

*Saṅjaya* said that *Dhṛṣṭadyumna* was always urging the *Pāṇḍavas* to fight, and professed that he would alone encounter all the assembled kings: *Bhīṣma*, etc. (ρ), and his words were approved by *Yudhishtira*; *Dhṛṣṭadyumna* had told *Saṅjaya* to say to the *Kurus*, etc. (σ), that they ought not to suffer themselves to be slain by *Arjuna*, who was protected by the celestials; they should send a good man to *Yudhishtira* and entreat him to accept the kingdom. [This is not found in *Saṅjayayāna*, § 556] (V, 57). *Dhṛtarāṣṭra* mentioned that *Yudhishtira* led the *brahmacharya* mode of life from his very youth, and saying that he himself, etc. (τ) did not applaud war, he urged *Duryodhana* to desist from hostilities and give back to the *Pāṇḍavas* their kingdom, saying, that it was *Karna*, *Duhśāsana*, and *Çakuni* who led *Duryodhana* astray. *Duryodhana* answered that, without depending upon *Dhṛtarāṣṭra*, etc. (υ), he and *Karna* and *Duhśāsana* would perform, in honour of *Yama*, a sacrifice in battle and slay the *Pāṇḍavas*; he said that he would sacrifice his life rather than surrender to the *Pāṇḍavas* even that much of land which may be covered by the sharp point of a needle. *Dhṛtarāṣṭra* said that he abandoned *Duryodhana* for ever, and grieved for the kings who would be crushed by *Yuyudhāna*, etc. (φ) (V, 58). At the request of *Dhṛtarāṣṭra*, *Saṅjaya* related how he had entered the inner apartments (description) in order to inform *Arjuna* and *Kṛṣṇa*; he had seen two straight lines on *Arjuna's* foot-soles. *Kṛṣṇa* had threatened the *Kurus*, mentioning that *Kṛṣṇa* had invoked him with tears, and that D., As., men, Y., G., and N. were incapable of encountering *Arjuna* in battle, and alluding to his exploits in the city of *Virāṭa* (v. Goharanap.) (V, 59). *Dhṛtarāṣṭra* represented to *Duryodhana* that *Agni* would help *Arjuna*, remembering what was done to him at *Khāṇḍava*, that *Dharma*, etc., would help the *Pāṇḍavas* from parental affection, that *Arjuna* took up 500 arrows at a time, that *Bhīṣma*, etc. (χ) regarded him as invincible, and said he desired peace (V, 60). *Duryodhana*, inflamed with wrath, said that according to *Vyāsa*, *Nārada*, and *Paraçu-Rāma*, the gods never engaged in work; if *Agni*, *Vāyu*, *Dharma*, *Indra*, or the *Asvins* had ever engaged in work, the *Pārthas* could never have fallen into distress, and they and the *Maruts* would not venture to protect his foes; "charmed by me, *Agni* will be instantly extinguished . . . my energy is greater than that of the gods; . . . it is I who set agoing all the affairs of both gods and *Asuras* . . . ; neither D. nor G., nor As. nor Rā. are capable of saving him who has incurred my displeasure . . . ; thou wilt hear of the defeat of the *Pāṇḍavas*, etc. (ψ); . . . whatever knowledge of weapons there is in *Bhīṣma*, etc. (ω), exists in me as well" (V, 61). *Karna* said to *Duryodhana*, mentioning the curse of *Paraçu-Rāma*, when he, by a lie, obtained the *Brāhma* weapon from him, that he would slay the *Pāṇḍavas*, etc. (aa). *Bhīṣma* mentioned the *Khāṇḍava* forest, and said that the dart which *Karna* had got from *Indra*, would be reduced to ashes by *Kṛṣṇa* with his discus, and that his other shaft (having a head like a serpent), which he respectfully worshipped with flowery garlands, would be destroyed by *Arjuna* because he was protected by *Kṛṣṇa*. *Karna* made the pledge not to fight before *Bhīṣma's* fall, and went to his own abode. *Bhīṣma* ridiculed *Karna's* boasting before the kings of *Avanti*, etc. (ββ) (V, 62). *Duryodhana* boasted; *Vidura* praised self-restraint (V, 63). *Vidura* related that once two birds had flown away with the net in which they were caught, but were again caught when they began to quarrel.

