

# **SRIMAD BHAGAVATAM**

## **CHAPTER 8, VOLUME 5**

### **THE EXPLANATIONS AS TO HOW EMPEROR BHARATA WAS BORN AS A DEER**

#### **PREFACE**

*While Bharata was engaged in the devotional service of the Bhagavan (as explained in the previous chapter) at one time an occasion arose by which he had to rescue a deer. Because of his engagement with that deer and doing things for its benefit, he developed a special endearment to it. As a consequence of this special endearment developed by him towards that deer, he had to take birth as a deer. These are being explained in Chapter 8.*

*In fact the endearment develops because of compassion. However, if this is carried beyond the level of compassion, the outcome can become a great hurdle for a person seeking self realization. Everything has to be placed in their order in one's life. If the priorities are made differently by the person leaving aside the natural law it can subvert the path leading to the attainment of real knowledge and self advancement in spiritual terms, and such a pursuit can vitiate the progress of the person in his endeavours. This is the sum and substance of the story of Bharata showcasing it as an example to other seekers. When we read this story one must also remember that the case of Bharata was different from other human beings because Bharata was already an exalted personality and had already achieved great spiritual heights. We have seen these through the last chapter. Therefore, this development should be*

*seen together with the situation in which Bharata had already reached and how he behaved just like an ordinary human being in the case of the baby deer.*

*With efforts one can reach great heights. However, it is absolutely essential to maintain that level of achievement and consistency at all times. This is the real test. After reaching great levels of spiritual progress, when one starts getting attracted to even the slightest of the worldly attachment, the downgrade can be too deep. So the story of Bharata is the story of each and every one of us. The contents are very practical and great lessons are conveyed through these chapters. While reading it we must rate Bharata as the exalted personality, who had enjoyed all the material wealth, was a great emperor, identified himself with that Supreme Reality through his devotional service, and given up everything before taking to Sanyasa and reached Hardwar where he was continuously performing devotional service. In front of this great man, we must rate the just born baby deer as a small drop of material desire yet to magnify into greatest desires in times to come. The circumstances in which this little life was born can also be equated with the camouflage of the powers of manifestation of Prakriti (or Maya Shakti) in which anyone can get trapped easily. It is this aspect which is dealt with here. When a person like Bharata can get trapped, what to talk of ordinary persons! Keeping this background in mind, the reading of this story will convey real meaning and intent.*

### *Stanza 1*

*śrī-śuka uvāca*

*ekadā tu mahā-nadyām̐ kṛtābhiṣeka-naiyamikāvaśyako brahmākṣaram  
abhiṅṅāno muhūrta-trayam udakānta upaviveśa.*

**( śrī-śuka uvāca ) Sri Suka Brahma Rishi continued his discourse to King Pareekshit:**

**( ekadā tu ) Once upon a time, Bharata, ( mahā-nadyām̐ kṛtābhiṣeka-naiyamikāvaśyakaḥ ) after completing his bath in the greatest river Gaṇḍakī, and after performing his daily activities such as the prescribed rituals and other duties, ( brahmākṣaram abhiḡṛṇānaḥ ) was reciting the “Onkara” chant ( muhūrta-trayam ) for a pretty long time (about three muhurtas) ( udakānte upaviveśa ) as he was sitting on the shore of the river.**

### **Stanza 2**

**tatra tadā rājan hariṇī pipāsayā jalāśayābhyāśam ekaivopajagāma.**

**( rājan ) Hey king ! ( tadā tatra hariṇī ) At that time a female deer ( upajagāma ) happened to reach there ( jalāśaya abhyāśam ) and approached the shore of the river ( pipāsayā eka eva ) all alone because of its thirst.**

### **Stanza 3**

**tayā pepīyamāna udake tāvad evāvidūreṇa nadato mrga-pater unnādo loka-bhayaṅkara udapatat.**

**( tayā udake pepīyamāna ) At the particular time when the deer was drinking water very greedily because of its thirst, ( tāvat eva avidūreṇa ) simultaneously not far away from there came up ( nadataḥ mrga-pateḥ ) the roar of a lion ( udapatat ) making such a sound ( loka-bhayaṅkaraḥ unnādaḥ ) creating fear to all the living beings.**

### **Stanza 4**

*tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirīkṣaṇā sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā pāriplava-drṣṭir agata-trṣā bhayāt sahasaivocakrāma.*

