

SRIMAD BHAGAVATAM

CHAPTER 7, VOLUME 5

THE EXPLANATIONS ABOUT EMPEROR BHARATA

PREFACE

Through the previous three chapters the explanations about Ṛṣabhadeva have been dealt with. Now, through the following eight chapters Sri Suka Brahma Rishi is explaining about the history and deeds of the greatest king Bharata.

This seventh chapter deals with matters concerning Bharata, how he ruled the kingdom while simultaneously doing devotional service to the Bhagavan for a very very long time. It also explains about his disassociating with the deeds of daily life thereafter and totally worshipping Shri Hari and engaging himself only in devotional service of the Bhagwan sitting in Hardwar.

Stanza 1

śrī-śuka uvāca

*bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-paripālanāya
sañcintitas tad-anuśāsana-parah pañcajanīṁ viśvarūpa-duhitaram upayeme.*

*(śrī-śuka uvāca) Sri Suka Brahma Rishi said to King
Pareekshit:*

(mahā-bhāgavataḥ bharataḥ tu) As far as Bharata was concerned, who was the first among the devotees of the Bhagavan, (avani-tala-paripālanāya) he took over the responsibility of taking over the administration and protection of the world (sañcintitaḥ) right from the time he was enthroned (yadā bhagavatā) and as was earlier instructed by his father Rṣabhadeva, (pañcajanīm upayame) he married Pañcajani, (viśvarūpa-duhitaram) the daughter of Viśvarūpa.

Stanza 2

tasyām u ha vā ātmajān kārtsnyenānurūpān ātmanaḥ pañca janayām āsa bhūtādir iva bhūta-sūkṣmāṇi.

Stanza 3

Sumatīm rāṣṭrabhṛtaṁ sudarśanam āvaraṇaṁ dhūmraketum iti. Ajanābhaṁ nāmaitad varṣaṁ bhāratam iti yata ārabhya vyapadiśanti.

(bhūtādih bhūta-sūkṣmāṇi iva) Just like the characteristic of Rajas brings about the five elements like the earth, water, fire, air, and space with their nature of the sound, sense of touch, smell, form and taste etc., because of the interaction between all these elements, (janayām āsa) Bharata begot (tasyām u ha vai) in his wife Pañcajani (pañca ātmajān) five sons (kārtsnyena ātmanaḥ anurūpān) equalling Bharta in all respects (as to the capabilities and intelligence). Their names were Sumati, Rāṣṭrabhṛt, Sudarśana, āvaraṇa, Dhūmraketu.

(Ajanābhaṁ nāma etad varṣaṁ) This part of the earth which was earlier known as Ajanābha-varṣa, (bhāratam iti vyapadiśanti) came to be known as Bhārata-varṣa (yataḥ ārabhya) from the time the reign of Bharata had started.

Note : The reference to the progenies of Bharata equating with the coming up of material elements through the characteristic of Rajas due to their various interactions from stage to stage is very interesting. The poet means that the dynasty of Bharata spread in a systematic and proper manner just like the revolutions of change taking place in the material nature in a natural course.

Stanza 4

sa bahuvin mahī-patiḥ pitṛ-pitāmahavad uru-vatsalatayā sve sve karmaṇi vartamānāḥ prajāḥ sva-dharmam anuvartamānaḥ paryapālayat.

(bahuvit saḥ mahī-patiḥ) That emperor Bharata, who was very capable in all the fields, (pitṛ-pitāmahavat) just like his father and his grandfather, (sva-dharmam anuvartamānaḥ) maintained absolute discipline as an emperor (paryapālayat) and protected and ruled (prajāḥ) his people (uru-vatsalatayā) with utmost affection (vartamānāḥ) who were all engaged very firmly and sincerely (sve sve karmaṇi) in their own respective professions.

Stanza 5

īje ca bhagavantaṁ yajña-kratu-rūpaṁ kratubhir uccāvacaīḥ śraddhayāḥṛtāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānāṁ prakṛti-vikṛtibhir anusavanaṁ cāturhotra-vidhinā.

