

SRIAdAnAMdatIrthaBagavatpaadaprANIta

Mahabharata Tatparya Nirnaya

With Original Sanskrit Verses, Kannada translation, Explanation and Special Notes

Volume - 4
(Chapters: 22 – 26)

Editing, Translation and Explanation

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Transliterated Roman Scripts of the Original Shlokas from AHDS London(thanks to Sri Desiraju Hanumantha Rao for providing the same and Sri Srisha Rao et al for Transliterated Roman Scripts)

atha trayoviMsho.adhyAyaH

Chapter 23

aj~nAtavAsasamAptiH

// OM //

**nArAyaNAnugrahato yathAva
nnistIrya tAn.h dvAdashAbdAn.h vane te /
visRuijya cha brAhmaNAdIn.h sadhaumya
naj~nAtavAsAya tato mano dadhuH // 23.1//**

1. By the grace of SriHari, after having spent 12 years of stay in the forest, Pandavas decided to say goodbye to Doumya and other Brahmins and start Agnatavasa(Living life incognito)

Notes:

1. This means that Pandavas got ready for Agnatavasa after taking leave Doumya, Priests, Rishis and sages who had come in large numbers along with them to the forest.

Reference

1.AdishabdEna swavihitAgnihOtrAtithipUjanakShatracihnAdIn / -(ja.)

1.uShitAshca vanE kRucCrE vayaM dwAdasha vatsarAn /

aj~jAtavAsasamayaM shEShaM varShaM trayOdasham //

tad vasAmO vayaM CannAstadanuj~jAtumarhatha /

-BARata (vana. 315/6)

purOhitOyamasmAkaM magnihOtrANi rakShatu /

sUdapaurOgavaiH sArdhaM drupadasya nivEshanE //

iMdrasEnamuKAshcEmE rathAnAdAya kEvalAn /

yAMtuM dwAravatIM shIGramiti mE vartatE matiH //

imAshca nAryO draupadyAH sarvAshca paricArikAH /

pAMcAlAnEva gacCaMtu sUdapaurOgavaiH saha //

sarvairapi ca vaktavyaM na prAj~jAyaMta pAMDavaH //

gatA hyasmAnapahAya sarvE dwaitavanAditi // -BARata (virATa 4/2-5)

**gatvA virATasya purIM nidhAya
hetIH shamyAM chhannarUpA babhUvuH /
yatiH sUdaH shhaNDhavessho.ashvasUta
veshho gopo gandhakartrI cha jAtAH // 23.2//**

2. Pandavas reached the city of Virata, hid their weapons in the Shami tree and changed their appearances. They disguised themselves as Yati (Ascetic), Cook, Eunuch, caretaker of the horses, cowherd and beautician respectively.

Notes:

1. Dharmaraja disguised as a Tridandi Ascetic (Tridandi - The name generally given to a class or sect of Sanyasis who constantly keep in the hand a kind of club (danda) branching off into three rods at the top. The word is variously etymologized, and some give the name to the triple Brahmanical thread.) .He planned to stay in Virata's Kingdom as his advisor and spend the year.
2. Bhima decided to spend the time as a cook named 'Ballava' in Viratas's Palace kitchen. Pampabharata and Kumaravyasabharata mentions the name as 'Valala'
3. Arjuna wished to be eunuch by name of Brihannale and stay in the queen's apartment and teach music and dance to the ladies there.
4. Nakula by the name of Damagranthi or Grantika became the charioteer for Virata king and Sahadeva by the name of Tantripala, Tantipala or Arishtanemi became the cowherd in the palace.
5. Draupadi decided to name herself Malini and spend the time by living with Virata King's queen Sudhesna as her beautician.
6. They also had the secret names of Jaya, Jayanta, Vijaya, Jayatsena and Jayadbala.
7. Their decision was to spend te Agnatavasa with Noble King Virata of Matsadesha.
8. They hung all their Weapons in the form of a skeleton on one of Shami trees in the crematorium on the outskirts of the Virata city and entered the city.
9. The five had also decided to tell that they were living with Pandavas, and after Pandavas left to Agnatavasa, they had arrived here to spend a year with Virata

Reference

2. *vaishyAcCUdryAM jAtO naTaH saMgItAdyupajIvakaH kShatriyAdbrAhmaNyAM jAtaH sUtaH rathikaH | vaishyAcCUdryAM tAtA karaNI vaishyAt karaNyAM jAtO gOpaH | vaishyAyAM kShatriyAj~jAtO gOpashrEShThO vishAMvaraH | sA strINAM gaMdhalEpAlaktakAMkanAdyalaMkaraNAdikakarmakartrI | -(ja.)*

2. *samIpE ca shmashAnasya gahanasya vishEShataH | samAdhAyAtha shamYAM gacCAmO nagaraM prati || -BARata (virATa 5/15)*

jayO jayaMtO vijayO jaytsEnO jayadbaH | iti guhyAni nAmAni cakrE tEShAM yudhiShThiraH || -BARata (virATa 5/35)

mAlinItYeva mE nAma swayaM dEvI cakAra sA -BARata (virATa 9/21)

***sarve virATaM yayuratra devavat.h
sambhAvitAstena shubhorulaxaNAH |
yudhishhThirasyaiva shushrUshhaNaM te
chakrurhRuidA vAsudevasya nAnyat.h || 23.3||***

Pandavas did not serve Virata; But chiefly served SriHari

3. All of them went to Virata. Possessing auspicious features they were welcome befitting Demigods by King Virata. They chiefly served SriHari within Dharmaraja* and nobody else.

Notes:

1. On the outside it looks like Pandavas served Virata King. But the fact is they did not serve Virata King. They served their eldest brother Dharmaraja.
2. It is important to note that even here, they chiefly serve SriHari residing in him.

3. Though they had disguised themselves in this manner, King Virata looked after them with respect. The reason was because he saw the auspicious features in them. How can he keep them as his servants, they who look like emperors ruling over the whole earth? Still he thought it was his good luck that they had come to him and treated with respect.

Reference

* *EvaM matsyasya nagarE pracCannAH kurunaMdanAH |
ArAdhayaMtO rAjAnaM // -BARata (virATa 13/2)*

***parapAko gRuihasthasya xatriyasya visheshhataH |
na yogya iti sUdasya babhre veshhaM vRuikodaraH || 23.4||***

4. For a married man and more importantly a Kshatriya it is not acceptable to have food served by others. That is why Bhimasena disguised himself as cook.

Notes:

1. The reason behind Bhima disguising as cook is explained here. Eating food cooked by others is prohibited for a married man. It is even stricter and totally prohibited for a Kshatriya. In Bachelorhood, self-cooking is unacceptable. Even for Brahmins eating food cooked by others is not suitable except on special occasions such as performing rituals to Gods and Pitrus (forefathers) .Only during calamity and times of dangers prohibition on eating food cooked by others is removed.
2. It should be noted that Bhimasena disguised himself as cook because if he disguised as anybody else then he would have to eat food cooked by others in Virata's kitchen. Since they were disguised as Brahmins in Ekachakranagara food got by begging alms was not prohibited .It has already been quoted (21/260 ,Bhagavata 10/75/4) that Bhimasena was appointed as the chief Minister in 'MahanaSaadhyaksha" by Shri Krishna during the Rajasuya
3. Security of Kshatriyas might be one other reason for prohibition on eating food cooked by others. Since food cooked by others is easily susceptible to poisoning and other evils, it is worthy to reject it. Difference in food is the main reason for any ailments or diseases in the body. Since food cooked by others is more prone to adulteration, it is one of the main reason for disease which comes in the way of a person set to achieve his goals (Perform his duties)
4. It should be noted that Bhimasena by disguising as cook not only avoided the danger for himself but also to Dharmaraja and all his brothers and also spread the ideal message to the whole world.
5. Smriti's mention that food cooked by wife, daughter and daughter-in-law, food at teachers place and maternal uncle's place are all considered as Swayampaka (home-made food) .Also food from a Shrotriyas (A shrotriya is one who has a thorough insight into the meaning of the scriptures and has the capacity to express it in the best form of language.) is considered as Swayampaka and acceptable for consumption.
6. The one who ate food from others house is born as animal in the house of the people who served him food.
7. Paranna not only means the food cooked by others but it also means food owned by others. Here Shastras wishes to mention that – either ways, it is prohibited.
8. It is important to note that since Bhimasena cooked himself, it was not considered as owned by others. In the food served by others there are unavoidable dangers, other than the contamination of the food itself, there is also contamination due to their mental proposition which not only leads to ruin of physical health but also leads to unhealthy thinking. With this background, it should be noted that the Shastras have imposed strict and important rules for food.

Reference

4. *parapAkO gRuhasthasyEtyatra | vishEShata iti lyablOpanimittA paMcami | gRuhasthasya = gRuhasthAshramaM prAptasya kShatriyasya | vishEShataH = saMbaMdhavishEShaM phalavishEShaM vA vihAya parapAkO yOgyO na | saMbaMdhavishEShaE sati uttamabrAhmaNagRuhE phalavishEShaE ca sati parapAkO dOShAya na | kShatriyANAM ca brahmacaryAshramE parapAkO dOShAya na | ata Eva EkacakrAnagarE bhikShATanaM kRutam | brAhmaNANAM tu shrAddhAdiShu bhOjanasya vihitatwAt na tEShAmiha gOShThI | tathAsati viprasya kShatriyasyEtyavakShyat | athavA, vishEShataH = vidhivishEShaM vinA yOgyO na | anyathA |shUdravESha-statObhavat" iti vakShyamANatwAt shUdrakRutaM pAkAM kathaM swIkuryuH | yadwA, vishEShataH = prAyashaH | anyathA virATOpYEtatkRutapAkAM kathamashnIyAt | ataH sAMAnyadharmOyamiti j~jEyam || - (vA.)*

4. *EkachakrAnagarE bhikShAnnavyAvRuttyarthaM gRuhasthasyEti | gRuhasthAshramaM prAptasyEtyarthaH | kShatriyasya vishEShataH | baMdhutwashEShaT shrOtriyAnnabhOjanE phalavishEShaAccaparapAkO na dOShAya | anyadA parapAkO yOgyO nEtyarthaH |*

patnIpAkAM putrIpAkAM snuShApAkAM tathaiva ca | gurOrmAtulapAkAM ca swayaMpAkAM tu pamcadhA || swayaM hi pAkAM kurutE sadaiva dArAiH suputrainratha vA sushiShyaiH | subaMdhubhiH shrOtriyamuKyavaryaiH kRutO hi pAkAH swakRutO hi pAkAH || suhRudannaM gurOrannaM yadannaM mAtulasya ca | shwashurAnnaM shrOtriyAnnaM parAnnaM na vidurbudhAH || yastu sarvAn parityajya swayaMpAkAM samAcarEt | yastu sarvatra bhUmjIta tAvubhau patitau smRutau || ityuktEH ||

anyathA bhImasya digwijayakAlE mAtRuswasRugRuhAnnabhOktRu twAnupapattEH | uktaM caitat - 'mAtRuswasRugRuhE cOShya diwasAn katicit suKam' iti | -(rA.)

4. *parapAkO gRuhasthasyEtyatra parAgninA kRutaH pAka iti kEcit | shiShyAdivyatiriktapuruShAdikRutaH parapAka iti vA |*

4. *upAsatE yE gRuhasthAH parapAkamabuddhayaH | tEna tE prEtya pashutAM vrajaMtyannAdidAyinAm || - manusmRuti (3/104)*

vaidikavyavahAreshhu j~nAnAdhikyaprasiddhitaH | jAnIyurbhIma ityeva shUdraveshhastato.abhavat.h || 23.5||

5. One other reason why he disguised as Shudra was because his great Vedic knowledge will inevitably stand out and people will immediately recognize him as Bhima if he does not do so.

