

A VICTIM OF AFFECTION



STUDY NOTES OF H.G. GAURĀNGA DĀS

*yaṁ hi na vyathayanty ete
puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate*

“O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation.” (BG 2.15)

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INTRODUCTION

Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence. The story of Bharata Mahārāja illustrates this principle emphatically. Śrīlā Prabhupāda writes, “The activities of Bharata Mahārāja should be carefully studied for one's spiritual advancement”. “By studying the activities of Mahārāja Bharata, we can learn the art of becoming completely freed from all material attachment.”

The whole episode is divided into 3 chapters. In chapter 1, the activities of Bharata Mahārāja, the emperor of the whole world, are described. Bharata Mahārāja performed various ritualistic ceremonies (Vedic yajñas) and satisfied the Supreme Lord by his different modes of worship. In due course of time, he left home and resided in Hardwar and passed his days in devotional activities. Due to his highly advanced spiritual position, there were sometimes visible in his body the aṣṭa-sāttvika transformations, which are symptoms of love of Godhead.

The Second chapter explains that how Mahārāja Bharata fell victim to material affection due to his attachment to an insignificant pet deer. While performing his daily spiritual practices, he saw one helpless, motherless baby deer floating down the river and seeing this he felt great compassion upon the deer and started to take his care. However, he simply became over concerned with the bodily comforts of deer, and gradually fell down from his exalted position and achieved the body of a deer in his next life. Realizing his mistake, he leaves his mother deer and goes back to Hardwar and passed his days in association of devotees. In his next life, he takes birth in the family of a brāhmana.

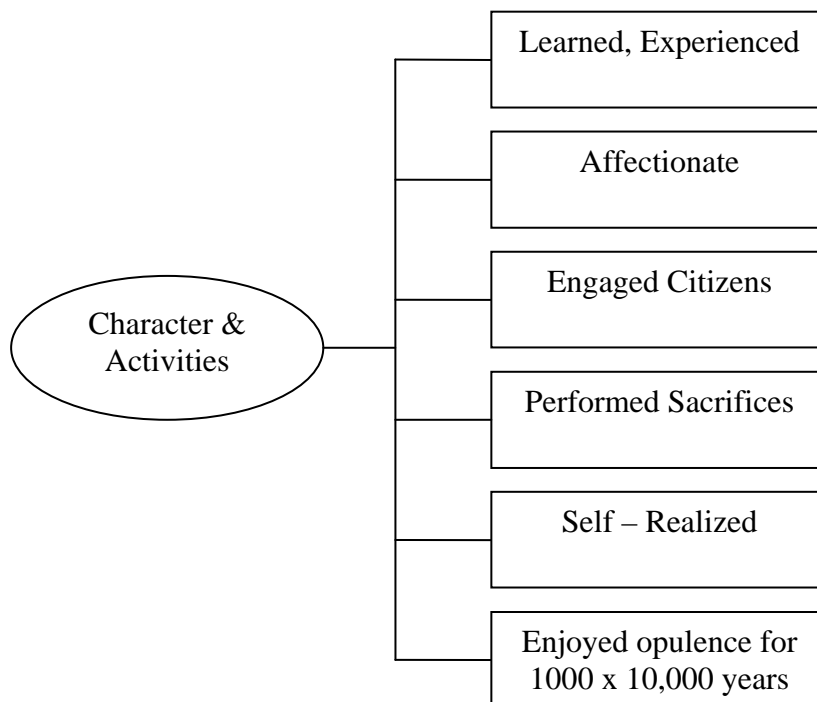
In the last chapter, Bharata Mahārāja's attainment of the body of a brāhmaṇa is described. In this life he could also remember the activities of his past life, and in order to avoid the influence of society, he remained like a deaf and dumb person. He was very careful not to fall down again. Nonetheless, he remained fully Kṛṣṇa conscious with in. It is also explained that due to his discrete behavior, Jaḍa Bharata was mistreated by his family and society and even tried to be killed by a band of dacoits, however he remained completely dependent on the mercy of the Lord and protected by the Lord in every situation.

CANTO 5, CHAPTER 7

THE ACTIVITIES OF KING BHARATA

SECTIONS	VERSES
Bharata Mahārāja's character and activities as a king	1-8
Bharata Mahārāja's Retirement & Description of Pulaha-āśrama	8-10
Activities in Pulaha-āśrama	11
Experience of Mahārāja Bharata	12
Features of Mahārāja Bharata	13
Prayers of Mahārāja Bharata	14

BHARATA MAHĀRĀJA'S CHARACTER & ACTIVITIES AS A KING (VERSES 1-8)



1. LEARNED AND EXPERIENCED (VERSE 4)

2. AFFECTIONATE TO THE CITIZENS (VERSE 4)

3. ENGAGED THEM IN OCCUPATIONAL DUTIES (VERSE 4)

✚ No one should remain unemployed or unoccupied in any way.

- ✚ One must work as a brāhmaṇa, kṣatriya, vaiśya or śūdra on the material path and on the spiritual path; everyone should act as a brahmacārī, gṛhastha, vānaprastha or sannyāsī.

4. PERFORMED VARIOUS SACRIFICES (VERSE 5)

- ✚ Animals like hogs and cows were offered in sacrifice to test the proper execution of the sacrifice. Generally an old animal was sacrificed in the fire and it would come out again in a youthful body.

- ✚ In the present age, animal sacrifices are forbidden

*aśvamedham gavāmbham
sannyāsam pala-paitṛkam
devareṇa sutotpattim
kalau pañca vivarjayet*

"In this age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife." (Cc. Ādi 17.164)

- ✚ Such sacrifices are impossible in this age due to the scarcity of expert brāhmaṇas or ṛtvijaḥ who are able to take the responsibility.
- ✚ In this age of Kali, the Supreme Lord in His incarnation of Śrī Caitanya Mahāprabhu should be worshiped with His associates by performance of saṅkīrtana-yajña (Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ)

❖ Proper spirit in which to offer sacrifices to different demigods (VERSE 6)

- ✚ One should remember that oblations offered to the demigods are offered unto different limbs of the Lord. Ex, massaging a person's legs do not serve the legs but the person who possesses them.
- ✚ Demigod worship spirit from Brahma Samhita. Because Goddess Durga satisfies Krishna, therefore we should offer respects to her. Because Lord Siva is Krishna's functional body therefore we offer respects to him.

*sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā
chāyeva yasya bhuvanāni vibharti durgā*

*icchānurūpam api yasya ca ceṣṭate sā
govindam ādi-puruṣam tam aham bhajāmi*

Following the orders of Śrī Kṛṣṇa, the goddess Durgā creates, maintains and annihilates. (BS 5.44)

Mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram

"This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." (BG. 9.10)

✚ Bharata Mahārāja wanted to please Krishna and did not aspire to receive benedictions from different demigods.

❖ A devotee may have a priest perform some karma-kāṇḍa, and the priest may not be a pure Vaiṣṇava, but because the devotee wants to please the Supreme Lord, he should not be criticized. (VERSE 6)

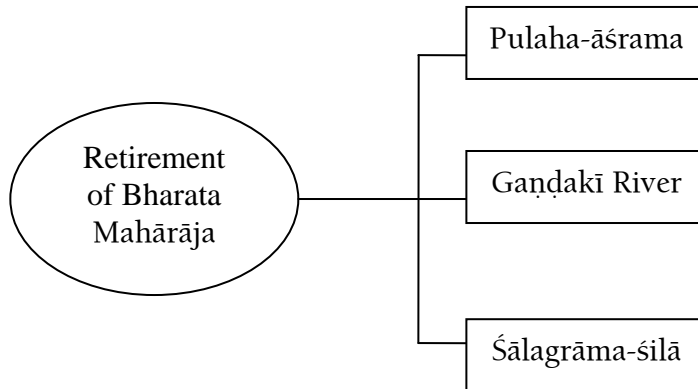
5. SELF REALIZED (VERSE 7)

✚ Being purified by ritualistic sacrifices, the heart of Mahārāja Bharata was completely uncontaminated.

evam karma-viśuddhyā viśuddha-sattvasyā

6. ENJOYED MATERIAL OPULENCE FOR 1000 X 10,000 YEARS

BHARATA MAHĀRĀJA'S RETIREMENT AND DESCRIPTION OF PULAHA-ĀŚRAMA (VERSES 8-10)

