

and the twins were equal in might to 1,000 *akshauhīnis*; *Arjuna* and *Kṛṣṇa* nobody could fight (V, 20). *Bhīshma* approved of his speech; but *Karna* wrathfully interrupted him. *Dhṛtarāshṭra* pacified *Bhīshma*, rebuked *Karna*, sent *Drapada's* *purohita* back to the *Pāṇḍavas*, and summoned *Sañjaya* to the council-hall (V, 21). *Dhṛtarāshṭra* gave instructions to *Sañjaya*, praising the *Pāṇḍavas* (α) and *Kṛṣṇa* and some of their adherents (β), mentioning the killing of *Çiçupāla* (b), blaming *Duryodhana*, and *Karna*, and ordered him to go to *Upaplavya* to salute them and the five sons of *Draupadi*, and tell them that *Dhṛtarāshṭra* was desirous of peace with the *Pāṇḍavas* (V, 22). *Sañjaya* came to *Upaplavya* and saluted *Yudhisṭhira* and enquired about *Bhīmasena*, etc. (γ). *Yudhisṭhira* inquired about *Dhṛtarāshṭra*, etc. (δ), and mentioned the prowess of *Arjuna* (c), *Sahadeva* (d), *Nakula* (e), and the *Ghoshayātrā* (V, 23). *Sañjaya* delivered his message and answered *Yudhisṭhira's* questions (V, 24). In the presence of the *Pāṇḍavas*, etc. (ε), *Sañjaya* greeted *Yudhisṭhira*, etc. (ζ), and recommended peace, "for what, in sooth, is life after having killed all your kinsfolk?" ; he mentioned *Kṛṣṇa*, etc. (η) on the side of the *Pāṇḍavas*, and *Droṇa*, etc. (θ), on the side of the *Kauravas* (V, 25). *Yudhisṭhira* said that peace was preferable to war, but complained that *Duryodhana* had disregarded the words of *Vidura*, and *Dhṛtarāshṭra* had been desirous solely of satisfying his sons; that *Duryodhana's* counsellors were now *Duḥçāsana*, *Çakuni*, and *Karna*. He compared *Arjuna*, *Bhīma*, *Nakula*, and *Sahadeva* with *Karna* and *Duryodhana*. He claimed *Indraprastha* for his kingdom (V, 26). *Sañjaya* declared that if, without war, the *Kurus* would not yield his share to *Yudhisṭhira*, then it would be far better for him to live upon alms in the kingdom of the *Andhakas* and the *Vṛshnis* than to obtain sovereignty by war (V, 27). *Yudhisṭhira* said that virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress; he would not seek even what belongs to *Prajāpati*, or heaven, or *Brahmaloka* (*Prājāpatyaṃ tridivam Brahmaloḥam*) by unrighteous means; but he would be guided by *Kṛṣṇa*, as did *Sātyaki*, etc. (ι); *Kṛṣṇa* was the great judge of the propriety or otherwise of all acts (V, 28). *Kṛṣṇa* said he wished prosperity for both the *Pāṇḍavas* and *Dhṛtarāshṭra*; therefore he desired peace; but when *Dhṛtarāshṭra* and his sons were so covetous, war was inevitable; "some say that work should be shunned and that salvation is attainable by knowledge; but the brahmins know this, that though one may have a knowledge of eatable things, yet the hunger will not be appeased unless one actually eats; such branches of knowledge as are of use in doing works bear fruit, but not the other ones. In the other world it is by virtue of work that the gods, etc. (κ) flourish. *Yudhisṭhira* is constantly engaged in the study of the *Veda*; he is bent on the horse-sacrifice and the *rājasūya*; he rides horses and elephants, etc.; if the *Pāṇḍavas* could see a course of action not involving the slaughter of the sons of *Kuru*, they would adopt it. But we must take into consideration the division into four castes and the respective duties allotted to each (specification). War and weapons were invented by *Indra* for putting the *Dasyus* to death." *Kṛṣṇa* alluded to the game and the role of *Çakuni* there, to the indignities undergone by *Kṛṣṇā* from *Duḥçāsana* and *Karna*, while the *Kurus* with *Bhīshma* at their head did not interfere, and only *Vidura* took her part; and that *Duḥçāsana* had called the *Pāṇḍaras* eunuchs at their departure. He

