

peace 5. 79. 2; Kṛṣṇa would strive to do that what was just and beneficial to the Pāṇḍavas and well-being of the Kurus (*dharmyam asmaddhitam caiva kurūṇām yad anāmayaṃ*) 5. 81. 5; Kṛṣṇa left for Hāstīnāpura, the seat of the Kurus (*kurūṇām sadanām*) 5. 81. 29; (*kurusaḍman*) 5. 83. 18; Duryodhana in his house was surrounded by Kurus 5. 89. 4; there the Kurus waited on Kṛṣṇa 5. 89. 36; Kṛṣṇa approached by the Kurus in Vidura's house; they offered him their houses and treasures; when Kurus left, Vidura worshipped Kṛṣṇa 5. 89. 35-36, 38; Kṛṣṇa assured Vidura that he would try for conciliation between Kurus and Śrījāyas who would (otherwise) perish in war 5. 91. 8; great calamity loomed large over the Kurus who followed Karṇa and Duryodhana 5. 91. 9; 5. 93. 11; Kṛṣṇa tried for conciliation lest he was blamed (by others) for not checking, though capable, the agitated Kurus and Pāṇḍavas 5. 91. 16; Kṛṣṇa wished that the Kurus honoured him 5. 91. 20; Kurus, led by Bhīṣma, reached the Sabhā 5. 92. 8; they surrounded Kṛṣṇa when he started for the Sabhā; the whole town of the Kurus desired to see Kṛṣṇa whose chariot moved on the road (*puram kurūṇām saṃvṛttam draṣṭukāmaṃ janārdanam*) 5. 92. 14, 24; Kṛṣṇa went to the Kuru-assembly to establish peace between the Kurus and the Pāṇḍavas 5. 93. 3; Dhṛtarāṣṭra, as the seniormost among the Kurus (*śreṣṭhaḥ kurūṇām*), could control them if they misbehaved 5. 93. 8; if Dhṛtarāṣṭra could restrain his sons (5. 93. 13), he, supported by the Kurus and the Pāṇḍavas, could become the lord of the world 5. 93. 22; Karṇa advised Duryodhana to

be reconciled to the Pāṇḍavas so that they and the Kurus might protect the earth 5. 95. 8; Gāndhārī advised Duryodhana not to be responsible for the killing of the Kurus 5. 127. 49; Dhṛtarāṣṭra desired and strove for conciliation between the Kurus (and the Pāṇḍavas) and that was known to all the Kurus 5. 129. 26, 28; Duryodhana should not think of war but should think of peace for the prosperity of the Kurus (*alam yuddhena ... śāmya tvam kuruvṛddhaye*) 5. 137. 22; Karṇa felt that the war between the Kurus and Pāṇḍavas was certain and that there were astronomical conjunctions foreboding great danger for the Kurus (*viśeṣeṇa hi vārṣṇeya citrām piḍayate grahaḥ*) 5. 141. 3, 9; Vidura wondered that when the *dharma* was being forcibly driven away by the Kurus, who could not be afflicted; the unlawful act of the Kurus would cause destruction of the heroes 5. 142. 8-9; Kuntī wished that the Kurus saw the coming together of Karṇa and Arjuna as good brothers 5. 143. 9; according to Karṇa, Bhīṣma always wished ill of the Kurus, but Duryodhana did not realize it (*kurūṇām ahito nityam na ca rājāvabudhyate*) 5. 165. 12; Bhīṣma felt that by their association with Karṇa, the Kurus had very much gone astray (*kurūṇām anayo mahān*) 5. 166. 8; Vyāsa assured Dhṛtarāṣṭra that he would make known the fame of the Kurus and the Pāṇḍavas 6. 2. 13; he told Dhṛtarāṣṭra that there was nothing like permanent for his kinsmen, (as well as) for the Kurus (*neha vidyati śāśvatam | jñātīnām ca kurūṇām ca*) 6. 4. 3; for the Kurus as well as for the Pāṇḍavas, Vyāsa was their *dharma*, purification, glory, fame, forbearance, and *smṛti*; he was