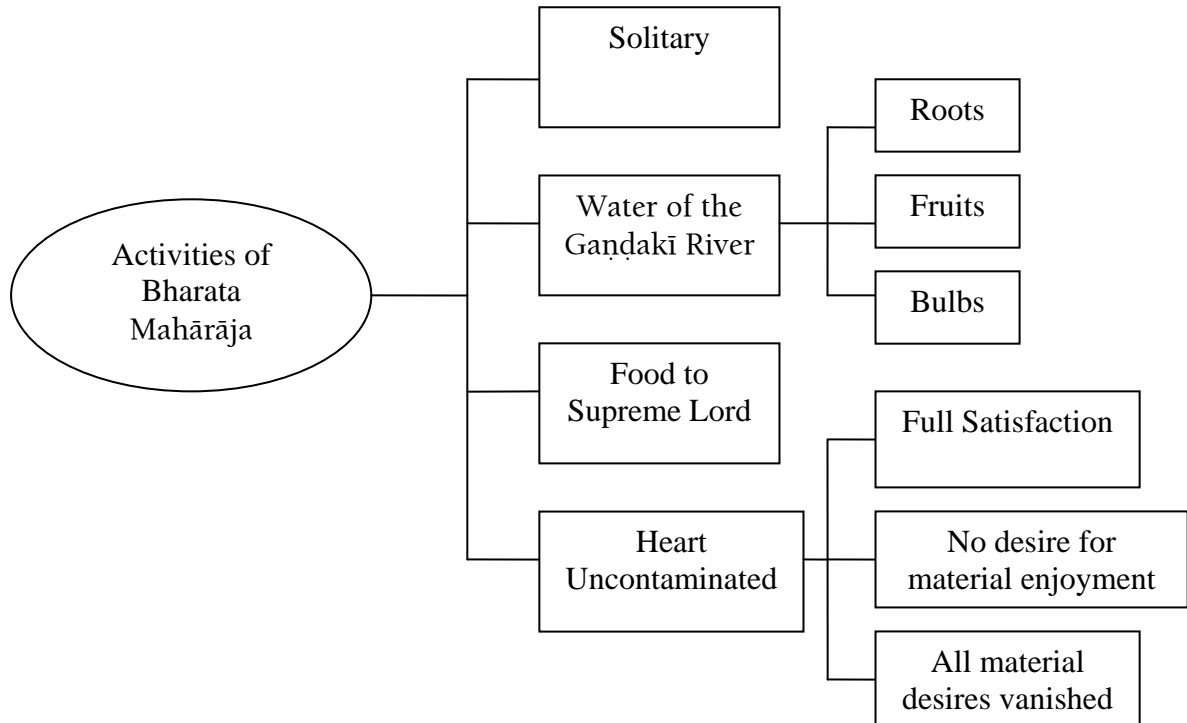


“When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.” (VERSE 8)

“At Pulaha-āśrama, the Supreme Personality of Godhead, Hari, out of His transcendental affection for His devotee, becomes visible to His devotee, satisfying His devotee's desires.” (VERSE 9)

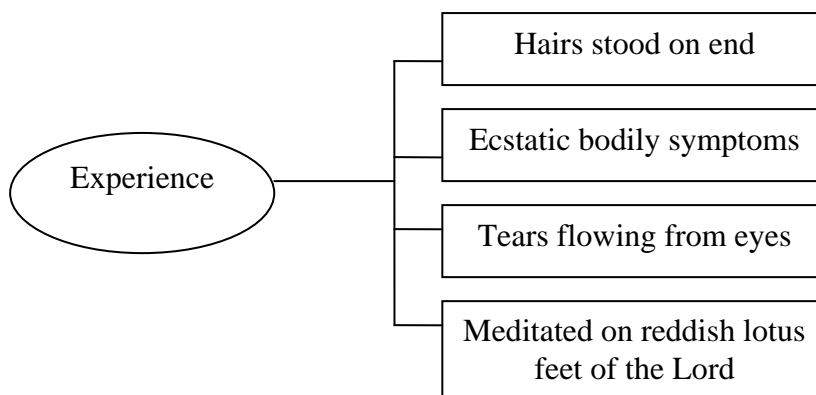
“In Pulaha-āśrama is the Gaṇḍakī River, which is the best of all rivers. The śālagrāma-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.” (VERSE 10)

ACTIVITIES IN PULAHA-ĀŚRAMA (VERSE 11)



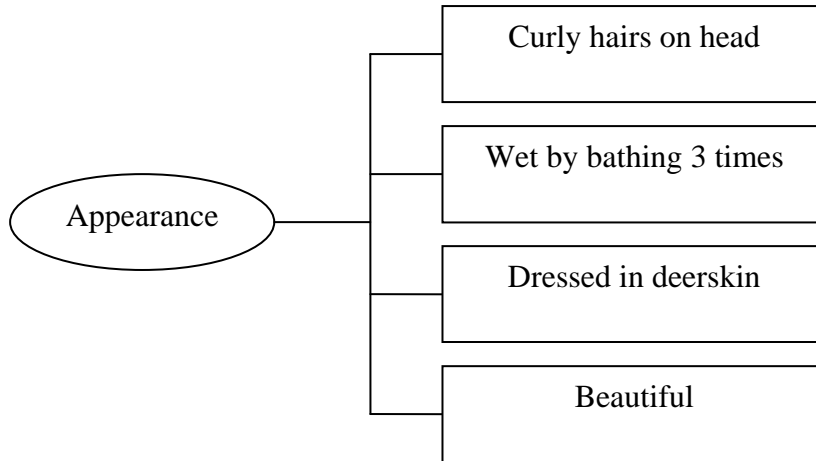
- ✚ Everyone is searching after peace of mind. This is obtainable only when one is completely freed from the desire for material sense gratification and is engaged in the devotional service of the Lord.
- ✚ As long as one maintains material desires, he cannot be happy. As soon as one engages in the devotional service of the Lord, his mind is purified of all material desires. Then one becomes fully satisfied.

EXPERIENCE OF BHARATA MAHĀRĀJA (VERSE 12)



“That most exalted devotee, Mahārāja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love for Vāsudeva, Kṛṣṇa, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.” (VERSE 12)

APPEARANCE OF MAHĀRĀJA BHARATA (VERSE 13)



“Mahārāja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Nārāyaṇa, whose body was composed of golden effulgence and who resided within the sun. Mahārāja Bharata worshiped Lord Nārāyaṇa by chanting the hymns given in the Ṛg Veda, and he recited the following verse as the sun rose”.
(VERSE 13)

PRAYERS OF MAHĀRĀJA BHARATA (VERSE 14)

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence." (VERSE 14)



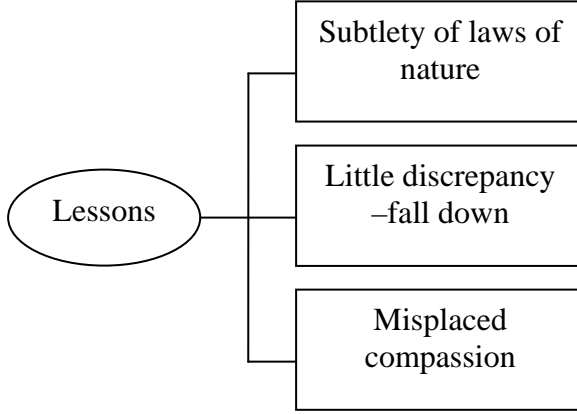
MAHARAJA BHARATA RESCUING THE BABY DEER

CANTO 5, CHAPTER 8

THE CHARACTER OF KING BHARATA

SECTIONS	VERSES
Accident – Mother Doe dies and infant baby born	1-7
Attachment to deer	8
Psychology of misplaced compassion	9
Mistakes made by Mahārāja Bharata	9-15
Mahārāja Bharata's Lamentation for the deer	16-25
Bharata Mahārāja Quits Body	26-30

ACCIDENT – MOTHER DOE DIES & BABY DEER BORN (VERSES 1-7)



*taṁ tv eṇa-kuṇakam kṛpaṇam srotasānūhyamānam abhivikṣyāpaviddham bandhur
ivānukampayā rājarṣir bharata ādāya mṛta-mātaram ity āśrama-padam anayat.*

“The great King Bharata, while sitting on the bank of the river, saw the small deer, bereft of its mother, floating down the river. Seeing this, he felt great compassion. Like a sincere friend, he lifted the infant deer from the waves, and, knowing it to be motherless, brought it to his āśrama.” (VERSE 7)

I. LAWS OF NATURE WORK IN SUBTLE WAYS UNKNOWN TO US (VERSE 7)

✚ Bharata Mahārāja had almost reached the point of loving service to the Supreme Lord, but even from that platform he could fall down onto the material platform.