Notes:

1. Bhima chose profession of Sooda which means a cook. That is why he disguised himself as Shudra.
2. The important reason for disguising as Sooda was because it was prohibited to consume food cooked by others, but the other reason is explained here. If Bheemasena had disguised as Brahmana then he would be posed with the situation of participating in conferences of intellectuals. It was well known that such conferences in the courtrooms held esteemed position in those days. Shastras also makes it a rule for a Brahmana to participate in such conferences. Protecting the knowledge is one of the important duties on Brahmanas. In case he participates,

Bheemasena's greatness will naturally be exposed due to his complete knowledge of Shastras. On seeing that, people will recognize him right away knowing that such complete knowledge is not present in anybody else other than Bheemasena. If he is recognized then it will damage their Agnatavasa. Therefore Bhimasena chose the disguise of Shudra where there is no scope for any business on Shastras. It is already evident that Shudras are not authorized for study of Shastras. Therefore Bhimasena chose the disguise of Sooda and Shudra. Which leads to another question "Can Brahmanas consume food prepared by Shudras?" Smritis have answer for this question too. *'varNatrayasya shushrUShAM kuryAt shUdraH prayatnataH | pAkayaj~jvidhAnEna yajEddEvamataMdritaH ||'*

Which means it is suitable for Shudra to serve Brahmana and other 2 classes. Cooking is included in this service. This means that it is not prohibited for Brahmanas to consume food prepared by Shudras. Therefore it was wise of Bhimasena to choose the disguise of Shudra and Sooda.

3. However it is important to note that Smritis have prohibited consumption of food prepared by Shudras in Kaliyuga. Therefore in Kaliyuga Shudra cannot become a cook. The option was available only then. It should also be noted that in those days since all the Brahmanas were involved in the duties of acquiring and spreading knowledge, Brahmanas were not available for cooking.
4. Next chapters (24/68) mentions about Sri Krishna himself consuming the food including all the food prepared for festive occasion in Vidura's house who was born in Shudra class which also substantiates the above fact. This also concludes that it was appropriate for Bhimasena to disguise himself as Sooda and Shudra.

Reference

sUdavEShagrahaNE nimittAMtaramAha - 'vaidikEti' | brAhmaNavEShagrahaNE vaidikavyavahArasyAvarjanIyatwAt | tathA sati j~jAnAdhikyaprasiddhyA bhIma iti | jAnIyuriti bhAvaH | nanu kShatriyasya parapAka EvAyOgyatwE pAMDavAnAM virATasya ca saMbaMdhavishEShasya cAbhAvAt kathaM taddravyOpajIvanamiti ? ata Aha - 'swIyamiti' | sarvaM taMDulamAShamudgAdipadArthajAtaM ShaShThAMshEna swIyamityarthaH | taduktaM vAyupurANE mAghamAhAtmyE - 'archakAnaM ca ShaShThAMshaH viprANAM swIyamucyatE iti |

nanu vEdAnadhikAriNAM sUdAnAM kathaM pAkAdhikAraH ? kShatriyANAM tatkrutAnnabhOjanaM vA kathamiti cEt satyam | strINAM vEdAdhikArAbhAvEpi vaiShNavamaMtrAdhikArasadbhAvAt pAkAdhikAra iti vaktavyam | 'strIshUdrabrahmabAMdhUnAM taMtraj~jAnEdhikAritE' ti bhAShyOktEH | tAvapi dwividhau | vivAhitakanyAprasUtau sUdasUtau | vEdAdhikAriNO dwijAtivat saMskArayuktau | kriyAnuShThitArau | tadEtaduktaM –

anulOmEShu yE kEcit trayIvidyAdhikAriNaH | tE&pi dwijAtivaj~jEyAstEShAM dIkShAdikaM tathA || sacCUdra api yE kEcit sUtAdyAH pratilOminaH | dwijastrIvat saMskAryAstathA maMtrOpadEshinaH || brAhmaNAkShatriyAvaiShyAstrayO varNA dwijAtayaH | tairAdau vaidikaM karma saMdhyaMamtrajapAdikam || kRutwaiva tAMtri kIM pUjAM tatra maMtrajapAdikam | kartavyaM nAnyathA kuryAt kathaM tEbhyaH phalaM labhEt || vinOpanayanaM yadwannAdhikAri shrutishrtau | tathA vinA nityakarmAnadhikAri tu tAMtri kI || vaidikE hyanadhikAra yE strIshUdrapatitAdayaH | tEShAM tAMtrikamEva syAt pUjAkarmajapAdikam ||

ityAdiviShNurahasyE navamE&dhyAyE sUdAnAM pAkAdikAra uktaH /

hArItasmRutau -

trivarNasy ca shushrUShAM kuryAcCrUdaH prayatnataH |
pAkayaj~javidhAnEna bhajEddEvamanaMtaram ||iti|| -(rA).

**svIyaM vedavidAM sarvaM deveshAnAM cha kiM punaH |
ataste.anyAshrayaM naiva chakruH svabalasaMshrayAt.h || 23.6||**

6. When there is a rule that materialistic positions of others is also the property of people who have learnt and understood Vedas, what is left to say about Pandavas who are superior among Demi-gods. Therefore they resided there due to their own strengths and merits and definitely did not take refuge in others.

Notes:

1. If Parapaaka is interpreted as food cooked by others then, Bheema's disguise as cook solves that issue. However since it was Virata's Kingdom, Parapaaka could also be interpreted as food of others and this shloka gives the solution for that issue.
2. On the outside it looks like Pandavas took refuge in Virata's property. Since they are very powerful in comparison to Virata King, in reality they are superior to him. It has already been noted that in Kshatriyas, superiority in strength is the deciding factor for assigning the superiority of status for a person. "yO ya Eva balajyEShThaH kShatriyEShu sa uttamaH" (2/17)
According to that since Pandavas were stronger than him the property belonged to them and not to Virata King
3. Also there is another rule by Shastras that people who have mastered Vedas naturally get the ownership other's possessions.
4. Pandavas were not just the intellectuals who had mastered Vedas but they were the Superior Demi-gods who represented the Vedas(Vayu, Indra, Yama and Ashwini Devathas) which means that the properties of all the kings on the earth naturally belongs to them and therefore it is established that they did not take refuge in Virata King's Kingdom.
5. It has already been described earlier (21/192) that during the time of Rajasuya Yagna, Bhima went on conquest of eastern directions, defeated Virata king who became his subordinate and paid him tributes. Which means under the Sovereignty of Pandavas, Virata is just another feudatory (of a kingdom or state under the over lordship of another sovereign or state king). This means that he is under their rule. This confirms that Pandavas took refuge in their own wealth and not in Virata's.
6. Since Duryodhana has won it, it is not apt to doubt if it belongs to Duryodhana. He has won it in the game of Gambling. And also by cheating in the game which means that it does not have any recognition at all and this has already been explained earlier (22/106). Pandavas have not lost the Sovereignty over it. Even now it is Pandavas property. Thus it is evident that Pandavas stay in Virata city is like living in their own city and not anybody else's.
7. Further Bhimasena - incarnation of God Vayu is the caretaker of the whole world –he is the pranashakti. He carried the whole world in the form of Kurma, he is the regulator of breathing within everyone, and he is the power to the whole universe. Therefore when Gods including Rudra are dependent on him, how will they seek shelter of common person such as Virata? This is explained by "dEvEShAnAM ca kiMpunaH" .
8. Even in Gita it is *clearly mentioned that Men co-exist and live by the food given by demi-gods.

Reference

6.vEdavidAM vEdadraShTRUNAmRuShINAmityarthaH /

6. yadi prasAdamAtrENa swAdhamasaMbaMdhi swIyaM bhavati |manuShya tada
j~jAnavRuttiprErakatwEna shAstrakartRUtwEna saMpradAyapravartakatwEna ca
gurUNAmannAdidAtRutwEna swAminA janakatwEna mAtA-pitRUNAM
sakalapadArthaswarUpasattApradAtRUNAM dEvOttamAnAM sarvaM swIyaM bhavatIti kimuvAcyam /
atO dEvEshatwAdwEdavittwAt swabalasaMshrayAnnAnyAshrayaM cakruH balavatAmanyAshrayasya
karatulyatwAditi bhAvaH |taduktaM gItAtAtparyanirNayE -

bAhwOrbalEdhikO yashcakShatriyO vidyayA&dhikaH /
viprO bhAgavatashcaitau sEshA lOkAstayOrimE || iti ||

nyAyadIpE ca sarvasya tadadhInatwAnna parOpajIvanamiti bhAva iti | kEcit tu 'ArjakAnAM
ShaShThAMshO viprANAM swIyamucyatE' iti mAghamAhAtmyE | taMDulamAShAdikaM sarvaM
ShaShThAMSEna swIyamityarthaH | anyatha j~jAninAM paradravYApahArE dOShO na syAdityAhuH /
-(tA.)

6. vEdavidAM = vEdapratipAdyabhagavaj~jAninAm/ -(sa.)

6. sEnApatyaM ca rAjyaM ca daMDanEtRutwamEva ca |
sarvalOkAdhipatyaM ca vEdashAstravidarhati || -manusmRuti (12/100)

* iShTAn bhOgAn hi vO dEvA dAsyaMtE yaj~jabhAvitAH /
tairdattAnapradAyaibhyO yO bhUMktE stEna Eva saH ||

Background of Disguise of Arjuna and others

*shApAdevArjunaH shhaNDhavessho.abhUnnakulastathA /
xatriyAnantarattvAttu sUtajAtestathA.abhavat.h || 23.7||*

7. The reason behind Arjuna's disguise as Brihannale is his curse. In the same way, Nakula disguised as care-taker of horses/charioteer because it of lower caste than Kshatriya.

Note:

1. The reason behind Arjuna disguise as Brihannale was the curse he had received from Urmila in Indraloka. (22/149)
2. By law, when Kshatriyas take refuge of other dharmas during the time of calamity, they should always seek refuge in the class immediately lower to theirs (29/27). Following it Nakula disguised as a charioteer which is class immediately below Kshatriya class.
3. Soota class is a mixture class. A person who is born from Kshatriya father in a Brahmin mother is classified as Soota. This is an Antipode class. It is special to note that among all the antipode classes the only class that belongs to Brahmin class is the Soota Class. In hierarchy of classes Soota class is below Kshatriya class but above Vaishya Class. That is the reason why Nakula disguised as care-taker of the horses which is Soota Class.
4. It should be understood that, though by law Bhima and others had to disguise following the same rule, due to the special reasons mentioned earlier, Bhima disguised as Soota and Arjuna disguised himself as Brihannale.
5. The reason why Dharmaraja disguised as a Yati is explained next (shloka 9).

6. Only Nakula disguised as Soota which is strictly following the law of Kshatriya disguising as a class immediately after Kshatriya class.
7. It has to be noted that since this is also sub class of Brahmin class, this class has permission for Vedic studies. It has to be noted that due to the same reason there is illustration of Karna having studied all the Shastras (11/159)

Reference

7. *kShatriyAnaMtaratwAttu sUtajAtErityatra rathAshwayaMtA sUtaH | tasmAdashwapAlaH sUta iti bhAvaH ||* -(vA.)

