

# **SRIMAD BHAGAVATAM**

## **CHAPTER 9, VOLUME 5**

### **THE EXPLANATIONS AS TO HOW EMPEROR BHARATA WAS BORN AS A BRAHMANA WITH THE ACQUIRED NAME JADA BHARATA AND HIS SPECIAL CHARACTERISTICS IN THIS LIFE PERIOD.**

#### **PREFACE**

*Note : We do not find any names for the personalities in the story described in this chapter. The names are immaterial. The contents are more important. Bharata, after his life as a deer ended, takes life as the form of a human in a Brahmin family. He is referred to as Jada Bharata in this chapter. As one reads this story about him, one can understand why he was so and why his behaviour was peculiar as compared to other human beings. An emphasis has to be made about the term “jada”. It means several things some of which are - numb, idiot, stupefying, inanimate, apathetic, senseless, motionless, frigid, stiff, unintelligent, torpid, dull, cold, void of life, frost, fool, and many such. Jada Bharata, in this birth as a human being, was a combination of all these. Hence he was known as Jada Bharata because of his peculiar characteristics. When we understand these terms well we can understand the implicit meanings in each of the stanzas in this chapter.*

*Because of the divine grace, Jada Bharata knew very well who he was in his previous births. So, he took sufficient precaution not to falter in this life as a human being and remained in the same exalted*

*position as he was during his life as Bharata. He never gave any opportunity to get himself distracted and remained constantly as that Supreme Bliss alone.*

*That being the stage of mental existence there was no need for him to learn the basics and reach the step by step development of progress in his present life. Therefore, he never had any inclinations to follow and practice the fruitive deeds which are taught through the Vedic principles. As he had surpassed this stage, coming back to the primary stage was not possible for Jada Bharata.*

*Because of his peculiar attitude, people misunderstood him to be an idiot and useless. This chapter explains the ordeals he had to undergo because of the misunderstanding others had about him. But nothing deters him. He remains as he was. It is interesting to see how Bhadrakali Herself jumps out of the idol and kills the dacoits who brings Jada Bharata for human sacrifice. And more importantly, Suka Brahma Rishi concludes this chapter by saying that such things are not at all surprising for which he gives sufficient and conclusive arguments.*

### **Stanza 1**

*śrī-śuka uvāca*

*atha kasyacid dvija-varasyāṅgirah-pravarasya śama-dama-tapaḥ-  
svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-  
jñānānanda-yuktasyātma-sadrśa-śruta-śīlācāra-rūpaudārya-guṇā nava  
sodaryā aṅgajā babhūvur mithunaṁ ca yavīyasyāṁ bhāryāyām.*

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

**( atha ) In course of time, ( kasyacit dvija-varasya ) a  
knowledgeable brahmin,**

**( āṅgiraḥ-pravarasya ) who was the greatest among the descendants of the saint Angiras,**

**(śama-dama-tapaḥ-svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyān-asūyātma-jñānānanda-yuktasya ) and who had complete control of his mind, his senses, who used to practice the austerities and penances in the prescribed manner, who had acquired complete Vedic knowledge, who was a very charitable, who was completely contented, who was very tolerant, who was humble, who used to work very efficiently, who had absolutely no jealousy at all, who was well aware about the principles of higher knowledge, and who used to be righteous and used to enjoy in doing righteous things,**

**( sodaryāḥ nava aṅgajāḥ ) begot nine sons from his first wife ( ātma-sadrṣa-śruta-śīlācāra-rūpaudārya-guṇāḥ ) who was equally well versed in all matters, who had very good character, who used to perform her prescribed duties well, who was fit and fine as far her health was concerned, who was very compassionate and who had all such good qualities equalling him in all respects,**

**( mithunaṁ ca babhūvuh ) and also begot a male and a female ( yavīyasyāṁ bhāryāyām ) from his younger wife.**

## **Stanza 2**

**yas tu tatra pumāṁs taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam  
utsrṣṭa-mrga-śarīraṁ carama-śarīreṇa vipratvaṁ gatam āhuh.**

**It is being said ( tatra yaḥ pumān ) that among them (the two children from the younger wife) who was born as the male child ( taṁ tu ) was the one ( rājarṣi-pravaraṁ bharatam ) who was**

**the greatest saint emperor Bharata ( parama-bhāgavatam ) and who was a greatest devotee of the Bhagavan, ( utsrṣṭa-mṛga-śarīram ) who after discarding the body of the deer in his previous birth, ( carama-śarīreṇa ) attained the body of a human being in the new birth ( vipratvam gatam āhuḥ ) with brahminism characteristics.**

**Note :** Since Bharata had to take birth as a deer, he could not perform any austerities or penances suiting the prescriptions for devotional service of the Bhagavan. However, even as a deer, he was constantly thinking about the higher principles of life and remembering Sri Hari alone, while at the same time regretting for the pitfalls happened to him as the saint emperor Bharata. These factors helped him to take rebirth as a brahmin enabling him to engage in the devotional service as a human being. As said in the earlier Chapter, Bharata could remember his earlier births only because of the divine grace and also because he was a great devotee in the true sense when he was the emperor Bharata, except for the deviation he made in the last stage of his life.

### **Stanza 3**

**tatrāpi svajana-saṅgāc ca bhṛṣam udvijamāno bhagavataḥ karma-bandha-vidhvaṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalam manasā vidadhad ātmanah pratighātam āśaṅkamāno bhagavad-anugraheṇānusmṛta-sva-pūrva-janmāvalir ātmānam unmatta-jadāndha-badhira-svarūpeṇa darśayām āsa lokasya.**

**( anusmṛta-sva-pūrva-janmāvalih ) Bharata had full memory of all the incidences of his previous life periods ( tatra api bhagavad-anugraheṇa ) in this birth as well because of the divine grace.**

**( svajana-saṅgāt ca ) He was constantly afraid that he might fall a victim to influences arising out of closeness with his relatives and friends ( bhr̥śam udvijamānaḥ ) and, therefore, consciously kept away from any association with them.**

**( bhagavataḥ karma-bandha-vidhvāṁsana-śravaṇa-smaraṇa-guṇa-vivaraṇa-caraṇāravinda-yugalaṁ )**

**On the other hand, he was always engaged in remembering and listening to the stories about the glories of the Bhagavan, which ensure cutting of the connection of one's fruitive deeds, ( manasā vidadhat ) and endearingly kept His pious lotus feet always in his heart through constant prayers.**

**( ātmanaḥ pratighātam āśaṅkamānaḥ ) He was always suspicious of the fact that he might face any situation by which there could be obstruction again towards the path of his self-realization and, therefore, was very vigilant.**

**( ātmānam lokasya darśayāmāsa ) In view of all these factors, his way of life and peculiar behaviour as against other normal humans made open declaration to the people at large ( unmatta-jadāndha-badhira-svarūpeṇa ) as if Bharata was either a mad person, or an idiot, or a blind person, or a deaf person etc., according to the perception of each one.**

#### **Stanza 4**

**tasyāpi ha vā ātmajasya vipraḥ putra-snehānubaddha-manā āsamāvartanāt saṁskārān yathopadeśaṁ vidadhāna upanītasya ca punaḥ śaucācamanādīn karma-niyamān anabhipretān api samaśikṣayad anuśiṣṭena hi bhāvyaṁ pituḥ putreṇeti.**

**( ha vai ) Oh what a pity! ( vipraḥ putra-snehānubaddha-manāḥ ) That brahmin father, because of his tremendous affection in his heart towards his son, ( saṁskārān yathopadeśaṁ vidadhānaḥ )**

**completed processes whatever prescribed were told in the scriptures with regard to the upbringing of children ( āsamāvartanāt ) till the time of the exit from the Brahmacharya stage of life for sons ( tasya ātmajasya api ) even for Jada Bharata.**

**( anabhipretān api ) However, as could be clearly seen that Jada Bharata was not interested at all in the life of a householder, ( samaśikṣayat ) his father still tried with his best of intentions to teach him, ( upanītasya ) after Jada Bharata had reached the Brahmacharya stage, ( punaḥ ca śaucācamanādīn ) other processes like keeping oneself clean, keeping the mouths and hands clean at all times, ( karma-niyamān ) and such other prescribed methods of regulative principles.**

**( hi putreṇa pituḥ anuśiṣṭeṇa bhāvyaṁ iti ) Jada Bharata’s father tried his best to inculcate these prescribed methods of life to him as per the regulative principles because it was considered as the bounden duty of the son to learn these principles from his father.**

**Note :** “āsamāvartanāt” is a term used for the completion of the prescribed deeds till the time of a child’s life as a Brahmachari. Seeing that Jada Bharata was not capable of leading a householder’s life, which is the adulthood of entering into the family life, his father could not teach him any further as he had done for his other children. Though he tried his best, his efforts went in vain with regard to Jada Bharata. This is what has been explained in the above stanza.