✚ In Bhagavad Gita, we are therefore warned,

yam hi na vyathayanty etc

*puruṣaṁ puruṣarṣabha
sama-duḥkha-sukhaṁ dhīraṁ
so 'mṛtatvāya kalpate*

"O best among men [Arjuna], the person who is not disturbed by happiness and distress and is steady in both is certainly eligible for liberation." (BG 2.15)

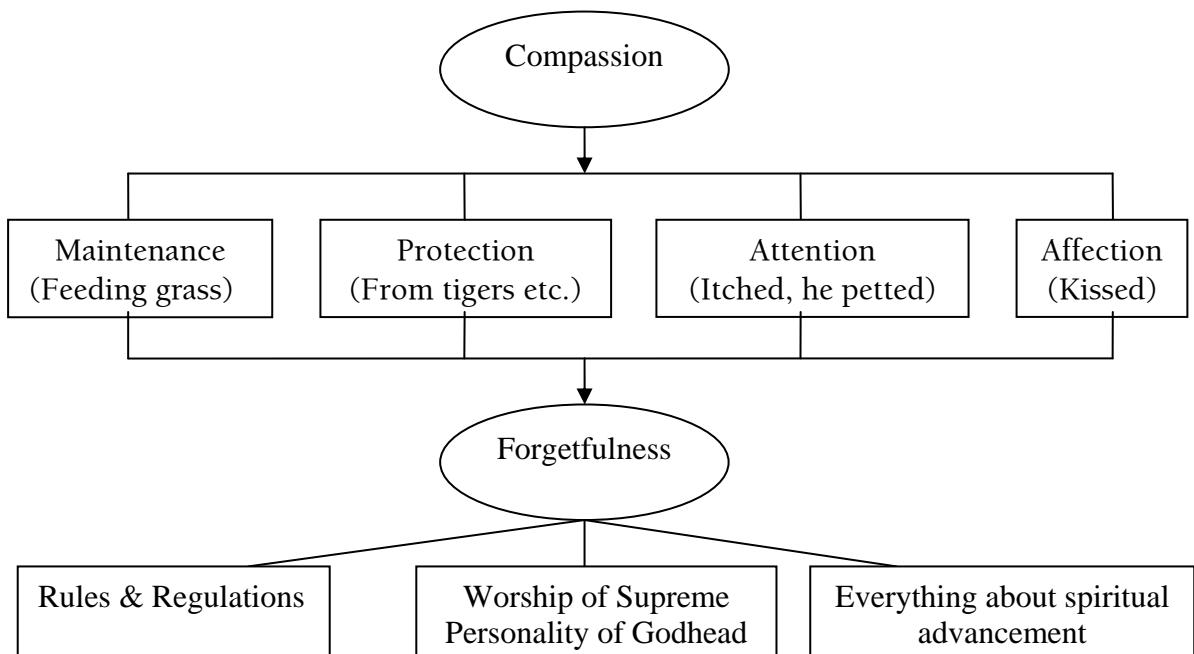
2. LITTLE DISCREPANCY CAUSE ONE TO FALL DOWN (VERSE 7)

✚ Spiritual salvation and liberation from material bondage must be worked out with great caution, otherwise a little discrepancy will cause one to fall down again into material existence

3. MISPLACED COMPASSION (VERSE 7)

✚ We should be compassionate by raising one from the material platform to the spiritual platform; otherwise at any moment our spiritual advancement may be spoiled, and we may fall down onto the material platform.

ATTACHMENT TO DEER (VERSE 8)

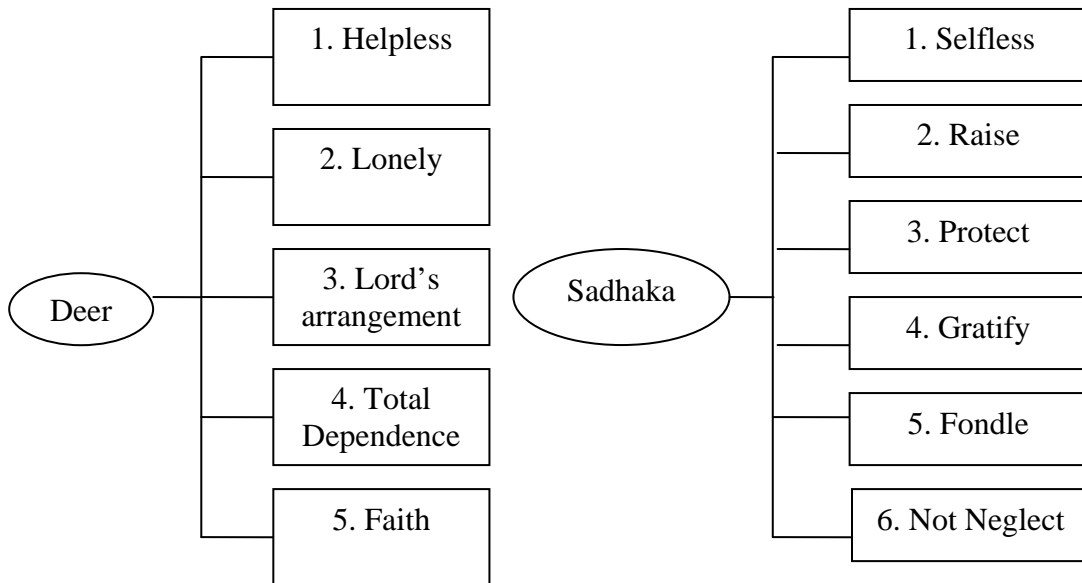


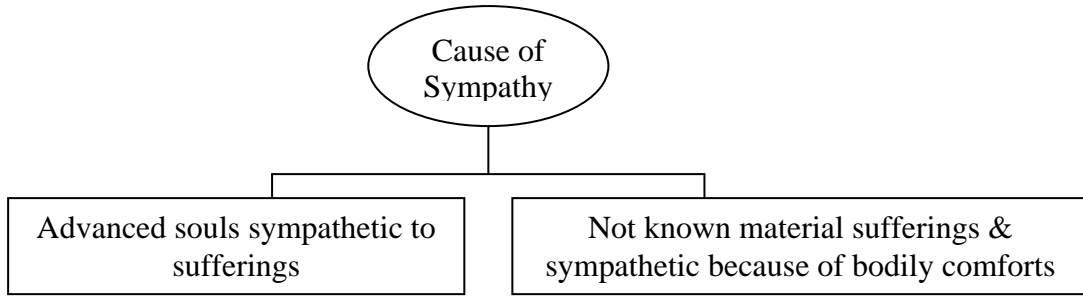
- ✚ We have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Kṛṣṇa mahā-mantra. If we neglect doing this, we will eventually fall down.
- ✚ We must rise early in the morning, bathe, attend maṅgala-ārati, worship the Deities, chant the Hare Kṛṣṇa mantra, study the Vedic literatures and follow all the rules prescribed by the ācāryas and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced.
- ✚ Even if one is in the renounced order, he should never give up the regulative principles.

*yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni maṅṣiṇām*

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul." (BG 18.5)

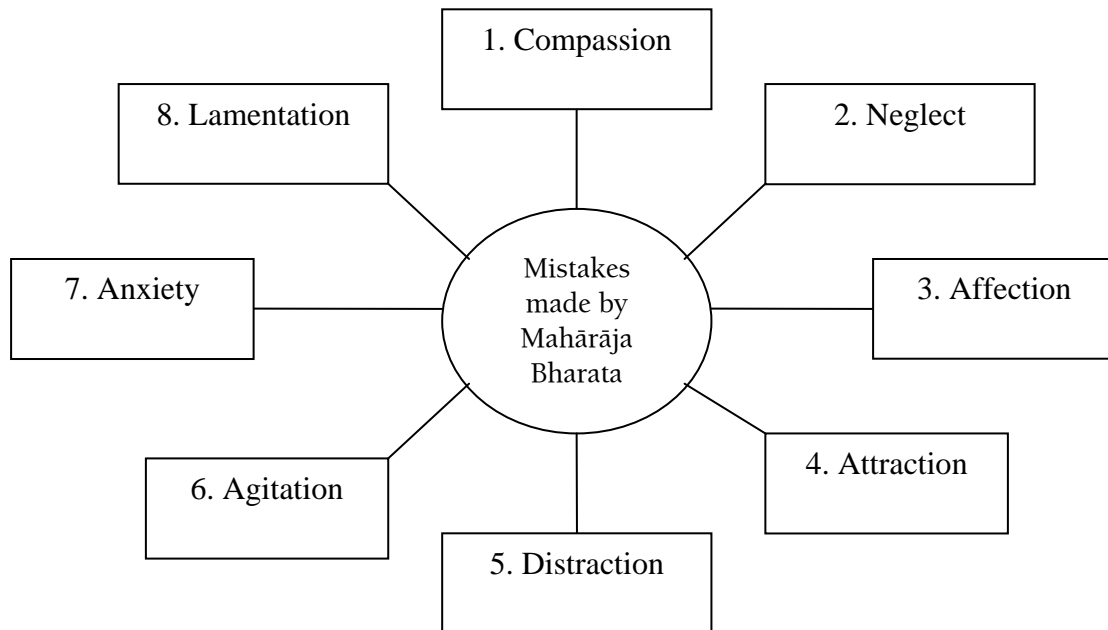
PSYCHOLOGY OF MISPLACED COMPASSION (VERSE 9)





“The great King Mahārāja Bharata began to think: Alas, this helpless young deer, by the force of time, an agent of the Supreme Personality of Godhead, has now lost its relatives and friends and has taken shelter of me. It does not know anyone but me, as I have become its father, mother, brother and relatives. This deer is thinking in this way, and it has full faith in me. It does not know anyone but me; therefore I should not be envious and think that for the deer my own welfare will be destroyed. I should certainly raise, protect, gratify and fondle it. When it has taken shelter with me, how can I neglect it? Even though the deer is disturbing my spiritual life, I realize that a helpless person who has taken shelter cannot be neglected. That would be a great fault.” (VERSE 9)

MISTAKES MADE BY BHARATA MAHĀRĀJA (VERSES 9 – 15)



1. SYMPATHY FOR BODILY COMFORTS (VERSE 9)

- ✚ Actual Sympathy is to elevate someone from material consciousness to spiritual consciousness.
- ✚ As far as the material body is concerned we cannot do anything for anyone.
- ✚ If we give up our own spiritual activities and simply become concerned with the bodily comforts of others, we fall into a dangerous position.

2. SACRIFICING ORIGINAL INTEREST – GAINING VISHNU’S FAVOR (VERSE 10)

2.1 Philanthropists and altruists don’t realize

- ✚ People’s material conditions can’t be improved
- ✚ Material conditions are established according to one’s karma
- ✚ Material conditions cannot be changed
- ✚ Material comforts cannot be increased or decreased
- ✚ Happiness and distress comes without efforts.

*tasyaiva hetoḥ prayateta kovido
na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukham
kālena sarvatra gabhīra-rāṁhasā*

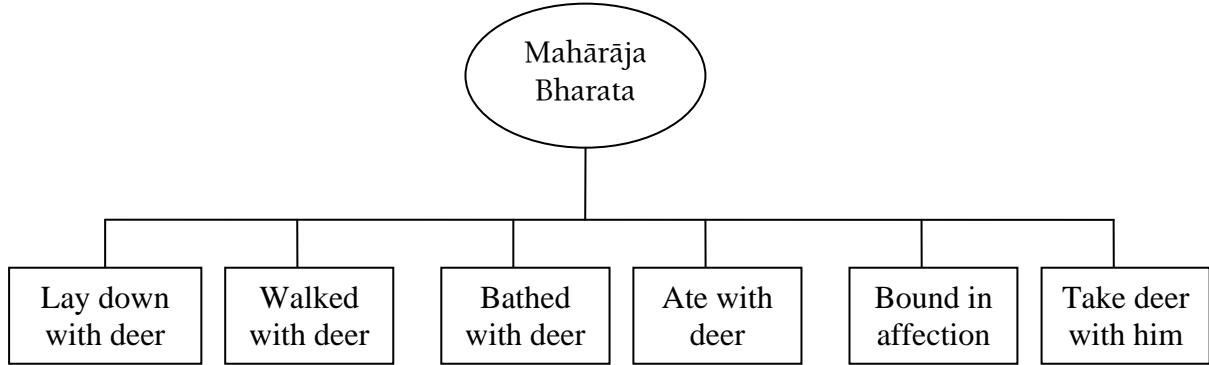
“Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.” (SMB – 1.5.18)

2.2 Be careful not to be misled by so called material activities conducted in bodily terms.

3. INCREASED AFFECTION BY ASSOCIATION (VERSE 11-12)

*iti kṛtānuṣaṅga āsana-śayanātana-snānāsanādiṣu
saha mṛga-jahunā snehānubaddha-hṛdaya āsīt.*

“Due to attachment for the deer, Mahārāja Bharata lay down with it, walked about with it, bathed with it and even ate with it. Thus his heart became bound to the deer in affection.” (VERSE 11)



3.1 Since this was the case with Bharata Mahārāja, what can we say of those who are not advanced in spiritual life but who become attached to cats and dogs? Due to their affection for their cats and dogs, they have to take the same bodily forms in the next life unless they clearly increase their affection and love for the Supreme Personality of Godhead.

3.2 Unless we increase our faith in the Supreme Lord, we shall be attracted to many other things. That is the cause of our material bondage.

4. ATTACHMENT INCREASED DUE TO CHILDISH BEHAVIOR (VERSE 13)

viṣakta-mati-praṇaya-bhara-hṛdayaḥ kārpanyāt

“When entering the forest, the animal would appear very attractive to Mahārāja Bharata due to its childish behavior. Mahārāja Bharata would even take the deer on his shoulders and carry it due to affection. His heart was so filled with great love for the deer that he would sometimes keep it on his lap or, when sleeping, on his chest. In this way he felt great pleasure in fondling the animal.” (VERSE 13)

4.1 Mahārāja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer. What, then, was the use of his renouncing his family?

4.2 One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Kṛṣṇa.

4.3 Sometimes, in order to preach, we have to accept many material activities, but we should remember that everything is for Kṛṣṇa. If we remember this, there is no chance of our being victimized by material activities.

5. DISTRACTION (VERSE 14)

utthāyotthāya yadainam abhicaṣṭā

“When Mahārāja Bharata was actually worshiping the Lord or was engaged in some ritualistic ceremony, although his activities were unfinished, he would still, at intervals, get up and see where the deer was. In this way he would look for it, and when he could see that the deer was comfortably situated, his mind and heart would be very satisfied, and he would bestow his blessings upon the deer, saying, "My dear calf, may you be happy in all respects." (VERSE 14)

5.1 Intense Attraction

- ✚ Bharata Mahārāja could not concentrate upon worshiping the Lord or performing his ritualistic ceremonies.

5.2 Mind restless due to inordinate affection

- ✚ While trying to meditate, he would simply think of the deer, wondering where it had gone.

5.3 Mind distracted

- ✚ If one's mind is distracted from worship, a mere show of worship will not be of any benefit.
- ✚ The fact that Bharata Mahārāja had to get up at intervals to look for the deer was simply a sign that he had fallen down from the spiritual platform. - FALL

6. AGITATION (VERSE 15)

anyadā bhṛṣam udvigna-manā naṣṭa-draviṇa iva kṛpaṇaḥ



MAHARAJA BHARATA GETTING DISTRACTED BY THE DEER

“If Bharata Mahārāja sometimes could not see the deer, his mind would be very agitated. He would become like a miser, who, having obtained some riches, had lost them and had then become very unhappy”

7. ANXIETY (VERSE 15) – *ati-tarṣeṇa*

sakarūṇam ati-tarṣeṇa hariṇa-kuṇaka-viraha-vihvala-hṛdaya-santāpas tam evānuśocan

“When the deer was gone, he would be filled with anxiety and would lament due to separation.” (VERSE 15)

8. LAMENTATION (VERSE 15) *viraha-vihvala*

Analogy 1 Transfer of attachment to spiritual things is elevating

✚ If a poor man loses some money or gold, he at once becomes very agitated.

