

Om Shree Krishnaya Param Brahmane Namah!

Om Namō Bhagavathe Vaasudhevaayah!

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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namō Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

SREEMADH BHAAGAWATHAM

MOOLAM (ORIGINAL)

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ अष्टमोऽध्यायः ॥

ASHTAMOADDHYAAYAH (CHAPTER EIGHT)

Bharatha Charithe [BharathOpaakhyaanam – Bharatha Mriga Jenmam, Sareera Thyagam] (In the Story of Bharatha [Story of Bharatha – Bharatha’s Birth as a Deer, Abandonment of the Body of Deer])

[In this chapter we can read the story of Bharatha’s life of Vaanapresttha and Sanyaasa near the Aasrama of Pulaha and other divine Sages on the banks of Genddhaki River. We can read the details of how or why he got so very intimately associated with a baby deer. At the time of his death the baby deer was missing, and Bharath was worried what could have

happened to it and how he would be able survive in the wild forest without him to take care of it. His mind had nothing other than the deer at the time of his death. Therefore, he became a deer in his next birth. We can read the philosophical and logical and scientific reason why he had to be born as a deer though he was a transcendently realized and spiritually advanced soul. The entire stories of Bharatha are very complex and very philosophical. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको
ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश ॥ १॥

1

Ekadhaa thu mahaanadhyam krithaabhishekanaiyemikaavasyako
Brahmaaksharamabhigrinaano muhoorththathreyamudhakaantha
upavivesa.

One day after finishing morning routines Bharatha Mahaaraaja took his ablutionary bath in the holy river of Genddhaki and completed his morning Archchanaas and Poojaas by reciting powerful Manthraas. Thereafter he silently sat on the banks of the River for a few moments or three Muhoorththaas by reciting the three syllables Pranava Manthra of “AUM or OM Kara”.

तत्र तदा राजन् हरिणी पिपासया
जलाशयाभ्याशमेकैवोपजगाम ॥ २॥

2

Thathra thadhaa, Raajan, harinee pipaasaayaa
jelaasayaabhyaasamekaivopajegaama.

Oh King Pareekshith! There at that time a doe with charming spots on its body, being very thirsty, came alone to drink water.

तया पेपीयमान उदके तावदेवाविदूरेण नदतो
मृगपतेरुन्नादो लोकभयङ्कर उदपतत् ॥ ३॥

3

Thayaa pepeeyamaana udhake thaavadhevaavidhoorena nadhatho
Mrigapatherunnaadho lokabhayankara udhathath.

While the doe was drinking water they heard a thunderous roar of a Lion, the animal king. The loud sound of the roar was frightful and tremulous to all the living entities of the world.

तमुपश्रुत्य सा मृगवधूः प्रकृतिविक्लवा चकित-
निरीक्षणा सुतरामपि हरिभयाभिनिवेशव्यग्रहृदया
पारिप्लवदृष्टिरगततृषा भयात्सहसैवोच्चक्राम ॥ ४॥

4

Thamupasruthya saa mrigavaddhooh prekrithivikleavaa chakithaneree-
Kshanaa sutharaamapi haribhayaabhinivesavyegrahridhayaa paari-
Plevadhrishtiragethathrishaa bhayaath sahasaivochchakraama.

By nature, the female deer or doe is always afraid of being killed by others and would be looking around with frightful eyes. When it heard the tumultuous roar of the lion the doe became very frightened and agitated. It suddenly jumped into the river and swam and crossed it very fast.

तस्या उत्पतन्त्या अन्तर्वत्न्या उरुभयावगलितो
योनिर्निर्गतो गर्भः स्रोतसि निपपात ॥ ५॥

5

Thasyaa uthpathanthyya antharvvathnyaa urubhayaavagelitho
Yoninirggetho gerbhah srothasi nipapaatha.

The doe was in full pregnancy. Due to terrifying fear and the speed of the sudden and unexpected leap the baby fell from its womb and caught into the flowing water of the river.

