



Dhruva Jnanam Bhagavad Gita

- Sri Samavedam Satyanarasimha Sarma.

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Dhruva jnanam Bhagavad Gita

Prapanna pārijātāya tōtra vētraika pāṇayē
jñānamudrāya kṛṣṇāya gītāmṛta duhē namaḥ

Preface

Hindus pray to God in various forms such as Ganapathi, Hanuman, Sri Mata, Gauri, Sri Rama, and Siva. To perform any prayer, we mainly recite slokas written in Sanskrit. Nevertheless, some might know how to recite the slokas but may not understand the meaning.

Benefits of Sanskrit slokas

There are many benefits of reciting Sanskrit slokas. The reciting of a sloka even without understanding its meaning has advantages as well. Additionally, the recent scientific study concludes that when recited to a meter, Sanskrit slokas would strengthen the nervous system, reduce diseases related to nervous system, improve the respiratory system, reduce respiratory illness, improve the ability to focus, and improve the ability to memorize. Furthermore, the only recitation of the sloka specific to the meter would result in the said benefits. When the recitation is done with interest, and in an enjoyable mood the chanting would naturally adhere to the meter.

How to learn Sanskrit slokas?

It is recommended to learn and recite Sanskrit slokas in a traditional format. On the other hand, changing the meter of recitation to a modern movie song, and inappropriately breaking the original words would not give any benefit to the reader.

Traditional methods of teaching Sanskrit slokas involve systematic learning. Those methods adhere to the rules of grammar called Pada vibhajana, vighraha, sandhi, and kramapadam. The Sanskrit teachers would divide the sloka into separate words. The separated words would be combined to form a sentence. Meanings would be taught for each word. Finally, recitation of the entire sloka would be taught. Therefore, learning the sloka in a traditional format allows students to understand the accurate pronunciation of the sloka, specifically when to separate a word, and how to commit to memory using the simplified process.

Introduction to Bhagavad Gita

The Bhagavad Gita is part of the Bheeshma Parva in Maha Bharatha. Bhagavad Gita begins as Sanjaya describes the battle to Dhritarashtra with the help of Divya Drishti (divine vision) blessed to him by Sage Veda Vyasa while Bheeshma was on a bed made of arrows.

Bhagavad Gita is narrated in chapters 25 through 42 of Bheeshma Parva in Mahabharata. It comprises of Seven Hundred slokas. Lord Sri Krishna did not teach slokas that start with 'Dhṛtarāṣṭra uvāca' and 'sañjaya uvāca'.

Out of 700 slokas,
574 slokas are spoken by Lord Krishna,
84 slokas are spoken by Arjuna,
41 slokas were spoken by Sanjaya, and
1 sloka that Dhritarashtra asked Sanjaya.

It is possible that many slokas in the Bhagavad Gita would not and cannot be understood. However, it is recommended to follow the summary of the sloka and recitation of it. The Bhagavad Gita has many important points that one should remember, as they could be useful at every stage throughout the lifespan of a human being.

Nara Narayana

Lord Sri Krishna is the main protagonist in Maha Bharatha. He continuously supported and helped the Pandavas. However, Sri Krishna would meet and spend time with one of the Pandavas, Arjuna, more often than others. They were always together because their relationship has been established from eons. They both are called Nara and Narayana an incarnation of Lord Vishnu. Both Nara and Narayana would be in constant Tapa (mediation) to protect our Dharma. Furthermore, when we prostrate (Namaskaram) to their feet, from where ever we are even now, they recognize and receive our salutation. Therefore, before the recitation of any Puraanam or the Bhagavad Gita, it is a tradition to recite the following sloka and pray our salutations to Nara-Narayana, and Sage Vyasa.

***Nārāyaṇaṁ namaskṛtya naraṁ caiva narōttamaṁ
dēvīm sarasvatīm vyāsaṁ tatō jayamudīrayēt***

This sloka offers obeisance to Lord Narayana, Nara who is Narothama (the superior of the human kind), Goddess Saraswathi Devi, the divine-Sage Vyasa, and finally to Jayam (victory). The Sanskrit name Jayam is suitable for both the Maha Bharata and the Bhagavad Gita. The Maha Bharata implies Jayam (victory) of Dharma (righteousness/good) over Adharma (unrighteousness/evil). Similarly, the Bhagavad Gita teaches Dharma to Arjuna, invigorates his responsibility to project Dharma and bestow victory. Additionally, as per Numerology (Saṅkhyā śāstra), the word Jayam indicates number eighteen. Furthermore, Maha Bharata has eighteen parvas (epoch), and Bhagavad Gita has eighteen chapters (Adhyāyaṁs). However, Lord Krishna did not teach Bhagavad Gita in sections. It was Sage Vyasa, who transcribed the teaching into eighteen chapters.

