

भीमसेन समो नास्ति सेनयोरुभयोरपि ।
पांडित्ये च पटुत्वे च शूरत्वेपि बलेपि च॥

ಭೀಮಸೇನ ಸಮೋ ನಾಸ್ತಿ ಸೇನಯೋರುಭಯೋರಪಿ ।
ಪಾಂಡಿತ್ಯೇ ಚ ಪಟುತ್ವೇಚ ಶೂರತ್ವೇಪಿ ಬಲೇಪಿ ಚ॥

Bhagavan Vedavyasa Devaru wrote Mahabharatha shastra grantha, which contains every thing. Srihari himself wrote the grantha in his incarnation as Vedavyasa, and he is the hero of this great grantha in his incarnation as Krishna paramathma. Almost all his avatars are explained in this grantha. After him, the next hero is none other than “Bheemasenadevaru”, the avatara of Vayudevaru. In Mahabharatha the character of Bheemasena is picturised in a very great manner. He has panditya, shakthi, Jnaana. He is the representative of ten gunaas - bhakthi, Jnaana, vairagya, prajna, medha, dhruiti, sthiti, yoga, praana, and power.

The character of Bheemasena has been assessed wrongly by many. As such, this is written on the basis of Mahabharatha Tatparya Nirnaya by Acharya Madhwa, which gives the clear picture of Bheemasena.

“Bheema” or “Vrukodara” is the second incarnation of Vayudevaru. During Ramavatara, he had born as Hanuman and is blessed as Chiranjeevi by Ramachandra devaru and during Krishnavatara, again he was born as Bheemasena, the son of Kunti.

In both the avataraas he has alongwith Srihari has destroyed the daithyaas/asuraas. In both the avataraas, he has done the dharmabodhe/bhagavata dharma to various personalities.

ಇತಿರಿತೇ ಪೃಥಯಾಹೂತವಾಯು ಸಂಸ್ಪರ್ಶಮಾತ್ರಾದಭವದ್ಬಲದ್ವಯೇ ।
ಸಮೋ ಜಗತ್ಯಸ್ತಿ ನ ಯಸ್ಯ ಕಶ್ಚಿತ್ ಭಕ್ತೌಚ ವಿಷ್ಣೋರ್ಭಗವದ್ವಶಃ ಸುತಃ ।
इतीरिते पृथयाहूतवायु संस्पर्शमात्रादभवद्बलद्वये ।
समो जगत्यस्ति न यस्य कश्चित् भक्तौच विष्णोर्भगवद्वशः सुतः ।

(MBTN adhyaya 12, shloka 53)

Kunti, the wife of Pandu, invited Vayudevaru with the permission of Panduraja and Vayu just did the sparsha of Kunti and went back to his loka,

as per Mahabharatha. So, Bhima was born just with the sparshaNa of Vayu and not with other methods of janma. The 5 methods of getting/giving birth being a) icha, b) sambhashana c)veekShaNa, d) sparshaNa & e) maithuna.

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He was called as “Bheema” as he had all the vidya, and was the master of all the vidyaas and he was called as “Sena” as he was always accompanied by Srihari. “Bhee” means bhruta – poorNa, “maa” – vidye, “ina” – swami Srihari “sa” – accompanied, “sa ina – sEna”. As per Chaandogya Bhashya - “Bheema” means without fear, and abhayadaayaka.

Shatashrunga parvata was broken to pieces –

ತಜ್ಜನ್ಮಮಾತ್ರೇಣ ಧರಾ ವಿದಾರಿತಾ ಶಾದ್ಫಲಭೀತಾಜ್ಜನನೀಕರಾದ್ ಯದಾ |

ಪಪಾತ ಸಂಚೂರ್ಣಿತ ಏವ ಪರ್ವತ ಸ್ತೇನಾಖಿಲೋಽಸೌ ಶತಶೃಂಗನಾಮಾ |

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After the completion of 10th day of birth of Bheemasena, finishing her mangala snaana, she had climbed the Shatashrunga parvata for pooja, a tiger came out of the hut roaringly. On seeing the tiger, immediately, Panduraja killed the tiger, which died with a great roaring sound. Kunti, on hearing the roaring sound, trembled, lost her balance and the child Bheema fell off her hands, and the “shatashrunga” parvata was broken to pieces. The birth of Bheema trembled the daithyaas like Jarasandha, Kamsa, Baka, Kirmeera, etc. In MBTN, it is clarified that Shatashrunga parvata was already a broken one with 100 pieces and now with Bheema’s weight falling, it got further to many pieces.

Balarama was born two months junior to Bheemasena. So, Bheemasena was senior to Krishna also.

Bheema's childhood –

Bheemasena got his the initial astravidya from Krupacharya and then from Dronacharya. When the princes trying to pluck the flowers, climbing the trees, Bheemasena was kicking the trees, and the entire tree was falling alongwith the princes.

Bheemasena was a master of all vidyaas, expert in running, jumping, swimming, fighting, dwandwa yuddha, etc.

Bheema was putting other friends – both kauravaas and pandavaas in the Ganga and was making them to dip fully in water and was enjoying when they were crying. Sometimes, he used to carry them all on his shoulders and was crossing the great flood of Ganga river also.

The kauravaas assembled and thought that if Bheemasena is killed, it means that all the pandavaas are dead and decided to kill him with some wicked deeds (kutantra) in order to see that the entire Hastinapura would belong to Duryodana only, if Bheema is killed.

"ಎಷದ ಲಡ್ಡುಗೆ ಉಂಡಿತು ಕೂಸು" - "विषद लड्डुगे उंडितु कूसु" - Eating of poison mixed in the Laddu by Bheemasena –

Shakuni had collected poison (kaalakoota) which came out during Samudra mathana by pleasing Shukracharya (Shukracharya had got it from Shiva with penance). Kauravaas had mixed this poison in the sweets made for Bheemasena and other pandavaas with the help of the cook. Somehow Yuyutsu came to know about this and told Bhima, who in turn ate the entire sweets without offering other pandavaas. During Samudra Mathana, Vayudevaru had drunken the original kaalakoota visha directly. Now, the same Vayudevaru in his avatara as Bheema is eating the same visha. Bheema was happy in drinking the kalakoota visha, whereas the kauravaas were worried.

Bheemasena in PramaNa koti

Kauravaas constructed one house, viz., “pramaaNakote” in the Ganga’s floods, and bounded Bheemasena with iron chain so that he could not move at all and threw him in Ganga, which had the dimension of one crore yojana depth. But Bheema got removed all the iron chains bounded on him, just by exercising his body and came out of the pramaNakote.

Poisonous snakes –

Kauravaas arranged to throw poisonous snakes comprising of eight mahanaagaas, i.e., ananta, vasuki, takshaka, kaarkotaka, padma, mahapadma, shanka, gulika, and other snakes. on the chest of Bheemasena when he was sleeping. These snakes were having the mantrabala with the upadesha of Shukracharya. When these snakes bite at Bheemasena, their teeth were broken to pieces, and Bheema threw all these snakes to a long distance and killed the person who had brought these snakes with a single blow. Bheemasena never used mantrashakthi or his vidya for his self protection. His strength was natural. The kauravaas thought that as Krishna was the man behind Bheema’s strength, they opposed Krishna.

Bheemasena Digvijaya –

Bheemasena won over all directions, wherever he went for digvijaya, he never lost. He also defeated Shishupala, Dantavakra, Rukmi, Poundrika Vasudeva, Ekalavya. When Shalya wanted to test the Bheema’s strength and came for a fight, he too was defeated by Bheema.

Bheemasena’s Gadaabhyaasa –

Bheema learnt from Balarama in the gracious presence of Krishna. Because if he practices Gadaabhyaasa with Krishna, then he would have to hit at Krishna also. During Gada Abhyasa, Krishna will lift the Gadaa on Bheema, so he will have to respond for learning Gadaa. As such, he preferred not to learn from Krishna. Balarama taught Bheema what he had learnt from Krishna. It does not mean that Balarama is superior to Bheema or Krishna. Only lokareetya that Bheema learnt from Balarama.

Bheema’s sarathy –

Bheema’s sarathy for his chariot is none other than Sri Krishna putra Vishoka, the son of Trivakre, who gave Krishna, the Gandha when he had come for Kamsa samhaara.

Tatva jnaana from Vedavyasaru -

Bheemasena got tatvajnaana, shastra shravana from Vedavyasa devaru and spread the same amongst other pandavaas.

Bheema’s pure Bhagavata Dharma -

Bheema had thought that inviting the “astra devate” with “astra mantra” during yuddha is not Bhagavatha Dharma. He had thought that we must not

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ask anybody including Vishnu. Even in Vishnu, we must ask him for Jnaana, Bhakthi and Hari preethi and not any kaamyaprada astra. As such, he never begged any Devate or human. So, he never used any astra, which if used, he would have to seek the blessings of some devate.

Only twice he had used any astra. Once with the permission of Srihari for the shamana (control) of Ashwattama’s astra., and once with daithya Alambusa, who had hidden and throwing astra. He had used **tvāṣṭra astra** (ತ್ವಾಷ್ಟ್ರ ಅಸ್ತ್ರ), as per Hari ichcha. Apart from this, he never used any other astra.

There was no one equal to Ashwattama in Astra yuddha other than Arjuna. So, Krishna asked Bheema to fight in Astra, with Ashwattama, and Alumbusa, which is sarvajnatva pratipaadaka also for Bheemasena.

Even during his vanavaasa (forest stay), when he was doing BhikshaTana, in Ekachakranagara, in Brahmana’s disguise, he was doing with “huMkaara”, i.e. with roaring. He had killed Bakasura and was like the king of that place itself. So, he was ordering for bhiksha (which looked like the king collecting tax). People themselves voluntarily giving bhiksha with fear and bhakthi. It was rajamaryade only and not seeking bhiksha.

