

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat
nabhaśca pṛthivīm caiva tumulo vyanunādayan

The terrible din, echoing through the sky and the earth, rent the hearts of Dhṛtarāṣṭra's sons, who had usurped the kingdom by unjust means. 19

Comment:—

'Sa ghoṣo dhārtarāṣṭrāṇām hṛdayāni vyadārayat nabhaśca pṛthivīm caiva tumulo vyanunādayan'—The sounds of the conchs of the Pāṇḍava-army, was so thunderous, roaring and horrifying, that it echoed through the sky and the earth, and rent the hearts of the Kauravas, who had usurped the empire, and also of the kings, who had come to fight on their side. It means, that, as a weapon or a missile, rends the heart and causes it pain so does, the sound of the these conchs. That sound discouraged the Kaurava-army and its warriors were horror-struck, at the formidable strength of the Pāṇḍava-army.

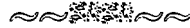
Sanjaya was relating the incidents to Dhṛtarāṣṭra. So it seems that it was not proper on his part to mention, 'Dhārtarāṣṭrāṇām' (Dhṛtarāṣṭra's sons). He should have mentioned 'Tāvakīnānām' (his sons and relatives), which would have been polite. But he used the word correctly, because it was justified on his part to use it as he meant to say, that his sons usurped the kingdom. Their hearts were rent, because they were unrighteous. Therefore the use of the word is justified further.

Here a question may arise why there was no effect of the sound of the war instruments, such as conchs etc., of the eleven Akṣauhiṇī army (In an Akṣauhiṇī army there are 109350 foot soldiers, 65610 horses, 21870 chariots and 21870 elephants) of the Kauravas* on the Pāṇḍava-army, but the sound of the conchs

* It was impossible for Duryodhana to have such a large eleven Akṣauhiṇī

of seven Akṣauhiṇī army of the Pāṇḍavas rent the hearts of the Kaurava-army. The answer is that the hearts of those who are righteous and just, are impregnable. Pāṇḍavas had ruled over the empire with justice and righteousness, before their exile and also demanded their empire from the Kauravas, which was a just demand. On the other hand, the hearts of those who are unrighteous, unjust and sinful, are weak, doubtful and full of fear. It is their sin or injustice, which weakens their hearts. Duryodhana and his group, tried their best to kill Pāṇḍavas, by any means—fair or foul. They usurped their empire and caused them much trouble. Thus, they stood for unrighteousness. So the sound of the conchs of seven Akṣauhiṇī army of the Pāṇḍavas, rent their hearts, with a piercing pain.

This incident, warns a striver, that he should never have unjust and unrighteous dealings, through his body, speech and mind, because these weaken the heart and create fear, in it. For example, the creatures of the world, including the gods and the demons, were afraid of Rāvaṇa, the king of Laṅkā. But when he abducted Sītā, he being terrified, looked here and there, to see if anyone was watching him (Mānasa 3/28/4-5).



Link:—In the first verse, Dhṛtarāṣṭra put a question, about his sons and sons of Pāṇḍu. Sañjaya answered the question, from the second to the nineteenth verse. Now Sañjaya starts

army. But when the Pāṇḍavas were exiled, Duryodhana adopted the policy of Yudhiṣṭhira. As Yudhiṣṭhira ruled over the subjects with justice and righteousness to give them comfort, thinking it his duty, Duryodhana also did the same to establish his influence over them. It was because of his good behaviour towards the people for thirteen years that the army which liked the Pāṇḍavas, came over to his side. Thus he could win the confidence of nine Akṣauhiṇī army because of his good behaviour. Lord Kṛṣṇa gave him one Akṣauhiṇī army. Moreover he tricked one Akṣauhiṇī army of king Śalya of Madra to his side which had been on the side of the Pāṇḍavas. Therefore on the side of the Kauravas there was an army eleven Akṣauhiṇī in number while on the Pāṇḍava side it was seven Akṣauhiṇī.

the dialogue in the next verse between Lord Kṛṣṇa and Arjuna, which is known as 'The Bhagavadgītā'.

अथ व्यवस्थितान्द्रष्टा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसम्पाते धनुरुद्यम्य पाण्डवः ॥ २० ॥
हृषीकेशं तदा वाक्यमिदमाह महीपते ।

atha vyavasthitānḍrṣṭvā dhārtarāṣṭrān kapidhvajaḥ
pravṛtte śastrasampāte dhanurudyamya pāṇḍavaḥ
hṛṣīkeśam tadā vākyaṁidamāha mahīpate

Now, O Lord of the earth, seeing Dhṛtarāṣṭra's sons arrayed against him, and the fighting about to commence with missiles, Pāṇḍava (Arjuna) whose ensign bears the Hanumān, lifting his bow, spoke the following words, to Kṛṣṇa. 20

Comment:—

'Atha'—This word means, that now Sañjaya begins the Bhagavadgītā, in the form of a dialogue between Lord Kṛṣṇa and Arjuna. This dialogue, ends with the word 'Iti' used in the seventy-fourth verse of the eighteenth chapter. Similarly, the gospel of the Gītā begins, with the eleventh verse of the second chapter, and ends with sixty-sixth verse of the eighteenth chapter.

'Pravṛtte śastrasampāte'—Though Bhīṣma had blown his conch to cheer up Duryodhana, not to declare war, yet the Kaurava and Pāṇḍava armies thought that the war had been declared, and so they became ready with weapons and missiles in their hands. Seeing them equipped with weapons and missiles, Arjuna also lifted his bow, named Gāṇḍīva.

'Vyavasthitān dhārtarāṣṭrān ḍrṣṭvā'—By these words Sañjaya means, "When your son Duryodhana saw the army of Pāṇḍavas, he fled to Dronācārya. But when Arjuna saw the army of Kauravas, he lifted his bow." 'Dhanurudyamya' (took his bow)—it shows, that Duryodhana was filled with fear, while Arjuna was fearless, courageous and valiant.