

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 pitāmaḥaḥ
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,

who had taught him the science of weapons etc. Thus he had great influence over the Kṣatriyas (warrior class), because of his skill in military science.

When Bhīṣma was lying on a bed of arrows Lord Kṛṣṇa said to Yudhiṣṭhira, "If you want to put any question on righteousness (Dharma), ask him now, because the sun of the knowledge of scriptures, is going to set, i.e., Bhīṣma, a great scholar of scriptures is going to die."* Thus, we see that he had great mastery over the scriptures and others were very much influenced by this knowledge.

'Pitāmahaḥ'—This word seems to mean that Droṇācārya did not attach any importance to the tricks played by Duryodhana. He understood that Duryodhana wanted to deceive him. So he remained silent. But Bhīṣma is the grand-uncle of Duryodhana. So he sees Duryodhana's child-like behaviour, in his tricks. Hence Bhīṣma unlike Droṇācārya, breaks his silence and blows his conch to cheer up Duryodhana, and show his affection for him.

'Simhanādaṁ vinadyoccaiḥ śaṅkhaṁ dadhmau'—When a lion roars ferociously, even large wild animals like elephants etc., get horror-struck. Similarly, by roaring ferociously, Bhīṣma blew his conch to cheer up Duryodhana, and terrorise the warriors, of the hostile army.

Appendix—Duryodhana's relationship with Droṇācārya was that of pupil-teacher while with Bhīṣma he had the family relationship. Where there is the pupil-teacher relationship, there is no partiality but in family relationship because of the affection for the family, partiality ensues. Therefore having heard the tricky words uttered by Duryodhana, Droṇācārya remained quiet which discouraged Duryodhana. But because of family-affection, having seen Duryodhana sad, Bhīṣma blew the conch in order to encourage Duryodhana.