### **Stanza 5**

**sa cāpi tad u ha pitṛ-sannidhāv evāsadrhīcīnam iva sma karoti chandām̐sy  
adhyāpayiṣyan saha vyāhṛtibhiḥ sapraṇava-śiras tripadīm̐ sāvitṛīm̐ graiṣma-  
vāsantikān māsān adhīyānam apy asamaveta-rūpaīm̐ grāhayām āsa.**

*( saḥ karoti sma ) Jada Bharata performed ( ca api, tat u ha ) all those instructions of performance of the prescribed deeds ( asadr̥cīnam iva ) all wrongly in some manner or the other without any correlation to what have been taught to him ( pitṛ-sannidhau eva ) right in front of his father despite very elaborate instructions from his father.*

*( chandāṁsi adhyāpayiṣyan ) As his father tried to teach Jada Bharata the Vedic hymns ( vyāhṛtibhiḥ saha ) like the mystical utterances of the names of the seven worlds ( sapraṇava-śiraḥ tripadīm ) which starts with only three uses of phonic sound for sacred syllable 'OM' [ Aum, Omkara ] ( sāvitṛīm ) like in the Gayatri Mantra and continued teaching him ( graiṣma-vāsantikān māsān ) during the entire four months of summer and spring period, ( grāhayām āsa) Jada Bharata could learn even these nuances ( asamaveta-rūpaṁ ) only in incomplete manner.*

Note : Jada Bharata's father tried his best to teach the tenets of the Vedic hymns and the pronunciation of the nuances of the Vedic chanting to his son Jada Bharata. Keeping this in mind, he first started with Omkara which has no specific nuances or special chanting methods. The Gayatri Mantra also does not have much of difficult words or any special way of chanting as compared to various other Vedic chants. However, his father could not succeed in making Jada Bharata repeat even these basic things despite his attempts to teach him for about four months. That being so, what to talk of any further progress in reciting Vedic hymns by Jada Bharata?

### **Stanza 6**

*evaṁ sva-tanuja ātmany anurāgāveśita-cittaḥ śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇy anabhiyuktāny api samanūśiṣṭena bhāvyam ity asad-āgrahaḥ putram anuśāsyā svayaṁ tāvad anadhigata-manorathaḥ kālenāpramattena svayaṁ gr̥ha eva pramatta upasaṁhṛtaḥ.*

**( anurāgāveśita-cittaḥ ) The brahmin father of Jada Bharata, was in this manner having deep affection and kind heart towards his son Jada Bharata, ( evaṁ ātmani sva-tanuje ) who, like all sons of a father, was considered as the form of reflection of his own father.**

**( anabhiyuktāni api ) Though Jada Bharata was not at all suitable for the performance of ( śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇi ) the deeds suiting a Brahmachari like keeping oneself clean, learning the Vedic principles and practices, keeping austerities and penances, performing certain deeds in particular and prescribed manner, serving the teacher, performing worship of fire etc., ( asad-āgrahaḥ ) his father had a very wrong notion ( samanūśiṣṭena bhāvyam iti ) that it was his bounden duty to ensure that his son Jada Bharata learnt all these matters, ( putram anuśāsyā tāvat ) and, therefore, constantly continued with his efforts to teach him.**

**( svayaṁ anadhigata-manorathaḥ ) While his own desires could not be fulfilled despite putting his best efforts, ( gr̥ha eva pramattaḥ ) Jada Bharata's father continued to engage himself in the household activities and wasted his life time accordingly.**

**( upasaṁhṛtaḥ ) As things were going on like this he departed from this world ( apramattena kālena ) because of the influence of the flow of eternal time factor, which makes no mistakes at all with anyone and at any time.**



