

# Canto Five - Chapter Nine

## The Supreme Character of Jada Bharata

|| 5.9.1-2 ||

śrī-śuka uvāca

atha kasyacid dvija-varasyāṅgiraḥ-pravarasya śama-dama-tapaḥ-svādhyāyādhyayana-tyāga-santoṣa-titikṣā-praśraya-vidyānasūyātma-jñānānanda-yuktasyātma-sadṛśa-śruta-śīlācāra-rūpaudārya-guṇā nava sodaryā aṅgajā babhūvur mithunaṁ ca yavīyasyām bhāryāyām yas tu tatra pumāns taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam utsrṣṭa-mṛga-śarīraṁ carama-śarīreṇa vipratvaṁ gatam āhuḥ.

To a best of brāhmaṇas of the Aṅgira line (**atha kasyacid dvija-varasya aṅgiraḥ-pravarasya**), who was endowed with (**yuktasya**) mind and sense control, austerity, study of the Vedas (**śama-dama-tapaḥ-svādhyāyādhyayana**), renunciation, satisfaction, tolerance, humility (**tyāga-santoṣa-titikṣā-praśraya**), knowledge, lack of envy, and bliss on realization of ātmā (**vidyā anasūya ātma-jñāna-ānanda**), were born nine sons (**nava sodaryā aṅgajā**), endowed with learning, conduct, beauty and generous qualities (**śruta-śīla-ācāra-rūpa-audārya-guṇa**) which was similar to that of their father (**ātma-sadṛśa**). In his younger wife (**yavīyasyām bhāryāyām**) he bore twins (**babhūvuh mithunaṁ**). They say (**āhuḥ**) that the great devotee Bharata (**taṁ parama-bhāgavataṁ rājarṣi-pravaraṁ bharatam**), giving up the body of a deer (**utsrṣṭa-mṛga-śarīraṁ**), became the male child among the twins (**tatra pumān**), and lived his final life as a brāhmaṇa (**carama-śarīreṇa vipratvaṁ gatam**).

|| 5.9.3 ||

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

In that life (**tatrāpi**), fearing the association of his family members (**svajana-saṅgāt ca bhṛśam udvijamānah**), he always remembered the lotus feet of the Lord (**bhagavataḥ caraṇāravinda-yugalam manasā vidadhad**) which destroy the bondage of karma (**karma-bandha-vidhvaṁsana**) by hearing about and remembering their qualities (**śravaṇa-smaraṇa-guṇa-vivaraṇa**). Fearing obstructions to his progress (**ātmanaḥ pratighātam āśaṅkamānah**) and remembering his previous lives (**anusmṛta-sva-pūrva-janmāvalih**) by the mercy of the Lord (**bhagavad-anugraheṇa**), he assumed the appearance (**ātmānam darśayām āsa**) of a dull-minded, blind and deaf mad man (**unmatta-jaḍa-andha-badhira-svarūpeṇa**) for the public (**lokasya**).

## || 5.9.4 ||

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

The father (**vipraḥ**), whose mind was bound by fatherly affection to his son (**putra-sneha anubaddha-manāh**), performed his saṁskāras (**saṁskārān vidadhāna**) for brahmacārī life up to graduation according to the scriptural rules (**yathā upadeśam**), and, thinking that a son should do these things as taught by the father (**anuśiṣṭena hi bhāvyam pituḥ putreṇa iti**), taught him (**samaśikṣayad**) the rules for cleanliness such ācamana (**śaucāt amanādīn karma-niyamān**) necessary for one who has received the sacred thread (**upanītasya**), though the son was unwilling (**anabhipretān api**).

## ॥ 5.9.5 ॥

sa cāpi tad u ha pitṛ-sannidhāv evāsadrīcīnam iva sma karoti  
chandāmsy adhyāpayiṣyan saha vyāhṛtibhiḥ sapraṇava-śiras  
tripadīm sāvitrīm graiṣma-vāsantikān māsān adhīyānam apy  
asamaveta-rūpaṁ grāhayām āsa.

