

“moreover, I have come here in order that unrighteous, foolish, and inimical persons shall not afterwards be free to say that *Kṛṣṇa* made no attempt to restrain them from slaughtering one another, though he was competent to do so.” Then he laid himself down for sleep (V, 93). In the morning *Duryodhana* and *Çakuni* came and invited him to go to the council where *Dhṛtarāshtra* and *Bhīshma*, etc., were present; he rode thither in his chariot with *Dārūka*, putting on his gem *Kaustubha*, and being protected by the *Vṛshnis*, and he was followed by *Vidura* in his own chariot, and by *Duryodhana* and *Çakuni* in one chariot, and by *Sātyaki* and *Kṛtavarma* and the other chariot-warriors of the *Vṛshni* race in chariots and on steeds and elephants (description). Then he entered the court with *Vidura* and *Sātyaki*; before him sat *Karna* and *Duryodhana*, behind him the *Vṛshnis* with *Kṛtavarma*. *Bhīshma*, *Droṇa*, etc., with *Dhṛtarāshtra* rose up in his honour, etc. He beheld the *Rshis* staying in the skies with *Nārada* at their head, and caused *Bhīshma* to offer them seats. *Duḥçāsana* gave a seat to *Sātyaki*, and *Vivimçati* one to *Kṛtavarma* (V, 94). *Kṛṣṇa* spoke of the just complaints and claims of the *Pāṇḍavas*, and said that with them as his allies *Dhṛtarāshtra* would become invincible, having *Bhīshma*, etc. (v). “Let not the peoples of the earth be exterminated! If thou regainest thy natural disposition, the earth may continue to be peopled as now.” All the kings there present highly applauded the words of *Kṛṣṇa* in their hearts, but none of them ventured to say anything in the presence of *Duryodhana* (V, 95).—§ 563: *Jāmadagnya* then told *Dambhodbhavopākhyāna* (q.v.). “Great, indeed, was that feat of old achieved by *Nara*. *Nārāyaṇa* again became superior to *Nara* in consequence of many additional qualities. Therefore, O king, before such weapons as *Kākudika*, etc. (φ), are placed on the string of the *Gaṇḍīva*, go thou to *Dhanañjaya*, laying aside thy pride!” These weapons have other names corresponding to the eight passions (lust, wrath, etc.; description) (V, 96).—§ 564: *Mātalyopākhyāna* (q.v.).—§ 565: After *Kaṇva* had spoken, *Kṛṣṇa*, *Bhīshma*, and *Nārada* in vain admonished *Duryodhana*. *Nārada* related the old story *Gālavacarita* (q.v.); and—§ 566: The fall of *Yayāti* (q.v.).—§ 567: *Dhṛtarāshtra* complained that *Duryodhana* never listened to his, etc. (a), words, and asked *Kṛṣṇa* to admonish him. *Kṛṣṇa* reminded *Duryodhana* of what was agreeable to *Dhṛtarāshtra*, etc. (β), and warned him against *Duḥçāsana*, etc. (γ). *Bhīshma*, etc. (δ), could not fight against *Bhīma* and *Arjuna*, who had vanquished D., G., Y., As., and Pn. at *Khāṇḍavaprastha*; who encountered many at *Virāṭa*’s city, etc. (e) (V, 124). *Bhīshma*, *Droṇa*, *Vidura*, and *Dhṛtarāshtra* recommended *Duryodhana* to follow the counsels of *Kṛṣṇa* (V, 125). *Bhīshma* and *Droṇa* warned *Duryodhana* against *Kṛṣṇa*, etc. (ζ) (V, 126). *Duryodhana* complained that *Kṛṣṇa* always censured him; in the match of dice blame could not be attached to him. He quoted this saying of *Mātanga*, “one should always keep himself erect . . .” (V, 127). *Kṛṣṇa* indignantly answered *Duryodhana*, mentioning his offences against the *Pāṇḍavas*, *Vāraṇavata*, etc. (η). *Duḥçāsana* said to *Duryodhana* that the *Kauravas* would bind him, and *Bhīshma*, *Droṇa*, and *Dhṛtarāshtra* would make *Duryodhana*, *Karna*, and *Duḥçāsana* over to the *Pāṇḍavas*. Disregarding *Vidura*, etc. (θ), *Duryodhana* went out of the court in anger. *Kṛṣṇa* blamed them for not having forcibly seized and bound *Duryodhana*; “I think the time has come for doing this”; he reminded them of how he had himself slain *Kaṇsa*, and then installed *Ugrasena* on the throne, for

