

Advanced Course in Performance Traditions of the Mahabharata in Tamil Nadu- 2

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Lecture 15

GURUKULAM [41 MINUTES]

“In the course of our beginning less journey through this universe, we have experienced all emotions. Thus nobody fully aware of his own humanity can fail to be moved by another person’s experiences”
Abhinavagupta

The main protagonists of this session of Bharatham or the storytelling session are Duryodhana, Arjuna, Bhima and Karna. The entire narrative is framed against the fight between the once best of friends, King Drupada and Dronacharya. As the narrative unfolds, Dharmaraja literally emerges from the shadows. As the narrative begins, Bhishma is again worried as even with Kripachari as their tutor, the fights between the cousins, the Pandavas and the Kauravas could not be stopped. Duryodhana also wants a different teacher as he accuses Kripachari of being partial towards Arjuna. Kripachari suggests the name of his brother in law, Dronachari as the ideal teacher and Bhishma, begins searching for Dronachari. Bhishma searches for a teacher called Dronacharya.

Once when Sage Bharadwaja was performing Tapas, to disturb his Tapas, the celestial apsaras, Menaka danced before him. Bharadwaja was entranced by Menaka and as he rushed to embrace her, she disappeared. Unconsciously, the Sage ejaculated in arousal into a pitcher or pot called “Drona”. A son was born in this pitcher. As Drona, was not born out of a womb, but rather out of a pot or a pitcher called “Drona”. He was named Drona. His fight with his childhood friend King Drupada of Panchala is the next decisive moment in the Epic. This feud between the once closest of friends leads directly to the birth of Draupadi.

When Drona was studying in the ashram of Sage Angirasa, the crown prince of Panchala, Drupada was his fellow student. Drupada had difficulty in learning and Drona patiently taught his friend that entire knowledge he had learned and turned him into a student equal to him. Drona asked Drupada not to worry as he would teach him all that he had learned.

Drupada said that he was unable to learn from their teacher and is grateful to Drona for teaching him privately and making him as good a student as the rest. In gratitude he promises Drona that he would give him half his Kingdom once he becomes the King of Panchala. As Drupada was his friend he had helped him. Drona says that he is not interested in being a King and wants to perform Tapas like his father. Drona leaves to the forests to perform Tapas while Drupada returns to his Kingdom to be crowned the King.

Drona's marriage was arranged to a maiden called Kripi. Sadly after his marriage, poverty entered Drona's life for the first time. Drona was married to Kripa's twin sister Kripi and after their marriage; the couple had to endure severe poverty, barely making ends meet. The couple also did not have a child for a long time and Drona did intense Tapas to Shiva to get a son like the divinity himself

Once an old Sage visited the house hungry for food, Kripi and Drona immediately served their guest the frugal meal they were just about to eat. The guest just nibbled at the food and left with all the food nearly uneaten. Kripi fed their horse with the leftover food from the guests plate and both Drona and Kripi were surprised to hear crying sounds from the stable. The mare which had eaten the leftover food from the guest's plate had given birth to a son, who was born with a gem on his head. The couple realized that their guest was none other than Shiva himself and that the child which was born was a partial incarnation of Shiva.

As the child neighed like a horse when he was born he was called Ashwatthama. Drona and Kripi were happy with the birth of the child, but their poverty only became worse and they were even unable even to feed their child. The new born infant cried hungry for milk. If Kripi had borne the child she would have been able to feed the child mother's milk as she did not bear the child, her breasts were barren and due to poverty they could not afford to buy milk. The hungry child cried.

Kripi, who knew of her husband's friendship with King Drupada suggests that he ask for his help. She said that King Drupada would be willing to give a cow which would relieve their poverty. Drona is embarrassed to ask his friend for help but his own poverty and his wife's request makes him go to Panchala to meet his childhood friend.

