

very valiant. He is well versed in the science of warfare as he has learnt it, from you.

'Vikarṇaśca saumadattistathaiva ca'—You should not think that only the Pāṇḍavas are righteous. On our side, my brother Vikarṇa is also very righteous and brave. Similarly Bhūriśravā, the grandson of our great grandfather's brother, Bāhlikā and the son of Somadatta, is also very righteous. He has also performed several holy sacrifices, by offering great gifts. He is also a very brave and great chariot-warrior.

[In the warfare, Vikarṇa was killed by Bhīma, and Bhūriśravā was killed by Sātyaki.]

Here, by mentioning these names Duryodhana means to say, "O preceptor (Ācārya), in our army, there are so many valiant warriors, such as you, Bhīṣma, Karṇa, Kṛpācārya etc., while in the army of the Pāṇḍavas, such valiant warriors are not seen. In our army, two great warriors named Kṛpācārya and Aśvatthāmā are immortal, while in the army of the Pāṇḍavas there is none. Moreover, in our army there is no scarcity of righteous persons, therefore, we need not be afraid of them.



अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।

नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ  
nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ

And there are many other heroes well trained in warfare, who, equipped with various weapons and missiles, have staked their lives for my sake. 9

*Comment:—*

'Anye ca bahavaḥ śūrā madarthe tyaktajīvitāḥ'— Besides the above-mentioned heroes, there are many great chariot-warriors, such as Bāhlikā, Śalya, Bhagadatta, Jayadratha etc., in our army, who

have come here to fight, by staking their lives for me. They may be killed in the war, but they will not run away from the battlefield. How should I express my hearty thankfulness, to them before you?

'Nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ'—All these heroes are experts in the use of weapons, such as swords, maces, tridents and missiles, such as arrows and javelins etc. They are in every way, experts in the science of warfare.'



*Link:—When Duryodhana by his cleverness could not deceive Droṇācārya, who did not say anything, he had a second thought. This thought is described by Sañjaya in the next verse.\**

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

aparyāptam tadasmākaṁ balaṁ bhīṣmābhirakṣitam  
paryāptam tvidameteṣāṁ balaṁ bhīmābhirakṣitam

Our army is inadequate and is easier to be conquered, as it is protected by Bhīṣma (a well-wisher of both the armies). But their army marshalled by Bhīma, is unconquerable (because Bhīma guards it well). 10

*Comment:—*

'Aparyāptam tadasmākaṁ balaṁ bhīṣmābhirakṣitam'—Duryodhana thinks about his army because of unrighteousness and injustice, Duryodhana is afraid that, "Our army though larger than that of the Pāṇḍavas, is easier to be conquered, because our army is unwieldy, indisciplined, disunited and faint-hearted, while the army of the Pāṇḍavas, is compact, disciplined, united and fearless. The chief protector of our army is Bhīṣma, who is friendly to both the armies. He, is a great devotee of Kṛṣṇa. He, in his heart has great respect for Yudhiṣṭhira and love for

\* Sañjaya by means of the divine insight he was endowed with by Sage Vyāsa, was able to know even the minds of the warriors (Mahābhārata, Bhīṣma. 2/11).