- Bheemasena never saluted any other gods.
- Bheemasena never worshipped other gods.
- Never in any way, went against Srihari.
- He never attacked enemies, who are without weapon.
- Never returned from war without winning.
- Never killed any Vishnu Bhakta
- Never had any friendship with an avaisnava.
- Never opposed any vaishnava.
- Never spared anybody who opposed Vishnu.
- Never questioned Hari sarvottamatva
- Never used his vidya for life protection.
- Didn’t bothered to answer Yama’s questions during Yaksha Prashne or for Nahusha’s prashne for saving his life.
- He was inviting Rudraadi astraabhimani devate for shatru nigraha, just like king ordering his servants, never with any praarthane.

- While Dharmaraja instructed his brothers to come to Varanavatha, Bheema warned him that we may have to go for Bhikshatana if we go there. But Dharmaraja insisted. Then he gave respect to him as he is the elder. Here also he showed that not telling Swadharma is adharma. He also showed that we must respect our elders.

Drona stopped the fight between Bhima-Duryodana –

Once Bhima-Duryodana were practicing and fighting. At that time gods were supporting Bhima and Duryodana was supported by asuraas. Even people also shared the team based on their svabhaava. Seeing this great fight, Drona sent his son Ashwattama, who came in between and asked Bhima-Duryodana not to fight, as it may result in the demolition of entire world.

Fight with Drupada –

Once Dronacharya asked his shishyaas to give him Gurudakshine in the form of arresting Paanchala king – Drupada. All Pandavaas, Kauravaas went to Paanchala kingdom. Then Bheema told Dronacharya, that the other kauravaas can't bring Drupada, and he told them that once they returned, we will bring Drupada here. Bheema stayed outside the city only.

When heard that he has been attacked by Kauravaas, Drupada came out with his three akshouhini sainya. Drupada had a blessing from Surya that he shall not be defeated upto one yojana from his city. The shishya princes who were defeated by Drupada went to Bheema and Arjuna seeking their help. Then Bheema fought against Drupada accompanied by Arjuna, Nakula, Sahadeva. Drupada had Shikhandi, Janamejaya, Chitraratha, Yudhamanyu, Satyajith, for his support.

Bheema enabled Arjuna to arrest Drupada, as Arjuna had taken an oath. Bhima defeated all other Drupada sainikaas.

Laksagruha – aragina mane – house of wax @ Varanavata -

Duryodana built an house of wax which was covered by Gold and other jewels and sent Pandavaas to Varanavata, through his minister Purochana. He deceived the Pandavaas by telling that he has left Duryodana and wanted to join Pandavaas as minister. He further told that he has constructed a beautiful house for Pandavaas. Dharmaraja got suspicion about Purochana

and cautioned Bheemasena to be careful. In the meantime, Vidura arranged for digging the secret canal (suranga marga) from VaraNavata.

Bheema and Purochana both stayed in the same laxagruha, both aiming to kill each other. After some time, Purochana's sister and her five children came there. Bheema kept his mother and brothers in the suranga (the secret hole path). Purochana's sister prepared food and mixed poison and wanted to distribute it amongst pandavaas. But Bheema ate the entire food, without her knowledge. Purochana thought the Pandavaas had eaten the poison and are sleeping and would never get up. Purochana had drunken and Bheema utilizing the opportunity, kept fire on the wax house and Purochana, his sister and her children all were burnt alive. Bhima had travelled 24 yojana distance in a single night, carrying six people on his shoulders. Kauravaas thought that Pandavaas and Kunti have died, but it was Purochana, his sister, and her sons, who died.

Bheema's marriage with HiDimba –

Bheema carried all his brothers and mother on his shoulders through the secret hole path arranged by Vidura and went to a forest, HiDimbavana. HiDimba, a daithya living in that forest, had the smelling capacity of any human entering that forest. After smelling human in his forest area, he sent in his sister HiDimbe (She is an apsare, by name Shree. She got the curse from Shachidevi and got raakshasa janma.) She went with a beautiful roopa and asked Bheema to marry her. Bheema said that he can't marry her as it will be adharma to marry when the elder brother Dharmaraja, who is yet to marry. There was Avesha of Bharatidevi in HiDimba. Earlier, Bharatidevi had blessed apsara stree Shree after getting curse from Shachi that in Dwapara yuga, she shall have Bharatidevi's avेशa in her and that her husband Vayudevaru (Bheema) will marry and that she would get her real roopa. HiDimba, her brother, came himself to eat pandavaas, and he got angry at his sister HiDimbe as she failed in her duty to bring food, instead she was demanding alliance with Bheema.]

Bheemasena took HiDimba to a far distance, and killed the daithya in a fierce fighting in the forest which was witnesses by devanudevates. After HiDimba's killing, HiDimbe requested Bheema to marry repeatedly. When Bheema rejected, she asked Dharmaraja and Kunti to interfere. At that time, Bhagavan Vedavyasa devaru came there. All Pandavaas, Kunti and HiDimbe did sastanga namaskara to Vedavyasaru, who in turn, told Bheema to marry HiDimbe, and that she shall leave once a child is born to her.

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Here we must note that, even though Bheema married prior to Dharmaraja, he had done this with the orders of Sri Vedavyasaru and with the permission/orders of his elder Dharmaraja and as such it is not adharma.

Bheemasena got GaTotkacha (avatara of Niruruti) as the son of HiDimba-Bheema. He had avेशha of Shiva and was born with matrujati Rakshasa jaati and roopa similar to a raakshasa.

Bheema’s BhikshaTana @ Ekachakranagara –

Pandavaas were in the Brahmanaas’ disguise and Vedavyasaru took them to Ekachakranagar and told the civilians of that place that they are his shishyaas and that they will stay here for some time till his return. Bheema even during his Brahmana’s disguise, never gave up his swadharma vrutti. Bheema was doing the BhikshaTana only from vaishyaas, because, Bheema was a born kshatriya. Kshatriyas must never do Bhiksha with upper caste Brahmins, and same cadre Kshatriyaas. Bheema was doing BhikshaTana with a special HuMkaara (roaring), with a special Bhiksha patre. The people themselves used to give bhiksha, Bheema never did the yaachana.

Bakasura vadha –

In Ekachakranagara, there lived a daithya named Bakasura (He was a daithya during Ramavatara in Tretayuga. He was the father-in law of Ravana. He had entered a cave and was hiding, when Rama hit an arrow to kill him, so he was spared by Rama). Now, he had been staying in this place for a long time and was getting food daily from each of the houses in the city. Even the king of that place could not control Bakasura.

Each family in the city used to supply food for Bakasura on a rotation basis including a human for bhojana of Bakasura. It was the day for this house to supply the food for Bakasura, wherein Pandavaas were staying. The people of that house were crying. Kunti realizing the scene, ordered his son Bheema to go to Bakasura, instead of the person from that house, as the food for Bakasura. She had faith in Bheema, that he can put an end to Bakasura. Bheema, got abhyanga snaana, had gandhamaalya dharana, carried one cart full of food, comprising of several bhakshyaas, for Bakasura. As soon as he came near Bakasura, Bheema started eating the entire food meant for the daithya. Bakasura, on seeing Bheema eating the food, got angry, came to attack him picking big tree branches, and stones. Bheema pulled him and kept him down. By kicking one of his leg, he pulled the other leg from bottom to his neck, separated him into two pieces. Bakasura could not have

been defeated by Jarasandha, even Narakasura could not catch him. Bheema after killing Bakasura, hanged his body in front of the Ekachakra Nagara. People were contributing to Bakasura. Now, after the killing of Bakasura, people started give contribution to Bheema.

Draupadi swayamvara –

Drupada Raja arranged for the swayamvara of Drupadi devi (avatara of Bharati Devi) in Panchaladesha. Pandavaas also went there in the Brahmin disguise. The swayamvara day was fixed as **Pushyamasa shukla paksha with RohiNi nakshatra**. In the swayamvara, there was the presence of Krishna, Balarama, Shishupala, Madraraja Shalya, KarNa, Duryodana, etc. Krishna told Balarama that Pandavaas have come here with Brahmana disguise and he showed each Pandavas to Balarama. Arjuna lifted the shiva dhanassu with the permission from Bheemasena and Srikrishna (hari – Vayu), and won the Swayamvara. This frustrated Duryodana and Karna, who could not lift the Shiva dhanassu successfully. When so many kings attacked Arjuna, Bheema lifted one tree which is 10 yojana height, all the kings started running. Shalya opposed Bheemasena, who in turn lifted him in the sky and dropped him back. Shalya accepted his defeat returned.

Drupadaraja gave his daughter Draupadi married to Pandavaas. They were married with the pourohithya of Dhoumyacharya. Each Pandava married her on five different days.

Drupada saved by Bheemasena –

After the swayamvara, as per the directions and plans of Karna, Duryodanaadi kauravaas again attacked Drupada raja for the second time. First time, they had attacked him in the Swayamvara hall itself where he was saved by Bheema-Arjuna. This time, Drupada's children Chitra, and Chitraketu died in the war, then Bheema-Arjuna protected Drupada and attacked Karna. Bhoorishrava and Karna made Arjuna to stand without Chariot. Bheema pulled big trees and attacked Kauravaas, who in turn ran away. Thus Bheemasena saved Drupada Raja for the second time.



Motampalli Hanuma-Bheema devaru

Draupadee's panchapatitva –

Draupadi even though seems from the Mahabharatha story, married Arjuna, she was the wife of Bheemasena only. Draupadi had one shareera, there is presence of four devate., viz., Shyamala, Bhaarati, Shachee, Usha. There was presence of Parvati also. Shyamala was the wife of Yamadharmaraja, Bharatidevi, the wife of Vayudevaru, Shachee, the wife of Indra, and Usha, the wife of Ashwini Devategalu. In this way with these four swaroopaas, Draupadi stayed with 5 pandavaas and had separate stay with Dharmaraja, Bheema, Arjuna, Nakula-Sahadeva, with respective swaroopaas.

