

# Canto Five - Chapter Seven

## The Activities of King Bharata

|| 5.7.1 ||

śrī-śuka uvāca

bharatas tu mahā-bhāgavato yadā bhagavatāvani-tala-  
paripālanāya sañcintitas tad-anuśāsana-paraḥ pañcajanīm  
viśvarūpa-duhitaram upayeme.

Just as R̥ṣabha was the Lord, his son Bharata was a great devotee of the Lord (**bharatas tu mahā-bhāgavataḥ**). When he was entrusted by R̥ṣabha (**yadā bhagavatā sañcintitaḥ**) to protect the earth (**avani-tala-paripālanāya**), he engaged in ruling (**tad-anuśāsana-paraḥ**), and married the daughter of Viśvarūpa named Pañcajanī (**pañcajanīm viśvarūpa-duhitaram upayeme**).

## || 5.7.2 ||

tasyām u ha vā ātmajān kārtsnyenānurūpān ātmanaḥ pañca  
janayām āsa bhūtādir iva bhūta-sūkṣmāṇi sumatiṁ rāṣṭrabhṛtaṁ  
sudarśanam āvaraṇaṁ dhūmraketum iti.

Just as the false ego creates the subtle sense objects (**bhūtādir iva bhūta-sūkṣmāṇi**), Mahārāja Bharata created five sons (**ātmanaḥ pañca ātmajān kārtsnyena anurūpān janayām āsa**) in the womb of Pañcajanī (**tasyām**), his wife: Sumati, Rāṣṭrabhṛta, Sudarśana, Āvaraṇa and Dhūmraketu (**sumatiṁ rāṣṭrabhṛtaṁ sudarśanam āvaraṇaṁ dhūmraketum iti**).

॥ 5.7.3 ॥

ajanābham nāmaitad varṣam bhāratam iti yata ārabhya  
vyapadiśanti.

The place was known as Ajanābha-varṣa (**ajanābham nāma etad varṣam**), but from Mahārāja Bharata's reign, it has become known as Bhārata-varṣa (**bhāratam iti yata ārabhya vyapadiśanti**).

|| 5.7.4 ||

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

Mahārāja Bharata, a learned king (**sah bahuvit mahī-patiḥ**) like his father and grandfather (**pitṛ-pitāmahavad**), engaged in his own duties (**sve sve karmaṇi vartamānāḥ**) and engaged the citizens in their duties (**prajāḥ sva-dharmam anuvartamānaḥ paryapālayat**) with great affection (**uru-vatsalatayā**).

## || 5.7.5 ||

**īje ca bhagavantam yajña-kratu-rūpam kratubhir uccāvacaīḥ  
śraddhayāhr̥tāgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-  
somānām prakṛti-vikṛtibhir anusavanam cāturhotra-vidhinā**

Bharata constantly worshipped the Lord (**īje ca bhagavantam  
anusavanam**), who is the form of sacrifice with and without offerings of animals (**yajña-kratu-rūpam**), through large and small sacrifices (**kratubhir uccāvacaīḥ**) named agni-hotra, darśa, pūrṇamāsa, cāturmāsya, animal sacrifices and soma sacrifices (**āgnihotra-darśa-pūrṇamāsa-cāturmāsya-paśu-somānām**), complete or partial (**prakṛti-vikṛtibhir**), according to the rules involving four priests (**cāturhotra-vidhinā**) which are accepted with faith by the karmīs (**śraddhayā āhr̥ta**).

sampracaratsu nānā-yāgeṣu viracitāṅga-kriyeṣv apūrvam yat tat kriyā-phalam  
dharmākhyam pare brahmaṇi yajña-puruṣe sarva-devatā-liṅgānām mantrāṇām  
artha-niyāmakatayā sāksāt-kartari para-devatāyām bhagavati vāsudeva eva  
bhāvayamāna ātma-naipunya-mṛdita-kaṣāyo haviḥṣv adhvaryubhir gr̥hyamāneṣu  
sa yajamāno yajña-bhājo devāms tān puruṣāvayaveṣv abhyadhyāyat.

