

have come here to fight, by staking their lives for me. They may be killed in the war, but they will not run away from the battlefield. How should I express my hearty thankfulness, to them before you?

'Nānāśastrapraharaṇāḥ sarve yuddhaviśāradaḥ'—All these heroes are experts in the use of weapons, such as swords, maces, tridents and missiles, such as arrows and javelins etc. They are in every way, experts in the science of warfare.'



*Link:—When Duryodhana by his cleverness could not deceive Droṇācārya, who did not say anything, he had a second thought. This thought is described by Sañjaya in the next verse.\**

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।

पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

aparyāptam tadasmākaṁ balaṁ bhīṣmābhirakṣitam  
paryāptam tvidameteṣāṁ balaṁ bhīmābhirakṣitam

Our army is inadequate and is easier to be conquered, as it is protected by Bhīṣma (a well-wisher of both the armies). But their army marshalled by Bhīma, is unconquerable (because Bhīma guards it well). 10

*Comment:—*

'Aparyāptam tadasmākaṁ balaṁ bhīṣmābhirakṣitam'—Duryodhana thinks about his army because of unrighteousness and injustice, Duryodhana is afraid that, "Our army though larger than that of the Pāṇḍavas, is easier to be conquered, because our army is unwieldy, indisciplined, disunited and faint-hearted, while the army of the Pāṇḍavas, is compact, disciplined, united and fearless. The chief protector of our army is Bhīṣma, who is friendly to both the armies. He, is a great devotee of Kṛṣṇa. He, in his heart has great respect for Yudhiṣṭhira and love for

\* Sañjaya by means of the divine insight he was endowed with by Sage Vyāsa, was able to know even the minds of the warriors (Mahābhārata, Bhīṣma. 2/11).

Arjuna. Therefore, though outwardly, he is on our side, yet at heart, he is a well-wisher of the Pāṇḍavas. He is the field-marshal of our army. Under these circumstances, how can our army gain victory, over the Pāṇḍavas?

'Paryāptam tvidameteṣām balaṁ bhīmābhirakṣitam'— But, this army of the Pāṇḍavas can be victorious over our army, very easily because all the warriors of their army are united, without having any difference of opinions. The protector of their army, is Bhīma who is brave and who has always defeated me, since childhood. He has taken a pledge to kill all the hundred brothers including me, he is bent on destroying us. His body is as strong and hard as an adamant. I poisoned him but it did not kill him. Having such a protector as Bhīma, the army of the Pāṇḍavas is certainly capable of gaining victory over our army.

Here, a doubt may arise that Duryodhana named Bhīṣma, who was their field-marshal in defence of their army, but he named Bhīma, who was not a field-marshal in defence of the army of the Pāṇḍavas. The answer is, that at that time Duryodhana was not thinking about the field-marshals, but about the strength of the two armies. Duryodhana, was very much influenced by Bhīma's power, so he named Bhīma, as the protector of the army of the Pāṇḍavas.

### An Important Matter

Arjuna, beholding the army of the Kauravas raises his bow (Gītā 1/20), while Duryodhana, seeing the army of the Pāṇḍavas approaches Droṇācārya and requests him to watch the army of Pāṇḍavas, arrayed for battle. It proves that Duryodhana's mind has been by fear-struck.\* Though afraid,

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\* When the conchs of the army of the Kauravas blared forth, their sound had no effect on the army of the Pāṇḍavas. But when the conchs of the army of the Pāṇḍavas blared forth, their sound rent the hearts of Duryodhana etc., (1/13,19).

It proves that by following the path of injustice and unrighteousness the hearts of Duryodhana etc., had become weak and horror-struck.

yet with his cleverness he wants to please Droṇācārya, and instigate him, against the Pāṇḍavas. The reason is, that in Duryodhana's heart, there are unrighteousness, injustice and sin, and it is a rule that an unrighteous, unjust and sinful person cannot live, happily and peacefully. On the other hand, in Arjuna's heart there are righteousness and justice. So he does not play any trick and have any fear to serve his self-interest. He is fearless, courageous and brave. That is why, he orders Lord Kṛṣṇa, "O Kṛṣṇa, place my chariot, between the two armies" (1/21). It means that a person, who depends on perishable riches and property, etc., and whose heart is full of unrighteousness, injustice and ill-feeling, does not possess real power. He is hollow from within, and is never fearless. On the other hand one who depends on God and follows righteousness, is never fearful. His power is real, and he always remains free from cares and fears. Therefore, strivers, who aspire for God-realization should perform their duty by depending only on God, and for His sake, renounce unrighteousness, and injustice etc. They should never follow the path of unrighteousness, by attaching importance to material prosperity and contact-born pleasures, because these two lead men to damnation, rather than to peace.

**Appendix**—Arjuna, instead of accepting the Lord's Nārāyaṇī army well-equipped with arms and ammunition, accepted unarmed Lord Kṛṣṇa\* while Duryodhana in place of Lord Kṛṣṇa accepted His Nārāyaṇī army. It means that Arjuna had an eye on Lord Kṛṣṇa while Duryodhana had an eye on His stately power. The heart of the person, who has an eye on God, is strong because God's strength is real. But the heart of the person who

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\* evamuktastu kṛṣṇena kuntīputro dhanañjayah

ayudhyamānaṁ saṅgrāme varayāmāsa keśavam (Mahā. Udyoga. 7/21)

“When Lord Kṛṣṇa said so, Arjuna, Kuntī's son in the battlefield instead of accepting the Lord's one Akṣauhiṇī army, accepted unarmed Lord Kṛṣṇa as his helper who wouldn't fight in the war.”

has an eye on worldly power is weak as the strength of the world is unreal.



*Link:—Now Duryodhana to please Bhīṣma instructs all the great chariot-warriors of his army, and says:—*

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।

भीष्ममेवाभिरक्षन्तु भवन्तः सर्व एव हि ॥ ११ ॥

ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ  
bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi

Now all of you, stationed in your respective positions on all fronts, guard Bhīṣma, in particular, on all sides. 11

*Comment:—*

'Ayaneṣu ca sarveṣu yathābhāgamavasthitāḥ bhīṣmamevābhirakṣantu bhavantaḥ sarva eva hi'—All of you (warriors), stationed in your respective position on different fronts, should guard Bhīṣma on all sides.

By saying the above words, Duryodhana wants to please Bhīṣma, so that he may be partial to his army. Secondly, he gives instruction to the warriors of his army, to see that Śikhaṇḍī should not face Bhīṣma. If Śikhaṇḍī comes in front of Bhīṣma, the latter will not use his arms and weapons against him, because he was a woman in the previous birth. In that birth also, first he was a woman and later he changed into a man. So Bhīṣma, by regarding him as a woman, has promised not to fight with Śikhaṇḍī. Śikhaṇḍī, had taken birth by Lord Śiva's boon, to kill Bhīṣma. Therefore, if Bhīṣma is protected from Śikhaṇḍī, he will kill all other warriors of the army of Pāṇḍavas, and their victory is certain. Therefore, Duryodhana gives instruction to all the great chariot-warriors of his army, to guard Bhīṣma.



*Link:—Finding Duryodhana discouraged by getting no hopeful response, from Droṇācārya, Bhīṣma in order to express his*