Bharata (**sah**) performed the actions in reverse order (**tad u ha  
asadhrīcīnam iva sma karoti**) in the presence of his father (**pitṛ-  
sannidhāu**). Desiring to teach him the Vedas (**chandāmsy  
adhyāpayiṣyan**), he first attempted to teach him the gāyatrī  
mantra (**vyāhṛtibhiḥ sapraṇava-śiras tripadīm sāvitrīm**) during  
the spring and summer months (**graiṣma-vāsantikān māsān**), but  
Bharata could learn the mantra only incompletely (**adhīyānam  
apy asamaveta-rūpaṁ grāhayām āsa**).

|| 5.9.6 ||

evam sva-tanuja ātmany anurāgāveśita-cittaḥ śaucādhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy-aupakurvāṇaka-karmāṇy anabhiyuktāny api samanūśiṣṭena bhāvyam ity asad-āgrahaḥ putram anuśāsya svayam tāvad anadhigata-manorathaḥ kālenāpramattena svayam gr̥ha eva pramatta upasamhṛtaḥ.

Being very attached to his son (**evam sva-tanuja ātmany anurāga āveśita-cittaḥ**), thinking that the son should be taught by the father (**samanūśiṣṭena bhāvyam**), though his desire was useless (**asad-āgrahaḥ**), he taught his son (**putram anuśāsya svayam**) the brahmacārī activities (**aupakurvāṇaka-karmāṇy**) of cleanliness, study, vows, following rules, accepting guru, sacrifice and service (**śauca-adhyayana-vrata-niyama-gurv-anala-śuśrūṣaṇādy**), though Bharata was not willing (**anabhiyuktāny api**). Without fulfilling his desire (**tāvad anadhigata-manorathaḥ**), he died in his house (**gr̥ha eva pramatta upasamhṛtaḥ**) by the influence of vigilant time (**kālena apramattena**).

॥ 5.9.7 ॥

atha yavīyasī dvija-satī sva-garbha-jātam mithunam sapatnyā  
upanyasya svayam anusamsthayā patilokam agāt.

Thereafter (**atha**), the brāhmaṇa's younger wife (**yavīyasī dvija-satī**), after entrusting her twin children—the boy and girl (**sva-garbha-jātam mithunam upanyasya**)—to the elder wife (**sapatnyā**), departed for Patiloka (**patilokam agāt**), following her husband (**svayam anusamsthayā**).

|| 5.9.8 ||

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

After the death of their father (**pitary uparate**), the nine brothers (**bhrātara**), not understanding the position of Bharata (**enam atat-prabhāva-vidah**), and being knowledgeable of the three Vedas (**trayyām vidyāyām eva paryavasita-matayah**) but not knowing the highest truth (**na para-vidyāyām**), gave up trying to teach Bharata (**bhrātur anuśāsana-nirbandhān nyavr̥tsanta**), thinking that he was dull-witted (**jaḍa-matir iti**).



sa ca prākṛtair dvipada-paśubhir unmatta-jaḍa-badhira-mūkety abhibhāṣyamāṇo yadā tad-anurūpāṇi prabhāṣate karmāṇi ca kāryamāṇaḥ parecchayā karoti viṣṭito vetanato vā yācñayā yadṛcchayā vopasāditam alpam bahu mṛṣṭam kadannaṁ vābhyavaharati param nendriya-prīti-nimittam. nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvandva-nimittayor asambhāvita-dehābhimānaḥ. śītoṣṇa-vāta-varṣeṣu vṛṣa ivānāvṛtāṅgaḥ pīnaḥ samhananāṅgaḥ sthaṇḍila-samveśanānunmardanāmajjana-rajāsā mahāmaṇir ivānabhivyakta-brahma-varcasah kupatāvṛta-kaṭir upavītenoru-maṣiṇā dvijātir iti brahma-bandhur iti samjñayātaj-jñajanāvamoto vicacāra.

