

Canto Five - Chapter Six

The Activities of Lord Rṣabhadeva

|| 5.6.1 ||

rājovāca

na nūnaṁ bhagava ātmārāmāṇāṁ yoga-samīrita-jñānāvabharjita-
karma-bījānāṁ aiśvaryaṇi punaḥ kleśadāni bhavitum arhanti
yadṛcchayopagatāni.

King Parīkṣit said: O Lord (**bhagavaḥ**)! For ātmārāmas (**ātmārāmāṇāṁ**) who have burned up (**avabharjita**) the seeds of karma (**karma-bījānāṁ**) by knowledge produced through yoga (**yoga-samīrita-jñāna**) the mystic powers (**aiśvaryaