

years. "That understanding according to which thou art now acting, is not in accordance with the intentions of Pāṇḍu, or myself, or thy grandsire, when we uttered blessings on thee before," etc. (V, 132). "In this connection is cited an old story: § 568. Vidulāputraçāsana" (q.v.).—§ 569: Kuntī asked Kṛṣṇa to remind Arjuna of the voice heard at his birth (that he should rival Indra, vanquish the Kurus, conquer the earth aided by Bhīma; slay the Kurus in battle with Kṛṣṇa as his ally, and recover his share in the kingdom, and, with his brothers, perform three great sacrifices); to Bhīma he should say that "the time has come for that in view of which a kshatriya lady brings forth a son"; Kṛṣṇā he should praise for her behaviour towards the Pāṇḍavas; he should remind Nakula and Sahadeva, that they must not forgive the insults towards Draupadī, that was worse than the defeat at dice and the exile; Arjuna should always tread in the path pointed out by Draupadī; Bhīma and Arjuna are a pair of Yamas capable of slaying the very gods; they should revenge the harsh words said by Duḥçāsana to Bhīma. Kṛṣṇa bade farewell to Bhīshma, etc., took Karṇa upon his chariot and set out with Sātyaki, deliberating with Karṇa for a long time. Then he dismissed Karṇa, and driven by Dūraka the steeds soon reached Upaplavya. The Kurus assembled and talked about Kṛṣṇa (V, 137). Bhīshma and Droṇa reminded Duryodhana of what Kuntī had said to Kṛṣṇa, and the exploits of Arjuna; they recommended peace; fearful omens appeared (V, 138). Duryodhana was cheerless and silent. Bhīshma complained. Droṇa said that his affection for Arjuna was greater than for Açratthāman; Duryodhana ought to have followed the counsels of the elders; Yudhishtira was invincible; the Pāṇḍavas had procured wealth from Kubera's abode; "the periods of our lives have run out"; etc. (V, 139). Requested by Dhṛtarāshtra, Saijaya related the conversation between Kṛṣṇa and Karṇa (see the note of PCR.). Kṛṣṇa disclosed to Karṇa that he was virtually the son of Pāṇḍu, and on the side of his father was related to the Pāṇḍavas, on the side of his mother to the Vṛshnis. He ought to come with him to the Pāṇḍavas, being the elder brother of Yudhishtira, and be installed as king by Dhaumya, etc. (a), Yudhishtira being his heir-presumptive and ruling the kingdom under him; "during the sixth period Draupadī also will come to thee"; "let the Dravīdas, etc. (β), walk before thee" (V, 140). Karṇa admitted that he was virtually the son of Pāṇḍu, Kuntī having, while a maiden, born him to Sūrya and then abandoned him. But the Sūta Adhiratha had taken him to his home; from her affection for him Rādhā's breasts were filled with milk that very day, and she held his urine and faeces; "how can one like us . . . deprive her of her piṇḍa?" Adhiratha regarded Karṇa as a son, and Karṇa regarded Adhiratha as a father; he had caused all the rites of infancy to be performed on Karṇa according to the scriptures; he had caused the name Vasuṣheṇa to be bestowed upon him by the brahmins; when Karṇa attained to youth he married wives according to Adhiratha's selection; with them he had begotten sons and grandsons. Through Duryodhana he had enjoyed sovereignty for thirteen years. His many sacrifices had always been with Sūtas, as had also his family rites and marriage rites. It was only after having got hold of Karṇa that Duryodhana had decided upon war with the Pāṇḍavas, Karṇa having been chosen as the antagonist of Arjuna. Their discourse ought to be kept secret, lest Yudhishtira should refuse to accept the kingdom; and "if the empire

becomes mine I shall certainly make it over to Duryodhana only." He praised Yudhishtira, etc. (γ), and the weapons of Arjuna (δ), comparing the combat to a sacrifice; and Bhīma's drinking the blood of Duḥçāsana to the Soma-drinking, etc. (V, 141). Kṛṣṇa said the victory of the Pāṇḍavas was very certain; he described Arjuna's banner, made by Bhaumana by celestial illusion; his Aindra, Agneya, and Māruta weapons, etc.; "then all signs of the Kṛta, Tretā, and Dvāpara ages will disappear." He forebade Bhīmasena's dancing, having quaffed the blood of Duḥçāsana, etc. (ε). "Returning hence, say to Bhīshma, etc. (ζ), that the present month is a delightful one; 7 days hence it will be the day of the new moon, presided over by Indra; let the battle commence then" (V, 142). Karṇa ascribed the approaching destruction to Çakuni, etc. (η), and mentioned diverse sinister visions of planets (θ), etc., and he had seen in a vision, foreboding victory, Yudhishtira, etc. (ι), and the inverse respecting Bhīshma, etc. (κ). "Karṇa embraced Kṛṣṇa, descended from his chariot, and riding in his own chariot, which was decked with gold, came back with us" (V, 143). Vidura approached Kuntī and spoke of the state and disposition of Yudhishtira, etc. (λ), and the allies of Yudhishtira (μ). Kuntī thought with grief on those who were going to fight (ν). Especially she was afraid of Karṇa; she recollected the boon of Duvāsas and its consequences (ξ). She went to Karṇa, who was standing performing his prayers on the bank of Gaṅgā with his face turned towards the east and his arms upraised; and she stayed behind him, waiting for the completion of his prayers. Then, turning round, he beheld Kuntī (V, 144). Kuntī disclosed to Karṇa his birth, mentioned the justice of the Pāṇḍava cause and the injustice of Duryodhana's, and besought him to join the Pāṇḍavas (V, 145). Sūrya corroborated the words of Kuntī. But Karṇa represented to her the great injury she had done him; he could not now frustrate the hope of the Kauravas; but "except Arjuna thy other sons shall not be slain by me." They then left the spot, turning into different directions (V, 146). At Upaplavya Kṛṣṇa represented to the Pāṇḍavas all that had happened at Hāstinapura. In the night, Yudhishtira again brought Kṛṣṇa into their midst, and caused him to repeat what had been said by Bhīshma, etc. (o); Bhīshma had related his own life (π); he mentioned a duel with Rāma [Jāmadagnya], where Vicitravīrya fled, having been deserted by his subjects; upon Vicitravīrya's death anarchy prevailed in the kingdom, and Indra did not give a drop of rain; afflicted by hunger and maladies (very few of them were still alive), the subjects then asked Bhīshma—in vain—to ascend the throne; "when Pāṇḍu became king, his sons must obtain their paternal inheritance" (V, 147). Droṇa had related the life of Pāṇḍu. Vidura had asked Bhīshma to go to the woods with him and Dhṛtarāshtra, or to bind Duryodhana and rule the kingdom with the Pāṇḍavas. Gāndhārī proved that the kingdom by right belonged to the Pāṇḍavas and their sons and grandsons, and to no others (V, 148). Dhṛtarāshtra had repeated to Duryodhana the genealogy of the Kuru race from Soma, mentioning especially that Yayāti (b) had placed his youngest son Pāru on the throne; and that Devāpi's installation was forbidden by the brahmins and all aged persons because of a skin disease (leprosy, Nil.), and as Bahlika abandoned his father and brother and obtained the wealthy kingdom of his maternal uncle, Çāntanu, the youngest of the three brothers, became king. "Being defective of a limb, I was likewise excluded