When ordinary people, two-legged animals (**yadā prākṛtair dvipada-paśubhih**), addressed him as mad, dull, deaf and dumb (**unmatta-jaḍa-badhira-mūka ity abhibhāṣyamāṇah**), he replied suitably (**tad-anurūpāṇi prabhāṣate**). When engaged in work (**karmāṇi ca kāryamāṇaḥ**), he worked as others desired (**para icchayā karoti**) either as a slave or for wages (**viṣṭito vetanato vā**). He would eat (**abhyavaharati**) stale food or excellent food (**mṛṣṭam kat-annaṁ**), a little or a lot (**alpam bahu**), by begging or by whatever came of its own accord (**yācñayā yadṛcchayā vā upasāditam**), not for the satisfaction of his senses (**na indriya-prīti-nimittam**). He had realization of Kṛṣṇa with visible, pure, natural bliss and had destroyed all his karmas in his previous birth (**nitya-nivṛtta-nimitta-sva-siddha-viśuddhānubhavānanda-svātma-lābhādhigamaḥ sukha-duḥkhayor dvandva-nimittayor asambhāvita-dehābhimānaḥ**). Strong as bull (**vṛṣa iva**), he did not cover (**anāvṛta aṅgaḥ**) his broad, strong limbs (**pīnaḥ samhanana aṅgaḥ**) in the cold, heat, wind or rain (**śītoṣṇa-vāta-varṣeṣu**). Like a great jewel (**mahā maṇih iva**), his effulgence from realization was covered (**abhivyakta-brahma-varcasah**) by dust from not bathing or applying oil (**anunmardana amajjana**), and from sleeping on the earth (**sthaṇḍila-samveśana**). His hips were covered with an old cloth (**kupaṭa āvṛta-kaṭih**) and his sacred thread was soiled (**upavītena uru-maṣiṇā**). He wandered about (**vicacāra**), and was called a fallen brāhmaṇa (**brahma-bandhur iti samjñaya avamatah**) by ignorant people (**ātad-jña jana**)

|| 5.9.11 ||

yadā tu parata āhāraṁ karma-vetanata ihamānaḥ sva-bhrātr̥bhir  
api kedāra-karmaṇi nirūpitas tad api karoti kintu na samaṁ  
viṣamaṁ nyūnam adhikam iti veda kaṇa-piṇyāka-phalī-karaṇa-  
kurmāṣa-sthālīpurīṣādīny apy amṛtavad abhyavaharati.

Wanting food (**yadā āhāraṁ ihamānaḥ**) from taking wages for work (**karma-vetanata**) from others (**parata**), and thus engaged by his brothers (**sva-bhrātr̥bhir api nirūpitaḥ**) in farm work (**kedāra-karmaṇi**), he did the work (**tad api karoti**), but did not recognize (**na veda kintu**) level or uneven soil (**samaṁ viṣamaṁ**), less or more (**nyūnam adhikam**). He ate grains of rice (**kaṇa**), oil cakes (**piṇyāka**), chaff (**phalī-karaṇa**), wormy beans (**kurmāṣa**), and rice burned at the bottom of the pots (**sthālī purīṣa ādīny**) as if it were nectar (**amṛtavad abhyavaharati**).

|| 5.9.12 ||

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

At one time (**atha kadācit**), the leader of the thieves (**kaścīd vṛṣala-patih**), desiring a son (**apatya-kāmaḥ**), started a sacrifice (**ālabhata**) with a human being as an offering (**puruṣa-paśum**) to Bhadra Kālī (**bhadra-kālyai**).

|| 5.9.13 ||

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.

The sacrificial human of the leader of the thieves (**tasya paśoḥ**) had escaped by chance (**daiva-muktasya**) and his followers were pursuing (**tad-anucarāḥ paridhāvantaḥ**) his path (**padavīm**) in the night (**niśi**). Not catching him (**anadhigata-paśava**), at midnight (**niśītha-samaye**), covered by darkness (**tamasā avṛtāyām**), they suddenly saw (**ākasmikena vidhinā apaśyan**) the son of the Aṅgira brāhmaṇa (**aṅgiraḥ-pravara-sutam**), who was protecting the fields (**kedārān samrakṣamāṇam**) from wild boars and deer (**mṛga-varāha adibhyaḥ**), seated on a raised platform (**vīra āsanena**).

॥ 5.9.14 ॥

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

Considering (**manyamānā**) that Bharata with faultless qualities (**enam anavadya-lakṣaṇam**) would fulfill the purposes of their master (**avamṛśya bharṭṛ-karma-niṣpattiṃ**), they tied him up with rope (**baddhvā raśanayā**) and with happy faces (**vikasita-vadanāḥ**) brought him with great joy (**upaninyur mudā**) to the temple of Kālī (**caṇḍikā-grham**).

|| 5.9.15 ||

atha paṇayas taṁ sva-vidhinābhiṣicyāhatena vāsasācchādya  
bhūṣaṇālepa-srak-tilakādibhir upaskṛtaṁ bhuktavantam dhūpa-  
dīpa-mālya-lāja-kisalayaṅkura-phalopahāropetayā vaiśasa-  
samsthayā mahatā gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa ca  
puruṣa-paśum bhadra-kālyāḥ purata upaveśayām āsuḥ.

The priests bathed Bharata according to their rules (**paṇayah taṁ sva-vidhinā abhiṣicya**), dressed him in new cloth (**ahatena vāsasā acchādya**), decorated him (**upaskṛtaṁ**) with ornaments, sandalwood, garlands and tilaka (**bhūṣaṇa-ālepa-srak-tilakādibhir**), and then fed him (**bhuktavantam**). They had him sit in front of Bhadra Kālī (**bhadra-kālyāḥ purata upaveśayām āsuḥ**) along with paraphernalia for animal sacrifice including incense, lamps, garlands, popped rice (**dhūpa-dīpa-mālya-lāja**), shoots and fruits (**kisalaya-aṅkura phala**), to the sound of singing and beating of drums (**gīta-stuti-mṛdaṅga-paṇava-ghoṣeṇa ca**).

|| 5.9.16 ||

atha vṛṣala-rāja-paniḥ puruṣa-paśor asṛg-āsavena devīm bhadrakālīm yakṣyamāṇas tad-abhimantritam asim ati-karāla-niśitam upādade.

The chief priest for the leader of thieves (**vṛṣala-rāja-paniḥ**), desiring to please Kālī (**devīm bhadrakālīm yakṣyamāṇah**) with the blood of the sacrificial human (**puruṣa-paśoh asṛg-āsavena**), took up (**upādade**) his sharp, fearful (**ati-karāla-niśitam**) sword (**asim**) consecrated to Kālī (**tad-abhimantritam**).

|| 5.9.17 ||

iti teṣām vṛṣalānām rajas-tamaḥ-prakṛtīnām dhana-mada-raja-utsikta-manasām bhagavat-  
kalā-vīra-kulam kadhāthī-kṛtyotpathena svairam viharatām himsā-vihārāṇām karmāti-  
dāruṇam yad brahma-bhūtasya sākṣād brahmarṣi-sutasya nirvairasya sarva-bhūta-suhṛdaḥ  
sūnāyām apy ananumatam ālambhanam tad upalabhya brahma-tejasāti-durviṣaheṇa  
dandahyamānena vapuṣā sahasoccacāṭa saiva devī bhadrā-kālī.