*( prakṛti-viklavā ) By nature always afraid of danger to its life  
( cakita-nirīkṣaṇā ) and with ever trembling eyes because of such  
fear, ( sā mṛga-vadhūḥ ) that female deer,  
( sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā ) whose inner heart  
agitated specially because of the ensuing danger from the  
lion, ( tam upaśrutya ) upon listening to that roaring sound,  
( bhayāt agata-trṣā ) without finishing the drinking of water  
because of its fear ( pāriplava-drṣṭiḥ ) and with its eyes moving  
very fast in all directions,  
( sahasā eva uccakrāma ) instantly jumped across to the other  
shore of the river.*

### **Stanza 5**

*tasyā utpatantyā antarvatnyā uru-bhayāvagalito yoni-nirgato garbhaḥ srotasi nipapāta.*

*( antarvatnyāḥ tasyāḥ garbhaḥ ) The womb of that pregnant deer  
( uru-bhayāvagalitaḥ ) got dislocated from its fixed position  
because of the intensity of the fear which the deer had  
( utpatantyāḥ ) and due to the impact of the forceful jump  
which the deer made ( yoni-nirgataḥ ) as a result of which the  
foetus of the new born baby deer came out of the womb  
( srotasi nipapāta ) and fell in the flowing waters of the river.*

### **Stanza 6**

*tat-prasavotsarpaṇa-bhaya-khedāturā sva-gaṇena viyuḥkṛtāṃ kasyāñcid  
daryāṃ kṛṣṇa-sārasatī nipapātātha ca mamāra.*

*( kṛṣṇa-sārasatī ) That black female deer,  
( tat-prasavotsarpaṇa-bhaya-khedāturā ) because of the effect of its  
miscarriage, the impact of its forceful jump, and immense  
fear factor was totally helpless, ( sva-gaṇena viyuḥyamānā ) and  
having got separated from its herd in this manner, (   
nipapātātha ) fell somewhere ( kasyāñcid daryām ) in the midst of  
broken rocks  
( atha mamāra ca ) and died instantly.*

### **Stanza 7**

*taṁ tv eṇa-kuṇakaṁ kṛpaṇaṁ srotasānūhyamānam abhivīkṣyāpaviddhaṁ  
bandhur ivānukampayā rājarṣir bharata ādāya mṛta-mātaram iti āśrama-  
padam anayat.*

*( taṁ eṇa-kuṇakaṁ tu ) As far as that struggling baby deer was  
concerned ( apaviddhaṁ kṛpaṇaṁ ) which was pushed out by its  
mother, ( abhivīkṣya rājarṣiḥ bharataḥ ) the saint king Bharata  
saw ( srotasā anūhyamānam ) that it was being carried away by  
the flowing currents of the river. ( mṛta-mātaram iti anukampayā )  
He took pity about the death of its mother, ( ādāya ) picked it  
up from the river ( bandhuḥ iva ) as if he was its owner  
( āśrama-padam anayat ) and took it along with him to his  
hermitage.*

### **Stanza 8**

*tasya ha vā eṇa-kuṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-  
poṣaṇa-pālana-lālana-prīṇanānudhyānenātma-niyamāḥ saha-yamāḥ puruṣa-*

*paricaryādaya ekaikaśaḥ katipayenāhar-gaṇena viyujyamānāḥ kila sarva evodavasan.*

*( tasya ha vai ahar-ahaḥ ) Oh what a pity! The saint emperor Bharata, over a period of time, ( uccaiḥ kṛta-nijābhimānasya ) developed too much possessiveness ( etasmin eṇa-kuṇake ) on that baby deer. ( tat-poṣaṇa-pālana-lālana-prīṇanānudhyānena ) Because of his continuous engagement and thinking about feeding it, protecting it, caressing it, and making it happy, he forgot about his daily activities, ( ekaikaśaḥ ) one by one ( katipayena ahar-gaṇena ) over a period of few days, ( saha-yamāḥ ātma-niyamāḥ ) such as taking bath at a particular time as prescribed, performing the prescribed rituals as he was doing earlier, ( puruṣa-paricaryādayaḥ ) including the devotional service he was performing towards the Bhagavan, ( sarve eva udavasan viyujyamānāḥ kila ) and left all of them totally stopping them altogether in due course.*

### Stanza 9

*aho batāyaṁ hariṇa-kuṇakaḥ kṛpaṇa īśvara-ratha-caraṇa-paribhramaṇa-  
rayeṇa sva-gaṇa-suhrd-bandhubhyaḥ parivarjitaḥ śaraṇaṁ ca mopasādito  
mām eva mātā-pitarau bhrātr-jñātīn yaouthikāṁś caivopeyāya nānyaṁ  
kañcana veda mayy ati-visrabdhaś cāta eva mayā mat-parāyaṇasya poṣaṇa-  
pālana-prīṇana-lālanam anasūyunānuṣṭheyaṁ śaraṇyopekṣā-doṣa-viduṣā.*

