

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।  
 युयुधानो विराटश्च द्रुपदश्च महारथः ॥४॥  
 धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।  
 पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥  
 युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।  
 सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥६॥

atra śūrā maheṣvāsā bhīmārjunasamā yudhi  
 yuyudhāno virāṭaśca drupadaśca mahārathāḥ  
 dhr̥ṣṭaketuścekitānaḥ kāśirājaśca vīryavān  
 purujitkuntibhojaśca śaibyaśca narapuṅgavaḥ  
 yudhāmanyuśca vikrānta uttamaujāśca vīryavān  
 saubhadro draupadeyāśca sarva eva mahārathāḥ

There (in the army of the Pāṇḍavas) are mighty archers, peers in warfare like heroic Arjuna and Bhīma, such as Sātyaki and Virāṭa and the great chariot-warrior Drupada. Dhṛṣṭaketu, Cekitāna, the valiant king of Kāśī, Purujit, Kuntibhoja and Śaibya, the best of men, are also there. Mighty Yudhāmanyu, valiant Uttamaujā, Abhimanyu, the son of Subhadrā and the five sons of Draupadī, are also there. All of them are great chariot-warriors. 4—6

*Comment:—*

‘Atra śūrā maheṣvāsā bhīmārjunasamā yudhi’—Those who possess large bows and shoot with bows and arrows, are called ‘Maheṣvāsā (the mighty archers). They are very valiant and extraordinary warriors. In warfare, they are as strong as Bhīma, and in the use of weapons and missiles such as bows and arrows etc., as good as Arjuna.

‘Yuyudhānaḥ’—Yuyudhāna (Sātyaki), learnt the science of warfare, from Arjuna. Thus he was obliged to him, that he did not go to the side of Duryodhana, even though Lord Kṛṣṇa had given Duryodhana, his Nārāyaṇī army. In order to arouse malice in the mind of Droṇācārya, Duryodhana, first of all, mentions

the name of Yuyudhāna, the disciple to Arjuna. He means to say, “You have taught Arjuna archery and granted him the boon that you would try that he would be a matchless archer, in this world (Mahābhārata, Ādi. 131/27). Thus you have so much love for him. But he is so ungrateful, that he is arrayed in the army against you, while Arjuna’s disciple Yuyudhāna is arrayed on his side.”

[Yuyudhāna was not killed in the warfare but in a mutual fight among the Yādavas.]

‘Virāṭaśca’—Duryodhana says, “It was Virāṭa, who was responsible for insulting the warrior, Suśarmā. Again, it was because of him, that you became unconscious with the Sammohana (beguiling) weapon, and we had to flee from the battlefield, leaving behind his cows. The same king Virāṭa is opposing you.”

Droṇācārya had no enmity or malice against king Virāṭa. But Duryodhana thinks that if he names Drupada after Yuyudhāna, Droṇācārya may think, that Duryodhana is instigating him to fight against the Pāṇḍavas, and he is arousing feelings of enmity with them. So Duryodhana names Virāṭa before Drupada, so that Droṇācārya may not see through his trick, and may fight bravely.

[King Virāṭa and his three sons, named Uttara, Śveta, Śaṅkha were killed, in the war of Mahābhārata.]

‘Drupadaśca mahārathaḥ’—Duryodhana says, “You reminded Drupada of your old friendship but he insulted you in the assembly, saying that he was a king and you a beggar, and thus there was no question of any friendship between him and you, and beget a son who would kill you. The same great chariot-warrior, named Drupada is arrayed to fight against you.”

[King Drupada, was killed in the warfare by Droṇācārya.]

‘Dhr̥ṣṭaketuḥ’—How foolish this Dhr̥ṣṭaketu is, that he is fighting on the side of Śrī Kṛṣṇa, who killed his father Śiśupāla,

with a disc, in the assembly.

[Dhr̥ṣṭaketu was killed by Droṇācārya.]

‘Cekitānaḥ’—The entire yādava-army is ready to fight on our side, but that solitary yādava is fighting on the side of Pāṇḍavas.

[Cekitāna was killed by Duryodhana.]

‘Kāśirājaśca vīryavān’—This king of Kāśī is very valiant, a great chariot-warrior and is fighting on the side of the Pāṇḍavas, so be careful, as you have a very formidable foe to deal with.

[The king of Kāśī was killed, in the battle of Mahābhārata.]

‘Puruḥjitkuntibhojaśca’—Though both Puruḥjit and Kuntibhoja, being Kuntī’s brothers, are maternal uncles to us and the Pāṇḍavas, yet being partial, they are arrayed to fight against us.

[Puruḥjit and Kuntibhoja—both were killed at the hands of Droṇācārya.]

‘Śaibyaśca narapuṅgavaḥ’—Śaibya is the father-in-law to Yudhiṣṭhira. He is noble and very powerful. He is also our relative, but he is on the side of the Pāṇḍavas.

Yudhāmanyuśca vikrānta uttamaujāśca vīryavān’—Yudhāmanyu and Uttamaujā, who are very strong and valiant warriors of Pāñcāla country, have been assigned the task of protecting the wheels of my enemy Arjuna’s chariot. So keep an eye on them.

[Yudhāmanyu and Uttamaujā, were slain in their sleep, by Aśvatthāmā.]

‘Saubhadraḥ’—He is Abhimanyu, the son to Kṛṣṇa’s sister named Subhadrā. He is very brave. He learnt the art of piercing an array of soldiers, standing in the form of a circle, while he was in his mother’s womb. So beware of him.

[Abhimanyu was killed by Duḥśāsana’s son, when he unjustly hit him, with a mace on the head.]

‘Draupadeyāśca’—Draupadī, gave birth to five sons named

Prativindhya, Sutasoma, Śrutakarma, Śatānīka and Śrutasena respectively, from Yudhiṣṭhira, Bhīma, Arjuna, Nakula and Sahadeva. Watch her five sons, carefully. She openly insulted me in the assembly. So avenge that insult, by killing her five sons.

[Aśvatthāmā killed the five sons, while they were asleep at night.]

‘Sarva eva mahārathāḥ’—All of them are great chariot-warriors. They are well-versed in the scripture and in the use of arms (A great chariot-warrior is, one who can manage ten thousand archers). There is a large number of such great chariot-warriors, in the army of the Pāṇḍavas.



*Link:—Duryodhana described valour, bravery and skill of the army of the Pāṇḍavas, in warfare so that hatred might be aroused in Droṇācārya, against the Pāṇḍavas, and he might be full of greater zeal. But, then a second thought came to his mind, that Droṇa was at heart partial to the Pāṇḍavas. So he might make a peace-treaty, with the Pāṇḍavas. As soon as, this thought came to his mind, he described the heroes of his side, who were very well trained in warfare, in the next three verses.*

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।

नायका मम सैन्यस्य सञ्ज्ञार्थं तान्ब्रवीमि ते ॥ ७ ॥

asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama  
nāyakā mama sainyasya sañjñārthaṁ tānbravīmi te

O best of the twice-born (Brāhmaṇa), know the principal warriors, the generals of my army also; I name them for your information. 7

*Comment:—*

‘Asmākaṁ tu viśiṣṭā ye tānnibodha dvijottama’—Duryodhana says to Droṇācārya, "O best of the twice-born, you should know that in our army also, there are great chariot-warriors, who are