7. *bhImArjunau nimittAt nIcavEShadhariNau babhUvatuH | nakulaH sUtajAtEH kShatriyAnaMtara twAt tathA sUtajAtirabhavat | nakulaH swasya kShatriya sEvAdhikArArthaM swajAtEH kiMcidUnajAtivEShO&bhUditi bhAvaH |* -(ja.)

7. *brAhmaNyAM kShatriyAt sUtaH prAtilOmyEna jAyatE | kShatriyANAmasau dharmAM kartumarhatyashESHataH | kiMchit kShatrajAtibhyO&nyUnatA tasya jAyatE | vaishyadharmEShu tasyAdhikAraH kwacidbhavEditi vacanAt |* -(ja.)

7. *brAhmaNyAM kShatriyAj~jAtaH sUtO bhavati pArthiva | prAtilOmyEna jAtAnAM sa hyEkO dwija Eva tu ||... kShatriyAdavaraM vaishyAd vishiShTamiti cakShatE ||* -bhArata (4/16/51)

akShAn prayOktuM kushalO&smi dEvinAm | (Yudhishtira's words) - bhArata(virATa. 7/12)

sa hyakShahRudayaj~jAstAn krIDayAmAsa pAMDavaH || - bhArata(virATa. 13/5)

***sUtasyAnantarAtvAttu vaishyajAtestathA.abhavat.h |
sahadevo vaishyajAtirgopAlasteshhu chottamaH || 23.8||***

***tato gopAlatAmApa yatiH pUjyo.akhilairyataH |
yatirAsId.h dharmajo.ataH so.abhyAsArthaM sadaiva cha |
axAsakto.abhavat.h pashchAd.h darshayishhyan.h svashishhTatAm.h || 23.9||***

8-9. Since Vaishya class comes lower to Soota Class, Sahadeva disguised himself as Vaishya. Cowherd has highest grade among Vaishyas. That is the reason why he followed the profession of Cowherd. Since Yati is revered and respected by all Dharmaraja disguised as Yati. Accordingly he would be involved in practicing the game of dice always. His intention was to show his expertise in it later.

Notes:

1. The reason why Sahadeva disguised as cowherd is the same as explained earlier that Vaishya is the next grade after Soota.
2. It is acceptable by law that youngsters should follow the profession lesser than the one followed by the elders during the time of difficulty. Since Nakula relied on Soota grade as care-taker of horses, Sahadeva relied on the class just below that which was of Vaishya and disguised as cowherd.

3. Though Vaishya class has different professions such as farmers, business, cattle rearing etc, cattle rearing is the highest among them. This illustrates that this is the reason why Sahadeva chose cattle rearing instead of farming or other professions.
4. Now Dharmaraja choosing the disguise of Yati. He is an emperor who has performed Rajasuya Yagna following the rules of Shastra. Brihadaranyakaupanishad states that a king who has performed such a Yagna should be specially respected even by Brahmins. This confirms that he is definitely higher than the other Kshatriya kings. Therefore Dharmaraja disguised as Yati.
5. In case he chose any other disguise, he would have to offer respects to Virata king as he would be Dharmaraja's shelter from outward view. This would cause more harm to Virata's prosperity than affect Dharmaraja. Out of concern that Virata king should not be subject to decline, Dharmaraja disguised as Yati. Since Yati is highly respectable person, he did not have to face a situation where he had to offer respects to Virata and this was also aiding him in following his Dharma. And it never came in the way of Virata's prosperity either.
6. However his indulgence in Game of dice is not one of the duties of Yati. There was another special reason why he still indulged in it. After having got defeated in the game of dice and leaving to Vanavasa(living in forest) , during his stay he listened to the story of Nala Damayanti and also learnt and practiced Akshavidya from Brihadashwa muni who had told him the story. His intention was to win the game and prove that he is the expert in case there is another game after the current Agnatavasa ended – therefore he practiced it everyday. This is the reason why he made it a rule to practice everyday and this was not an addiction
7. Mahabharata explains that when he played the game of dice with Shakuni he did not have any expertise in it – “*dyUtapriyaShca kauMtEyO na sa jAnAti dEvitum*” (sabha. 48/19)

Reference

9. *sO&bhyAsArthamityatra pashcAt = aj~jAtavAsAnaMtaraM swashiShTatAM = swasya dyUtakrIDAsu shrEShThatAM "shiShTO vishiShTaH shrEShTha" iti paryAyaH | darshayiShyan abhyasArthaM = swAbhyAsakaushalapradarshanArthaM akShAsaktO&bhavaditi yOjana | akShavidyAyAmatIvakushalaH shakuninA tu Cadmanaiva jitamiti aj~jAtavAsAnaMtaraM virATaM prati darshayitumiti bhAvaH || - (vA.)*

9. *pashcAdaaj~jAtavAsAnaMtaraM | swasya dyUtE shiShTatAM nipuNatAM prAganyAyatO jita iti sUcayituM darshayiShyannityarthaH || -(tA.)*

9. *anEna shakuninA prathamO dEvanasamayE dharmarAjO dyUtaM samyag nAjanAditi sUcitam | ata EvAraNyaparvaNi - 'bhagavannakShahRudayaM j~jAtumicChAmi tatwataH |' iti bRuhadashwa prArthana pUrvakaM - tatOkShahRudayaM prAdAt pAMDavAya mahAtmanE | labdhvA ca pAMDavO rAjA vishOkaH samapadyata |' iti dyUtE parAjayAnaMtaraM abhyAsakathanAt | anyathA&bhyAsapada vaiyarthyaApattEH | lOkE tAvasabhyAsE&j~jAtasyaivAbhyAsadarshanAt | shakunirbuddhipUrvaM hi kuMtIputraM samAhwayAt | anakShaj~jaM matAkShaH san kShatravRuttE sthitaM shuciM' ityudyOga parvaNi shakuninA sAkAM dEvana samayE akShAnaj~jatwOktEH | - pramANasaMgaha*

9* *shrEyasi sarvajAtibhyaH kShatrajAtiriti shrutiH | naiva kShatrAt para jAtirbrahmajAtiM vinA kwacit | brAhmaNaccaparO rAjA rAjAsUyAshwamEdhayOH | upAstE rAjAsUyE&tO brAhmaNO rAjAsUyinam | AsIn AsanAdhastAt tathA&pi brAhmaNO guruH | -bRuhadbhAShyOdAhRutavAmanapurANavacana*

9* *tatO hRuShTamanA rAjA bRuhadashwamuvAca ha | bhagavannakShahRudayaM j~jAtumicChAmi tattvataH ||*

*tatO&kShahRudayaM prAdAt pAMDavAya mahAtmanE |
datwA cAshwashirO&gacCadupasTraShTuM mahAtapAH ||*

***bhImasenasadharmArthaM shUdrA sairandhriKA.abhavat.h |
draupadi bhartRuisAdharmyaM strINAM dharmo yataH sada || 23.10||***

10. As a true wife and partner of Bhima, Draupadi disguised as beautician of Shudra class. It has always been a rule that wife has to be equal partner of the husband

Notes:

1. Here reason behind Draupadi disguising as a beautician is explained. Even Draupadi had to disguise as either a woman of Soota class or a woman of Vaishya class which is immediately after the Kshatriya class as per the law during time of danger. This is the answer to the doubt as to why she disguised as Shudra woman instead of either Vaishya or Soota woman. The appropriate dharma for a woman is to follow the conduct that is followed by her husband rather than following the above said laws of classes. Here again as mentioned before husband of Draupadi is Bhima and not anybody else. Since Bhima disguised as Shudra man, accordingly she disguised as Shudra woman.
2. Though there are different classifications among the professions followed by Shudra women, Sairandri's profession is to prepare sandal paste and other cosmetics and it is the highest of professions in Shudra class. That is the reason why Draupadi chose that disguise.
3. It has to be specially noted that in every instance Draupadi makes it a point to clearly indicate that she is the wife of Bhima.
4. It has to be noted that before commencing Agnatavasa while discussing the disguise which Draupadi should take, Dharmaraja had mentioned that Draupadi is like a mother to all of them, like an elder sister, and it is their duty to respect her. Therefore Arjuna and others looked up to her with respect and not as a wife.
5. It also means that by this time since the presence of Shachi and other demi-goddess was slowly diminishing in her, the claim of husband by Arjuna and others were also getting reduced. Summary would be that since she was originally Bharathi the true wife of Bhima, she took a role to match her true husband and disguised as a Shudra woman.

Reference

*10. nanu draupadi gaMdhakartrI jAtEtyuktaM tatra brAhmaNItwE&pi sairaMdhriVESHasya
saMpAdayituM shakyatwAcCUdra kimarthamabhavadityata Aha - bhImEti | sairaMdhriKA&pi draupadi
bhImasEnasamAna dharmAcaraNArthaM shUdrA shUdrajAtirabhavat || -(va.)*

10 iyaM hi naH priya bhAryA prANEbhyO&pi garIyasI |
mAtEva paripAlya ca pUjya jyESHThEva ca swasA ||
kEna smadraupadi kRuShNA karmaNA vicariShyati |...
sukumArI ca bAlA rAjaputrI yashaswinI |
parivrata mahAbhAgA kathaM nau vicariShyati || -bharata(virATa 3/14)*

***athA.ajagAma mallakaH samastabhUmimaNDale |
vareNa yo.ajito jayI shivasya saJNjagarja cha || 23.11||***

Slaying of Jeemoota

11. Later a wrestler arrived. He was unbeatable by anyone in the whole world due to the boon he has received from Shiva. He used to defeat everyone. He came there and roared at everyone.

Notes:

1. By then 4 months of Agnatavasa had passed. A wrestling competition was organized there as a part of festivities and a wrestler by the name of Jemoota arrived there and invited the wrestlers of Virata's kingdom. His name is mentioned in Pampabharata as 'viShakarpara'.
2. It means that since he had the power of Shiva's boon he was victorious everywhere and had come undefeated.

Reference

11. *atha mAsE caturthE tu brahmaNaH sumahOtsavaH |
tatra mallAH samApEturdighyO rAjan sahasrashaH ||
tEShAmEkO mahAnAsIt ... jImUtaM nAma taM mallam || -bharata(4/13/14,18,23)*

*tamIxya sarvamallakA virATarAjasaMshrayAH |
pradudruvurbhayArditAstadA.avadad.h yudhishhThiraH || 23.12||*

12. Seeing him all the wrestlers in Virata's kingdom got scared and ran away. At that Dharmaraja said:

Notes:

1. All the wrestlers in Virata's Palace panicked by his enormous strength, and without courage to fight ran away. His form and fame caused supreme fear in them. At that time Dharmaraja told bewildered Virata "call Ballava who is appointed as cook in your kitchen, he is extremely skilled in wrestling. He is a great warrior who could fight single-handedly with tigers, bears, lions and elephants".
2. Earlier in Ekachakranagara when Kunti had prepared to send Bhima to Bhaka, Dharmaraja who was panic-stricken and questioned Kunti (19/83 – 85) was himself suggesting to send Bhimasena to fight Jemoota. This indicates the supreme confidence he had got in Bhima by now.
3. It should be noted that by doing so, he was not only trying to help Virata who had given them shelter by doing so, but more importantly he was wishing that Bheemasena's fame will increase by killing a evil sinner like Jemoota.

Reference

12. *yadA sarvE vimansaste mallA hatacEtasH |
atha sUdEna taM mallam yOdhayAmAsa matsyarAT || -bharata(4/13/19)*

*ya eshha sUda Ashu taM nihatya mallamojasA |
yashastavAbhivarddhayet.h samAhvayAdya taM nRuipa || 23.13||*

13. "Oh King, the Sooda will slay that wrestler which will increase your fame. Call him."