A desperate Drona goes to meet his childhood friend Drupada for help. Drupada recognises Drona as soon as he enters his court. Drupada seeing him was afraid that Drona had come to ask for half his kingdom which he had promised him. He pretended he did not know Drona and asked "Who are you?" The moment Drupada asked "Who are you?" Drona is shattered.

He thinks that maybe Drupada failed to recognise him because of his matted locks and torn clothes. Drona innocently re-introduces himself to his friend saying that he was Drona and that when Drupada had difficulty in learning, it was he who had helped Drupada with his lessons. On hearing Drona declaring in the open court about Drupada's troubles in learning, the King felt humiliated. An angry Drupada says that Drona was a Brahmin while he was a Shatriya and denies that they were ever friends. He says that if Drona had just said that his child was hungry and wanted a cow he would have given nine cows rather than just one cow.

He is affronted that Drona had claimed a fictitious friendship with him and insulted him by saying that he had taught Drupada himself. Drupada angrily says neither was he Drona's friend, nor had he promised him half his kingdom and asks Drona to leave his court immediately. Drona is shocked at the hurtful words uttered by his friend and he leaves Drupada's court in anger after vowing vengeance. He says he will make his ideal student defeat Drupada and make him fall at Drona's feet.

When Drona reaches home empty handed he is surprised to find an invitation from Bhishma asking him, to be the tutor for his hundred and five grandsons. With the invitation in hand Drona left for Hastinapura with his wife and son. On the way he sees Bhima and Duryodhana playing hand ball. Duryodhana first hit the ball towards Bhima challenging him to catch it, Bhima easily caught it. Now Bhima declared that it was his turn and hit the ball towards Duryodhana daring him to catch it. Duryodhana tried catching it but failed and the ball fell into a deep well.

All the children looked down the well helplessly and Duryodhana asked Bhima to retrieve the ball as he was the person who had hit it. Bhima said that while it was true that he had hit the ball, it was Duryodhana's fault that he had failed to catch it and asks Duryodhana to retrieve the ball himself. Neither of them would have been able to retrieve the ball as the well was deep and there were no steps to climb down.

Drona was crossing that way and Arjuna noticing Drona respectfully bowed before him, Drona asked as to he was. Arjuna says that they were all students of Kripachari all 105 cousins and that he was the third son of King Pandu after Dharmaraja and Bhima and says that all of them were playing ball which had fallen down into a deep well which they were unable to retrieve.

Drona asked Arjuna to fetch a number of long sticks from the forest. Arjuna obeyed and brought a number of long sticks. Asking all the children to stand aside Drona sat by the well and silently chanted a mantra and dropped a stick into the well. The stick went and stuck to the ball. Drona again silently chanted the mantra and dropped another stick which joined with the previous stick. He dropped more sticks all of which joined to the stick touching the ball and Drona pulling the sticks retrieved the ball from the well.

Duryodhana is amazed that a unknown nomad was able to retrieve the ball. Duryodhana looking at Drona's emaciated physique, torn clothes and matted locks assumed that he was a homeless vagrant. When Drona handed the ball to Arjuna, he promptly threw the ball back into the well. He declared to his brothers that he would now retrieve the ball himself.

A surprised Drona asked Arjuna whether he could retrieve the ball and Arjuna said confidently that he could. Arjuna again silently chanted the same mantra which attached itself to the ball and dropping more sticks while chanting the Mantra! Arjuna was able to pull the ball out of the well. He repeated exactly what his teacher had done and retrieved the ball. An amazed Drona asks "Arjuna did you know the Mantra already?" Arjuna says he did not know and Drona asks him as to how he was able to retrieve the ball?

Arjuna replies saying that he was reading Drona's lips when he was silently chanting the mantra and immediately learned the mantra himself. At that moment Drona decided that Arjuna was the correct person to defeat Drupada. On his way to Hastinapura Drona accidentally meets his future students and he is impressed with Arjuna's thirst for knowledge. He realises that Arjuna was the ideal instrument through whom he could humiliate his former friend Drupada.

