

has an eye on worldly power is weak as the strength of the world is unreal.



*Link:—Now Duryodhana to please Bhīṣma instructs all the great chariot-warriors of his army, and says:—*

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।  
भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ  
bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi

Now all of you, stationed in your respective positions on all fronts, guard Bhīṣma, in particular, on all sides. 11

*Comment:—*

'Ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi'—All of you (warriors), stationed in your respective position on different fronts, should guard Bhīṣma on all sides.

By saying the above words, Duryodhana wants to please Bhīṣma, so that he may be partial to his army. Secondly, he gives instruction to the warriors of his army, to see that Śikhaṇḍī should not face Bhīṣma. If Śikhaṇḍī comes in front of Bhīṣma, the latter will not use his arms and weapons against him, because he was a woman in the previous birth. In that birth also, first he was a woman and later he changed into a man. So Bhīṣma, by regarding him as a woman, has promised not to fight with Śikhaṇḍī. Śikhaṇḍī, had taken birth by Lord Śiva's boon, to kill Bhīṣma. Therefore, if Bhīṣma is protected from Śikhaṇḍī, he will kill all other warriors of the army of Pāṇḍavas, and their victory is certain. Therefore, Duryodhana gives instruction to all the great chariot-warriors of his army, to guard Bhīṣma.



*Link:—Finding Duryodhana discouraged by getting no hopeful response, from Droṇācārya, Bhīṣma in order to express his*

*affection for him, cheers him up. This is expressed by Sañjaya, in the next verse.*

तस्य सञ्जनयन्हर्षं कुरुवृद्धः पितामहः ।

सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

tasya sañjanayanharṣam kuruvṛddhaḥ pitāmahah  
simhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau pratāpavān

The grand old man of the Kaurava race, their glorious grand-uncle Bhīṣma, cheering Duryodhana roared loudly like a lion, and blew his conch. 12

*Comment:—*

'Tasya sañjanayanharṣam'—Here, it should have been said, that Bhīṣma blew his conch and it cheered Duryodhana. But it is said that Bhīṣma, cheering up Duryodhana, blew his conch. Sañjaya wants to state that the very action of blowing the conch, will certainly cheer up Duryodhana. To express this influence of Bhīṣma, Sañjaya uses the adjective 'Pratāpavān' (glorious).

'Kuruvṛddhaḥ'—Though in the Kuru race Bāhlika (the younger brother of Bhīṣma's father Śāntanu), was older than Bhīṣma, yet Bhīṣma, possessed better knowledge of righteousness and God, than all other old members, in the race. So Sañjaya, calls him 'Kuruvṛddhaḥ', (the grand old man of the Kaurava race).

'Pratāpavān'— Bhīṣma was well-known for his renunciation of wealth and woman i.e., he did not accept any kingdom nor did he marry. He was well-versed in military science and scriptures. So the warrior class were very much influenced by him.

When Bhīṣma for his brother Vicitravīrya kidnapped all by himself, the daughters of the king of Kāśī, from the place where their suitors had assembled to marry them, the Kṣatriya suitors attacked him, but he alone defeated all of them. He was so well-versed, in the science of weapons and warfare, that he did not accept his defeat even against his preceptor Paraśurāma,