Analogy 2 Caitanya Mahāprabhu – Rupa Goswāmi – Young men and women

MAHĀRĀJA BHARATA’S LAMENTATION FOR THE DEER (VERSES 16-25)

1. I AM NEGLIGENT, DEER HAS NOBLE HEART (VERSE 16)

“Alas, the deer is now helpless. I am now very unfortunate, and my mind is like a cunning hunter, for it is always filled with cheating propensities and cruelty. The deer has put its faith in me, just as a good man who has a natural interest in good behavior forgets the misbehavior of a cunning friend and puts his faith in him. Although I have proved faithless, will this deer return and place its faith in me?”

✚ Bharata Mahārāja was very noble and exalted, and therefore when the deer was absent from him he thought himself unworthy to give it protection.

✚ Due to his attachment for the animal, he thought that the animal was as noble and exalted as he himself was.

✚ *ātmavan manyate jagat* - everyone thinks of others according to his own position.

✚ Therefore Mahārāja Bharata felt that the deer had left him due to his negligence and that due to the animal's noble heart, it would again return.

2. I WILL PROTECT, DEER DISAPPOINTED & LEFT FOR THE PROTECTION OF DEMIGOD (VERSE 17)

“Alas, is it possible that I shall again see this animal protected by the Lord and fearless of tigers and other animals? Shall I again see him wandering in the garden eating soft grass?”

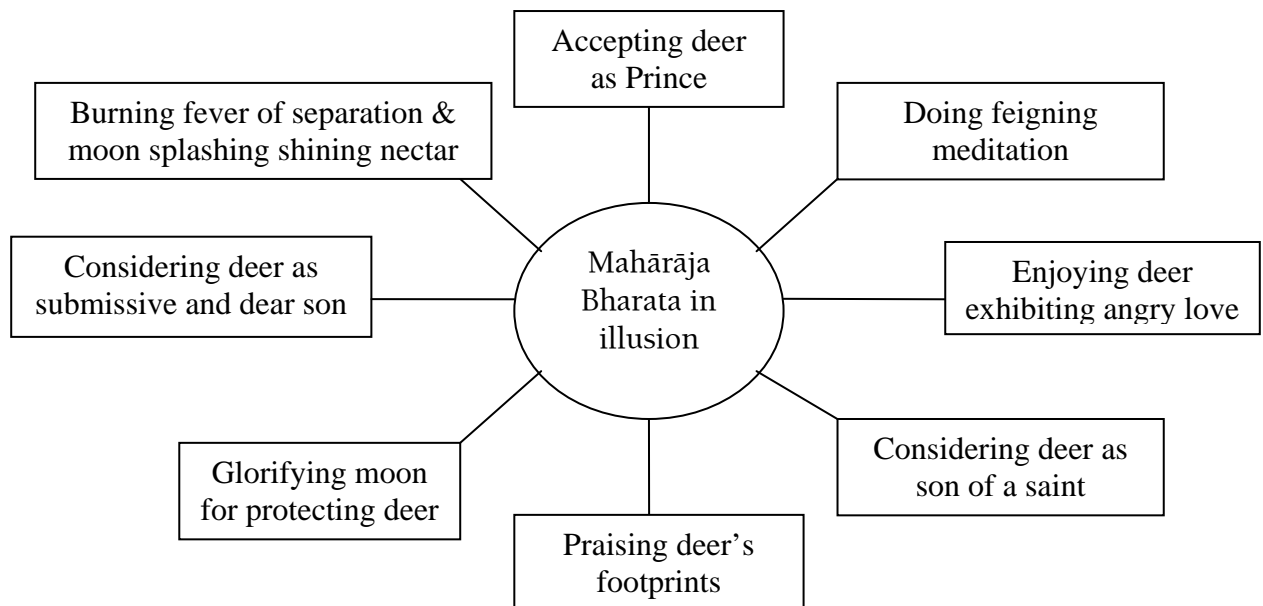
- ✚ Mahārāja Bharata could think only of the deer and how the animal could be protected from all kinds of inauspicious things
- ✚ From the materialistic point of view such kind thoughts may be very laudable, but from the spiritual point of view the king was actually falling from his exalted spiritual position and unnecessarily becoming attached to an animal.

3. I DO NOT KNOW, DEER MAY BE EATEN BY TIGER, WOLF ETC. (VERSE 18)

4. SUN IS THERE, MY LIFE INAUSPICIOUS, DEER NOT RETURNED (VERSE 19)

- ✚ Due to the animal's absence, there was nothing auspicious for him in the presence of the sun.

5. SYMPTOMS OF MOHA (VERSE 20 – 25)



5.1 Accepting deer as Prince (VERSE 20)

✚ Out of affection, anyone can be addressed as anything.

5.2 Doing feigning meditation &

5.3 Enjoying deer exhibiting angry love (VERSE 21)

✚ Feigning meditation, the king would actually think of the animal and this was but a sign of his downfall

5.4 Considering deer as son of a saint (VERSE 22)

5.5 Praising deer's footprints (VERSE 23)

Bharata Mahārāja said to himself: “O unfortunate Bharata, your austerities and penances are very insignificant compared to the penance and austerity undergone by this earth planet. Due to the earth's severe penances, the footprints of this deer, which are small, beautiful, most auspicious and soft, are imprinted on the surface of this fortunate planet. This series of footprints show a person like me, who am bereaved due to loss of the deer, how the animal has passed through the forest and how I can regain my lost wealth. By these footprints, this land has become a proper place for brāhmaṇas who desire heavenly planets or liberation to execute sacrifices to the demigods.” (VERSE 23)

✚ It is said that when a person becomes overly involved in loving affairs, he forgets himself as well as others, and he forgets how to act and how to speak. It is said that once when a man's son was blind since birth, the father, out of staunch affection for the child, named him Padmalocana, or "lotus-eyed."

5.6 Glorifying moon for protecting deer (VERSE 24)

5.7 Considering deer as submissive son (VERSE 25) &

5.8 Feeling burning fever of separation (VERSES 20, 25)

“After perceiving the moonshine, Mahārāja Bharata continued speaking like a crazy person. He said: The deer's son was so submissive and dear to me that due to its separation I am feeling separation from my own son. Due to the burning fever of this

separation, I am suffering as if inflamed by a forest fire. My heart, which is like the lily of the land, is now burning. Seeing me so distressed, the moon is certainly splashing its shining nectar upon me—just as a friend throws water on another friend who has a high fever. In this way, the moon is bringing me happiness.” (VERSE 25)

BHARATA MAHĀRĀJA QUILS BODY (VERSES 26-30)

1. WHY BHARATA MAHĀRĀJA GOT ATTRACTED TO THE DEER? (VERSE 26)

svārabdha-karmaṇā yogārambhaṇato vibhramṣitaḥ

“Śukadeva Gosvāmī continued: My dear King, in this way Bharata Mahārāja was overwhelmed by an uncontrollable desire which was manifest in the form of the deer. Due to the fruitive results of his past deeds, he fell down from mystic yoga, austerity and worship of the Supreme Personality of Godhead. If it were not due to his past fruitive activity, how could he have been attracted to the deer after giving up the association of his own son and family, considering them stumbling blocks on the path of spiritual life? How could he show such uncontrollable affection for a deer? This was definitely due to his past karma. The King was so engrossed in petting and maintaining the deer that he fell down from his spiritual activities. In due course of time, insurmountable death, which is compared to a venomous snake that enters the hole created by a mouse, situated itself before him.”

1.1 How can a devotee be affected by his past misconduct and vicious activities?

✚ In Brahma-saṁhitā (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bhājām*: "For those engaged in devotional service, bhakti-bhajana, the results of past deeds are indemnified." According to this, Bharata Mahārāja could not be punished for his past misdeeds

1.2 Conclusion must be that Mahārāja Bharata purposefully became over-addicted to the deer and neglected his spiritual advancement.