The cousins are still as hostile to each other and even Drona is unable to make any change in their relationships with each other. From that day onwards Drona became the teacher of the 105 cousins. Usually people say that Rama was the epitome of archery, but Arjuna was so good that people started saying Arjuna as the epitome of an ideal archer.

Duryodhana and his younger brothers did not have the capacity to understand or think as to why their teacher was saying something. On the other hand knowledge came easily to Arjuna.

A jealous Duryodhana again complained to Bhishma that they wanted another teacher. When Bhishma asked what was the problem with this teacher, Duryodhana said that he was only

teaching Arjuna and not the rest. The next day Bhishma called Drona and told him about Duryodhana's complaint that he was only teaching Arjuna. Drona says that he was teaching everyone equally and Bhishma requests him to teach Duryodhana separately.

Bhishma asks Drona to address this issue and Drona teaches a special mantra to Duryodhana after he has ensured that Arjuna was nowhere near to learn it. Even then Arjuna manages to learn the mantra which secretly pleases Drona

Drona knew that even if he taught Duryodhana privately something when Arjuna was around, Arjuna would somehow be able to learn it. So he sends Arjuna away asking him to fetch some oil and bathing powder from his house for the oil bath which he wanted to have. Arjuna immediately runs and Drona warns him that he should not place the oil container anywhere on the ground on his way. Arjuna rushed very fast anxious to reach back before Drona had time to teach the students something in his absence.

Drona asked Duryodhana whether he had complained to Bhishma. Duryodhana insolently replied that he had complained that Drona was only teaching Arjuna. Drona said that he would teach something only to Duryodhana and Duryodhana was pleased.

Drona spread sand on the ground and drew a mantra on the sand and asked Duryodhana to memorise the mantra. He asked Duryodhana to chant the mantra and shoot an arrow at a leaf on the Banyan tree nearby. Duryodhana shot only one arrow and by the power of the mantra, the single arrow became thousands of arrows and made a hole in each leaf of the huge banyan tree. Duryodhana is astonished that the single arrow that he had shot had made a hole in each leaf of the tree. Drona asked Duryodhana to memorise the mantra perfectly. He said that even when thousand of his enemies shot at him simultaneously, Duryodhana with the mantra would be able to defend himself by shooting just one arrow.

After teaching Duryodhana privately Drona decided to go for his bath. As he stepped into the pond, a crocodile grabbed his legs. Drona appealed for help from Duryodhana and his brothers asking them to save him from the crocodile.

Duryodhana saw this as a right moment to impress Drona and rescue him in Arjuna's absence. Duryodhana saw this as a right moment to impress Drona and rescue him in Arjuna's absence. He tells his brothers that if they save their teacher from the crocodile all the love their teacher had towards Arjuna might shift towards them and to save Drona asks each of his brothers to throw stones at the crocodile!

Meanwhile Arjuna is rushing back from Drona's house looking at the sky. He notices the holes made in each leaf of the banyan tree. When he looked down he saw a mantra drawn on the sand. Some letters of the Mantra were erased, but Arjuna was able to guess what they were. On his own he learned the mantra and wanted to test it. He threw the oil container to the sky and before it could drop he fired an arrow himself at a leaf on the tree. The arrow he fired made a hole in each leaf of the tree. Arjuna caught the oil container and rushed to his teacher

At that time Drona was thinking that he would not find himself in such a plight if Arjuna was around. Exactly when he thought of Arjuna he landed before him and fired an arrow at the crocodile saving his teacher. A relieved Drona embraced Arjuna affectionately for saving his life. The idea of Gajendra Moksham, curiously, again resonates in this narrative. In this narrative it is Drona's leg which is grabbed by a crocodile and Arjuna has to rescue his teacher from the crocodile. This narrative of Gajendra Moksham with different nuances runs right through the Tamil renditions of the Epic.