Bhagavad Gita, a representation of Sri Krishna

Every word from the Bhagavad Gita represents Lord Sri Krishna. Intellectuals illustrated a story to support this statement. There was once a brilliant scholar, who was an ardent devotee of Krishna. He was reciting the following sloka from Bhagavad Gita:

***ananyāśh chintayanto mām ye janāḥ paryupāsate
teṣhām nityābhiyuktānām yoga-kṣhemam vahāmyaham***

Meaning: There are those who always think of me and engage in exclusive devotion to me. To them, whose minds are always absorbed in me, I provide what they lack and preserve what they already possess. (I take upon myself the responsibility to look after their welfare.)

However, the scholar disagreed with the word **vahāmyaham** in the sloka, as the word implies “shouldering the burden.” So, the scholar wrote the sloka replacing the word with **Karōmyaham**, which implies “I will do it.” Later, he stepped away from the house to run some errands. Subsequently, a delivery boy, claiming that the scholar has sent him, brought some groceries to their home. The scholar’s wife noticed that the delivery boy had bruises and blood marks on his body. When she enquired the reason, the delivery boy would accuse the scholar of beating him up and says she should ask the scholar for a reason. Later, the wife questioned the scholar as soon as he returned home. Surprisingly, the scholar is astonished and claims that he had sent no one with groceries. Eventually, after analyzing and contemplating the situation scholar realized that the delivery boy is none other than the Lord Sri Krishna! Since he struck away a word from Bhagavad Gita; the change would appear in the living form of the Lord as bruises.

Consequently, there should never be any attempt to change a character or word in the Bhagavad Gita. However, Lord Krishna forgives the children who are learning the slokas with dedication and focus. Furthermore, when thinking of Bhagavad Gita, it is desired to create a mental image of Lord Krishna’s kindness for human beings in teaching the Bhagavad Gita.

Various Gods have rendered many forms of Geeta. Name of each Geeta is attributed to the God that rendered it. For instance, there is Ganapathi Geeta, Siva Geeta, and Devi Geeta. However, the only Geeta orated by Lord Krishna is called Bhagavad Gita, as Lord Krishna represents all forms of the Gods. It is also proven by the spectacular display of His ‘Vishwa Roopam’ (Universal form or Omni form)

The Divinity in Bhagavad Gita

The Bhagavad Gita is a sacred scripture with divine significance. When reading other holy scriptures (Puranas) such as Sundara Kaanda and Lalitha Sahasra Namam, the mental picture of God’s form could be imagined. However, it is difficult to do the same when reading Bhagavad Gita. Nevertheless, it is essential to draw a mental picture of God even when reading the Bhagavad Gita, as Lord Sri Krishna is present where ever there is Bhagavad Gita. Many Puranas (holy scriptures) glorify the importance of Bhagavad Gita. For instance, in the Agni Puraanam, mother Bhoodevi (Goddess Earth) requests Lord Vishnu a process that would quickly provide salvation (Moksha) for human beings. Lord Vishnu says that reading Bhagavad Gita provides salvation to human beings in the following sloka.

***yatra gītā vicāraśca, paṭhanam, pāṭhanam, śrutam
tatrāham niścitam prthvī! Nivasāmi***

Translation of words:

yatra = *where ever*

gītā = *Bhagavad Gita*
vicāra = *deep analysis (inquiry, thinking, evaluate)*
paṭhanarṁ = *reading*
pāṭhanarṁ = *teaching*
śrutarṁ = *listening*
tatra = *there*
āharṁ = *me*
niścitarṁ = *certainly*
pṛthvī = *O earth (dear goddess earth)*
Nivasāmi = *I would live there*

Dear Goddess Earth, where ever Bhagavad Gita is thoroughly studied, taught and, listened to, I will be there.