**Bharata started thinking like this (through stanzas 9 and 10):**

*( aho bata ayaṁ hariṇa-kuṇakaḥ ) Oh what a pity! This baby deer, ( īśvara-ratha-caraṇa-paribhramaṇa-  
rayeṇa ) because of the flow of eternal time factor ( sva-gaṇa-suhrd-bandhubhyaḥ parivarjitaḥ ) got separated from its herd as well as from its near and dear ones, ( mā śaraṇaṁ upasāditaḥ ) and it is now totally depending upon me.*

**( mātā-pitarau bhrātr-jñātīn yaūthikān ca mām eva upeyāya ) This deer is together with me because I am the only one for this deer who is its mother, father, family members, relatives and friends.**

**( mayi ati-visrabdhaḥ ) This deer has total confidence in me  
( anyam kañcana na veda ca ) and it does not know anyone else.**

**( ataḥ eva ) Therefore, ( poṣaṇa-pālana-prīṇana-lālanam anuṣṭheyaṁ ) it is my bounden duty to feed it, protect it, and look after it with love and affection, ( mayā anasūyunā ) without any self interest**

**( mat-parāyaṇasya ) as the deer is totally depending upon me ( śaraṇyopekṣā-doṣa-viduṣā ) and I am also quite aware of the fact that I will be committing sin if I neglect someone who has taken shelter unto me.**

### **Stanza 10**

**nūnaṁ hi āryāḥ sādḥava upaśama-śīlāḥ kṛpaṇa-suhr̥da evaṁ-vidhārthe svārthān api gurutarān upekṣante.**

**( nūnaṁ hi ) Certainly ( āryāḥ sādḥavaḥ ) the great saintly men ( upaśama-śīlāḥ ) who are well composed ( kṛpaṇa-suhr̥daḥ ) and who have affection towards the helpless ones ( upekṣante ) leave aside ( gurutarān svārthān api ) even very important matters concerning them ( evaṁ-vidhārthe ) when it comes to the question of issues like this.**

### **Stanza 11**

**iti kṛtānuṣaṅga āsana-śayanāṭana-snānāśanādiṣu saha mṛga-jahunā snehānubaddha-hṛdaya āsīt.**

*( iti kṛtānuṣaṅgaḥ ) That saint emperor Bharata, who became too much involved like this, ( snehānubaddha-hṛdaya āsīt ) developed immense affection within himself and increasing it progressively ( mrga-jahunā saha ) towards the deer ( āsana-śayanāṭana-snānāśanādiṣu ) as he was sitting, lying down, walking, standing, eating and at all other times.*

### Stanza 12

*kuśa-kusuma-samit-palāśa-phala-mūlodakāny āhariṣyamāṇo vṛkasālā-vṛkādibhyo bhayam āśaṁsamāno yadā saha hariṇa-kuṇakena vanaṁ samāviśati.*

*( āhariṣyamāṇaḥ yadā ) When Bharata used to go to the forests for bringing ( kuśa-kusuma-samit-palāśa-phala-mūlodakāni ) kusa grass, flowers, wood, fruits and vegetables, water etc., ( hariṇa-kuṇakena saha ) he used to always take the deer ( vanaṁ samāviśati ) along with him to the forest ( bhayam āśaṁsamānaḥ ) anticipating danger to its life ( vṛkasālā-vṛkādibhyaḥ ) from fox, dogs and other animals if it is left behind.*

### Stanza 13

*pathiṣu ca mugdha-bhāvena tatra tatra viṣaktam-ati-praṇaya-bhara-hṛdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi cādhāyopalālayan mudaṁ paramām avāpa.*

*( pathiṣu ca mugdha-bhāvena ) Even while on the way to the forest, due to the pranks of the deer because of its young age, ( tatra tatra viṣaktam ) it used to stop here and there. ( skandhena udvahati ) Bharata used to hold it on his shoulders*



**( *ati-praṇaya-bhara-hṛdayaḥ* ) with utmost love and affection from within his heart ( *kārpaṇyāt* ) and also because of his compassion towards the deer.**

**( *evam utsaṅge urasi ca* ) In the same manner Bharata used to keep the deer on his lap and chest, ( *ādhāya uopalālayan* ) hold it very lovingly ( *mudam paramām avāpa* ) and take intense pleasure in doing so.**

