

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

in no way less valiant and less trained in warfare, rather they are more valiant and better trained."

In the third verse 'Paśya', and here 'Nibodha' verbs, are used because the army of the Pāṇḍavas is standing in front of them, therefore Duryodhana uses the verb 'Paśya' (behold). But the army of Kauravas, is not in front of Droṇācārya, it is on the side of his back. So Duryodhana, uses the verb 'Nibodha' (Know).

'Nāyaka mama sainyasya sañjñārtham tñbravīmi te'—I mention the names of the chief generals, marshals and great chariot-warriors of my army, to draw your attention to them.

'Sañjñārtham' means, that there are innumerable generals, who cannot be named easily. Therefore, I am just drawing your attention, as you know all of them.

In this verse, Duryodhana probably wants to say, that his side is in no way weaker than that of the Pāṇḍavas, but is rather stronger, yet according to political prudence however weak the army of an enemy may be; it should not be regarded as weak. Therefore, one should not have in the least, a feeling of neglect and indifference, towards the enemy. So Duryodhana already described the warriors of the other side, to make Droṇa careful and now he is giving the names of the warriors of his army.

Secondly, after seeing the army of the Pāṇḍavas compact and well disciplined, Duryodhana was overawed and also somewhat afraid. The reason was, that in spite of being smaller there were several righteous persons, and as also Lord Kṛṣṇa Himself, in that army. Righteous persons and God bear their influence on all the creatures, including those having the most sinful conduct, and even on animals, birds, trees and plants. The reason is, that God and righteousness are eternal, while all the temporal powers are transient. Therefore, Duryodhana is also influenced by the army of the Pāṇḍavas. But because of the material and temporal power, he wants to assure Droṇācārya, that their army is superior to that of the Pāṇḍavas. Therefore, they can easily gain victory over the army, of the Pāṇḍavas.