One day when Drona was walking with his students in the forest he noticed that all the leaves in the banyan tree had two holes in them. He asked Duryodhana whether he had again chanted the mantra and fired an arrow. Duryodhana says no. Arjuna bowed before his teacher and said that he was the person who had fired the arrow after chanting the mantra.

Once when Arjuna was wandering in the forest he saw an archer Eklavya, who he thought was as good as he was. Observing the archer's style Arjuna realised that the archer must be a secret student of Dronacharya. Arjuna was immediately dispirited as he had thought that he was the favourite student of his guru.

Drona seeing Arjuna's despondency immediately understood the reason for it. Drona was also curious to see the archer whom even Arjuna thought, was his equal. Drona asked Ekalavya as to who was his teacher to which Ekalavya replied that it was Drona himself.

Drona asked as to when he had taught Ekalavya? Ekalavya says he does not know that! But he says that he had taken the soil on which Drona had stood and fashioned an idol with Drona's likeness.

He says he would practice archery before this image of Drona and automatically knowledge came to him. So he says that is why Drona was his teacher. Drona accepts that, but asks

“Have you paid the customary fees to your teacher? Ekalavya realises without being told that Drona did not like a forest dweller to be the equal of Shatriya princes in archery. Realising that Drona did not like a hunter like himself being the equal of the princes offers his own right thumb as the customary fees to his teacher Drona.

The song just says “He gave his right thumb”, the song does not say whether Drona asked for it or not.

Will any good teacher ask his student to cut off his thumb? Definitely he will not! It is Ekalavya of his own will who offers his thumb. An amazed Drona says that in all the three worlds there could be no one who had given such a gift to his teacher.

Dronacharya blessed Ekalavya for his terrible gift and teaches him archery, using only his left hand. He also taught Arjuna this and Arjuna could shoot simultaneously using both his left and right hands. That is why Arjuna was also called Savyasaachi or the ambidexterous one. This is the reason that Tamil renditions of the Mahabharata gives for Arjuna being ambidextrous and hence called Savysaachi.

Eklavya is also cited as an example of the perfect disciple. While even Arjuna needed Drona to instruct him Ekalavya who lived far away in the forests could learn what Drona was teaching even without being physically present in any of the classes.

Now Drona felt that he had taught his students all that he could teach and he conducted a series of tests for them. One day he placed a clay bird on top of a tree, and asked all his students as to what they saw when they were aiming at a target. One student said he saw his teacher his fellow students, the tree the leaves and the bird placed on top of the tree, another student said he just saw the tree and the target but Drona was not satisfied.

He then called Arjuna and asked him to see what he saw. Next he called Arjuna and said “Arjuna please aim at the neck of the clay pigeon placed on top of the tree!” He asked whether Arjuna was aiming at the bird and Arjuna said yes. He asked Arjuna whether he saw the tree and Arjuna said no. He asked Arjuna whether he saw the branches of the tree and again Arjuna said no. He asked him whether he could see the leaves and again the answer was negative.

Only Arjuna said that he did not see the tree, the branches and leaves of the tree. Finally he asked whether he atleast saw the bird and again Arjuna said no. He asked him as to what exactly he saw and Arjuna replied he just saw the neck of the bird which was his target. A pleased Drona asked Arjuna to shoot and the neck of the bird was severed from its body. Drona told his students that an archer must be totally focussed on his target and asked them to learn concentration from Arjuna.

One day he gave ten gold coins to Dharmaraja and ten gold coins to Duryodhana. He said that they would come to inspect their work at night. He took them to two houses of the same size and asked them to fill up the house utilising the ten gold coins.

Duryodhana was puzzled as to how he could fill up such a big house only with ten gold coins. One brother suggested that they fill up the house with stones while another suggested, that they fill it up with wild twigs. Duryodhana did not like either suggestion and sought his uncle Shakuni's advice.

