

# Bharata Maharaj

Svayambhuva Manu's first son was Priyavrata Maharaj. Priyavrata Maharaj followed the orbit of the sun-god on a brilliant chariot. Priyavrata Maharaj's son was Agnidhra and his son was Nabhi.



Nabhi was a great and devout ruler and to him was born an avatar of Mahavishnu, by name Rishabha.



**Rishabha, also called Rishabhadeva, who had one hundred sons of whom the eldest was Bharata**



**At the end of life Lord Rishabha acted as if dull and finally ended His pastime within the material world.**



After Lord Rishabha retired to the forest, Bharata Maharaj ruled the earth.



One day, the king rescued a fawn from the water and cared for it. Eventually, Bharata Maharaj became attached to the deer and could not concentrate his mind upon the Lord.



After ruling the earth for many years Bharat Maharaj divided the kingdom among his sons and retired to the forest.



**At the time of death Bharata Maharaj was thinking about the deer instead of the Lord. As a result, in the next birth he was born as a deer.**



**As a deer, Bharata Maharaj remembered his past birth. He always left his companions and was instinctively drawn to graze near hermitages. After death, he took birth as Jada Bharata.**



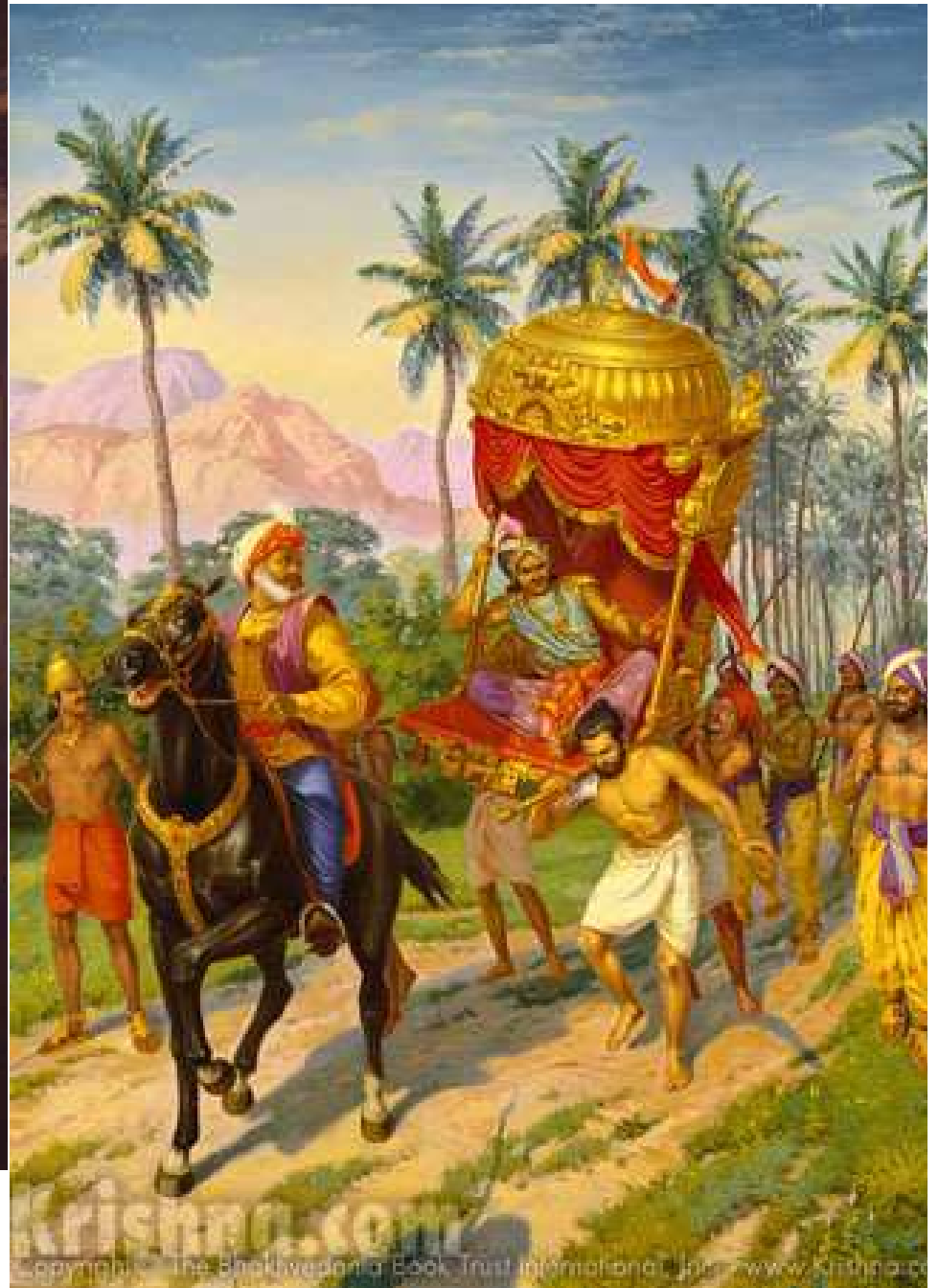
**As Jada Bharata, he remembered all his past, and even in his childhood he was determined not to get entangled in the good and evil of life. So he acted inert and insane.**





**Once, Goddess Kali's worshippers caught him and tried to offer him as a sacrificial animal, but Goddess Kali protected him.**

**Once, the king's servants forced Jada Bharata to act as one of the carriers of the king's palanquin.**



**Soon, the king remarked that the palanquin was not carried evenly and addressed Jada Bharata with unkind words.**

**Jada Bharata spoke to the king about the truth of the self. The king, who was proud of his learning, knowledge, and philosophy, alighted from the palanquin, and fell at the feet of Jada Bharata.**



**When Bharata Maharaj, as Jada Bharata left the body, he was freed for ever from the bondage of birth and death.**

durlabha mānava-janma  
labhiyā saṁsāre  
kṛṣṇa nā bhajinu-duḥkha  
kahibo kāhāre

‘saṁsār’ ‘saṁsār’ ko’re  
miche gelo kāl  
lābha nā koilo kichu, ghaṭilo  
jañjāl

kiser saṁsār ei chāyābāji  
prāy  
ihāte mamatā kori’ bṛthā  
dina jāy

e deho patana ho’le ki ro’be  
āmār  
keho sukha nāhi dibe putra-  
parivār

gardabher mata āmi kori  
pariśram  
kā’r lāgi’ eto kori nā ghucilo  
bhram

dina jāy micha kāje, niśā  
nidrā-baše  
nāhi bhāvi-maraṇa nikaṭe  
āche bo’sē

bhālo manda khāi, heri, pari,  
cintā-hīna

nāhi bhāvi, e deho chāḍibo  
kon dina

deho-geho-kalatrādi-cintā  
avirata  
jāgiche hṛdoye mor buddhi  
kori’ hata

hāy, hāy! nāhi bhāvi-anitya e  
saba  
jīvana vigate kothā rohibe  
vaibhava

śmaśāne śarīr mama poḍiyā  
rohibe  
bihaṅga-pataṅga tāy bihār  
koribe

kukkur sṛgāl sab ānandita  
ho’ye  
mahotsava koribe āmār  
deho lo’ye

je deher ei gati, tā’r anugata  
saṁsār-vaibhava ār bandhu-  
jana jata

ataeva māyā-moha chāḍi’  
buddhimān  
nitya-tattva kṛṣṇa-bhakti  
koruna sandhān