

*Śatapatha Brāhmaṇa*, too, we have: ‘Kurukshetra is indeed the place of sacrifices to the gods.’

*What did (they) actually do:* Dhritarashtra was under the impression that Yudhishtira and others, being virtuous, would at the last moment refrain from the battle; and this possibility was greater because of the traditional sacredness of Kurukshetra. On the other hand, again, his sons might become afraid of the vast army under Bhima and Arjuna, and withdraw from the battle. There was also the possibility of the sacred Kurukshetra exerting its influence on his vicious sons, and then there would neither be battle nor victory. Thus, though the two parties were eager for battle, it might not be waged at all.

- [2] *But:* This word indicates that there was no question of fear in the hearts of the Pandavas on seeing the Kaurava army; on the contrary, Duryodhana was struck with fear (—Ā.G.). M.S. says that this word conveys the idea that, as evident from the following conversation between Duryodhana and his teacher Drona, the former was too wicked to be influenced in the least by the sacred field of the Kurus to repent for his misdeeds against the Pandavas, and withdraw from the war. Besides, as a consequence, Dhritarashtra’s anticipations were belied because the battle was actually fought.

*Then:* when the battle was imminent.

*King:* The word indicates that Duryodhana was shrewd and diplomatic as any king could be expected to be!

*Approached the teacher:* Drona was the teacher of archery both to the Pandavas and the sons of Dhritarashtra (Kauravas). Duryodhana’s approaching the teacher signifies that though he was mentally disturbed by seeing the vast army of the Pandavas, he wanted to hide this feeling under the pretext of showing respect to the teacher!