(yajña-kratu-rūpaṁ bhagavantaṁ) The emperor Bharata worshipped Shri Hari, Who is the form of the Yajnas (of both parts like yajnas with animal sacrifice and the other without them), (āhṛtāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānāṁ) according to the prescribed order and as per the prescribed procedure,

through the methods of agnihotra, darśapūrṇamāsa, cāturmāsya, paśu, soma (which are the names of various types of yajnas),
(prakṛti-vikṛtibhiḥ) some of them very elaborately and some others in shortened forms depending upon the exigencies,
(uccāvacaīḥ kratubhiḥ) and very many such yajnas which were very big at times and very small at other times.
(tje ca) He performed all these yajnas (śraddhayā anusavanaṁ) with total devotion (cāturhotra-vidhinā) according to the prescribed methods of cāturhotra (the methods of yajnas being directed by four priests).

Stanza 6

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvaṁ yat tat kriyā-phalaṁ dharmākhyaṁ pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānāṁ mantrāṅām artha-niyāma-katayā sāksāt-kartari para-devatāyāṁ bhagavati vāsudeva eva bhāvayamāna ātma-naipunya-mṛdita-kaṣāyo haviṣv adhvaryubhir gr̥hyamāṅeṣu sa yajamāno yajña-bhājo devāṁs tān puruṣāvayaveṣv abhyadhyāyat.

(nānā-yāgeṣu sampracaratsu) Various kinds of yajnas were performed by Bharata which had detailed subdivisions
(viracitāṅga-kriyeṣu) and varied branches,

(bhāvayamānaḥ) Who submitted (bhagavati vāsudeve eva) unto that Shri Hari

(apūrvaṁ yat tat dharmākhyaṁ kriyā-phalaṁ) the unparalleled and unique results arising out of all those yajnas,

(pare brahmaṇi yajña-puruṣe) Which Sri Hari is the form of that Supreme Brahman (the Ultimate Reality) as well as the embodiment of all the yajnas,

(sarva-devatā-liṅgānām mantrāṅām artha-niyāma-katayā) and because of Sri Hari being the essence of all the Vedic chants which make the divine beings manifest including Lord Indra, and that Sri Hari being the Controller of all those divine beings,

(para-devatāyām) and because of these Sri Hari becomes the main worshipper in all the yajnas,

(sākṣāt-kartari) and because He Himself is inherent in each being and He being the initiator for the performance of such yajnas, He Himself becomes the doer of the yajnas.

(yajamānaḥ saḥ) That knowledgeable yajna performer, the saint king, Sri Bharata, (ātma-naipunya-mṛdita-kaṣāyah) who was performing these yajnas and who had the capability to understand the above principles well became one such personality who was devoid of all attachment to material objects and turned out to be pure in his thinking and actions.

(adhvaryubhiḥ haviḥ ṣu gr̥hyamāṇeṣu) In this background in which Bharata was performing various yajnas, when the priests held in their hands various materials of offerings in the yajnas (yajña-bhājah tān devān) and offered them to the divine beings like Sun and all others who accept such materials, (abhyadhyāyat) they offered them in such a way (puruṣāvayaveṣu) as if they were offering them in worship through these divine beings directly into the eyes and other sense objects of Shri Bhagavan Himself at all times.

Note : The Supreme Being is the form of all the yajnas, He is the enjoyer of all things offered in the yajnas, He Himself is the materials offered in the yajnas, He Himself is the performer of the yajnas. That being so, the emperor Bharata was fully aware of this intrinsic concept and, therefore, performed the yajnas not for his benefits but as a form of offering to the Supreme Being. He,

therefore, never sought any benedictions as well from these yajnas. Such was the supreme level of thinking of the emperor which was unparalleled and unique because he knew what exactly he was doing.

Stanza 7

evaṁ karma-viśuddhyā viśuddha-sattvasyāntar-hṛdayākāśa-śarīre brahmaṇi bhagavati vāsudeve mahā-puruṣa-rūpopalakṣaṇe śrīvatsa-kaustubha-vana-mālāri-dara-gadādibhir upalakṣite nija-puruṣa-hṛl-likhitenātmani puruṣa-rūpeṇa virocamāna uccaistarām bhaktir anudinam edhamāna-rayājyata.

(evaṁ karma-viśuddhyā) Because of the performance of these kinds of yajnas (viśuddha-sattvasya) with pure heart and deeds absolutely surrendering unto that Shri Hari,

(anudinam edhamāna-rayā) Bharata could acquire progressively each day (bhaktiḥ uccaistarām ajāyata) total devotion of the highest order towards Shri Hari,

(brahmaṇi bhagavati vāsudeve) Who is the One Who is Vasudeva residing at all places incessantly and consistently and Who is the repository of all the knowledge and prosperities,

(nija-puruṣa-hṛl-likhitena) and Who shines within the heart of saint Narada and other devotees (puruṣa-rūpeṇa) with the form and shape of a personality just like a portrait drawn and positioned within the heart in a calm and serene manner,

(śrīvatsa-kaustubha-vana-mālāri-dara-gadādibhir upalakṣite) Who is radiating with brightness adorning Srivatsa, Kaustubha jewel, garland of forest flowers, the disc, the conch shell, the club etc.