As the low-class men (**iti vṛṣalānām**), whose their minds were contaminated with passion, pride and wealth (**dhana-mada-raja-utsikta-manasām**), with natures of passion and ignorance (**rajas-tamaḥ-prakṛtīnām**), were preparing to commit violence (**himsā-vihārāṇām**), making the troops of the Lord's avatāras unhappy (**bhagavat-kalā-vīra-kulam kadhāthī-kṛtya**), Kālī (**devī bhadrā-kālī**), understanding (**tad upalabhya**) that their sacrificing Bharata (**brahmarṣi-sutasya**), who was without enemy (**nirvairasya**) and the friend of all beings (**sarva-bhūta-suhṛdaḥ**), was cruel (**karma ati-dāruṇam**) and unauthorized even in an emergency situation (**sūnāyām apy ananumatam ālambhanam**), suddenly burst out (**sahasā uccacāṭa**) of the deity form with a flaming body (**dandahyamānena vapuṣā**) and blinding light (**ati-durviṣaheṇa brahma-tejasā**).



|| 5.9.18 ||

bhr̥śam amar̥ṣa-roṣāveśa-rabhasa-vilasita-bhru-kuṭi-viṭapa-kuṭila-dam̥ṣṭrāruneḥkṣaṇāṭopāti-  
bhayānaka-vadanā hantu-kāmevedam mahāṭṭa-hāsam ati-samrambheṇa vimuñcantī tata  
utpatya pāpīyasām duṣṭānām tenaivāsinā vivṛkṇa-śīrṣṇām galāt sravantam asṛg-āsavam  
atyuṣṇam saha gaṇena nipīyāti-pāna-mada-vihvaloccaistarām sva-pārṣadaiḥ saha jagau  
nanarta ca vijahāra ca śiraḥ-kanduka-līlayā.

She had a fearsome visage (**ati-bhayānaka-vadanā**) burning with red eyes (**aruṇa īkṣaṇā āṭopa**), crooked teeth (**kuṭila-dam̥ṣṭra**), and frowning brows (**bhru-kuṭi-viṭapa**), which expanded by the force (**rabhasa-vilasita**) of her anger (**roṣāveśa**) and intolerance to the offense to Bharata (**amar̥ṣa**). In great anger (**ati-samrambheṇa**), she released a loud laugh (**mahāṭṭa-hāsam vimuñcantī**), indicating her desire to destroy the whole universe (**hantu-kāmeva idam**). Along with her followers (**saha gaṇena**) she began to drink (**nipīyāti**) the warm blood as liquor (**asṛg-āsavam atyuṣṇam**) as it flowed from the necks (**galāt sravantam**) of the sinful thieves (**pāpīyasām duṣṭānām**) whose heads she severed (**vivṛkṇa-śīrṣṇām**) with the same sword (**tena eva asinā**). Overwhelmed by intoxication (**ati-pāna-mada-vihvala**), she began to sing loudly (**uccaistarām jagau**) and dance (**nanarta**) with her followers (**sva-pārṣadaiḥ saha**) and tossed the heads of the thieves around in play (**vijahāra ca śiraḥ-kanduka-līlayā**).

|| 5.9.19 ||

evam eva khalu mahad-abhicārāti-kramahḥ kārtsnyenātmane  
phalati.

Committing offense with violence to the devotee (**mahad-abhicārāti-kramahḥ**) brings such a result (**evam kārtsnyena phalati**) to the offender (**ātmane**).

|| 5.9.20 ||

na vā etad viṣṇudatta mahad-adbhutaṃ yad asambhramaḥ 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-paramahamsānām.

O Parīkṣit (**viṣṇudatta**)! For the highest devotees (**bhāgavata-paramahamsānām**) who have severed the tight knot of identity with the body (**vimukta-dehādy-ātma-bhāva-sudṛḍha-hṛdaya-granthīnām**), who are friends with all beings (**sarva-sattva-suhṛd-ātmanām**), who have no enemy (**nirvairāṇām**), who are protected (**parirakṣyamāṇānām**) by the attentive Lord (**apramattena sāksād bhagavatā**) with his attentive cakra (**animiṣa ari-  
vara āyudhena**) and his various moods (**tais tair bhāvaiḥ**), and who have taken shelter (**upasṛtānām**) of his fearless lotus feet (**tat-pāda-mūlam akutaścid-bhayam**), it is not surprising (**na etad mahad-adbhutaṃ**) that one can be undisturbed (**yad asambhramaḥ**) at the moment of having one's head cut off (**sva-śiraś-chedana āpatite api**).