Notes:

1. When Virata doubted, Dharmaraja encouraged him with these words. This wrestler is not an ordinary one. He used to be with Bhima, he has immense strength. He cleared Virata's doubts by telling him that there is no other wrestler who could face him.

Reference

13. *tatO yudhiShThirO&vAdIcCrutwA matsyapatErvacaH |
asti malLO mahArAja mayA dRuShTO yudhiShThirE |
anEna saha mallEna yOddhuM shaknOti bhUpate ||
yO&sau malLO mayA dRuShTaH pUrvaM yaudhiShThirE purE |
sO&yaM malLO vasatyESha rAjaMstava mahAnasE || - BORI -bharata(pu. 307)*

***itIrite samAhuto jagAda mArutirvachaH |
prasAdato harerahaM nisUdaye.adya mallakam.h || 23.14||***

14. When Dharmaraja spoke in this manner, Virata called for Bhima. Bhima said “By the grace of SriHari I will slay the wrestler right away”.

Notes:

1. As usual Bhima encouraged him in his own style. There is no need to fear that wrestler. If he has the boon of Hara I have the grace of Hari. He gave them confidence that he will definitely slay the wrestler.

***samastadevavRuindato mahAn.h ya eva keshavaH |
samastadevanAmavA.nstadIyabhaktito balam.h || 23.15||***

15. Sri Hari who is the progenitor of Brahma, Rudra and all the demi-gods, is at a very high and incomparable position and is referred to by all their names. I have strength because I worship him.

Notes:

1. In Mahabharata, Bhima mentions that I will win him because of my devotion towards Mahadeva. For outward view it looks like he is telling, just like Jemoota, even he is the devotee of Shiva and that is why he can defeat him. But Bhima who is the incarnation of Vayu is himself greater than Shiva. It is unlikely that he will say so. Acharya has explained its inner meaning here.
2. Here Mahadeva means supreme Sri Hari. Not Shiva by name of Mahadeva. Since Sri Hari has the names of all the other demi-gods he is referred to as Maha (Supreme) Deva (God). Since Bhima has His blessings, Jemoota can never match him.

Reference

15. *pUrvaM bhImEna harEH prasAdO&stItyuktam | pashcAt sabhAyAM pratimallasya
mahAdEvaprasAdO&stIti sabhAsadairuktE mamApi mahadEvaprasAdO&stItyuktam | yudhiShThira-
rAjyakaIE tasya swayaM pAkAM kRutwA bahukAlAM sthitam | tEna
yudhiShThiraprasAdO&pyastItyuktam | idanImannadAtustava prasAdO&pyastItyuktam | asya
vakyacatuShTayasyApyEkavakyatAM karOti samastadEvavRuMdata iti | samastadEvavRuMdataH
mahaniti kRutwA dEvEShu mahAn mahAdEva iti vyutpattyA harirEva mahAdEva iti bhAvaH | "ka iti
brahmaNO nAma IshO&haM sarvadEhinAm | AvAM tavAMgasaMbhUtau tatH kEshavanAmavAn" iti
smRutEstatra prAmANyasUcanAya kEshavapadaM prayuktam || -(vA.)*

15. *bhImasEnO virATEna ahUtashcOdistadA |
yOddhuM tatrO&bravIdwAkyaM yOddhuM shaknOmi bhUpate ||
narEMdra tE prabhAvEna shriyA shaktyAca shAsanAt |*

*anEna saha mallEna yOddhuM rAjEMdra shaknuyAm /
yudhiShThirakRutaM j~jAtwA shriyA tava vishAMpatE //
mahAdEvasya bhaktyA ca taM mallaM pAtayAmyaham // - BORI bharata(4/ page. 307)*

***ya eva devanAmadhA iti shrutirjagAda hi /
mahA.nshcha deva esha tat.h sa me jayaM vidhAsyati // 23.16//***

16. Shruti's mention - 'ya Eva dEvanAmadhA' (Sri Hari is the bearer of every demi-gods name) . Therefore the Lord who is referred to as the Supreme is Sri Hari. He will give me victory.

Notes:

1. The opinion of Vishwakarma's Sruti 'yOdEvAnAM nAmadhA Eka Eva' is gathered here in the words 'ya Eva dEvanAmadhA'. This also opines that names of all the demi-gods mainly apply to SriHari only.
2. Just by having name Mahadeva Shiva will not become Supreme Lord. It has to be noted that even in Puranas, mahavaraaha is upapurana and Varaha is Maha Purana. It has been established in Jyotishya Shastra that Ardhodaya Parvakaala is greater than mahodaya parvakaala.
3. The summarized opinion here is that Lord of all Gods SriHari is the highest Deva (Mahadeva) is greater than Shiva who just has the name Mahadeva.

Reference

16. prakArAMtarENApi harErmahAdEvAdinamavattwamupapAdayati / ya Eva dEvanAmadhA iti / "yO dEvAnAM nAmadhA Eka EvE" ti shrutyAnushAsanAt samastadEvAnAmaMtargatatwAt mahAdEvanAmavAn haririti bhAvaH / anEna "shivO mama balaM rudrO mama balam" ityAdiraudranAmAMtaramudIrya malEnOktE&pi swasyApi tathaiva prativacanasaMbhavaM sUcayati / prakArAMtarENApi harErmahAdEvanAma GaTayati / mahAMshca dEva ESha iti / ESha ityuktyA "ESha sarvEshwaraH" "dEvasyaiSha" ityAdishrutiM swOktArthE pramANaM sUcayati // -(vA.)

***yudhishhThirAbhidhashcha yo yudhishhThire sthitaH sada /
tvayi sthitastvamityasau sada.abhidhIyate hariH // 23.17//***

Word yudhishtira means SriHari

17. Sri Hari residing within Yudhishtira is known by the name Yudhishtira. Sri Hari in you is referred to as twaM. In this way Sri Hari is referred to by all these words.

Notes:

1. Bhimasena told that it is guaranteed that he will win due to the grace of Yudhishtira. Bhimasena had earlier introduced himself as Yudhistira's cook to Virata King. Therefore by telling that he will win by the blessings of Yudhistira, he still made sure that though he knew Yudhistira and others he did not give impression that he was Bhimasena.
2. Even here the word Yudhistira is referring to the Shri Hari by the name of Yudhistira in him. Though by the virtue of being his elder brother, Yudhistira in his true form is way below Bhimasena and there is no question of Bhima winning by the grace of Yudhistira. There it implies that Yudhishtira referenced here is Sri Hari.
3. Bhimasena said that he will win by the grace of King Virata – which again is along the same lines as above. "twaM" does not mean You for Virata king but Sri Hari who is referred by word twam.

Srimadharchya has proved that twad and other words mainly mean Sri Hari in his works Vishnutatvanirnaya etc.

4. In this manner, referring to the grace of Yudhishtira, Virata King etc on the outside is just to follow the common social practice. But the fact that SriHari's grace is the primary protection to Bhimasena is the summary.
5. Gita explains that in Kings SriHari's VibhUti form is present. – 'narANAM ca narAdipam – (10/27); It should be understood that even in Virata King, it is due to the Vibhuti Rupa of SriHari.

Reference

17. yudhiShThirAbhidhashcEti vadatA yudhi sthiratwAt yudhiShThiranAmadhEyaH haririti sUcitam / niruktatwAtsakArasya ShakAraH / "ShTunA ShTu" riti (8/4/41) sUtrAt thakArasya ThakAra iti bhAvaH / aparAM ca vRuttimAha yudhiShThirE sthita iti / tava balAt jEShyAmItasya tAtparyamAha twayi sthita iti / sadA&bhidhIyata iti vadatA "tanu vistAra" iti dhAtOH vyAptatwAt "vA gatigaMghanayOH" iti dhAtOH j~jAnarUpatwAt sakalajagatsurabhIkaraNashIlatwAcca twamiti yOgO&pi sUcitaH / "sarvAMtaryAmakO viShNuH sarvanAmnA&bhidhIyatE / EShO&haM twamasau cEti na tu sarva swarUpata" iti smRutEH / abhidhIyatE iti vadatA saMtaptAyasaH agnisannidhAnAt agnishabdavAcyatwavat mukhyatO bhagavadabhidhAyakaistaistaiH shabdaiH bhagavatsannidhAnAttE&pyucyaMta iti sUcitam / ataH prakAracatuShTayEnApi harErEva prArthanaM kRutamiti bhAvaH || -(vA.)

17. ahaMnAmA harirnityamahEyatwAtTrakIrtitaH / twaM cAsau pratiyOgitwAt sa ityapi / sarvAMtaryAmiNi harAvasmaccabdavibhaktayaH / yuShmacCabdagatAshcaiva sarvAstacCabdagA api /' iti nArAyaNashrutau / 'sarvAMtaryAmikO viShNuH sarvanAmA&bhidhIyatE / EShO&haM twamasau cEti na tu sarvaswarUpataH / ' -(ja.)

**iti bruvANo mallaM tamabhiyAto vRuikodaraH /
anayanmRuityulokAya balADh.hyairapi durjayam.h // 23.18//**

18. Saying so Bhimasena faced the Wrestler. He who was never tamed even by the strongest of the strongest was driven away to Yama's abode by Bhimasena.

Notes:

1. This means that Bhimasena first defeated in debate and later defeated him in wrestling and killed him
2. In some copies of Mahabharata it is mentioned that a team of Jemoota and other wrestlers had arrived there and they were sent by Duryodhana in search of Pandavas. Even Kumaravyasa Bharata mentions the same.
3. But it has to be noted that the copies made available by Pune Bhandarkar institute of the research mentions the incident in the same manner as Srimadhacharya, meaning only one wrestler by name of Jemoota had come there and he was unconquerable and invulnerable due to the boon of Shiva. Bhima defeated and killed him.
4. Jemoota also means Megha (clouds) in Sanskrit. ('GanajImUtamudirajalamugdhUmayEnayaH' – amarakosha. Slaying of Jemoota by Bhimasena is also an indication of winds shattering the clouds to give rain.
5. This incident is like rendering meaning to the facts mentioned in Shastras that listening of Virataparva and reading the same will bring rainfall.

Reference

18. iti bruvANO mallaM tamityatra iti bhAvEna caturdhA bruvANaH || -(vA.)

18. *bhrAmayitwA shataguNaM gatasatwamacEtanam |
pratyapiMShanmahAbAhurmallaM bhuvI vRukOdaraH || -bhArata(virATa. 13/36)*

***evaM nivasatAM tatra pANDavAnAM mahAtmanAm.h |
saMvatsare dvimAsone vijitya disha AgataH |
kIchako matsyanRuipateH syAlo balavatAM varaH || 23.19||***

19. In this way, when the great Pandavas were living there, when there was only 2 month left for completion of one year, Keechaka - brother of Virata's wife and best among the strongest men of the times, returned after having conquered kingdoms in all the directions.

Notes:

1. Pandavas had spent 10 months out of one year. Kichaka returned at that time.
2. Kichaka was the brother-in-law of Virata King, *elder brother of queen Sudeshna. Pampa and Kumaravyasa Bharata mentions that he was her younger brother which does not match the Moola Mahbharata.
3. He was very powerful due to the boons received from Shiva. He was not there in Virata's kingdom for the past 10 months because he was on invasion conquest. After conquering in all directions he had returned.
4. Sudhesna belonged to Kshatriya clan, Keechaka was of Soota clan. Since both their father was the same person it was apt that they were siblings. Both were from Kekeya country.
5. That keechaka had 105 younger brothers. All of them had Shiva's boon just like he had. Though he was the commander in chief of Virata's Army, since he was bad by nature – he used to trouble the citizens and was a terrorist.
6. Virata is the king only for namesake, all the powers of the kingdom belongs to me who am the Commander –in –chief of the army – this is how Kichaka went around telling proudly.
7. It has already been mentioned that he is the incarnation of demon by name Bana. (11/215).

Reference

19. *vasamAnEShu pArthEShu matsyasya nagarE tadA |
mahArathEShu CannEShu mAsA dasha samAyayuH || -bhArata(virATa. 14/1)*

* *shyAIO rAj~jO virATasya sEnApatirudAradhIH |
sudESHNAyAH sa vai jyESHtAH shUrO vIrO gatavyathaH || -bhArata(virATa. 15/21)
kRutAMtaraMganAgi tammakkananIke yArgeMdu | paMpabhArata (8/64)
agrajeya besagoMDa | - kumAravyAsabharata(virATa.saMdhi 2,padya 13)*

+ *pravAdEnEha matsyAnAM rAjA nAmnAyamucyatE |
ahamEva hi matsyAnAM rAjA vai vAhinIpatiH || -bhArata(virATa. 22/9)*

***sa draupadImIxya manobhavArtaH
samprArthayAmAsa tayA nirastaH |
mase gate bhaginIM svAM sudeshhNAM
samprArthayAmAsa tadarthameva || 23.20||***

20. He saw Draupadi and was attracted towards her and begged her to oblige in many different ways and was rejected by her. After one month Keechaka requested his sister Sudeshana to send Draupadi in various ways.

Notes:

1. Keechaka was attracted to Draupadi on seeing her. If Draupadi incarnated as a teenager, by the time she got married she was around 20 years old which means during Agnatavasa she had crossed 60 years. It is surprising that none of the commentators have noticed that. It is even more important to note that even at that age Draupadi was the most beautiful woman.
2. If one of the reason for that was she had incarnated from the sacrificial fire and not born out of the womb the other main reason was that she is Vayu's wife Bharati Devi
3. It has been proved in Shastras that Rujus will not be affected by Age. It is important to note that since their bodies are maintained by following the pure practices, they will never be subject to the disfiguring due to age.
4. It has to be noted that the voice from skies had proclaimed that she is 'ajarA lOkasundarI' meaning the most beautiful woman who will not age.(18/102) . Keechaka getting attracted to her is a unique description of her beauty even at that age.
5. It has to be *noted that on seeing her Keechaka is just not infatuated to her but says "I have never seen such a beautiful woman in the whole world. You must be Lakshmi or other Goddess"
6. When Draupadi enter Viratas city she was not wearing any ornaments or make up and was dressed in a very simple manner as a maid, inspite of that shocked by her beauty Sudeshna had exclaimed "Is she goddess Bharati or shaci or Shyamala who has descended to earth ! " and also told in astonishment " seeing her not only humans, even the plants and trees and all the non-living objects are attracted to her beauty and looks like leaning towards her" - all these are mentioned in ⁺Mahabharata.

Reference

20. *tasmin varShE gataprAyE kIcakastu mahAbalaH |*
sEnApatirvirATasya dadarsha drupadAtmajAm || -bhArata(virATa. 14/4)

* *EvaMrUpA mayA nArI kAcidanya mahItalE |*
na dRuShTapUrvA sushrONi yAdRushI twamaniMditE ||
lakShmIH padmAlayA kA twamatha bhUtiH sumadhyamE |
hrIH shrIH kIrtirathO kAMtirAsAM kA twaM varAnanE || - bhArata (virATa. 14/15,16)

+ *iMdrANI vAruNI vA twaM twaShTurhdAtuH prajApatE |*
dEvYO dEvEShu vikhyAtAstAsAM twaM katama shubhE ||..
vRukShAMshcAvasthitAn pashya ya imE mama vEshmanI |
tE&pi twAM saMnamaMtIva pumAMsaM kaM na mOhayEH || - bhArata (virATa. 9/16,24)

tayA nishhiddho.api punaHpunastAM
yadA yayAche.atha cha sA.a.aha kRuishhNAM.h |
samAnayA.ashveva surAM madartha
mitIritA neti bhItA.avadat.h sA || 23.21||

21. As Kichika pestered her over and over inspite of her trying to stopping him, Sudeshna told Draupadi: "You go and get liquor from him for me immediately". Draupadi was apprehended by this and said "I cannot do it".

Notes:

1. When Kichika fell on his sister's feet and begged her to fulfill his evil desire, Sudhesna who was his younger sister did not have any other options and promised him that she will send Draupadi to him on pretext of getting liquor, and also warned him that she is not responsible for the consequences of this, and did the same.
2. When told so, Draupadi panicked and said NO. The reason for that fear was not that Draupadi was incapable. What can Bhima's wife be afraid of? SrimadVadiraja Swami has mentioned that her fear was not out of helplessness but because of the fact that she will be touched by such a sinner and she will be rendered impure.

***balAt.h tayA preshhitA tadgRuihAya
yadA.agamat.h tena haste gRuihItA /
vidhUya taM prAdravat.h sA sabhAyai
smRuitvA.a.adityasthaM vAsudevaM paresham.h // 23.22//***

22. But when Sudhesna forced her to go to his house, Draupadi went to his house. He went to hold Draupadi's hands. She pushed him away and ran towards the royal court. While running she prayed to Sri Hari who is present in Sun in the form of Paresha.

Notes:

1. When Keechaka tried to forcibly hold Draupadi's hand she pushed him away and ran outside praying to Sri Hari present in Sun God.
2. The explanation of 'upAtiShThata sA sUryaM' in Moola is 'AdityasthaM vAsudEvaM'. Draupadi who is by nature at higher level than Surya, prayed to Sri Hari within Surya and not Surya.
3. It can also be understood that this incident explains the fact that when leaving from house, if we pray to Sri Hari in Sun God, then we will be protected from evils acts of miscreants. Draupadi ran towards Virata's royal court. The reason for that was even Dharmaraja would be present there along with Virata king.

Reference

22. upAtiShThata sA sUrya muhUrtamabala tataH /
sa tasyAstanumadhyAyAH sarvaM suryo&vabuddhavAn //
aMtarhitaM tatastasyA rakShO rakShArthamAdishat //
tacchainAM nAjahAt tatra sarvAvasthAswaniMditAm // - bhArata (4/15/19,20)

***anudrutyaItAM pAtayitvA pada sa
santADayAmAsa tadA ravisthitaH /
nArAyaNo hetinAmaiva raxo
nyayojayat.h tadadRuishyaM samAgAt.h // 23.23//***

23. Keechaka followed Draupadi, pushed her to the ground and kicked her with his feet. At that time Sri Hari present in Surya sent a Demon by name Heti. He had followed him invisibly.

Notes:

1. While Draupadi was trying to run away from there, Keechaka followed her pushed her to the ground, kicked her and insulted her. By that time demon by name Heti who was sent by Sri Hari had followed him invisibly and saw that.

Reference

23. *tAM kIchakaH pradhAvaMtIM kESApAshE parAmRushat |
athainAM pashyatO rAj~jaH pAtayitwA padAvadhIt ||
tasya yOsau tadArkENa rAkShasaH sanniyOjitaH |
sa kIchakamapOvAha vAtavEgEna bhArata ||
sa papAta tadA bhUmau rakShObalasanghataH |
viGUrNamanO nishlEShTashcinnamUla iva drumaH || - BArata (4/16/10/12)*

***vAyustamAvishya tu kIchakaM taM
nyapAtayat.h tAM samIxyaiva bhImaH |
chukopa vRuixaM cha samIxaMANaM
taM vArayAmAsa yudhishhThiro.agrajaH || 23.24||***

24. Vayu entered that Demon and hit Kichaka and dropped him to the ground. Bhimasena was bewildered seeing Draupadi in that state. Brother Dharmaraja stopped him who was staring a tree

Notes:

1. God Vayu entered into that demon Heti in order to push Kichaka to the ground. Kichaka rolled on the ground due to his blow. At that time, seeing that everyone in the palace assembly were silent after seeing all this, Bhima was bewildered and stared at a tree to uproot it and kill Kichaka with it. Seeing that Dharmaraja stopped Bhima by telling “Oh cook, why are you looking at that tree to use as firewood for your cooking, aren’t there sufficient trees in the forest”.
2. Virata King did not speak a single word and kept quiet even after seeing Draupadi in that state. In the Dyoota assembly , just like how blind king Dritarashtra did not stop the evil act of disrobing Draupadi in front of everyone, here Virata Raja in spite of being able to see sat there like a blind person.
3. There Dritarashtra kept quiet due to love and affection towards his son, while here Virata King sat silent due to the fear of Kichaka. There Dritarashtra was the king for namesake and complete powers was in Duryodhana’s hand, while here Virata King was king for the namesake but all the powers were in the hands of Kichaka.
4. In this way Duryodhana and Kichaka are the founders of the tradition which made the kings powerless and misused their powers.
5. It is important to note that, if there Dritarashtra sat there without stopping the game of Dice; here Virata king himself was involved in playing the game of dice.
6. Virata King was scared because of Kichaka. In order to divert himself from this fear he was indulged in the game of Dice.
7. At that time Dharmaraja was helpless and kept quiet, this time he kept quiet in order to not reveal his identity during Agnatavasa.
8. But by telling Bhima that “you need not have to use that tree, there are many trees in the forest” , he gave message to Bhima that he is not stopping him from killing Kichaka. But don’t kill in a way that could reveal their identity. Realizing this Bhima kept quiet at that time.

Reference

24. *tasya bhImO vadhaM prEpsuH kIcakasya durAtmanaH |
daMtairdaMtAMstada rOShAnniShTipESha mahAmanAH ||
dhUmacAyAM hyabhajatAM nEtrE cOcCritapakShmaNI ||
hastEna mamRujE caiva lalATaM paravIraH |*

bhUyashcatwaritaH kruddhaH sahasOtthAtumaicCata || - BARata (virATa 16/14-16)

*prabOdhanabhayaAdrAjA bhImaM taM pratyashEdhayat |
taM mattamiva mAtaMgaM vIkShamANaM vanaspatim ||
sa tamAvArayAmAsa bhImasEnaM yudhiShThiraH ||
AlOkayasi kiM vRukShaM sUda dArukRutEna vai |
yadi tE dArubhiH kRutyaM bahirvRukShAnnigRuhyatAm ||
iMgitaj~jaH sa tu bhAnustUShNImAsIdwRukOdaraH - BARata (virATa 16/17-19)*

***kRuishhNA rAtrau bhImasakAshametya
hantuM pApaM kIchakaM prairayat.h tam.h |
bhImasya buddhya nishi sA kIchakaM cha
jagAda gantuM shUnyagRuihaM sa chAgAt.h || 23.25||***

25. That night Draupadi went to Bhima and encouraged to kill the evil Kichaka. And as Bhima had told, she went to Kichaka and asked him to Shoonya Gruha (Theatre). He went there.