the benefit of all the *Yādavas*, *Andhakas*, and *Vṛshnis*; and that when the gods and *Asuras*, etc. (ι), were arrayed for battle *Parameshthin* had commanded *Dharma* to bind the *Daiteyas* and the *Dānavas* and make them over to *Varuṇa*, who having bound them with *Dharma*’s noose and also with his own, kept them within the depths of the ocean. In the same way they ought to bind *Duryodhana*, etc. (κ) (V, 128). *Dhṛtarāshtra* caused *Vidura* to fetch *Gāndhārī*, who blamed *Dhṛtarāshtra*, because he had by his indulgence caused *Duryodhana* now to be the slave of delusion and incapable of being turned back; she then caused *Vidura* to fetch *Duryodhana*, whom she rebuked severely and asked to obey the words of his well-wishers *Dhṛtarāshtra*, etc. (λ); *Bhīshma* and *Dhṛtarāshtra* and *Bāhlika* [formerly] gave the *Pāṇḍavas* their share from fear of a disunion. If *Bhīshma*, etc. (μ), became enraged the population of the earth would be exterminated. The affection of *Bhīshma*, *Droṇa*, and *Kṛpa* towards the *Pāṇḍavas* and the *Dhṛtarāshtras* was equal; “it is never seen in this world that men acquire wealth by avarice” (V, 129). Disregarding the words of his mother, *Duryodhana* again went away in anger, and began to consult with *Çakuni*, and *Duryodhana*, etc. (ν), resolved upon seizing *Kṛṣṇa*; then the *Pāṇḍavas* with the *Somakas* would become depressed. *Sātyaki* knew it, caused *Kṛtavarma* to array the troops at the entrance of the court, and informed *Kṛṣṇa*, *Dhṛtarāshtra*, and *Vidura*, but laughed at the project. *Vidura* told *Dhṛtarāshtra* that the last hour of all his sons was at hand. *Kṛṣṇa* said to *Dhṛtarāshtra* that if his sons perpetrated such a deed *Yudhishtira*’s object would be accomplished, “for this very day, seizing them with all who follow them, I can make them over to the *Pāṇḍavas*; I will not, however, commit any such censurable deed that can proceed only from wrath and a sinful understanding.” *Dhṛtarāshtra* once more caused *Vidura* to fetch *Duryodhana* with his brothers, etc., and rebuked them; “dost thou not know *Kṛṣṇa*, who is incapable of being defeated in battle by D., men, G., As., and U.?” *Vidura* reminded *Duryodhana* that at the gates of *Saubha* the monkey *Dvīvida* covered *Kṛṣṇa* with a shower of stones, but could not seize him; nor could *Naraka* with all the *Dānavas* at *Prāgyotisha*; slaying *Naraka*, *Kṛṣṇa* brought away 1,000 damsels and married them all. In the city of *Nirmocana* 6,000 mighty *Asuras* failed to seize him with their nooses. He also mentioned *Pūtana* *Çakuntī*, etc. (ξ) (V, 130). *Kṛṣṇa* reminded *Duryodhana* that he was not alone, and from his body issued myriads of gods, etc. (ο); all the kings were terrified and closed their eyes, except *Bhīshma*, *Droṇa*, *Vidura*, *Saijaya*, and the *Rshis*; for *Kṛṣṇa* gave them celestial sight, etc. Then he went out with *Sātyaki* and *Kṛtavarma*. The *Rshis* *Nārada*, etc., vanished. He found *Dārūka* waiting with his chariot (description) drawn by *Çaibya*, and *Kṛtavarma*, who had mounted his chariot. *Dhṛtarāshtra* excused himself, saying that he was powerless. *Kṛṣṇa* bade farewell to *Dhṛtarāshtra*, etc. (π), and set out, followed by *Bhīshma*, etc. (ρ), to the abode of *Kuntī* (V, 131). *Kuntī* asked him to admonish *Yudhishtira* to attend to the duties of his own order, and not contemplate virtue alone (“thy virtue is decreasing greatly”), citing *Mucukunda* (b). It is the king that creates the *Kṛta*, *Tretā*, or *Dvāpara* age; if he creates the *Kṛta* age, he enjoys heaven exceedingly; if he creates the *Tretā*, he enjoys heaven, but not exceedingly; if he causes the *Dvāpara* age to set in, he enjoys heaven according to his due; if he promotes the *Kali* age, he will reside in hell for countless