

# SRIMAD BHAGAVATAM

## CHAPTER 5, VOLUME 5

### THE GREAT ADVICES OF R̥ṣabhadeva TO HIS SONS

#### PREFACE

*The very first stanza which, through the words of R̥ṣabhadeva, says -- “The bodies of those born in this material world of the human beings are not meant or do not deserve to be for the enjoyment of material comforts which, in fact, only lead to miseries in their lives. The bodies of the human beings are meant and deserve to be for the purpose of doing great austerities and penances. By doing such austerities and penances the mind gets purified and thinking becomes clear. Because of this purity of mind and clarity of thoughts one gets the permanent bliss and happiness.” -- though looks very simple in expression, R̥ṣabhadeva proves to the last what He meant by these words and He proved the same through His life.*

*In this chapter R̥ṣabhadeva advises his hundred sons as to how to lead the life of righteousness and what one should hold high in esteem in one’s life. These are very profound instructions from none other than the manifestation of Sri Hari Himself. R̥ṣabhadeva proves through His own life whatever he had preached to his sons and other people in the assembly. Despite being a great yogi, He never used his yogic powers for his own benefit as he had surpassed his material body and attained unity with that Supreme Being while living here itself. The descriptions are very great and very profound and the philosophical contents are par excellent.*

## Stanza 1

*ṛṣabha uvāca*  
*nāyaṁ deho deha-bhājāṁ nṛloke*  
*kaṣṭān kāmān arhate vid-bhujāṁ ye*  
*tapo divyaṁ putrakā yena sattvaṁ*  
*śuddhyed yasmād brahma-saukhyaṁ tv anantam*

*( ṛṣabha uvāca ) Rṣabhadeva said:*

*( ayaṁ dehaḥ ) The bodies ( deha-bhājāṁ ) of those born ( nṛloke ) in this material world of the human beings ( na arhate ) are not meant or do not deserve to be for the enjoyment ( kāmān ) of material comforts ( kaṣṭān ) which, in fact, only lead to miseries in their lives.*

*( vid-bhujāṁ ) Even those life forms which eat dirt, stools etc. ( ye ) do get the pleasures for themselves in the same manner in which the humans enjoy material comforts just for their sense gratification.*

*( putrakāḥ ) Hey my dear sons ! ( arhati ) The bodies of the human beings are meant and deserve to be for the purpose of doing ( divyaṁ ) great ( tapaḥ ) austerities and penances.*

*( yena ) By doing such austerities and penances ( sattvaṁ śuddhyet ) the mind gets purified and thinking becomes clear.*

*( yasmāt tu ) Because of this purity of mind and clarity of thoughts ( anantam ) one gets the permanent ( brahma-saukhyaṁ ) bliss and happiness.*

Note : The human body should not be considered to be for the enjoyment senses. This human body can be utilized through

*austerities and penances in order to attain spiritual advancement and permanent bliss. This is the essence of what has been conveyed above.*

*It is a great fortune to have received this human body. If this body can be utilized for better purposes one can reap the benefits of having received such a human body. Otherwise, this body will be useless and the purpose of having the human body is defeated.*

*Through the first part of the following stanza R̥ṣabhadeva goes on to explain the reasons as to how one can follow the path of deliverance as well as how one gets connected with the material attractions. Through the second part of the same stanza and the next stanza he goes on to explain the determining characteristics of great men with pure hearts.*

## **Stanza 2**

*mahat-sevāṁ dvāram āhur vimuktes  
tamo-dvāraṁ yoṣitāṁ saṅgi-saṅgam  
mahāntas te sama-cittāḥ praśāntā  
vimanyavaḥ suhr̥daḥ sādhaso ye*

*( āhuḥ ) It is being said that ( mahat-sevāṁ ) the rendering of service to the great men ( dvāram ) opens up the door ( vimukteḥ ) for the attainment of deliverance.*

*( yoṣitāṁ ) At the same time, the interaction with persons who are womanisers ( saṅgi-saṅgam ) or who are interested only in the satiation of their senses ( tamo-dvāraṁ ) shall lead to the door towards hell/total ignorance.*

*( te ) Those ( ye ) persons ( sama-cittāḥ ) who have equanimity in their thinking, ( praśāntāḥ ) who have complete control of their senses/mind, ( vimanyavaḥ ) who do not get angry, ( suhr̥daḥ )*

**who seek the welfare of all the beings, ( *sādhavaḥ* ) and who behave themselves with proper conduct and good character ( *mahāntaḥ* ) are considered to be the great men.**

### **Stanza 3**

*ye vā mayīśe kṛta-sauhṛdārthā  
janeṣu dehambhara-vārtikeṣu  
grheṣu jāyātmaja-rātimatsu  
na prīti-yuktā yāvad-arthāś ca loke*

**( *ye vā mahāntaḥ* ) Those persons are considered to be the great men who --**

**( *kṛta-sauhṛdārthāḥ* ) seek as their main aim of life the devotional path and devotional service ( *mayi* ) towards Me, ( *īśe* ) Who is the Supreme Controller;**

**( *na prīti-yuktāḥ* ) do not show interest ( *janeṣu* ) in people ( *dehambhara-vārtikeṣu* ) who discuss only about things which are connected to the material comforts and sense satiation of the body;**

**( *na prīti-yuktāḥ* ) do not show interest ( *grheṣu* ) in the household activities ( *jāyātmaja-rātimatsu* ) and wife, relations, friends etc.;**

**( *yāvad-arthāḥ ca* ) and accept only such material things which are required purely for the sustenance of their bodies ( *loke* ) while living in this world.**

**Note : R̥ṣabhadeva once again reiterates through the following stanza that the human body is not meant for enjoyment of material satisfaction alone.**

## Stanza 4

*nūnaṁ pramattaḥ kurute vikarma  
yad indriya-prītaya āpr̥ṇoti  
na sādhu manye yata ātmano 'yam  
asann api kleśada āsa dehaḥ*

**( yat ) When ( āpr̥ṇoti ) a person is engaged in his efforts ( indriya-prītaye ) to satiate his senses alone, ( pramattaḥ ) at that time he loses his power of analytical thinking of what is right and what is wrong ( nūnaṁ ) and he definitely ( kurute ) goes ahead in doing ( vikarma ) sinful activities.**

**( sādhu na manye ) I do not think that it is really good for a person to repeat the same sinful activities ( ayam dehaḥ ) through this body, ( asan api ) which is temporary ( kleśadaḥ ) and gives miseries ( ātmanaḥ ) to him, ( āsa ) which body has been acquired ( yataḥ ) because of the similar kind of deeds carried out in the previous life/lives.**

**Note : R̥ṣabhadeva explains through the above stanza that when one only indulges in materialism his analytical thinking power goes away and he does anything and everything just to keep himself satisfied by fulfilling his desires. He forgets the right ways and right means and indulges in sinful deeds. These deeds bring about more miseries for him. He has to take again births and rebirths because of these deeds.**

**It is being explained through the following stanzas about the miseries arising out of the material bodies since they are all subject to destruction. One should never construe that with the destruction of the material body everything comes to an end. This situation is the end of the gross material body, whereas the subtle body still remains with the mind as its prime factor and hankers**

for another material body depending upon the consequences of the fruitive deeds and actions carried out earlier.