(antar-hṛdayākāśa-śarīre) Because of these factors Bharata's heart was filled very clearly (ātmani virocamāna) to the fullest

extent (mahā-puruṣa-rūpopalakṣaṇe) with the form of Shri Vasudeva (as described above) so magnificently and expansively.

Stanza 8

**evaṁ varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro
'dhibhujyamānaṁ sva-tanayebhyo rikthaṁ pitṛ-paitāmahaṁ yathā-dāyaṁ
vibhajya svayaṁ sakala-sampan-niketāt sva-niketāt pulahāśramaṁ
pravavrāja.**

(evaṁ varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaraḥ) In this manner the emperor Bharata performed so many yajnas and ruled over the kingdom for one thousand times of ten thousand years. As he determined thereafter that it was the right time for him to call off all the deeds, which had reached their ultimate purpose, (adhibhujyamānaṁ) and after having enjoyed the rightful ownership of (pitṛ-paitāmahaṁ rikthaṁ) everything he had inherited from his ancestors, (svayaṁ) he himself divided the ancestral properties (sva-tanayebhyaḥ) among his sons (yathā-dāyaṁ vibhajya) according to the proportions deserved by them.

(pravavrāja) Thereafter, he renounced everything and took to sanyasa way of life (sva-niketāt) whereafter leaving behind him his palace he left for (pulahāśramaṁ) the Pulaha ashram in Haridwar (sakala-sampan-niketāt) which contained all the prosperities.

Stanza 9

yatra ha vāva bhagavān harir adyāpi tatratyānāṁ nija-janānāṁ vātsalyena sannidhāpyata icchā-rūpeṇa.

Stanza 10

yatrāśrama-padāny ubhayato nābhibhir dṛṣac-cakrais cakra-nadī nāma sarit-pravarā sarvataḥ pavitrī-karoti.

(yatra ha vāva bhagavān hariḥ) It is at this place Bhagavan Shri Hari, (vātsalyena adi) because of his affection (tatratyānām nija-janānām) towards his devotees, (icchā-rūpeṇa sannidhāpyate) is present in the form and shape according to their wishes (api) even today;

(yatra cakra-nadī nāma sarit-pravarā) It is at this place the great river known as the Chakra river (also known as Gaṇḍakī) flows (pavitrī-karoti) purifying (āśrama-padāni sarvataḥ) the hermitages all along (ubhayato nābhibhiḥ) where one can also see the pebbles with navel like marks up and down (dṛṣac-cakraiḥ) and with visible circles known as the śālagrāma-śilās.

Stanza 11

tasmin ha vāva kila sa ekalaḥ pulahāśramopavane vividha-kusuma-kisalaya-tulasikāmbubhiḥ kanda-mūla-phalopahāraiś ca samīhamāno bhagavata ārādhanam vivikta uparata-viṣayābhilāṣa upabhr̥topaśamaḥ parām nirvṛtim avāpa.

(ha vāva) Oh what a wonder!

(tasmin pulahāśramopavane, saḥ ekalaḥ kila) Bharata sat in the gardens in the vicinity of the the Pulaha ashram in Haridwar all alone. (bhagavata ārādhanam samīhamānaḥ) He continuously performed worship of the Bhagavan

(vividha-kusuma-kisalaya-tulasikāmbubhiḥ) offering various kinds of flowers, tender grass, tulsi leaves, pure water etc.,

(kanda-mūla-phalopahāraiḥ ca) and also by offering roots, fruits and vegetables. (uparata-viṣayābhilāṣaḥ) Thus he totally withdrew himself from the material desires of all kinds. (viviktaḥ upabhr̥topaśamaḥ) Because of all these he became very pure and a person with the highest degree of peace of mind. (parāṁ nirvṛtim avāpa) Thus he attained the maximum happiness and complete satisfaction.