#### **Stanza 14**

***kriyāyām nirvartyamānāyām antarāle 'py utthāyotthāya yadainam abhicakṣīta tarhi vāva sa varṣa-patiḥ prakṛti-sthena manasā tasmā āśiṣa āśāste svasti stāt vatsa te sarvata iti.***

**( *kriyāyām nirvartyamānāyām* ) While doing the activities of the performance of devotional service, ( *antarāle api utthāya utthāya* ) Bharata used to get up from time to time from his seat ( *yadā enam abhicakṣīta tarhi vāva* ) and whenever he used to spot this baby deer, ( *varṣa-patiḥ saḥ* ) the former emperor of the Bharata Varsha, Shri Bharata, ( *tasmai āśiṣa āśāste* ) seek blessings for the deer ( *prakṛti-sthena manasā* ) with utmost interest in his heart ( *svasti stāt vatsa te sarvataḥ iti* ) saying in this manner: “Let auspicious things happen to you my son! At all times for you.”**

#### **Stanza 15**

***anyadā bhṛśam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ sakaruṇam atitarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpas tam evānuśocan kila kaśmalaṁ mahad abhiraṁbhita iti hovāca.***

**( *anyadā bhṛśam udvigna-manā* ) At other times when he was not able to spot the deer he used to get very anxious, ( *naṣṭa-draviṇa iva kṛpaṇaḥ* ) look very pitiable as if he had lost all his wealth, ( *ati-tarṣeṇa* ) and due to the heightened anxiety**

*( hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpah ) and separation from the baby deer feel very sorry within his helpless heart. ( tam eva anuśocan ) He used to thus constantly think only about the deer, ( sakaruṇam mahat kaśmalaṁ ) sit sadly and with overwhelming sentiment ( abhirambhitaḥ kila ) reach a pitiable situation ( iti uvāca ha ) when he used to say like this.*

**Note :** Stanzas 16 to 25 are the words of Bharata.

### Stanza 16

*api bata sa vai kṛpaṇa eṇa-bālakō mṛta-hariṇī-suto 'ho mamānāryasya śaṭha-kirāta-mater akṛta-sukṛtasya kṛta-visrambha ātma-pratyayena tad avigaṇayan sujana ivāgamiṣyati.*

*( aho bata ) Oh alas! ( sa vai kṛpaṇaḥ eṇa-bālakah ) Will that little innocent baby deer, ( mṛta-hariṇī-sutaḥ ) the child of the female deer which is dead and gone, ( āgamiṣyati api ) come back to me now, ( sujana iva ) like a good child ( kṛta-visrambha ) keeping absolute faith in me ( avigaṇayan ) ignoring ( mama tat ) these faults of mine ( ātma-pratyayena ) with its good character, ( śaṭha-kirāta-mateḥ ) though I possess the brain of the cunning hunter, ( akṛta-sukṛtasya ) am a sinner ( anāryasya ) and am evil minded?*

**Note :** Bharata had started attributing all his good qualities on that little deer. When he was separated from the baby deer, he even used to think that he had become a cheater like a hunter, was a sinner etc., because he failed in giving protection to the deer because of which it was absent. However, he also thought that the deer would come back to him ignoring his own shortcomings because he gave higher attributes to the deer. The poet expresses these words so beautifully in order to emphasise how deep the possessiveness of Bharata was about the deer. Bharata was

*belittling himself to such an extent that as if he was the guilty one for the absence of the deer, even for a little while.*

### **Stanza 17**

*api kṣemeṇāsminn āśramopavane śaṣpāṇi carantaṁ deva-guptaṁ  
drakṣyāmi.*

*( kṣemeṇa api drakṣyāmi ) How can I see that baby deer in safe condition ( asmin āśramopavane ) in the vicinity of the garden of this hermitage ( śaṣpāṇi carantaṁ ) walking and eating the tender grass ( deva-guptaṁ ) and protected by the divine powers for its safety?*

### **Stanza 18**

*api ca na vṛkaḥ sālā-vṛko 'nyatamo vā naika-cara eka-caro vā bhak-ṣayati.*

*( api ca na bhak-ṣayati ) Will not that deer be eaten ( vṛkaḥ sālā-vṛkaḥ vā ) by a wolf, a dog, ( anyatamaḥ vā ) or any other animal or animals ( naika-caraḥ eka-caraḥ ) moving around singly or in groups?*

### **Stanza 19**

*nimlocati ha bhagavān sakala-jagat-kṣemodayas trayy-ātmādyāpi mama na mṛga-vadhū-nyāsa āgacchati.*