### Stanza 5

*parābhavas tāvad abodha-jāto  
yāvan na jijñāsata ātma-tattvam  
yāvat kriyās tāvad idaṁ mano vai  
karmātmakaṁ yena śarīra-bandhaḥ*

**( yāvat ) Till such time ( na jijñāsate ) the person is not desirous of knowing ( ātma-tattvam ) about the reality about himself, ( tāvat ) to that extent of time ( parābhavaḥ ) he shall be in the state of not knowing about his real self ( abodha-jātaḥ ) due to his continued ignorance.**

**( yāvat ) Till such time ( kriyāḥ ) the person engages himself in the fruitive activities, ( tāvat ) to that extent of time ( idaṁ manaḥ ) this mind ( karmātmakaṁ vai ) shall be habituated to engage in such deeds.**

**( yena ) Because of this attraction towards the fruitive deeds initiated by his mind, ( śarīra-bandhaḥ ) he shall once again bind himself to another body.**

**Note :** The knowledge of self realization is the only way to overcome ignorance. When the person is drawn towards material desires he is guided by his fruitive deeds and therefore his desire towards pursuing the path of self realization becomes weak. The situation should be the other way around i.e. one should develop to withdraw from the worldly desires and engage in the upgradation of self realization. If this method of life is pursued one shall enter into the path towards deliverance from this material way of life.

## Stanza 6

*evaṁ manañ karma-vaśañ prayuñkte  
avidyayātmāny upadhīyamāne  
prītir na yāvan mayi vāsudeve  
na mucyate deha-yogena tāvat*

**( ātmani ) When the knowledge of realization about the real self ( upadhīyamāne ) comes under the veil ( avidyayā ) of ignorance,**

**( karma ) the fruitive deeds and actions carried out in the past ( manañ ) influence the mind ( evaṁ ) in this manner ( vaśañ prayuñkte ) and the mind gets subjugated to them repeatedly.**

**( yāvat ) As long as ( prītiḥ na ) one does not develop endearing devotion ( mayi ) towards Me, ( vāsudeve ) Who is Vasudeva and Who is the purest form of eternal bliss, ( tāvat ) till such time ( na mucyate ) the human being does not get himself liberated ( deha-yogena ) from the binding with this material body.**

**Note :** The only way to promote the development of withdrawal from worldly desires and turn oneself towards the path of self realization is to have devotion towards that Supreme Principle (Shri Vasudeva) Who resides permanently within oneself. The veil of ignorance comes in the way of self realization. Till such time a person develops unflinching devotion towards Sri Vasudeva he shall have to face the cycle of births and deaths.

## Stanza 7

*yadā na paśyaty ayathā guṇehāṁ  
svārthe pramattaḥ sahasā vipaścit  
gata-smṛtir vindati tatra tāpān  
āsādyā maithunyam agāram ajñañ*

**( yadā ) When ( vipaścit ) a human being, while in fact possessing the power of knowledge, ( pramattaḥ ) does not really focus his attention ( svārthe ) on the real purpose of his life, ( na paśyati ) and does not see ( guṇehām ) the activities of the sense organs**

**( ayathā ) as illusionary, which are not at all connected with the real self of himself, ( tatra ) at that time itself ( sahasā ) he instantly ( gata-smṛtiḥ ) forgets about his real self ( ajñāḥ ) and becomes totally ignorant.**

**( āsādyā ) In this background of his mind set, that person gets involved ( agāram ) more and more in the household life/material world,**

**( maithunīyam ) which gives him the pleasure of material enjoyments, ( vindati ) and he subsequently suffers ( tāpān ) more and more miseries.**

**Note :** Is the above statement logical? How come that when a person lives in his home with his wife and children and enjoys his life as a householder he will be facing the miseries? If these are the doubts, the same are being cleared through the following stanzas.

### **Stanza 8**

**puṁśaḥ striyā mithunī-bhāvam etaṁ  
tayor mitho hr̥daya-granthim āhuḥ  
ato gr̥ha-kṣetra-sutāpta-vittair  
janasya moho 'yam ahaṁ mameti**

**( etaṁ ) The mutual ( mithunī-bhāvam ) attraction and the relationship ( puṁśaḥ ) between the man ( striyāḥ ) and the woman ( āhuḥ ) are considered to be ( hr̥daya-granthim ) the binding factors ( mithaḥ ) between ( tayor ) both of them.**



**( atah ) From this relationship and the bonding arises ( janasya ) for the people ( gr̥ha-kṣetra-sutāpta-vittaiḥ ) through the aspects of home, agricultural land, children, relations, properties etc., ( ahaṁ mama iti ) the concept of “me and mine” ( ayam mohah ) and they come under the influence of more and more illusions and get themselves influenced by them.**

**Note : Individually also both men and women have their own influences leading to bind them with such desires, which are called the knots in the heart. Apart from these factors, when it comes to the association as a family, it also brings about a host of bindings. When everything is seen in the respective spheres and handled with intelligence a person can face these influences properly. However, when the person is under the influence of these illusions and attracted only towards the satiation of senses, he is blinded and repeats the fruitive deeds again and again.**

**Through the following stanza it is being explained as to how one person can get rid of these influences. Since these knots are very strong it requires great efforts on the part of the human being to overcome its impact.**

### **Stanza 9**

**yadā mano-hṛdaya-granthir asya  
karmānubaddho dr̥ḍha āślatheta  
tadā janah samparivartate 'smād  
muktaḥ paraṁ yāty atihāya hetum**

**( yadā ) When ( mano-hṛdaya-granthiḥ ) these knots in the hearts, which have arisen in his mind ( asya ) because of that person's ( karmānubaddhaḥ ) indulgence in fruitive deeds ( dr̥ḍhaḥ ) and which have become firmly rooted, ( āślatheta ) thins down, ( tadā ) at that particular time ( janah ) that person**

**( *samparivartate* ) gets himself released from the binding ( *asmāt* )  
between the man and the woman concept.**

**( *atihāya* ) He leaves aside ( *hetum* ) the feeling of selfishness  
(the feeling of “me” and “mine”) in him ( *muktaḥ* ) and gets  
liberated ( *param yāti* ) enabling him to achieve the supreme  
position.**

**Note :** There are twenty five basic things which are needed for a  
person to give up his ego and the sense of “me and my” feeling.  
These are explained through the following four stanzas.