When Dharmaraja was in contact with Draupadi, Shyamala used to be actively present and others in the shareera of Draupadi used to be in a dormant state. Similarly when Bheema was in contact with Draupadi, Bharatidevi used to be actively present and others in a dormant state. Similarly for Arjuna – Shachidevi, Nakula & Sahadeva – Usha, others would be dormant. Every day, Draupadi used to have kanyatva. Because, every day, the shareera abhimani devataas in Shachi, Usha, etc used to get out and next day use to come back afresh. But shareera abhimani devata in Bharati-Vayu were never dormant. In this way, these Shachi, Usha, Bharati, Shyamala used to stay with their niyata patigalu only.

Vayu used to have avेशa in Dharmaraajaadees, Bharati used to have avेशa in Shyamala, Shachi, Usha, etc and was having contact with each other

bharati-vayu. Thus, Bharati never had contact with Dharmaraja and so is Vayu never with Shyamala, etc.

Bheema won Angarajya in Digvijaya, Duryodana gave it to Karna –

Bheemasena won many kingdoms for Kuruvamsha during his digvijaya and gave it to Drutarashtra, the king of Hastinavati. Amongst them, he had won Angarajya from Jarasandha after defeating him. The same kingdom was given by Duryodana as gift to Karna.

Bheema helped Duryodana to get release from Suvajra –

Once Suvajra, the king of Kalinga arranged for the swayamvara of his daughter. Duryodana kidnapped Suvajra's daughter. Suvajra, with the assistance of Jarasandha arrested Duryodana and his brothers, Karna escaped. Suvajra also tried to attack Pandavaas and was defeated. Then Dharmaraja told Bheema to get release of Duryodana. So Bheema defeated Suvajra and Jarasandha and got released Duryodana from them.

Dharmaraja got pattabhisheka @ Indraprasta –

Drutarashtra gave one of his kingdom, Indraprasta and ordered Dharmaraja to go there and rule the state. Vedavyasa Devaru blessed him that he become the Chakravarthi. He asked him to do Rajasuya Yaga. Then Sri Krishna also did the abhisheka to Dharmaraja. Bheemasena was done the yuvarajyabhisheka.

Bheema shasana –

Bheema was controlling the entire kingdom, without having any fear from Jarasandha, Keechaka, etc. The entire state was observing Vaishnava Dharma. Till then Jarasandha was doing the prachara of Shaiva pantha, now Bheemasena started prachara of Vaishnava dharma – i.e, Harisarvottamatva. Drustadyumna was his assistant.

In Pandava kingdom,

- + there was no Vishnu virodhi;
- + no poor man;
- + no dharmyachyuti;
- + no disease;
- + no one was having unnatural death
- + Every one following their respective varnashrama dharma
- + People never used to go to Yudhistira for karyartha nimitta
- + His rule look like Krutayuga dharmacharane

Bheema – Kaalidevi vivaaha

Bheema married Kaalidevi, another avatara of Bharatidevi, born as the daughter of Kashiraja, in a swayamvara, he brought his new wife KaLidevi to Indraprastha and got a son named Sharvatrata (He is the avatara of samana vayu).

Harisarvottamatva samarthana by Bheemasena

After Bheema won the Swayamvara of Kalidevi, Jarasandha got angry and he attacked Bheema. Before the start of the yuddha, there was Vagvaada between the two –

Bheema told that Shaivashaastras also approve importance of Veda and they too have condemned Shaakta, skaanda, soura shastraas. Bheema also clarified that many Shaivashastras tells that Vishnu is shresta than Shiva. Boudhaadees also approve Budhaswaroopi Vishnu as sarvottamatva.

Bheema – Ganga –

Once in Hastinavati, Bheemasena was doing Vishnu pooja. At that time, Ganga floods came with high pressure, and Bheemasena felt some obstacle for Vishnu pooja, so he pushed the Ganga from his left hand. The Ganga changed the route itself and went a far distance.

Bheema – Shiva conflicts – Bheemasena defeated Shiva on several occasions as follows :

- a. **Vyagralingeshwara** - Once Shiva came in the roopa of a tiger and pretended to attack a cow (the cow was parvati) and came with a fierce speed. Shiva wanted to test whether Bheema can protect the cow. Then Bheema attacked Shiva, to protect the cow, and there was a great fight between the tiger (shiva) and Bheema, and finally Shiva lost his consciousness after being hit by the gadha of Bheema. Shiva entered the linga, the same linga is called as Vyagralingeshwara.
- b. **Shardoola Lingeshwara** - Again after some time near Naimisharanya, Shiva attacked with the roopa of Shardoola (tiger), on cow (kapila cow – Parvati). Again he wanted to test Bheemasena, whether he can protect the cow. Here also he was defeated by Bheemasena, and Shiva entered the Shardoola linga.

- c. **Kedara Lingeshwara** - In Kedara, Shiva came in the disguise of a Brahmin and there was a vagyuudda between Shiva and Bheema, wherein he was again defeated and entered the linga, to prove that Bheemasena is powerful than Shiva both in Jnaana and Shakti. While entering the linga, he cursed the vaishnavaas to loose jnaana if they come to Kedara. That is why Vaishnavaas are not going to Kedara. It is the curse by Shiva himself on Vaishnavaas.

After Bheema told about the above incidents, he defeated all the supporters of Jarasandha, and he hit Jarasandha very badly with his gadha, and he arrested him by binding his leg and arms and was thrown in the Ganga. Jarasandha got shame on his capacity, and was thinking of how to take a revenge on Bheema, returned back to Magadha.

Krishna – Bheema fight-

Once Naradaru wanted to see the Shakti of Sri Krishna as per the prarthane of Kuntidevi. Krishna fought with Pandavas – Kauravaas, Bheeshma, Drona, Ashwattama, Krupa, Karna, etc and everyone was defeated and all lost their control over weapons and they were made to stand without any weapon.

But Bheemasena had a vratha that he will never fight with Krishna. When Krishna ordered Bheema to fight with him, he did sastanga namaskara to him and just hold the wheel of the Krishna’s Chariot, never fought. Krishna, even though, Bheema was holding his wheel, went ahead without any problem. Then Naradaru re-declared that Srihari is sarvottama both in moola roopa and in avatara roopa.

Maya constructed sabhabhavana for Pandavaas. He also brought gadha, the weapon of Vayudeva and gave it to Bheemasena.



Rajasuya Yaaga –

Pandavaas were advised to do Rajasuya Yaaga, which even his father Pandu could not do. Yudhistira had doubt about Jarasandha, who would be an obstacle to the Yaaga, as even Balarama could not kill Jarasandha. Then Bheemasena told Dharmaja “one can win the Chaturmukha’s seat also with proper try. Whoever does not have their svaabhika shakti, does not get Sri Hari anugraha, and who does not try, will never come up in life”. Bheema further said “ I have firm shakthi, Sri hari anugraha, let us try to win them all and do the Rajasuya Yaaga”.

On hearing this Krishna told Dharmaraja, now, after Kali, this Jarasandha has immense power. Send some one, who can kill Jarasandha. Whoever kills Jarasandha, can win Brahma’s seat in future. Who ever wins/kills Jarasandha, and establishes Harisarvottamatva, he will be the Vedha-dharma palaka, because Jarasandha is a shiva bhakta and shiva sarvottama pratipadaka. While telling so, Krishna had in mind Bheemasena only. At this Dharmaraja had doubt. Then Bheema told that he will kill Jarasandha and that with the presence of Srikrishna, no one can defeat us. Krishna told Dharmaraja “Jarasandha is the leader amongst those who have faith in Shiva sarvottamattva, and Bheema is the leader amongst those who have

faith in Hari Sarvottamattva. With the fight between Jarasandha-Bheema, it will be proved who is sarvottama.

Bheema, Arjuna went to Magadha with Krishna –

Krishna, Arjuna, and Bheema entered Magada kingdom (Now in Bihar) and they destroyed one of the shiva lingaas there, which was being worshipped by Jarasandha. Then the trio entered the fort of Jarasandha by breaking the wall. After the entry, the trio got the dress that of a Brahmin and went ahead. Jarasandha came near them and asked as to why they destroyed the linga, why looted the shops in the city? Why they have refused the honour given by his men?

Krishna told him that you are holding many animals for bhairava yaaga. If you are not leaving them, we would have to fight with you and kill you. Jarasandha got angry and told he will not leave those animals, and that he is ready to fight with the trio. Krishna told Jarasandha that you can select one amongst us, and we will fight with you.

Jarasandha refused to fight with Arjuna referring him as a child and he selected Bheema for the fight.

Bheema – Jarasandha fight -

Jarasandha offered one gadha to Bheema and called him for Gadha yudda. The duo Jarasandha-Bheema went out of the city fighting. Initially Bheema had shastra vyakhyana proving Vishnu sarvottamatva, then started gadha yuddha. When these two were hitting at each other, the gadha itself was broken to pieces, such was their strength. Then they started Musti yuddha (fight with the arm). To see their fight, brahma rudradi sakala devaas were present in the sky. The fight went on from Kartika shuddha Padya to amavasye.