Shakuni suggested that they fill up the house with firewood because with 10 gold coins only that was possible. So they filled up the house with firewood and sat out as there was no place to sit inside the house. Duryodhana sent his younger brother to check as to what Dharmaraja was doing. The younger brother seeing what Dharmaraja has done is hugely amused. He says that we will win the test as Dharmaraja is sitting inside an empty house.

As evening approaches Dharmaraja is still puzzled and asks his brothers as to how they could fill up the house with only ten gold coins. Then Sahadeva replied saying that their teacher had given the solution in the question he had asked itself. He says that their teacher had said that they would come at night to check. At night the house would be surrounded in darkness. If we light a lamp, its illumination will fill up the house. If we light up incense sticks its perfume would also fill up the entire house. So the Pandavas light up lamps and incense sticks and wait for their teacher, inside the house.

While the Kauravas have filled up the house with firewood and are sitting outside. So look at the intelligence of both the cousins! The Kaurava elders first went to Duryodhana's house and he warmly welcomed them but could not offer them any place to sit.

Next they visit Dharmaraja's house again they are welcomed warmly with the Pandavas offering them a place to sit and water and sweet drinks to consume. Drona asked Dharmaraja as to how he had filled up the house?

Dharmaraja said that as it was dark they had lit up lamps whose light filled up the entire house. We lit up incense stick whose perfume again filled up the entire house. He told the elders that with ten gold coins, this was what they could manage. In this final test also Dharmaraja was the winner. In the final test of Drona, Dharmaraja and Sahadeva, the wisest among the 105 cousins impress all the elders. Dharmaraja now literally emerges from the shadows.

Drona, who felt that his students were ready to leave his Gurukulam or school and venture into the real world requests Bhishma to arrange a graduation ceremony for them. In this ceremony, he hopes the students could display the skills they had learned to the world.

Bhishma sends invitations to all the 56 vassal kings of Hastinapura and all the people of Hastinapura also come in throngs to see this event. All the students are seated in the ceremonial grounds waiting to show their skills. Duryodhana's younger brothers are invited first. The audiences are not impressed with their skills and are waiting for Duryodhana and Bhima to display their skills. The anticipated moment arrives and as the poet describes it, it looked as though two elephants were majestically walking towards each other. At that moment Bhima and Duryodhana walk towards each other carrying maces as huge as mountains on their shoulders. That sight looked as though two elephants in musth carrying huge trees were walking towards each other.

Equal to the other in physical power! Equal too, in their skills! Equal in abilities and battle strategies,

With rage of anger smouldering in their hearts and faces blooming like a lotus, the son of the King, and the son of Vayu
Walked with the mace in their hands, as if they had just uprooted trees and charged towards each other, like two mighty mad elephants

Both of them look like infuriated elephants carrying gigantic maces and walking towards each other. With the same speed that they approached each other they threw their maces into the sky. Before the maces could drop to the ground, they made aggressive gestures towards each other. Both of them hit at each others maces furiously. It was not actually a real fight. They were just demonstrating moves and counter moves which they had learned in their

practice. But to the audience it looked as though they were really fighting each other. Now Duryodhana saw an opportunity. He had tried to kill Bhima numerous times unsuccessfully. In that demonstration match, he decides to really attack Bhima and kill him in one stroke.

Now Duryodhana and Bhima who were both reputed to be the best warriors with the mace are called upon to display their skills. Duryodhana, who had tried to kill Bhima multiple times earlier but had failed, sees this as an opportunity. He turns and exhibitions match into real fight when he suddenly attacks Bhima viciously. The crowds enjoy this contest as they think that it is still an exhibition match and not a real fight

In an exhibition event, Duryodhana suddenly hits Bhima violently on his exposed chest. Bhima is enraged by this action of Duryodhana and wants to retaliate. He remembers all the attempts made by Duryodhana to kill him earlier

