

(Droṇābhishekap.): VII, 9, 276 (*sādhuvākināḥ*).—§ 592 (Samçaptakavadhap.): VII, 230, 973 (*hayottamāḥ*); 26, 1171 (*açvān*).—§ 593 (Abhimanyuvadhap.): VII, 43, 1764 (*açvāḥ*).—§ 598 (Jayadrathavadhap.): VII, 87, 3104 (*hayāḥ*).—§ 599 (do.): VII, 104, 3898 (*hayottamāḥ*); 112, 4358 (*vājināḥ*); 116, 4635 (*vāhān*); 140, †5837 (*sadaçvāḥ*).—§ 600 (Ghaṭotkacavadhap.): VII, 162, 7226 (*turaṅgamān*); 173, 7786 (*sādhuvākināḥ*).—§ 604 (Kurnap.): VIII, 7, †200 (sc. *açvāḥ*?).—§ 611 (Çalyap.): IX, 8, 389 (sc. *açvān*).

**Saindhavaka**, adj. (do.).—§ 522 (Draupadītharaṇap.): III, 271, 15757 (°o *nṛpaḥ*, i.e. Jayadratha).—§ 578 (Bhishnavadhap.): VI, 45<sup>13</sup>, 1724 (°o *rāja* = do.).—§ 596 (Pratiñāp.): VII, 73, 2574 (do. = do.); 76, 2695 (do. = do.).—§ 597 (do.): VII, 84, 3001 (°o *nṛpaḥ* = do.).—§ 599 (Jayadrathavadhap.): VII, 118, 5266-7 (°o *rāja* = do.); 145, 6073 (°am *nṛpaṇ* = do.).

**Saindhavāraṇya**, name of a forest. § 377 (Dhauṃyātīrthak.): III, 89, 8368 (in the west).—§ 406 (Tīrthayātrāp.): III, 125, 10408 (°m *āsādyā kulyānān kuru darçanaṇ*).

**Saindhavāyana**, a son of Viçvāmītra. § 721b (Viçvāmītrop.): XIII, 4β, 250.

**Sainyaniryāna(m)** ("the marching out of the troops"). § 10 (Parvasaṅgr.): I, 2, 333 (i.e. Sainyaniryānaparvan).

[**Sainyaniryānaparvan(°va)**] ("the section relating to the marching out of the troops," the 63rd of the minor parvans of Mbhr.; cf. Sainyaniryāna). § 570: The Pāṇḍavas had seven *akshauhīnīs* led by *Drupada*, etc. (a). *Yudhishtīra* consulted with his brothers about the election of a generalissimo, who might also withstand *Bhishma*. *Sahadeva*, etc., proposed *Vīraṭa*, etc. (β). *Kṛṣṇa* named *Dhṛṣṭadyumna*, who was elected. Then they marched out to *Kurukshetra* (description), with *Bhīma* in the van, etc. (γ). *Draupadī* with her ladies, etc., remained at *Upaplavya*. The *Kekaya* princes, etc. (δ) marched behind *Yudhishtīra*, keeping him in their centre. In the rear were *Vīraṭa*, etc. (ε), 40,000 chariots, etc. *Anādṛṣṭi*, etc. (ζ) marched surrounding *Kṛṣṇa* and *Arjuna*. Entering *Kurukshetra*, they blew their conches, also *Kṛṣṇa* and *Arjuna*; *Pāṇḍajanya* filled them with joy (V, 152). *Yudhishtīra* encamped on *Kurukshetra*. *Kṛṣṇa*, etc. (η) each did some special work. At the holy *Hiranyatī* (an excellent *tīrtha*, with sacred water, without pointed pebbles and mire), *Kṛṣṇa* caused a moat to be excavated. There were assembled hundreds upon hundreds of skilled mechanics in receipt of regular wages, and surgeons and physicians, etc. Then their allies began to march thither (V, 152). When *Kṛṣṇa* had departed, *Duryodhana* urged *Karna*, *Duhçāna*, and *Çakuni* to make preparations for battle, which was fixed to commence the next morning (I, 153). At the request of *Yudhishtīra*, *Kṛṣṇa* related *Duryodhana's*, etc., project of imprisoning him; "neither *Bhishma* nor *Droṇa* said anything on that subject; indeed, all of them follow *Duryodhana*, except *Vidura*. . . . War is that which should now take place." *Yudhishtīra* gave order to array the troops, but then he complained that he should slay his preceptors, etc. *Arjuna* reminded him of what *Kuntī* and *Vidura* had said through *Kṛṣṇa*, and *Kṛṣṇa* affirmed it. The Pāṇḍavas and their soldiers passed the night in great happiness (V, 154). After that night had passed away, *Duryodhana* arranged his eleven *akshauhīnīs* (description), under *Kṛpa*, etc. (θ) (V, 155). Referring to a contest between the *brahmins*, whom also the *vaiçyas* and the *çādras* followed, and the

