

side and they would gain victory. Thus the term 'Vacanam' was used with a selfish motive.



Link:—Duryodhana approaching Droṇa speaks the following words:—

पश्येतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥३॥

paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm
vyūḍhām drupadaputreṇa tava śiṣyeṇa dhīmatā

Behold, O Master, this mighty army of the sons of Pāṇḍu, arrayed for battle by your talented pupil Dhr̥ṣṭadyumna, the son of Drupada. 3

Comment:

‘Ācārya’—By addressing Droṇa as ‘Ācārya’, it seems that Duryodhana means to say that he is the preceptor, who taught the Kauravas and the Pāṇḍavas, the science of warfare. So he should not be partial, to either of the groups.

‘Tava śiṣyeṇa dhīmatā’—By this phrase Duryodhana means, that Droṇa is so simple hearted, that he has taught the science of warfare to Dhr̥ṣṭadyumna, Drupada’s son, who is born to kill him (Droṇa), and who is so clever, that he is determined to vanquish and kill none other than, his own preceptor.

‘Drupadaputreṇa’—It means that Drupada, with the motive of getting your honour killed, got a holy sacrifice performed, by the two Brāhmaṇas (men of the priest-class) named Yāja and Upayāja, and thus Dhr̥ṣṭadyumna, was born. The same Dhr̥ṣṭadyumna was standing before him, as commander of the rival army.

Though Duryodhana, could speak the word Dhr̥ṣṭadyumna instead of ‘Drupadaputra’, the son of Drupada, yet he intentionally used ‘Drupadaputreṇa’, to remind Droṇācārya of the enmity that Drupada, had with him. So he really meant that it was a good

opportunity, to take a revenge.

‘Pāṇḍuputrānām, etām vyūḍhām mahatīm camūrīṁ paśya’— Behold the mighty army of the Pāṇḍavas, arrayed for battle by the son of Drupada. It means that Duryodhana wants to say, “O master, the Pāṇḍavas, whom you love, have made the son of Drupada, the general of their army so that he may kill you. Had they loved you, they would never have appointed him as a general.”

Though the army of the Kauravas, was larger than that of the Pāṇḍavas, the army of the Kauravas was eleven ‘Akṣauhiṇī*’, while that of the Pāṇḍavas was only seven ‘Akṣauhiṇī’, yet the army of the Pāṇḍavas seemed to Duryodhana, larger than what it actually was. The army of the Pāṇḍavas, seemed more formidable to Duryodhana because:—

(i) It was arrayed in such a manner, that even a small army seemed larger to Duryodhana.

(ii) All the warriors of the Pāṇḍavas army, were united and of one mind. So it seemed greater in strength and enthusiasm.

Drawing Droṇa’s attention to the army of the Pāṇḍavas, Duryodhana wants to say to Droṇācārya, that he should not regard the army of the rival group as ordinary (small). He should fight with all his might and it would not be difficult for him to defeat the son of Drupada, because he was his pupil.

‘Etām paśya’, means that the army of the Pāṇḍavas is arrayed for the battle. So you should take a quick decision how to get victory over them.



Link:—After requesting Droṇācārya, to behold the army of the Pāṇḍavas, Duryodhana shows him the chariot-warriors of the army, of the Pāṇḍavas.

* One ‘Akṣauhiṇī’ army consists of 21,870 chariots, 21,870 elephants, 65,610 horses and 1,09,350 foot-soldiers (Mahābhārata, Ādi. 2/23—26).