would go in person to the *Kurus*. He compared the evil passions of *Duryodhana*, etc. (λ), with the righteousness of *Yudhisṭhira*, etc. (μ). "King *Dhṛtarāshṭra* with his sons constitute a forest, while the *Pāṇḍavas* are its tigers; do not cut down the forest with its tigers, and let not the tigers be driven away from the forest; the tiger out of the wood is easily slain; the wood also that is without a tiger is easily cut down." Similarly the *Dhṛtarāshṭras* are as creepers, the *Pāṇḍavas* are *Çāla*-trees, and the creepers cannot dispense with a large tree round which it can twine (V, 29). *Sañjaya* then bade farewell to *Yudhisṭhira*, etc. (ν). *Yudhisṭhira* spoke approvingly of *Sañjaya's* agreeable speech and excellent conduct as an ambassador, and compared him to *Vidura*, and declared him to be as dear to them as *Dhananjaya* (i.e. *Arjuna*). He recommended the *brahmins* to him, and told him to salute *Droṇa*, etc. (ξ), and the aged, middle-aged, and young ladies, "the daughters of our house," and the maidservants and manservants, and the many humpbacked and lame ones among them, and those that were defective in limb, or imbecile, and the dwarfs to whom *Dhṛtarāshṭra* gave food and raiment from motives of humanity, the blind, the aged, the many that had the use only of their hands, being destitute of legs, the masterless and weak, those that vainly strived to earn a living, the ignorant, in fact, all those that were in pitiable circumstances, all the ambassadors arrived from all sides, etc. He concluded with this message to *Duryodhana*: "give me back my own *Indraprastha* (*Çakrapurīm*), or fight with me" (V, 30). *Yudhisṭhira* said that the Creator (*Dhātṛ*) gives and takes according to his will. He told *Sañjaya* especially to salute *Dhṛtarāshṭra*, *Bhīshma*, and *Vidura*, and recommend the *Pāṇḍavas* to them, that they might counsel peace; and to say to *Duryodhana* that the *Pāṇḍavas* were willing to forgive his insults to *Draupadi* (*Kṛṣṇā*) and *Duḥçāsana's* dragging her, disregarding *Kunti*; but they must have their proper share of the kingdom; "give us even a single province of the empire; give us even *Kuçasthala* (B. *Avi*°), *Vṛkasthala*, *Makandī*, *Vāraṇāvata*, and in the fifth place any other village that thou likest; even this will end the quarrel." He said that to see the *Kurus* and the *Pāṇḍavas* live happily united was what he desired (V, 31). Having returned to *Hastinapura*, *Sañjaya* addressed *Dhṛtarāshṭra* at night; he praised *Yudhisṭhira*, "who shines in his natural perfection, leaving his load of sins to be borne by thee," while *Dhṛtarāshṭra's* acts were contrary to both religion and profit. In delivering the message from *Yudhisṭhira* he did not mention the alternative of giving them the five villages. He alluded to *Arjuna's* ascending to the very heavens and being honoured there. King *Bali*, not finding a primary cause (*pāram*), regarded time (*kālāḥ*) to be the cause of everything. "To-morrow morning the *Kurus*, assembled together in the council-hall, will hear the words of *Ajātaçatru* (i.e. *Yudhisṭhira*)" (V, 32).

Sañjivana ("making alive"), name of a jewel. § 785 (Anugītāp.): XIV, 80, 2382 (*manim Pannagānām parāyaṇam*, Ulupi revived *Arjuna* by means of the S.).

Sañjivini (do.), name of a science. § 145 (Kaça): I, 76, 3192 (*vidyām*), 3215 (*vidyām*, C. has °va°), †3253 (obtained by Kaça from Çukra).

Sañjña = *Mahāpuruṣa* (*Mahāpuruṣastava*).

Sañjñā, wife of *Vivasvat* and mother of the *Açvins*. § 770 (Anuçāsaniḥ): XIII, 151, 7096 (°nāsāvīrigatau, sc. *Açvinau*).