

# Canto Five - Chapter Eight

A Description of the  
Character of Bharata  
Mahārāja

|| 5.8.1 ||

śrī-śuka uvāca

ekadā tu mahā-nadyām kṛtābhiṣeka-naiyamikāvaśyako  
brahmākṣaram abhigrṇāno muhūrta-trayam udakānta upaviveśa.

One day (**ekadā**), having performed his daily rites, bodily needs and taken bath (**kṛta abhiṣeka-naiyamika-avaśyako**), he was sitting (**upaviveśa**) on the bank of the river (**mahā-nadyām udaka anta**) chanting Kṛṣṇa mantras (**brahmākṣaram abhigrṇāno**) for three muhūrtas (**muhūrta-trayam**).

॥ 5.8.2 ॥

tatra tadā rājan hariṇī pipāsayā jalāśayābhyāśam  
ekaivopajagāma.

O King (**rājan**), a doe (**hariṇī**), being very thirsty (**pipāsayā**),  
came near the water (**jala-āśaya abhyāśam eka eva upajagāma**).

|| 5.8.3 ||

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

While the doe was drinking water (**tayā pepīyamāna udake**), the roar of a lion (**nadato mṛga-pater unnādah**), fearful to all (**loka-bhayaṅkara**), arose nearby (**avidūreṇa udapatat**).

|| 5.8.4 ||

**tam upaśrutya sā mṛga-vadhūḥ prakṛti-viklavā cakita-nirīkṣaṇā  
sutarām api hari-bhayābhiniveśa-vyagra-hṛdayā pāriplava-dṛṣṭir  
agata-tṛṣā bhayāt sahasaivoccakrāma.**

Hearing that sound (**tam upaśrutya**), the doe (**sā mṛga-vadhūḥ**), whose nature was to be alarmed (**prakṛti-viklavā**), with restless eyes (**cakita-nirīkṣaṇā**), with fear of the lion entering its agitated heart (**hari-bhaya-abhiniveśa-vyagra-hṛdayā**), with irresolute gaze (**pāriplava-dṛṣṭih**), in terror (**bhayāt**) leaped over the stream in the same instant (**sahasā eva uccakrāma sutarām api**), without satisfying her thirst (**agata-tṛṣā**).

|| 5.8.5 ||

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

When the pregnant doe (**antarvatnyā**) jumped up (**utpatantyā**), her fetus came out (**tasyā yoni-nirgato garbhaḥ**), pushed out by great fear (**uru-bhaya-avagalitah**), and fell in the river (**srotasi nipapāta**).

## || 5.8.6 ||

**tat-prasavotsarpaṇa-bhaya-khedāturā sva-gaṇena viyuḡyamānā  
kasyāñcid daryām kṛṣṇa-sārasatī nipapātātha ca mamāra.**

Afflicted (**āturā**) by exhaustion (**kheda**), fear (**bhaya**), the jump (**utsarpaṇa**), the discharge of her fetus (**tat-prasava**), and separated from the flock (**sva-gaṇena viyuḡyamānā**), the black doe (**kṛṣṇa-sārasatī**) fell down in a cave (**kasyāñcid daryām nipapātātha**) and died (**ca mamāra**).

## ॥ 5.8.7 ॥

tam tv eṇa-kuṇakam kṛpaṇam srotasānūhyamānam  
abhivīkṣyāpaviddham bandhur ivānukampayā rājarṣir bharata  
ādāya mṛta-mātaram ity āśrama-padam anayat.

