

Canto Five - Chapter Five

Lord Rṣabhadeva's Teachings to His Sons

|| 5.5.1 ||

rṣabha uvāca

**nāyaṁ deho deha-bhājāṁ nṛloke
kaṣṭhān kāmān arhate viḍ-bhujāṁ ye
tapo divyaṁ putrakā yena sattvaṁ
śuddhyed yasmād brahma-saukhyaṁ tv anantam**

Rṣabhadeva said: The jīva (**deha-bhājāṁ**) should not use his human body (**na ayam nṛloke deha arhate**) for enjoying objects which give suffering (**kaṣṭhān kāmān**) and which are available for the pigs (**viḍ-bhujāṁ ye**). O Sons (**putrakā**)! He should perform austerity for attaining the Lord (**tapo divyaṁ**), by which the heart becomes purified (**yena sattvaṁ śuddhyed**), and which leads to infinite happiness in relation to the Lord (**yasmād brahma-saukhyaṁ tv anantam**).

|| 5.5.2 ||

**mahat-sevām dvāram āhur vimuktes
tamo-dvāram yoṣitām saṅgi-saṅgam
mahāntas te sama-cittāḥ praśāntā
vimanyavaḥ suhrdaḥ sādhave ye**

It is said that (**āhuh**) service to saintly persons (**mahat-sevām**) is the cause (**dvāram**) of two types of liberation (**vi-mukteh**), whereas association with men who associate with women (**yoṣitām saṅgi-saṅgam**) is the cause of bondage (**tamo-dvāram**). The impersonalist (**te mahāntah**) sees no differences (**sama-cittāḥ**) and is peaceful (**praśāntā**) whereas the devotee (**te mahāntah**) has a sincere heart (**sama-cittāḥ**) and his intelligence is fixed in me (**praśāntā**). Both types of saintly persons (**ye**) are devoid of anger (**vimanyavaḥ**), are friendly to all (**suhrdaḥ**) and do not see faults in other (**sādhavaḥ**).

|| 5.5.3 ||

ye vā mayīse kṛta-sauhṛdārthā
janeṣu dehambhara-vārtikeṣu
gṛheṣu jāyātmaja-rātimatsu
na prīti-yuktā yāvad-arthāś ca loke

The devotees (**ye**) have made their goal of life affection for me (**mayā kṛta-sauhṛda arthā**), the Lord (**īse**), and do not show affection (**na prīti-yuktā**) for persons (**janeṣu**) who enjoy talks about people attached to eating and drinking (**dehambhara-vārtikeṣu**) and who have houses, wives, sons and wealth (**gṛheṣu jāyā ātmaja-rātimatsu**). They remain in their houses simply to spend their money on glorifying the Lord (**yāvad-arthāś ca loke**).

|| 5.5.4 ||

nūnam pramattaḥ kurute vikarma
yad indriya-prītaya āprṇoti
na sādhu manye yata ātmano 'yam
asann api kleśada āsa dehaḥ

The inattentive jīva (**ayam pramattaḥ ātmanah**) becomes absorbed in actions for pleasure of the senses (**indriya-prītaya āprṇoti**) and thus engages in sin (**nūnam kurute vikarma**), by which (**yata**) he receives another body (**dehaḥ**) which gives suffering (**kleśada**), and which actually does not belong to the jīva at all (**asad api**). I do not consider such actions proper (**na sādhu manye**).

Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

|| 5.5.5 ||

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

As long the jīva does not inquire about the ātmā (**yāvad na jijñāsata ātma-tattvam**), he remains in bondage (**tāvad parābhavaḥ**) created by ignorance (**abodha-jātaḥ**). As long as one performs pious or sinful actions (**yāvat kriyāḥ**), the mind remains absorbed in action (**tāvad idaṁ mano vai karmātmakam**). By this, the bondage to repeated bodies continues (**yena śarīra-bandhaḥ**).

Oh! So, does one achieve liberation just by inquiry into atma?

|| 5.5.6 ||

evam manah karma-vaśam prayunkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

Thus, karmas make the mind fixed upon further action (**evam manah karma-vaśam**). Since the jīva is engaged in action (**ātmany prayunkte**) by ignorance (**avidyayā**), having accepted a subtle body (**upadhīyamāne**), as long as he does not have devotion for me, Vāsudeva (**yāvat na prītir mayi vāsudeve**), he will not be liberated from the body (**tāvat na mucyate deha-yogena**).

