

Om Shree Krishnaya Param Brahmane Namah!

**Om Namo Bhagavathe Vaasudhevaayah!
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॥ ॐ नमो भगवते वासुदेवाय ॥

Om Namo Bhagavathe Vaasudhevaayah!

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM
MOOLAM (ORIGINAL)**

पञ्चमस्कन्धः

PANJCHAMASKANDDHAH (CANTO FIVE)

॥ नवमोऽध्यायः ॥

NAVAMOADDHYAAYAH (CHAPTER NINE)

**Jeda Bharatha Charithe [BharathOpaakhyaanam – Bharatha
Braahmana Jenmam] (In the Story of Jeda Bharatha [Story of
Bharatha – Bharatha’s Birth as a Braahmana])**

[In this chapter we can read the story of the third birth of Bharatha Mahaaraaja as Jeda Bharatha. After abandoning the body of the deer, he was born into a noble Braahmana family of Anggiras. He was the youngest son of the Braahmana. The Braahmana had two wives and with the elder wife he begot nine sons and in the second wife a daughter and a son who

were twins. That male child of the twin was Jeda Bharatha. Though his father taught him all Braahmanical duties and responsibilities according to Vedhic stipulations, Jeda Bharatha was not at all interested in learning or following the Braahmanical life. His father was really worried and dejected. Jeda Bharatha acted as if he was retarded, insane and foolish. He did not show any ardent interest in enjoying the material life. He was eating whatever he gets, and he never used to clean his body. He was doing any work others asked him to do without even demanding any wages for his work. He used to accept whatever they gave him. After the death of his father when his elder brothers or co-brothers came to know that he was doing work for others they put him to guard their paddy field. Once when the associate servants of a Soodhra Lord was looking for an animal like man to be used as a Yaaga Pasu, by chance or destiny, they found him and brought to the Yaaga Saala. When the exalted Brahmin with Brahma Thejas was to be beheaded to appease the Deity, Bhadhra Kaali, the Brahma Thejas started burning her. She killed the Soodhra Lord and his associate dacoits. Please continue to read for details...]

श्रीशुक उवाच

SreeSuka Uvaacha (Sree Suka Brahmarshi Said):

अथ कस्यचिद्विजवरस्याङ्गिरःप्रवरस्य शमदमतपः-
 स्वाध्यायाध्ययनत्यागसन्तोषतितिक्षाप्रश्रयविद्या-
 नसूयात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलाचार-
 रूपौदार्यगुणा नवसोदर्या अङ्गजा बभूवुर्मिथुनं च
 यवीयस्यां भार्यायाम् ॥ १ ॥

1

Attha kasyachidhdhvijavarasyaAnggiraprevarasya samadhema-
 Thapahsvaaddhyaayaaddhyyanathyaagasanthoshathithikshaapresraya-
 Vidhyaansooyaathmajnjaanaanandhayukthasyaathmasadhrisasruthaseela
 a-
 Chaararoopaudhaaryagunaa nava sodharyaa anggajaaba bhoovurmmi-
 Tthunam cha yeveeyasyaam bhaaryaayaam.

Hey Pareekshith Mahaaraaja! After giving up the body of the deer Bharatha took birth in a very pure and virtuous Braahmana or Brahmin

family belonging to the dynasty of most renowned Anggiras. [Anggira Vamsa is one of the topmost Brahmin dynasties endowed with all Vedhic qualities.] In the dynasty of Anggiras once there was a noble Braahmana who possessed all the divine qualities like Sama = tranquility or calmness, Dhema = sense control or passionless, Vedhaadhdhyayana = learning of Vedhaas, Dhaana = giving or donating, Thripthi = satisfaction or contentment, Sahana = tolerance, Vineethi = disciplined obedience, Jnjaana = Vedhic knowledge, Anasooya = un-envious or un-jealous, Thapovidhya = austerity, Aanandha = blissful happiness, Yoga = meditative endeavor or zeal or diligence, etc. In his first wife who possessed all the same qualities as him he begot nine equally qualified sons. And in the second wife he begot twin, a daughter and a son.

यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरं भरत-
मुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः ॥ २॥

2

Yesthu thathra pumaamstham ParamaBhaagawatham Reejarshiprevaram
Bharatha
Muthsrishtamrigasareeram charamasareerena viprathvam gethamaahuh.

The male child of the twin of the second wife of that pure Braahmana was the most exalted and self-realized soul Raajarshi Bharatha Mahaaraaja who was the best of all Parama Bhaagawathaas and who took the body of the deer in the next birth. That means the deer took the body of a Braahmana in the next birth. In other words, Bharatha who took the birth of a deer in the next birth abandoned the body of the deer and took the body of a Braahmana in the third birth or rather in this birth.

तत्रापि स्वजनसङ्गाच्च भृशमुद्विजमानो भगवतः
कर्मबन्धविध्वंसनश्रवणस्मरणगुणविवरण-
चरणारविन्दयुगलं मनसा विदधदात्मनः
प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृत-
स्वपूर्वजन्मावलिरात्मानमुन्मत्तजडान्धबधिर-
स्वरूपेण दर्शयामास लोकस्य ॥ ३॥

3

Thathraapi svajenasanggaachcha bhrisamudhvijamaano Bhagawathah ka-
Rmmabenddhaviddhvamsanasrevanasmaranagunavivarana charanaara-
Vindhayugalam manasaa vidhaddhadhaathmanah
prethighaathamaasankamaano
Bhagawadhanugrehenaanusmrithasvaporvvajenmaavaliraathmaanamun
ma-
Ththajedaanddhabeddhirasvaroopena dhersayaamaasa lokasya.

With the compassion and mercy of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Bharatha was able to remember the incidents of his past life. He was concerned and worried of mixing with others and getting involved and entangled into material world and hence kept aloof of them as he knew well that material entanglements and engagements in fruitive activities would be the barrier for his attempt to understand spirituality and cause for destruction of Soul-Realization. Therefore, he always got engaged in listening to the glorifying stories and in offering Poojaas and Archchanaas to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and in remembering the lotus feet of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in his heart, mind and conscience. With the blessings of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, he remembered all that happened in the previous lives, and he wandered on the earth like a mad man and like a useless fool and like a deaf and like a blind man.

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्नेहानुबद्धमना
आ समावर्तनात्संस्कारान् यथोपदेशं विदधान
उपनीतस्य च पुनः शौचाचमनादीन् कर्मनियमा-
ननभिप्रेतानपि समशिक्षयदनुशिष्टेन हि भाव्यं पितुः
पुत्रेणेति ॥ ४॥

4

Thasyaapi ha vaa aathmajasya viprah puthrasnehaanube-
Dhddhamanaa aasaamaavarththanaathsamskaaraan yetthopadhesam
vidha-
Ddhaana upaneethasya cha punah sauchaachamanaadheen
karmmaniyamaa-
Nanabhiprethaanapi samasikshayadhanusishtena hi bhaavyam pithuh

Puthrenethi.

The youngest son of that Braahmana, he was called Jeda Bharatha. [Jeda means “dead” the one with an inactive or lifeless body or indirectly the body without any intelligence and hence a fool.] The father was very affectionate and extremely attached with his youngest son, Jeda Bharatha. But the father realized Jeda Bharatha is unfit to enter into Grihastthaasrama or Family life. Therefore, he performed all purification processes required for Brahmacharya and instructed and taught Jeda Bharatha all Braahmanical Smaarththaachaaraas like reciting Vedhaas, Upanishaths, Smrithees, Sruthees, etc. Jeda Bharatha’s father also performed Upanayana ceremony or the investiture with sacred thread in accordance with traditional customs of Brahmins. His father has instructed him how to keep clear and how to wash and how to take ablutionary bath at all the three Sanddhyaas and how to get purified and sanctified by reciting Vedha Manthraas and how to worship and offer obeisance and conduct Poojaas and Archchanaas though Jeda Bharatha was unwilling to accept the instruction of his father and abide by them.

स चापि तदु ह पितृसन्निधावेवासध्रीचीनमिव
स्म करोति छन्दांस्यध्यापयिष्यन् सह व्याहृतिभिः
सप्रणवशिरस्त्रिपदीं सावित्रीं ग्रैष्मवासन्तिकान्
मासानधीयानमप्यसमवेतरूपं ग्राहयामास ॥ ५॥

5

Sa chaapi thadhu ha pithrusamniddhaavevaasaddhreecheenamiva
Sma karothe

Cchandhaamsyaddhyaapayishyan saha vyaahridhibih saprena-
Vasirasthripadheem Saavithreem GraishmaVaasanthikaanmaasaana-
DdheeyaanamapyaSamavetharoopam graahayaamaasa.

But Jeda Bharatha behaved before his father like a fool or retarded and unfit to understand and observe any of those Vedhic traditions and norms taught by his father. Jeda Bharatha thought that by acting like a retarded fool his father would abandon the attempt of instructing and teaching Vedhaas and other Braahmanical traditions thinking his son is unfit to perform any of them properly. But as the father was overly attached and

affectionate with his youngest son, he developed ardent interest in instructing and teaching him. [He thought that would help him to enter into the priesthood and meet his day-to-day expenses.] With that thought he taught his son the most powerful Manthra of all Vedhaas. That was the Gaayathri Manthra with three syllables. Gaayathri Manthra is the most exalted of all the most powerful and meaningful Vedhic Manthraas. He taught Gaayathri prefixed with Omkaara with proper Vyaahrithi or pronunciation to his son during the months of spring and summer. Even though the father tried very hard he was not successful at all in teaching his son as Jeda Bharatha, was not able to recite the Manthraas properly without any mistake and with proper Vyaahrithi or pronunciation.

एवं स्वतनुज आत्मन्यनुरागावेशितचित्तः
 शौचाध्ययनव्रतनियमगुर्वनलशुश्रूषणाद्यौप-
 कुर्वाणककर्माण्यनभियुक्तान्यपि समनुशिष्टेन
 भाव्यमित्यसदाग्रहः पुत्रमनुशास्य स्वयं
 तावदनधिगतमनोरथः कालेनाप्रमत्तेन
 स्वयं गृह एव प्रमत्त उपसंहृतः ॥ ६॥

6

Evam svathanooja aathmanyanauraagaavesithachiththah sauchaa-
 Ddhyayanavrathaniyamagurvvanalashushraashanaadhyaupakurvvaanakaka-
 Rmmaanyanabhiyukthaanyapi samanushistena bhaavyamithyasadhaagra-
 Hah puthramanusaasya svayam thaavaadhanaddhigethamanoretthah kale-
 Naapremaththena svayam griha eva premaththa upasamhrithah.

The Braahmana father considered his son as his soul and heart and was very deeply attached with him. He thought it is wise to educate his son properly all the Braahmanical norms, traditions and customs. Therefore, though he was unsuccessful in his endeavor he again tried tirelessly to teach his son the rules and regulations of Brahmacharya or celibacy including execution of Vedhic vows, Saucha and Aachamana meaning cleanliness and purification by sprinkling water, regulative methods, services to the spiritual masters, how to perform Yaagaas and Yajnjaas, how to conduct Poojaas and Archchanaas at temples and how to conduct all other professional ceremonies assigned to the Brahmins. But all the effort of the father proved to be futile in the case of Jeda Bharatha. Then the helpless Braahmana father tried by punishing his son and tried all the

possible means but all of them were unsuccessful. Therefore, the father was extremely unhappy and worried and concerned. Thus, when he was living at his home like that with worries and pains at heart the Time or Fate or Destiny took its course and the old Braahmana died.

अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं
सपत्न्या उपन्यस्य स्वयमनुसंस्थयापतिलोकमगात् ॥ ७॥

7

Attha yeveeyasee dhvijasathee svagerbhajaatham mitthunam sapa-
Thnyaa upanyasya svayamanusamstthayaa pathilokamagaath.

Then the second wife after entrusting the responsibility of taking care of her twin children of daughter and son to her elder co-wife she voluntarily performed the Sathi meaning the tradition of jumping into the burning pyre of dead husband and ended her life also. [The Sathi system prevailed in India until the early nineteenth century and was abolished in 1829.] Thus, she attained the same world of her husband after death. [That is the belief of Sathi.]

पितर्युपरते भ्रातर एनमतत्प्रभावविदस्त्रय्यां विद्यायामेव
पर्यवसितमतयो न परविद्यायां जडमतिरिति भ्रातु-
रनुशासननिर्बन्धाभ्यवृत्सन्त ॥ ८॥

8

Pithasyuparethe bhraathara enamathath prebhaavavidhasthreyiyaam vi-
Dhyaayaameva paryavasithamathayo na paravidhyaayaam jedamathi-
Rithi bhraathuranusaasananirbbenddhaannyavrithsantha.

After the death of their father the brothers or more precisely the step-
brothers or co-brothers of Jeda Bharatha who were all exponents and
expounders of Vedhaas and Vedhaarththaas very keen on Vedhic norms
took him as very retarded and stupid and did not spend any time or interest
in teaching him. Not only did they not insist on him at all but also, they did
not show any interest in pursuing Vedhic studies by Jeda Bharatha as they
never understood the supreme greatness and nobility and scholasticism of
their youngest brother.

स च प्राकृतैर्द्विपदपशुभिरुन्मत्तजडबधिरमूके-
त्यभिभाष्यमाणो यदा तदनुरूपाणि प्रभाषते कर्माणि
च स कार्यमाणः परेच्छया करोति विष्टितो वेतनतो
वा याच्चया यदृच्छया वोपसादितमल्पं बहु मृष्टं
कदन्नं वाभ्यवहरति परं नेन्द्रियप्रीतिनिमित्तम् ।
नित्यनिवृत्तनिमित्तस्वसिद्धविशुद्धानुभवानन्द-
स्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयो-
रसम्भावितदेहाभिमानः ॥ ९॥

9

Sa cha praakrithairdhipadhapasubhirunmaththajedabeddhirethya-
Bhibhaashyamaano yedhaa thadhaanuroopaani prebhaashathe
karmmaani cha

Sa kaaryamaanah parechcchayaa karothi vishtitho vethanatho
Vaa yachnjayaa yedhrichcchayaa vopasaadhithamalpam behu mishtam
Kadhannam vaabhyavaharathi param nendhriyapreethinimiththam.
Nithyanivriththanimiththasvasidhddhavisudhddhaanubhavaanandhasvaa-
Thmalaabhaaddhigemah
sukhadhuhkhayordhvandhanimiththayorasambhaavi-
Thadhehaabhimaanah.

When all those foolish two-legged animals – meaning those people who do not have any human values and acting worse than animals – used to call and treat Jeda Bharatha like deaf and dumb and mad he also started behaving like all those. He will do whatever others ask him to do. He will accept whatever wages given to him by those who ask him to do the work. If they do not give anything he will not ask or will not take any. He will not demand or will not ask for any labor charges. Whatever he gets he will eat and survive. If nobody gives him anything to eat, then he will starve. Some vile and wicked rowdies would sometimes even force him and make him work heavily beyond his capacity. Whether it is too much or too little Jeda Bharatha did not have any satisfaction or non-satisfaction on any of those. He did not have any likes and he did not have any dislikes. He did not think something is pure and something else is impure. He did not consider some are edible and some others are non-edible. Whatever he gets he would eat without any hesitation or without any enjoyment. He never

bothered to eat for the satisfaction or enjoyment of his senses. Sometimes he will demand charges for his labor and some other time he may not claim any. Sometimes even after demanding he may not take charges, sometimes even without asking in advance, he may ask for charges. He understood that eternal happiness can be attained only by Soul-Realization. The purest eternal blissful happiness is the happiness derived from the knowledge of Aathma Svaroopam and that is Aathma Aanandha Anubhoothi. Thus, Jeda Bharatha always remained lustrously without any material ego.

शीतोष्णवातवर्षेषु वृष इवानावृताङ्गः पीनः
संहननाङ्गः स्थण्डिलसंवेशनानुन्मर्दनामज्जन-
रजसा महामणिरिवानभिव्यक्तब्रह्मवर्चसः
कुपटावृतकटिरुपवीतेनोरुमषिणा द्विजातिरिति
ब्रह्मबन्धुरिति संज्ञयातज्ज्ञजनावमतो विचचार ॥ १०॥

10

Seethoshnavaathavarsheshu vrisha ivaanaavrithaamgah peenah sam-
Hananaanggah stthandilasamvesanaanunmardhdhanaamajjanarejasaa
MahaamanirivaanabhivyekthaBrahmavarchchasah kupataavrithakatiru-
Paveethenorumashinaa dhvijaathirithi Brahmabendddhurithi
Samjnjayaathajjnajenaavamatho vichachaara.

He totally was unconcerned and discarded all heat, cold, rain, shine and wind and lived like a bullock without wearing anything to cover his body. His body was very hefty and strong and stout with sturdy and strong arms and legs and shoulder and chest and all other limbs. He never used to take baths. He was always lying on bare ground. His body was dirty and ugly. He contained the blissful happiness of Aathma Saakshaathkaaram and Aathma Nirvrithi within himself just like the most precious and brilliant gem buried deep underneath the muddy ground. He thoroughly enjoyed the blissful happiness of divinity within himself. When the people used to see him wearing torn out and soiled cloth pieces and bearing a very dirty sacred thread, they said this dirtiest guy was born into a noble Brahmin dynasty. What a pitiful condition that was!

यदा तु परत आहारं कर्मवेतनत ईहमानः
स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि

करोति किन्तु न समं विषमं न्यूनमधिकमिति
वेद कणपिण्याकफलीकरणकुल्माषस्थाली-
पुरीषादीन्यप्यमृतवदभ्यवहरति ॥ ११ ॥

11

Yedhaa thu paratha aahaaram karmmavethanatha eehamaanah sva-
Bhraathribhirapi kedhaarakarmmani niroopithasthadhapi karothe ki-
Nthu na samam vishamam nyoonaamaddhikamithi vedha kanapinyaaka-
Phaleekaranakalmaashastthaaleepureeshaadheenypyamrithavadhabhyav
aha-
rathi.

When his brothers came to know that he was working for others to meet his day-to-day livelihood they used to engage him in caretaking and watching their agriculture and agricultural fields. Sometimes he would do that. He never used to know or never used to think what is more or what is less or what is doable or what is not doable or any such dualities. He would eat oilcake or husk or chaff or ripe or stale corn or burned food or whatever he gets as if they are all Amrith for him.

अथ कदाचित्कश्चिद्वृषलपतिर्भद्रकाल्यै पुरुषपशु-
मालभतापत्यकामः ॥ १२ ॥

12

Attha kadhaachith kaschith VrishalapathirBhadhrakaalyai puru-
Shapasumaalabhathaapathyakaamah.

At this time when Jeda Bharatha was thus guarding the agricultural or paddy fields for his elder brothers a Soodhra leader was desirous of obtaining a son and conducted a Yaaga for that purpose. That Yaaga was to appease Bhadhra Kaali. According to the Soodhra priests who were conducting that Yaaga told him that in order to appease Bhadhra Kaali he has to sacrifice a dull man who is considered to be no better than an animal. And his associate servant dacoits were searching to find out such a person.

तस्य ह दैवमुक्तस्य पशोः पदवीं तदनुचराः

परिधावन्तो निशि निशीथसमये तमसा-
वृतायामनधिगतपशव आकस्मिकेन विधिना
केदारान् वीरासनेन मृगवराहादिभ्यः
संरक्षमाणमङ्गिरःप्रवरसुतमपश्यन् ॥ १३॥

13

Thasya ha Dhaiwamukthasya pasoh padhaveem thadhanucharaah pari-
Ddhaavantho nisi niseetthasamaye thamasaaaavrithaayaamanaddhiga-
Thapasava aakasmikena viddhinaa kedhaaraan veeraasanena
Mrigavaraahaadhibhyah samrekshamaanamAnggiraprevarasuthamapa
Syan.

Dacoits got one man-animal and they tied him up and dragged him to the place of sacrifice. As desired by God that guy escaped from captivity. Though they searched for him in all directions they could not locate him anywhere. They were wandering here and there in pitch darkness. And accidentally they located Jeda Bharatha, who was the most exalted Brahmin who was born in the supreme Brahmin family of Anggiras, who was sitting at an elevated place and watching and guarding the paddy fields against attacks of deer, wild pigs and other animals.

अथ त एनमनवद्यलक्षणमवमृश्य भर्तृकर्म-
निष्पत्तिं मन्यमाना बद्ध्वा रशनया चण्डिका-
गृहमुपनिन्युर्मुदा विकसितवदनाः ॥ १४॥

14

Attha tha enamanavadhyalekshanamavamrisya
bharththrikarmmanishpaththim
Manymaanaa bedhddhvaa resanayaa
Chandikaagrihamupaninyurmmudhaa
Vikasithavaadhanaah.

The followers of the Soodhra dacoit leader found Jeda Bharath who looked like a man-animal and took him as the most suitable candidate for the purpose of their leader and tied him up and took him to the Chandikaadhevi's or Bhadrakaali's Yaaga Saala. Looking exactly like a

man-animal they thought by drinking the blood of Jeda Bharatha as liquor the goddess of Yaaga, Bhadrakaali, would be fully satisfied.

अथ पणयस्तं स्वविधिनाभिषिच्यहतेन
वाससाऽऽच्छाद्य भूषणालेपस्रक्तिलकादिभि-
रुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाज-
किसलयाङ्कुरफलोपहारोपेतया वैशस-
संस्थया महता गीतस्तुतिमृदङ्गपणवघोषेण
च पुरुषपशुं भद्रकाल्याः पुरत उपवेशयामासुः ॥ १५॥

15

Attha panayastham svavidhdhinaabhishichyaahathena vaasa-
Saaaachcchaadhy bhooshanaalepasrekthilakaadhibhirupaskritham
bhuktha-
Vantham ddhoopadheepamaalyalaajakisaleyaankuraphalopahaaro-
Pethayaa Vaisasasamstthayaa mahathaa geethasthuthimridhamga-
Panavaghoshena cha poorushapasum Bhadrakaalyaah puratha upave-
Sayaamaasuh.

The Soodhra Priests immediately gave bath and cleansed Jeda Bharatha according to their norms and procedures. They dressed him in new clothes and adorned him well with all decorations befitting an animal. They smeared his body with scented oils and then decorated it with Thilakam which is an ornamental mark on the forehead and sandalwood pulp and garlands. Then he was feasted sumptuously to his best satisfaction. Then they offered him Archchanaas with flowers, leaves, sprouts, shoots and other Pooja ingredients. Then they glorified him by singing songs accompanied with musical backgrounds like bugles, drums, Naadha Svaram and with many other instruments. Then with prayers and songs he was brought and seated in front of the Deity, Bhadhra Kaali, like a Yaaga Pasu or sacrificial animal.

अथ वृषलराजपणिः पुरुषपशोरसृगासवेन
देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसि-
मतिकरालनिशितमुपाददे ॥ १६॥

16

Attha vrishalaraajapaanih purushapasorasrigaasavena
Dheveem Bhadrakaaleem
yekshyemanasthadhabhimanthritamasimathikaraala-
Nisithamupaadhadhe.

After completing all the preparations for the sacrifice one of the dacoits acting as the chief priest got ready to offer the blood of Jeda Bharatha, whom they imagined and considered as a man-animal or animal-man, to appease goddess Bhadhra Kaali to drink as liquor. He therefore took the most fearsome black sword which was the sharpest and empowered by consecrating by Manthraas of Kaaleedhevi raised it and stood there ready to behead and kill Jeda Bharatha.

इति तेषां वृषलानां रजस्तमःप्रकृतीनां
धनमदरज उत्सिक्तमनसां भगवत्कला-
वीरकुलं कदर्थीकृत्योत्पथेन स्वैरं विहरतां
हिंसाविहाराणां कर्मातिदारुणं यद्ब्रह्मभूतस्य
साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः
सूनायामप्यननुमतमालम्भनं तदुपलभ्य
ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा
सहसोच्चचाट सैव देवी भद्रकाली ॥१७॥

17

Ithi theshaam vrishalaanaam RejasThamahprekritheenaam
ddhanamdhareja
Uthsikthamanasaam Bhagawath kalaaveerakulam kadhartththeekrithyoth-
Patthena svairam viharethaam himsaavihaaraanaam karmmaa-
Thidhaarunam yedhBrahmabhoothasya saakshaadhBrahmarshisuthasya
Nirvvairasya sarvvabhoothasuhridhah
soonaayaamapyananumathamaalam-
Bhanam thadhupalebhya Brahmathejasaathidhurvvishahena
dhendhahyamaa-
Nena vapushaa sahasochchachaata saiva Dhevee Bhadrakaalee.

The Soodhraas are dominated by the qualities of Rejas or passion and Thamas or ignorance. Because of that they are thieves, rogues and

dacoits. Their minds are always cruel and evil with atrocious thinking. They are always intoxicated with ignorance and passion and all their activities are reflection of Reja Thamo Gunaas. They worship and pray Bhadrakaali for material satisfaction. Not only that they do not respect the noblest Vamsa of Brahmins but also disregard and disrespect them. They do not know the nobility and greatness of Braahmana Kulam and the power of Brahma Thejas or effulgence. They are always very violent, atrocious, evil and cruel minded. Therefore, their activities are bound to be sinful and evil and cruel. Such activities are not permissible even at the worst stage for virtuous people. Anyone who tries to harm or hurt a divine Braahmana who belongs to the most exalted Vamsa of the divinest Braahmarshi Anggiras would never be able to escape from due punishment in the hands of Fate or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu bhagawaan. Jeda Bharatha was the friend of all living entities. He has no enemies. He was always absorbed in meditative worship of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu bhagawaan. He was born as a Braahmana. Braahmanaas are forbidden to kill anyone and are also forbidden to be killed by anyone even for the sake of appeasing Deities. Goddess Bhadrakaali or Mahaakaali could not bear or tolerate someone killing a very divine and godly Braahmana like Jeda Bharatha that too as a sacrificial animal to appease and obtain her blessings for fulfillment of material desires. Bharatha was the embodiment of Brahma Thejas. With the heat of Brahma Thejas, the Bhadrakaali started burning inside the idol. Suddenly she burst asunder. Goddess Kaali who was invoked in the idol emerged out as her body was burning with the intense and intolerable effulgence of the Brahma Thejas of Jeda Bharatha.

भृशममर्षरोषावेशरभसविलसितभ्रुकुटि-
 विटपकुटिलदंष्ट्रारुणेक्षणाटोपातिभयानक-
 वदना हन्तुकामेवेदं महादृहासमतिसंरम्भेण
 विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां
 तेनैवासिना विवृक्णशीर्ष्णां गलात्स्रवन्तमसृगासव-
 मत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां
 स्वपार्षदैः सह जगौ ननर्त च विजहार च शिरः
 कन्दुकलीलया ॥ १८॥

Bhrisamamarsharoshavesarebhasavilasithbhrookutivitapakutilla-
Dhemshtaarunekshanaatopaathibhayaanakavadhanaa
hanthukaamevedham
Mahaattahaasmathisamrembhena vimunjchanthi thatha uthpathya paa-
Peeyasaam dhushtaanaam thenaivaasinaa vivriknaseershnaam
Gelathasrevanthamasrigaasavamathyushnam saha genena nipeeyaa-
Thipaanamadhavihalochchaistharaam svapaarshadhahai saha jegau
Nanarththa cha vijahaara cha sirahkandhukaleelayaa.

Intolerant of burning heat she was subjected from the Brahma Thejas of Jeda Bharatha the Deity, Bhadhra Kaali, was very infuriated and she flashed her eyes and displayed her fierce curved teeth. Her mouth was wide opened, and the two canine teeth were projected out. Her eyes were blood red. Her look was very frightening as if that she was going to burn the whole world into ashes. She laughed boisterously like continuous thunder. With such terrifying and frightening look Bhadhra Kaali leaped out of the altar to the dacoit priests and their associate of the Soodhra leader. She snatched and threw away the sharp sword he was holding. Then she cut their heads and drank the blood flowing out like the liquor along with all her associates. They drank it again and again and got intoxicated. Then Bhadhra Kaali along with her associate deity Genaas started singing and dancing. Then they played by tossing the heads of the dacoit priests and their associates in the air like balls.

एवमेव खलु महदभिचारातिक्रमः
कार्त्स्न्येनात्मने फलति ॥ १९॥

19

Evameva khalu mahadhabhicharaathikremah Kaarthsnyenaathma-
Ne phalathi.

Thus, when you inflict and torture and commit offenses to virtuous and divine great personalities then they will not be affected at all but you will be punished and tortured as described above. That means you have to accept or rather you will be forced to accept the consequence of your own actions.

न वा एतद्विष्णुदत्त महदद्भुतं यदसम्भ्रमः

स्वशिरश्छेदन आपतितेऽपि विमुक्तदेहाद्यात्मभाव-
सुदृढहृदयग्रन्थीनां सर्वसत्त्वसुहृदात्मनां निर्वैराणां
साक्षाद्भगवतानिमिषारिवरायुधेनाप्रमत्तेन तैस्तैर्भावैः
परिरक्ष्यमाणानां तत्पादमूलमकुतश्चिद्भ्रयमुपसृतानां
भागवतपरमहंसानाम् ॥ २० ॥

20

Na vaa ethadhVishnudheththa mahadhadhbhutham yedhasambhremah
svasira-
Chcchedhana aapathitheapi vimukthadhehaadhyaathmabhaavasudhridda-
Hridhayagrenttheenaam sarvvasaththvasuhridhaathmanaam
nirvvairaanaam
SaakshaadhBhagawathaanimishaarivaraayuddhenaapremaththena thai-
Sthairbhaavaih parirekshyamaanaanaam thathpaadamoolamakutha-
Schidhbhayamupasrithaanaam Bhaagawathaparamahamsaanaam.

Sree Suka Brahmarshi addressed Pareekshith Mahaaraaja as Vishnu Dheththa meaning the one who is given or the one who is born with the blessing and protection of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and continued to discourse: Those who know that the soul is separate from body and the soul is completely independent of the body are liberated from the knotted entanglements of materialism at their hearts. And those materially liberated souls would always be engaged in welfare activities for all the living entities and would never contemplate harming or hurting any living entity. The spiritually advanced liberated souls would always be blessed and protected by various incarnations in various Yugaas of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who carries his Sudhersana Chakra or Disk to kill the evil forces of demons and protect His devotees. The transcendently realized Souls would be able to cut off the chord connecting the Soul with mind and material body and material senses. They are true devotees of Lord Sri Vaasudheva Sri Krishna Bhagawaan. The devotees of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan always take shelter at his lotus feet. The true devotees of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan would never be

threatened or agitated or frightened or concerned even if some demonic forces are to kill them because they know that they are always protected by Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. True devotees of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan like Jeda Bharatha do not think it as amazing or wonderful to see that they are always, and they will always be protected by Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan even from the mouth of death.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां
पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः ॥ ९॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam
Samhithaayaam
Panjchamaskanddhe Jeda Bharatha Charithe [Bharatha Braahmana
Jenmam] Navamoadhyaayah

Thus, we conclude the Ninth Chapter Named as In the Story of Jeda Bharatha [Bharatha's Birth as a Braahmana] 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!