MAHARAJA BHARATA QUITTING HIS BODY REMEMBERING DEER

1.3 To immediately rectify his mistake, for a short time he was awarded the body of a deer.

✚ **Proof:** Although Bharata Mahārāja was awarded the body of an animal, he did not forget what had previously happened due to his purposeful mistake. He was very anxious to get out of his deer body, and this indicates that his affection for devotional service was intensified, so much so that he was quickly to attain perfection in a brāhmaṇa body in the next life.

✚ **Analogy** of gosvāmīs living in Vṛndāvana who purposely commit some sinful activity are born in the bodies of dogs, monkeys and tortoises in that holy land.

1.4 This was just to increase his desire for mature devotional service.

1.5 It may appear to be due to past karmā, but it is offered to rectify the devotee and bring him to pure devotional service.

2. BHARATA MAHĀRĀJA RECEIVES BODY OF A DEER BUT REMEMBERS INCIDENTS (VERSES 27, 28)

2.1 After quitting his body, a person gets another body according to his mental condition at the time of death

*yaṁ yaṁ vāpi smaran bhāvanī
tyajaty ante kalevaram
taṁ tam evaiti kaunteya
sadā tad-bhāva-bhāvitaḥ*

"Whatever state of being one remembers when he quits his body, that state he will attain without fail." (BG 8.6)

2.2 Due to his willful neglect of devotional service, a devotee may be punished for a short time, but he again revives his devotional service and returns home Back to Godhead.

*kaunteya pratijānīhi
na me bhaktaḥ praṇāśyati*

"O son of Kuntī, declare it boldly that My devotee never perishes." (BG 9.31)

3. BHARATA MAHĀRĀJA LAMENTS (VERSES 29-31)

“In the body of a deer, Bharata Mahārāja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshipping and remembering the Supreme Personality of Godhead, Vāsudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached—this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.” (VERSE 29)

3.1 Lessons for a sādhakā

a) Misuse our position:

✚ If we think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Mahārāja and be condemned

b) Dangerous Result:

✚ We have to accept the type of body that impairs our devotional service.

c) Don't waste time:

✚ Not a single moment is wasted

✚ Not a single moment is spent without chanting and remembering the Supreme PG and His activities.

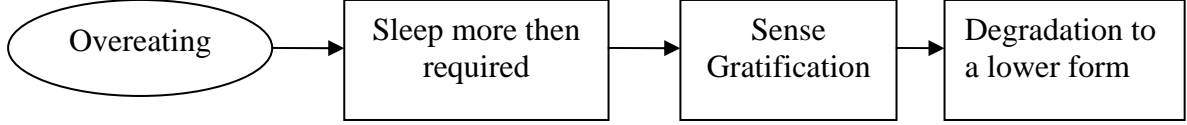
d) Careful in the discharge of devotional service:

✚ If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time.

e) Warning for ISKCON devotees: They have sacrificed everything to push on this Kṛṣṇa consciousness movement

✚ Be very cautious

- ✚ Don't waste time in frivolous talk, sleep or voracious eating.
- ✚ Avyārtha-kālatvam [Cc. Madhya 23.18-19]. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else.



4. LEFT KĀLAÑJARA MOUNTAIN, VISITS PULASTYA-PULAHA-ĀŚRAMA IN THE VILLAGE OF ŚĀLAGRĀMA

4.1 Association is very important

4.2 The members of this society should always remember that the society is not like a free hotel. They should be very careful to execute their spiritual duties so that whoever comes will automatically become a devotee and will be able to return Back to Godhead in this life.

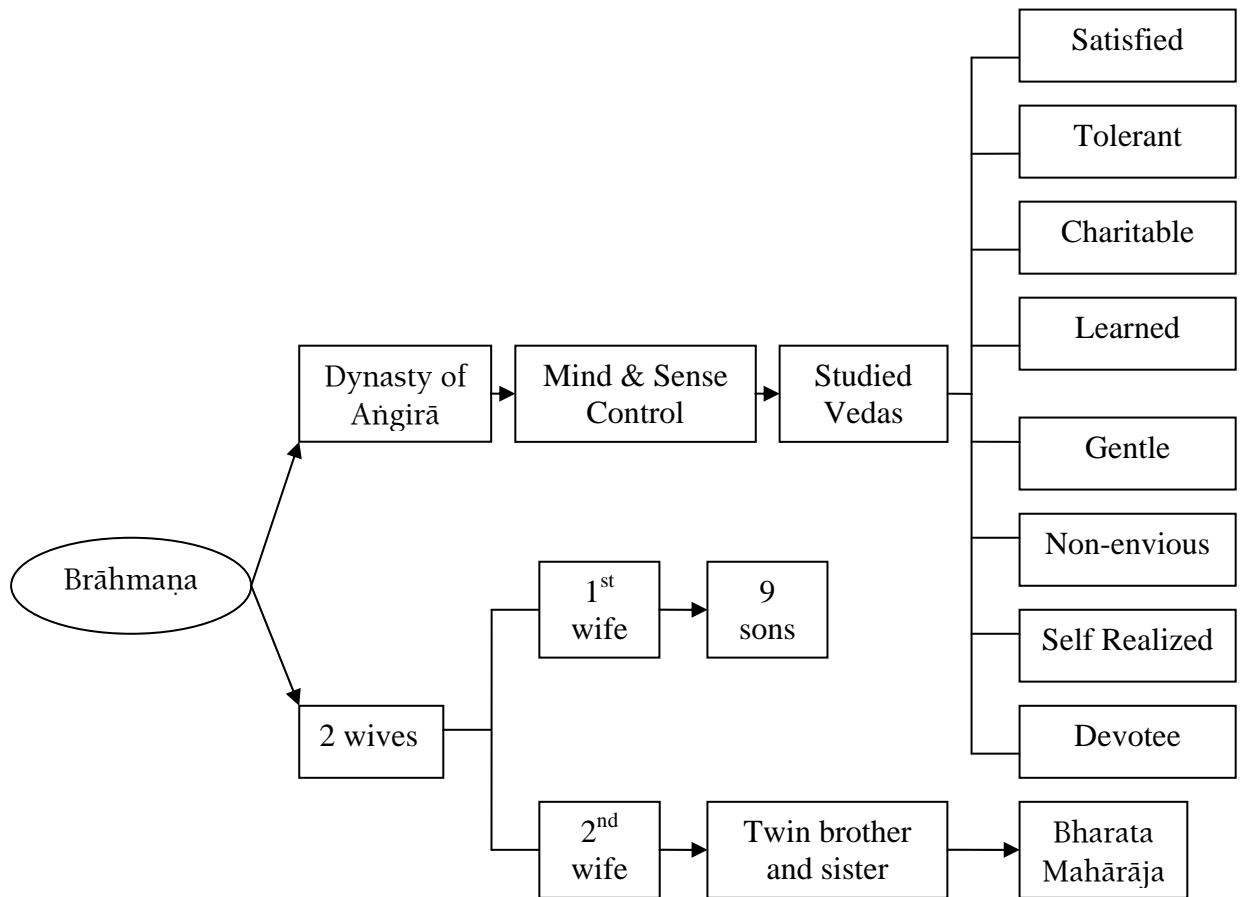
4.3 No one should be captivated by his birthplace and family; one should take shelter of the association of devotees and cultivate Kṛṣṇa consciousness.