The great King Bharata (**rājarṣir bharata**), seeing (**abhivīkṣya**) the helpless fawn (**tam tv kṛpaṇam eṇa-kuṇakam**) floating down the river (**srotasā anūhyamānam**), out of compassion (**anukampayā**), as a friend (**bandhur iva**), thinking its mother had died (**ādāya mṛta-mātaram**), took the fawn (**anayat**) which had no friend (**apaviddham**), to his hermitage (**āśrama-padam**).



|| 5.8.8 ||

tasya ha vā eṇa-kuṇaka uccair etasmin kṛta-nijābhimānasyāhar-ahas tat-poṣaṇa-pālana-lālana-prīṇanānudhyānenātma-niyamāḥ saha-yamāḥ puruṣa-paricaryādaya ekaikaśaḥ katipayenāhar-gaṇena viyuḥkṛtānāḥ kila sarva evodavasan.

Taking the fawn as his own child (eṇa-kuṇaka kṛta-nijābhimānasya), the King daily fed it, protected it, caressed it, and pleased it (ahar-ahar tat-poṣaṇa-pālana-lālana-prīṇana). Becoming absorbed in the deer (tasya anudhyānena) by these activities (etasmin), he gave up (viyuḥkṛtānāḥ) his own regulations and rules of conduct (ātma-niyamāḥ saha-yamāḥ), and his worship of the Lord (puruṣa-paricarya ādaya), bit by bit (eka ekaśaḥ), in a few days (katipayena ahar-gaṇena). Everything became neglected (sarva eva udavasan).

|| 5.8.9 ||

aho batāyaṁ harīṇa-kuṇakaḥ kṛpaṇa īśvara-ratha-caraṇa-paribhramaṇa-  
rayeṇa sva-gaṇa-suhṛd-bandhubhyaḥ parivarjitaḥ śaraṇaṁ ca mopasādito  
mām eva mātā-pitarau bhrātr-jñātīn yaūthikāṁś caivopeyāya nānyam  
kañcana veda mayy ati-visrabdhaś cāta eva mayā mat-parāyaṇasya poṣaṇa-  
pālana-prīṇana-lālanam anasūyunānuṣṭheyam śaraṇyopekṣā-doṣa-viduṣā.

Alas (**aho bata**), this helpless young deer (**ayaṁ kṛpaṇa harīṇa-kuṇakaḥ**),  
by the force of the turning of the Lord's wheel of time (**īśvara-ratha-caraṇa-  
paribhramaṇa-rayeṇa**), has now lost its relatives and friends (**sva-gaṇa-  
suhṛd-bandhubhyaḥ parivarjitaḥ**) and has taken shelter of me (**mām  
śaraṇaṁ upasāditaḥ**). It does not know anyone but me (**mayy anyad na  
kañcana veda**), as I have become its father, mother, brother and relatives  
(**mām eva mātā-pitarau bhrātr-jñātīn yaūthikāṁś ca**). It has faith in me  
(**mayy ati-visrabdhaḥ**). Therefore (**ataḥ**) I, without envy (**anasūyunā**),  
knowing the fault of neglecting one who approaches in surrender (**śaraṇa-  
upekṣā-doṣa-viduṣā**), should raise, protect, gratify and fondle this deer  
(**poṣaṇa-pālana-prīṇana-lālanam anuṣṭheyam**) who has surrendered to me  
(**mat-parāyaṇasya**).

|| 5.8.10 ||

nūnam hy āryāḥ sādḥava upaśama-śīlāḥ kṛpaṇa-suhr̥da evaṁ-  
vidhārthe svārthān api gurutarān upekṣante.

Those who are detached, who are cultured and saintly (**āryāḥ sādḥava upaśama-śīlāḥ**), friends to the helpless (**kṛpaṇa-suhr̥da**), neglect their own important interests (**svārthān api gurutarān upekṣante**) for such purposes (**evaṁ-vidha-arthe**).

|| 5.8.11 ||

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

Having developed attachment (**iti kṛta anuṣaṅga**), he became bound by affection (**sneha-anubaddha-hṛdaya āsīt**) to the young deer (**saha mṛga-jahunā**) while sitting, sleeping, walking, bathing and eating (**āsana-śayanāṭana-snāna-aśana ādiṣu**).

|| 5.8.12 ||

kuśa-kusuma-samit-palāśa-phala-mūlodakāny āhariṣyamāṇo  
vṛkaśālā-vṛkāḍibhyo bhayam āśaṁsamāno yadā saha hariṇa-  
kuṇakena vanaṁ samāviśati.

