

# Canto Five - Chapter Four

The Characteristics of  
Rṣabhadeva, the Supreme  
Personality of Godhead

|| 5.4.1 ||

śrī-śuka uvāca

atha ha tam utpattyaivābhivyajyamāna-bhagaval-lakṣaṇam  
sāmyopaśama-vairāgyaiśvarya-mahā-vibhūtibhir anudinam  
edhamānānubhāvaṃ prakṛtayaḥ prajā brāhmaṇā devatās cāvani-  
tala-samavanāyātitarām jagṛdhuḥ.

The ministers, citizens, brāhmaṇas, and devatās (**prakṛtayaḥ prajā brāhmaṇā devatās ca**) greatly desired (**atitarām jagṛdhuḥ**) that this son (**tam**), who displayed (**abhivyajyamāna**) qualities of the Supreme Lord (**bhagavad-lakṣaṇam**) when he was born (**utpattyaiva**), who increased day by day (**anudinam edhamāna**) in great qualities (**mahā-vibhūtibhir**), powers (**aiśvarya**), detachment (**vairāgya**), sense control (**upaśama**) and equal vision (**sāmya**), rule the earth (**avani-tala-samavanāya**).

## || 5.4.2 ||

**tasya ha vā ittham varṣmaṇā variyasā br̥hac-chlokena caujasā  
balena śriyā yaśasā vīrya-śauryābhyām ca pitā ṛṣabha itīdam  
nāma cakāra.**

Because of his excellent body (**tasya ittham varṣmaṇā**), praised by many poets (**variyasā br̥hac-ślokena**), his mental and physical strength, his beauty, fame, influence and courage (**ojasā balena śriyā yaśasā vīrya-śauryābhyām**), his father called him Rṣabha (**pitā ṛṣabha iti idam nāma cakāra**).

### ॥ 5.4.3 ॥

yasya hīndraḥ spardhamāno bhagavān varṣe na vavarṣa tad  
avadhārya bhagavān ṛṣabhadevo yogeśvaraḥ prahasyātma-  
yogamāyayā sva-varṣam ajanābham nāmābhyavarṣat.

Powerful Indra (**bhagavān indraḥ**), in envy (**spardhamānah**), stopped the rain from falling on the earth (**na vavarṣa yasya varṣe**). Understanding this (**tad avadhārya**), Ṛṣabhadeva (**bhagavān ṛṣabhadevah**), master of yoga (**yogeśvaraḥ**), smiled (**prahasya**) and poured rain (**abhyavarṣat**) on his state named Ajanābha (**ajanābham nāma sva-varṣam**) by his power of yoga (**ātma-yoga māyayā**).

## || 5.4.4 ||

nābhis tu yathābhilaṣitam suprajastvam avarudhyāti-pramoda-  
bhara-vihvalo gadgadākṣarayā girā svairam gr̥hīta-naraloka-  
sadharmam bhagavantam purāṇa-puruṣam māyā-vilasita-matir  
vatsa tāteti sānurāgam upalālayan parām nirvṛtim upagataḥ.

Having attained his desire for an excellent son (**yathā abhilaṣitam suprajastvam**), overwhelmed with great joy (**avarudhya atipramoda-bhara-vihvalah**), thinking (**māyā-vilasita-matih**) of the Supreme Lord (**bhagavantam purāṇa-puruṣam**) who accepted the ways of an ordinary human (**svairam gr̥hīta-naraloka-sadharmam**) as his son, King Nābhi (**nābhih**) addressed him with faltering words (**gadgadākṣarayā girā**) as his son (**vatsa tāta iti**) and, raising him with affection (**sa anurāgam upalālayan**), attained great bliss (**parām nirvṛtim upagataḥ**).