CANTO 5, CHAPTER 9

THE SUPREME CHARACTER OF JAḌA BHARATA

SECTIONS	VERSES
Mahārāja Bharata’s birth as Jaḍa Bharata	1-2
Jaḍa Bharata’s discrete behavior	3
Father’s affection for Jaḍa Bharata	4
Untrainable Jaḍa Bharata	5-6
Death of father – Mistreatment by brothers	7-8
Details of mistreatment	9-10
Further mistreatment in occupation	11
Incident of Kālī Puja	12-20

MAHĀRĀJA BHARATA’S BIRTH AS JAḌA BHARATA (VERSES 1-2)



1. SECOND CHANCE

*prāpya puṇya-kṛtām lokān
uṣitvā śāśvatīḥ samāḥ
śucīnām śrīmatām gehe
yoga-bhraṣṭo 'bhijāyate*

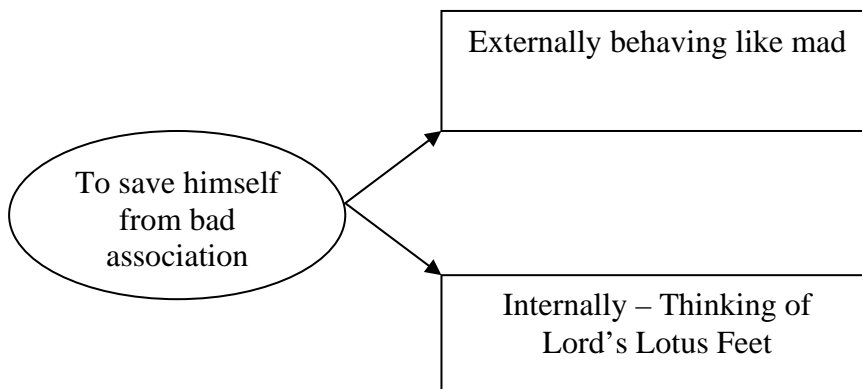
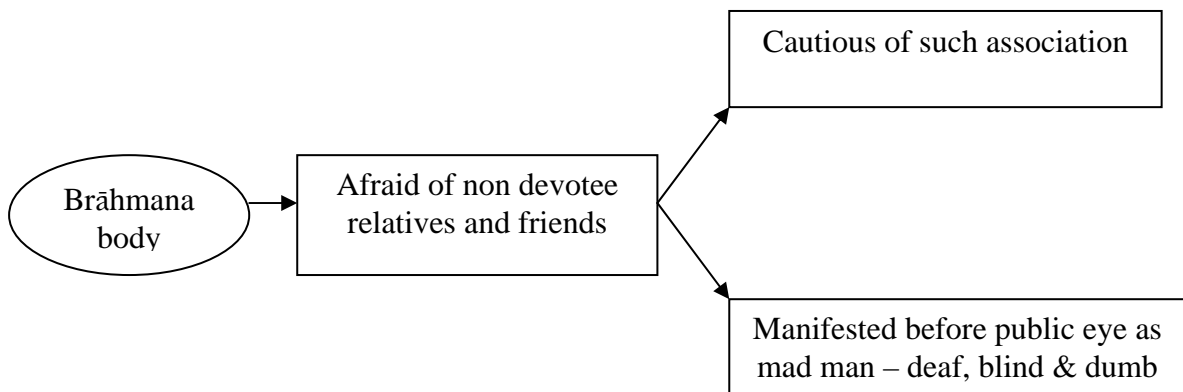
“The unsuccessful yogī, after many, many years of enjoyment on the planets of the pious living entities, is born into a family of righteous people, or into a family of rich aristocracy.” (BG 6.41)

2. FALL DOWN DUE TO

2.1 Willful negligence of his spiritual duties

2.2 His excessive attachment to an insignificant deer

JADA BHARATA'S DISCRETE BEHAVIOR (VERSE 3)



1. BONDAGE BY DIFFERENT ACTIVITIES DUE TO ASSOCIATION WITH THE MODES OF NATURE.

*kāraṇaṁ guṇa-saṅgo 'sya
sad-asad-yoni-janmasu*

“This is due to his association with that material nature. Thus he meets with good and evil among various species.” (BG 13.22)

2. WE GET BODIES AS PER OUR KARMA

Karmaṇā daiva-netreṇa

3. TO GET OUT OF KARMA-BANDHA, ONE MUST ENGAGE IN DEVOTIONAL SERVICE.

*mām ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatīyātān
brahma-bhūyāya kalpate*

"One who engages in full devotional service, who does not fall down in any circumstance, at once transcends the modes of material nature and thus comes to the level of Brahman." (BG 14.26)

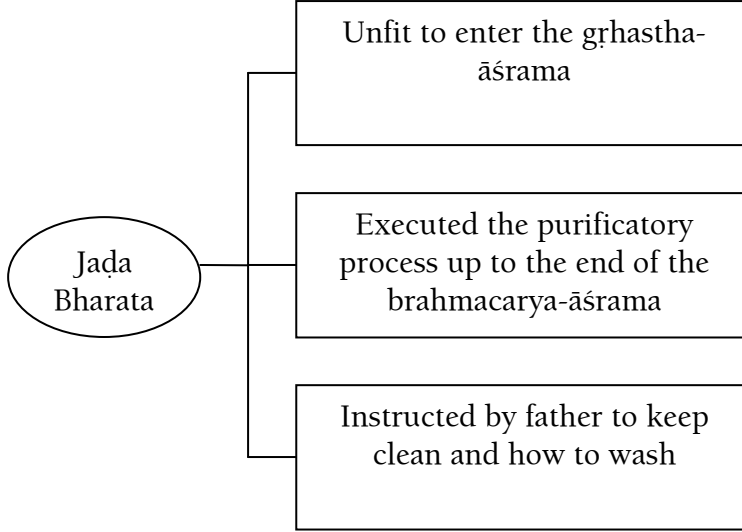
4. ONLY PROCESS TO BE SAVED FROM REPEATED BIRTH AND DEATH

man-manā bhava mad-bhaktō mad-yājī mām namaskuru

“Always think of Me, become My devotee, worship Me and offer your homage unto Me” [BG 18.65].

✚ Bharata Mahārāja was not very interested in the duties of a brāhmaṇa, but he always thought of the lotus feet of the Lord

FATHER'S AFFECTION FOR JAḌA BHARATA (VERSE 4)



1. NO NEED OF REGULATIVE PRINCIPLES OF FRUITIVE ACTIVITY

1.1 Mahārāja Bharata was completely absorbed in devotional service within. If one is developed in Kṛṣṇa consciousness, there is no need to execute the prior regulative principles of karma-kāṇḍa

*dharmah svanuṣṭhitaḥ puṁsām
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratim
śrama eva hi kevalam*

"Duties [dharma] executed by men, regardless of occupation, are only so much useless labor if they do not provoke attraction for the message of the Supreme Lord." (SMB 1.2.8)

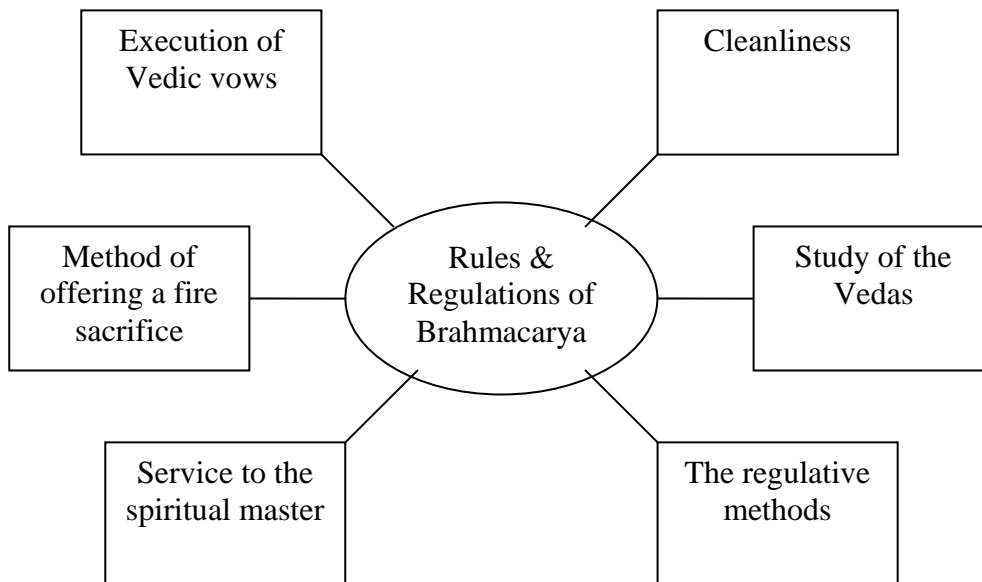
1.2 Since he had executed the regulative principles continuously for three lives, he was not interested in continuing to execute them.

1.3 Śrīla Mādhavendra Purī said, "O regulative principles of karma-kāṇḍa, please excuse me. I cannot follow all these regulative principles, for I am fully engaged in devotional service."

1.4 Haridāsa Ṭhākura, from the very beginning of his life he was never trained in the karma-kāṇḍa system, but because he was always chanting the holy name of the Lord, Śrī Caitanya Mahāprabhu accepted him as nāmācārya, the authority in chanting the holy name.