A furious Bhima enraged at Duryodhana turning an exhibition match into a real fight charges at Duryodhana intending to kill him. Bhima was able to withstand Duryodhana's blow, but Duryodhana would have been killed by Bhima's retaliation! Still the audiences thought that the cousins were only fighting in jest! Drona's son Ashwatthama sees what is actually happening and steps in between the fighting cousins averting disaster. An enraged Bhima might have killed Duryodhana immediately if Ashwatthama had not stopped the fight

Drona now invites his favorite student Arjuna to display his skills. Now it was the turn of Arjuna to display his valour. The arrows which Arjuna shoots, turns into thunder, lightning, fire and sleet as they hit the target. The impressed audiences rise up and give a standing ovation to Arjuna shouting "Hail Arjuna, the ultimate archer!" Hearing the standing ovation Arjuna's head swells with pride.

Now the next decisive moment in the epic starts, Karna is angry with the people for praising Arjuna's skills and asks his friend Duryodhana whether he could show that he was a better archer than Arjuna. Karna asks his friend Duryodhana sarcastically as to what special skills Arjuna had shown? He says that if he displayed his own skills in the same arena, all the people who had praised Arjuna would end up praise me instead. Duryodhana asked him whether he could do that and when Karna said he could, Duryodhana asked him to enter the arena immediately. Karna is embarrassed as he knows the event was meant for Shatriyas and being the son of a charioteer he had no right to participate. With Duryodhana's consent Karna strode like a lion into the arena and bent his bow.

First Karna performs all the magic of archery displayed by Arjuna and then goes much further demonstrating his superior skills. He shows the audience all the magical beings from the heavens through his skills in archery. All the people in the audience who had previously chanted “Hail Arjuna, the ultimate archer!”, suddenly start chanting “Hail the great warrior Karna!” When the people see Karna’s skills the entire tide turns in favour of Karna with the crowds hailing him as the greatest warrior

While Duryodhana is happy, Arjuna feels humiliated. Karna in arrogance challenges Arjuna to a fight. An arrogant Karna challenges a humiliated Arjuna to a fight saying “Take your bow and fight with me! Let the audience determine the true champion! Let’s see who is the real hero now immediately” Arjuna retorts in anger that if he so wanted he could sever Karna’s head from his shoulder immediately. He questions Karna’s right to challenge him by insulting Karna saying that Karna did not even know who his mother was! Now it is the turn of Karna to be humiliated as interestingly Arjuna abuses him saying that he will not fight with a man who does not even know who his mother was. In contemporary times the equivalent abuse would be of a person who does not even know who his father was. But in the times of the epic, not knowing one's own mother seems to be the most insulting abuse one could hurl upon another. Karna laments his unknown mother for abandoning him as a child. “In this huge assembly, Arjuna is insulting me for not knowing your name!”

Kripachari intervenes at this part of time and says that the contest was between Shatriyas and as Karna was a charioteer’s son, he did not have any right to challenge Arjuna for a fight. Duryodhana immediately rises up in defence of his friend Karna and tells his teacher Kripachari that he is furious at Kripa denigrating Karna by mentioning his Jati.

Duryodhana rebuts Kripachari by giving a scholarly response, where he says that five classes of people are exempt from jati or varna rules. He asks Kripa whether he does not know the people exempted from Jati rules. Scholars have no jati! Scholars might have been born in any Jati; one should only look at their knowledge and not denigrate them because of the jati they were born in. Beautiful woman also have no jati! Generous people and great patrons also do not have a jati. Great warriors also have no jati. Saints also have no jati, Kings also have no jati, he explains in detail all the classes of people exempt from jati restrictions.

When Duryodhana protests by saying that I am opposed to you denigrating a person because of the jati he was born in, Kripachari replies sarcastically saying that even Duryodhana was speaking like a knowledgeable man and accepts the logic of Duryodhana’s argument. Kripa is impressed with Duryodhana quoting scriptures and sarcastically asks as to whether Karna was a King, or a beautiful woman or a scholar or a warrior proven in battle. When Kripa

questioned whether Karna was a King, Duryodhana silently went upto his father and spoke something with him.