## ॥ 5.4.5 ॥

viditānurāgam āpaura-prakṛti jana-pado rājā nābhir ātmajam samaya-  
setu-rakṣāyām abhiṣicya brāhmaṇeṣūpanidhāya saha merudevyā  
viśālāyām prasanna-nipuṇena tapasā samādhi-yogena nara-  
nārāyaṇākhyam bhagavantam vāsudevam upāsīnaḥ kālena tan-  
mahimānam avāpa.

King Nābhi (**rājā nābhih**), who took into consideration the opinion of the population and ministers (**āpaura-prakṛti jana-pado**), enthroned his son (**ātmajam abhiṣicya**), for whom the citizens had affection (**vidita anurāgam**), by entrusting him to the Brahmanas (**brāhmaṇeṣu upanidhāya**) in order to protect the laws of proper conduct (**samaya-setu-rakṣāyām**). Nābhi, along with Merudevi (**saha merudevyā**) then worshiped the Lord in the form of Nara-nārāyaṇa (**nara-nārāyaṇākhyam bhagavantam vāsudevam upāsīnaḥ**) in Badarikāśrama (**viśālāyām**) by austerities and concentration (**tapasā samādhi-yogena**) which were capable of attaining results for the happiness of all beings (**prasanna-nipuṇena**). In time he attained Vaikuṇṭha, the glory of the Lord (**kālena tad-mahimānam avāpa**).

|| 5.4.6 ||

yasya ha pāṇḍaveya ślokāv udāharanti—  
ko nu tat karma rājarṣer  
nābher anv ācaret pumān  
apatyatām agād yasya  
hariḥ śuddhena karmaṇā

O Parīkṣit (**pāṇḍaveya**)! The citizens recited verses to praise Nābhi (**yasya ha ślokāv udāharanti**). What man (**kah nu pumān**) could follow King Nābhi (**rājarṣeh nābheh karma anu ācaret**), for whom the Lord became his son (**yasya hariḥ apatyatām agād**) by execution of pure bhakti (**śuddhena karmaṇā**)?

॥ 5.4.7 ॥

brahmaṇyo 'nyaḥ kuto nābher  
viprā maṅgala-pūjitāḥ  
yasya barhiṣi yajñeśam  
darśayām āsur ojasā

Who other than King Nābhi (**nābheh anyah kutah**) was affectionate to the brāhmaṇas (**brahmaṇyah**)? The brāhmaṇas (**viprā**) pleased with his charity (**maṅgala-pūjitāḥ**), revealed to him (**darśayām āsuh**) the Lord (**yajñeśam**) by the power of their bhakti (**ojasā**) during the sacrifice (**yasya barhiṣi**).



|| 5.4.8 ||

atha ha bhagavān ṛṣabhadevaḥ sva-varṣam karma-kṣetram  
anumanyamānaḥ pradarśita-gurukula-vāso labdha-varair gurubhir  
anujñāto grhamedhinām dharmān anuśikṣamāṇo jayantyām indra-  
dattāyām ubhaya-lakṣaṇam karma samāmnāyāmnātam abhiyuñjann  
ātmajānām ātma-samānānām śataṁ janayām āsa.

Ṛṣabhadeva (**atha ha bhagavān ṛṣabhadevaḥ**), knowing his kingdom to be the place to perform karma (**sva-varṣam karma-kṣetram anumanyamānaḥ**), lived in the gurukula (**gurukula-vāsaḥ**) to show others that they should also do this (**pradarśita**). Taking the permission of his teachers (**gurubhir anujñāto**) who received gifts (**labdha-varair**), he then taught the path of household life (**grhamedhinām dharmān anuśikṣamāṇaḥ**) and, engaging in activities (**karma abhiyuñjann**) according to śruti and smṛti (**sam āmnāya āmnātam ubhaya-lakṣaṇam**), practiced as instructed by the brāhmaṇas. He begot (**janayām āsa**) in his wife Jayantī, given by Indra (**jayantyām indra-dattāyām**), a hundred sons (**ātmajānām śataṁ**) similar to himself (**ātma-samānānām**).

|| 5.4.9 ||

yeṣām khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd  
yenedam varṣam bhāratam iti vyapadiśanti.

Among his sons (**yeṣām**) Bharata, the eldest (**bharato jyeṣṭhaḥ**), was a great yogī (**mahā-yogī**), having excellent qualities (**śreṣṭha-guṇa āsīd**). Because of him (**yena**) this planet (**idam varṣam**) is called Bhārata (**bhāratam iti vyapadiśanti**).

|| 5.4.10 ||

**tam anu kuśāvarta ilāvarto brahmāvarto malayaḥ ketur  
bhadrasena indraspṛg vidarbhaḥ kīkaṭa iti nava navati  
pradhānāḥ.**

Younger than Bharata (**tam anu**), but older than the others (**pradhānāḥ**), were the sons named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa (**kuśāvarta ilāvarto brahmāvarto malayaḥ ketur bhadrasena indraspṛg vidarbhaḥ kīkaṭa iti nava navati**).

|| 5.4.11-12 ||

kavir havir antarikṣaḥ  
prabuddhaḥ pippalāyanaḥ  
āvirhotro 'tha drumilaś  
camasaḥ karabhājanaḥ

iti bhāgavata-dharma-darśanā nava-mahā-bhāgavatāḥ teṣāṃ sucaritam  
bhagavatmahimā-upabṛmhitam vasudeva-nārada-saṁvādam  
upaśamāyanam upariṣṭād varṇayiṣyāmaḥ.

In addition to these sons were Kavi, Havi, Antarikṣa, Prabuddha, Pippalāyana, Avirhotra, Drumila, Camasa and Karabhājana (**kavir havir antarikṣaḥ prabuddhaḥ pippalāyanaḥ āvirhotro 'tha drumilaś camasaḥ karabhājanaḥ**), who were all very exalted, advanced devotees (**bhāgavata-dharma-darśanā**). I shall hereafter describe (**upariṣṭād varṇayiṣyāmaḥ**) the characteristics of these nine devotees (**teṣāṃ nava-mahā-bhāgavatāḥ sucaritam**) in the conversation between Nārada and Vasudeva (**vasudeva-nārada-saṁvādam**) in the Eleventh Canto, which is filled with the glories of the Lord (**bhagavat mahimā-upabṛmhitam**) and satisfies the mind (**upaśamāyanam**).

## || 5.4.13 ||

**yaviyāmsa ekāśītir jāyanteyāḥ pitur ādeśakarā mahā-śālīnā  
mahā-śrotriya yajña-śilāḥ karma-viśuddhā brāhmaṇā babhūvuḥ.**

The eighty-one younger sons (**yaviyāmsa eka aśītir**) of Jayantī (**jāyanteyāḥ**), who followed the order of their father (**pitur ādeśakarā**), were humble (**mahā-śālīnā**), learned (**mahā-śrotriya**) and dedicated to performing sacrifice (**yajña-śilāḥ**). They were very pure in their activities (**karma-viśuddhā**). Thus they became perfectly qualified Brahmanas (**brāhmaṇā babhūvuḥ**).

|| 5.4.14 ||

**bhagavān ṛṣabha-samjña ātma-tantraḥ svayaṁ nitya-nivṛttānārtha-paramparaḥ kevalānandānubhava īśvara eva viparītavat karmāṇy ārabhamāṇaḥ kālenānugataṁ dharmam ācaraṇenopaśikṣayann atad-vidāṁ sama upaśānto maitraḥ kāruṇiko dharmārtha-yaśaḥ-prajānandāmṛtāvarodhena gr̥heṣu lokam niyamayat.**

The Supreme Lord named Rṣabhadeva (**bhagavān ṛṣabha-samjña**) was independent (**svayaṁ ātma-tantraḥ**), eternally free from the succession of material changes (**nitya-nivṛtta anārtha-paramparaḥ**), full of bliss (**kevala ānanda anubhava**), and the sole controller (**īśvara eva**), but like the jīva (**viparītavat**), performed prescribed activities (**karmāṇy ārabhamāṇaḥ**) and taught dharma (**dharmam upaśikṣayann**) which had been destroyed (**kālena anugataṁ**) by showing an example (**ācaraṇena**) to persons ignorant of dharma (**atadvidāṁ**). He was equal to all (**sama**), was in control of his senses (**upaśāntaḥ**), was friendly to all (**maitraḥ**) and compassionate (**kāruṇikaḥ**). He regulated the people in household life (**gr̥heṣu lokam niyamayat**) by having them attain morality, wealth, fame, offspring and bliss (**dharmā-ārtha-yaśaḥ-prajānanda-amṛta-avarodhena**).

॥ 5.4.15 ॥

**yad yac chīrṣaṇyācaritaṁ tat tad anuvartate lokaḥ.**

Whatever is performed by the best person (**yad yad śīrṣaṇya ācaritaṁ**) is followed by the people (**tat tad anuvartate lokaḥ**).

|| 5.4.16 ||

yadyapi sva-viditam sakala-dharmam brāhmanam guhyam  
brāhmaṇair darśita-mārgena sāmādibhir upāyair janatām  
anuśāśāsa.

Though he knew (**yadyapi sva-viditam**) the secret of Vedic knowledge (**brāhmanam guhyam**) which contains all dharmas (**sakala-dharmam**) he ruled the people (**janatām anuśāśāsa**) by the path shown by the brāhmaṇas (**brāhmaṇair darśita-mārgena**) with sense control and tolerance (**sāmādibhir upāyair**).



॥ 5.4.17 ॥

**dravya-deśa-kāla-vayaḥ-śraddhartvig-vividhoddeśopacitaiḥ  
sarvair api kratubhir yathopadeśam dharmas, śata-kṛtva iyāja.**

He worshipped (**iyāja**) by performing sacrifices (**sarvair api kratubhir**) according to the instructions (**yathā upadeśam**) dedicated to various devatās (**vividha uddeśa upacitaiḥ**) one hundred times (**śata-kṛtva**) with abundant ingredients, proper place and time, youth, faith and priests (**dravya-deśa-kāla-vayaḥ-śraddhā-rtvig**).

|| 5.4.18 ||

bhagavataṣabheṇa parirakṣyamāṇa etasmin varṣe na kaścana  
puruṣo vāñchaty avidyamānam ivātmano 'nyasmāt kathañcana  
kimapi karhicid avekṣate bhartary anusavanam vijṛmbhita-  
snehātiśayam antareṇa.

When Ṛṣabhadeva ruled the planet (**bhagavatā ṛṣabheṇa parirakṣyamāṇa etasmin varṣe**) no one ever desired false objects by taking from others (**na kaścana puruṣah kathañcana vāñchaty**). Everyone constantly accepted Ṛṣabhadeva (**avekṣate bhartary anusavanam**) as the greatest object of affection (**vijṛmbhita-sneha atiśayam**) with their whole self (**antareṇa**).

|| 5.4.19 ||

sa kadācid aṭamāno bhagavān ṛṣabho brahmāvarta-gato  
brahmarṣi-pravara-sabhāyām prajānām niśamayantīnām  
ātmajān avahitātmanaḥ praśraya-praṇaya-bhara-suyantritān apy  
upaśikṣayann iti hovāca.

Once, while traveling (**kadācid aṭamānah**), Rṣabha, the Supreme Lord (**sah bhagavān ṛṣabhah**) arriving at Brahmāvarta (**brahmāvarta-gatah**) and there taught (**upaśikṣayann**) his attentive sons (**ātmajān avahitātmanaḥ**) who were self-controlled (**suyantritān**) and filled with obedience and devotion (**praśraya-praṇaya-bhara**) in an assembly of the best brāhmaṇas and sages (**brahmarṣi-pravara-sabhāyām**), while the citizens listened (**prajānām niśamayantīnām**). He spoke as follows (**iti hovāca**).