## Stanza 7

*atha yavīyasī dvija-satī sva-garbha-jātaṁ mithunaṁ sapatnyā upanyasya svayam anusamsthayā patilokam agāt.*

**( *atha yavīyasī dvija-satī* ) Thereafter, the younger wife of the brahmin ( *upanyasya* ) entrusted ( *sva-garbha-jātaṁ mithunaṁ* ) both her male and female children born to her ( *sapatnyai* ) to her senior co-wife ( *svayam anusamsthayā* ) and departed from this world following her husband ( *patilokam agāt* ) and attained the world where her husband had already reached.**

## Stanza 8

*pitari uparate bhrātara enam atat-prabhāva-vidas trayyāṁ vidyāyām eva paryavasita-matayo na para-vidyāyāṁ jaḍa-matir iti bhrātur anuśāsana-nirbandhān nyavr̥tsanta.*

**( *pitari uparate* ) After the death of their father, ( *bhrātaraḥ* ) all the elder brothers of Jada Bharata, ( *atat-prabhāva-vidaḥ* ) who were incapable of understanding the highest level of knowledge in which Jada Bharata in fact had already reached,**

**( *paryavasita-matayaḥ* ) and who were having limited knowledge ( *trayyāṁ vidyāyām eva* ) upto the extent of confining themselves to the conduct of Vedic rituals alone, ( *para-vidyāyāṁ na* ) and who were exactly the opposite (totally ignorant) in their knowledge as far as the matters of self realization are concerned,**

**( *enam jaḍa-matir iti* ) decided among themselves that Jada Bharata was an idiot ( *nyavr̥tsanta* ) and determined to withdraw themselves ( *bhrātuḥ anuśāsana-nirbandhāt* ) from the compulsions of teaching anything to their younger brother.**

## Stanza 9

*sa ca prākṛtair dvipada-paśubhir unmatta-jada-badhiretyabhibhāṣyamāṇo yadā tad-anurūpāṇi prabhāṣate karmāṇi ca kāryamāṇaḥ parecchayā karoti viṣṭito vetanato vā yācñayā yadṛcchayā vopasāditam alpaṁ bahu mṛṣṭaṁ kadannaṁ vābhyavaharati paraṁ nendriya-prīti-nimittam. nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvandva-nimittayor asambhāvita-dehābhimānaḥ.*

*( saḥ ca ) As far as Jada Bharata was concerned, ( yadā ) at whichever time ( prākṛtaiḥ ) the uncultured ( dvipada-paśubhiḥ ) two legged animals ( abhibhāṣyamāṇaḥ ) used to call him ( unmatta-jada-badhireti ) “mad man, idiot, dull” in this manner, ( tadā ) at that time ( tad-anurūpāṇi prabhāṣate ) he used to reply to them something or the other in whatever manner he liked according to the situation.*

*( saḥ ) He ( ca ) also ( karoti ) carried out ( karmāṇi ) various deeds ( parecchayā kāryamāṇaḥ ) according to the likes of others and as per the instructions given by them to him.*

*( abhyavaharati ) He used to eat ( upasāditam ) whatever food he used to get ( viṣṭitaḥ vetanataḥ vā ) either by working without wages, or with wages, ( yācñayā yadṛcchayā vā ) or by begging, or by coming across food without his expectation, ( alpaṁ bahu ) be it very little or in full quantity, ( mṛṣṭaṁ kadannaṁ vā ) even if the food is tasty or stale.*

*( paraṁ nendriya-prīti-nimittam na ) However, whatever food he was eating was not for the satisfaction of his sense of taste. ( nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ ) That was because, he was always in the constant knowledge that the eternal bliss which he was experiencing thus, which at all times never depends upon anything else, meaning thereby that he himself was that form*

**and shape of the eternal bliss and consciousness and he remained in that position for ever.**

**( *asambhāvita-dehābhimānaḥ* ) Because of the above reason, he never had his own material bodily consciousness ( *sukha-duḥkhayoḥ* ) while in pleasures or in miseries, ( *dvandva-nimittayoḥ* ) which bodily consciousness is in fact responsible for the feeling of the contradictions like pride and insult.**