Bheema broke the waist part of Jarasandha and made him to two separate pieces. Then the pieces joined together and Jarasandha got up again. He had a boon that the pieces would be joined even if they are broken. At his birth itself he was broken in to two pieces, and a daithye, Jara had joined him to give him life, so he was called as Jarasandha. Bheema knew that. As such, he again broke him in to two pieces and threw in different directions and he was dead. The death of Jarasandha with the breaking of his body by

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Bheemasena, sounded like Brahmanda spota. Bheemasena did the samarpana of the samhara of Jarasandha directly in the presence of Sri Krishna. Krishna had come there for sweekara of that gift only. The same is expressed in Harivayustuti as “pratyakshabhUtaM niKilamaKabhujaM tarpayaamaasitha”.

Narayana Panditacharyaru says – Krishna was satisfied with the killing of Jarasandha more than the Rajasuya Yaga ‘ taavatyaaYljiRuptyaakimuvada bhagavan raajasUya ashvamEdhE’?

Jarasandha’s son Sahadeva was nominated as the next Magada King and was done the Rajyabhisheka. He did the sastanga namaskara to Krishna, Bheema. He also gave his sister (who is the avatara of Ushas, the prata kaalaabhimanini devate). He also gave him a chariot to Bheema, which he in turn gave it to Srikrishna. Bheema brought the kanya given by Sahadeva, the son of Jarasandha and asked his brother Sahadeva to marry her.

The Krishna dweshi Jarasandha was thrown to Andhantamassu naraka.



Mukyapranadevaru @ Dharapuram

Bheema’s Digvijaya -

Sri Vedavyasa Devaru instructed Bheema to go to Eastern direction (poorva dikku), which is an indication that he shall win the sapta dweepas. Arjuna

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was instructed to go to North direction, Nakula and Sahadeva went to West and South Direction for Digvijaya.

Bheemasena went on winning all the kings, reached Virata Nagar and defeated Keechaka and received their Tributes. Similarly Shishupala, also paid the tributes. Bheema stayed in the house of Shishupala for 30 days and took the atithya there. Shishupala is Bheema's cousin only (Shishupala's mother Shrutashrave is the sister of Kunti and wife of Damaghosha, the king of Chedi).

Then he continued his journey and defeated Poundrika Vasudeva, Karna, then he went to the city of Baanasura, who is one of the famous Shiva Bhaktas. Shiva instructed Banasura to surrender and give all the valuables. Bheema brought the entire tributes, jewels, and other valuables, and huge quantity of wealth, and did the samarpana in front of dual roopa of Srihari - Vaasista Krishna and Yaadava Krishna.

Bhagavan Vedavyasa told Bheema that “you have won over all. Only if you have defeated all, your yaaga will be completed. Earlier, the present Brahma had done like this. After him, only you have done like that and you are eligible for Brahma padavi”.

Rajasuya yaaga

Under the leadership of Bhagavan Vedavyasa, the Rajasuya Yaga started at the Palace of Dharmaraja in Indraprasta. Yajnavalkya, Paila, Dhaumya, were the advaryus. Vedavyasar himself was the Brahma for the Yaaga. Bheemarjunaas made the Yajamana for the Yaaga as Dharmaraja, and sat next to him. Draupadi, who is eligible for the Saraswathi's padavi, sit as the Yajamani. All the kings from 14 lokaas were invited.

There was the presence of Brahma – Rudra – Indra, Bheeshma – Drona – Vidura – Drutarashtra – His children, Bahleeka Maharaja – His children – Balarama – Srihari's three roopaas Sri krishna – Vedavyasa – Parashurama – and Lakshmi dual roopas of Rukmini – Satyabhama – Shanmahishees, etc were present there.

All decided to give the agrapooja to Sri Krishna, as no one is equal to him, and he is sarva deva vandya. Shishupala objected to the agrapooja of Srikrishna and he scolded Krishna. Bheema was enraged by this as Shishupala was scolding, he got up to kill him and Bhishma and Krishna stopped him. Shishupala was to be killed by Krishna only as he is the

avatara of Jaya, who was cursed by Sanakadi Rushees. Finally Krishna killed him with his Sudarshana Chakra.

Bheema – Draupadi laughed at Duryodana –

The Maya nirmita Rajasuya Yaaga Mantapa had many specialities in construction. The wall, ground, and water could not be recognized easily with the special artistic construction of the Sabhangana.

When Duryodana was entering, the walls of the hall was so transparent that the persons sitting on the other side were visible and the presence of the wall itself was not felt. Duryodana directly tried to enter the hall and he hit at the wall, when he proceeded.

The floor was decorated with blue gems and was so soft and clean that Duryodhana felt there was water, and he rolled his cloth to avoid the touch of water for his cloth. But it was floor only.

When he moved further, there was actual water, but thinking that it is floor only, he was walking, but fell in the water.

On seeing this Krishna smiled and looked at Bheema with an indication to laugh loudly. Bheema laughed with great sound followed by Draupadi, Drustadyumna and other Krishna patnees also. Duryodana, Shakuni returned back to Hastinapura.

Duryodana’s plan to take a revenge on Bheema -

Duryodana wanted to take a revenge on Pandavas, especially at Draupadi and Bheema and he decided to play the dice game as advised by Shakuni. They got the permission of Drutarashtra for the dice game and invited Dharmaraja for the game. Dharmaraja played the dice inspite of being warned by Bheema and Vidura and lost one by one all his brothers and finally he played on Draupadi also and lost her also. Shakuni had played the dice with cheating dice. All elders were present there with Kalyavesha except Bheemasena. Only Vidura opposed the dice and the bet.

Duryodana sent in his driver praatikami to bring Draupadi, whom she refused to come saying that the lose in the dice is not a defeat at all. Then Duryodana sent his brother Dushyasana himself to bring her, who pulled her and brought to the Rajasabha, inspite of her opposition. At this time Draupadi who was in the rajaswala period, must not have been touched by any body, but they brought her to the rajasabha. Here Bheema says that those playing dice will not keep even their servants. Then how come

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Dharmaraja can keep Draupadi as bet for Dice? And the defeat is not a defeat at all. Draupadi asked the elders in the sabha as to why are not able to stop this adharma?

Only Bheema and Vidura were not having kalyavesha here. Bheema never will have kalyavesha. Vidura also didn't had kalyavesha as he was backing and supporting Bheemasena.

Bheemasena condemned that there is dharmachyuti by Dharmaraja and the hand of the one who kept Draupadi in Dice must be burnt. Arjuna told Bheema not to tell like that. Then Bheema told that we must not do like that, but we must condemn, and that is why I have told like that condemning his attitude. Had he done that dice with bad habit, then he must have been punished, but he has done with Kshatriya dharma, that is why need not to be burnt.

Then Bheema told that Dharmaraja has accepted his defeat, otherwise, no one would have touched her. Bheema showed his shoulders and told that even Devendra if held in his shoulders, could not get relieved off his shoulders. He challenged the sabha that if there is anybody who can fight with him and when he made a roar, the entire sabha was trembled and shewering and could not say anything. Bheeshma, Drona and Vidura all agreed that Bheema is capable of killing all immediately. Dharmaraja stopped Bheema, respecting his elders request, Bheema kept quite, as he wanted the Duryodanaas to do further sins with vaishnava dwesha and to be punished adding all their paapashesha.

Bheema's oath –

Duryodana showed his thigh portion to Draupadi. Bheema seeing this told Duryodana that his thigh portion will be broken to pieces in the war with his gadha. Duryodana told that as you don't have anything to pledge in the dice game, you play pledging on Krishna. Hearing this Bheema told him that he will kick him to floor and his head will be smashed and whoever scolds will be killed by me.

Then Karna told Draupadi that now onwards, Pandavaas will not be there. Now, you have to go to Duryodana's house. Hearing this both Bheema and Arjuna got angry and stood up. Dharmaraja stopped them both. Then Duryodana asked Dushyasana to get all the dresses of Pandavaas as they have become slaves. Pandavas themselves gave their dresses. Dushyasana

pulled the saree of Duryodana. At this Bheemasena made an oath that he will drink the blood from Dushyasana's heart in the war.

When Dushyasana pulled the saree, Draupadi did the smarana of Krishna, who came immediately and offered her sarees continuously which are beautiful and different types soft sarees. As long as he is pulling the sarees, new sarees were coming, and there was no end for the saree. Being tired, Dushyasana fell.

Duryodana, then told Dushyasana to pull her to his house, then Draupadi told that Duryodhana will be killed by Bheemasena, Karna will be killed by Arjuna, Shakuni by Sahadeva. Bheema said “yes”.

Bheema told “ If any body does touches one's wife, her husband will not have satsantana. And if the wife is made to be unpure, then the husband will not get punya loka. Once the wife is impure, then even if he does the safety of her, it is not of any use. As such, now itself I will kill them”. So saying Bheema looked at them with a firing eye. At that time, in the Duryodana's yagashale, there were many bad signals of a certain destroyable event in the kingdom. Drutarashtra enquired about the future incidents which may happen, Vidura replied that all his children would be killed by Bheema and he asked Drutarashtra to order his sons to release Draupadi .

Drutarashtra offered two boons for Draupadi to prevent her from cursing the Kauravas. But Draupadi accepted only one boon, from which, she asked him to release her husbands. Pandavas returned back to Indraprastha.

Second Dice game – Duryodana insisted to call Dharmaraja for second dice. All his brothers, Draupadi, Drona, Bheeshma, Vidura, Sanjaya, Gandhari, Kunti, Vikarna, Somadatta, Bahleeka told Dharmaraja not to go for Dice game once again. But he again went there, as there was kalyavesha on him. The bet in the second dice is “ If defeated 12 years they have to stay in forest, and one year of ajnatha vasa, wherein none of the Pandavas to be recognised by anybody, and if recognized during Agnathavasa, again they have to do Vanavasa + Ajnathavasa, apart from losing the entire kingdom”. In the second dice, again Shakuni cheated Dharmaraja and they were sent to stay in forest for 12 years. While going out repeated his oath that he will broke the thigh of Duryodana, now he said that he will broke the other thigh also. At that time fire was appeared in the eyes, nose and ears of

Bheemasena. He looked like the laya murthy during pralaya. Bheema lifted his both arms indicating that he can kill all with his two arms itself. All others went bending their face.