### **Stanza 10**

***haṁse gurau mayi bhaktyānuvṛtyā  
vitr̥ṣṇayā dvandva-titikṣayā ca  
sarvatra jantor vyasanāvagatyā  
jijñāsayā tapasehā-nivṛtyā***

**( *bhaktyā* ) Because of the devotion ( *mayi* ) in Me (that Supreme  
Being ) alone, ( *gurau* ) Who is the teacher and ( *haṁse* ) Who  
is the knowledgeable One,**

**( *anuvṛtyā* ) because of the devotional service rendered to Me  
constantly and continuously,**

**( *vitr̥ṣṇayā* ) because of the attitude of giving up the desires for  
material enjoyment and sense gratification,**

**( *dvandva-titikṣayā ca* ) because of the tolerance capacity  
developed over a period of time to bear the impact of the  
miseries of life as well as the enjoyment of the happiness in  
life with equanimity and with the same sense of balance,**

*( avagatyā ) because of the clear understanding ( jantoh ) that when a person has taken the bodily form of life ( vyasana ) he shall definitely have the miseries ( sarvatra ) anywhere and everywhere (either in this world or even in the other world),*

*( jijñāsayā ) because of the curiosity for developing the correct knowledge and understanding about everything,*

*( tapasā ) because of the development of the attitude of austerities and penance in whatever action one undertakes,*

*( īhā-nivr̥t̥tyā ) because of the spirit of giving up of undertaking fruitive deeds and actions keeping in mind the benefits alone for himself arising out of such deeds,---*

### **Stanza 11**

*mat-karmabhir mat-kathayā ca nityaṁ  
mad-deva-saṅgād guṇa-kīrtanān me  
nirvaira-sāmyopaśamena putrā  
jihāsayā deha-gehātma-buddheḥ*

*( putrāḥ ) Hey my dear sons !*

*( mat-karmabhiḥ ) because of submitting all the deeds and actions unto Me (unto that Supreme Being) alone,*

*( mat-kathayā ) because of listening to the stories and pastimes about Me ( nityaṁ ) constantly and continuously,*

*( mad-deva-saṅgāt ) because of the connection one develops with the devotees who are intensely devoted to Me,*

*( me guṇa-kīrtanāt ) because of the development of the habit of praising and singing the glories concerning Me,*

**( *nirvaira-sāmyopaśamena* ) because of not having any enmity with anyone, but at the same time having equanimity of thoughts and actions, and having complete contentment from within,**

**( *jihāsayā ca* ) because of the development of giving up ( *deha-gehātma-buddheḥ* ) the attitude of identification of oneself with his own body and his home and such thoughts that certain things belong to him like “me and mine” etc.,---**

### **Stanza 12**

***adhyātma-yogena vivikta-sevayā  
prāṇendriyātmābhijayena sadhryak  
sac-chraddhayā brahmacaryeṇa śaśvad  
asampramādena yamena vācām***

**( *adhyātma-yogena* ) because of the practice of the principles enunciated in the scriptures and the implementation of those principles in one’s life in a very natural manner,**

**( *vivikta-sevayā* ) because of remaining constantly within himself, turning silent as a matter of habit and staying away from crowded places,**

**( *prāṇendriyātmābhijayena* ) because of the achievement of freedom from the dominance of his sense organs, his mind and the air of life, ( *sadhryak* ) and conducting himself in that manner in his real life,**

**( *sac-chraddhayā* ) because of the development of the attitude of concentrating and carrying out efficiently all his good deeds,**

**( brahmacaryeṇa ) because of the aptitude for seeking all avenues towards the progress of self realization,**

**( asampramādena ) because of not faltering in whatever he is supposed to do as his rightful duties ( śaśvat ) and keeping up the same manner of working at all times,**

**( yamena ) because of cultivating the habit ( vācām ) of using only limited and required words while conversing,---**

### **Stanza 13**

*sarvatra mad-bhāva-vicakṣaṇena  
jñānena vijñāna-virājitena  
yogena dhṛty-udyama-sattva-yukto  
liṅgaṁ vyapohet kuśalo 'ham-ākhyam*

**( mad-bhāva-vicakṣaṇena ) because of the ability to perceive about the existence/presence of Me and Me alone ( sarvatra ) at all places,**

**( vijñāna-virājitena ) because of imbibing such experience (as stated just above) within him as a continued process of life through which all the dirt in him gets eradicated,**

**( jñānena ) because of acquiring such knowledge about Me ( yogena ) and because of his continued meditational exercises,**

**( dhṛty-udyama-sattva-yuktaḥ ) and finally because of the combined qualities of his courage, right efforts, and appropriate knowledge ( kuśalaḥ ) such an exalted person ( vyapohet ) is able to totally remove his feeling ( aham-ākhyam ) of what is known as “self” (the concept of “me” - the false ego about “self”)**

**( *liṅgam* ) which is the root cause for one to identify oneself with this material world.**

***Note* : Once this stage has been achieved by a person, there is no need for him to observe any practices of austerities, as he crosses beyond that level. Such a person achieves the position like that of the Hans bird which can separate milk from the water in which the milk is mixed. In the same manner (like that of the Hans) the person is able to distinctly identify himself with the pure effulgent conscious concept within his mortal body understanding clearly that his body is not the real self. Now, R̥ṣabhadeva goes onto explain that one can withdraw from all such practices after attaining this level of maturity.**

#### **Stanza 14**

***karmāśayaṁ hṛdaya-granthi-bandham  
avidyayāsāditam apramattaḥ  
anena yogena yathopadeśam  
samyag vyapohyoparameta yogāt***

**( *yathopadeśam* ) When a person, through the experiment ( *yogena* ) of practices ( *anena* ) mentioned till now ( *apramattaḥ* ) with due attention and care, ( *hṛdaya-granthi-bandham* ) has once broken the knot in the heart, which served as the instrument of binding him with the material world, ( *vyapohya* ) and had thrown it away now ( *samyak* ) totally,**

**( *āsāditam* ) which situation was brought about ( *avidyayā* ) because of his ignorance ( *karmāśayaṁ* ) and which was the place in which the instinct for doing fruitive actions had arisen,**

