

|| Om Namō Bhagavate Vasudevaya ||

1) The princes learnt all the divine astras from Dronacharya, who had in turn obtained them from Sri Parashurama. Among all of them, Arjuna excelled the most.

2) Bhima, through his inherent talent, knew the divine astras even more. However, he never considered the art of fighting through astras as a superior Dharma.

3) Requesting the Devatas can never be part of the excellent Bhagavata Dharma, can it? The principle is that even with Sri Hari himself nothing apart from knowledge, devotion and his contentment must be sought. That being the case it is self-evident that one should not ask anything from others. Isn't an astra something that would grant a material benefit (victory against an enemy)?

4) Vrikodara is one who is always engaged in the pure Bhagavata Dharma. He never undertook any pursuits with material gains in mind. Therefore he never asked anything from either the Devatas or humans.

5) Even with Sri Hari he never asked anything for material gains. He asked Bhiksha too by employing a loud roar like how one receives tax from Vaishyas.

Note: This incident happens during the stay of the Pandavas in Ekachakranagara.

6) Apart from Sri Hari, he never lost to any other Devata. He never worshiped anyone else either. He never opposed anything that went against (the wishes of) Sri Hari.

7) Bhima never fought against any opponent in war when unarmed. He never used weapons against them thus. He never ran away from any battle. He never cheated or deceived people.

8) He never permitted even the final rites of those who hated Sri Hari. He too personally never performed them. He never conducted himself in any way that would bring joy to non-Vaishnavas.

9) Bhima did not make friendship with non-Vaishnavas. Nor did he make enmity with Vaishnavas. If someone derided Sri Vishnu even when he was not around, he would cut their tongues!

10) He would kill those whose conduct went against Sri Vishnu. He used to get others also to kill such people. Bhima never was in doubt on matters of Dharma or knowledge.

11) He never deployed his knowledge as a means of survival even when under the greatest danger. That is why he never answered the questions of Yama or Nahusha.

12) As per the orders of Sri Hari he employed astras to counter and defeat the astras of Ashwathama. Similarly he used astras against Alambusa when he resorted to fighting invisibly. Apart from these situations, he never used astras at any cost.

13) Apart from Arjuna, there was none who was equal to Ashwathama when it came to proficiency with astras. Therefore, in order to show the proficiency of Bhima in all branches of knowledge, Sri Krishna had ordered Bhima to use astras against Ashwathama and against Alambusa.

14) Sri Krishna had ordered Bhima, keeping in mind the ways of the world, to bow before those Devatas who appeared in person and to those who were elder to him and those who were elderly relatives.

15) Even during such instances, Bhima bowed only to Sri Vishnu who was inside them and not to others. During the two incidents when he used astras, he did so by encouraging the Devatas to release those astras, and not by requesting them.

16) After Bhima, it was only Draupadi who was always on the path of Bhagavata Dharma. Therefore, she did not ask Dhritharashtra any boon for herself.

17) Similarly, she did not curse the sons of Dhritharashtra even when under the greatest danger. Neither through her words nor in her thoughts did she ever go against Sri Keshava.

18) The others (Devatas) even though devotees did deviate from the path of Dharma a few times.

19) Balarama spoilt his mind (against Sri Krishna) for the sake of the Syamantaka jewel. During the incident involving the protection of the Brahmana's kid, Arjuna insulted Sri Krishna.

20) Pradyumna, Uddhava, Samba, Aniruddha and the others opposed the giving of Subhadra into Arjuna's hands knowing fully well that it was the wish of Sri Krishna. Satyaki sometimes used to think that Arjuna was equal to Sri Krishna.

21) Yudhisthira too thought of Sri Krishna as a mere human and was hesitant to send him for the killing of Jarasandha.

22) Vidura was not very keen on Sri Krishna attending the sabha of the Kauravas thinking that he may be arrested.

23) Nakula sent word to Sri Krishna himself asking for tax. Sahadeva criticized the policy of Sri Krishna citing the annihilation of the lineage as the excuse.

Note: Nakula asked for tax from the Yadavas as part of his conquer during the Rajasuya.

24) Devaki and Vasudeva often used to think of Sri Krishna as a mere human. Bhishma insulted the Parashurama form of Sri Hari. He fought with him too.

