

‘Kimakurvata’—‘Kim’, has three meanings—doubt, reproach (blame) and question.

The incident of the war cannot be doubted, because after ten days of fighting when Bhīṣma fell off the chariot, Sañjaya conveyed the message to Dhṛtarāṣṭra, at Hastināpura.

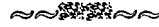
There cannot be reproach (blame) also because Dhṛtarāṣṭra did not blame his sons and the Pāṇḍavas, for the war, when the war was already going on.

Therefore ‘Kim’ means a question here. Dhṛtarāṣṭra questions Sañjaya to relate him all the incidents in details, and in sequence so that he may understand them properly.

**Appendix**—‘My sons’ (māmakāḥ) and ‘Pāṇḍu’s sons’ (Pāṇḍavāḥ)—this distinction caused attachment—aversion which led to war and commotion (stir). The result of Dhṛtarāṣṭra’s attachment-aversion was that all the hundred Kauravas were killed while even a single Pāṇḍava was not killed.

As curd is churned, a stir is caused in it by which butter is extracted, similarly the stir caused by the distinction between ‘my sons’ (māmakāḥ) and ‘Pāṇḍu’s sons’ (pāṇḍavāḥ) caused yearning for benediction in Arjuna’s mind by which butter in the form of the Gītā came into light.

It means that the commotion produced in Dhṛtarāṣṭra’s mind caused war while the commotion produced in Arjuna’s mind revealed the Gītā.



*Link:—Then Sañjaya answers his question—*

*सञ्जय उवाच*

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।  
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

*sañjaya uvāca*

dr̥ṣṭvā tu pāṇḍvānikam vyūḍham duryodhanastadā  
ācāryamupasaṅgamyā rājā vacanamabravīt

**Sañjaya said:**

At that time, seeing the army of the Pāṇḍavas drawn up in battle array, approaching Droṇācārya, prince Duryodhana, spoke the following words. 2

*Comment:—*

‘Tadā’—‘Tadā’, means the time when both the armies were arrayed and Dhṛtarāṣṭra was very much anxious to hear the account of the battlefield.

‘Tu’—Dhṛtarāṣṭra put the question about his sons and the sons of Pāṇḍu. So Sañjaya uses the word ‘Tu’, to tell Dhṛtarāṣṭra first about his sons.

‘Dṛṣṭvā\* pāṇḍavānikāṁ vyūḍham’—It means that the army of the Pāṇḍavas was arrayed in good order viz., the warriors had no difference in their opinion†. Righteousness, and Lord Kṛṣṇa, were in their favour. Therefore, the Pāṇḍavas, though fewer in number, had greater impact. Seeing their army arrayed, Duryodhana was also influenced. So he, approaching Droṇācārya, spoke prudent and serious words.

‘Rājā Duryodhanah’—Duryodhana was called ‘Rājā’, the king, because Dhṛtarāṣṭra had the greatest attachment and affection for Duryodhana. Moreover, Duryodhana was the prince. He looked after the affairs of the empire, while Dhṛtarāṣṭra was only the nominal head. Duryodhana was the main cause of the warfare also. It was because of all these factors, that he was called king by Sañjaya.

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\* In this chapter the term ‘Dṛṣṭvā’ has been used three times—seeing the Pāṇḍava-army, Duryodhana approaches Droṇācārya (1/2); seeing the Kaurava-army, Arjuna lifts his bow (1/20); seeing his kith and kin, Arjuna is filled with extreme passion (1/28). In the first two cases the term ‘Dṛṣṭvā’ has been used for seeing the army while the third time it has been used for seeing the kith and kin which changes Arjuna’s feeling.

† There was a difference of opinions in the Kaurava-army because Duryodhana and Duḥśāsana etc., wanted to wage the war. But Bhīṣma, Droṇa and Vikarma did not want. And there is a rule that where there is difference in opinions, there vigour subsides.

‘Ācāryamupasaṅgamyā’—It seems, that there were three reasons why Duryodhana approached Droṇācārya:—

(i) He went for his selfish interest, so that he could arouse ill-will in Droṇācārya’s heart, against the Pāṇḍavas and Droṇācārya might be specially partial to his army.

(ii) It was proper on his part to go to Droṇācārya, to express his regard for him, because he was his preceptor.

(iii) It is very significant, for the chief warrior not to leave his position otherwise the whole order of the army is disturbed. So, it was proper on the part of Duryodhana, to go to Droṇācārya.

Here a question may be raised that, Duryodhana should have first of all approached Bhīṣma because Bhīṣma was the commander supreme. Then, why did he approach Droṇācārya? The answer is, that Droṇa and Bhīṣma both loved the Pāṇḍavas, and the Kauravas, but Droṇa had special kindness and love for Arjuna. Moreover, Duryodhana had a pupil-preceptor relationship with Droṇa, but he had no family relationship with him. Therefore, it was proper on his part to go to Droṇa, to please him. In practical life also it is seen that a man for his selfish interest, tries to please a person who is not closely related to him, by offering him regard.

Duryodhana thought, that Bhīṣma was his grandfather. So it was easy to please him, even if he was displeased, because of his family relationship. So Bhīṣma, also loved him very much. Bhīṣma, blew his conch loudly, to please and cheer up Duryodhana (1/12).

‘Vacanamabravīt’—Here, it was sufficient to use the word ‘Abravīt’ (spoke), which also includes ‘Vacanam’ (words). So there was no need to use the word ‘Vacanam’. Even then, the term ‘Vacanam’ has been used, which shows that Duryodhana spoke prudent and meaningful words, in order to arouse ill-will in Droṇācārya’s heart, against the Pāṇḍavas and to win his favour, so that he could fight whole-heartedly, on the Kauravas

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



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

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

paśyaitāṃ pāṇḍuputrāṇāmācārya mahatīm camūm  
vyūdhāṃ 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