, disregarding all he had heard. Their attachment for the kingdom was now greater than ever, as nobody could encounter *Yudhishtira*, etc. (ε). He should first speak mildly and then threaten *Duryodhana*. He did not doubt that he would accomplish his object, for *Vidura*, etc. (ζ), would understand him (V, 80). *Sahadeva* said that *Kṛṣṇa* ought to provoke a war, because of the insults to *Draupadī*. *Sātyaki* approved of this, and thus did all the heroes present (V, 81). *Kṛṣṇa* approved of the words of *Sahadeva* and *Sātyaki*, mentioned weeping the injustice of the *Dhārtarāshtras*, and that they had refused to give even five villages, *Avisthala*, etc. (ζ), and was of opinion that there was no necessity for going thither in order to make peace. *Kṛṣṇa* consoled her: "Thou wilt soon see thy husbands slay their enemies, and crowned by prosperity" (V, 82). *Arjuna* once more besought *Kṛṣṇa* to try to make peace. On the next morning, at the *Maitra* hour, in the month of *Kaumuda* (*Kārttika*), under the constellation *Revati*, at the season of dews, Autumn having departed (description), *Kṛṣṇa* caused *Çini*'s grandson *Sātyaki* to prepare his chariot (description); they yoked to it *Çaiḅya*, *Sugrīva*, *Moghapushpa*, and *Balāhaka*. *Garuḁa* came and perched on the flagstaff. And taking *Sātyaki* also upon it, he set out under auspicious omens; *Vasishtha*, etc. (η), and D.-ṛ. and B.-ṛ. (*devabrahmarshayaḥ caiva*) walked around him (*pradakṣiṇam avartanta*). *Yudhishtira*, etc. (θ), followed him on the way, and told him to salute *Kuntī*, etc. (ι). *Arjuna* said he was for peace, but if *Duryodhana* would not give them what they demanded, he would annihilate the *Kshatriya* race. *Bhīma* uttered a terrible shout, so that the bowmen trembled in fear, and steeds and elephants were seen to void urine and faeces. When all the kings had desisted following

him, *Kṛṣṇa* set out with *Dārūka*. On his way he met with some *Rshis*, and *Jamadagni*'s son, the friend of *Brahmān* (*Surāsurapāteḥ*), told him that the D.-ṛ., *brahmins*, and B.-ṛ., who had witnessed the former feats of gods and *Asuras* (*devāsurasya drashtārah purāṇasya*), had come to see and hear the assemblage at *Hāstinapura* (V, 83). Ten chariot-warriors followed in *Kṛṣṇa*'s train, and 100 foot-soldiers and attendants by hundreds, carrying provisions in abundance. Sinister omens occurred over *Hāstinapura*; but where *Kṛṣṇa* passed everything became auspicious. At *Vṛkashthala* he passed the night (V, 84). Meanwhile *Dhṛtarāshtra*, having heard from his spies that *Kṛṣṇa* was coming, respectfully addressed *Bhīṣma*, etc. (κ), and said to *Duryodhana* and his counsellors that *Kṛṣṇa* ("the lord of all creatures," etc.) should be received with the greatest honour; "let pavilions be set up on the road," etc. *Bhīṣma*, etc., approved of it, and *Duryodhana* made the arrangements. But *Kṛṣṇa* did not even glance at it (V, 85). When *Kṛṣṇa* was staying at *Vṛkashthala* and intended to come to *Hāstinapura* the next morning, *Dhṛtarāshtra* spoke to *Vidura* about how he intended to treat *Kṛṣṇa* in order to honour him (V, 86). *Vidura* blamed *Dhṛtarāshtra* for his insincerity; "the right hospitality to be offered to *Kṛṣṇa* is to make peace with the *Pāṇḍavas*, and thou wilt not give them even five villages, and seekest only to separate *Kṛṣṇa* from the *Pāṇḍavas*" (V, 87). *Duryodhana* said that it was of no use to bestow wealth and honour upon *Kṛṣṇa*, as he could never be separated from the *Pāṇḍavas*, "and he will only think that we are worshipping him out of fear." *Bhīṣma* advised them to do as *Kṛṣṇa* would say. *Duryodhana* declared that he would imprison *Kṛṣṇa*. *Dhṛtarāshtra* and all his counsellors became deeply afflicted, especially as *Kṛṣṇa* came as an ambassador. Inflamed with rage, *Bhīṣma* rose and left the place (V, 88). The next morning *Kṛṣṇa* rose at daybreak and arrived in *Hāstinapura*, and was solemnly received by all the *Dhṛtarāshtras* (except *Duryodhana*), etc. (λ), and the citizens (description). Having saluted *Dhṛtarāshtra*, etc. (μ), he went to the abode of *Vidura* (V, 89). In the afternoon he visited *Kuntī*, who wept for her sons, comparing *Yudhishtira* to *Ambarisha*, etc. (ν), mentioning the feats of *Bhīmasena* (ο), comparing *Arjuna* to *Kārtavīrya*, etc. (π), and also inquiring about *Sahadeva* and *Nakula*, and likewise about *Draupadī* (whom she had not seen for fourteen long years), mentioning how she was dragged by *Duḥçāsana*, while *Bāhlika*, etc. (ρ), grieved; but especially she praised *Vidura*. "Full 14 years have gone since *Duryodhana* first exiled my son." She mentioned the invisible voice on the night of *Arjuna*'s birth, and trusted to *Dharma* and the Creator and *Kṛṣṇa*. She asked *Kṛṣṇa* to tell her sons that she besought them to avenge themselves and *Draupadī*, as even death was better than a life gained by meanness. *Kṛṣṇa* consoled her, and then departed for *Duryodhana*'s mansion (V, 90). *Kṛṣṇa* entered *Duryodhana*'s palace (description), where he also beheld *Duḥçāsana*, *Karna*, and *Çakuni*. *Duryodhana* asked him to dine at his house; but *Kṛṣṇa* did not accept the invitation, because he hated the *Pāṇḍavas*, and went to *Vidura*'s abode, where *Droṇa*, etc. (σ), came to him (V, 91). *Vidura* warned *Kṛṣṇa* against *Duryodhana*, who would never make peace, because he trusted *Bhīṣma*, etc. (τ), and distrusted *Kṛṣṇa* (V, 92). *Kṛṣṇa* said that he knew *Duryodhana*; but great would be the merit earned by him who liberates the whole earth from the noose of death; and even if he should meet failure, the merit of that intended act would become his;