Stanza 12

tayettham avirata-puruṣa-paricaryayā bhagavati pravardhamānā-nurāga-bhara-druta-hṛdaya-śaithilyaḥ praharṣa-vegenātmāny udbhidyamāna-romapulaka-kulaka autkaṅṭhya-pravr̥tta-praṇaya-bāṣpa-niruddhāvaloka-nayana evaṁ nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagādha-dhiṣaṇas tām api kriyamāṇāṁ bhagavat-saparyāṁ na sasmāra.

(ittham taya avirata-puruṣa-paricaryayā) Because of this method of worship of the Bhagavan as a continuous process, (bhagavati pravardhamānā-nurāga-bhara-druta-hṛdaya-śaithilyaḥ) his heart melted on account of the endearing affection towards the Bhagavan in the increasing order.

(roma-pulaka-kulakaḥ) His hairs, rows after rows all over (ātmani) his body, (udbhidyamāna) stood up (praharṣa-vegena) because of his extreme happiness due to such a devotion.

(autkaṅṭhya-pravr̥tta-praṇaya-bāṣpa-niruddhāvaloka-nayanaḥ) His eyes could not see anything because of the tears of joy blocking his vision in view of his devotion.

(evaṁ nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena) In this manner, he continued his worship constantly at the feet of the pious lotus feet of the Bhagavan through which his devotion reached its peak.

(paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagāḍha-dhiṣaṇaḥ)
**Because of all these, his intellect delved deep into his heart
overflowing with pure happiness at all places.**

(kriyamāṇāṁ bhagavat-saparyāṁ na sasmāra) **And, again as a result
of all these developments of the advancement of devotion in
this manner, he even forgot about the worship he was doing
unto that Bhagavan.**

Stanza 13

*itthaṁ dhr̥ta-bhagavad-vrata aiṇeyājina-vāsasānusavanābhiṣekārdra-kapiśa-
kuṭīla-jaṭā-kalāpena ca virocamānaḥ sūryarcā bhagavantaṁ hiraṇmayāṁ
puruṣam ujjihāne sūrya-maṇḍale 'bhyupatiṣṭhann etad u hovāca.*

(itthaṁ dhr̥ta-bhagavad-vrataḥ) **In this manner he assumed upon
himself various types of performances of devotion guiding
him through the ecstasy to the pinnacle of devotional service
towards the Bhagavan.**

(virocamānaḥ) **His body shined up
(anusavanābhiṣekārdra-kapiśa-kuṭīla-jaṭā-kalāpena ca) as he took
repeated bath because of which his curly and matted hair
over his head was always wet.**

(aiṇeyājina-vāsasā) **Moreover, he was wearing deerskin as his
attire.**

(sūrya-maṇḍale ujjihāne) **In this manner, as the sun used to come
up in the east, (abhyupatiṣṭhan) Bharata, used to stand facing
at the rising Sun God (hiraṇmayāṁ bhagavantaṁ puruṣam) who
is the life sustainer for all the living beings (sūryarcā etad uha
uvāca) and chant the hymns from the Rig Veda propitiating
the rising Sun appropriately.**

Note : The following stanza is the prayer which Bharata is addressing before the Sun God and making the prayer through the Sun God to that Supreme Almighty/the Ultimate Reality.

Stanza 14

*paro-rajah savitur jāta-vedo
devasya bhargo manasedam̐ jajāna
suretasādaḥ punar āviśya caṣṭe
haṁsaṁ gṛdhrāṇaṁ nṛṣad-riṅgirām imaḥ*

“ (savituh devasya) Sri Suryanarayana Swami (the Sun God) illuminates the universe with His radiant effulgence of bright sun shine.

(paro-rajah) Through His benediction, going beyond the mere characteristic of Rajas principle (in fact which is the essence of the pure Sattva characteristic), (manasā) and just by His wish (the wish of the Supreme Being/the Ultimate Reality), (idam̐) this entire universe (jajāna) is created (jāta-vedaḥ) which ensures bestowing all fruitive results to the life forms.

(punaḥ) Again, (āviśya) having entered into each and everything (adaḥ) in this universe incessantly (caṣṭe) He bestows (suretasā) His energy so compassionately (haṁsaṁ) to each life form, (gṛdhrāṇaṁ) which seek all the material desires.

(nṛṣad-riṅgirām) Again it is He alone Who initiates and energizes the intelligence driving to do actions.

(bhargah) Unto that self effulgent Supreme Being (imaḥ) I offer my obeisances. ”

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***This completes the seventh Chapter of Volume five of Srimad
Bhagavatam.***

Hari Om