*kshatriyas* among the *Haihayas* (b), *Duryodhana* urged *Bhishma* to become their generalissimo. *Bhishma* said that he did not see upon earth the warrior that was equal to him, except *Arjuna*; but *Arjuna* would never openly fight with him; *Bhishma* said he could, in a trice, destroy the universe with D., As., Rā., and men; but the Pāṇḍavas he could not exterminate; but he would slay every day 10,000; and either *Karna* or *Bhishma* should fight first. *Karna* declared he would not fight before *Bhishma* was slain; then he would fight with *Arjuna*. Then *Bhishma* was solemnly installed, under a bloody shower, etc. Then they marched out to *Kurukshetra*, and *Duryodhana* and *Karna* caused the camps to be measured out on a level part of the plain (V, 156). When *Yudhishtīra* heard that *Bhishma* had been installed in the command of the *Kuru* army, he summoned his brothers and *Vasudeva*, and selected seven leaders for his seven *akshauhīnīs*: *Drupada*, etc. (i) (cf. a!), and above them all *Dhṛṣṭadyumna*; and *Dhanañjaya* (i.e. *Arjuna*) of curly hair was made the leader of all those leaders; and *Kṛṣṇa* the leader of *Arjuna* and driver of his steeds. *Halāyudha* (i.e. *Balarāma*), etc. (κ) came there, and *Yudhishtīra*, etc. (λ) rose from their seats and offered worship to *Halāyudha*. *Halāyudha* said that a fierce slaughter was inevitable, that the Pāṇḍavas would certainly win because of the help of *Kṛṣṇa*, that he had repeatedly tried to prevail upon *Kṛṣṇa* to remain neuter; that he would himself do; but as he could not be without *Kṛṣṇa*, he would repair to the *tīrthas* of the *Sarasvatī*. Then he set out for his *tīrthayātrā* (V, 157). About this time there came to the Pāṇḍava camp *Bhishma's* (c) son *Rukmin* (d). He entered the camp with an *akshauhīnī* of troops, from desire of doing what was agreeable to *Vasudeva*. He offered *Arjuna* his assistance, if he was afraid. He would slay everyone: *Droṇa*, etc. (μ). *Arjuna*, mentioning his exploits against the G., at *Khāṇḍava*, against the *Nivātakavaca*s and *Kālakeyas*, at *Vīraṭa's* city, and that he had paid his respects for battle's sake to *Rudra*, etc. (ν), would not say he was afraid. *Rukmin* then went to *Duryodhana*, saying the same words, and was rejected in the same way. Then the Pāṇḍavas again consulted, presided over by *Yudhishtīra* (V, 158). *Dhṛtarāshṭra* asked *Sañjaya* to tell him all that had happened in the matter of encamping, and complained that though he understood the defects, he could not withstand *Duryodhana*. *Sañjaya* said that he ought not to impute the fault only to *Duryodhana*: "as to our acts, some say that everything is ordained by God; some that they are the result of free-will; others that they are the result of those of our past lives" (V, 159).

[**Sainyodyogaparvan(°va)**] ("the section relating to the preparations before warfare," the 57th of the minor parvans of Mbhr.). § 554: After the nuptials of *Abhimanyu* the *Kurus*, etc. (a) next morning assembled in the presence chamber of *Vīraṭa*. *Kṛṣṇa* spoke about the affairs of the Pāṇḍavas, and proposed to send an ambassador to *Duryodhana*, etc., in order to induce them to give half the kingdom to *Yudhishtīra* (V, 1). *Baladeva* approved of it, and said that the ambassador ought to salute *Bhishma*, etc. (β), that *Yudhishtīra* had been wrong in challenging *Çakuni*, and that *Duryodhana* only ought to be addressed in a conciliatory tone, that war might be avoided (V, 2). *Sātyaki* severely blamed *Baladeva*, and asserted that it was *Yudhishtīra* who had been challenged in the game at dice, that he could not have declined according to the rules of the *Kshatriya* caste,