When he went to collect (**āhariṣyamāṇah**) kuśa grass, flowers, wood, leaves, fruits, roots and water (**kuśa-kusuma-samit-palāśa-phala-mūla-udakāny**), fearing danger from monkeys, jackals and wild dogs (**vṛkaśālā-vṛkāḍibhyah bhayam āśaṁsamānah**), he would enter the forest (**vanaṁ samāviśati**) with the young deer (**saha hariṇa-kunakena**).

|| 5.8.13 ||

pathiṣu ca mugdha-bhāvena tatra tatra viṣakta-mati-praṇaya-  
bhara-hṛdayaḥ kārpaṇyāt skandhenodvahati evam utsaṅga urasi  
cādhāyopalālayan mudam paramām avāpa.

His mind filled with affection and attachment (**viṣakta-mati-praṇaya-bhara-hṛdayaḥ**) as he walked here and there in the forest (**pathiṣu tatra tatra**), unaware of the dangers (**mugdha-bhāvena**), he would carry the deer on his shoulders (**skandhena udvahati**) since it was helpless (**kārpaṇyāt**), or keep it on his lap or chest (**utsaṅga urasi cā**). Petting the deer (**upalālayan**), he felt great bliss (**mudam paramām avāpa**).

|| 5.8.14 ||

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

When (**yadā**), in the midst of performing worship of the Lord (**kriyāyām nirvartyamānāyām antarāle apy**), he (**sah varṣa-patiḥ**) would rise (**utthāya utthāya**) and gaze at the deer (**enam abhicaṣṭita**), Bharata would offer blessings to the deer with mind (**tarhi manasā tasmā āśiṣa āśāste**) joyful on seeing it (**prakṛti-sthena**). “O young deer (**vatsa**)! All blessings to you (**svasti stād te sarvata iti**)!”

॥ 5.8.15 ॥

anyadā bhr̥śam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ  
sakarunaṃ ati-tarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-  
santāpas tam evānuśocan kila kaśmalaṃ mahad abhiraṃbhita iti  
hovāca.

Sometimes, not seeing the deer (**anyadā**), his mind would become pitifully disturbed (**bhr̥śam udvigna-manā**), like a miser who has lost his wealth (**naṣṭa-draviṇa kṛpaṇaḥ iva**). He would become greatly bewildered (**mahad kaśmalaṃ abhiraṃbhita**) and lament (**tam eva anuśocan**). His heart was pained by pangs of separation from the small deer (**hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpah**), with longing to see it (**ati-tarṣeṇa**). He would speak as follows (**iti ha uvāca**).



॥ 5.8.16 ॥

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

Perhaps (**api bata**) this young, helpless deer (**sah vai kṛpaṇa eṇa-bālahah**) whose mother has died (**mṛta-hariṇī-sutah**), having faith in me (**mama kṛta-visrambha**) though I am actually cruel like a cunning or low class person (**anāryasya śaṭha-kirāta-mater**) and have no pious credits (**akṛta-sukṛtasya**), will not consider my offense (**tad avigaṇayan**) and will return out of kindness (**sujana iva agamiṣyati ātma-pratyayena**).

॥ 5.8.17 ॥

api kṣemeṇāsminn āśramopavane śaṣpāṇi carantaṁ deva-  
guptaṁ drak-ṣyāmi.

Perhaps (**api**) I will find (**drak-ṣyāmi**) that the deer has been protected by my Lord (**deva-guptaṁ**) and is grazing fearlessly (**kṣemeṇa carantaṁ**) on grass in the garden of the hermitage (**asminn āśrama upavane śaṣpāṇi**).

|| 5.8.18 ||

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

Perhaps (**api ca**) a wolf or jackal (**vṛkaḥ sālā-vṛko**), or a tiger (**anyatamo vā eka-carah**) or in a group of animals (**na eka-carah**) has eaten the deer (**bhak-ṣayati**).