### **Stanza 10**

***śītoṣṇa-vāta-varṣeṣu vṛṣa ivānāvṛtāṅgaḥ pīnaḥ saṁhananāṅgaḥ sthaṅḍīla-saṁveśanānunmardanāmajjana-rajāsā mahāmaṇiḥ ivānabhivyakta-brahma-varcasah kupatāvṛta-kaṭiḥ upavītenoru-maṣiṇā dvijātir iti brahma-bandhur iti saṁjñayātaj-jñājanāvamato vicacāra.***

**( *pīnaḥ saṁhananāṅgaḥ* ) Jada Bharata had a very strong physique and had well shaped limbs and hands ( *śītoṣṇa-vāta-varṣeṣu* ) and even in the cold season, heat, wind or in rains, he used to lie down on the plain surface of the ground ( *vṛṣaḥ iva anāvṛtaḥ* ) without any cloths over his body just like a giant bull ( *sthaṅḍīla-saṁveśanānunmardanāmajjana-rajāsā* ) and because of this as well as the fact that he did not wash himself, there were lot of dust all over his body.**

**( *anabhivyakta-brahma-varcasah* ) Because he never removed the dust from his body, he was looking like unmanifested Supreme Brahman ( *mahāmaṇiḥ iva* ) in the form of a precious diamond which was yet to be polished or cleaned.**

**( *kupatāvṛta-kaṭiḥ* ) That great personality, Jada Bharata, had covered his waist with a dirty cloth, ( *uru-maṣiṇā upavītena* ) and because of the the fact that he happened to wear a dirty**

**sacred thread ( dvijātiḥ iti ) one could make out that he was a brahmin for name sake ( brahma-bandhuḥ iti saṁjñayā ) and he was born in the family of brahmins as a useless personality and with these kinds of acquired names, ( vicacāra ) Jada Bharata travelled around ( ātaj-jñajanāvamataḥ ) who was humiliated and insulted by the people who did not know about his real personality.**

### **Stanza 11**

**yadā tu parata āhāraṁ karma-vetanata īhamānaḥ sva-bhrātr̥bhir api kedāra-karmaṇi nirūpitas tad api karoti kintu na samaṁ viśamaṁ nyūnam adhikam iti veda kaṇa-piṇyāka-phalī-karaṇa-kulmāṣa-sthālīpurīṣādīny apy amṛtavat abhyavaharati.**

**( yadā tu ) Whenever Jada Bharata ( īhamānaḥ ) desired to get ( āhāraṁ ) food ( karma-vetanataḥ ) in return for the work done ( parataḥ ) for others, ( nirūpitas ) he never bothered even if he was being engaged ( kedāra-karmaṇi ) for work in the agricultural fields ( sva-bhrātr̥bhir api ) by his own brothers ( tat api karoti ) and he used to do that work also in the same spirit.**

**( kintu samaṁ viśamaṁ nyūnam adhikam iti na veda ) However, Jada Bharata never knew whether the surface of the agricultural field was flat, high, low, or whether the earth was less fertile or enriched for sowing etc.**

**( amṛtavat abhyavaharati ) He used to eat just like nectar and finish them off ( kaṇa-piṇyāka-phalī-karaṇa-kulmāṣa-sthālīpurīṣādīn ) whatever be the kind of things he was given even if it was crushed rice, oil cakes, the waste parts of the grains like chaff, the urad dal infected with worms, or the blackened parts of food remaining in the vessel when cooked in heat.**

## Stanza 12

*atha kadācit kaścīd vṛṣala-patir bhadra-kālyai puruṣa-paśum ālabhatāpatya-kāmaḥ.*

*( atha kadācit ) As things were going on in this manner, once, ( kaścīd vṛṣala-patiḥ ) the head of the group of dacoits belonging to uncultured lineage, ( apatya-kāmaḥ ) with the intention to have a progeny for himself, ( puruṣa-paśum ālabhata ) made arrangements to offer a human sacrifice ( bhadra-kālyai ) to Goddess Bhadrakali.*

## Stanza 13

*tasya ha daiva-muktasya paśoḥ padavīm tad-anucarāḥ paridhāvanto niśi niśītha-samaye tamasāvṛtāyām anadhigata-paśava ākasmikena vidhinā kedārān vīrāsanena mṛga-varāhādibhyaḥ samrakṣamāṇam aṅgiraḥ-pravara-sutam apaśyan.*