*( trayy-ātmā bhagavān ) The sun, who is the embodied form of all the Vedic Principles (the Supreme Reality Himself) ( sakala-jagat-kṣemodayaḥ ) and who rises every day keeping the welfare of all the living beings in this world, ( nimlocati ha ) is now going to set.*

*( adyāpi na āgacchati ) I do not see yet even now in my hand*

**( mṛga-vadhū-nyāsa ) that wealth (the baby deer) which the female deer had given to me for safe custody.**

### **Stanza 20**

**api svid akṛta-sukṛtam āgatya mām sukhaiṣyati hariṇa-rāja-kumāro  
vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodair asantoṣam svānām  
apanudan.**

**( hariṇa-rāja-kumārah ) Will that young deer prince  
( akṛta-sukṛtam āgatya mām ) come near to the most unfortunate  
person like me ( svānām asantoṣam apanudan ) and remove the  
sadness of those very close to him like me  
( api svid sukhaiṣyati ) and make me happy  
( vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodaih ) by showing its  
performance of the most beautiful and very presentable  
pranks of various types usually played by the baby deer?**

### **Stanza 21**

**kṣvelikāyām mām mṛṣā-samādhināmīlita-dr̥ṣam prema-samrambheṇa  
cakita-cakita āgatya pṛṣad-aparuṣa-viṣāṇāgreṇa luṭhati.**

**( kṣvelikāyām mām mṛṣā-samādhinā ) While playing with my baby deer,  
when I pretend to be sleeping as part of the game  
( amīlita-dr̥ṣam mām āgatya ) for which I lie down closing my eyes  
for a little while, my baby deer used to come near me  
( prema-samrambheṇa ) showing his anger arising out of love  
( cakita-cakita luṭhati ) and with increasing fear kick me and rub  
me ( pṛṣad-aparuṣa-viṣāṇāgreṇa ) with its soft water drop like  
newly growing horns.**

### **Stanza 22**

*āsādita-haviṣi barhiṣi dūṣite mayopālabdho bhīta-bhītaḥ sapady uparata-rāsa ṛṣi-kumāravad avahita-karaṇa-kalāpa āste.*

*( āsādita-haviṣi barhiṣi dūṣite ) While it used to bite and pull the kusha grass, which I had earlier offered in obeisance, making them unworthy of its purpose ( mayā upālabdhaḥ bhīta-bhītaḥ ) I used to get angry with my baby deer for its mischief because of which it used to tremble with fear ( sapadi uparata-rāsa ) and stop its playful activities suddenly, ( avahita-karaṇa-kalāpaḥ ) control all its senses ( ṛṣi-kumāravat āste) and remain at one place just like a disciplined student of a saint.*

Note : Bharata wailed like this saying so many things about the baby deer. Thereafter he went outside and saw the marks of its hooves. He became very anxious after seeing those marks and continues to express his anguish.

### Stanza 23

*kiṁ vā are ācaritaṁ tapas tapasvinyānayaḥ yad iyam avaniḥ savinaya-kṛṣṇa-sāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir draviṇa-vidhurāturasya kṛpaṇasya mama draviṇa-padaṁ sūcayanty ātmānaṁ ca sarvataḥ kṛta-kautukaṁ dvijānāṁ svargāpavarga-kāmānāṁ deva-yajanaṁ karoti.*

*( are ) On what a wonder ! ( kiṁ vā tapaḥ ) What kind of penance ( tapasvinyā anayā ) this fortunate earth ( ācaritaṁ ) must have undertaken?*

*( yat iyam avaniḥ ) Why I am saying this is because this earth ( sūcayantī ) is preserving and presenting ( kṛpaṇasya mama ) to the aggrieved person like me,*

*( draviṇa-vidhurāturasya ) who is deprived of the most endearing protected wealth,*

*( draviṇa-padaṁ ) thereby showing the way my precious wealth (the baby deer) has gone away from me*

*(savinaya-kṛṣṇa-sāra-tanaya-tanutara-subhaga-śivatamākhara-khura-pada-paṅktibhir ) through the very auspicious, beautiful and soft marks of the rows and rows of the hooves of my humble and obedient Krishna (black) baby deer appearing on the surface of the earth,*

*( ātmānaṁ kṛta-kautukaṁ ) and thus has decorated itself very beautifully with those marks on the one hand*

*( dvijānāṁ ca karoti ) and also made itself as the place for conducting various yajnas on the other hand ( dvijānāṁ ) for such knowledgeable persons (brahmins)*

*( svargāpavarga-kāmānāṁ ) who seek liberation and the higher worlds.*

**Note :** *It has been said in the scriptures that the places of earth on which there appears the marks made by the hooves of the Krishna deer are the best locations for conducting yajnas and other auspicious occasions. Bharata is quoting the same context with reference to his deer.*

Now, having seen the appearance of deer like impression on the just risen moon, he perceives that it is definitely his deer which is seen on the moon.