"So it is also with kinsmen. Once we, with some hunters and *brahmins* conversant with magic and charms, repaired to the northern mountain *Gandhamādana*, with excellent medicinal herbs, and inhabited by Si. and G. There was, on a precipice, some honey, *Kubera's* favourite drink, guarded by poisonous snakes; the *brahmins* said that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. The hunters desired to obtain it, and all perished. So it is with *Duryodhana*. In a single chariot *Arjuna* conquered the whole earth; *Bhīṣma* and *Drona*, etc. were routed by him at the city of *Virāṭa*. Remember also *Drupada* and the king of the *Matsyas*" (V, 64). *Dhṛtarāṣṭra* warned *Duryodhana* against the *Pāṇḍavas*, etc. (γγ), and recommended him to follow *Bhīṣma*, etc. (δδ) as his guides, mentioning the combat at the city of *Virāṭa* (V, 65). At the request of *Dhṛtarāṣṭra*, *Saṅjaya* related that *Arjuna* had said that *Bhīṣma*, etc. (εε) were all on the eve of death, if they did not give up to *Yudhishtira* his own share of the kingdom (V, 66). As *Duryodhana* showed little regard for the words of *Saṅjaya*, and the rest remained silent, the assembled kings rose and retired. *Dhṛtarāṣṭra*, who always followed the counsels of his son, began to inquire in secret of *Saṅjaya* about the resolves of his own party and of the foes. *Saṅjaya* caused him to let *Vidura* introduce *Vyāsa* and *Gāndhārī* (V, 67). *Saṅjaya* extolled *Kṛṣṇa* (m), and mentioned some of those whom he had vanquished (ζζ) (V, 68). Discourse between *Dhṛtarāṣṭra* and *Saṅjaya* on the attributes of *Kṛṣṇa*. *Dhṛtarāṣṭra* told *Duryodhana* to seek refuge with *Kṛṣṇa*. *Duryodhana* refused. *Dhṛtarāṣṭra* complained of him to *Gāndhārī*. *Gāndhārī* threatened *Duryodhana* with *Bhīmasena*. *Vyāsa* recommended to *Dhṛtarāṣṭra* to seek salvation through *Kṛṣṇa*. Requested by *Dhṛtarāṣṭra*, *Saṅjaya* explained the path of salvation through *Kṛṣṇa* (V, 69). At the request of *Dhṛtarāṣṭra*, *Saṅjaya* enumerated some names of *Kṛṣṇa* (V, 70). *Dhṛtarāṣṭra* complained that he could not see *Kṛṣṇa*, whom he extolled under several names (ηη) (V, 71).

**Yashtr** = *Kṛṣṇa* (*Vishṇu*): XII, 13143.

**Yaska**, a ṛshi. § 717b (*Nārāyaṇīya*): XII, 343φ, 13230 (*ṛshih*), 13231 (do., invoked *Nārāyaṇa* (*Kṛṣṇa*) by the name of *Çipivishṭa*, and thus recovered the lost *Nirukta*).

**Yati**<sup>1</sup>, son of *Nahusha*. § 143 (*Nahusha*): I, 75, 3155 (eldest son of *Nahusha*), 3156 (*yogam āsthāya brahmabhūtaḥ*, became a muni).

**Yati**<sup>2</sup>, a son of *Viçvāmitra*. § 721b (*Viçvāmitrop.*): XIII, 4β, 257.

**Yati**<sup>3</sup> ("the ascetic") = *Çiva*: XIV, 196.

**Yātudhāna**, pl. (°āḥ), a class of demons. § 378 (*Irthayātrāp.*): III, 92, 8438.—§ 418 (*Gandhamādanapr.*): III, 139, 10828.—§ 445 (*Nivātakavacayuddhap.*): III, 173, 12248 (*gadāmudgaradhāriṇāṃ*).—§ 461 (*Vāmadevacarita*): III, 192, †13191 (*suraudrāḥ*), †13198 (slew *Çala*).—§ 564 (*Mātalyop.*): V, 100, 3571 (*Nairṛtā Y°āç ca Brahmapāḍodbhavaç ca ye*, in *Pātāla*).—§ 567 (*Bhagavadyanap.*): V, 143, 4851 (omens).—§ 600 (*Ghaṭotkacavadhap.*): VII, 156, 6842 (*Paulastyaṛ Y°aiç ca*, follow *Ghaṭotkaca*); 175, 7997 (*Rākshasāç ca Piçāç ca Y°ās tathaiç ca*, do.).—179, †8153 (created by *Ghaṭotkaca* by way of illusion).—§ 608 (*Karnap.*): VIII, 87χ', 4412 (sided with *Karna*).—§ 721 (*Ānuçāsanik.*): XIII, 3a, 184 (*Viçvāmitra* in anger created *Y.* and *Rākshasas*).—§ 730 (do.): XIII, 17, 1294 (*Piçāç Y°a va*).—§ 749 (do.): XIII, 90, 4292 (*Y°āç ca Piçāç ca*, rob the havis at the sacrifice).—§ 778f (*Muñjavat*): XIV, 8, 185