*( ha ) On what a wonder! ( tad-anucarāḥ ) The attendants of the leader of the dacoits ( paridhāvantaḥ ) were running here and there in all the four directions ( tasya padavīm ) seeking to find the way ( daiva-muktasya ) through which the person had escaped from their custody as if by the divine wish ( paśoḥ ) who was earlier captured by them for the sacrifice.*

*( niśi niśītha-samaye ) In the process, during that midnight hours ( tamasāvṛtāyām ) when everything was covered under total darkness, ( anadhigata-paśavaḥ ) as they were struggling to recapture the human meant for the sacrifice, ( ākasmikena vidhinā ) in an unexpected manner, ( apaśyan ) they came across ( aṅgiraḥ-pravara-sutam ) the son of the brahmin ( Jada Bharata ) belonging to the lineage of Angiras*

*( vīrāsanena ) who was seated with his head held high on the raised platform ( samrakṣamāṇam ) and who was protecting ( kedārān ) the paddy fields ( mṛga-varāhādibhyaḥ ) from the animals like deer, pigs etc.*

#### Stanza 14

*atha ta enam anavadya-lakṣaṇam avamṛśya bharṭṛ-karma-niṣpattiṁ manyamānā baddhvā raśanayā caṇḍikā-grham upaninyur mudā vikasita-vadanāḥ.*

*( anavadya-lakṣaṇam avamṛśya ) Having assured themselves that Jada Bharata was the right person with all the required qualifications for the human sacrifice, ( bharṭṛ-karma-niṣpattiṁ manyamānāḥ ) the followers of the leader of the dacoit thought that the needs of their leader could be fulfilled by taking Jada Bharata with them.*

*( mudā vikasita-vadanāḥ ) They were all so happy because of which their faces were glowing brightly. ( atha ta enam ) They immediately ( raśanayā baddhvā ) tied Jada Bharata with rope and bound him tightly ( caṇḍikā-grham upaninyuh ) whereafter they took him to the Bhadrakali temple.*

#### Stanza 15

*atha paṇayas taṁ sva-vidhinābhiṣicyāhatena vāsasācchādya bhūṣaṇālepa-srak-tilakādibhir upaskṛtaṁ bhuktavantaṁ dhūpa-dīpa-mālya-lāja-kisalayāṅkura-phalopahāropetayā vaiśasa-saṁsthayā mahatā gīta-stuti-mṛdaṅga-panava-ghoṣeṇa ca puruṣa-paśuṁ bhadra-kālyāḥ purata upaveśayām āsuh.*

*( atha paṇayah )* Those dacoits, thereafter, *( tam )* gave Jada Bharata *( abhiṣicya )* appropriate bath *( sva-vidhinā )* as per their prescribed procedure, *( ahatena vāsasācchādyā )* made him wear new clothes, *( bhūṣaṇālepa-srak-tilakādibhiḥ upaskṛtaṁ )* decorated him with jewellery, applied on him marks of sandal pulp, made him wear garlands, applied kumkum on his forehead etc., *( bhuktavantam )* whereafter they fed him food.

*( puruṣa-paśuṁ )* Jada Bharata, who was now made suitable for the human sacrifice, *( upaveśayām āsuh )* was made to sit *( bhadra-kālyāḥ purataḥ )* in front the deity of Bhadrakali *( dhūpa-dīpa-mālyā-lāja-kisalayāṅkura-phalopahāropetayā )* They brought along various other materials for worship to the Goddess like the incense, lamps, flowers, flower petals, tender grass, the sprouted grains, fruits etc., *( vaiśasa-saṁsthayā )* and also the prescribed paraphernalia for the human sacrifice.

*( mahatā gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa )* While all these were happening around they also sang high pitch songs, blown the buggles, and beat the drums of different kinds.

### Stanza 16

*atha vṛṣala-rāja-paniḥ puruṣa-paśor asrg-āsavena devīm bhadra-kālīm  
yakṣyamāṇas tad-abhimantritam asim ati-karāla-niśitam upādade.*

*( atha vṛṣala-rāja-paniḥ )* Thereafter, one of the dacoits who was also the so called priest of their leader dacoit, *( devīm bhadra-kālīm yakṣyamāṇaḥ )* prepared himself to propitiate Goddess Bhadrakali *( asrg-āsavena )* with the flow of blood of *( puruṣa-paśoḥ )* the sacrificial animal in the form of the human (here Jada Bharata) *( tad-abhimantritam )* by reciting the hymns invoking Bhadrakali *( asim upādade )* and took in his hands the sword,

*( ati-karāla-niṣitam ) which was very sharp and looking fearful.*

### **Stanza 17**

*iti teṣāṁ vṛṣalānāṁ rajas-tamaḥ-prakṛtīnāṁ dhana-mada-raja-utsikta-manasāṁ bhagavat-kalā-vīra-kulaṁ kadhāthī-kṛtyotpathena svairāṁ viharatāṁ hiṁsā-vihārāṇāṁ karmāti-dāruṇāṁ yad brahma-bhūtasya sākṣād brahmarṣi-sutasya nirvairasya sarva-bhūta-suhṛdah sūnāyām apy ananumatam ālambhanaṁ tad upalabhya brahma-tejasāti-durviṣaheṇa dandahyamānena vapuṣā sahasocacāṭa saiva devī bhadrā-kālī.*

*( iti ) In this manner, ( teṣāṁ vṛṣalānāṁ ) those unprincipled and non righteous dacoits,*

*( rajas-tamaḥ-prakṛtīnāṁ ) who were having overbearing characteristics of Rajas and Tamas,*

*( dhana-mada-raja-utsikta-manasāṁ ) who had deviated from the regulative principles of righteousness by showing scant respect to them because of their pride of wealth,*

*( bhagavat-kalā-vīra-kulaṁ kadhāthī-kṛtya ) who had ignored the brahmins advocating the greatest principles of the divine order considering them to be silly,*

*( viharatāṁ ) who had started walking around proudly ( svairāṁ utpathena ) through wrong paths and as per their own whims,*

*( hiṁsā-vihārāṇāṁ ) and who had been indulging in violence and considering such violence as their playful activities, were carrying out the horrifying offence of killing Jada Bharata as an offering to Bhadrakali.*

*( tad upalabhya ) Having seen such a thing happening to the greatest personality of Jada Bharata,*



*( brahma-bhūtasya sākṣād ) who himself was the form of that  
 Supreme Brahman in the real sense,  
 ( brahmarsī-sutasya ) who had taken birth in the dynasty of a  
 Brahma Rishi,  
 ( nirvairasya ) who had no enmity or competition with anyone,  
 ( sarva-bhūta-suhṛdaḥ ) who was friendly to all the living and  
 nonliving beings,  
 ( yat ananumatam ) and which deed was not even permitted  
 ( sūnāyām api ) even during the times of danger,  
 ( tat upalabhya ) and more so seeing that such a condemnable  
 action was taking place right in front of Her,  
 ( aiva devī bhadrā-kālī ) that very same Bhadrakali ( sahasā uccacāṭa  
 ) instantly jumped out from the idol splitting it from within  
 ( brahma-tejasā ) and with the effulgence of fire equal alone to  
 the Supreme Power ( dandahyamānena vapuṣā ) and radiating  
 brightness of extreme heat all over her body ( ati-durviṣaheṇa )  
 unbearable for anyone even to come near.*

### Stanza 18

*bhr̥ṣam amarṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-  
 daṁṣṭrāruneḥṣaṇāṭopāti-bhayānaka-vadanā hantu-kāmevedaṁ mahātṭa-  
 hāsam ati-saṁrambheṇa vimuñcantī tata utpatya pāpīyasāṁ duṣṭānāṁ  
 tenaivāsinā vivṛkṣa-śīrṣṇāṁ galāt sravantam asrg-āsavam atyuṣṇāṁ saha  
 gaṇena nipīyāti-pāna-mada-vihvaloccaistarāṁ sva-pārṣadaiḥ saha jagau  
 nanarta ca vijahāra ca śiraḥ-kanduka-līlayā.*

*( bhr̥ṣam amarṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-  
 daṁṣṭrāruneḥṣaṇāṭopāti-bhayānaka-vadanā ) Because of her extreme  
 intolerance (of the deeds being carried out by the dacoits)  
 and uncontrollable anger, Bhadrakali could be seen with her  
 raised eyebrows, curved teeth, reddish eyes, and terribly fear  
 generating face,*

*( idaṁ hantu-kāmā iva ) and was appearing as if She had come simply to annihilate the entire world.*

*( mahātṭa-hāsam vimuñcantī ) She was laughing with fearsome sound echoing everywhere ( ati rabhasā ) because of her anger growing every moment.*

*( tataḥ utpatyā ) She jumped straight from the sanctum ( vivṛkṣa-śīrṣṇām ) and cut off the heads of the dacoits ( tena asinā eva ) with the same sword with which Jada Bharata was supposed to have been killed.*

*( nipīya ) She drank ( galāt sravantam ) the blood oozing out from the necks ( pāpīyasām duṣṭānām ) of all those rogues and the greatest sinners ( asrg-āsavam atyuṣṇām ) as if the hot blood was something like an intoxicating drink ( gaṇena saha nipīya ) and She drank it in the company of Her associates (of Bhadrakali)*

*( ati-pāna-mada-vihvalā ) whereafter coming under the influence of such over intoxication ( jagau nanarta ca ) also sang and danced ( sva-pārṣadaiḥ saha ) along with all Her associates.*

*( vijahāra ca ) All of them also jumped around ( śiraḥ-kanduka-līlayā ) by kicking the severed heads up to the sky repeatedly as if the severed heads were the balls with which they were playing a game.*

**Note :** Can this be the result for those who are the devotees of the Devi (Bhadrakali)? The dacoits were Her devotees. Can such a thing happen to them? How can a contrary result take place for such devotees? These doubts are being cleared through the following stanza.

### Stanza 19

*evam eva khalu mahad-abhicārāti-kramahḥ kārtsnyenātmane phalati.*

*( mahad-abhicārāti-kramahḥ ) The crime and dishonour committed on the great persons ( the great devotees of that Supreme*

**Being) ( kārtsnyenātmane phalati ) shall all come back and affect the doer alone ( evam eva khalu ) definitely in this manner.**

**Note :** Now Suka Brahma Rishi points that even while facing death it is possible for a person not to have a shaken mind. It is also possible for one not to have any ill feeling against the doers of crime against him. When a person has reached such an exalted stage like Bharata, these things are definitely possible.

### **Stanza 20**

*na vā etad viṣṇudatta mahad-adbhutaṁ yad asambhramahḥ sva-śiraś-chedana āpatite 'pi vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnām sarva-sattva-suhṛd-ātmanām nirvairāṇām sāksād bhagavatānimiṣāri-varāyudhenāpramattena tais tair bhāvaiḥ parirakṣyamāṇānām tat-pāda-mūlam akutaścid-bhayam upasṛtānām bhāgavata-paramahaṁsānām.*

**Sri Suka Brahma Rishi continues his discourse to king Pareekshit:**

**( viṣṇudatta ) Hey king Pareekshit!**

**( bhāgavata-paramahaṁsānām ) For those persons who are the greatest devotees of the Bhagavan,  
( upasṛtānām ) who have taken shelter and protection  
( tat-pāda-mūlam ) under His pious lotus feet,  
( akutaścid-bhayam ) who have no fear at all for themselves from anywhere, from anyone and at any time,  
( vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnām ) who have definite knowledge from within their hearts that their bodies are not the real self,  
( sarva-sattva-suhṛd-ātmanām ) who have equanimous thinking about all the life forms,**

**( *nirvairāṇām* ) who have no intention of carrying on any competition or jealousy with anyone,**

**( *parirakṣyamāṇānām* ) are all very well protected by that Supreme Almighty ( *apramattena* ) through the well composed, never agitated and always awakened ( *animiṣāri-varāyudhena* ) wheel of weapon known as the eternal flow of time,**

**( *sva-śiraś-chedana āpatite api* ) and even when a time comes in which there is a possibility of one's head being cut off and when ( *asambhramah yat* ) the devotee remains very calm and maintains the same posture,**

**( *taiḥ taiḥ bhāvaiḥ* ) is protected through whichever forms required and necessary according to the situation (like Bhadrakali in this case, while may be some other form in some other case).**

**( *etat mahad-adbhutam vai* ) This being the case, these situations are not something which are unusual events and therefore there is no surprise about these incidences.**

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**This completes Chapter nine of Volume five of Srimad Bhagavatam.**

**Hari Om**