25) Drona, Karna, Ashwathama and Kripa had wished to see the end of Sri Krishna (in the war). Shiva and the other Devatas too had opposed him one time or the other.

26) Nothing needs to be said about Rishis, humans and Gandharvas. Due to their ignorance from numerous previous lives, they always insult him.

27) Therefore, only Vayu remains firm on following the Bhagavata Dharma. Lakshmi and Sarasvati too are similar. Therefore, these three are known as 'Para Shukla Traya'.

28) Due to his inherent knowledge, all this has been explained by Sri Vyasa, the one with infinite bliss, in the Puranas and the Mahabharata.

29) When all the princes thus became skilled in all forms of warfare, Dronacharya presented them in the examination field.

30) After duly worshiping his Guru Sri Parashurama with excellent sandal paste, flowers, clothes, weapons and sweets made from jaggery, he (Drona) ordered the princes to display their skill with weapons.

31) After offering salutations to Bhishma, Drona, Vidura, Gandhari, Dhritrashtra and the groups of Kings, and also after offering respects to Kunti, the Kurus and Pandavas displayed the results of their learning and hardwork.

32) After all of them had displayed their skills, Ashwathama, having obtained many excellent great astras from Drona, displayed them with great intensity exceeding the skill of all others.

33) Arjuna thereafter displayed his skills with divine weapons and exceeded even Ashwathama. He hit arrows at the leg of an insect and at the eyebrow of a bird. He displayed several other astras as well.

34) Karna arrived there at that moment and displayed all the astras that he had learnt from Sri Parashurama. He exceeded Arjuna in his display in that gathering of Kings.

35) Kunti identified him as her son but could not disclose it to anyone due to embarrassment. Arjuna could not bear the skill of Karna and invited him to a battle.

36) Knowing that it was against Dharma to invite a non-Kshatriya to battle, Bhima stopped Arjuna and gave a whip at the hands of Karna.

37) Even if one is born in the family of a Kshatriya, if the proper samskaras are not performed, one does not become a Kshatriya. Like a Brahmana who has lost his *vipratva*.

38) When Karna was rendered speechless in this way, Duryodhana took the consent of his father and performed the *abhisheka* of Karna as the King of Anga. Dhritrashtra, out of partiality towards his son, had come under his control.

39) When Karna was crowned thus, his father Adiratha came over there. In front of all the gathered Kings, Karna bowed down to him. His behavior brought great joy to all the noble men assembled there.

40) After that, Bhima and Duryodhana, under the pretext of displaying their skills, picked up heavy maces and faced each other with great anger.

41) Devas, Asuras, humans and all other forms of jeevas took sides of Bhima or Duryodhana and the entire sentient world was divided into two camps.

42) Devas and those on their side supported Bhima. Asuras and those on their camp took refuge in Duryodhana.

43) Humans too shouted “O Bhima! May victory be yours” or “O Duryodhana! May victory be yours” and formed two camps depending upon their divine or evil nature.

44-45) Devatas and the Asuras started letting out loud shouts and roars. Dronacharya, the excellent Brahmana, realized that the entire world was getting bifurcated into the supporters of Bhima and Duryodhana, which could lead to the end of the world there itself, and stopped the two brave warriors, who were capable of ending all enemies, through his son Ashwathama.

46) Ashwathama stopped both of them saying – “There is none equal to you in your areas of ability”.

47) As per the orders of Drona, both of them were stopped thus and they returned to their homes. Brahma, along with the other Devatas, returned to their own lokas after the Pitamaha assured that the world would see their battle some day in the future.

48) Duryodhana left for his home holding the hands of Karna. Bhimasena returned to his home while holding the hands of Arjuna.

49) It was Bhima’s decision that Arjuna should kill Karna. Against this, Duryodhana wanted Arjuna to be killed by Karna. Towards this, both of them planned special means.

50) While Bhima’s efforts were towards increasing the fame and victory of Arjuna, Duryodhana’s efforts were opposite and he wanted Karna’s victory and successes to increase.

51) For Bhima’s sake, Sri Krishna and the other Devatas took the side of Arjuna. It was just like earlier when Sri Rama and the other Devatas took the side of Sugriva as he was with Hanumanta.

52) For this very reason, Indra, the King of Devatas, had taken birth as Bhima’s younger brother. He had repented the mistake committed earlier (as Vali). Therefore, Bhima protected him in this way.

53) For the sake of Duryodhana, all the Daityas and Danavas took the side of Karna. In this way, Karna and Arjuna became stakes in the gamble called war.

54) When Drona was requested for making known his Gurudakshina, he replied thus to the princes – “Capture the Panchala King Drupada and hand him over to me”. The princes agreed to do so.

55) The Kauravas, along with Karna, and also the Pandavas left for the city of Panchala along with Drona.

56) Then, Bhima, in order to display the difference in their capabilities said thus to Guru Drona – “O best amongst the Brahmins! The ego of these princes cannot be controlled”

57) “Let them go ahead. Drupada can never come under their control. After they return due to failure, we will certainly proceed and capture your enemy and bring him. Let there be no doubt”. Saying thus, he stayed back along with his brothers without proceeding further.

58) When the Pandavas stayed back thus along with Drona, all the Kauravas, along with Karna, rushed to the inner courtyard of Panchala King Drupada, wielding all their weapons.

59) Noticing that the princes had come there to capture him, Drupada left from the palace along with an army of three akshouhinis.

60) All of them started showering arrows on the princes after surrounding them, causing them immense pain. Even the women and children (amongst the Panchalas) started troubling these shameless ones.

61) Standing in the aisles, the women and even children hurled stones and pestles and hurt the princes, who were brought up in great comfort.

62) Due to his *tapobala*, Drupada had a boon from Surya – “Around a perimeter of one *yojana* surrounding your city, you will be invincible”.

63) In this way, due to the boon, the princes who were brought up in great luxury got hit badly and ran back to where the Pandavas were present.

64) Even as the women, children and elderly amongst the Panchalas chased them, the Kauravas ran back to the Pandavas exclaiming – “Bhima! Arjuna”.

65) Seeing them being defeated like never before, the foremost warrior and brave Bhima picked up a bow, climbed his chariot, and moved forward.

66) Arjuna, the son of Indra, came right behind him. The twins (Nakula – Sahadeva) started off on either side (of Bhima). Yudhisthira stayed back along with Drona as the overseer.

67) Seeing Bhima coming ahead of all others while holding a bow, the Panchalas ran away with fear and reached the inside of their city.

68) Drupada faced Bhima along with his sons. Yudhamanyu and Uttamaujas stood as guards of his chariot-wheels on either side.

69) The two of them were the Avataras of Vishwvasu and Paravasu, two Gandharvas. They also had the Avesha of Dhatri and Aryama, two Adityas. They were sons of Drupada and were great warriors. Behind them stood Satyajit.

70) Satyajit had the Avesha of an Aditya called Mitra and was the Avatara of a Gandharva called Chitrasena. He was a brave and great warrior. In front of all of them Shikhandi, an excellent chariot-warrior, moved ahead discharging arrows.

71) Behind him was Janamejaya, who was the Avatara of a Gandharva called Chitraratha and who had the Avesha of an Aditya named Tvashtu. He too was reigning a lot of arrows.

72) Bhima, having rendered both of them chariot-less and also having disarmed their bows and shields, started hitting the army which included horses, chariots and elephants.

73) Then, Uttamaujas and Yudhamanyu faced Bhima rendering a shower of arrows. Bhima made them chariot-less and weapon-less.

74) In order to ensure the success of Arjuna's vow for his teacher and to ensure the embarrassment of Karna, Bhima did not capture Drupada even though he was very close (to doing it). He employed Arjuna for the same.

75) Arjuna quickly jumped into the chariot of Drupada, who was releasing many arrows, and broke his bow and captured him.

76) Just as a Lion captures a deer, Phalguna caught him and returned to his chariot. The enraged Panchala army surrounded him.

77) Bhima immediately responded by firing numerous arrows on the army. At that moment, Satyajit attacked Arjuna with many arrows.

78-80) Arjuna destroyed his chariot and bow instantly. Addressing Bhima, who was still hurting the army, he said thus – "Let us not destroy the entire army of this brave King. He is worthy of developing a relationship. He was our father's friend and follows Dharma. Out of respect for our Guru, let us capture only him". When he said thus Drupada developed a friendly attachment to him.