Therefore, Bhagavad Gita has to be read in a specific format and not otherwise.

Bhagavad Gita Dhyana slokam

Before reading Bhagavad Gita, one should pay obeisance to Lord Sri Krishna in the following manner.

**prapanna pārijātāya tōtra vētraika pāṇayē
jñānamudrāya kṛṣṇāya gītāmṛta duhē namaḥ**

Translation of words:

prapanna pārijātāya = *Giving abundantly to a human who surrenders to him*
tōtra vētra = *horse coachman*
ēka pāṇayē = *holds reins with one hand*
jñānamudrāya = *poses and jnana mudra (gesture of wisdom) on the other hand*
kṛṣṇāya = *to Sri Krishna*
gītāmṛta duhē namaḥ = *obeisance to the one spreading the nectar of Bhagavad Gita*

Salutations to Sri Krishna, who provides abundantly to the humans who surrender to Him, one who carries a horsewhip in one hand, poses a jnana mudra gesture with other hand and, one who is spreading the nectar of the Bhagavad Gita.

The Context of Bhagavad Gita

The Maha Bharatam epic is a battle between Pandavas and Kauravas. Pandavas are five brothers and Kauravas are one hundred. Dhritarashtra was the father of Kauravas. PanduRaju, younger brother of Dhritarashtra, was the father of Pandavas. As Dhritarashtra was blind, he became a caretaker king while PanduRaju ruled the country. Both Pandavas and Kauravas were always in conflict ever since their childhood. All along, Kauravas made repeated attempts to get rid of Pandavas.

Later, when Pandavas and Kauravas became adults, the ministers, legislators and other elders decided that Pandavas are the legal heirs of the kingdom. However, Kauravas did not like the decision and they strongly opposed to handing over the territory to Pandavas. Kauravas conspired and gave Khandava Prastam, a barren wasteland, to Pandavas. And in turn, they kept the prosperous part of the 'Hasthinapuram' city.

Nevertheless, Pandavas transformed Khandava Prastam into a marvelous city called Indra Prastam. Later, they performed a Yajna (a ritual sacrifice) and invited Kauravas to attend the yajna. Kauravas were fascinated by seeing the transformation of the barren land into the beautiful city now it is. Nevertheless, hatred and jealousy of Kauravas towards Pandavas grew many folds. They determined to dethrone Pandavas from Indra Prastam and conspired with their wicked maternal uncle, Shakuni. Duryodhana, his brother Dussasana, his uncle Shakuni, and Duryodhana's friend Karna together are called Dushta Chathustayam (the evil four). All four of them have evil minds; they cannot stand others prosper but are interested only in personal welfare.

Shakuni is an expert in Maya Judam (sorcerous gambling). He possessed blessed dice which would always follow his will. So Kauravas invited Pandavas to Hasthinapuram for a gambling match and defeated them with the help of Shakuni. Next, as per the deal of the game, Pandavas would go to Aranya Vasam (living in a forest) for 12 years and then one year of Ajnaatha Vasam (exile).

The deal was when they return, Pandavas get their kingdom back. However, when Pandavas returned from the exile, Kauravas did not oblige with the agreement. Moreover, they insulted Pandavas. It is Dharma for a kshatriya to rule a kingdom, so Pandavas asked for the throne by Dharma only but not with any intention to become prosperous. They were willing to compromise even with a small piece of the kingdom. But Kauravas did not even agree for that. As a result, the war between Pandavas and Kauravas became inevitable.

The attitude of the Kauravas was the only reason behind the Mahabharata War.

Pandavas tried to convince Kauravas in various ways to avoid the war. They even sent Lord Krishna as a messenger to convey the message. Kauravas, in turn, misunderstood and perceived it as Pandavas are dreaded going to the war. Lord Krishna warned Kauravas that "Pandavas are refusing the war not because they are afraid, but they are trying to avoid the enormous destruction caused by war. You will not be able to withstand Pandavas strengths. All of you (Kauravas) along with your allies will be destroyed in the war. Dharma (righteousness) always gains victory". Despite all the warnings, Kauravas did not get convinced. They prepared to go ahead with the war even if it meant their defeat and demolition.