*( uparameta ) he can withdraw himself from practicing ( yogāt ) such austerities/experiments thereafter.*

**Note :** *Ṛṣabhadeva conveys to his sons that once a person has reached the exalted position of awareness as a result of his doing the practices for the same, he need not repeat such practices till the time of his death. The meaning of what he says is that such a person can withdraw from such practices and need not go back again to the same after he had reached a position of such high esteem of development in his knowledge and thinking. His practices so achieved must be such that he should not be attracted again to the material desires once he had reached such an exalted position.*

*When a piece of cloth is burnt, it looks as if that cloth is still in the fire with the same form and shape for some time even after it is burnt. In the same way when a person has really achieved self realization he appears to remain in his body, whereas he elevates himself beyond the concept of that body. What is indicated here is that the persons who are liberated from the material way of life may remain in this world in their physical bodies but they have achieved the position of remaining firm on their own real self beyond the bodily concept.*

### **Stanza 15**

*putrāṁś ca śiṣyāṁś ca nrpo gurur vā  
mal-loka-kāmo mad-anugrahārthaḥ  
itthaṁ vimanyur anuśiṣyād ataj-jñān  
na yojayet karmasu karma-mūdhān  
kaṁ yojayan manujo 'rthaṁ labheta  
nipātayan naṣṭa-drśaṁ hi garte*

*( mal-loka-kāmaḥ ) Those who desire for the attainment of My own world, ( mad-anugrahārthaḥ vā ) and those who desire My blessings as the only aim of life, ( pitā ) be he a father ( putrān ca ) to his sons, ( guruḥ ) be he a teacher ( śiṣyān ca ) to his students, ( nrpaḥ ) be he a king ( prajāḥ ca ) to his people, must advise them ( vimanyuḥ ) without any anger ( itthaṁ anuśiṣyāt ) these advices, which I have given above, with humility and humbleness.*

*( na yojayet ) One should not make such persons, ( ataj-jñān ) who do not understand any principles or the essence of whatever have been conveyed through our scriptures, engage ( karmasu ) again and again to the same fruitive deeds and actions, ( karma-mūḍhān ) or such persons who are always bent upon only indulging in repetitive deeds and actions.*

*( yojayan ) If someone tries to connect such persons further in the engagement of fruitive deeds and actions, ( kaṁ ) what would ( manujah ) that person ( arthaṁ labhete hi ) really achieve other than like pushing ( naṣṭa-dr̥ṣaṁ ) a blind person ( nipātayan ) jump ( garte ) into a pit?*

Note : What Ṛṣabhadeva conveys above is that when the persons who are always engaged only in the fruitive deeds and actions again and again because of their ignorance, it is not proper for anyone to encourage them to continue in the same path.

Through the following three stanzas Ṛṣabhadeva reiterates the consequences of the same.

### Stanza 16

*lokaḥ svayaṁ śreyasi naṣṭa-dr̥ṣṭir  
yo 'rthān samītheta nikāma-kāmaḥ*



*anyonya-vairah sukha-leśa-hetor  
ananta-duḥkham ca na veda mūḍhaḥ*

*( yaḥ ) Those ( mūḍhaḥ lokaḥ ) ignorant persons described  
above who always indulge only in fruitive deeds and actions,  
( nikāma-kāmaḥ ) because of their desire for the fulfilment of  
material enjoyment again and again,  
( naṣṭa-drṣṭiḥ ) do not realize ( śreyasi ) what is the real purpose  
and aim of life ( svayaṁ ) for themselves,  
( sukha-leśa-hetoḥ ) and they target their aim to achieve silly  
things giving temporary pleasures,  
( anyonya-vairah ) and they compete and quarrel among  
themselves ( samīheta ) with the desire for the attainment  
( arthān ) of material objects.*

*( na veda ca ) Such persons are not at all aware or do not  
understand the implications about this material world  
( ananta-duḥkham ) which only gives them miseries to the  
maximum extent.*

**Note :** *Rṣabhadeva explains above about who are the real blind  
people (who are ignorant). The qualification for being an  
intelligent person is when a person distinctly understands what is  
good for him and which path he must follow. When one  
understands the real purpose and aim of life he shall not be  
attracted towards the material desires. It is this stage of  
development one must aim at.*

### **Stanza 17**

*kas taṁ svayaṁ tad-abhijño vipaścid  
avidyāyām antare vartamānam  
drṣṭvā punas taṁ saghrṇaḥ kubuddhiṁ  
prayojayed utpathagaṁ yathāndham*

( *kaḥ* ) Which ( *vipaścīt* ) knowledgeable person,  
 ( *saghr̥ṇaḥ* ) who is compassionate,  
 ( *svayaṁ tad-abhijñāḥ* ) and who knows for himself that  
 seeking after the material enjoyment shall always lead to  
 miseries,  
 ( *punaḥ* ) shall once again ( *prayojayet* ) encourage  
 ( *taṁ kubuddhiṁ* ) such an idiotic person towards the same  
 wrong path  
 ( *dr̥ṣṭvā* ) after having seen that he is  
 ( *utpathagaṁ* ) already pursuing absolutely wrong path  
 ( *andham yathā* ) like a blind person going ahead through a  
 wrong way,  
 ( *taṁ* ) as he is ( *vartamānam* ) plunging himself  
 ( *avidyāyām* ) in total ignorance ( *antare* ) from within?

**Note :** When a teacher is really knowledgeable he shall never  
 advice others to follow wrong path of pursuing after material  
 desires/repetitive fruitive actions and deeds. If a teacher indulges  
 himself only in fruitive deeds and encourages others to do so, he  
 cannot be classified as the real teacher and his actions become  
 condemnable. He emphasizes this point very categorically through  
 the following stanza.

### Stanza 18

*gurur na sa syāt sva-jano na sa syāt*  
*pitā na sa syāj jananī na sā syāt*  
*daivaṁ na tat syān na patiś ca sa syān*  
*na mocayed yaḥ samupeta-mṛtyum*

( *yaḥ* ) A person ( *na mocayet* ) who does not rescue  
 ( *samupeta-mṛtyum* ) the one who is trapped in the danger of this  
 material world ( *na syāt* ) cannot qualify ( *saḥ* ) himself  
 ( *guruḥ* ) to be a teacher.

**( saḥ ) He ( na syāt ) cannot be considered ( sva-janaḥ ) as his friend.**

**( saḥ ) He ( na syāt ) cannot be considered ( pitā ) as his father.**

**( sā ) She (in case of a woman) ( na syāt ) cannot be considered ( jananī ) as his mother.**

**( tat ) More than all these, it (he, she anything) ( na syāt ) cannot be considered ( daivaṁ ) as a divine being.**

**( saḥ ) He ( na syāt ) cannot be considered ( patiḥ ca ) as a husband as well.**

**Note : R̥ṣabhadeva has explained till now about the right method of leading one's life which shall lead to the path towards deliverance from the miseries of this material world. Through the following two stanzas he further explains about the greatness of the lives of his sons and also why it is necessary for all of them to conduct a life of peaceful coexistence among themselves. He gives these advices mainly to ensure that the sons should not have any envy or competition among themselves. He tells them to obey their eldest brother Bharata who is the greatest as far as his qualities are concerned.**

### **Stanza 19**

**idaṁ śarīraṁ mama durvibhāvyam  
sattvam hi me hrdayam yatra dharmah  
pr̥ṣṭhe kṛto me yad adharmā ārad  
ato hi mām r̥ṣabham prāhur āryāḥ**

**( durvibhāvyam ) No one can ever comprehend ( mama ) about Me or about My ( idaṁ śarīraṁ ) manifested human body.**

**( me hṛdayaṁ ) My mind ( sattvaṁ hi ) has only the characteristic of Sattva (never attached to the material nature).**

**( yatra dharmah ) I stand for only the righteous principles. I am instrumental in ensuring**

**( adharmah ) that the non righteousness ( ārāt prṣṭhe kṛtaḥ ) is kept far away from the society.**

**( ataḥ hi ) For this very reason ( yat ) I am ( prāhur ) being called ( ṛṣabhaṁ ) as Ṛṣabhadeva ( āryāḥ mām ) by the greatest persons.**

**Note : Ṛṣabhadeva goes on to say that His mortal body is not like that of the others who have taken birth. His body has been assumed by Him according to His own desire. Therefore, it cannot be compared with other bodies. That being so, no one in this world can even comprehend about it. His name Ṛṣabhadeva is not just a name. It stands for its real meaning and it is true to its core.**

### **Stanza 20**

**tasmād bhavanto hṛdayena jātāḥ  
sarve mahīyāṁsam amuṁ sanābham  
akliṣṭa-buddhyā bharataṁ bhajadhvaṁ  
śuśrūṣaṇaṁ tad bharaṇaṁ prajānām**

**( tasmāt ) Therefore, ( jātāḥ ) as all of you are born ( hṛdayena ) out of my mind, ( bhavantaḥ sarve ) you are all ( bhajadhvaṁ ) required to follow ( akliṣṭa-buddhyā ) without any competitive thinking**

**( amuṁ bharataṁ ) this Bharata, ( sanābham ) who is the eldest brother ( mahīyāṁsam ) and who is very great in all respects.**

**( tat ) This itself (the obedience to your elder brother) ( śuśrūṣaṇaṁ ) shall be your service to your father (and ancestors)**

*( bharaṇām ) as well as the proper method for administering  
( prajānām ) the people of the kingdom.*

**Note :** *Ṛṣabhadeva explains to his sons as to the discipline they must follow in the matter of the administration of the kingdom by strictly obeying to their elder brother, Bharata, who is very capable and intelligent. There should be no competitive thinking among themselves at any time.*

*After explaining this as the first requirement, through the following five stanzas Ṛṣabhadeva explains to his sons (including Bharata) that it is imperative for all of them to follow the advice of the Brahmins. In order to emphasize this point he explains about the greatness of the Brahmins.*

### **Stanza 21**

*bhūteṣu vīrudbhya uduttamā ye  
sarīsrpās teṣu sabodha-niṣṭhāḥ  
tato manuṣyāḥ pramathās tato 'pi  
gandharva-siddhā vibudhānugā ye*

*( bhūteṣu ) Among the creations in which the life energy present is very much less or in which the life energy can be perceived very little, ( vīrudhaḥ ) the non moving life forms like the plants and trees ( uduttamāḥ ) are more superior.*

*( vīrudbhya ) As compared to these life forms (trees and plants), ( ye sarīsrpāḥ ) the moving life forms like the reptiles or crawling life forms are more superior.*

*( teṣu ) Among the moving life forms ( sabodha-niṣṭhāḥ ) the birds and animals which have developed more intelligence are far superior.*

*( tataḥ ) Among those intelligent life forms, ( manuṣyāḥ ) it is the humans who are more superior; ( tataḥ api ) more than the humans ( pramathāḥ ) it is the ghosts forms; ( tataḥ ) more than them ( gandharva-siddhāḥ ) it is the Gandharvas and Siddhas;*  
*( vibudhānugāḥ ) further the Kinnaras who are the followers of the divine beings ( ye yathā kramam uduttamāḥ ) who are more and more superior in chronological order.*

### **Stanza 22**

*devāsurebhyo maghavat-pradhānā  
dakṣādayo brahma-sutās tu teṣām  
bhavaḥ paraḥ so 'tha viriñca-vīryaḥ  
sa mat-paro 'haṁ dvija-deva-devaḥ*

*(tebhya asurāḥ ) More than those Kinnaras the Asuras (the demons) are more superior.*  
*( asurebhyaḥ ) More than the Asuras ( maghavat-pradhānāḥ ) the divine beings starting with Indra as their important leader is superior.*  
*( tataḥ ) More than that Indra ( brahma-sutāḥ ) it is the sons of Lord brahma ( dakṣādayaḥ ) like Daksha etc., are more superior. ( teṣām tu ) Among them ( bhavaḥ paraḥ ) the greatest and superior is Lord Shiva.*  
*( saḥ atha ) That Lord Shiva ( viriñca-vīryaḥ ) is the inheritor of the power due to the cause factor of Lord Brahma. Therefore, Lord Brahma is more superior than Lord Shiva.*  
*( saḥ mat-parāḥ ) That Brahma is the outcome of the cause factor Which is Me - Shri Hari.*  
*( ahaṁ dvija-deva-devaḥ ) However, I, despite being the most important One, am the worshipper of the greatest Brahmins, whom I consider as the most superior of all.*

**Note :** *Ṛṣabhadeva conveys through the above stanza that He Himself is the worshipper of the Brahmins and, therefore, they are in a way much superior to Him. The duty of the Brahmins is to propagate the principles enshrined in the Vedas. The Vedas are the embodiment of Shri Hari Himself. So, the Brahmins who are responsible for the emancipation of the society are considered far more superior than anything and everything including Shri Hari Himself. Therefore, Sri Hari becomes the devotee of the Brahmins. When He Himself, being the most superior One, becomes their devotee, what to talk of the position of all others! The real knowledge itself is Sri Hari and the duty of the Brahmins is to highlight the principles of knowledge as prescribed in the Vedas without any favour or bias and make their kings follow them while administering their kingdom.*

### **Stanza 23**

*na brāhmaṇais tulaye bhūtam anyat  
paśyāmi viprāḥ kim ataḥ paraṁ tu  
yasmin nṛbhiḥ prahutaṁ śraddhayāham  
aśnāmi kāmaṁ na tathāgni-hotre*

*( viprāḥ ) Oh the respectful Brahmins (assembled here) !  
( na tulaye ) I do not compare ( brāhmaṇaiḥ ) the Brahmins with  
( anyat bhūtam ) anything else.  
( tu ) Therefore, ( kim paśyāmi ) what else can be seen ( paraṁ )  
more greater ( ataḥ ) than the Brahmins.  
( prahutaṁ ) Whatever offerings are made ( nṛbhiḥ ) by the  
human beings ( śraddhayā ) with care and devotion ( yasmin )  
through such Brahmins ( aśnāmi ) are enjoyed ( aham kāmaṁ )  
in plenty by Me.  
( tathā na ) I do not even enjoy in such a manner the offerings  
( agni-hotre ) made in the Agnihotra Yajna.*

**Note :** *Ṛṣabhadeva* is explaining more emphatically the position of the Brahmins in the human society through the above stanza. He goes on to explain now through the following stanza what qualities a Brahmin must have.

### Stanza 24

*dhṛtā tanūr uśatī me purāṇī  
yeneha sattvaṁ paramaṁ pavitram  
śamo damaḥ satyam anugrahaś ca  
tapas titikṣānubhavaś ca yatra*

( *kim paśyāmi* ) **Can I see** ( *ataḥ paraṁ* ) **anyone more greater than this Brahmin,**  
( *yena* ) **who is** ( *tanūḥ* ) **the personification of the Vedas,**  
( *dhṛtā* ) **which is the embodiment** ( *me* ) **of My** ( *purāṇī* ) **eternal**  
( *uśatī* ) **and the highest form of knowledge** ( *iha* ) **in this world,**  
( *yatra ca* ) **in whom these eight qualities like**  
( 1 ) ( *paramaṁ pavitram* ) **the purest form of** ( *sattvaṁ* ) **Sattva characteristic is manifest,**  
**apart from** ( 2 ) ( *śamaḥ* ) **absolute peace of mind,** ( 3 ) ( *damaḥ* ) **perfect control of senses,** ( 4 ) ( *satyam* ) **truthful speech,** ( 5 )  
( *anugrahaḥ* ) **compassionate outlook,** ( 6 ) ( *tapas* ) **austerities or penance,** ( 7 ) ( *titikṣāḥ* ) **tolerance capacity, and**  
( 8 ) ( *ānubhavaḥ ca* ) **the knowledge arising out of his experience are found?**

**Note :** Through the following stanza *Ṛṣabhadeva* is explaining the true characteristic of a Brahmin.

### Stanza 25

*matto 'py anantāt parataḥ parasmāt  
svargāpavargādhipater na kiñcit*



*yeṣāṁ kimu syād itareṇa teṣāṁ  
akiñcanānāṁ mayi bhakti-bhājām*

**( yeṣāṁ ) These Brahmins are such people, ( kiñcit na ) who do not seek any favour ( mattaḥ api ) even from Me, ( anantāt ) though I possess extensive and unending powers, ( parasmāt ) I am the greatest ( parataḥ ) of all the greatest, ( svargāpavargādhīpateḥ ) and I can bestow all happiness available in the heaven as well as liberation.**

**( akiñcanānāṁ ) As they do not desire anything from Me, ( bhakti-bhājām ) and their only mission is to be devoted ( mayi ) to Me, ( kimu ) what other things ( teṣāṁ ) such Brahmins ( syāt ) need ( itareṇa ) from the kings and others?**

**Note : Rṣabhadeva, after having explained as to why one should show respects to the Brahmins, goes on further to say that one must show similar respects to all the life forms.**

### **Stanza 26**

*sarvāṇi mad-dhiṣṇyatayā bhavadbhiś  
carāṇi bhūtāni sutā dhruvāṇi  
sambhāvitavyāni pade pade vo  
vivikta-dṛgbhis tad u hārhaṇaṁ me*

**( sutāḥ ) Hey my sons ! ( sarvāṇi ) All the ( carāṇi ) moving ( dhruvāṇi ) and non moving ( bhūtāni ) life forms ( mad-dhiṣṇyatayā ) are My own abode (in each of which I reside/inhabit). ( vivikta-dṛgbhiḥ ) That being so, when you look at them with this clear perception ( bhavadbhiḥ ) that you are seeing that Supreme Being alone through these varied life forms, ( sambhāvitavyāni ) all those life forms get the due respect they deserve ( pade pade ) in each and every moment.**

**( vah ) Through your ( tat uha ) equanimity of viewing all the life forms in this manner ( arhaṇam ) you are showing the respect ( me ) due to Me.**

**Note : R̥ṣabhadeva is concluding his advice to his sons by saying that one must dedicate all their deeds to that Supreme Being.**

### **Stanza 27**

*mano-vaco-drk-karaṇehitasya  
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi  
vinā pumān yena mahā-vimohāt  
kṛānta-pāśān na vimoktum īset*

**( sākṣāt-kṛtaṁ ) The real purpose and the benefit ( mano-vaco-drk-karaṇehitasya ) of all activities of the mind, words, and vision (sight) ( paribarhaṇaṁ hi ) should only be for the worship ( me ) of Me alone.**

**( yena vinā ) If this principle is absent in any of his deeds, ( pumān ) that person ( mahā-vimohāt ) shall get entrapped into greatest ignorance ( na īset ) resulting in his inability ( vimoktum ) to get himself rescued ( kṛānta-pāśāt ) from the rope of death.**

**(Such a person shall be involved in the fruitive deeds and actions, getting himself more and more attached to the material world which will further lead him towards taking repeated births and deaths).**

### **Stanza 28**

*śrī-śuka uvāca*

*evam anuśāsyātmajān svayam anuśiṣṭān api lokānuśāsanārthaṁ  
mahānubhāvaḥ parama-suhr̥d bhagavān r̥ṣabhāpadeśa upāśama-śīlānām  
uparata-karmaṇām mahā-munīnām bhakti-jñāna-vairāgya-lakṣaṇām  
pāramahaṁsya-dharmam upāśikṣamāṇaḥ sva-tanaya-śata-jyeṣṭhaṁ*

*parama-bhāgavataṁ bhagavaj-jana-parāyaṇaṁ bharataṁ dharāṇi-pālanāyābhiṣicya svayaṁ bhavana evorvarita-śarīra-mātra-parigraha unmatta iva gagana-paridhānaḥ prakīrṇa-keśa ātmany āropitāhavanīyo brahmāvartāt pravavrāja.*

**( śrī-śuka uvāca ) Sri Suka Brahma Rishi said to King Pareekshit.**

**( svayam anuśiṣṭān api ) Though all the sons of Rṣabhadeva were themselves already very well informed about the principles which their father had advised, ( lokānuśāsanārthaṁ ) keeping in mind that His advice spreads far and wide among the people of this world, ( evam ātmajān anuśāsyā ) Rṣabhadeva advised his sons in this manner.**

**( bhagavān ) The Bhagavan, ( mahānubhāvaḥ parama-suhṛt ) the greatest of all the greatest, the most endearing friend, ( rṣabhāpadeśaḥ ) and Who came to be known as Rṣabhadeva, ( upāśikṣamāṇaḥ ) had also the intention to set example and give advice ( mahā-munīnām ) to those great saints, ( upāśama-śīlānām ) who were peaceful, ( uparata-karmaṇām ) who had withdrawn themselves from the fruitive deeds and actions, ( pāramahāṁsya-dharmam ) about the right kind of duties while they seek deliverance, ( bhakti-jñāna-vairāgya-lakṣaṇaṁ ) which have the assimilation of devotion, knowledge about the real self and withdrawal from material enjoyments.**

**( abhiṣicya ) He enthroned ( sva-tanaya-śata-jyeṣṭhaṁ ) his eldest among hundred sons, ( bharataṁ ) Bharata, ( bhagavaj-jana-parāyaṇaṁ ) who was very much inclined towards the devotees of the Bhagavan, ( parama-bhāgavataṁ ) and who himself was a greatest devotee of the Bhagavan,**

**( dharāṇi-pālanāya ) in order to ensure the rule and protection of the world.**

**( svayaṁ bhavane eva ) Right at his home itself  
( urvarita-śarīra-mātra-parigrahaḥ ) Ṛṣabhadeva discarded everything and he kept for himself his own material body alone.**

**( unmatta iva gagana-paridhānaḥ ) Thereafter just like a mad man he became a Digambara (without any dress) ( prakīrṇa-keśa ) and with scattered hair ( ātmani āropitāhavanīyaḥ ) and carrying the inner fire within him, ( brahmāvartāt pravavrāja ) left Brahmāvarta after taking to Sanyasa.**

### **Stanza 29**

**jadāndha-mūka-badhira-piśāconmādakavad-avadhūta-veṣo 'bhibhāṣyamāṇo  
'pi janānām gṛhīta-mauna-vratas tūṣṇīm babhūva.**

**(Jadāndha-mūka-badhira-piśāconmādakavat ) Anyone mistook Him to be an absolute idiot, or a blind person, or a dumb person, or a deaf person, or a ghost, or a mad person.**

**( janānām ) Thus He moved around in the midst of the people ( avadhūta-veṣaḥ ) just like an Avadhoota (or a Digambara - unconscious about his own body and without wearing any dress).**

**( gṛhīta-mauna-vrataḥ ) He preferred to keep silence ( tūṣṇīm babhūva ) and never replied to anyone ( abhibhāṣyamāṇaḥ api ) even if they asked him something.**

### **Stanza 30**

**tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-vanāśramādiṣv anupatham avanicarāpasadaiḥ paribhūyamāno makṣikābhir iva vana-gajas tarjana-tāḍanāvamehana-ṣṭhīvana-grāva-śakṛd-**

*rajaḥ-prakṣepa-pūti-vāta-duruktaiḥ tad avigaṇayann evāsat-saṁsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-svarūpeṇa svamahimāvasthānenāsamāropitāhaṁ-mamābhimānatvād avikhaṇḍita-manāḥ pṛthivīm eka-carah paribabhrāma.*

*( tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvāṭa-śibira-vraja-ghoṣa-sārthagiri-vanāśramādiṣu ) As He walked through the towns, villages, mines, the agricultural villages, gardens, valleys, military camps, cow sheds, the residential streets of the cowherds, the temple sites on his routes, mountains, forests, and the hermitages etc.,*

*( paribhūyamānaḥ ) He was troubled and tortured ( anupatham avanicarāpasadaiḥ ) by the miscreants walking along at all these places*

*( tarjana-tāḍanāvamehana-ṣṭhivana-grāva-śakṛd-rajaḥ-prakṣepa-pūti-vāta-duruktaiḥ ) by threatening Him, beating Him up, urinating on Him, spitting on Him, throwing at Him with stones, dirt, and sand dunes etc., passing dirty air on Him, and talking very bad words about Him.*

*( tad avigaṇayan eva ) He moved forward without caring for any of these tortures and troubles ( makṣikābhiḥ vana-gajaḥ iva ) just like a wild elephant moves ahead despite being troubled by the flies.*

*( pṛthivīm eka-carah paribabhrāma ) In fact He moved around all alone through the entire world ( avikhaṇḍita-manāḥ ) with very firm determination and without any mental disturbance ( svamahimāvasthānena ) because He was resting upon His own blissful ever conscious self,*

*( āsamāropitāhaṁ-mamābhimānatvāt ) without having any illusionary perception that He was an individual body and He possessed anything of His own ( “me” and “mine” concept).*

*( dehopalakṣaṇe etasmin ) The above situation was possible for Him because he was very conscious that as He existed in His material body in this material world ( asat-saṁsthāne ) His physical body remained only as an illusion ( sad-apadeśe ) though while transacting it appeared to be real ( ubhayānubhava-svarūpeṇa ) and, therefore, He could understand about His own real self which was closely pursuing both the real and unreal forms (both illusory and real forms).*

### Stanza 31

*ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ prakṛti-sundara-svabhāva-hāsa-sumukho nava-nalina-dalāyamāna-śīśira-tārāruṇāyata-nayana-ruciraḥ sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāso vigūḍha-smita-vadana-mahotsavena pura-vanitānāṁ manasi kusuma-śarāsanam upadadhānaḥ parāg-avalambamāna-kuṭīla-jaṭīla-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-grhīta ivādrśyata.*

*(ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṁsa-gala-vadanādy-avayava-vinyāsaḥ ) Rṣabhadeva's physical features were such that He was having the most attractive and soft arms and legs, broad chest, long and round shaped arms, prominent shoulders, neck and face.*

*( prakṛti-sundara-svabhāva-hāsa-sumukhaḥ ) He was so handsome and had a face bearing very natural and pleasant smile.*

*( nava-nalina-dalāyamāna-śīśira-tārāruṇāyata-nayana-ruciraḥ ) His reddish eyes were so attractive just like the tender lotus flower petals within which His pupils were looking so cool.*

*( sadṛśa-subhaga-kapola-karṇa-kaṇṭha-nāsaḥ ) His entire body features were very much balanced in which his cheeks, ears, neck, nose were all looking very beautiful.*

*( vigūḍha-smita-vadana-mahotsavena ) As his lotus like face was always radiant with attractive smile as if engaged in permanent celebration, ( pura-vanitānām manasi kusuma-sārāsanam upadadhānaḥ ) He was placed in their hearts by the women of the household as their Lord of Love and He was shining within their hearts accordingly.*

*( adṛśyata ) Despite that being so, Bhagavan Ṛṣabhadeva looked ( graha-grhīta iva ) just like a person who was acquired by an evil ghost ( parāg-avalambamāna-kuṭīla-jaṭīla-kapiśa-keśa-bhūri-bhāraḥ ) as the flowing matted curly hair from His head spread out in front of His face and looked as if He was holding reddish coloured bundles over His head.*

*( 'vadhūta-malina-nija-sārīreṇa ) More over, as He never cared about His body it was covered with dust and dirt.*

### **Stanza 32**

*yarhi vāva sa bhagavān lokam imaṁ yogasyāddhā pratīpam ivācakṣāṇas tat-pratikriyā-karma bībhatsitam iti vratam ājagaram-āsthitaḥ śayāna evāśnāti pibati khādaty avamehati hadati sma ceṣṭamāna uccarita ādigdhoddeśaḥ.*

*( yarhi vāva saḥ bhagavān ) When Ṛṣabhadeva, the One Who was the repository of entire knowledge, ( imaṁ lokam yogasya addhā pratīpam ivācakṣāṇaḥ ) could realize that the people of this world in general were against the pursuance and practice of the yogic methods towards self realization,*

*( tat-pratikriyā-karma ) He simultaneously felt that opposing them for their behaviour ( bībhatsitam iti ) may be condemnable and against the very purpose of the yogic practices.*

**( ajagaram vratam āsthitaḥ ) He, therefore, decided to accept the austerity known as the method used by python which stays at one particular spot and catches its prey as and when it happens to come near it.**

**( śayāna eva ) He stayed only at one particular place ( aśnāti pibati khādaty avamehati hadati sma ) where he used to eat and drink whatever he could get for himself there itself. He also used to pass stool and urinate at the same place. ( uccarite ceṣṭamānaḥ ) He rolled over such dirt ( ādigdhoddeśaḥ ) because of which His own stool and urine stuck all over his body.**

**Note :** “ajagara” is the python. The austerity of “ajagara” is the method of penance following the principle of the python. Python stays at one place. If and when any prey happens to pass near it, the python catches it as its food. Similarly, Ṛṣabhadeva found that because of His other than ordinary look the ignorant people created troubles for Him. This was a biggest obstacle for Him in the pursuit of His own self. Though He could have prevented these people from indulging in such indecent behaviour through his yogic powers, He thought such an action from His side would be condemnable. So He decided to stay put in one place.

However, there can be a doubt if this kind of life is appropriate. To remove this doubt the explanations are given through the following stanzas.

### **Stanza 33**

**tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśaṁ daśa-yojanaṁ samantāt surabhiṁ cakāra.**

**( tasya ha ) Oh what a wonder ! Because of**



*( purīṣa-surabhi-saugandhya-vāyuh ) the fragrance of the stool and urine of Ṛṣabhadeva the wind carrying that aroma of good fragrance ( yaḥ daśa-yojanaṁ taṁ deśaṁ ) spread beyond eighty miles direction ( samantāt surabhiṁ cakāra ) and made the entire area filled with good smell.*

### **Stanza 34**

*evaṁ go-mṛga-kāka-caryayā vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ kāka-mṛga-go-caritaḥ pibati khādaty avamehati sma.*

*( evaṁ go-mṛga-kāka-caryayā ) In this manner Ṛṣabhadeva followed the ways of the lives of cows, deer and crows ( vrajan tiṣṭhan āsīnaḥ śayānaḥ ) and wandered around, stood, sat, lied down ( kāka-mṛga-go-caritaḥ ) in the manner in which the crow, deer, cow etc., do. ( pibati khādaty avamehati sma ) Just like these animals do he also drank, ate and passed stool and urine at whichever places he chose.*

### **Stanza 35**

*iti nānā-yoga-caryācaraṇo bhagavān kaivalya-patir ṛṣabho 'virata-parama-mahānandānubhava ātmani sarveṣāṁ bhūtānām ātma-bhūte bhagavati vāsudeva ātmano 'vyavadhānānanta-rodara-bhāvena siddha-samastārtha-paripūrṇo yogaiśvaryaṇi vaihāyasa-mano-javāntardhāna-parakāya-praveśa-dūra-grahaṇādīni yadṛcchayopagatāni nāñjasā nrpa hrdayenābhyanandat.*

*( nrpa ) Hey King Pareekshit! ( iti ) In this manner ( kaivalya-patiḥ ṛṣabhaḥ ) Ṛṣabhadeva, the Lord of Deliverance, ( nānā-yoga-caryācaraṇaḥ ) did various such activities ( 'virata-parama-mahānandānubhavaḥ ) and consistently and increasingly enjoyed the bliss of happiness.*

*( siddha-samastārtha-paripūrṇaḥ ) Rṣabhadeva was complete in all respects within Himself as He had already achieved in a very natural way His identification with Sri Vasudeva, ( sarveṣāṃ bhūtānāṃ ātma-bhūte ) Who resides intrinsically in all the beings,*

*( ātmanaḥ vyavadhānānanta-rodara-bhāvena ) because He could surpass the influence of his material body ( ātmani vāsudeve ) and become one with Him.*

*( nāñjasā hr̥dayenābhyanandat ) He, therefore, never appreciated from within His mind or preferred to use ( yogaiśvaryaṇi ) the achievement of His yogic feats ( yadr̥cchayā upagatāni ) attained by Him even without expecting for Himself such feats ( vaihāyasa-mano-javāntardhāna-parakāya-praveśa-dūra-grahaṇādīni ) such as travelling through the sky, moving the physical body as fast as the thoughts could travel, the yogic ability to disappear at will, the capacity to leave one's body and enter into the other, and the ability to perceive about the developments taking place at far off places.*

---000---

*This completes Chapter five of Volume five of Srimad Bhagavatam.*

*Hari Om*