What is the symptom of a person who is ready for liberation by accepting such a process?

|| 5.5.7 ||

yadā na paśyaty ayathā guṇehām
svārthe pramattaḥ sahasā vipaścit
gata-smṛtir vindati tatra tāpān
āsādyā maithunyam agāram ajñāḥ

When the wise man (**yadā vipaścit**) does not see (**na paśyaty**) that desire for sense objects (**guṇa ihām**) is useless (**ayathā**), he becomes a fool (**ajñāḥ pramattaḥ**) and, suddenly forgetting his true nature (**sahasā sva arthe gata-smṛtiḥ**), he attains a house meant for sexual pleasure (**āsādyā maithunyam agāram**), and experiences extreme suffering (**vindati tatra tāpān**).

While there are so many other kinds of material attachments, why are you specifically mentioning about the sex attachment?

|| 5.5.8 ||

puṁsaḥ striyā mithunī-bhāvam etaṁ
tayor mitho hṛdaya-granthim āhuḥ
ato gr̥ha-kṣetra-sutāpta-vittair
janasya moho 'yam ahaṁ mama iti

The relationship between a man and woman (**etad puṁsaḥ striyā tayoh mithunī-bhāvam**) is called (**āhuḥ**) double bondage (**mitho hṛdaya-granthim**). This creates illusion for the jīva (**atah janasya mohah**) in relation to house, property, sons, relatives and wealth (**gr̥ha-kṣetra-suta-āpta-vittaih**), in which he thinks, “I am this. This is mine (**ahaṁ mama iti**).”

Section I – 5.5.1-27 Lord R̥ṣabhadeva's Teachings to His Sons

Verse	Story Line
1	<p>Rsabhadev to His Sons:</p> <p>Human life is not meant for sense gratification, but for performing austerities to please the Lord. By such austerities the heart becomes purified, and one achieves spiritual bliss.</p>
2	<p>Therefore, human life is the juncture at which one can choose their destination. Mahat seva leads to liberation and association with men who associate with women is the cause of bondage. These mahatmas are of two types, devotees and impersonalists. Both are equipoised, peaceful, without anger, friendly and never see fault in others.</p>
3	<p>But, of the two, the devotee is better. Their goal of life is Prema, and they do not any interest in gramya katha. They remain in their houses simply to spend their money on glorifying the Lord.</p>
4	<p>On the other hand, a person who is inattentive to bhakti becomes absorbed in sense gratification and thus engages in sin, by which he receives another body. I do not consider such actions proper.</p>

5 Ok. If engaging in sinful activities is going to perpetrate my bondage, then I will engage in pious activities and achieve liberation:

No. It is not possible. The jīva's door for liberation does not open until he starts inquiring about the ātmā. As long as one remains on the platform of pious or sinful karma, the mind remains absorbed in action. By this, the bondage to repeated bodies continues.

6 Oh! So, does one achieve liberation just by inquiry into atma? – No. That is just the beginning. The most important qualification is that he should develop a devotional attitude towards the Lord. Otherwise, there is no question of liberation just by the process of jnana.

7 What is the symptom of a person who is ready for liberation by accepting such a process? – Such a person is convinced that any desire for sense gratification is utterly useless. If one has not reached this stage, then when he comes in touch with sense objects, forgetting his true nature, he attains a house meant for sexual pleasure, and experiences extreme suffering.

8 There are so many other kinds of pleasures Why are you specifically mentioning about the pleasure of sex? – This is because the relationship between a man and woman is double bondage. Even if one wants to give up, the other holds on. But attachment to other sense objects is one sided. Further, this relationship with the opposite sex tremendously increases the feeling of “aham-mameti”

So, what is the way of getting out?

|| 5.5.9 ||

yadā mano-hṛdaya-granthir asya
karmānubaddho dṛḍha āślatheta
tadā janaḥ samparivartate 'smād
muktaḥ param yāty atihāya hetum

When the knot in the heart or mind (**yadā asya mano-hṛdaya-granthih**), though tied tightly by karmas (**karma dṛḍha anubaddho**), becomes loose (**āślatheta**), then a person (**tadā janaḥ**) becomes free from the bondage between man and woman (**asmād samparivartate**). Giving up ahaṅkāra (**atihāya hetum**), he becomes liberated (**muktaḥ**) and attains the supreme abode (**param yāty**).

|| 5.5.10-11 ||

hamse gurau mayi bhaktyānuvṛtyā
vitṛṣṇayā dvandva-titikṣayā ca
sarvatra jantor vyasanāvagatyā
jijñāsayā tapasehā-nivṛtṭyā

mat-karmabhir mat-kathayā ca nityam
mad-deva-saṅgād guṇa-kīrtanān me
nirvaira-sāmyopāśamena putrā
jihāsayā deha-gehātma-buddheḥ

One can destroy the subtle body called ahaṅkāra (**liṅgam vyapohet**) by devotion to guru (**bhaktyā gurau**), me (**mayi**) as a paramahansa (**hamse**), by lack of desire (**vitṛṣṇayā**), by tolerance of dualities (**dvandva-titikṣayā**), by understanding the suffering of all jīvas (**sarvatra jantoh vyasana avagatyā**), by inquiry into bhakti and the Lord (**jijñāsayā**), by austerities (**tapasā**) and by rejection of everything except the Lord (**ihā-nivṛtṭyā**).

One can destroy the subtle body called ahaṅkāra (**liṅgam vyapohet**) by actions dedicated to me (**mat-karmabhir**), by speaking about me constantly (**mat-kathayā ca nityam**), by association with the devatās of whom I am the master (**mad-deva-saṅgād**), by chanting my glories (**guṇa-kīrtanān me**), by showing no hatred (**nirvaira**), taking others' suffering as one's own (**sāmya**), by absence of anger and lamentation (**upāśamena**), and by desiring to give up identity with house and body, even though it is impossible to give up those identities (**jihāsayā deha-geha ātma-buddheḥ**).

|| 5.5.12-13 ||

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

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

Endowed with determination, effort and enthusiasm (**dhṛty-udyama-sattva-yukto**), one gives up the subtle body (**liṅgam vyapohet**) by adhyātma-yoga, living in a solitary place (**adhyātma-yogena vivikta-sevayā**), completely controlling the senses, life airs and mind (**sadhryak prāṇa-indriya-ātma abhijayena**), faith in the scriptures (**sat-śraddhayā**), constant celibacy (**śaśvad brahmacaryeṇa**), non-rejection of duties (**asampramādena**), control of speech (**yamena vācām**), seeing my presence everywhere (**sarvatra mad-bhāva-vicakṣaṇena**), by knowledge which produces realization (**jñānena vijñāna-virājitena**), and by aṣṭāṅga-yoga (**yogena**).

॥ 5.5.14 ॥

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

According to the instructions of guru (**yathā upadeśam**), by practice of this yoga (**anena yogena**) with attention (**apramattaḥ**) one should completely destroy (**samyag vyapohya**) the bondage created by the knot in the heart (**hṛdaya-granthi-bandham**) in which dwells all karmas (**karmāśayam**) and which is produced by ignorance (**avidyayā āsāditam**). Then one should give up the process as well (**yogāt uparameta**).

You mentioned that the qualification for liberation is that one should be convinced of the futility of sense gratification. But what about people who want to enjoy sense gratification? What is the suitable path for them?

Is it Karma Kanda? (15-18)

|| 5.5.15 ||

putrāṁś ca śiṣyāṁś ca nṛpo gurur vā
mal-loka-kāmo mad-anugrahārthaḥ
itthaṁ vimanyur anuśiṣyād atad-jñān
na yojayet karmasu karma-mūḍhān
kaṁ yojayan manujo 'rthaṁ labheta
nipātayan naṣṭa-dṛśaṁ hi garte

The king or guru (**nṛpo gurur vā**) desiring to attain my abode (**mad-loka-kāmah**), in order to obtain my mercy (**mad-anugraha-arthah**), should teach (**anuśiṣyād**) his sons or the students (**putrāṁś ca śiṣyāṁś ca**) without becoming angry (**vimanyuh**). He should not instruct (**na yojayet**) the ignorant (**atad-jñān**), bewildered by karma (**karma-mūḍhān**) by performing karmas (**karmasu**). What is achieved (**kaṁ arthaṁ labheta**) by engaging the ignorant man in karma (**yojayat manujo**)? It is like throwing a blind man in a well (**garte nipātayan naṣṭa-dṛśaṁ**).

|| 1.5.12 ||

naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alam nirañjanam |
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam ||

Even the stage of jñāna without the bondage of karma (**naiṣkarmyam jñānam apy**) is not glorious (**na śobhate**) if it is devoid of bhakti to the Supreme Lord (**acyuta-bhāva-varjitam**). What is the use of having destroyed ignorance (**alam nirañjanam**)? What then to speak of sakāma-karma (**kutaḥ punaḥ karma**) which causes suffering, both during practice and at the stage of perfection (**śaśvad abhadram**), and niṣkāma-karma (**akāraṇam karma apy**), when not offered to the Lord (**īśvare na ca arpitam**)?

- jugupsitam dharma-kṛte
- vicakṣaṇo 'syārhati veditum vibhor

|| 5.5.16 ||

lokaḥ svayaṁ śreyasi naṣṭa-dr̥ṣṭir
yo 'rthān samīheta nikāma-kāmaḥ
anyonya-vairāḥ sukha-leśa-hetor
ananta-duḥkhaṁ ca na veda mūḍhaḥ

The jīva (**yaḥ lokaḥ**) who has lost sight of his own benefit (**svayaṁ śreyasi naṣṭa-dr̥ṣṭih**) becomes extremely lusty (**nikāma-kāmaḥ**) and desires objects of pleasure (**arthān samīheta**). Creating mutual enmity (**anyonya-vairāḥ**) for obtaining a particle of happiness (**sukha-leśa-hetoh**), this foolish person (**mūḍhaḥ**) does not realize his unending suffering (**ananta-duḥkhaṁ na veda**).

- So 'ham nrnam.....

|| 5.5.17 ||

kas taṁ svayaṁ tad-abhijño vipaścid
avidyāyām antare vartamānam
dr̥ṣṭvā punas taṁ sa-ghṛṇaḥ kubuddhim
prajayed utpathagam yathāndham

What merciful (**kaḥ sa-ghṛṇaḥ**), intelligent, wise person (**tad-abhijñaḥ vipaścid**), seeing (**svayaṁ dr̥ṣṭvā**) a foolish person (**kubuddhim**) in the hole of ignorance (**avidyāyām antare vartamānam**), will direct him (**prajayed**) along the same path (**taṁ punaḥ**), as if guiding a blind man on the wrong path (**yathā andham utpathagam**)?

- Kas taṁ tu anadr̥tya.....

|| 5.5.18 ||

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

He who cannot deliver a person in saṃsāra (**na mocayed yaḥ samupeta-mṛtyum**) is not a guru, a relative (**gurur na sa syāt sva-jano na sa syāt**), a father, mother (**pitā na sa syāt jananī na sā syāt**), devatā or husband (**daivaṃ na tat syāt na patiś ca sa syāt**).

We understand that we should perform bhakti and mahat seva to achieve liberation. Whom should we worship and which mahat to serve? (19-20)

|| 5.5.19 ||

idam śarīram mama durvibhāvyam
sattvam hi me hṛdayam yatra dharmah
prṣṭhe kṛto me yad adharmā ārād
ato hi mām ṛṣabham prāhur āryāḥ

My body is difficult to understand (**idam mama śarīram durvibhāvyam**) since it is spiritual (**sattvam**). Where there is bhakti (**yatra dharmah**), there my mind resides (**me hṛdayam**). Whatever is opposite to bhakti (**yad adharmā**) is behind me (**prṣṭhe kṛto me**), far away (**ārād**). Thus (**atah**) the respectable people call me (**mām āryāḥ prāhur**) the best, or Ṛṣabha (**ṛṣabham**).

॥ 5.5.20 ॥

tasmād bhavanto hṛdayena jātāḥ
sarve mahīyāmsam amuṁ sanābham
akliṣṭa-buddhyā bharataṁ bhajadhvam
śuśrūṣaṇaṁ tad bharaṇaṁ prajānām

Therefore (**tasmād**) you have been born from my chest (**bhavanto hṛdayena jātāḥ**). You should all worship Bharata (**sarve bharataṁ bhajadhvam**), your best brother (**amuṁ mahīyāmsam sanābham**), with pure intelligence (**akliṣṭa-buddhyā**), by which (**tad**) my worship (**śuśrūṣaṇaṁ**) and the protection of the citizens will also be accomplished (**prajānām bharaṇaṁ**).

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6 Oh! So, does one achieve liberation just by inquiry into atma? – No. That is just the beginning. The most important qualification is that he should develop a devotional attitude towards the Lord. Otherwise, there is no question of liberation just by the process of jnana.

7 What is the symptom of a person who is ready for liberation by accepting such a process? – Such a person is convinced that any desire for sense gratification is utterly useless. If one has not reached this stage, then when he comes in touch with sense objects, forgetting his true nature, he attains a house meant for sexual pleasure, and experiences extreme suffering.

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9 So, what is the way of getting out? – When this tight knot becomes loose by development of jnana and vairagya through practice of bhakti, then a person becomes free from the bondage.

10-13 The above mentioned method for achieving liberation is the path of bhakti-misra-jnana in which the element of bhakti is secondary. Better than this process are the paths of jnana-misra-bhakti and pure-bhakti, which are characterized by 25 limbs like devotion to guru and tolerance of dualities.

14 After one destroys the subtle body by the process of jnana-misra-bhakti, to progress further he should give up the jnana portion of his sadhana but retain the bhakti portion.

15 You mentioned that the qualification for liberation is that one should be convinced of the futility of sense gratification. But what about people who want to enjoy sense gratification? What is the suitable path for them? Is it Karma Kanda? – No. Not at all. Any teacher of bhakti should never instruct such people the path of karma-kanda. It is like throwing a blind man in a well.

16- **Why do you say that?** – The jīva is naturally inclined to enjoy. Hence, when
17 he comes in contact with the sense object that the process of karma offers him, he loses sight of his own benefit and becomes extremely lusty to enjoy it. Creating mutual enmity for obtaining a little happiness, he does not realize his unending suffering. Why would a compassionate and intelligent teacher of bhakti want to misguide his student into such a path?

18 Instead of suggesting the path of karma, the teacher of bhakti should give him the path of liberation, i.e. bhakti. He who cannot deliver a person in saṁsāra is not a guru, a relative, a father, mother, devatā or husband.

19- **Ok. We understand that we should perform bhakti and mahat seva to**
20 **achieve liberation. Whom should we worship and which mahat to serve?** – I am the Supreme Lord whom you should worship and My body is difficult to understand since it is spiritual. I am attached to bhakti and I reject what is opposite to bhakti. The mahat that you should all worship is Bharata. By worshipping him automatically my worship and the protection of the citizens will also be accomplished.

Rsabhadev emphasizes to his ksatriya sons the importance of acting under the guidance of brahmanas (21-24)

|| 5.5.21-22 ||

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

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

Among the living beings (**bhūteṣu**), the snakes (**ye sarīrṣpāḥ**) are superior to the plants (**vīrudbhya uduttamā**). Animals are superior to the snakes (**teṣu sabodha-niṣṭhāḥ**). Humans are superior to animals (**tato manuṣyāḥ pramathāḥ**). Superior to humans are the Gandharvas (**tataḥ api gandharva-siddhā**). Superior to them are the Kinnaras (**vibudhānugā ye**). Indra is superior to all of them (**deva-asurebhyo maghavat-pradhānā**). Sons of Brahmā like Dakṣa are superior to Indra (**dakṣa ādayaḥ brahma-sutās tu teṣām**). Śiva, son of Brahmā, is superior to Dakṣa (**teṣām bhavaḥ paraḥ**) and Brahmā is superior to Śiva (**sah atha viriñca-vīryaḥ**). I am superior to Brahmā (**sah mat-paro**). The best of the brāhmaṇas are worshipped by me (**ahaṁ dvija-deva-devaḥ**).

|| 5.5.23 ||

na brāhmaṇais tulaye bhūtam anyat
paśyāmi viprāḥ kim ataḥ param tu
yasmin nṛbhiḥ prahutaṁ śraddhayāham
aśnāmi kāmam na tathāgni-hotre

I do not see anyone equal to the brāhmaṇas (**brāhmaṇaih tulaye anyat bhūtam na paśyāmi**). Who is superior to the brāhmaṇas (**ataḥ viprāḥ kim param**)? I do not accept (**na aśnāmi**) the offerings (**prahutaṁ**) at the fire sacrifice (**agni-hotre**) as much as (**tathā**) I accept to full satisfaction (**aham kāmam**) what is offered with faith (**śraddhayā**) to the brāhmaṇa's mouth (**yasmin**) by men (**nṛbhiḥ**).

|| 5.5.24 ||

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

There is no person superior to the brāhmaṇa (implied), who supports my pure, eternal body in the form of the Vedas (**yena dhṛtā me uśatī purāṇī tanūh**) in this world (**iha**), and in whom reside (**yatra**) the purest sattva (**sattvaṃ paramaṃ pavitram**), control of the senses, control of the mind (**śamo damaḥ**), truthfulness, mercy (**satyam anugrahaś ca**), austerity, tolerance (**tapas titikṣā**) and realization of the Vedic conclusions (**anubhavaś ca**).

But, better than even the Brahmanas are My akincana devotees

|| 5.5.25 ||

**matto 'py anantāt parataḥ parasmāt
svargāpavargādhipater na kiñcit
yeṣām kim u syād itareṇa teṣām
akiñcanānām mayi bhakti-bhājām**

The devotees (**yeṣām**), who worship only me (**mayi bhakti-bhājām**) and have given even themselves to me, who pray for nothing from Me except Me (**mattah akiñcanānām**), the Lord (**parataḥ parasmāt**) who possesses infinite qualities (**anantāt**) and can award lordship over Svarga (**svarga apavarga adhipateh**), need nothing from any other being (**na kiñcit itareṇa syād**).

॥ 5.5.26 ॥

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

O sons (**sutā**)! At all times (**pade pade**) you should meditate (**bhavadbhih sambhāvitavyāni**) on all (**sarvāṇi**) moving and non-moving beings (**carāṇi dhruvāṇi bhūtāni**) with pure vision (**vivikta-dṛgbhih**), since I am situated in all of them (**mad-dhiṣṇyatayā**). Besides this (**tad u**), you should worship me (**arhaṇam me**).

॥ 5.5.27 ॥

mano-vaco-dṛk-karaṇehitasya
sākṣāt-kṛtaṁ me paribarhaṇaṁ hi
vinā pumān yena mahā-vimohāt
kṛtānta-pāśān na vimoktum īśet

Serving me directly (**sākṣāt-kṛtaṁ me**) with mind, speech, sight and other senses (**mano-vaco-dṛk-karaṇa**) belonging to the body (**īhitasya**) is worship of me (**me paribarhaṇaṁ**). Without this (**vinā**), man (**pumān**) cannot be freed (**na vimoktum īśet**) from the ropes of death (**kṛtānta-pāśāt**) or from great illusion (**mahā-vimohāt**).

21- Rsabhadev emphasizes to his ksatriya sons the importance of acting
22 under the guidance of brahmanas (21-24): The Supreme Lord and the
best of the devotee may be present in your house. But, that does not
mean that you can disrespect others. Every living entity including the
plants must be respected. In the evolutionary cycle, the brahmanas are
the highest; even higher than Brahma and Siva. What to speak of that;
they are worship able even by Me.

23 In fact, I prefer to eat from their mouths rather than through the
sacrificial fire.

24 They support my body in the form of the vedas and are endowed with
all wonderful qualities. Hence, there is no one superior to them.

25 But, better than even the Brahmanas are My akincana devotees who need
nothing from Me except Me. You should respect them even more.

26 Having said that, I want to remind you that you should respect all the
living entities as I reside in all of them as the Super-Soul.

27 In conclusion, Real worship of Me is serving me directly with mind,
speech, sight and other senses. Without this, man cannot be freed from
the ropes of death.

evam anuśāsyātmajān svayam anuśiṣṭān api lokānuśāsanārtham mahānubhāvaḥ parama-suhr̥d bhagavān ṛṣabhāpadeśa upaśama-śīlānām uparata-karmaṇām mahā-munīnām bhakti-jñāna-vairāgya-lakṣaṇam pāramahamsya-dharmam upaśikṣamāṇaḥ sva-tanaya-śata-jyeṣṭham parama-bhāgavatam bhagavaj-jana-parāyaṇam bharatam dharāṇi-pālanāyābhiṣicya svayam bhavana evorvarita-śarīra-mātra-parigraha unmatta iva gagana-paridhānaḥ prakīrṇa-keśa ātmany āropitāhavanīyo brahmāvartāt pravavrāja.

Śukadeva Gosvāmī said: Thus (**evam**) the great well-wisher of everyone (**mahānubhāvaḥ parama-suhr̥d**), the Supreme Lord Ṛṣabhadeva (**bhagavān ṛṣabha apadeśah**), instructed his own sons (**svayam ātmajān anuśāsyā**), although they were highly learned (**anuśiṣṭān api**), to set an example for the public (**loka-anuśāsana-artham**). Having given instructions (**upaśikṣamāṇaḥ**) about the path of jñāna, vairāgya and bhakti (**bhakti-jñāna-vairāgya-lakṣaṇam**) for great sages (**mahā-munīnām**) who have become detached from material life (**upaśama-śīlānām**) and have given up material karmas (**uparata-karmaṇām**), he enthroned (**abhiṣicya**) the eldest among his sons (**sva-tanaya-śata-jyeṣṭham**), Bharata (**bharatam**), the topmost devotee (**parama-bhāgavatam**) and servant of the Vaiṣṇava (**bhagavad-jana-parāyaṇam**), to protect the earth (**dharāṇi-pālanāyā**). Accepting only bodily maintenance (**śarīra-mātra-parigraha**) even while remaining at home (**bhavana eva urvarita**), and acting like a madman (**unmatta iva**), he then took the sacrificial fire within himself (**ātmany āropita āhavanīyah**) and walked about Brahmāvarta (**brahmāvartāt pravavrāja**) naked (**gagana-paridhānaḥ**), with dishevelled hair (**prakīrṇa-keśa**).

॥ 5.5.29 ॥

jaḍāndha-mūka-badhira-piśāconmādakavad-avadhūta-veṣo
'bhibhāṣyamāṇo 'pi janānām gr̥hīta-mauna-vratas tūṣṇīm
babhūva.

After accepting the dress of an avadhūta (**avadhūta-veṣah**), Lord Rṣabhadeva acted like a dull person, blind, deaf and mute (**jaḍa-andha-mūka-badhira**), like a ghost or a madman (**piśāca-unmādakavad**). When addressed by people (**janānām abhibhāṣyamāṇah api**), he remained silent (**tūṣṇīm babhūva**), since he had taken a vow of silence (**gr̥hīta-mauna-vratah**).

tatra tatra pura-grāmākara-kheṭa-vāṭa-kharvaṭa-śibira-vraja-ghoṣa-sārtha-giri-
vanāśramādiṣv anupatham avanicarāpasadaiḥ paribhūyamāno makṣikābhir iva vana-
gajas tarjana-tāḍanāvamehana-ṣṭhivana-grāva-śakṛd-rajah-prakṣepa-pūti-vāta-duruktais
tad avigaṇayann evāsat-samsthāna etasmin dehopalakṣaṇe sad-apadeśa ubhayānubhava-
svarūpeṇa sva-mahimāvasthānenāsamāropitāham-mamābhimānatvād avikhaṇḍita-manāḥ
pṛthivīm eka-caraḥ paribabhrāma.

He wandered the earth alone (**pṛthivīm eka-caraḥ paribabhrāma**), going here and there (**tatra tatra anupatham**), through towns, villages (**pura-grāma**), mines (**ākara**), farms (**kheṭa**), mountain villages (**kharvaṭa**), gardens (**vāṭa**), military camps (**śibira**), cow pens (**vraja**), cowherd villages (**ghoṣa**), traveller's refuges (**sārtha**), mountains (**giri**), forests and settlements of sages (**vana āśrama ādiṣu**). He remained indifferent (**tad avigaṇayann**), like an elephant surrounded by flies (**makṣikābhir vana-gajah iva**), though he was humiliated (**paribhūyamānah**) by the insults, scolding, and beatings (**duruktaih-tarjana-tāḍana**) of low class people (**avani cara apasadaiḥ**), who sometimes urinated on him, spat on him (**avamehana-ṣṭhivana**), threw stones, stool or dust on him (**grāva-śakṛd-rajah-prakṣepa**) or passed foul air on him (**pūti-vāta**). He was not afflicted (**avikhaṇḍita-manāḥ**) since he did not identify with me or mine (**a-samāropita aham-mama abhimānatvād**) and was situated in his spiritual body (**sva-mahimā avasthānena**), understanding that his body composed of the universe (**etasmin deha upalakṣaṇe**) was temporary (**asat-samsthāna**) though real (**sad-apadeśa**), while distinguishing the functions of the spiritual and material energies (**ubhaya anubhava-svarūpeṇa**).

|| 5.5.31 ||

ati-sukumāra-kara-caraṇoraḥ-sthala-vipula-bāhv-aṃsa-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-vanitānām manasi kusuma-śarāsanam upadadhānaḥ parāg-
avalambamāna-kuṭila-jaṭila-kapiśa-keśa-bhūri-bhāro 'vadhūta-malina-nija-śarīreṇa graha-
grhīta ivādrśyata.

His tender hands and feet (**ati-sukumāra-kara-caraṇa**), his chest (**uraḥ-sthala**), long arms (**vipula-bāhu**), shoulders, neck, face (**aṃsa-gala-vadana**) and other limbs (**avayava**) were well placed (**vinyāsaḥ**). His face had a natural smile and natural beauty (**prakṛti-sundara-svabhāva-hāsa-sumukhaḥ**). He had beautiful eyes (**nayana-ruciraḥ**) like new lotus petals (**āyata-nava-nalina-dalāyamāna**), reddish with cooling pupils (**śīśira-tāra-arūṇa**). His forehead, neck, ears and nose (**kapola-karṇa-kaṇṭha-nāso**) had intense beauty (**sadrśa-subhaga**). He awakened love (**kusuma-śarāsanam upadadhānaḥ**) in the minds of the city women (**pura-vanitānām manasi**) with his joyful face with a deep smile (**vigūḍha-smita-vadana-mahotsavena**). He had abundant (**bhūri-bhāro**) brown, matted hair (**kuṭila-jaṭila-kapiśa-keśa**) falling all around (**parāg-avalambamāna**). Since his body was neglected and covered with dirt (**avadhūta-malina-nija-śarīreṇa**), he appeared to be haunted (**graha-grhīta iva adrśyata**).

|| 5.5.32 ||

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

When he (**yarhi vāva sa bhagavān**) saw (**ācākṣāṇah**) that the world was unfavourable (**imaṁ lokam pratīpam iva**) for his practice of yoga (**yogasya addhā**), and that the remedial measures of the materialists (**tat-pratikriyā-karma**) were disgusting (**bībhatsitam**), he took the vow of the python (**ājagaram- vratam -āsthitaḥ**), and remained in one place, sleeping (**śayāna**), eating (**aśnāti**), drinking (**pibati**), chewing (**khādaty**), urinating (**avamehati**), and passing stool there (**hadati sma**). He rolled in the filth (**ceṣṭamāna uccarita**) and his body became covered in it (**ādigdha uddeśaḥ**).

|| 5.5.33 ||

tasya ha yaḥ purīṣa-surabhi-saugandhya-vāyus taṁ deśam
daśa-yojanam samantāt surabhiṁ cakāra.

The wind (**yaḥ vāyuh**), fragrant from the smell of his stool (**tasya purīṣa-surabhi-saugandhya**), made the place fragrant (**taṁ deśam surabhiṁ cakāra**) for ten yojanas around (**daśa-yojanam samantāt**).

॥ 5.5.34 ॥

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

While moving, standing, sitting or lying down (**vrajaṁs tiṣṭhann āsīnaḥ śayānaḥ**), acting like the cow, deer or crow (**go-mṛga-kāka-caryayā**), and displaying this nature to people who were similar to crows and animals (**evam kāka-mṛga-go-caritaḥ**), he drank, ate and urinated (**pibati khādaty avamehati sma**).

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

The Supreme Lord Rṣabha (**bhagavān ṛṣabh**), performing many types of yoga (**nānā-yoga-carya-ācaraṇo**), the master who could award liberation (**kaivalya-patih**), was always absorbed in the highest bliss (**avirata-parama-mahā-ānanda-anubhava**). He was filled with perfection of all goals (**siddha-samasta-artha-paripūrṇah**) through prema directly experienced within himself, which produced unlimited tears directed to himself (**ātmano avyavadhāna-ananta-rodara-bhāvena**) in the form of Vāsudeva (**bhagavati vāsudeva**), situated in all beings (**sarveṣāṃ bhūtānām ātma-bhūte**). O King (**nṛpa**)! Thus he did not welcome in his mind (**na hṛdayena abhyanandat**) the mystic powers (**yoga aiśvaryāṇi**) such as flying in the sky (**vaihāyasa**), moving at the speed of the mind (**mano-java**), the ability to disappear (**antardhāna**), entering other bodies (**para-kāya-praveśa**), or seeing at a great distance (**dūra-grahaṇa-ādīni**), which suddenly (**añjasā**) appeared of their own accord within him (**yadṛcchayā upagatāni**).

Section II – 5.5.28-35 Rsabhadeva retires and accepts the guise of an avadhuta

Verse	Story Line
28	Rsabhadev instructed his sons although they were highly learned, to set an example for the public. He then enthroned Bharata and accepting only bodily maintenance even while remaining at home, and acting like a madman He walked about Brahmāvarta naked.
29	Accepting the dress of an avadhūta He acted like a dull, blind, deaf and mute person. When addressed by people, he remained silent, since he had taken a vow of silence.
30	He wandered the earth alone remaining indifferent to insults, scolding, and beatings of low class people, who treated Him in disgusting ways. He was not afflicted since he did not identify with me or mine and was situated in His spiritual body.
31	Though He had a very beautiful body, because it was neglected and covered with dirt, He appeared to be haunted.
32-33	When he saw that the world was unfavourable for his practice of yoga, he took the vow of the python, and remained in one place, sleeping, eating, drinking, urinating, and passing stool there. He rolled in the filth and his body became covered in it. But His stool was so fragrant that the wind carrying smell of his stool made the place fragrant for ten yojanas around.
34	He thus acted like an animal to bewilder animalistic people.
35	He was always absorbed in the highest bliss of Prema towards Vasudeva. Thus He did not welcome the eight siddhis which suddenly appeared of their own accord within him.