#### **Stanza 24**

*api svid asau bhagavān uḍu-patir enaṁ mṛga-pati-bhayān mṛta-mātaraṁ mṛga-bālakaṁ svāśrama-paribhraṣṭam anukampayā kṛpaṇa-jana-vatsalah paripāti.*

*( asau bhagavān uḍu-patiḥ ) Is it that this Moon God, ( kṛpaṇa-jana-vatsalah ) Who is very affectionate towards helpless persons, ( api svid paripāti ) is protecting my deer, ( svāśrama-paribhraṣṭam ) which has disappeared from my hermitage ( mṛta-mātaraṁ enaṁ mṛga-bālakaṁ ) and which had lost its mother, ( mṛga-pati-bhayāt ) from the dangers of the lion*

*( anukampayā ) out of compassion?*

**Note :** He goes on to add further after experiencing the pleasure of touch of the rays of the moon.

### **Stanza 25**

*kiṁ vātmaja-viśleṣa-jvara-dava-dahana-śikhābhir upatapyamāna-hṛdaya-sthala-nalinīkaṁ mām upasṛta-mrgī-tanayaṁ śīśira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-gabhastibhiḥ svadhayatīti ca.*

*( kiṁ vā svadhayatīti ) Is it possible that this moon is comforting me,*

*( ātmaja-viśleṣa-jvara-dava-dahana-śikhābhiḥ ) who has been tormented due to the grief of flames of forest fire because of the sorrow of having separated from my son deer,*

*( upatapyamāna-hṛdaya-sthala-nalinīkaṁ ) and because of which my heart has become just like a weak and tired lotus flower (because of the fire),*

*( śīśira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-gabhastibhiḥ ) through its cool and peaceful rays, which are just like the nectar of love, feeding me right into my mouth*

*( upasṛta-mrgī-tanayaṁ mām ) as I have been continuously wandering around in search of my deer?*

*( iti ca ) He continued to say many such things one by one.*

### **Stanza 26**

*evam aghaṭamāna-manorathākula-hṛdayo mrga-dārakābhāsenā svārabdhakarmanā yogārambhaṇato vibhraṁśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ sākṣān niḥśreyasa-pratipakṣatayā prāk-parityakta-dustyaja-hṛdayābhijātasya tasyaivam antarāya-vihata-yogārambhaṇasya rājarṣer bhāratasya tāvan*

*mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇāvigaṇayata ātmānam  
ahir ivākhu-bilam duratikramah kālah karāla-rabhasa āpadyata.*

*( saḥ yoga-tāpasah ) In this manner, that Bharata, who had achieved great yogic feats and performed tremendous penances earlier, ( evam aghaṭamāna-manorathākula-hṛdayah ) became a person with all sorts of irrelevant and concocted thoughts within his mind and thus got into tension with frivolous imaginations.*

*( mṛga-dārakābhāsenā ) His entire thought processes confined and focussed themselves into the form and shape of his deer alone*

*( svārabdha-karmaṇā ) and this became his sole occupation.*

*( vibhramśitah ) Because of this mental attitude of carrying on with the occupation of thinking only about the deer, he got himself totally detached ( yogārambhaṇataḥ ) from his daily duties of yogic exercises ( bhagavad-ārādhana-lakṣaṇāt ca ) and the deeds of performance of devotional services towards the Bhagavan in which he was occupied earlier.*

*( itarathā katham ) If this is not the effect of his accumulated desires on him (about his deer alone) what else can be attributed for such deep involvement by Bharata on the deer, ( sākṣāt niḥśreyasa-pratipakṣatayā ) and what else can be attributed for his such occupation which comes as the greatest obstacle for deliverance, ( tasya ) particularly when He was such a personality ( prāk-parityakta-dustya-ja-hṛdayābhijātasya ) who had earlier discarded his own greatest sons, which is not an easy thing to achieve, ( āsaṅgaḥ katham ) and later developed deep desire and involvement ( jāty-antare eṇa-kuṇake ) on some deer which belongs to some other specie other than that of the human beings?*



**( evam ) Because of these factors, ( rājarṣeḥ bharatasya ) that saint king Bharata ( antarāya-vihata-yogārambhaṇasya ) brought for himself great obstacles in the pursuance of his yogic practices.**