Pandavaas in Forest

"ಕಿರ್ಮೀರಂ ದುರ್ಮತೀನಾಂ " " किर्मीरं दुर्मतीनां "

" kirmIraM durmatInaaM "

Kirmeera samhara -

Kirmeera is Bakasura's brother and a friend of Hidimbasura. He was a man eater. Bakasura was troubling the people in the city, whereas the brother Kirmeera was troubling the forest animals, people. Both were having avadhyatva and ajeyatva boon from Shiva. Kirmeera was searching for Bheema to take a revenge and now he has found him in the forest. He attacked Bheema, who in turn, pushed him and killed him after a fight. Bheema did this as a yajna for Srihari.

Akshaya Paatre -

Pandavaas were accompanied by 10000 yatees and 88000 saints, wherever they go. They were thinking as to how to feed them. They did the aradhana of Suryantargatha Srimannarayana and got Akshaya paatre. This akshayapatre was capable of preparing any quantity of food. It was giving various food, Gems and jewels, cows, as soon as it is being asked. Because of this Dharmaraja was able to feed all those who followed him. Everyday, Dharmaraja used to take food only after all the Brahmins, his brothers ate. Then only Draupadi used to eat. One speciality of the Akshaya patre was that after the bhojana of Draupadi, the akshaya patre was not offering anything on that day.

Pandavas enjoyed like heaven in the forest also -

Pandavas used to hear Sarvottama Srihari's story daily from the yatees and munees who accompanied them. Yudhistira used to donate daily one lakh cows and suvarna bhaara when he was in Indraprastha. Even in forest, he continued the daana of cows.

Maitreya munees' curse to Duryodana –

Once, Maitreya came to Hastinavati and told Duryodana that you can't do any thing in front of Bheemasena who has killed Hidimba, Kirmeera, Baka,

Jarasandha. Getting angry at this statement, Duryodana’s anger got further increased and he knocked his thigh repeatedly. Showing the thigh, scolding Pandavas enraged the sage, Maitreya cursed him “You will have a great fight, and Bheema will break your thigh”. Krishna, Satyabhama also stayed with Pandavas in the forest for some time.

Bheemopadesha during Vanavasa to Yudhistira –

During vanavasa also, Pandavaas had the privilege of hearing the words of vayudevaru. Bheemasena gave the upadesha to his brothers and wife - “Vishnu is sarva karta. All others are under his control. He is svatantra. Jeeva does the karma with Hari prerane. According to their inherent karmanusara, we will have sukha-dukha. In Jeeva yogyate there is taaratamya from Brahma to Kali. *vinaa yatnaM na haTO naapi karma* / - Without effort, even yogyate also will not be fruitful, even poorvakarma also will not be fruitful. Srihari gives phala based on Yogyate, poorvakarma, purusha prayatna. As the Jeeva has kartrutva, we have to do the karma for hari pooja. Only with Hari preethi, that we can get moksha. Bheemasena also explains the Chaturvarnya dharma, Devate’s varna dharma, Raja dharma, etc.”

After hearing Bheema’s upadesha, Dharmaraja took an oath that he will go for war against Kauravaas.

gachChan sougandhikaartham ಗಚ್ಚನ್ ಸೌಗಂಧಿಕಾರ್ಥಮ್

गच्छन् सौगंधिकार्थम् – **saugandhikaaharaNa** –

Pandavaas were in Badarikashrama. Bheema – Draupadi were sitting in ekantha place. At that time, Garuda carried one snake. When Garuda was flying, winds passed through the wings of Garuda brought one golden lotus near Bheema-Draupadi. It was smelling full of sugandha, beautifully. On smelling the lotus Draupadi asked Bheema to bring few more such flowers.

gajEnaanyaan gajaan shrImaan siMhaM siMhEna vaa vibhu: /

tala prahaarairanyaaMshcha vyahanat paaMDavO baII/

गजेनान्यान् गजान् श्रीमान् सिंहं सिंहेन वा विभुः ।

तल प्रहारैरन्यांश्च व्यहनत् पांडवो बली । (vanaparva)

Immediately Bheema started climbing that gandhamadhana parvata, and on his way he killed many wild lions, elephants, by throwing elephants on elephants, and by throwing lions on lions. While climbing he neither experienced fear nor strain. On his way, he saw Hanumaan, his own avatara in Tretayuga, who is Chiranjeevi.

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Hanuman tells Bheema that this is not the route for human beings and suggested him to go back. But Bheema insisted to go ahead. Then Hanuman told “if you still want to go ahead, you can cross over me and go, as I am aged and can’t move myself”. Then Bheema told that in you, there is Bhagavanta, and that I can’t cross over you and asked him to keep the tail aside so that he can move there. Hanuman told that he is not even capable of moving his tail also and asked Bheema to move the tail and go ahead. Bheema tried and tried, in vain, could not move.

Then Bheema asked Hanuman as to who are you? Hanuman replied that he is Hanumantha from Ramayana period and he explained what he has done during Ramavatara. Bheema wanted to see the roopa of Hanuman during Sagarollangana. Hanuman showed his huge roopa which was touching the sky. Bheema was astonished to see the Hanumakruti. Then Hanuman blessed him with the boon that Hanuman will stay in the flag of Arjuna’s chariot and blessed him that Flag itself can bring Shatru nigraha in Kurukshetra. Then Hanumantha showed the Sougandhika vana’s route and he disappeared.

Here one may get a doubt that how Bheema could not move the tail?, why could not he guess who is this monkey? Why he got feared at Hanuman?. Acharya Madhwa has clarified in MBTN that - Both Bheema and Hanuma are the avatars of Vayudevaru. There is no difference in the shakthi of both either in the moola roopa or in the avatara. There can’t be any change in the Shakthi after certain age. The power will be same irrespective of their age. But they only pretended as if they do not know each other.

Acharya Madhwa in MBTN has clarified that devates must not show the shakthi of their moola roopa with that of the avatara roopa. In order to see the Hariyaajne, he didn’t move the tail. He knows that Hanuman is his another avatara. This is only for asura jana mohanartha that he did like that. There is no difference between Hanumantha’s shakthi and Bheema’s shakthi. Like Srihari’s different roopas, there is no bedha (differentiation) for Vayu’s avatara roopaas also.

Killing of Krodhavashas –

After reaching Gandamadhana parvatha, Bheema saw a river which contained golden lotus, which was supervised by Krodhavashadi daithyaas. The river belong to Kubera. The Rakshasas told that this flower is for

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devate and not for you. Bheema told that he has not come here to beg, and that he will get it through efforts. Bheema further told that flowing river is no body's property and went inside the river. The Krodhavasha daithya team comprise of 100 crore. They all were protected by the ajeyatva boon from Shiva. Bheema killed all of them with Gadha only. After this Bheema brought golden lotus and gave it to Draupadi.

Killing of Manimantha –

After some period of stay in Gandhamadhana parvata Draupadi saw panchavarna pushpa from Lotus vana of Kubera and asked Bheema to bring it. Draupadi wanted to have killing of more daithyaas, and she asked Bheema to bring more flower from the moola vana. When Bheema came there with gadha, there were many daithyaas with shiva's boon with ajeyatva, they tried to prevent Bheema's entry. Their leader was Manimanta, who had attacked with more than 300 mahapadma raakshasa sainya. Bheema killed all. Same Manimantha was born again in Kaliyuga, having been defeated by Bheemasena, he created a new shastra in the form of Acharya Shankara, the advaita shastra.

Kubera got angry as Bheema attacked his “Kubera vana” twice and he himself went with his sainya to attack, with asuraavesha. But immediately after seeing Bheema – Dharmaraja, Kubera lost his asuravesha, and repented.



Yelaguresha Mukyaprana

Nahusha Prashne –

Once during his Vanavasa, Bheema was travelling in Himalaya. On his way, while hunting wild animals, he came across a big snake (ajagara). The snake was none other than Nahusha, who got cursed by Brahma (who was in avasha of Brugu Rushi) to become snake. Nahusha was temporarily looking after Devaloka in place of Devendra, when he got Brahmahatya Dosha. Because of his Tapobala, Nahusha had got the post of Devendra, the highest honour of Devaloka, in the absence of Devendra. But, because of kali pravesha, Nahusha wanted Shachidevi, the niyata patni of Devendra to be his queen. Shachedevi insisted a condition that Nahusha must get his pallakki vaahana lifted by Rushees. Nahusha agreed. Sage Agastya made a plan to ensure that Nahusha does not have Shachee.

While carrying the pallakki vaahana of Nahusha, Agastya on the way asked Nahusha as to the pramaanya of Veda. Nahusha said Vedaas are not pramaana. When Agastya continued his argument that Vedaas are pramaana, Nahusha kicked his head with his leg and asked Agastya to move saying “ sarpa | sarpa |”. At that time, in Agastya munees jata, Brugu muni was hidden. In Brugu Munees, there is the avasha of Brahma and cursed him to become an ajagara (big snake – hebbavu).

Ajagara Nahusha was observing “ajagara vrata”, i.e., during Shastakala (evening time, the time in which the ajagara to take food). He had a boon that whoever he comes across in during the shastakala, whatever may be his shakthi, he will be under its control. Now, Nahusha in Ajagara (snake) roopa caught Bheema. Bheema even though he was capable of getting relieved from the clutches of the ajagara snake, did not try. Nahusha asked some questions to Bheema and told that if he answers those questions, he would be relieved. Bheema said that he will not answer those questions using his vidya for getting relieved. Bheema even if he had loosened his body, he would have got relieved. Nahusha, even though had covered Bheema could not do anything to him, not even bite him or eat him. Bheema knows the boon of Nahusha, that even after some time, the one whom he had caught didn't try to get relieved, all his shakthi will be passed on to him. That is why Bheema kept quite.