Battlefield

Then, the battle took place in a place called 'Kurukshetra.' Massive Army of 18 'Akshauhini' in total participated in the Mahabharata war. All nefarious kings along with their armies allied with Kauravas. Similarly, all righteous kings along with their troops took the side of Pandavas. Out of 18 Akshauhini, 11 belonged to Kauravas and 7 to Pandavas.

*An Akshauhini consists of
21,870 chariots (ratha); 21,870 elephants (gaja);
65,610 horses (turaga) and
109,350 infantries (pada sainya)*

Both Kauravas' and Pandavas' armies, eager to fight, gathered on the battlefield. Lord Krishna became Arjuna's charioteer in the war. Right before the war began, both Arjuna and Krishna went amid the battlefield to observe great warriors on the Kauravas side and to estimate their strengths. To start with, Arjuna was very excited for the combat as it is Dharma of a king. However, he had many doubts and uncertainties after what he saw. There on the battlefield, he saw his brothers (Kauravas), uncles, grandfathers, sons, friends, and teachers. Arjuna was devastated. He could not even think of killing his kith and kin.

Kauravas were always unjust to Pandavas and even insulted on various occasions. Until then, Arjuna's perception of war was to fight against evil and adharma (opposite of dharma). But now, he started introspecting his original purpose of coming to the war and destroying the evil. For a moment he remembered that it was his Dharma to fight, then again his emotions got the better of him. He was confused about the course of action that he should take. Whether he should fight the war or abandon everything? Overwhelmed with sorrow, Arjuna sat down in his chariot disheartened, dropped his bow (Gandeevam) and arrows.

*Similarly, many of us would encounter situations that could weaken us.
However, it is essential to remember that the Bhagavad Gita has a solution for any problem.*

*When complying with a perspective of right or wrong,
one must take the basis of sacred scriptures.*

Sometimes one cannot recollect what scriptures mentioned even if one is well versed with scriptures. Overwhelmed by emotions, one can do wrong and convince others that it is right. Arjuna was in a similar state. In a situation like that, one should submit to a Guru (guide, teacher). Arjuna was fortunate to have Lord Krishna, the Jagadguru (Guru of Universe), with him. Arjuna surrendered himself. Lord Krishna agreed to be the Guru and was ready to be the driver (guide) for Arjuna's intellect along with his chariot.

Sanjaya, one of the important characters in Mahabharata, was charioteer, friend, chief advisor and confidant for Dhritarashtra. Sanjaya was an enlightened person and was very proficient with Lord Krishna philosophy too. Well aware of these qualities, Sage Veda Vyasa blessed Sanjaya with the Divya Drushti (divine vision) that helped him to describe the battle to Dhritarashtra. That was the prelude of Bhagavad Gita.

Bhagavad Gita began, amid the massed armies in the battlefield, while Arjuna was at the feet of Lord Krishna that was standing with jnana mudra. Krishna was God Himself! Hence, the name Bhagavad Gita (Words of God), Geeta taught by God.

Thankfully, the Bhagavad Gita was rendered by the Lord at the end of Dvāpara yuga and beginning of the Kali yuga (the present yuga we live today). Lord Sri Krishna knew our necessity for Bhagavad Gita and taught us, using Arjuna as a means.

The words spoken by Arjuna in his state of mind is called Prathama Adhyāyaṁ (first chapter), Arjuna viṣāda (sadness) yōgaṁ (blessing). Why was vishaada called yōga? Sri Krishna, Himself is the real yōgaṁ! He was going to transform Arjuna's grief into a blessing.

There are forty-five slokas in the first chapter. Below is the categorization of the slokas:
slokas 1 to 11 mention the details of the warriors on both sides of the warring groups.
slokas 12 to 19 slokas mention the names of the conches (Śaṁkhas) of the Warriors.
slokas 20 to 27 slokas render the observation made by Arjuna on both sides.
slokas 28 to 45 slokas depict the sadness of Arjuna.