Notes:

1. On that day in the middle of the night, Draupadi went to Bhimasena. When she went there, Bhimasena was sleeping in the kitchen and due to his radiance the whole place was illuminated.
2. Sumadhavijaya mentions about the light radiated from the nail of the thumb of feet of Srimadhacharya who is the incarnation of Sri Vayudevaru (16/6)
3. Draupadi comes there and hugs Bhima and tells him about her situation. Bhima assured protection to her and promised that he will kill Kichaka next night and also told her the plan.
4. Here Bhima and Draupadi are the Rujus who have understood each other completely. Their talks and actions indicate imitation and enchanting asuras.
5. There Shoonya graham means art theatre. During the day, Arjuna in the disguise of Brihannala used to teach music and dance to utara and other ladies of queen's heirloom. At night, since it was far away from the city it was empty place. That is why it is called as shoonya graha (empty house). When Draupadi told, come to the Theatre tonight and your desire will be fulfilled, Kichaka went there.
6. It is important to note that Draupadi asked Bhima for help and not Arjuna and others.

Reference

25. *adyaM sUdayiShyAmi klcakaM sahabAMdhavam |
yaiShA nartanashAlEha matsyarAjEna kArItA ||
divA&tra kanya nRutyaMti rAtrau yAMti yathAgRuham |
tatrAstishayanaM divyaM dRuDhAMgaM supратиShThitam ||
tatrAsya darshayiShyAmi pUrvaprEtAn pitAmahAn ||
(draupadiyannu kurita bhImana vacana) -bhArata(virATa.22/1-3)*
25. *bhImasya buddhya - bhImashikShitabuddhyEtyarthaH | -(ja.)*

***tatrainamAsAdya tu bhImaseno vijitya taM bAhuyuddhe nihatyA |
shiro gude pANipAdau cha tasya praveshayAmAsa vimRuidya vIraH || 23.26||***

Slaying of Kichaka

26. Bhima reached there and defeated him in wrestling and killed him. Later mighty Bhima stuffed Kichaka's head hands and legs into his anus.

Notes:

1. Bhimasena effortlessly defeated Kichaka and killed him. Later he stuffed Kichaka's head, hands and legs into his anus and made him into a lump of meat kicked him like a football and showed his disfigured body to Draupadi.
2. In the future incident we will know that Bhima did so after killing Kichaka in order to show to Duryodhana and others that it was him who killed Kichaka. Bhima also spread the message to the world that this would be the fate of people who tries mischief with other people's wife.
3. Even today there is a popular belief that a tradition is followed by newly-married couple to visit Bhima's temple in a place called 'chota kurukshetra' near Jaipur which is believed to be Virata city of the past. There is a tradition that the groom who visits the place, prays to Bhima asking him to give the strength to destroy anyone who taunts their wife.
4. Some works mentions that Bhimasena went there in the disguise of a woman. But Moola Mahabharata does not mention this. Even Tatparyanirnaya does not mention this. There is no need to go in disguise of woman to the empty house which is filled with darkness.
5. Mahabharata mentions that Bhimasena went there in secret. ('Canna upAvishat' – 4/22/38) . In one of Vijayadasaru's keertane the lines 'bhIma shAma kAminiyAdanu' appears to indicate that Bhimasena was in disguise of woman. However in the same keertane , in the end, the line 'dhIra bhImarAya bhOriDuta hAri kOremIseyanErisi huri mADi... (41 stanza) ' clearly indicates that Bhima was not really in the disguise of a woman. If it can be understood that Dasarua has described the illusion of Kichaka in such adramatic way then there will not be any confusion.

References

26. akramya ca kaTIdEshE jAnunA kIcakAdhamam |
apIDayata bAhubhyAM pashumAramamArayat ||
tasya pAdau ca pANI ca shirO grIvAM ca sarvashaH |
kAyE pravEshayAmAsa pashOriva pinAkadhRuk || - bhArata(virATa. 22/77,82)

*avadhyaM taM nihataM vIxya tasya paJNchottaraM shatamevAnujAnAm.h |
sarvaM varAchchhaNukarasya hyavadhyaM sahaiva kRuishhNAM tena dagdhuM babandha
|| 23.27||*

Slaining of Upa-kichakas.

27. Seeing that their brother who was immortal due to Shiva's boon dead, his 100 brothers, tied up Draupadi to burn her along with him.

Notes:

1. Later when Draupadi started shouting and asking people to come and see what happened to the person who taunted her, Kichaka's 100 brothers came there and saw his mortal remains. They were shocked to see and questioned where is his head?, his hands? legs? It is important to note that neither heard nor anything remains of a person who taunts other person's wife.
2. It means that they thought that he had died due to Draupadi and if they burn her along with him then his desire will be fulfilled in the other world and did so. It is clear ahead that by doing so

they invited their own death. This also indicates the people who try to destroy knowledge will invite their own death.

***sa nIyamAnA kIchakaiH saMrurAva shrutvaiva taM bhImaseno mahAntam.h |
uddhRuitya vRuixaM tena jaghAna sarvAnAdAya kRuishhNAM punarAgAt.h* puraM cha ||
23.28//***

28. Being pulled away by Kichakas she shouted out loudly for help. Hearing to that, Bhima uprooted a huge tree and killed all of them with that. Later returned to the city along with Draupadi.

Notes

1. Some people might think that Draupadi might have done a foolish thing then. But her intention was to bring peace to the citizens of the kingdom by killing Kichaka's brothers along with him. That is the reason why she shouted loudly and made sure that they arrived there.
2. When they tried to burn her instead of realizing the tragedy that had taken place there, she shouted and called for Bhima. Bhimasena heard her and came there.
3. Bhimasena who was in the kitchen heard her who was shouting on the outskirts of the city and came there immediately – this is indicative of Vayu devaru's omniscience. It is an indication of his **sookshmaveditwa** that he heard to her cries which nobody else in the city heard.
4. Mahabharata describes that Bhimasena who was in the kitchen, jumped out of there, jumped from one tree to the other, and reached the burial grounds, uprooted a big tree there like picking out a straw of grass and hit the tree to ground to remove all the leaves in it and then held it like a cane and killed all the 105 kichakas with it.
5. This is a special part where Bheema's strength, knowledge and all other auspicious qualities are described in a special way. This is also an indication that when Bhima did all this, Draupadi did not question him as to why he did so, instead praised and encouraged him which is not her foolishness but an auspicious job acceptable by Bhima.

References

* *gRuhaM ca (ja. pATha); swagRuhaM swavAsabhUtaM gRuhamityartha: | -(ja.)*

28. *tasyAstAH kRupaNA vAcaH kRuShNAyAH paridEvitam |
shrutwaivAbhyApatad bhImaH shanAdavicArayan || - bhArata(virATa. 23/15)*

*sa taM vRukShaM dashavyAmaM saskaMdhaviTapaM balli |
pragRuhyAbhyadravat sUtAn daMDapANirivAMtakaH ||
UruvEgEna tasyAtha nyagrOdhAshwatthakiMshukAH |
bhUmau nipatitA vRukShAH saMGashastatra shEratE ||
dravatastAMstusaMprEkShya sa vajrI dAnavAniva |
shataM paMcAdhikaM bhImaH prAhiNOd yamasAdanam ||*

*vRukShENaitEna rAjEMdra prabhaMjanasutO balli |
tata ashwAsayat kRuShNAM sa vimucya vishAMpatE || - bhArata(virATa. 23/22,23,27,28)*

evaM yatnAt.h tapasA tairavApto varaH shivAdajayatvaM raNeshhu |

avadhyata chaiva shhaDuttarAste shataM hatA bhImasenena saNukhe // 23.29//

29. In this way, all the 106 of them who had by effort gained the boons of invincibility and immortality from Shiva were killed by Bhimasena in the war.

Notes:

1. In this way after the death of 106 kichakas, it served as forewarning of the death of 100 Kauravas in the hands of Bhimasena.
2. SriVadiraja Swamigalu has mentioned that Keechaka is the representation of Desire. '*kAmi yEna hi kIchakO vinihataH*' (*madhwAShTaka shLO. 5*). Meaning 106 keechakas are the representations of 106 desires, Bhima is the representation of knowledge. The inner meaning of this is that when knowledge manifests, all the ill-desires will be destroyed.

gandharva ityeva nihatyA sarvAn.h mumoda bhImo draupadi chA.atha kRuishhNAm.h / yAhItyUche tAM sudeshhNA bhayena trayodashAhaM pAlayetyAha tAM sA / astvityenAmAha bhayAt.h sudeshhNA tathA.avasan.h pUrNamabdaM cha te.atra // 23.30//

30. Bhimasena was very happy after killing them as a Gandharva. Even Draupadi was very happy. Later Sudhesna out of fear asked Draupadi to leave the place. Draupadi said "Please take care of me for thirteen more days". Sudhesna agreed to it out of fear. In this way they completed one year of living in disguise.

Notes

1. In this way, while Pandavas were living there, Draupadi had told Sudhesna that she is wife of Gandharvas and her five Gandharva husbands are very powerful. Due to circumstances she has been forced to live here. Her husbands * take full care of her in all the ways. One among them is mightily strong. Even demi-gods cannot face him and defeat him. Later when Kichaka had taunted her, she had warned Sudhesna that it is confirmed that he will be killed by her strong Gandharva husband. After all of them were killed, she told her that they were killed by her Gandharva husband. All this is explained by Acharya by the use of word 'gandharva ityEva'
2. Mahabharata mentions that on that morning while Draupadi was leaving towards the city after finishing her bath, she stopped near the kitchen door, bowed to Bhima and told '*gaMdhavarAjAya namO yEnAsmi parimOchitA*'.
3. On seeing the fate of Kichaka, Sudhesna panicked thinking that her husband Virta king might end up in the same way and thus forced Draupadi to leave. For that Draupadi assured that there will not be any threat to good people from them and also told that she will be here only for thirteen more days.
4. Even after that, Sudheshna out of fear that if she forced Draupadi, then her Gandharva husbands might get angry, agreed to let Draupadi to stay and also told that it was responsibility to safeguard her husband and kids.
5. In this way, 13 days passed and Pandavas living in disguise for 1 year completed.

References

30. *sairaMdhri gamyatAM shIGraM yatra kAmayasE gatim / rAjA bibhEti tE bhadre gaMdhavEbhyaH parAbhavAt // twaM cApi taruNI subhru rUpENApratimA bhuvI / puMsAmiShTashcaviShayO gaMdhavAshcAtikOpanAH // (draupadiyannu kurita sudEShNeya vacana) - bhArata(virATa. 24/27,28)*

trayOdashAhamAtraM mE rAjA kShAmyata bhAmini /
kRutakRutya bhavishyaMti gaMdharvAstE na saMshayaH ||
tatO mAmupanEShyaMti kariShyaMti ca mE priyam /
dhruvaM ca shrEyaSA rAjA yOkShyatE saha bAMdhavaiH - bhArata(virATa. 24/29,30)

vasa bhadre yathEShTaM twaM twAmahaM sharaNaM gatA /
trAyaswa mama bhartAraM putrAMshcaiva vishEShataH || - bhArata(virATa. 24/32)

* gaMdharvAH patayO mahyaM yuvAnaH bhAmini ||...
pracCannAshcApi rakShaMti tE mAM nityaM shucismitE || (draupadiya vacana)
- bhArata (4/9/30,35)

**tadA pArthAn.h pravichintyAkhilAyAM pRuithvyAM chhannAn.h dhArtarAshhTrasya
dUtAH |
avij~nAya prayayurdhArtarAshhTramUchurhataM kIchakaM yoshhidarthe || 23.31||**

31. By that time, Duryodhana's spies returned back failing to find Pandavas after searching the whole world; they also mentioned that Kichaka was killed due to woman.