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At that time, Dharmaraja came there and answered all the questions raised by Nahusha, and he got his curse relieved and got his original life back. Acharya Madhwa has clarified that Bheema didn't answered those questions, as he does not like his vidya to be used for life protection.

Jayadratha was beaten by Bheemasena -

Once when Pandavas had gone for hunting, Raja Saindhava (Jayadratha) came near the Pandavashrama with Kotikashya and his full war troupe. At that time only Draupadi was there in the ashrama. On seeing her Jayadratha was attracted, came near her and asked her to come, otherwise he will kidnap her. When frequently forced by Jayadratha, she got up in the chariot of Jayadratha. As soon as she got up the chariot, so many natural calamities were seen throughout. Pandavaas came to know about this, and they immediately chased and defeated Jayadratha & Kotikashya. Bheema killed Kotikashya by removing his head and he also killed the driver of the Jayadratha's chariot. They chased Jayadratha and wanted to kill him. At that time Dharmaraja came and said that Jayadratha is Dushale's husband (Dushale is Duryodana's sister) and told them not to kill her. Bheema gave him a thrashing beat on Jayadratha and pushed him to fall on the feet of Draupadi, and asked him to tell that he is the servant of Draupadi. With the fear of death, Jayadratha said like that. Then they killed the horses and Jayadratha had to go by walk only.

Kauravaas arrested by Gandharvas at Dwaitha Vana & Bheema released them -

After sending Pandavaas to forest, Duryodana wanted to show how wealthy are Kauravaas. So, they came to Dwaitha Vana with all the valuables, chariots, elephants, horses, etc. Devendra came to know about the idea behind Kauravas. He wanted to teach them a lesson. He gave boon to Chitrasena Gandharva with all shakthi so that he can arrest Kauravas. Duryodana went to take bath in a river there. At that time, these Gandharvas also came for bath. Duryodana's sainikaas told Gandharvas to go back, but they refused to go. Then, Duryodana attacked Gandharvas. A great war went on and finally Duryodana and his entire team was arrested by Gandharvas. Dharmaraja who was nearby in Dwaithavana, sent Bheema – Arjuna to get release of Duryodana. Bheema, Arjuna, Nakula and Sahadeva all fought with Chitrasena and got release of

Duryodana, who felt deeply humiliated as he had to take the help of Bheema.

Yaksha Prashne

After the release of Duryodana, a Brahmana came and told them that his arani sticks and yajna patra are taken away by a deer. Pandavaas ran after the deer and felt thirsty. They saw a pond nearby. They sent Nakula to bring water. When he tried to drink the water, he heard an ariel voice which asked him to answer his question and then only to drink water. He sipped the water without answering and fell. Similarly Sahadeva, Arjuna and Bheema also didn't answer the questions by Yaksha and they all fell on the ground. Finally Dharmaraja answered the questions and sought the revival of the life of his brothers. The Yaksha was none other than Yama. Here one must note that Bheema didn't answer the questions just because he does not like vidya to be used for life protection. After this Yamadharmaraja blessed Pandavaas with a boon that they will not be identified during their ajnathavasa.

Pandavas in Ajnathavasa – in Virata Nagara

After completion of twelve years of their exile in various forest areas, their thirteenth year has come. They kept all their weapons in a shamee tree in the outskirts of the city. They removed their kshatriya dress. The pandavaas took the form of a sage Kanka – Dharmaraja, a cook Valala – Bheemasena, a dance teacher eunuch (napunsaka) BruhannaLe – Arjuna, a Charioteer Daamagranthi – Nakula and a cowherd Tantipaala – Sahadeva. Draupadi became Maalini – a Sairandri – a female artisan.

Bheema's fight with Jeemuta –

Once a wrestler by name Jeemoota, who had Siva's boon came there and challenged the City wrestlers. None of the wrestlers in the Virata kingdom could take up the challenge with Jeemoota. At that time Keechaka had gone out for digvijaya, so he was not present there. Yudhistira suggested Virata to try with the cook Valala, as he was always fighting with lion, tiger etc during his spare time. Valala (Bheema) readily agreed, fought with Jeemoota and killed him and bring pride for Virata Raja.



Keechaka Vadha –

Keechaka, the brother-in-law of Virata Raja, on seeing Draupadi, he was attracted by her beauty, he asked his sister Sudeshne to send Draupadi to him. Initially Sudeshne refused. Then with repeated requests and with fear, she asked Draupadi to go to his house. Keechaka tried to drag her. She escaped, Keechaka chased and tried to kick her. At that time, Srihari sent a demon Heti, who came in an invisible way, Vayu entered into this demon and pushed Keechaka on the ground.

Bheema suggested Draupadi to tell Keechaka that she would meet him in the dance hall when no body would be present there to night. Keechaka came anxiously waiting for her in the dance hall. Bheema came there, killed and all the body, head, hands, legs all were mixed and made as a ball of meat. Keechaka's other brothers more than 100 in number came and were searching for Keechaka and were shocked to see him as a ball of meat. All upa keechakaas attacked Draupadi, pulled her and they carried in a cart, Bheema chased them and killed all the 105 Keechaka's brothers. Bheema after killing the upa keechakaas (Keechaka's brothers), told that his name is Jayesha, a gandharva.



Duryodana's words on Bheema-

*Beemashcha balabhadrashcha madraraajashcha vIryavaan |
Chaturtha: kIchakastEShaaM paMchamaM naanushushruma: |*
ಭೀಮಶ್ಚ ಬಲಭದ್ರಶ್ಚ ಮದ್ರರಾಜಶ್ಚ ವೀರ್ಯವಾನ್ |

ಭತುರ್ಥಃ ಕೀಚಕಸ್ತೇಷಾಂ ಪಂಚಮಂ ನಾನುಶುಶ್ರುಮಃ |

भीमश्च बलभद्रश्च मद्रराजश्च वीर्यवान् ।

छतुर्थः कीचकस्तेषां पंचमं नानुशुश्रुमः । (viraaTaparva 32.19)

When Duryodana heard about Keechaka death, Duryodana was thinking as to who would have killed Keechaka. Keechaka will be the fourth amongst the strong people after Bheema, Balarana, Shalya.

Bheema saves Virataraja in Dakshina Gograhana –

Duryodana thought Bheema must have killed Keechaka and he decided to go to Virata nagara wherein Pandavas would be there. He sent Susharma to kidnap one lakh cows in the south of Virata Nagar, which he did and he also arrested Virataraja. Then Bheema stopped him Susharma and helped Virata to get released. Then Bheema forced Susharma to tell that he is the servant of Virata.

Uttara gograhana –

Kauravas attacked Virata raja from the north side by kidnapping 60000 + cows in the north. They attacked the sainya of Virata. As all the children

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of Virata had gone for Dakshina Gograhana, only Uttara was left, and Arjuna came in sarathy for him. There was a fierce battle between Arjuna and the Kauravaas. Arjuna left sammohanastra and all the solders of Kaurava king were unconscious, except Bheeshma. Entire kauravaas were defeated by Bruhannale, (Arjuna).

Jatasura samhara –

Jatasura, was cheating Pandavas from a long time in the disguise of a Brahmin. Once Jatasura kidnapped Nakula, Sahadeva, Dharmaraja, and Draupadi and was running out. Bheema chased him and killed him.

Bheema says Kurukula must not be destroyed –

When Krishna about to leave for meeting Drutarashtra for “Krishna sandhana”, Bheema said, Let Kurukula not be destroyed. We will stay under Duryodana itself”. Just if you look at the words, it means that Bheema accepts Duryodana’s solidarity, but Acharya Madhwa has defined the words of Bheema as follows “ In the war, we will kill Duryodana and save Kurukula. After the demise of him, we will stay in the bhooloka”.

Krishna says Bheema has more strength than what he has explained –

Bheemasena explained his strength saying “ I am not feared, I don’t have any sorrow, Even if bhoomi and the sky come together, I can win over them”. Then Krishna told, it is not the end of your strength, it is more than 1000 times of what you have said



*yat kinchaatmani kalyaanaM sambhaavayasi paanDava |
sahasraguNapyEtat tvayi saMbhaavayaamyaham | (udyOga parva 76.3)*

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Kauravaas were attacking Pandava sainya from the day one itself. Even after repeated arrows on Bheema, he did not shot a single reversal arrow, he was silent. Then they attacked Abhimanyu, Bheema made a big roar, entire Kauravaas and their elephants were shocked.

On the third day, Krishna found Arjuna was a bit leanint on Bhishma, so he took his Chakrayudha. Krishna had taken an oath that he will never take any weapon. This made Bhishma happy and Bhishma did sastanga namaskara and Krishna withdrew. On the fourth day, Bheemasena killed 25 Dhrutarashtra putras. When Duryodana attacked Drustadyuma on the fifth day, Bheemasena made him to be without chariot and without weapon and hit him on his neck and was severely bleeding. Bheema destroyed the chariot of Bhishma on the seventh day.

On the eighth day, Ghatotkacha attacked Kaurava sainya severely. With the large number of arrows thrown by Ghatotkacha from over the sky, Drona was unconscious. Duryodana was worried about Ghatotkacha.

On the ninth day, Bhishma fought fiercely and killed 14000 soldiers. Pandavas approached Bheeshma for permission to place kill him. He told them that placing Sikhandi before him, they can kill him.

