

enthusiasm. Therefore, as soon as Bhīṣma blew his conch, all their musical instruments suddenly blared forth, all at once without much effort.

'Sa śabdastumulo'bhavat'—The sound of the musical instruments, such as conchs etc., of the Kaurava-army, standing in divisions and sub-divisions, was tumultuous, and was echoed all over.



Link:—In the beginning of this chapter, Dhṛtarāṣṭra asked Sañjaya, "What did my sons and the sons of Pāṇḍu do, while assembled on the battlefield?" Therefore, Sañjaya explained from the second to the thirteenth verses, what Dhṛtarāṣṭra's sons did. In the next verse, Sañjaya says what Pāṇḍu's sons did.

ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

tataḥ śvetairhayairyukte mahati syandane sthitau
mādhavaḥ pāṇḍavaścaiva divyau śaṅkhau pradadhmaṭuḥ

Then, seated in a glorious chariot drawn by white horses, Śrī Kṛṣṇa as well as Arjuna, blew their divine conchs. 14

Comment:—

'Tataḥ śvetairhayairyukte'—The Gandharva (a celestial musician) named Citraratha gave Arjuna, one hundred divine horses. It was ordained that they would always remain one hundred in number even though many of them were killed, on the battlefield. They could go to heaven or live on the earth. Out of these, one hundred horses, four beautiful and well-trained horses, were harnessed to Arjuna's chariot.

'Mahati syandane sthitau'—The Fire-god (Agni) suffered from indigestion because a lot of 'ghee' (clarified butter) was offered in a holy sacrifice to him. Therefore, though the fire-god wanted to cure his indigestion by consuming medicinal herbs of

the Khāṇḍava forest, but he was unable to do it because it was protected by other gods. Whenever he tried to burn it, 'Indra', the king of the gods extinguished the fire with the rain. At last, with Arjuna's help Agni cured his indigestion, by burning the whole forest and being pleased with Arjuna, Agni gave him a very large and glorious chariot. As many weapons and missiles as could be accommodated in nine bullock carts, were held in it. It was gilded and glorious. Its wheels were strong and huge. Its flag, shone like lightning over about a 'Yojana (eight miles), in distance. In spite of being so long it was neither heavy, nor could, it stop or be entangled in trees etc., Hanumān (the monkey-god, who acted as a spy in Rāma's march against Rāvaṇa), was the emblem on the flag.

'Sthitau'—'Sthitau' means, that the beautiful and glorious chariot became more so, because Lord Kṛṣṇa Himself, and His dear devotee Arjuna, were sitting in it.

'Mādhavaḥ pāṇḍavaścaiva'—'Mā' is Lakṣmī, the goddess of wealth and prosperity, and 'Dhava,' is the husband or owner. Therefore, 'Mādhava' means the Lord of Lakṣmī, Śrī Kṛṣṇa, the incarnation of Lord Viṣṇu. Here, Pāṇḍava, has been used for Arjuna, because he is the chief among the Pāṇḍavas—'Pāṇḍavānāṁ Dhanāñjayaḥ; (Gītā 10/37). [Lord Kṛṣṇa says, "Among the Pāṇḍavas, I am Dhanāñjaya (Arjuna).]" (He has been called chief among the Pāṇḍavas, because he had no individuality, apart from Lord Kṛṣṇa.)

Arjuna and Śrī Kṛṣṇa were the incarnations of 'Nara' and 'Nārāyaṇa', respectively. In the beginning of every 'Parva' (section) of Mahābhārata, there is salutation to Nara (Arjuna) and Nārāyaṇa (Lord Kṛṣṇa). Thus, from this point of view also, Lord Kṛṣṇa and Arjuna both, were chiefs. Sañjaya also says in the last verse of the Gītā, "Wherever there is Śrī Kṛṣṇa, the Lord of Yoga, and wherever is Arjuna, the wielder of the bow (Gāṇḍīva bow), there are prosperity, victory, glory and righteousness; this is my conviction" (18/78).

'Divyau śaṅkhau pradadhmatuḥ'—Lord Kṛṣṇa and Arjuna, loudly blew their conchs, which were glorious and divine.

Here, it. may be stated, that it was proper on the part of Bhīṣma to blow his conch first, because he was the field-marshal of the Kaurava-army. But how far was it justified on the part of Lord Kṛṣṇa, the chariot-driver of the Pāṇḍava-army, to blow the conch, when the field-marshal, Dhr̥ṣṭadyumna of the Pāṇḍava-army, was there? The answer, is that Lord Kṛṣṇa is ever chief, whether He works as a chariot-driver or a great chariot-warrior. He is ever great, whatever the rank He may hold, because His rank is 'Acyuta' (fixed), He never deviates from his divine nature. In Pāṇḍava-army, Lord Kṛṣṇa was the chief and director. Even when, he was a boy, Nanda and Upananda etc., obeyed him. Therefore, they, by obeying him, started to worship Govardhana, (a mountain), instead of Indra, the king of gods, who had been worshipped for generations. It means, that the Lord, in whatever state, place and circumstance, He may live, is ever the chief. Therefore, Lord Kṛṣṇa was the first in the Pāṇḍava-army, to blow his conch.

One, who is really inferior, regards himself as superior, after getting an appointment to a high post. On the contrary, one who is really superior is superior everywhere, and he elevates the post, at which he works. Thus, Lord Kṛṣṇa, while working as a chariot-driver, elevated that post.



Link:—Sañjaya in the next four verses, in explaining the previous verse and giving some more details, describes the blowing of conchs by other warriors.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

pāñcajanyaṁ hr̥ṣīkeśo devadattaṁ dhanañjayaḥ
pauṇḍraṁ dadhmau mahāśaṅkhaṁ bhīmakarmā vṛkodaraḥ