**( tāvat mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇa ) In the remaining part of his life he devoted himself in caressing the deer, protecting it, loving it, comforting it, and thus got himself engaged in his mind totally with these activities.**

**( ātmānam āvigaṇayataḥ ) As Bharata was forgetting about his own real self in this manner, ( duratikramaḥ kālah ) the time factor (the time for death) which cannot be stopped or prevented by anyone ( karāla-rabhasaḥ ) and which has unimaginable speed, ( ākhu-bilaṁ ahir iva āpadyata ) approached him just like the snake approaches the hole of a mouse.**

### **Stanza 27**

**tadānīm api pārśva-vartinam ātmajam ivānuśocantam abhivīkṣamāṇo mṛga evābhiniveśita-manā visrjya lokam imaṁ saha mṛgeṇa kalevaraṁ mṛtam anu na mṛta-janmānusmṛtiḥ itaravan mṛga-śarīram avāpa.**

**( tadānīm api ) Even at that time (that is even at the time of the ensuing death) ( anuśocantam pārśva-vartinam ātmajam iva abhivīkṣamāṇaḥ ) Bharata became very much saddened and continuously looked at the deer as if he was looking at his own son seated close to him, ( mṛge eva abhiniveśita-manāḥ ) and with deep rooted absorption into that deer, ( mṛgeṇa saha imaṁ lokam visrjya ) left his mortal body while still continuing with the absorbed thoughts about the deer. ( mṛtam kalevaraṁ anu ) In this manner, while he left his mortal body ( na mṛta-janmānusmṛtiḥ ) he retained and carried the**

***subtle and indestructible thoughts about his previous life ( itaravat ) and just like a very ordinary person ( mṛga-śarīram avāpa ) he attained the body of a deer.***

***Note : Very clear and important message is given in the above stanza. Bharata, while departing from this world, was continuously thinking only about his deer and, therefore, it has been mentioned that he attained the body of a deer in his next life, as per the law of nature applicable to everyone. However, because he was a great devotee and a greatest personality ever in view of his past deeds of yajnas and devotional service, with the grace of the Supreme Almighty, he could retain the memories of his past life. Therefore, while he took rebirth as a deer, he knew very well what he was in his previous life and why he reached this stage in his next life. This is an underlying point one must remember about Bharata, as ordinary persons may not remember their past deeds as against Bharata who was qualified to such an extent. One more important point lies here. When a person becomes a great devotee of the Supreme Almighty and, for certain reasons deviates his path temporarily, His grace will always come to the person's rescue and he shall be given all the opportunity to mend his ways even in the next life, even if the person takes the birth of any life form other than that of a human being. These significant messages reaffirm the fact that one must always identify oneself with that ever permanent and the only truth which is the Ultimate Reality/Supreme Almighty and not with any other things which are temporary and subject to transformation.***

### ***Stanza 28***

***tatrāpi ha vā ātmano mṛgatva-kāraṇaṁ bhagavad-ārādhana-samīhānubhāvenānusmṛtya bhṛśam anutapyamāna āha.***

**( ha vai ) Oh what a great wonder! ( tatra api ) Even in this birth as a deer, ( bhagavad-ārādhana-samīhānubhāvena ) because of his continuous engagement in the past life with the devotional service of the Bhagavan, ( ātmanaḥ mṛgatva-kāraṇam ) he could realize as to why he had to attain the body of an animal in his next life, ( anusmṛtya ) and as he remembered these things constantly ( bhr̥śam anutapyamāna āha ) he said to himself with utmost repentance.**

### **Stanza 29**

**aho kaṣṭam̐ bhraṣṭo 'ham ātmavatām anupathād yad-vimukta-samasta-saṅgasya vivikta-puṇyāranya-śaraṇasyātmavata ātmani sarveṣām ātmanām̐ bhagavati vāsudeve tad-anuśravaṇa-manana-saṅkīrtanārāadhanānusmaraṇābhīyogenāsūnya-sakala-yāmena kālena samāveśitam̐ samāhitam̐ kārtsnyena manas tat tu punar mamābudhasyārān mṛga-sutam̐ anu parisusrāva.**

**( aho kaṣṭam̐ ) Oh what a pity! ( ātmavatām anupathāt aham bhraṣṭaḥ ) I have faltered from the path being pursued by the enlightened persons (despite having full opportunity).**

**( yat, vimukta-samasta-saṅgasya ) It happened to me like this because while I left everything and discarded all my desires ( vivikta-puṇyāranya-śaraṇasya ) and approached uninhabited and isolated forest,**