In performance of various sacrifices (**sampracaratsu nānā-yāgeṣu**) with execution of all parts (**viracita aṅga-kriyeṣv**), Bharata thought of the astonishing result of the sacrifices (**bhāvayamāna apūrvam yat tat kriyā-phalam**)—dharma (**dharmākhyam**)-- as an offering to the supreme Brahman (**pare brahmaṇi**), the supreme object of worship (**para-devatāyām**), Vāsudeva (**bhagavati vāsudeva**), the ultimate performer of all actions (**sāksāt-kartari**), the recipient of all sacrifices (**yajña-puruṣe**), since Vāsudeva alone is the controller of all the devatās (**artha-niyāmakatayā**) who are the subject of the mantras (**mantrāṇām**) which have power to reveal those devatās (**sarva-devatā-liṅgānām**). Having destroyed all impressions of karma by his skilful actions (**ātma-naipunya-mṛdita-kaṣāyah**) when having the adhvaryu priests perform rites (**haviḥṣv adhvaryubhir gr̥hyamāneṣu**), Bharata, the sponsor of the sacrifices (**sah yajamānah**), meditated (**abhyadhyāyat**) on the devatās, the recipients of the sacrifices (**yajña-bhājo devān**), as limbs of the Lord (**puruṣa avayaveṣu**).

|| 5.7.7 ||

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

Performing karmas purified by his intentions (**evam karma-viśuddhyā**), the bhakti of Bharata, filled with śuddha-sattva (**viśuddha-sattvasya**), daily increased (**anudinam edhamāna**) to higher levels of intensity (**uccaistarām rayā ajāyata**). He directed his bhakti (**bhaktih**) to the Lord situated in the heart (**antar-hṛdaya-ākāśa-śarīre**), to the Brahman (**brahmaṇi**), and to Bhagavān, Vāsudeva (**bhagavati vāsudeve**), who is also seen the Lord of Vaikuṅṭha (**mahā-puruṣa-rūpa-upalakṣaṇe**), endowed Śrīvatsa, Kaustubha, garland, cakra, conch and club (**śrīvatsa-kaustubha-vana-māla-ari-dara-gadādibhir upalakṣite**), shining (**virocamāna**) in the hearts of his devotees (**nija-puruṣa-hṛd-likhitena-ātmani**) with his human form (**puruṣa-rūpeṇa**).



॥ 5.7.8 ॥

evam varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro  
'dhibhujyamānam sva-tanayebhyo riktham pitṛ-paitāmahaṁ  
yathā-dāyam vibhajya svayam sakala-sampan-niketāt sva-niketāt  
pulahāśramam pravavrāja.

After ruling for 100,000,000 years (**evam varṣāyuta-sahasra-paryanta adhibhujyamānam**), and not ascertaining whether his karmas of this life were completed or not (**avasita-karma-nirvāṇa avasaro**), he divided his wealth (**riktham vibhajya**) inherited from his father and grandfather (**pitṛ-paitāmahaṁ**) which he had enjoyed (**svayam**) among his sons (**sva-tanayebhyah**), according to the rules (**yathā-dāyam**), and then left his house full of all wealth (**sakala-sampan-niketāt sva-niketāt**) and went to a hermitage at Pulaha (**pulaha āśramam pravavrāja**).

|| 5.7.9 ||

yatra ha vāva bhagavān harir adyāpi tatratyānām nija-janānām  
vātsalyena sannidhāpyata icchā-rūpeṇa.

There (**yatra**), the Lord (**bhagavān harih**) is visible (**sannidhāpyate**) even now (**adyāpi**) in the form desired by the devotee (**icchā-rūpeṇa**), out of affection for his followers (**nija-janānām vātsalyena**) who reside in that place (**tatratyānām**).

|| 5.7.10 ||

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

In that place (**yatra**), the Gaṇḍakī, the best of rivers (**cakra-nadī**  
**nāma sarit-pravarā**), purifies (**sarvataḥ pavitrī-karoti**) the  
hermitages (**āśrama-padāny**) with śilas marked with cakras and  
holes (**nābhibhir dṛṣat-cakraih**) on both sides (**ubhayataḥ**).