Notes:

1. This means by the time Pandavas finished their living in disguise for one year, Duryodhana's spies returned with the news that they were unable to spot Pandavas anywhere on the face of the earth. They said that they could not find Pandavas, but they came to know that Kichaka who was protecting Virata King was killed due to a woman.

References

31. tadA pArthAn praviciMtyEtyatra akhilAyAM dharAyAM CannAn = kwacicCanAn
praviciMtya=AlOcyEti saMbaMdhaH || -(vA.)

31. shyALO rAj~jO virATasya sEnApatirudAradhIH |
sudEShNAyaH sa vai jyEShThaH shUrO vIrO gatavyathaH ||
sa hatO nishi gaMdharvaiH strInimitaM narAdhipa || - bhArata(virATa. 25/21,22)

**tenAvadad.h draupadIkAraNena duryodhano nihataM kIchakaM tam.h |
bhImenAgustatra duryodhanAdya bhIshhmAdibhiH saha karNena chaiva || 23.32||**

32. Therefore, Duryodhana said, that Kichaka was killed by Bhimasena due to Draupadi. Later Duryodhana and others left to Virata city along with Bhishma and others.

Notes:

1. Listening to the words of the spies, Duryodhana held a meeting. They discussed about finding the whereabouts of Pandavas. Among them when somebody told that "Pandavas might be dead", Drona said with confidence that "Being protected by Krishna they can never be dead".
2. Later Bhishma said Pandavas are following the path of Dharma; therefore they are always protected. Not only that but the place where they might be living will be prosperous due to in-time

rains and harvest. Since they knew that Virata was such a prosperous country, he gave an idea⁺ that Pandavas might be there.

3. Then Duryodhana said, person who is dead is Kichaka that too due to a woman, and the person who killed him has not used any weapon. His deadbody is like a piece of flesh. Looking at these details it is clear that Kichaka must have died after trying to taunt Draupadi. There are only three people who are more powerful than mighty Kichaka – Bhima, Balarama and Shalya. Since we have the news that he was killed for a woman, the woman should be Draupadi, and the person who killed him should be Bhima. The only person who is capable of making Kichaka into piece of flesh is none other than Bhima.
4. Therefore it is confirmed that Panadavas are in Virata city. Since we know their whereabouts now, if we go to Virata city in order to steal their cows, Pandavas will surely come to rescue the cattle. Then we can send them back to 12 years of exile and one year of living in disguise. According to that plan, all of them left to Virata city in order to capture the cattle.

References

32. *shaMkE kRuShNANimittaM tu bhImasEnEna kIcakaH /
gaMdharvavyapadESEna hatO nishi mahAbalaH ||
kO hi shaktaH parO bhImAt kIcakaM haMtumOjasA /
shastraM vinA bAhuvIryAt tathA sarvAMgacUrNanE ||
mardituM vA tathA shIGraM carmamAMsAsthicUrNitam ||*

(duryOdhanana vacana) - bhArata(virATa. 29/14,15)

* *kShatradharmarata nityaM kEshavAnugatAH sada / - bhArata(virATa. 28/7)*

+ *sadA ca tatra parjanyaH samyagwarShI na saMshayaH /
saMpannasasyA ca mahI nirAtaMka bhaviShyati ||(ityAdi bhIShmara vacana) - bhArata
(4/28/19)*

***agre yayau tatra yoddhuM susharma sa ga virATasya samAjahAra /
shrutvA virATo.anuyayau sasenastaM pANDavAshchAnuyayurvinA.arjunam.h || 23.33||***

33. Susharma left to Virata first for the war and captured the capture there. Hearing that, Virata left for the war. Other than Arjuna, all the other Pandavas followed Virata.

Notes:

1. Leaving in that manner in order to capture the cattle, Kauravas formed two groups and departed .one group headed by Susharma leader of Samshaptakas, captured the cattle on the southern side. That day was *seventh day before New moon (krishnapaksha saptami)
2. Mahabharata mentions that in southern direction the count of Virata's cattle was about one lakh.
3. Virata left with the army to get the cattle released. Following Yudhishtira's suggestions he also took Bhima, Nakula and Sahadeva (who were guardians of horses and cattle respectively) with him. Yudhistira followed too, telling that though he is an ascetic, fighting in order to protect the cows is righteous act. So Virata got the help of Bhima and others due to the suggestion of Dharmaraja. This is an example of the fact that Dharma's co-operation is needed to acquire Knowledge.
4. Since Arjuna was disguised as Brihannala, there was no need to take him along. In this manner, Virata rushed for release of cattle along with army and four Pandavas.

References

33. gavAM shatasahasrANi shrImaMti guNavaMti ca | - bhArata(4/30/24)

* AdAtuM gAH susharmAtha kRuShNapakShasya saptamIm |
aparE divasE sarvE rAjan saMbhUya kauravAH |
aShTamyAM tE nyagRuhNaMta gOkulAni sahasrashaH || - bhArata(virATa.30/26,27)

* tE gatwA tatraM tAM rAtrimatha sUrYodayaM prati |
virATasya purAbhyAshE dUtA jayamaGOShayam || - bhArata (virATa. 24/19)

**vijitya saNukhe jagRuihe virATaM tadA susharmA tamayAd.h vRuikodaraH |
sa tasya senAM vinihatya mAtsyaM vimochya jagrAha susharmarAjam.h || 23.34||**

34. Susharma defeated Virata in the war and captured him. Then Bhima entered the battle. In minutes Bhima destroyed Susharma's army, released Virata King and captured Susharma.

Notes:

1. In the first battle, Susharma was victorious and he captured Virata. Then when Yudhistira asked Bhima to get Virata released, Bhima engaged in the job right away.
2. Dharmaraja requested Bhima to not show his complete strength and fight as a common warrior would. As per that Bhima fought as an ordinary warrior, in minutes destroyed Susharma's army ,released Virata and captured Susharma (Bharata, Virata Parva Adhyaya 33)

**yudhishhThiro mochayAmAsa taM cha
tato rAtrau nyavasan.h bAhyataste || 23.35||**

35. Yudhistira got Susharma released. Later Pandavas camped on the outskirts of the city.

Notes:

1. Then Dharmaraja got Susharma released. After he agreed that he was under their authority, they released him (bhArata 4/34/1)
2. Seeing Bhima defeat Susharma in such a manner, there was no bounds to the joys of Virata. He announced right there; 'You have saved my cattle, and my life. This kingdom is yours'. To that Yudhistira replied 'we are happy about your release, other than that we don't want anything'. As a result of this his respect towards them increased even more.
3. Virata with plans of entering the city along with them in pomp and show camped that night on the outskirts of the city with his army.

**tato.aparadine sarve bhIshhmadroNapurassarAH |
rahitaM kIchakairmAtsyaM shakyaM matvA.abhiniryayuH || 23.36||**

Bhishma and others decision to capture cattle on the Northern side

36. On the next day, Bhishma Drona and others started thinking that it was easy to defeat Virata who was no longer protected by Kichaka

Notes:

1. On the next day i.e, eighth day before New moon, Kauravas under the leadership of Bhishma proceeded towards the Northern part of the city in order to capture the +60,000 cattle.
2. Since Kichaka was killed, they thought it was very easy for them to defeat Virata who did not have his support.

References

36. *shakyaM matwEtyatra shakyaM = asmacCaktiviShayaM matwEtyarthaH || -(vA.)*
 36. *aparE divasE sarvE rAjan saMbhUya kauravAH |*
aShTamyAM tE nyagRuhNaMta gOkulAni sahasrashaH || - bhArata(virATa.30/27)

+ *ShaShTiM gavAM sahasrANi kuravaH kAlayaMti ca | - bhArata(virATa.35/5)*

kIchakasya hiDimbasya bakakirmIrayorapi |
jarAsandhasya nRuipateH kaMsAdInAM cha sarvashaH || 23.37||

na bAdhanAya bhIshhmAdya api shekuH kathaJNchana |
tasmAt.h te kIchakaM shAntaM shrutvA mAtsyaM yayuryudhe || 23.38||

37-38. Bhishma and others were not capable of controlling Kichaka, Hidimba, Karmira, King Jarasanda, Kamsa and others. Therefore listening to the news that Kichaka was dead they waged war against Virata.

Notes:

1. Though Bhishma was a great warrior, he could not defeat Virata who was under the patronship of Kichaka protected by the boons of Shiva. This means that, since Kichaka was now dead, they left to capture Virata and then exhibit their capacity.
2. In the same manner gaining victory over Hidimba, Baka and Karmira was impossible for them. It was not possible for them to kill atleast one among them. But Bhima alone, killing all of them proves that Bhima is greater than all of them.

yatishhye raxituM bhImAd.h dhArtarAshhTrAniti svakAm.h |
satyAM kartuM pratij~nAM tu yayau droNaH saputrakaH || 23.39||

39. In order to make his oath come true that he will protect Kauravas from Bhima, Drona went to the war along with his son.

Notes:

1. This is the first time Drona held weapons in his hand. Till then he always followed the rules of Brahmana class with devotion and due to this reason, went to the war with Kauravas. This means that association with bad people resulted in loss of his Dharma.
2. Along with Drona, his son Ashwattama and brother-in-law Kripacharya also left. It is important to note that a special situation arose for the first time where Brahmanas had to hold weapon and go to the war.

yadi yuddhAya niryAnti j~nAtAH syuH pANDavAstada |
na ched.h virATamanataM namayishhyAmahe vayam.h |

iti matvA virATasya jagRuihurgAH samantataH || 23.40||

40. If Pandavas come out to fight, they will be recognized, if not Virata who was unconquerable can be tamed now – thinking so they surrounded from all the directions and captured the cattle of Virata.

Notes:

1. If Pandavas are recognized, that is one victory, if not the fame of defeating Virata for the first time. This means that either ways their capture of cattle will not go waste.
2. Capturing the cattle is the most disgraceful act. Kauravas who are evil by nature, tried such an act of capturing cattle is in line with their evil nature.
3. But it is a tragedy that Bhishma and Drona involved themselves in such a disgraceful act due to their association with Kauravas.
4. The reason behind Bhishma's birth as human is that when he was in his original form as Vasu by name Dyu, he tried to steal the cow of Vasishtha. But even in his incarnation he was faced with the situation, this is his ill-fate.
5. This act of capturing cattle by Kauravas is indicative of bad people forcibly misinterpreting the shastras represented by cow.

References

40. *anataM - uddhatam - (ja.)*

*tadottaraH sArathitve prakalpya pArthaM yayau tAn.h nishAmyaiva bhItaH |
tato.arjunaH sArathiM taM vidhAya kRuichchreNa saMsthApya cha taM yayau kurUn.h ||
23.41||*

41. Then Uttara asked Arjuna to be his charioteer and left to get the cattle released. He was terrified seeing the Kauravas. Then Arjuna, with great difficulty calmed him down, asked him to be his charioteer and rushed against Kauravas.

Notes:

1. Uttarakumara is Sudheshna's son. Brother of Uttare. His other name is Bhoominjaya. Since the other entire prince's had left to get the cattle (captured in the southern direction) released with Virata, Uttara was the only one left in the city. Therefore he had to leave alone to get the cattle (captured in the North) released.
2. Uttara boasted about his strength inappropriately and said that he could along win Kauravas only if had a good charioteer.
3. Then on Draupadi's recommendation he accepted Arjuna as his charioteer. He told Uttara that he had been charioteer to Arjuna and convinced him.
4. When his sister Uttara asked him to get Kauravas upper garments for her, he agreed to bring them and left.
5. Seeing the army of Kauravas like an ocean in front of him, Uttara was distressed with fear and started running back. When he refused to listen to Arjuna who tried to calm him down in many different ways, Arjuna threatened to punish and finally convinced him to sit as his charioteer and moved forward.
6. Before moving, he got Uttara to bring down the weapons which they had tied up on the Shami tree. Uttara did this out of fear.