॥ 5.8.19 ॥

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

The sun (**bhagavān**), which rises to give benefit to the whole world (**sakala-jagat-kṣema udayah**), composed of the three Vedas (**trayy-ātmā**), is setting (**nimlocati**). The young deer entrusted to me by its mother (**mṛga-vadhū- mama nyāsa**) has not returned (**na adyāpi āgacchati**).

|| 5.8.20 ||

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

Perhaps (**api svid**) the prince among deer (**hariṇa-rāja-kumārah**) will return (**āgatya**) and, driving away my grief (**asantoṣam svānām apanudan**) by his pleasant deer actions (**vividha-rucira-darśanīya-nija-mṛga-dāraka-vinodaih**), give happiness to me (**mām sukhayiṣyati**), who have not done any pious acts (**akṛta-sukṛtam**).

|| 5.8.21 ||

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

When I would close my eyes (**mām āmīlita-dṛśam**) and fake samādhi (**mṛṣā-samādhinā**) in jest (**kṣvelikāyām**), the deer would approach in great alarm (**cakita-cakita āgatya**) and out of anger in love (**prema-samrambheṇa**) butt me (**luṭhati**) with the tender tips of his horns (**aparuṣa-viṣāṇa-agreṇa**) which felt like water drops (**pṛṣad**).

॥ 5.8.22 ॥

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

When the deer would contaminate the ingredients for sacrifice (**āsādita-haviṣi dūṣite**) placed on kuśa grass (**barhiṣi**), I would scold it (**mayā upālabdhah**). Fearful (**bhīta-bhītaḥ**), it would immediately stop playing (**sapady uparata-rāsa**) and like the son of a sage (**ṛṣi-kumāravat**) would sit (**āste**) with restrained senses (**avahita-karaṇa-kalāpa**).

|| 5.8.23 ||

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

What penance the earth must have done (**kim vā tapah ācaritaṁ yad anayā**)! The earth (**iyam avaniḥ**) is indicating (**sūcayanty**) the path to wealth (**draviṇa-padavīm**) for this miserly person (**mama kṛpaṇasya**) who suffers from poverty (**draviṇa-vidhura-āturasya**), by the small, graceful, auspicious (**tanutara-subhaga-śivatama**) foot prints (**ākhara-khura-pada-paṅktibhir**) of the humble black deer (**savinaya-kṛṣṇa-sāra-tanaya**). The earth has made itself (**ātmānaṁ karoti**) a place of sacrifice (**deva-yajanaṁ**) for brāhmaṇas (**dvijānāṁ**) desiring to attain Svarga or liberation (**svarga-apavarga-kāmānāṁ**) by ornamenting itself with these foot prints (**sarvataḥ kṛta-kautukaṁ**).



|| 5.8.24 ||

api svid asau bhagavān uḍu-patir enam mṛga-pati-bhayān mṛta-  
mātaram mṛga-bālakaṁ svāśrama-paribhraṣṭam anukampayā  
kṛpaṇa-jana-vatsalaḥ paripāti.

The Lord in the form of the moon (**api svid asau bhagavān uḍu-patih**), affectionate to helpless persons (**kṛpaṇa-jana-vatsalaḥ**) out of mercy (**anukampayā**), is protecting this young deer (**paripāti enam mṛga-bālakaṁ**), whose mother died out of fear of a lion (**mṛga-pati-bhayāt mṛta-mātaram**) and who has now left my hermitage (**sva-āśrama-paribhraṣṭam**).

|| 5.8.25 ||

kim vātmaja-viśleṣa-jvara-dava-dahana-śikhābhir  
upatapyamāna-hṛdaya-sthala-nalinīkaṁ mām upasṛta-mṛgī-  
tanayaṁ śīsira-śāntānurāga-guṇita-nija-vadana-salilāmṛtamaya-  
gabhastibhiḥ svadhayatīti ca.