Prathamōdhyāyaḥ - arjuna viṣādayōgaḥ

(First Chapter – Arjuna Vishada Yoga)

sloka-1

Dhṛtarāṣṭra uvāca:

Dharmakṣētrē kurukṣētrē samavētā yuyutsavaḥ
māmakāḥ pārṇḍavāścaiva kimakurvata saṁjaya

Word segmentation (pada vibhajana):

Dhṛtarāṣṭrah uvāca:

Dharmakṣētrē, kurukṣētrē samavētāḥ yuyutsavaḥ
māmakāḥ pārṇḍavāḥ ca ēva kiṁ akurvata saṁjaya

Sentence form (vākyaṁ):

He Sanjaya, Dharmakṣētrē, kurukṣētrē yuyutsavaḥ
samavētāḥ māmakāḥ pārṇḍavāḥ ca ēva kiṁ akurvata

Translation of words (Pratipadārthaḥ):

Dhṛtarāṣṭra uvāca = Dhritarashtra said

saṁjaya = Oh! Sanjaya

Dharmakṣētrē = in the Holy place of Dharma

kurukṣētrē = Kurukshetra

samavētāḥ = all assembled with one intent

yuyutsavaḥ = (of) fighting with each other

māmakāḥ = my people (my sons)

pārṇḍavāḥ ca ēva = even Panduraju's sons

kiṁ = what

akurvata = did they do?

Meaning (tātparyaṁ):

Sanjaya! At the Dharma Bhoomi (place of Righteousness) Kurukshetra, what did my people (my sons) and the sons of Panduraju do to fight against each other?"

Comments (vyākhyā):

Bhagavad Gita, though part of Mahabharata, can be considered a separate scripture by itself. It starts with the word 'Dharma.' The word 'Kshetra' means a piece of land. 'Dharmakshetre' means land of Dharma or sacred land. The phrase 'Dharmakshetre Kurukshetre' can be interpreted in two different ways. One of them is, 'In Kurukshetra, a place in India.' And the other meaning is 'In Kurukshetra, a place of Dharma.'

Kurukshetra, since the earliest times, is sacred land. It was reigned by the Kuru dynasty. Apart from that, it was also associated with Parasurama, the sixth incarnation of Lord Vishnu. Angry with the kings who killed his father, he took a vow to destroy twenty-one nefarious kshatriya dynasties. Later, Parasurama terminated those kshatriya dynasties and offered water as the oblation to his father in the sacred land of Kurukshetra. The oblation formed a vast holy lake, with five streaks, became famous by the name 'Shamantaka Panchaka.'

The word 'kuru' in Sanskrit means 'doing something'; in other words, it means 'karma' (deed, action). As 'kshetra' means a land, 'kurukshetra' means 'land of karma' and that is India, a land of Dharma and Karma!

The word 'yuyutsava' means 'those eager for battle. It is not only Kauravas and Pandavas that are eager for war, but we all are also yearning to fight as well.

The word 'mamakah' means 'my people'. Humans possess two kinds of thoughts, negative thoughts, and good ones. There is always a conflict between these two.

Now, when we look at the word 'Dhritarashtra', Dhrita means holding on to something. And Rashtra means body. So, Dhritarashtra is the one who is holding on to the body. In other words, one who misinterprets the body for real self. He is asking 'Sanjaya' about war. The word 'Sanjaya' can be split as 'Samyak Jaya' that means complete victory. 'Sanjaya' is the one who has complete control over his senses.

Sanjaya responds:

sloka-2

Sañjaya uvāca

dr̥ṣṭvātu pāṇḍavānīkaṁ vyūḍhaṁ duryōdhanastadā
ācāryamupasaṅgamyā rājā vacanamabravīt

Word segmentation (pada vibhajana):

Sañjayah uvāca:

Dr̥ṣṭvātu pāṇḍava anīkaṁ vyūḍhaṁ duryōdhanah tadā
ācāryaṁ upasaṅgamyā rājā vacanaṁ abravīt

Sentence form (vākyaṁ):

Tadā tu pāṇḍava anīkaṁ vyūḍhaṁ dr̥ṣṭvā
rājā duryōdhanah ācāryaṁ upasaṅgamyā (idaṁ) vacanaṁ abravīt

Translation of words (pratipadārthaṁ):

Sañjayah uvāca = Sanjaya said

tadā = then

rājā duryōdhana = king Duryodhana

vyūḍhaṁ = arranged in military formation (ready for the battle)

pāṇḍavānīkaṁ = army of Pandavas

Dr̥ṣṭvā = on observing

ācāryaṁ = their teacher (Dronacharya)

upasaṅgamyā = approached

(idaṁ) vacanaṁ abravīt = spoke the following words

Meaning (tātparyaṁ):

Sanjaya said, On observing the army of Pandavas arranged in a military formation, King Duryodhana approached his teacher Dronacharya.