UNTRAINABLE JAḌA BHARATA (VERSES 5, 6)

1. He behaved as if he is a fool so that his father would know that he was unfit for instruction and would abandon the attempt to instruct him further
2. He would behave in a completely opposite way.
 - ✚ Although instructed to wash his hands after evacuating, he would wash before.
 - ✚ He tried to teach him the Gāyatrī mantra, but unsuccessful even after 4 months
 - ✚ He tried to teach rules and regulations of brahmacarya, but all his endeavors failed.



- ✚ In his heart he hoped that his son would be a learned scholar, but all his attempts were unsuccessful.
3. Brāhmaṇa was attached to his home, and forgot that someday he would die. At the proper time, death appeared and took him away.
 - ✚ Attachment to family makes one forgetful of death
 4. When one has attained perfection of devotional service, it is not very important to follow the Vedic principles.

*traiguṇya-viṣayā vedā
nistraiguṇyo bhavārjuna
nirdvandvo nitya-sattva-stho
niryoga-kṣema ātmavān*

"The Vedas mainly deal with the subject of the three modes of material nature. Rise above these modes, O Arjuna. Be transcendental to all of them. Be free from all dualities and from all anxieties for gain and safety, and be established in the Self." (BG 2.45)

DEATH OF FATHER – MISTREATMENT BY BROTHERS (VERSES 7-8)

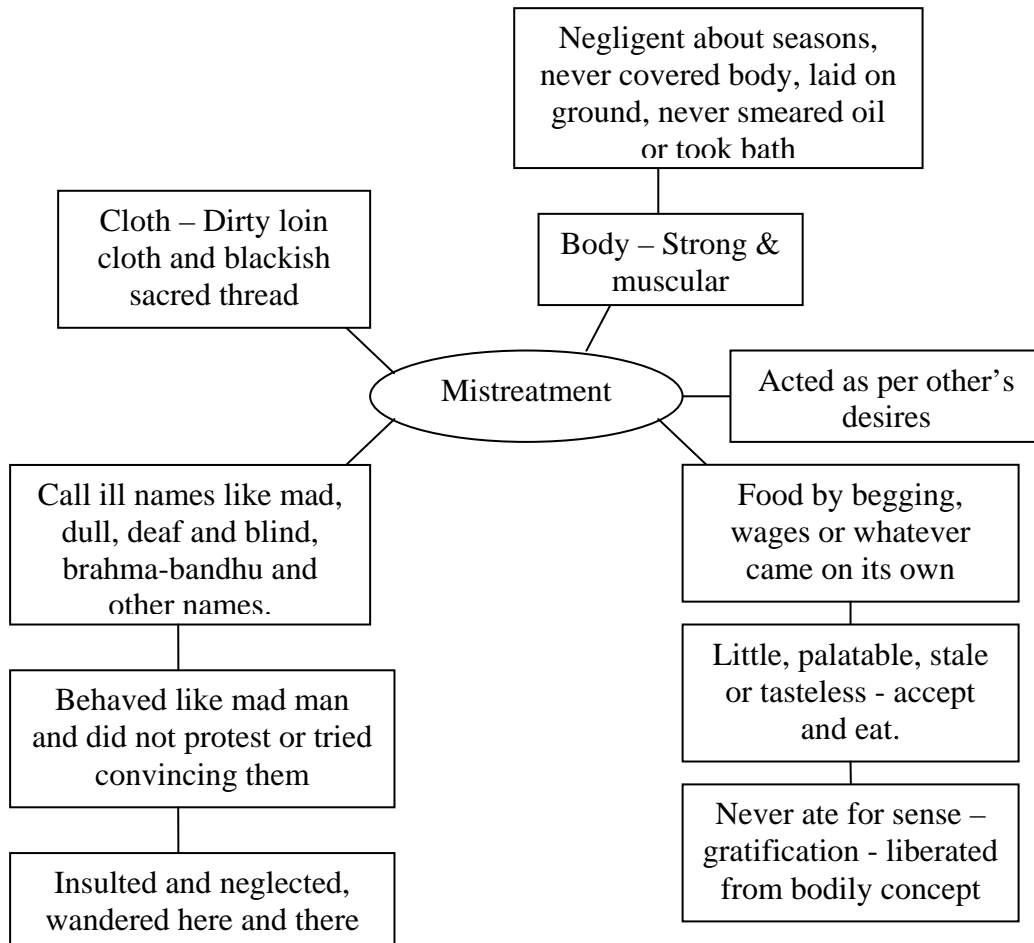
“Thereafter, the brāhmaṇa's younger wife, after entrusting her twin children—to the elder wife, departed for Patiloka, voluntarily dying with her husband.” (VERSE 7)

The nine stepbrothers of Jaḍa Bharata, who considered Jaḍa Bharata dull and brainless, abandoned the father's attempt to give Jaḍa Bharata a complete education. They were trivedis and not bhaktas. Consequently they could not understand the highly exalted position of Jaḍa Bharata. (VERSE 8)

DETAILS OF MISTREATMENT BY BROTHERS (VERSES 9-10)

- ✚ One who has no desire to maintain the body or who is not anxious to keep the body in order and who is satisfied in any condition must be either mad or liberated.

deha-smṛti nāhi yāra, saṁsāra-bandhana kāhān tāra



FURTHER MISTREATMENT IN OCCUPATION (VERSE 11)

His stepbrothers engaged him in agricultural field work in exchange for some food - gave him broken rice, oil cakes, the chaff of rice, worm-eaten grains and burned grains that had stuck to the pot (VERSE 11)

- ✚ Gladly accepted all this as if it were nectar.
- ✚ Did not hold any grudges and ate all this very gladly.
- ✚ This is the platform of paramahansa - sama-duḥkha-sukhaṁ dhīraṁ so 'mṛtatvāya kalpate. (BG 2.15) When one is callous to all duality, the happiness and distress of this material world, one is fit for amṛtatva, eternal life.
- ✚ "In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good and this is bad,' is all a mistake." (Cc. Antya 4.176)

*'dvaite' bhadṛābhadrā-jñāna, saba-'manodharma'
'ei bhāla, ei manda',—saba 'bhrama'*

- ✚ One should not imitate this consciousness; one should actually be situated on the spiritual platform of neutrality.

INCIDENT OF KĀLĪ PUJA (VERSES 12-20)

1. SURRENDER – NO PROTEST (VERSE 14)

*mārabi rākhabi—yo icchā tohārā
nitya-dāsa-prati tuyā adhikārā*

"My Lord, I am now surrendered unto You. I am Your eternal servant, and if You like You can kill me, or, if You like, You can protect me. In any case, I am fully surrendered unto You."

2. sva-vidhinā (VERSE 15)

- ✚ The tamasic śāstras give instructions for the sacrifice of an animal like a goat or buffalo before the goddess Kālī, but there is no mention of killing a man, however dull he may be.
- ✚ For instance, in Calcutta recently a slaughterhouse was being advertised as a temple of the goddess Kālī

3. BONAFIDE KILLING (VERSE 15-16)

- ✚ Only an aggressor can be killed. If a person comes with intent to kill, to set fire to the home or to pollute or kidnap one's wife, he is an aggressor.
- ✚ The sacrifice of a goat or a similar animal before the goddess Kālī is mentioned in śāstras just to keep people from eating slaughterhouse meat and becoming responsible for the killing of animals.
- ✚ The śāstras aim at putting an end to these abominable activities, but they impart some regulative principles so that gradually meat-eaters and sex hunters will be rectified.

5. DEITY FRACTURED DUE TO BRAHMAN EFFULGENCE OF JAḌA BHARATA (VERSES 17-19)



MOTHER KALI AND HER ASSOCIATES KILLING ALL THE DACOITS

“When an envious person commits an offense before a great personality, he is always punished in the way mentioned above.” (VERSE 19)

6. QUALITIES OF PUREDEVOTEE (VERSE 20)

6.1 Firmly convinced of his spiritual identity

He never identifies with the body; he is firmly convinced that the spirit soul is different from the body.

6.2 Fearless

Consequently he fears nothing. Even though his life may be threatened, he is not at all afraid.

6.3 No enemy

He does not even treat an enemy like an enemy

6.4 Fully dependent on the Lord

Devotees are always fully dependent on the Supreme Personality of Godhead, and the Lord is always eager to give them all protection in all circumstances.