He returns and declared that our teacher asked whether my friend Karna was a King? He says he now declares that his friend Karna was indeed a King. He said that one of their vassal kingdoms, Anga, was without a King and he was anointing Karna as the King of Anga

In the same arena Duryodhana performed the coronation ceremony for Karna and crowned him the King of Anga. He said "Hail Karna, the King of Anga!" A tearful Karna immediately ran towards his friend and hugged him for saving him from his humiliation. Karna says "Oh Duryodhana! You made a king to save me from humiliation!" He promised Duryodhana eternal loyalty and declared that as long as he was alive Duryodhana would be unbeatable!

Karna who has been saved from a humiliation is moved with the gesture of his friend, of crowning him as a king of Angadesa. The tragedy of Karna really begins here as he is eternally bound in bondage to his friend and he stands by him even when he knows his friend was in error. The fight between Karna and Arjuna does not happen as the Kauvraava elders intervene and put a stop to it. But all they managed to do is to defer the fight to a later date.

One day Duryodhana went to his teacher Drona and said that they were obliged to gift their teacher anything he desired as their homage to him and asks him to declare what he wants. Drona says that the ultimate gift that Duryodhana could give him would be to defeat his onetime friend Drupada and make him fall at Drona's feet in surrender. Drona tells Duryodhana that "If you really want to give me a true gift, I once had a friend, who is now my enemy! He is the King of Panchala, called Drupada! You go, defeat him in battle, and drag him through the streets behind your chariot and make him fall at my feet! This is the only gift that would please me!"

Duryodhana leaves with all his brothers to battle Drupada. This is the first war waged by the Kauravas. With the blessings of his elders Duryodhana and his brothers head towards Panchala and lay siege to its capital city. Duryodhana and his brothers wage war against Drupada and are humiliated and forced to flee the battle in fear. Karna does not go on this mission as he was not a student of Dronacharya. Arjuna fulfills his teachers desire and make Drupada fall at Drona's feet. After the failure of Duryodhana Arjuna bows to his teacher and asks whether he could go and capture Drupada himself?

When Arjuna laid siege to Panchala, Drupada first sends a thousand soldiers whom Arjuna defeats with a single arrow. Again Drupada sends thousand more warriors whom also Arjuna defeats. Finally the Panchala king himself enters the battle field. A furious war ensues between Drupada and Arjuna. Arjuna defeats Drupada and ties him to his chariot and drags him through the streets to the Ashram of Drona where he makes Drupada fall at his teacher's feet.

A humiliated Drupada tells Drona that "You have just humiliated a King who was once your close friend!" Drona says "Drupada I had once come to meet you in your court asking for a cow as a gift! That day you insulted me! That day I had made a pledge that I will teach a student what I had thought you and make him thrash you make you fall at my feet. Now I have fulfilled my vow! I have taken half the kingdom that you had promised, now leave and rule the other half!" and dismisses Drupada from his presence

Drupada says angrily "Drona! A Shatriya like me should not have greed, and a brahmin like you should not get angry! A Brahmin like you has insulted me in anger and I will not forgive you for this! Though I have lost for the first time in battle, I am happy that I have lost to a great hero! I will father a daughter to marry Arjuna and father a son to kill you! " Drupada leaves Drona's ashram after promising vengeance.

A humiliated Drupada is still happy that he lost to a warrior like Arjuna. He makes a vow to Drona that he will father a daughter who will marry Arjuna and he will father a son who will kill Drona. Only when Drupada reaches home and recounts his humiliation to his wife does he realise that even after years of marriage they do not have a single child. His wife consoles him by saying that even Dasarata did not have any children till he performed the "Putrakameshwari Yagam" after which he was blessed with four sons. Drupada calls the immortal sages Yachan and Yupayachan to perform the Putrakameshwari Yagam. The stage is now set for Draupadi to be born at Kazhiyur where the villagers build a agni kundam or a sacrificial alter so that Draupadi could be born out of fire again