Comments (vyākhyā):

With the help of the divine vision provided by Sage Veda Vyasa, Sanjaya was narrating the events of the

battlefield to Dhritarashtra. Sanjaya also told the thoughts of the warriors on the battlefield. Sage Veda Vyasa had written Maha Bharata with his divine vision and capabilities. When inspecting some verses in Bhagavad Gita, they seem to read as warriors speaking for themselves. It appears Sanjaya also had the same ability. Sage Vyasa was the author of Maha Bharata and narrated the slokas Maha Bharata through Sanjaya; close observation reveals even Sanjaya had the same capability.

Dronacharya was the 'Maharathi' (grandmaster of weapons with the most exceptional combat skills and war strategies) at the time, and Bheeshmacharya was the chief Commander of Kauravas. Why did Duryodhana approach Dronacharya to mention about the armies of Pandavas? Because Duryodhana was a king and as per political diplomacy, he was obliged to discuss his observations with their Guru since childhood.

sloka-3

Paśyaitāṁ pāṇḍu putrāṇāṁ ācārya mahatīm camūṁ
vyūḍhāṁ drupadaputrēṇa tava śiṣyēṇa dhīmatā

Word segmentation (pada vibhajana):

Paśya ētāṁ pāṇḍuputrāṇāṁ ācārya mahatīm camūṁ
vyūḍhāṁ drupadaputrēṇa tava śiṣyēṇa dhīmatā

Sentence form (vākyaṁ):

Hē ācārya, tava dhīmatā śiṣyēṇa drupada putrēṇa
vyūḍhāṁ pāṇḍuputrāṇāṁ ētāṁ mahatīm camūṁ paśya

Translation of words (pratipadārthaṁ):

Hē ācārya = Respected Teacher

Tava = your

dhīmatā = intelligent

śiṣyēṇa = disciple

drupada putrēṇa = by son of Drupada (Drushtadyumna)

vyūḍhāṁ = arranged in a military foramation (for the battle)

pāṇḍuputrāṇāṁ = of the sons of Pandu

ētāṁ = this

mahatīm = mighty

camūṁ = army

paśya = see or behold

Meaning (tātparyam):

Respected teacher! Behold the mighty army of the sons of Pandu, arranged in a military formation (for the battle) by your intelligent disciple, son of Drupada.

Comments (vyākhyā):

Dhrishtadyumna, son of king Drupada was the commander-in-chief of Pandavas army. He devised the strategies for their military. Kauravas had an army of 11 akshauhinis and Pandavas had only 7. Still, why did Duryodhana use the phrase 'mahatīm camūṁ' (mighty army) when referring to the Pandavas military? There were great warriors and mighty forces on the side of Pandavas, especially Lord Krishna. Hence, Duryodhana used the phrase.

How did Dronacharya become the Guru for Pandavas?

Kripacharya was the teacher of the royal family for both Kauravas and Pandavas since their childhood. He was teaching them archery and other arts.

Drona was the son of sage Bharadwaja. Before becoming 'Acharya' (teacher), he was known as Drona. He studied religion and martial arts together with the then Prince of Panchala, Drupada. Drona and Drupada became close friends. Drupada promised that he would undoubtedly help Drona in any situation on ascending the throne of Panchala.

Friendship and Promises from a younger age should never be forgotten.

After completing his education, Drupada became a king. Drona became a highly proficient archer with expertise in both 'Śastra Vidya' and 'Astra Vidya.'

'Śastras' are different types of arrows that cause different kinds of traumas. Each arrow contains a different kind of arrowhead, some are sharp-edged, some are crescent-edged, and some are coated with poisons. 'Astras' are weapons energized by a specific deity and imbued with spiritual power that causes its effect or impact. Some examples are Brahmāstraṁ, vāruṇāstraṁ (water weapon), āgnēyāstraṁ (fire weapon).

Drona wanted to approach the king to gain proper recognition and to earn a living. So, Drona went to his childhood friend Drupada as he had promised to help him in any situation. However, conceited with wealth and power, Drupada refused to acknowledge Drona's friendship and shunned Drona calling him a beggar. He did not even appreciate Drona's scholarship. King Drupada had to face the consequences for this later in life.

*It is not wise to assess others by their outward appearance;
we should try to recognize them by their talents.*

Later, pondering about his future, Drona was wandering in a forest near Hastinapuram. At the same time, young Pandavas and Kauravas were playing nearby, and their ball fell into a well. They were unable to take it out in spite of trying very hard. When Drona came there and saw what happened, he promised that he would help them. He picked up a few twigs around the place, made them into an arrow with the help of Astra Vidya, and retrieved the ball using that arrow.

Excited, the boys took Drona to the city and reported this incident to Bheeshma, their grandfather. Bheeshma would look after Kauravas and Pandavas, entertain them with stories, and supervise their education. Also, he was also a great expert in Archery. When Bheeshma came to know how Drona recovered the ball, he approached Drona and humbly enquired about his details. Drona introduced himself and provided the details. Bheeshma invited Drona to live in Hastinapuram and appointed him as the teacher for his grandchildren. Since then, Drona became popular as Dronacharya. He and Kripacharya would teach Archery to both Kauravas and Pandavas.

However, Dronacharya did not forget the insult caused by king Drupada, and he wanted to retaliate through his disciples. Arjuna was the great archer and fighter among all his students.

*Teachers always observe students' behavior alongside with their education.
So, students should learn good behavior along with education.
Good manners, humility, and devotion towards Guru are also essential qualities for a student.*

Arjuna had all those good qualities in him. In spite of being well educated, Kauravas possessed awful traits such as arrogance and jealousy since their childhood. Dronacharya has chosen Arjuna to fulfill his vengeance as Arjuna was the finest among all students.

After the education of Kauravas and Pandavas was finished, Dronacharya asked Arjuna to defeat and capture Drupada as his 'Guru Dakshina'.

Note: 'Guru Dakshina' refers to the tradition of repaying one's teacher or to a guide or 'guru' after a period

of study or the completion of formal education. This tradition is one of acknowledgment, respect. In the olden days, educational institutions wouldn't charge the students for educating them. Gurus, depending on students' capacity, would ask the students to reward either by money or by some other means.

Dronacharya chose Arjuna to capture Drupada because of his confidence in Arjuna's capacity. Arjuna defeated Drupada in the battle and brought him to Dronacharya's feet. For a king, such an insult is equivalent to death. Pleased with the fact, Dronacharya pardoned Drupada and set him free.

Humiliated Drupada sought revenge against Dronacharya. He initiated a 'Yajna' (a Vedic ritual sacrifice with specific objective) to beget a son that can slay Dronacharya. Apart from that Drupada sought after a daughter as well that can marry Arjuna. Drupada was enthralled by Arjuna's bravery and combat skills. Drupada wished he could get a son-in-law like Arjuna. Seeking these two objectives, Drupada began the Yajna.

A beautiful young woman emerged from the sacrificial fire. (someone not born from a womb is called 'Ayonija' in Sanskrit) Her actual name was 'Krishna'. Being Drupada's daughter, she was more popularly called by the name 'Draupadi'.

Then, as a result of Drupada's intense penance and the magnificence of sacrificial fire, emerged a splendid young man possessing natural armor and earrings. He was also holding a bow and arrows in his hands. His name was 'Drushtadyumna'.

Drushtadyumna was the chief commander of Pandavas' army. Duryodhana used the phrase 'mahatīrṇ camūṛṇ' (mighty army) referring to the Pandavas army indicating that it is lead by exceptional combatants like Drushtadyumna. It was a well-known fact that Drushtadyumna was born to destroy Dronacharya. However, having tremendous confidence in himself, Dronacharya did not hesitate to fight on behalf of Kauravas.

sloka-4

Atra śūrā mahēśvāsā bhīmāṛjuna samāyudhi
yuyudhānō virāṭaśca drupadaśca mahārathaḥ

Word segmentation (pada vibhajana):

Atra śūrāḥ mahā īśu āsāḥ bhīma arjuna samāḥ yudhi
yuyudhānaḥ virāṭaḥ ca drupadaḥ ca mahārathaḥ

Sentence form (vākyaṁ):

Atra bhīma arjuna samāḥ yudhi śūrāḥ mahā īśu āsāḥ
mahārathaḥ yuyudhānaḥ virāṭaḥ ca drupadaḥ ca

Translation of words (pratipadārthaṁ):