81) After that, Bhima stopped hurting the army and left behind Arjuna. The army, which survived thus from Bhima's hands, ran away from there due to fear.

82) Arjuna brought Drupada to Drona's presence and handed him over. Drona asked Drupada thus – "Are you for my friendship? Or not?".

83-86) "I do have it (friendship) now" – said Drupada to Drona. Again, Drona said to Drupada – "I need permanent friendship with you. Since you do not maintain friendship with anyone who is not a King I did this. War is not prescribed for a Brahmana. That is why I did not capture you personally. Desiring your friendship, I got this done through my *shishyas*. Even now, I will take away only half your Kingdom since I want your friendship. You will remain King of the land south of Ganga. I will become King for the land north of it. Even if one of us doesn't remain a King, our friendship won't last, will it?".

87) Saying thus, Drona released him and accepted half his Kingdom. Along with his *shishyas* he left for Nagapura (Hastinapura) and stayed there in comfort.

88-89) Fearing that his *Brahmanatva* will have to be given up, he did not pick up his bow for the battle. Later, however, when the sons of Dhritharashtra begged him falling at his feet out of fear of Bhima, he fought the war against the Pandavas, along with his son. Thus, he took to the Dharma of a *Kshatriya* only as per the will of Sri Hari.

90) Having lost the battle, Drupada however underwent great pain, suffering day and night, and desired to take the refuge of the Pandavas seeing the might of Bhima and Arjuna.

91) He desired to make the words of Arjuna, calling him a relative, come true. Seeing his soft nature, he also desired to obtain a daughter whom he can give in marriage to Arjuna.

92) Also desiring to obtain a son who would kill Drona, he went to two excellent Brahmanas known as Yaja and Upayaja. He gave *daana* of ten crore cows to them and brought them (to his place).

93) Drupada performed a *Yajna*. “May a son be obtained through Drupada” – when they (Yaja-Upayaja) called his wife in this way, she delayed (her arrival) out of pride.

94) Ignoring her saying that she was unimportant, the two excellent Brahmanas offered the *havis* that was to be consumed by her into the Agni.

95) When they offered that havis into the Agni using two Vaishnava mantras, Agni, with his coal-red radiance, rose from the middle of the fire.

96) He had a crown on his head, and wore ear-rings. He was radiant with golden garlands. He was holding an excellent sword in his hand. He was letting out a roar like a Lion riding a chariot and was shining like the Sun. He approached Drupada.

97) He was very gritty (*Drushtatva*) and also radiant (*Dyotanatva*) and therefore all the sages and Drupada too called him *Dhrishtadyumna*. He was well versed in the meaning of all the Vedas.

98-99) Following him, verily Bharati Devi herself came out from the middle of the *Yajnavedi*. Since he bears everything Sri Vayu is known as Bharata. Being his wife, she is known as Bharati. Since she is also the presiding deity of the Vedas, she is known as Saraswati. As she is always under the refuge of Sri Vayu, who is bliss personified, she is also famous as *Sri*.

100) She had the Avesha of Shachi, Shyamala and the Usha-devis also. Since these Devis are under the refuge of Indra, Dharma and the Ashwini-devatas (respectively) they too are known as *Sri*.

101) She (*Draupadi*) came to be known as Krishnaa as well. Since she was the best (*Utkrushta*) amongst women, since she was of dark hue, since she possessed excellent joy and since she gave joy to whoever associated with her, she got to be known by that name.

102) As soon as she was born, she was all-knowing. She possessed all ornaments on her and was full of youth. She never aged and was the most beautiful in all three worlds. She had the special Avesha of Uma (*Parvati*) in her. She possessed all auspicious attributes.

103) A long time ago, Umadevi along with three other Devis Shachi, Shyamala and Usha got united with their husbands and displayed a lot of affection even amidst the presence of Brahma.

104-105) Brahma cursed them thus – “All of you are to take birth as humans. In that birth you shall face the company of other men”. When they were cursed thus, they pondered over it a lot and then approached Bharati Devi and performed her service for a thousand years. They narrated everything to her and requested her.