On the 10th day, Sikhandi stood in front of Bhishma and Arjuna staying behind him, threw arrows at Bhishma, who was silent as Sikhandi was staying in his front. Arjuna hit at the bow of Bhishma and all Pandavas threw arrows at him. He fell on the ground. They took him to the camp. When Bhishma asked for water, Arjuna using his Varunastra dig water from the ground and fresh water came. Then he hit 3 arrows for his pillow and he also prepared the bed of arrows (sharapanjara). On the 11th day, in the absence of Bheeshma, Drona took over the charge of the Kaurava sainya.

On the 12th day, Bhagadatta, the son of Jarasandha employed Vaishnavastra and Krishna took it as his ornament and it became vaijayantimala.

Bahleeka Vadha –

Bahleeka Majaraja threw ShataGni arrow on Bheemasena. At this Bheema hit Bahleeka with his Gadha and he was dead. Bahleeka had earlier before the war asked Bheema that Bheema only must kill him. As Bahleeka is a Vishnu Bhakta, even though Bheema was not interested in killing any

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Vishnu Bhakta, as he himself approached and demanded, he had killed him that too with a very mild blow.

Drona vadha –

Dharmaraja never had told any lie. This Krishna told Dharmaraja to tell that Ashwattama has died. Actually Bheema had killed an elephant named Ashwattama. When repeatedly forced by Bheema – Krishna Dharmaraja told that “Ashwattama (loudly) elephant (whisperingly) has dead”. Drona heard that Ashwattama has died, so he stopped yudda and at that time Drustadyumna came near him and removed his head.

Narayanastra –

On hearing that his father has died, Ashwattama got angry, he threw Narayanastra. Krishna instructed all to do namaskara to the astra and escape. Except Bheema, all others bowed to the astra. The astra fell on the head of Bheema, a fire erupted around. Arjuna thinking that it may hamper Bheema, covered Bheema with Varunastra. The fire of Narayanastra did not burn Bheema. He did not bend before the astra as it has been applied by an enemy, just for life saving, we must never do namaskara. secondly he himself (Vayu) is the abhimani devata of the Narayana Astra and hence fire did not hurt him. It also proved that Bheema is avadhya.



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Bheema has killed / defeated many daithyaas with Shiva's ajeyatva boon -

Bheemasena devaru has killed so many daithyaas who had Shiva's boon to prove that Vayu is superior to Shiva. Some of the Shiva bhaktaas who were defeated or killed by Bheema are :

1. Ashwattama (Shiva's avasha) (defeats)
2. Bakasura (killed)
3. Banasura (killed)
4. Dantavakra (Vijaya's avasha - defeats)
5. Duryodana (Kali - killed)
6. HiDimba (killed)
7. Jarasandha (killed)
8. Jatasura (parvati boon)
9. Jeemoota (killed)
10. Jayadratha (defeats)
11. Keechaka and his 105 brothers (killed)
12. Kirmeera (killed)
13. Kotikashya (killed)
14. Krodavashas (killed)
15. Manimantaadi daithyaas (killed)
16. Poundrika Vasudeva (defeats)
17. Purochana & his sisters (killed)
18. Rukmi (defeats)
19. Shishupala (jaya's avasha -defeats)
20. Suvajra (killed)
21. Many other daithyaas

Thus Bheemasena has proved that he is more superior than Shiva. But it does not mean that Shiva's boons are meaningless. It does have value, but when the daithyas who have that boon tries to apply on higher gods, it will not be applicable. The Shiva's boon are limited and that can't be tried on Vayu, Brahma, Srihari.

Day 16 of Mahabharata war -

Bheema looked like raising sun on Elephant. Bheema killed Kshemadoorthi and his elephant. Bheema killed the opposition like lion killing the group of dogs and jackals. Seeing this Ashwattama attacked Bheema and a fierce battle took place between the two. It is said that so far no such fierce

battle had taken place. All the battles happened before this were not even equal to 1/16th of this war.

When Bheema cut the arrow of Ashwattama, he took weapons like Kadga, Parashu, ShataGni, etc, all were defeated by Bheema. Ashwattama fell unconscious. Dhen Duryodhana attacked Dharmaraja with Gadha, and Bheema stopped him. Bheema also killed Vinda and Anuvinda, the brothers of Duryodana.

Day 17

Bheemasena attacked Karna. The roopa of Bheema at that moment looked like Layamurthy Narasimharoopa, the entire bhoodevi itself was trembled. Opposition ran away.

When Bheema attacked Bheema with arrows, he also returned diamond like arrows. Karna fell like a dead body. Bheema taking a weapon went near Karna and told that he will cut his tongue. Then Shalya, the sarathi of Karna reminded Bheema that if you cut his tongue, he will not survive. As such, the oath by Arjuna that he will kill Karna may not be fulfilled. Saying like that, he took Karna to a far distance from Bheema. In this way, Bheema defeating Karna make run the entire Duryodana sainya.

Bheema killed Sushena, son of Karna in front of Karna. Bheema attacked the Kaurava sainya which went ran in different directions to save their lives. He was uncontrollable. Karna took “Bhargava” named astra given by Parashurama on Bheema and his sainya. On seeing this astra many ran away, but it didn’t do anything for Bheemasena with the Parashurama anugraha.

Bheema defeated Shakuni and kicked him off his chariot but didn’t killed as Sahadeva had taken oath to kill him in the dyuta sabha. Duryodana took Shakuni and carried him to a far distance.

Dushyasana raktapaana –

When Bheema was chasing the Kaurava sainya, Dushyasana attacked him, and Bheema also attacked him like a lion. As Dushyasana was scolding Bheema, he kicked him off his Chariot on the ground and gave a nasty blow and broke his chest. Bheema was holding one of his leg on the throat and was sitting on his stomach, pierced with a knife. Blood came out like a fountain and Bheema started drinking as per the oath taken during the Dyutha sabha. Here one has to note that Bheema had not drunken the blood of the daithya Dushyasana, he only pretended as if he is drinking. He

did the smarana of Nrusimha devaru with Manyu sooktha and did the samarpana of Dushyasana samhara to Srihari. At that time Karna, Ashwattama, Duryodana no one were having the strength to even to see Bheemasena. Bheema told that now he has done the Somapana resulting in Soma yaaga with the killing of Dushyasana, and now he has to kill Duryodhana named animal, resulting in Pashuyaaga. So saying Bheema chased Duryodana, who ran away. Arjuna killed Karna.

Day 18 – Shalya Vadha

Shalya attacked Pandava sainya. Dharmaraja killed the four horses of Shalya. Bheema made Shalya to be without the Chariot, and he had to stand on the ground. Shalya got another Chariot, that Chariot was also broken by Bheema, he brought the third Chariot, that also was broken. Whatever the weapons taken by Shalya were broken by Bheemasena. He had almost made Shalya in dying condition. As Dharmaraja had made an oath to kill Shalya his father in law, Bheema left him for Dharmaraja.

Then Bheema killed other Duryodana’s 13 brothers Shrutarva, Sanjaya, Shrutaanta, Durvimochana, Durvishaha, DushTradharsha, Bali, Durmasharna, Sujaata, Jaitra, Bhoori, Bala, Ravi, Sudarshana .

Sahadeva killed Ulooka and Shakuni.

Duryodana – Pandava war –

Pandavaas and Duryodhana had a great battle. Duryodana made Arjuna to loose his consciousness. He made Yudhistira, Nakula, Sahadeva to be without chariot. Seeing this Bheema destroyed the chariot of Duryodana. Duryodana claimbed an elephant and came. He made Satyaki, Shikandi, Drustadyumna, Nakula, Sahadeva, Dharma to be weaponless. Bheema killed the elephant which Duryodana was sitting. Duryodana sat on an horse. Bheema killed that horse also. When Bheema killed the elephant and horse which Duryodana was sitting, he entered to Dwaipana sarovara with his gadhayudha. In this way Bheema himself killed 6 akshouhini sainya. Arjuna killed 5 akshouhini sainya. Ashwattama killed 4 akshouhini sainya of Pandavaas. Drona, Karna, Bheeshma together killed 3 akshouhini sainya.

Bheema – Duryodana Gadayuddha –

When Pandavaas were winning, Duryodhana who entered the Dwaipayana sarovara, did the jalastambha mantra japa. He had received the Jalastambha Mantropadesha from Durvasa Rushi. As per the Jalastambha vidya, if one does that jalastambha japa for 7 days being in the water, he can get back the life of all those who have died. And those who are reborn will be avadhya, i.e, they will never die.

Pandavas came to know about Duryodana hiding in Dwaipayana sarovara. Krishna also accompanied them. Duryodana who had come out of water to talk to Ashwattama, noticing that Pandavaas were coming, went again inside the water and hiding. Dharmaraja scolded Duryodana that you are selfish, coward, that is why you are hiding in water”. Then Duryodana told angrily, “ I will go to forest, you can rule the state”. Then Dharmaraja told “ You didn’t agree to give atleast a tip of a needle piece of land even when Krishna came, Now for your hungry for the kingdom, you have killed Bheeshma, Drona, KarNa, etc. Without killing you, we will not take the kingdom. You are a coward, and hiding in water”.

Hearing this Duryodana came out of the water, leaving jalastambha japa. Duryodana told “I am alone. I am without any armour. Still I can fight with you or all or with any one amongst you”. Dharmaraja told that he will arrange for the jacket, and that Duryodana can select any one amongst us. If you kill one amongst us, you will get back your kingdom. You can select the weapon of your choice. Then Duryodana selected Bheema, amongst Pandavaas, and Gadha amongst various weapons for fight. Bheema also came there with a great gadhayudha, which is one and half times more weight than Duryodana’s gadha.

Duryodana’s Oorubhanga (removing of thighs)–

Bheema told Duryodana that he will remove both his thighs. They started fighting. At that time came Balarama and tried to stop the fight. Both didn’t stopped the fight. Then Balarama watched the fight alongwith Krishna. Bheema hit at the left thigh of Duryodana and broke as per the oath given to Draupadi. He hit at the right thigh as he had taken oath during his exit for Vanavasa. Bheema kicked at the head of Duryodana. While doing so, Bheema reminded Duryodana of all the sins committed by him.

