

Kurus 3. 29. 34; Duryodhana exhorted all the Kurus against the Pāṇḍavas (*udyojayām āsa kurūṁś ca sarvān*) 3. 35. 13 (Ni. on Bom. Ed. 3. 34. 14: *udyojayām āsa utkarṣeṇa svecchayā teṣu teṣu durgadeśādipālana-kāryeṣu iṣṭān yojitavān*); Duryodhana, surrounded by Kurus, shone like the moon surrounded by the *nakṣatras* 3. 226. 10; soldiers of the Kurus (*kurusainikāḥ*) were halted by the Gandharvas 3. 230. 6; Pāṇḍavas, honoured by Kurus and their wives and children (*sastrikumārāiḥ kurubhiḥ*), shone like fires in their midst (*kurumadhye*) 3. 235. 19; Draupadī complained to Bhīma that distress had overtaken her defeating all Kurus, Pāñcālas and Pāṇḍavas (*kurūn paribhavan sarvān ... saṁprāpto mama kleśo hy ariṁdama*) 4. 19. 11; Balarāma wished that some one went to Hāstinapura to strive for conciliation between Kurus and Pāṇḍavas (*śamārtham kurupāṇḍavānām*) 5. 2. 4; according to Kṛṣṇa, the relations of Yādavas with Kurus and Pāṇḍavas ought to be the same, no matter how they behaved (*sambandhakam tulyam asmākam kurupāṇḍuṣu*) 5. 5. 3; if the chief of the Kurus (Dhṛtarāṣṭra?) would behave justly, large scale destruction could be avoided by the good brotherliness between Kurus and Pāṇḍavas (*na bhavet kurupāṇḍūnām saubhrātreṇa mahān kṣayaḥ*) 5. 5. 8; the whole earth was agitated due to (the feud between) the Kurus and the Pāṇḍavas (*kurupāṇḍava-kāraṇāt*) 5. 5. 16; Drupada sent his priest to the Kurus 5. 5. 18; the Pāṇḍavas desired peace, and not conflict, with the Kurus 5. 20. 12, 64; Yudhiṣṭhira hoped that the Kurus did not talk ill of the Pāṇḍavas 5. 23. 19; what Samjaya wanted to say was

for the prosperity of the Kurus 5. 25. 3, 8; according to Samjaya if the Pāṇḍavas wanted to discipline the Kurus (by killing them), Pāṇḍavas' being alive would be as good as their death (*te cet kurūn anuśāsyā stha pārthāḥ...samam vas taj jīvitam mṛtyunā syāt*) 5. 25. 9; according to Samjaya who could face the attack of the Kurus when protected by Droṇa Bhīṣma and others? 5. 25. 11; Samjaya begged the Pāṇḍavas and others to see where lay the welfare of the Kurus and the Sṛñjayas (*katham svasti syāt kurusṛñjayānām*) 5. 25. 14; Yudhiṣṭhira to Samjaya: Why should Dhṛtarāṣṭra desire to separate the Pāṇḍavas from the Kurus? Vidura wished welfare of the Kurus, but Dhṛtarāṣṭra did not remember him from among the Kurus; while playing the game of dice, Vidura wondered if disaster was in store for the Kurus; when the Kurus followed the advice of Vidura, calamity did not strike the Kurus; on the other hand, their kingdom prospered; if Vidura was kept out, how could welfare come to the Kurus and the Sṛñjayas (*katham svasti syāt kurusṛñjayānām*); all the Kurus—including Karṇa, Duryodhan, Droṇa and Bhīṣma—knew that there was no archer like Arjuna 5. 26. 7, 12, 15-16, 18, 21-22; Kṛṣṇa to Samjaya: If all the Kurus, young and old, had prevented Duḥśāsana, it would have pleased Kṛṣṇa (*sakumāravṛddhāḥ ... kuravaḥ*); if Kṛṣṇa could establish peace with the Kurus, they would be saved from the bond of death; he would approach the Kurus if they would be willing to respect him 5. 29. 32, 41-42; Yudhiṣṭhira wished well for the Kuru chiefs (*kurumukhyā yuvānaḥ*) as also for their Dāsas and the sons of Dāsas (*dāsi-*