तत्प्रसवोत्सर्पणभयखेदातुरा स्वगणेन
वियुज्यमाना कस्याञ्चिद्दर्या कृष्णसारसती
निपपाताथ च ममार ॥ ६॥

6

Thath presavothsarp[panabhayakhedhaathuraa svagenena vi-
YUjyamaanaa kasyaanjchidhdharyaam krishnasaarasathee
nipapaathaattha
Cha mamaara.

With the combination of the miscarriage or sudden and fast delivery, crossing of river, fear, sorrow, losing the newly born in the heavy current of the river, separation from its flocks and swimming in the heavy current of the river the doe was very distressed. And it fell into a cave and died immediately.

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभि-
वीक्ष्यापविद्धं बन्धुरिवानुकम्पया राजर्षि-
र्भरत आदाय मृतमातरमित्याश्रमपदमनयत् ॥ ७॥

7

Tham thvenakanakam kripanam srothasaanoohyamaanamabhi-
Veekshyaapavidhddham benddhurivaanukampayaa raajarshirBharatha
aadhaaya
Mrithamaatharamithyaasramapadhamanayath.

The mind of Bharatha Mahaaraaja melted out of compassion on seeing the mother doe falling down and dying and the newly born baby deer floating in the flow of the river. As if he was the closest relative, he saved the baby deer from the river and held it very affectionately and brought it to his Aasramam.

तस्य ह वा एणकुणक उच्चैरेतस्मिन् कृतनिजाभि-
मानस्याहरहस्तत्पोषणपालनलालनप्रीणना-
नुध्यानेनात्मनियमाः सह यमाः पुरुषपरिचर्यादय
एकैकशः कतिपयेनार्हणेन वियुज्यमानाः किल

Thasya ha vaa enakunaka uchchairethasmin krithanijaa-
Bhimaanasyaahaarahasthath poshanapaalanalaalanapreenanaanu-
Dddhyaanenaathmaniyamaah sahayaamaah purushaparicharyaadhaya
Ekaikasah kathipayenaaharggenena viyujyamaanaah kila
Sarvva evodhavaasan.

Gradually Raajarshi, meaning and king who became a Rishi, Bharatha became very affectionate and unbelievably attached to the deer. The Mamathvam, meaning the possessiveness that this is mine, of Bharatha about the deer reached to climax. It is unbelievable that due to Mamathvam the mind of Bharatha was shattered and fully disrupted. The power of Mamathvam is amazingly unbelievable. Bharatha's only interest in life turned out to be the deer. He spent all his time feeding the deer, fondling the deer, maintaining the deer, protecting the deer, patting and petting the deer, taking care of the deer from the disturbances of wild flies and birds of the forest and treating the deer. Day by day his interest in the deer increased and skyrocketed without any boundaries. He forgot to perform his daily routines even including his Archchanaas and Poojaas and Praarththanaas to the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan as he was fully involved in taking care of the deer all the time. Oh Pareekshith! In due course of time Bharatha even forgot about his Spiritual Advancements due to the excessive involvement and interest in sensual and material matters due to Mamathvam. In other words, the Mamathvam conquered the spiritual advancement of Bharatha which he acquired through millions of years of steadfast devotion and Yogic meditation.

अहो बतायं हरिणकुणकः कृपण ईश्वररथचरण-
परिभ्रमणरयेण स्वगणसुहृद्वन्धुभ्यः परिवर्जितः
शरणं च मोपसादितो मामेव मातापितरौ
भ्रातृजातीन् यौथिकांश्चैवोपेयाय नान्यं कञ्चन वेद
मय्यतिविस्रब्धश्चात एव मया मत्परायणस्य
पोषणपालनप्रीणनलालनमनसूयनानुष्ठेयं
शरण्योपेक्षा दोषविदुषा ॥ ९॥

“Aho behtaayam harinakunakah kripana Eeswararattha-
Charanaparibhremanareyena svagenasuhridhbenddhubhyah pariva-
Rjjithah saranam cha mopasaadhitho maameva maathaapitharau
Bhraathrijnjaatheen yautthikaamschaivopeyaaya naanyam kanjchana
Vedha mayiyathivisrabddhaschaatha eva mayaa mathparaayanasy
Poshanapaalanapreenalaalanamanasooyunaanushettyam sara-
Nyopekshaa dhoshavidhushaa.

Raajarshi Bharatha who is the staunchest devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and a transcendently realized divine soul thought: “Alas! This young baby deer is helpless. Of course, it may be time bound and fate but it lost its mother at the very birth itself. It has no father, brother, sister or any other relatives or friends to help him. It does not have any support from anyone. In the clutches of Time, the poor helpless creature has taken shelter on me. It thinks that I am its father, mother, siblings, relatives, friends and everything for it. I do not see any other creature that can or is going to help this poor young baby deer. It has full faith and belief in me. Therefore, I must provide all care and protection to it at any cost. It is my primary responsibility now. I cannot neglect or abandon it. I know for sure that it is horrible and sinful not to take care of and protect the one who entrusts full faith in me and believes that I will take care and protect it. Therefore, I must feed, love, play and take care of it well to the best of its satisfaction.”

नूनं ह्यार्याः साधव उपशमशीलाः कृपणसुहृद
एवंविधार्थे स्वार्थानपि गुरुतरानुपेक्षन्ते ॥ १० ॥

“Noonam hyaaryaah saaddhava upasamaseelaah kripanasuhridha
Evamviddhaarththe svaarthtthaanapi gurutharaanupekshanthe.”

“Even though one is renounced of material obligations and became spiritually advanced and equipoise and sagely the virtuous Sajjena would definitely abandon the selfish motivation of attainment of transcendental realization of Aathmasaakshaathkaaram and get involved in such matters

out of compassion and kindness to other entities.” [See what an interesting philosophy. We are going to read very interesting but complex and difficult to understand logical philosophies in the episodes of Bharatha. Here Aathmasaakshaathkaaram is really selfless. There is no “I” and “you” or the duality for the one who attains Aathmasaakshaathkaaram. Bharatha very logically and unarguably establishes it as a selfish motivation for the “material Bharatha”. It goes on...]

इति कृतानुषङ्ग आसनशयनाटनस्नानाशनादिषु
सह मृगजहुना स्नेहानुबद्धहृदय आसीत् ॥ ११ ॥

11

Ithi krithaanushangga aasanasayanaatanastthaanaasanaadhishu
Saha mrigajehunaa snehaanubenddhahridhaya aaseeth.

Thus, Bharatha was very much attached and affined to the baby deer like his own child. And with that attachment he started walking with it, sitting with it, standing with it, eating with it, bathing with it, resting with it and sleeping with it and like that it became as if it is an inseparable part of his own body.

कुशकुसुमसमित्पलाशफलमूलोदकान्याहरिष्यमाणो
वृकसालावृकादिभ्यो भयमाशंसमानो यदा सह
हरिणकुणकेन वनं समाविशति ॥ १२ ॥

12

Kusakusumasamith palaasaphalamoolodhakaanyaaharishyamaa-
no vrikasaalaavrikaadhibhyo bhayamaasamsamaano yedhaa saha
Harinakanakena vanam samaavisathi.

Bharatha never goes to even collect the Dherbha, Kusa, Chamatha, flowers, wood, leaves, fruits, roots, water and other essential goods for the day to day needs without taking the baby deer also with him as he was afraid of dogs, jackals, tigers and other wild animals of the forest.

पथिषु च मुग्धभावेन तत्र तत्र विषक्तमतिप्रणयभर-

हृदयः कार्पण्यात्स्कन्धेनोद्धति एवमुत्सङ्ग उरसि
चाधायोपलालयन् मुदं परमामवाप ॥ १३॥

13

Patthishu cha mugdhddhabhaavena thathra thathra
vishakthamathiprenaya-
Bharahridhayah kaarppanyaath skanddhenodhvahathi
Evamuthsangga urasi chaaddhaayopalaalayan mudham paramaa-
mavaapa.

The little baby deer was very attractive, charming and playful. Bharatha's heart was filled with excessive attachment to the little baby. When they wander together in the forest the childish and playful little deer may stand and play there and Bharatha would also give company to it and then when he refuses to walk Bharatha would carry it in his shoulders due to his unbound attachment and affection. Bharatha's heart was filled with great love and affection to the little deer that he would even keep it in his lap or let it sleep on his chest sometimes. In this way he found great pleasure and enjoyment in fondling the baby deer.

क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय
यदैनमभिचक्षीत तर्हि वाव स वर्षपतिः प्रकृतिस्थेन
मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स
ते सर्वत इति ॥ १४॥

14

Kriyaayaam nirvrithyamaayaamantharaaleapyuthththaayothththaaya
Yedhainamabhichaksheetha tharhi vaava sa varshapathih prekrithi-
Stthena manasaa thasmaa aasisha aasaasthe svasthi sthaadhvathsa
The sarvvatha ithi.

Even in the middle of offering obeisance and Archchanaas to the Deities and to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, Bharatha will get up and go and look for what the baby deer is doing. Then he will speak to the deer very lovingly and wish him well like: "oh my dear son! Let you be blessed with all prosperities and best wishes to you."

अन्यदा भृशमुद्विग्नमना नष्टद्रविण इव कृपणः
सकरुणमतितर्षेण हरिणकुणकविरहविह्वलहृदय-
सन्तापस्तमेवानुशोचन् किल कश्मलं महदभि-
रम्भित इति होवाच ॥ १५॥

15

Anyadhaa bhrisamudhvignamanaa nashtadhrevina iva kripanah saka-
Runamathitharshena harinakunakavirahavihvalahridhayasa-
Nthaapasthamevaanusochan kila kasmalam mahadhabhirembhitha ithi
hovaacha.

And if he does not see the deer when he looks for it he will be very upset and perturbed and will be extremely unhappy as if he is searching for the most precious treasure or as if he lost his most beloved child. He will be very anxious and would lament due to the separation. He would be very confused and illusioned with pain of separation and would speak like:

अपि बत स वै कृपण एणबालको मृतहरिणीसुतो-
ऽहो ममानार्यस्य शठकिरातमतेरकृतसुकृतस्य
कृतविस्रम्भ आत्मप्रत्ययेन तदविगणयन् सुजन
इवागमिष्यति ॥ १६॥

16

“Api betha sa vai kripana enabaalako mrithahari-
Neesuthoaho mamaanaaryasya sattakiraathamatherakrithasukritha-
Sya krithavisrembha aathmaprethyayena thadhavigenayan sujena
Ivaagemishyathi.”

“Alas! The little baby deer is now helpless. I am now very unfortunate, virtue-less and evil. I am very evil minded and cruel like a cunning hunter. The motherless poor little creature has full faith in me just like a good man who has natural interests in good behavior forgets the misbehavior of a cunning friend and puts faith in him. I hope thus the little deer will forget my misbehavior and pardon me and come back to me soon in full faith.”

अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं
देवगुप्तं द्रक्ष्यामि ॥ १७॥

17

“Api kshemenaasminnaasramopavane sashpaani charantham
Dhevaguptham dhreshyaami.”

“Alas! I am not sure whether my little deer would be protected by God and be fearless of tigers and other wild cruel animals and come back safely. I pray to God that I will get the opportunity to see him again. Can I hope to see him wandering along with me in the forest and eating soft and tender grass and playing and running here and there?”

अपि च न वृकः सालावृकोऽन्यतमो वा नैकचर
एकचरो वा भक्षयति ॥ १८॥

18

“Api cha na vrikah saalaavrikoanyathamoo vaa naikachara
Ekacharo vaa bhakshayathi.”

“Oh my God! I am not sure whether it might have been eaten by the dog or the wolf or the boar that flock together or by the tiger that travels alone stealthily like a cat.”

निम्लोचति ह भगवान् सकलजगत्क्षेमोदयस्त्रय्या-
त्माद्यापि मम न मृगवधून्यास आगच्छति ॥ १९॥

19

“Nimlochathi ha Bhagawaan sakalajegathkshemodhayasthrayiyaa-
Thmaadhyapi mama na mrigavaddhoonyaasa aagechcchathi.”

“Alas! The Sooryabhagawaan who is the embodiment of Vedhic knowledge rises every day in the morning to provide prosperity and auspiciousness to the whole world. But see now it is time for him to set down which is an indication of arrival of inauspiciousness. My dearest little baby deer has not yet returned. This cute little baby deer was the most

precious investment entrusted in my hands by the doe who was the chaste wife of her husband deer. God, please help me to protect that investment safely.”

अपि स्विकृतसुकृतमागत्य मां सुखयिष्यति
हरिणराजकुमारो विविधरुचिरदर्शनीयनिजमृग-
दारकविनोदैरसन्तोषं स्वानामपनुदन् ॥ २०॥

20

“Apisvidhakrithasukrithamaagethya maam sukhayishyathi Hari-
Naraajakumaaro vividdharuchiradhersaneeyanijamrigadhaarakavi-
Nodhairasanthosham svaanaamapanudhan.”

“I am not sure whether that princely little baby deer would return and entertain me with its natural playful tricks which are very pleasing for me. My distresses and sorrows can now be removed only by seeing his playful activities. I am not virtuous. I am unfortunate. Therefore, I am not sure whether he will entertain and please me.”

क्ष्वेलिकायां मां मृषा समाधिनाऽऽमीलितदृशं
प्रेमसंरम्भेण चकित चकित आगत्य पृषदपरुष-
विषाणाग्रेण लुठति ॥ २१॥

21

“Kshvelikaayam maam mrishaasamaaddhinaaaaameelithadhrisam prema-
Samrembhena chakithachakitha aagethya prishadhaparushavishaanaa-
grena luttathi.”

“Alas! If I sit for a little while closing my eyes as if I am under meditation when he will be playing, then he will look at me and come very close to me and circumambulate me due to false anger out of love and affinity and then fearfully scratch at my body with the points of its soft horn for a little while. That is the inseparable attachment he has with me, and I have with him.”

आसादितहविषि बर्हिषि दूषिते मयोपालब्धो
भीतभीतः सपद्युपरतरास ऋषिकुमारवदवहित-

“Aasaadhithahavishi Berhishi dhoosithe mayopaalebddho
Bheethabheethah sapadhyuparetharaasa
Rishikumaaravadhavadhithakarana-
kalaapa aasthe.”

“Sometimes during the time of playing if he comes and touches his teeth and pollutes the ingredients for the Havis or sacrificial ceremony I have kept on the Kusa grass. At that time if I scold him or look at him a little bit annoyed then he will be very fearful and immediately stop all his play and go and sit motionless in a corner like a Rishikumaara or Munikumaara or son of a Sage with full control of his senses.”

किं वा अरे आचरितं तपस्तपस्विन्यानया
यदियमवनिः सविनयकृष्णसारतनयतनुतर-
सुभगशिवतमाखरखुरपदपङ्क्तिभिर्द्रविण-
विधुरातुरस्य कृपणस्य मम द्रविणपदवीं
सूचयन्त्यात्मानं च सर्वतः कृतकौतुकं
द्विजानां स्वर्गापवर्गकामानां देवयजनं करोति ॥ २३॥

“Kim vaa are aacharitham thapasthapasvinyaanayaa yedhiya-
Mavanih savinayakrishnasaarathanayathanutharasubhagasivathamaakha-
Rakhurapadhapangkthibhirdhrevinavidhdhuraathurasya kripanasya mama
Dhrevinapadhaveem soochayanthaathmaanam cha sarvvathah
krithakauthukam
Dhvijaanaam svarggaapavarggakaamaanaam Dhevayejanam karothei.”

“This Aasrama is definitely the holiest of all. I do not know what type of severe austerity and penance this Aasrama, and this holy location have performed. I am seeing here the footprints of the little baby Krishna Mriga, meaning a particular charming deer, all over here and then Bharatha like a mad man praised the divinity and nobility of the footprints: “Oh Bharatha! Your austerity and penance are insignificant and negligible compared to that of the planet of this earth. Due to the severe penances of this earth

the footprints of this little Krishna Mriga which are small, beautiful, soft and most auspicious are imprinted on the surface of this fortunate planet. The series of footprints like this shows a person like me who is bereaved due to the separation and loss of the deer shows how the deer has passed through the forest and how I can trace him and regain my lost wealth. This earth is the proper place for Braahmanaas to perform Yaagaas to appease their favorite Deities to attain liberation from material miseries.”

अपि स्विदसौ भगवानुडुपतिरेनं मृगपतिभया-
न्मृतमातरं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया
कृपणजनवत्सलः परिपाति ॥ २४॥

24

“Api svidhasau Bhagawaanudupathirenam mrigapathibhayaa-
Nmritamaatharam mrigabaalakam svaasramaparibreshtamanukampayaa
Kripanajenavathsalah paripaathi.”

Bharatha Mahaaraaja continued when he saw the black mark on the rising moon resembling that of a deer: “Oh my God, is it possible that the Moon was very kind to an unhappy man like me and also very kind and compassionate to the sweet little baby deer which has left my Aasrama knowing that it has strayed from home and lost its mother or became motherless he saved it and gave shelter? [Bharatha madly thinks that Moon accommodated the deer in its horizon.] The Moon-god might have thought of protecting it from the attack of a lion or other wild animals. Moon is the god of immortality. That could be reason why he was kind to poor little deer and also to me.”

किं वाऽऽत्मजविश्लेषज्वरदवदहनशिखाभि-
रुपतप्यमानहृदयस्थलनलिनीकं मामुपसृत-
मृगीतनयं शिशिरशान्तानुरागगुणितनिज-
वदनसलिलामृतमयगभस्तिभिः स्वधयतीति च ॥ २५॥

25

“Kim vaaaathmajavisleshajvaradhevadhehanasikhaabhirupathapyamaa-
Nahridhayastthalanilineekam maamupasrithamrigeethanayam sisirasa-

Nthaanuraagagunithanijavadhanasalilaamrithamayagebhasthibhih
svaddha-
Yatheethi cha.”

“The most beautiful and charming and attractive son of the doe was very submissive and close and dear to me. Its separation is unbearable and painful to me and I feel like I am separated from my own son. I am feeling like I am being inflamed and burned by the forest fire and out of the burning fever I am suffering from now due to the separation of my dearest sweet little baby deer. My heart is now like a soft lily flower standing on the land under burning fire. Seeing my distress and unbearable pain, I think, the moon is splashing its cooling rays of shine as nectar upon me. The Moon-god is just like an intimate friend who splashes icy fresh water on a friend who is suffering from high fever of typhoid. He may be consoling and trying to provide comfort and happiness to me. Doesn't it seem so?”

एवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन
स्वारब्धकर्मणा योगारम्भणतो विभ्रंशितः स
योगतापसो भगवदाराधनलक्षणाच्च कथमितरथा
जात्यन्तर एणकुणक आसङ्गः साक्षान्निःश्रेयस-
प्रतिपक्षतया प्राक्परित्यक्तदुस्त्यजहृदयाभिजातस्य
तस्यैवमन्तरायविहतयोगारम्भणस्य राजर्षेर्भरतस्य
तावन्मृगार्भकपोषणपालनप्रीणनलालनानुषङ्गेणा-
विगणयत आत्मानमहिरिवाखुबिलं दुरतिक्रमः
कालः करालरभस आपद्यत ॥ २६॥

26

Evamaghatamaanamanoretthaakulahridhayaa mrigadhaarakaabhesena
Svaarebdddhakarmmanaa yogaarambhanatho vibhremisithah sa yoga-
Thaapaso Bhagawadhaaraaddhanalekshanaachch katthamitharetthaa
jaathyanthara

Enakunaka aasamgah saakshaannisreyasaprethipakshathayaa
Praakparithyekthadhusthyejahridhayaabhijaathasya thasyaivamantharaa-
Yavithayogaarambhanasya

RaajarsherBharathasyathaavanmrigaarbhaka-
Poshanapaalanapreenanalaalanaanushanggenaavigenayatha
Aathmaanamahirivaakhubilam dhurathikremah kaalah karaalarebhasa

Aapadhyatha.

Sree Suka Brahmaarshi continued! Hey Pareekshith Mahaaraaja! What to say other than simply to put it that Bharatha Mahaaraaja was overwhelmed and conquered by the uncontrollable material desire that appeared to him in the form of that little baby deer? It could definitely be due to the result of his fruitive deeds in the past, could be of some previous birth or births. He fell down or got outcast from his Mystic Yoga and austerity and regular and continuous worship of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Hey Pareekshith! Think of now if it was not due to his past deeds of fruitive activities how can he be dragged into and got so much attracted and attached to the life of a baby deer even after giving up all the association with his own wife, sons and family after taking a thoroughly thoughtful and firmly determined decision that the attachment to own family and friends are going to be the stumbling blocks on his path of spiritual advancement? [We will see the answer to this question in a few episodes.] How could or why should he show such uncontrollable affection and attachment to a baby deer? This is definitely due to his past Karmaas. Bharatha was grossly involved in petting, patting, feeding, nurturing, maintaining and protecting the deer that he totally discarded and forgot of all his spiritual or transcendental activities. In due course of time or as and when the Time is up, he will be caught by the insurmountable death which is compared to a venomous snake which crawls or creeps into the hole created by a mouse which forced itself to fall as a prey to the snake.

तदानीमपि पार्श्ववर्तिनमात्मजमिवानुशोचन्त-
मभिवीक्षमाणो मृग एवाभिनिवेशितमना विसृज्य
लोकमिमं सह मृगेण कलेवरं मृतमनु न मृतजन्मा-
नुस्मृतिरितरवन्मृगशरीरमवाप ॥ २७॥

Thadhaaneemapi paarsvavarththinamaathmajamevaanusochanthamabhi-
Veekshamaano mriga evaabhinivesithamanaa visrija loka-
Mimam saha mrigena kalebaram mrithamanu na mrithajenmaanusrithi-
Ritharavanmrigasareeramavaapa.

As destined or desired by the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, even at the time of death Bharatha Mahaaraaja was thinking of the little baby deer sitting at his side. He was seeing only that little deer in his entire horizon of mind. He has no other thoughts. He fully and thoroughly concentrated his mind and heart on that deer and took his last breath. He abandoned his material body of the man with the thought of the deer. And because of that he assumed the body of a deer in the next birth, but he was able to retain all the incidents of his past life, that is, the life as Bharatha was fully intact even when he was born as a deer. [This is one of the most interesting principles we have yet to understand. Whatever we learn in our life was already known to us. The only thing is that it is in the dark side of the mind. We have to bring it to the bright side. That is the only thing the process of learning does to us. Nothing is an invention. Everything is discovery. Let's think about who taught us the meaning of the word "Mother" or "Father" or in other words who taught us the word "Mother" means the one who gave birth to us. I do not know whether any child might have ever asked anyone what the meaning of the words "Mother", "Father", etc. We can say we grasped. That means we have the power to grasp. Wherefrom we got the grasping power. This can go on...]

तत्रापि ह वा आत्मनो मृगत्वकारणं भगव-
दाराधनसमीहानुभावेनानुस्मृत्य भृशमनु-
तप्यमान आह ॥ २८॥

28

Thathraapi ha vaa aathmano mrigathvakaaranam Bhagawadhaaraaddha-
Nasameehaanubhaavenaanusmrithyaa bhrisamanuthapayamaana aaha.

Although he assumed the body of the deer in the next birth as he was a steadfast and staunch devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and due to his offering of rigid and meditative devotional services to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in the past birth as Bharatha, he was able to understand the cause of his birth in the body of a deer. And by remembering and considering his past and present life and the cause of it he repented his activities and spoke or loudly thought in his mind like:

अहो कष्टं भ्रष्टोऽहमात्मवतामनुपथाद्यद्विमुक्त-
समस्तसङ्गस्य विविक्तपुण्यारण्यशरणस्यात्मवत
आत्मनि सर्वेषामात्मनां भगवति वासुदेवे
तदनुश्रवणमननसङ्कीर्तनाराधनानुस्मरणा-
भियोगेनाशून्यसकलयामेन कालेन समावेशितं
समाहितं कार्त्स्न्येन मनस्तत्तु पुनर्ममाबुधस्या-
रान्मृगसुतमनु परिसुस्राव ॥ २९॥

29

“Aho! Kashtam! Bhreshthoahamaathmavathaamanupatthadhyadhvimuktha-
Samasthasanggasya vivikthapunyaaranyasaranasyaathmavatha
Aathmani sarvveshaamaathmanaam Bhagawathi Vaasudheve thadhanu-
Srevanamananasankeerththanaaraaddhanaanusmaranaabhiyogenaasoon
ya

Sakalayaamena kaalena samaavesitham samaahithamkaarths-
Nyena manasthaththu punarmmamaabhuddhasyaaraanmrigasuthamanu
parisu-
Sraava.”

“Alas! What a pity and how distressful it is! Though I have strictly and religiously followed the path of Soul-Realized divinely Supreme Aathma Jnjaanees I fell into this ditch of material miseries again. Why did it happen? The reason is simple. Even after renouncing all material associations and material interests and concentrating my mind, heart and conscience on Lord Sri Mukundha who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and got engaged in offering Poojaas, Archchanaas, listening to His glorifying stories, reciting his glorifying stories, proclaiming his stories, reciting his Manthraas and offering devotional services to him with steadfast devotion I deviated from that concentrated mind completely on the baby deer and involved in taking care of that deer by feeding, protecting, maintaining and entertaining the baby deer. Thus, I changed completely from Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan to baby deer.”

इत्येवं निगूढनिर्वेदो विसृज्य मृगीं मातरं
पुनर्भगवत्क्षेत्रमुपशमशीलमुनिगणदयितं
शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरा-

Ithyevam nigooddanirvvedho visriya mrigeem maatharam puna-
Bhagawathkshethramupasamaseelamunigenadheyitham saalagraamam
Pu-
LasthyaPulahaasramam kaalanjjaraath prethyaagegama.

Bharatha, now in the form or in the material body of the deer, constantly repented like this. And due to the constant repentance he was detached from all material things and material interests. But he did not disclose it to anyone. Without disclosing his detachment of material things, he abandoned his mother doe or deer and left his birthplace known as Kalanjara Mountain. He then reached the holy place filled with sanctifying Saalagraama marbles where the Aasramaas of great divine Yogeendhraas like Pulaha Maharshi and Pulasthya Maharshi are located. That is the place of the holiest and divinest temple of Lord Sri Hari, or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan situated. That is the place where great Sages like Pulaha, Pulasthya, etc. wanted to meditate and offer obeisance to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न
आत्मसहचरः शुष्कपर्णतृणवीरुधा वर्तमानो
मृगत्वनिमित्तावसानमेव गणयन् मृगशरीरं
तीर्थोदकक्लिन्नमुत्ससर्ज ॥ ३१ ॥

Thasminnapi kaalam pretheekshamaanah sanggaachcha bhrisamudhvigna
Aathmasahacharah sushkaparnnathrinaveeruddhaa varththamaano
mrigathva
Nimiththaavasaanameva genayan mrigasareeram theerththodhaka-
klinnamuthsasarjja.

Remaining there nearby the Aasrama Bharatha Mahaaraaja or the deer was very careful not to get entangled into any unwanted bad material association. Again, without disclosing his past birth as the Noblest and

Greatest Mahaaraaja Bharatha he remained there by eating dry leaves and grass in order to just maintain his material body. He was thinking and expecting when all the effects of the fruitive material activities would come to an end. We cannot say that he was alone or lonely because the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan was always and constantly with him. So, he never felt the loneliness. In this way he waited for death in the body of a deer. Finally, he gave up the body of the deer while taking bath in the holy river filled with Saalagraamaas.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे भरतचरिते अष्टमोऽध्यायः ॥ ८॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe Bharatha Charithe [BharathOpaakhyaanam –
Bharatha Mriga Jenmam, Sareera Thyaaagam Naama]
Ashtamoaddhyaayah

Thus, we conclude the Eighth Chapter Named as The Story of Bharatha [Story of Bharatha – Bharatha’s Birth as a Deer, Abandonment of the Body of Deer] of Fifth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

Om Shree Krishnaya Param Brahmane Namah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!
Om Namo Bhagavathe Vaasudhevaayah!