Balarama protested –

When Bheema hit at the thigh and kicked the head of Duryodana, Balarama who was the guru of Duryodana & Bheemasena, got angry saying it is Adharma. Krishna told Balarama that Bheema has hit Duryodana with Dharma only. Bheema has hit at the thigh of Duryodana as per the dharma. Because he had taken an oath to hit at it. Even Maitreya Rushi had cursed Duryodana that his thigh will be removed by Bheema. Even there was a curse by Kanva muni. Balarama didn't agree with Krishna and returned to Dwaraka.

Krishna also clarified that “Criminal, Wicked people must not be killed with Dharma. Even Devaas had earlier killed daithyaas by cheating only. As such, killing of Duryodana with adharma does not bring any dosha on Bheema, that too he has done as per the oath.

Duryodana blamed Krishna that “Krishna had brought Pandavaas to sinful route. You are a paapista”. Krishna replied “There is no sinful man than you. You will get the sin of the death of Bheeshma, Drona, etc. Because they had followed you and died. Killing of a paapista is not sinful”.

Duryodana told “ What sin I have done? I have done many yagnaas, constructed many wells, canals. Finally, I am dieng in the war itself. I will get veerasvarga. But Pandavaas have won us by cheating”. Here Duryodana doing the atma prashamse (self praise). Has done the Vishnu, Vaishnava nindaa, Krishna nindaa, Krishna Bhakta nindaa, as such all his yagnaas are in vain only. He had given Pandavaas poisonous food, tried to burn them in Laaksha gruha, cheated Dharmaraja in Dyuta, Brought Draupadi to Raajasabha and ordered Dushyasana to pull her sarees, etc. As such, he is a paapishta, and killing or hitting him is not adharma.

Ashwattama killed all Draupadi putraas. But he could not kill Sharvatraata, the son of Bheema-Kaalidevi, as he had a boon given by Rudra to Kaashiraja, that his daughter's son will not die.

Bheema's iron idol turned to pieces –

After the killing of Duryodanadi Kauravaas, Pandavas went to Drutarashtra to have his blessings. First Yudhistira did the padhabhivandana and got the blessings. Then it was the turn of Bheema. But Krishna pulled Bheema to his side and in his place kept an iron made prateeka of Bheema and Drutarashtra thinking that he was Bheema, he holded the idol (Bheema)

with both his arms very tightly. The idol turned to pieces. Drutarashtra had such an anger at Bheema that he has killed all his children that he wanted to make him to pieces, so he hugged that idol very tightly thinking that it was Bheema himself. Duryodana has specially designed this idol of Bheema and had practiced hitting with his gadha at it daily for 13 years with an intention to kill Bheema. Krishna being known of the mind of Duryodana now brought this idol and after Drutarashtra's anger reduced, he told that “Bheema is not dead. No one has the capacity of killing him. Now you have shown your sinful mind”.

Then, having repented, now Drutarashtra asked Bheema to come closer and hugged him again.

Bheema made the namaskara to Gandhari, who too was angry at him.

Gandhari asked him – “how you have killed my sons with adharma?”

Bheema replied mildly “When there is fear of death, we will not get sin by killing a paapista with adharma”. He further said “Killing the enemies in the battlefield as per the oath by a Kshatriya is not adharma. If the oath is not fulfilled, then it will be adharma for kshatriya. Even Shruti also say. Paapishtaas must not be killed by pure dharma. Killing paapishtaas with dharma will be sinful. That is why devataas kill daithyaas in adharma. The cheater must be killed by cheating. But a dharmika must not be killed by adharma.

Gandhari – “being a human, how dare you to drink the blood of another human?”

Bheema – “his blood didn't entered my mouth beyond teeth. It was only for oathsake that I pretended like that for just shikshana of the sinful act by Dushyasana”.

Gandhari – “Bheema, you killed all 100 people without giving me a support”

Bheema – “all your 100 children are paapishtaas, and they deserve killing.”

Gandhari – “Whether you didn't find any body who has not done any sin?”

Bheema – All had decided arrest Krishna paramathma and they didn't respected Krishna's words, it amounts to sin only. All your children has done sin right from their birth. When Duryodana was scolding Krishna in the Rajasabha, all your children supported him.”

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Bheemasena’s upadesha –

Bheema said - kaamO hi raajan paramO bhavEnna: | - “Kaama is superior and is most desired than the “Dharma”, “Artha” are “Purusharthaas”. So, these are also one of the forms of Kaama. Jnaana, Bhakthi, etc., which lead to the desired goal are also form of “Kaama”. This Kaama is of three types viz., Superior, Medium or inferior depending on the level of desire. Our Kaama is said to be superior or highest if is about both “dharma” and “artha” . If it is about any of these “Dharma” or “Kaama”, then it is middle. If the kaama is opposite of these two, then it is inferior. Moksha is the most desired form of kaama. Even God, the almighty is Kaama, attaining him is the most desired one.

Bheemasena yuvaraja vaibhoga –

Bheemasena stayed in the house of Duryodana with Draupadi and Kali. He became the Yuvaraja and all other Pandavas never stayed with Draupadi. Bheemasena also married 20 daughters of Vasudeva, who were digabhimani devataas. Bheema stayed with Kali-Draupadi, the two roopas of Bharati Devi and the other wives were only like servants.

Bheema selected five brahmanaas in each village and asked them to make the people of the country to observe shudda bhagavata dharma, do ekadashi and other austirities. During his period all were Vishnu bhakthaas and one can’t find any opposition for Vishnu. There was no one who was performing upasana of other devata. All were strict to their dharma. None violated the Shastra sampradaya. No one was unhappy. Kaliyuga looked like Krutayuga.

During ‘Ashwamedha Yaaga’ by Paandavaas, Bheemasena gave daana of whatever the brahmanas desired and deserved. Those who wanted dhana, he gave them dhana. Similarly for jnaanarthi, he gave them jnaana, for the hungried he served them shadrasaanna (anna with shadrasa).

Bheema told “Dharmacharane” not to be postponed –

Once Srihari came in the disguise of a Brahmin and went to Yudhistira asking for some money during night. Yudhistira told him to come in the next morning. The Brahmana went to Bheemasena and said he is in urgent need of money and told that Yudhistira had asked him to come the next morning. Bheemasena immediately handed over him some jewels and the Brahmana made his exit. Bheemasena beat the drum at night continuously. On hearing this, Yudhistira asked Bheema for the reason for it.

Bheemasena told Dharmaraja believes that he is certain to be alive the next day, as such I am beating the drum. Bheemasena advised Dharmaraja never to postpone the dharmakarya and then onwards Dharmaraja followed the Bheema in giving Dharma without any delay.

Bheema’s wives –

Hidimba, Draupadi, Kali, and 20 daughters of Vasudeva

Bheema’s Children –

Ghatotkacha (HiDimba),

Sarvottunga, the avatara of Ahankarika prana with Vayu amsha (Son of Devi, one of the daughters of Vasudeva, whom Bheema married. Devi is the abhimani devate for pournami and vayu patni)

Ensured Vairagya to Drutarashtra –

Even after the death of all his children, Drutarashtra still could not control his attachment to the worldly things. Bheema wanted him to come out of his attachment. Unless he does good tapassu, he can’t get back his gandarva loka. As he is occupied by loukika sukha, he would not do penance. All his brothers looked after Drutarashtra well. But Bheema was often humiliating him just with the intention of getting vairagya to him. Whereas Draupadi was looking after Drutarashtra well with the intention that Drutarashtra should not get enmity with Bheema. Drutarashtra never praised Bheema even though he was praising Arjuna and other Pandavaas, as he had developed anger at Bheema for he had killed all his children.

Bheema made a plan to get vairagya to Drutarashtra. Bheema was telling by showing his shoulders to Nakula and Sahadeva in front of Drutarashtra that “with these shoulders only that these aged man’s children had died”. Bheema while giving food to Duryodana was scolding him and was ill treating him. Even Vidura also humiliated Drutarashtra and asked him to go to forest.

This forced Drutarashtra to get some vairagya and he decided to go to forest and he asked the permission of Dharmaraja, which he was reluctant to send. So, Drutarashtra decided to go on fasting and he did it for four days to seek the permission of Dharmaraja. Finally Dharmaraja agreed when Vedavyasa Devaru came there and asked Dharmaraja to do so.

Bheema refused to give money to Drutarashtra –

Drutarashtra asked Dharmaraja to send money for performing his children's shraddha. As Bheema was in charge of Treasury, Dharmaraja told Bheema to give sufficient money to Drutarashtra for performing his children, his relatives' shraddha. Bheema thought “We must not help Kauravaas. Duryadana and other children must have hell only. For Bheeshma, Karna and others, we will do the shraddha. He need not do it for them. Why we must give him money?”

shuddhE kshatriyadharmE hi niratOyam vRukOdara: |

Bheemasena is performing Shuddha Kshatriya dharma. He refused give money to Drutarashtra as the money with him was obtained with Dharmacharana. So, he didn't like to give that money to be utilized for the karya of Adharma – shraddha of Duryodanaas.

The above article is based on Mahabharatha Tatparya Nirnaya of Acharya Madhwa. I have written with the anugraha of my poojya father Sri S N Ramachandrachar and with the blessings of my guru Sri Holavanahalli Srinivasachar.

I do samarpana of this article to Sri Raghavendra Tirtha Guruvantargatha, Hanumad Bheema Madhwantargatha Vedavyaasaabhinna Sri Chintalavadi Lakshmi Narasimha Devaru.

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