|| 5.7.11 ||

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

There Bharata, alone (**tasmin sah ekalaḥ**), performed worship of the Lord (**bhagavata ārādhanam samīhamānah**) in the garden of the hermitage at Pulaha (**pulaha āśrama upavane**) using water, tulasī (**tulasikā ambubhiḥ**), various flowers and leaves (**vividha-kusuma-kisalaya**), with offerings of bulbs, roots and fruits (**kanda-mūla-phala upahāraih ca**). Pure (**vivikta**), free of material desires (**uparata-viṣaya-abhilāṣa**), with ever-increasing peace (**upabhṛta upaśamaḥ**), he attained the highest bliss (**parām nirvṛtim avāpa**).

tayettham avirata-puruṣa-paricaryayā bhagavati pravardhamānā-nurāga-  
bhara-druta-hṛdaya-śaithilyaḥ praharṣa-vegenātmāny udbhidyamāna-roma-  
pulaka-kulaka autkaṅṭhya-pravṛtta-praṇaya-bāṣpa-niruddhāvaloka-nayana  
evam nija-ramaṇāruṇa-caraṇāravindānudhyāna-paricita-bhakti-yogena  
paripluta-paramāhlāda-gambhīra-hṛdaya-hradāvagādha-dhiṣaṇas tām api  
kriyamāṇām bhagavat-saparyām na sasmāra.

He became lax in his duties (**kriyamāṇām bhagavat-saparyām na sasmāra**) as his heart melted because of the ever-increasing, intense attraction for the Lord (**bhagavati pravardhamānā-nurāga-bhara-druta-hṛdaya-śaithilyaḥ**) through his constant service (**avirata-puruṣa-paricaryayā**). His hairs stood on end because of joy (**praharṣa-vegena ātmāny udbhidyamāna-romapulaka-kulaka**). Tears produced by longing for the Lord flowed from his eyes out of affection (**autkaṅṭhya-pravṛtta-praṇaya-bāṣpa-niruddhāvalokanayana**). His intelligence was immersed (**avagādha-dhiṣaṇa**) in the lake of his heart (**hṛdaya-hradā**), filled with the highest bliss (**parama āhlāda paripluta**) through bhakti-yoga (**bhakti-yogena**) by intense meditation on the red feet of the Lord (**nija-ramaṇa aruṇa-caraṇāravinda anudhyāna-paricita**) who bestows prema.

|| 5.7.13 ||

ittham dhr̥ta-bhagavad-vrata aiṇeyājina-  
vāsasānusavanābhiṣekārdra-kapiśa-kuṭila-jaṭā-kalāpena ca  
virocamānaḥ sūryarcā bhagavantam hiraṇmayam puruṣam  
ujjihāne sūrya-maṇḍale 'bhyupaṭiṣṭhann etad u hovāca.

With a vow to worship the Lord (**dhr̥ta-bhagavad-vrata**), his body shining with deer skin (**virocamānaḥ aiṇeya-ajina-vāsasā**), his brown, matted hair (**kapiśa-kuṭila-jaṭā-kalāpena**) wet from his daily bath (**ābhiṣeka ārdra**), he worshipped (**abhyupaṭiṣṭhann**) the golden Lord (**bhagavantam hiraṇmayam puruṣam**) with a mantra dedicated to Viṣṇu in the sun (**sūryarcā sūrya-maṇḍale**), reciting it (**uvāca**) as the sun rose (**ujjihāne**).

॥ 5.7.14 ॥

paro-rajah savitur jāta-vedo  
devasya bhargo manasedam jajāna  
suretasādaḥ punar āviśya caṣṭe  
hamsam ḡdhrāṇam nṛṣad-riṅgirām imah

I surrender (**imah**) to the effulgent Lord (**bhargo devasya**) situated in the sun (**savituh**), beyond prakṛti (**paro-rajah**), fulfilling the desires of the jīva (**jāta-vedah**), and who by His cit sakti (**suretasā**) creates this universe by his will (**manasā idam jajāna**), enters it and maintains (**punar āviśya caṣṭe**) the jīva desiring material enjoyment (**adaḥ hamsam ḡdhrāṇam**), by inspiring the jīva's intelligence (**nṛṣad-riṅgirām**).