When will the moon give me pleasure by its rays (**kim vā gabhastibhiḥ svadhayatīti**) of cool, peaceful nectar (**śīsira-śānta amṛtamaya**) flowing from its mouth (**nija-vadana-salila**) out of attraction for me (**anurāga-guṇita**) as I pursue the deer (**mām upasṛta-mṛgī-tanayaṁ**), while my heart (**hṛdaya**), like a land lotus (**sthala-nalinīkaṁ**), burns (**upatapyamāna**) with the feverish flames of the forest fire (**jvara-dava-dahana-śikhābhiḥ**) of separation from my son (**ātmaja-viśleṣa**)?

|| 5.8.26 ||

evam aghaṭamāna-manorathākula-hṛdayo mṛga-dārakābhāsenā  
yogārambhaṇato vibhramśitaḥ sa yoga-tāpaso bhagavad-ārādhana-lakṣaṇāc ca katham  
itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ sāksān niḥśreyasa-pratipakṣatayā prāk-parityakta-  
dustyaja-hṛdayābhijātasya tasyaivam antarāya-vihata-yogārambhaṇasya rājarṣer  
bharatasya tāvan mṛgārbhaka-poṣaṇa-pālana-prīṇana-lālanānuṣaṅgeṇāvigaṇayata ātmānam  
ahir ivākhu-bilam duratikramah kālah karāla-rabhasa āpadyata.

His heart afflicted by unfulfilled desire (**evam aghaṭamāna-manoratha ākula-hṛdayah**), Bharata fell from his practice of yoga (**sah yoga-ārambhaṇato vibhramśitaḥ**), from his detachment from material enjoyment achieved by bhakti (**yoga-tāpaso bhagavad-ārādhana-lakṣaṇāt**), and even from his worship of the Lord, by the Lord's special arrangement of prārabdha-karma (**su-ārabdha-karmaṇā**) through the appearance of the young deer (**mṛga-dāraka-ābhāsenā**). How else could he develop attachment for the young deer (**katham itarathā jāty-antara eṇa-kuṇaka āsaṅgaḥ**)? While Bharata, who had previously rejected his own sons (**prāk-parityakta-dustyaja-hṛdaya-abhijātasya**) as an obstacle to the highest goal (**sāksāt niḥśreyasa-pratipakṣatayā**), and who now produced an obstacle to his practice of yoga (**tasya evam antarāya-vihata-yoga ārambhaṇasya**), forgot himself by petting, showing affection for, protecting and nourishing the young deer (**mṛga-arbhaka-poṣaṇa-pālana-prīṇana-lālana-anuṣaṅga**), inevitable death (**dur-atikramah kālah**) with great speed (**karāla-rabhasa**) approached him (**ātmānam āpadyata**), just as snake approaches a mouse hole (**ahir iva ākhu-bilam**).

## ॥ 5.8.27 ॥

tadānīm api pārśva-vartinam ātmajam ivānuśocantam  
abhivīkṣamāṇo mṛga evābhiniveśita-manā viṣṛjya lokam imam  
saha mṛgeṇa kalevaram mṛtam anu na mṛta-janmānusmṛtir  
itaravan mṛga-śarīram avāpa.

Seeing the deer (**mṛga abhivīkṣamāṇah**) lamenting by his side (**pārśva-vartinam anuśocantam**) like his son (**ātmajam iva**) and absorbed in thinking of the deer (**mṛga eva abhiniveśita-manā**), he gave up his body (**viṣṛjya lokam imam**) in the company of the deer (**saha mṛgeṇa**). After the death of his body (**kalevaram mṛtam anu**), without loss of memory of his previous life (**na mṛta-janma anusmṛti**), he attained the body of a deer (**mṛga-śarīram avāpa**) as if undergoing karma (**itaravat**).