7. When Uttara saw the weapons he was astonished by their wonderful radiance. Arjuna explained all those weapons to him and in the end told that they are the Pandavas and also revealed that he is Arjuna himself. Listening to this Uttara's joys knew no bounds. He prepared to be the charioteer with great enthusiasm.
8. Then Arjuna prayed for his divine chariot and its flag with Hanuman and got it. Arjuna wore his Gandiva (bow) and arrows (which would never get empty), and blowing his conch – Devadatta, moved forward. When Uttara became unconscious to its sound, Arjuna inspired him.

***AdAya gANDIvamaTha dhvajaM cha hanUmadaNukaM sadaro.agrato gAH |
nivartya yuddhAya yayau kurU.nstAn.h jigye sarvAn.h dvairathenaiva saktAn.h || 23.42||***

Arjuna's wonderful victory

42. Carrying Gandiva, having flag of hanuman, and blowing his conch – Devadatta, Arjuna first returned the cattle and then engaged in the war with Kauravas. Each one of them in their chariots started single combat with him.

Notes:

1. Arjuna returning the cattle first indicates the importance of their protection.
2. If Gandiva was the bow given to him by Agni, Devadatta was the conch given to him by all the demi-gods (22/319). The flag had Hanuman who had promised him that he would terrorize the enemies with his roar. In this way Arjuna started the war with entire Kauravas Alone.
3. Mahabharata describes that, looking at the style in which he ran, Bhishma realized that it was Arjuna and told the same to Drona in cryptic sentences.
'nadIja laMkEshavanArikEturnagAhwayO nAma nagArisUnuH' (4/39/10)

References

42. *dvairathEnaiva saktAnityatra kurukaTakaM vihAya agrE gAH nivartayituM gacCaMtamarjunaM prati yOddhumEkO rathI anuyAtaH | atO dwairathEnEtyuktam | ataH dwau rathau yayOstau dwirathau | tayOrbhAvaH dwairatham || -(vA.)*
42. *dwairathEna rathatO dwaMdwayuddhEna | -(tA.)*

***ekIbhUtAn.h punarevAnuyAtAn.h sammohanAstreNa vimohayitvA |
jagrAha teshhAmuttarIyANyRuite tu bhIshhmasya vedAstraghAtaM sa eva || 23.43||***

43. When all the Kauravas attacked Arjuna again, this time together, Arjuna made all of them except Bhishma unconscious by using the Sammohanaastra, and got Uttara to remove their upper garments. Bhishma was the only one who knew the Astra to counter the Sammohanaastra.

Notes:

1. When all the defeated Kauravas came back together to attack Arjuna again, he defeated all of them in a unique way. Finally he used Sammohanaastra and made them unconscious.
2. Since Bhishma knew the astra to counter this astra, only he did not faint like others. Since Arjuna knew about it, he asked Uttara not to go near Bhishma.
3. He told Uttara to take out the Upper garments of Duryodhana and others. By doing so he gave them the answer for their misdeed of trying to disrobe Draupadi in the filled assembly. By stealing away their upper garments he also announced about his strength and valor.

References

43. *astraGAtaM EvEtyatra astraGAtaM = vij~jAnAstrENa sammOhanAstraGAtam || -(vA.)*
43. *astrAGAtaM saMmOhanAstrapratIkAram | -(ja.)*
43. *bhISHmasya saMj~jAM tu tathaiva manyE jAnAti sO&strapratiGAtamEShaH || - bhArata (4/66/14)*

***vidhAya bhIshhmaM virathaM jagAma tada shrutvA matsyapatirjitAn.h kurUn.h |
mumoda putreNa jitA iti sma tada.a.aha shhaNDhena jitAn.h yudhishhThiraH || 23.44||***

44. Arjuna stripped Bhishma out of his chariot and left. Virata rejoiced hearing that the Kauravas were defeated, and that too by his son. Then Yudhistira told that they were defeated by Brihannale.

Notes:

1. When Arjuna was moving forward along with all their Upper garments, Bhishma rushed to stop him, when Arjuna broke his chariot, defeated him and made him step back. And left along with the cattle.
2. When Duryodhana and others were restless and wanted to follow Arjuna to attack him, Bhishma said, that it was foolishness to go to war again without realizing that, all of them had lost to him alone, and also warned them that now Arjuna had spared some clothes on them and if they go back again, he might take them away too and then what would happen to their dignity. On hearing that they were all frustrated and went back to Hastinapura.
3. Arjuna returned to the Shami tree and put back the weapons in it as usual, took the seat of charioteer and returned to the city with Uttara. He also instructed Uttara not to tell anyone that he was the one who released the cattle. When Uttara did not agree to it, he asked him not to announce this information until he told.
4. In the city, after being told that Uttara had departed alone in northern direction to get the cattle released before he arrived, Virata was in great grief.
5. But hearing to the news that Uttara had got the cattle released and was returning victorious, Virata rejoiced. He proudly told to Kanka that his son had defeated Kauravas. Kanka not agreeing to this, told him that the person who won the war was really Brihannale. In this way, there was an argument and Virata got furious.

References

44. *pashya putreNa mE yuddhE tAdRushAH kuravO jitAH || (virATana vacana) - bhArata (5/68/36)*
dhruva Eva jayastasya yasya yaMtA bRuhannala | (yudhiShThirana vacana) - bhArata(5/68/71)

***tada kruddhaH prAharat.h taM virATaH so.axeNa tad.h bhImadhanaJNjayAbhyAm.h |
shrutaM tada kupitau tau nishAmya nyavArayat.h tAvapi dharmasUnuH || 23.45||***

45. Furious Virata hit Dharmaraja with the Dice. Hearing to this Bhima and Arjuna were very angry. Dharmaraja stopped them

Notes

1. When Dharmaraja repeatedly kept telling that the person who won the war was Brihannale and not Uttara, Virata got furious and struck the Dice on Dharmaraja's nose. When his nose started bleeding, Draupadi rushed there and held a Gold bowl to it so that his blood does not fall on the ground. She did so because if ascetic's blood falls on the ground, then it will lead to depletion of life-span, destruction of nation and famine.

2. Bhima and Arjuna had taken oath that they will slay the person who caused Dharmaraja's blood to fall on the ground. Therefore Draupadi, in order to save Virata, collected Dharmaraja blood in a vessel. Further when Bhima and Arjuna were enraged, Dharmaraja calmed them down.

References

45. *tataH prakupitO rAjA tamakShENAHanad bhRusham || - bhArata(5/68/46)*

45. *pAtraM gRuhItwA sauvarNaM jalapUrNamaniMditA |
tacCONitaM pratyagRuhNAdyat prasusrAva nastataH || - bhArata(4/68/49)*

45. *yadi hyEtat patEdbhUmau rudhiraM mama nastataH |
sarAShTrastwaM mahArAja vinashyEthA na saMshayaH || - - bhArata(virATa.68/64)*

***nijasvarUpeNa samAsthitAn.h no yadi sma nAsau praNipAtapUrvakam.h |
xamApayed.h vadhya ityAtmarUpaM samAsthitAstasthurathApare dine || 23.46||***

46. He told them “when we show our true form, if he does not bow to us and ask for forgiveness, then we can kill him”; on the following day, Pandavas got their true form.

Notes:

1. It has to be noted that they had boon from Yama that just by mental resolution they will be able to change their form, as well as get back their original form. (22/444).

References

46. *asau virATaH nijaswarUpENa samAsthitAn nO yadi praNipAtapUrvakam | na kShamApayEdathA
atha tarhi athEtidIrGaH CAMdasaH vadhya iti vicArya pAMDavAH parE parasmin dinE AtmarUpaM
samAsthitAstasthuH smEti |*

46. *rAjavEShENa saMyuktAn yadi tatra na maMsyatE |
pashcAdwadhyaAmahE sarvAn virATENa sabAMdhavAn || Ark ai bhArata (pu.339)
na pratyupasthAsyati cEtsadAraH prasAdanE samyagathAstuvadhyaH -iti ca tatraiva |*

***tadA virATAsanamAsthitAM nRuipaM yudhishhThiraM vIxya virATa Aha |
kimetadityUchivAnuttaro.asmai tAn.h pANDavAn.h gograhaNe cha vRuittam.h || 23.47||***

Pandavas in their True Form

47. Then seeing that Dharmaraja sitting on Virata's Throne Virata questioned; At that time Uttara told him that they were Pandavas and also narrated the incident that happened during the release of cattle.

Notes:

1. Seeing the Pandavas seated on his throne, Virata was astonished, seeing that Uttarakumara told him all the information he had got from Arjuna and also told him that they were Pandavas.

2. He also narrated the incident that happened during the release of cattle and also made it clear that as Kanka had told, the person who won the war against Kauravas was Arjuna and not him.

References

47. *sanaM siMhAsanam | -(ja.)*

***tato virATo bhayakampitANugaH praNamya pArthAJNchharaNaM jagAma |
dadau cha kanyAmuttarAM phalgunAya putrArthameva pratijagrAha so.api // 23.48//***

47. Then Virata out of fear and respect bowed to Pandavas and sought their mercy. He gave his daughter Uttara to Arjuna. Arjuna accepted her as his daughter-in-law - wife for his son Abhimanyu.

Notes:

1. When Virata realized that The Great Pandavas had lived under his shelter like normal people, and that he had conducted himself in a wrong way with them, he regretted it very much and trembled with fear and sought their mercy – for which they forgave him.
2. Arjuna did not accept Uttare for himself. Since she was his student she was equal to his daughter, if he accepts her as his wife people will doubt their conduct. As a result it will be like offending the immaculate relationship of teacher and student. In order to avoid such a situation, Arjuna accepted her as his daughter-in-law. By doing so, he proclaimed the chastity of himself and hers to the world.
3. It can be assumed that such a move from Arjuna was inspired by Bhimasena’s action – where he had accepted Jarasandha’s son Sahadeva’s offer of his sister to his brother Sahadeva and not himself. (21/168)

References

48. *prasAdayAmO bhadraM tE sAnujaM pAMDavarShabham |
uttarAM ca prayacCAmi pArthAya yadi manyasE // - bhArata(5/71/26,23)*

snuShArthamuttarAM rAjan pratigRuhNAmi tE sutAm // (arjunana vacana) -bhArata(5/72/7)

***evaM virATaM mochayitvaiva gAshcha tamasyandhe kIchakAn.h pAtayitvA |
prApto dharmAH sumahAn.h vAyujena tasyAnu pArthena cha govimoxaNA.h // 23.49//***

49. In this way, Bhima had acquired great merits by getting Virata and his cattle released and also by sending the Kichakas to eternal hell. The next meritorious one in the line after him was Arjuna because he had got the cattle in the northern direction released.

Notes:

1. Even during the time of Agnatavasa, Pandavas continued to do their service to the Supreme Lord. Among them the highest position was Bheema’s. That was because he got the cattle in the southern direction released and also got Virata released from Susharma’s capture.
2. Since Arjuna had done the release of cattle in Northern direction only, he got the second position.
3. Also the number of cattle Bhima had released was one crores while the number of cattle Arjuna had released was 60 lakhs. This again makes it clear that Bheema’s merits were higher than that of Arjuna’s.