**( ātmavataḥ mama manaḥ ) though I had achieved great feats, my mind did not occupy itself with the required focus**

**( bhagavati vāsudeve ) on Bhagavan Vasudeva, ( sarveṣām ātmanām̐ ātmani ) Who is inherently situated in all the living beings,**

**( aśūnya-sakala-yāmena kālena ) and I could have filled the remaining part of my lifetime**

**( tad-anuśravaṇa-manana-saṅkīrtanārāadhanānusmaraṇābhīyogena ) in listening to His pastimes and glories, meditated upon Him,**

***sung his praises often, done devotional service, and remembered about Him continuously ( kārtsnyena samāveṣitaṁ ) for which purpose I had definitely enough time at my disposal.***

***( samāhitaṁ ca ) More over, that entire period was very calm and serene.***

***( abudhasya mama tat tu ) I became ignorant of these matters ( punaḥ mrga-sutam anu ) and my mind pursued after that baby deer ( ārāt parisusrāva ) and moved away very far off from the real focus.”***

***Note : Bharata did the greatest devotional services and various yajnas when he was the emperor. He discharged his duties very righteously and though he was extremely engaged in the administrative matters, he never left his connection with the Bhagavan. He left everything and with the purpose of doing more devotional service, he sought after a lonely place in the forest. Thus he had all the time before him, as compared to his earlier period when he was an emperor, to engage himself fruitfully in devotional services. However, his mind distracted itself towards the deer.***

***Therefore, the message is very clear. It is not the occupation one is engaged in which determines the endeavour of oneself towards the devotional services. Whether one is totally engaged in occupation of his duties or one is sitting isolated in a forest with all the time at his disposal is not the determining factor for one to devote his time for performance of austerities or devotional service. What is important is that whatever may be the occupation of a person, his mind has to be always engaged into that ever permanent Supreme Being. The physical actions of doing austerities are not so relevant as compared to engaging of one’s mind totally at all times towards that Supreme Being.***

### Stanza 30

*ity evaṁ nigūḍha-nirvedo visrjya mrgīm mātaraṁ punar bhagavat-kṣetram  
upaśama-śīla-muni-gaṇa-dayitaṁ sālagraṁaṁ pulastya-pulahāśramaṁ  
kālañjarāt pratyājagāma.*

*( iti evaṁ nigūḍha-nirvede ) In this manner, Bharata was  
intensely grieving himself for what he had done in his past  
life.*

*( mātaraṁ visrjya mrgīm ) He separated himself from his mother  
deer ( kālañjarāt ) and departed from his new birth place  
known as the Kālañjara mountain ( punar pratyājagāma ) and  
returned back ( pulastya-pulahāśramaṁ ) to the hermitage of the  
saints like Pulastya, Pulaha etc., ( bhagavat-kṣetram ) in which  
place one can feel the presence of divinity,  
( upaśama-śīla-muni-gaṇa-dayitaṁ ) the place which was always  
liked very much by the peace loving saints and sages,  
( sālagraṁaṁ ) and the place in which there were plenty of Sal  
trees (botanical name Shorea robusta).*

### Stanza 31

*tasminn api kālaṁ pratīkṣamāṇaḥ saṅgāc ca bhṛśam udvigna ātma-  
sahacaraḥ śuṣka-parṇa-trṇa-vīrudhā vartamāno mrgatva-nimittāvasānam  
eva gaṇayan mrga-śarīraṁ tīrthodaka-klinnam ut-sasarja.*

*( tasminn api ) In that hermitage, Bharata spent his lifetime as a  
deer ( kālaṁ pratīkṣamāṇaḥ ) waiting for the end of his period of  
time as a deer, ( saṅgāt bhṛśam udvignaḥ ) always fearing about  
any contact with any other beings, ( ātma-sahacaraḥ ) walking  
around remembering always that he himself was his*

**protector, ( śuṣka-parṇa-trṇa-vīrudhā ) and eating dry leaves,  
grass and creepers.**

**( vartamānaḥ ) And he remained like that ( gaṇayan ca ) only  
looking at ( mṛgatva-nimittāvasānam eva ) and expecting for the  
end of his life period of a deer, which he acquired because of  
his past deeds, ( ut-sasarja ) and finally he gave up ( mṛga-śarīram  
) the body of the deer one day ( tīrthodaka-klinnam ) when he  
took bath in the pious waters.**

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**This concludes Chapter eight of Volume four of Srimad  
Bhagavatam.**

**Hari Om**