॥ 5.8.28 ॥

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

By the influence of his worship of the Lord (**bhagavad-ārādhana-  
samīha-anubhāvena**), he could remember (**ānusmṛtya**) the cause  
of becoming a deer in this life (**tatrāpi ātmano mṛgatva-kāraṇam**)  
and he was greatly repentant (**bhṛśam anutapyamāna**). He spoke  
as follows (**āha**).

|| 5.8.29 ||

aho kaṣṭam bhraṣṭo 'ham ātmavatām anupathād yad-vimukta-samasta-  
saṅgasya vivikta-puṇyāraṇya-śaraṇasyātmavata ātmani sarveṣām ātmanām  
bhagavati vāsudeve tad-anuśravaṇa-manana-  
saṅkīrtanārādhanānusmaraṇābhiyogenāśūnya-sakala-yāmena kālena  
samāveśitam samāhitam kārtsnyena manas tat tu punar mamābudhasyārān  
mṛga-sutam anu parisusrāva.

I have fallen (**aho bhraṣṭah aham**) from the path of the great devotees (**ātmavatām anupathād**) into a miserable condition (**kaṣṭam**). I, being intelligent (**ātmavatah**), had renounced material association (**vimukta-samasta-saṅgasya**) and had alone taken shelter of the pure forest (**vivikta-puṇya-aranya-śaraṇasya**). My mind was absorbed completely (**abhiyogena āśūnya**) and continuously (**sakala-yāmena kālena**) in Paramātmā, the soul of all souls (**sarveṣām ātmanām ātmani**), Bhagavān Vāsudeva (**bhagavati vāsudeve**), by hearing, contemplation, chanting, worshipping and remembering (**tad-anuśravaṇa-manana-saṅkīrtana-ārādhana-anusmaraṇa**), but then (**tat tu**) my mind (**mama manah**) foolishly (**abudhasya**) became absorbed in a young deer (**punar ārān mṛga-sutam**) and fell down (**anu parisusrāva**).

|| 5.8.30 ||

ity evaṁ nigūḍha-nirvedo viṣṛjya mṛgīm mātarāṁ punar  
bhagavat-kṣetram upaśama-śīla-muni-gaṇa-dayitaṁ śālagrāmaṁ  
pulastya-pulahāśramaṁ kālañjarāt pratyājagāma.

Becoming very disgusted (**ity evaṁ nigūḍha-nirvedah**), he gave up his deer mother (**viṣṛjya mṛgīm mātarāṁ**) and went from Kālañjara Mountain (**kālañjarāt pratyājagāma**) to Pulahāśrama (**pulastya-pulaha āśramaṁ**), the place of the Lord (**bhagavat-kṣetram**), the place called Śālagrāma (**śālagrāmaṁ**), dear to the sages with controlled mind (**upaśama-śīla-muni-gaṇa-dayitaṁ**).

## || 5.8.31 ||

tasminn api kālam pratīkṣamāṇaḥ saṅgāc ca bhṛśam udvigna  
ātma-sahacaraḥ śuṣka-parṇa-trṇa-vīrudhā vartamāno mṛgatva-  
nimittāvasānam eva gaṇayan mṛga-śarīram tīrthodaka-klinnam  
ut-sasarja.

In that place (**tasminn**), waiting for his death (**kālam pratīkṣamāṇaḥ**), greatly disturbed by bad association (**saṅgāt ca bhṛśam udvigna**), taking Paramātmā as his companion (**ātma-sahacaraḥ**), subsisting on dry leaves, grass and bushes (**śuṣka-parṇa-trṇa-vīrudhā vartamānaḥ**), bathing in the holy water (**tīrtha-udaka-klinnam**), and calculating how to end the cause of taking a deer body (**mṛgatva-nimitta-avasānam eva gaṇayan**), he finally gave up that deer body (**mṛga-śarīram ut-sasarja**).