

*Link:—In the verse that follows, Sañjaya narrates the effect of sounding the conch by Bhīṣma.*

ततः शङ्खाश्च भेर्यश्च पाणवानकगोमुखाः ।  
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ  
sahasaiivābhyahanyanta sa śabdastumulo'bhavat

Then conchs, kettledrums, tabors, drums and cow-horns, suddenly blared forth and the noise was tumultuous. 13

*Comment:—*

'Tataḥ śaṅkhāśca bheryaśca paṇavānakagomukhāḥ'—Bhīṣma had not blown his conch to declare war, his purpose was to cheer up Duryodhana, but the army of the Kauravas thought that the war was declared. So hearing the sound of the conch, all musical instruments such as conchs etc., of the Kaurava-army suddenly blared forth.

Conchs are found in the sea. These are blown in adoration of God, on auspicious occasions and for declaring a war. 'Kettledrums' (bherī), are drums with large hollow bowls of iron, with tops made of skins of buffaloes and are beaten with a wooden stick. They are kept in temples and forts, and are beaten, specially on functions and auspicious occasions. 'Tabors' (paṇava), are small drums like a tambourine. These are made of iron or wood, with tops covered by the skin of goats, and are beaten with hand or a wooden stick. Their beating is regarded as auspicious, as adoration to Lord Gaṇeśa. 'Ānaka' (drum), is a musical instrument made of clay, with the top covered by leather and beaten with a hand. 'Gomukha' (cow-horn), is a musical wind instrument, consisting of a long metal tube usually bent like a serpent, having a cow shaped mouth and is blown with the mouth.

**'Sahasaiivābhyahanyanta'\***—Kaurava-army was full of great

\* Here instead of saying that the army of the Kauravas blared forth their musical instruments, it has been said that the instruments blared forth. This construction of the sentence shows enthusiasm and ease of the army.

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