106) “O Devi! We have to take birth as humans. There we will face the company of other men without fail (due to the curse). Kindly ensure that we do not face anyone’s nearness apart from the touch of Sri Vayu”.

107) “Prior to this we have received another curse from Brahma on another occasion. We had once gone to him in one single body just to have fun and trick him”.

108) “Since you have come to me thrice in this way out of arrogance and tried to cheat me, may you obtain a human birth together in one body – thus was the curse given to us by him”.

109) “O Devi! Since we have two curses thus, we wish to be born in all four births together with you in one body”.

110) “We will get four births on Earth. No one can touch you apart from Sri Vayu. This is the eternal rule mandated by Sri Hari”.

111-112) “Therefore none other than Vayu can touch us when you are with us in the same body” – when they said thus Bharati Devi agreed to it and got together with Parvati and the other Devis and was born as a Brahmana girl. Together all of them performed a big penance to Sri Rudra through that body.

113) Bharati Devi, who was in that body, actually performed the penance and pleased Sri Hari who was inside Sri Rudra. Her diligent penance was done to ensure the performance of requisite Karma.

114-115) Sri Hari gave a boon to Bharati Devi through Sri Rudra that she shall perform only those activities that please Sri Vishnu in all her births along with Sri Vayu. For the others, he gave a boon that they shall unite only with their husbands in the human births as well.

116) Thereafter, they immediately gave up that body and took birth as Indrasenaa, the daughter of Nala. Here too, they were born together in one body.

117) A sage called Mudgala was engaged in a penance. He heard in a story (narration) that Brahma had lusted his own daughter.

118) Mudgala laughed at Brahma, who cursed him thus – “O arrogant one! May you obtain Bharati and the other pancha-devis. Let that lead to your downfall”.

119) When Brahma cursed him thus, he performed a penance and pleased Brahma. After that, Brahma blessed him instead of the curse (he obtained a way out of the curse).

120-121) “You shall not make physical contact with them. Maruta (Sri Vayu) will stay in your body and make contact. You shall be unconscious then and will not have any knowledge of it. Thus you shall not accrue any sin” – said Brahma. Sri Vayu entered inside of him. Later, he married Indrasenaa and became a Gruhastha.

122) Sri Vayu, the Lord of the Universe, spent a long pleasant time with her. Later, he warned sage Mudgala and went back to his *loka*.

123) After that, sage Mudgala went to a different country and performed penance there. Having been separated from her husband, Indrasenaa too got into a big penance.

124) Inside her, only Bharati Devi performed tapas to please Sri Hari residing inside Sri Shankara in order to surrender all her Karma to him.

125-126) Parvati and the others performed penance to Sri Rudra from inside that body. When Sri Rudra and Sri Hari appeared in front of them, all five of them sought boons so that they may attain their own husbands. Those words (seeking the boon) were uttered five times from that body.

127) Sri Vishnu residing inside Shiva granted Bharati Devi her husband as a boon. Shiva himself granted the other four Devis their husbands through boons.

128-129) Those four Devis (apart from Bharati Devi), as soon as the boon was granted, heard it and understood it as – “Devi! you shall obtain your husband soon” since they did not recollect that their presence was to ensure the Avatara of the Devatas and also because they had contact of the sentient world. It was like milk getting mixed with water (their behavior and state).

130) When they heard the boon from Sri Vishnu once and from Sri Shiva four times, they understood it wrongly and thought that a single woman would obtain five husbands.

131) Being in the same body, they thought of themselves as one individual and started crying. Sri Mahendra came there at that moment. He asked those excellent ladies thus.

132-133) “Why are you crying?”. She replied pointing to Sri Rudra who was in the form of a young Brahmana and said – “I asked a boon but he gave me five husbands”. Indra, without realizing that it was Sri Shiva, asked loudly – “O evil minded one! What is this? When all three worlds are ruled by me, why did you curse this lady without any reason?”.

134) When Indra said thus, Shiva said – “May you fall down from Swarga and be born as a human. You will be her husband and she will attain you”.

135) “Under this hill, you can see all the Devatas who insulted me and have fallen down” – when Shiva said thus, Indra lifted the hill and saw (many) Devatas there.

136) Indra saw that Sri Vayu, Yama and the Ashwini Devatas, all of whom were Indras earlier in previous manvantaras were secretly discussing there about taking birth in human form.

137) After that, Indra undertook penance of Sri Hari, the one who is worshiped by all, and having pleased him, he was born with the Amsha of Nara on Earth.

138-139) Sri Brahma then cursed Shiva thus – “You have lied about Sri Vayu and others saying that they have fallen due to them insulting you. May you be born soon as a human and you shall be defeated by that very person to whom you lied i.e. Indra with the Amsha of Nara”.

140-141) “Although I had cursed the Devis, you granted them a boon that they shall obtain their husbands without consulting me. Therefore you will be born on Earth as a human but will not obtain your dear one in that form. After Bharati Devi gets out of that body, you will obtain your wife but only in your world. Let your boon fail in your own case”.

142-143) “She will take birth as Draupadi and will consist of the five Devis. Those very Devatas i.e. Sri Vayu and others about whom you spoke the untruth shall become her husbands. Parvati will manifest

in her (Draupadi) only for other activities (not when uniting with the husbands). This cannot be avoided”.

144) “The Shruti confirms that Vayu and the others took birth as humans in order to achieve significant *Devakarya*. The insult to you is not the reason for their Avatara”.

145) “Therefore you shall spend a long time on Earth” – saying thus Brahma went away. Shiva was thus born as Ashwathama. Indrasenaa, who had the five Devis inside her, was born as Draupadi.

146) All the events mentioned here, as well as the earlier stated proofs, can all be obtained clearly from the Vedas, Puranas and even from the Mahabharata.

147-148) When those two (Dhrishtadyumna and Draupadi) were born, all the Panchalas became extremely happy. Only because they had the company of humans and because they ate material food, it can be said that they had the traits of humans. Otherwise, as they were not born from a human womb, they did not have that many human frailties.

149) Drupada’s wife requested Yaja and Upayaja to bless her such that the two of them develop affection towards her as a mother. The sages granted the same.

150) Even after knowing that he was born to kill him, Dronacharya taught Dhrishtadyumna all the divine weapons in order to gain fame. The powerful Dhrishtadyumna too undertook study under him due to the desire of obtaining divine weapons of Sri Parashurama, which are otherwise unavailable even with the Devatas.

Note: Being Sri Parashurama’s *shishya*, Dronacharya knew many unique divine weapons.

151) After getting to know the capture of the King of Panchala, Sri Krishna, in order to reveal to the entire world the special affection he had for Pandavas, sent Krutavarma to them.

152) Krutavarma was the son of the daughter of King Shura’s brother. Out of devotion to Sri Krishna, and because he was a brother (cousin), he was greatly honoured by the Pandavas. He then returned back to Sri Hari.

153-154) From then on, many Kings who had been defeated earlier by Sri Krishna deserted Jarasandha and took the side of the Pandavas, after getting to know the strength of Bhima and Arjuna. The special affection that Sri Krishna had for the Pandavas was also another reason for the same.

155-156) All of them were previously under the control of Jarasandha due to his prowess and not out of affection for him. Now, after getting to know the strength of Sri Krishna and the Pandavas, they developed friendship towards the Pandavas due to the *samskara* of their previous births. They overcame the fear of Jarasandha and took refuge under them (Pandavas).

157) The Asuras, however, in spite of knowing that Jarasandha had been defeated by Sri Krishna many times, did not desert him due to their previous *samskara*. Isn’t *samskara* indeed very powerful (to overcome)?

158) Devatas, even if they take the company of others due to unavoidable reasons, will never give up their internal love for (other) Devatas. Similarly, Asuras will never give up their attachment for other Asuras, even if they take the company of the Suras.

159) Getting to know the strength of Bhima and Arjuna on multiple occasions, and due to his own natural inclination as a Devata, and also because he was the eldest amongst the princes, Dhritharashtra performed the *abhisheka* of Yudhishtira as the *yuvaraja*.

160) Thereafter, Bhima and Arjuna defeated all the Kings in all directions and made them offer a tax of submission to Dhritharashtra. They were, however, never defeated by anyone.

161) Dhritharashtra became very pleased with them. Similarly, the residents of the cities, country

|| End of chapter 18, known as 'Bhimarjuna Digvijaya', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnarpanamastu ||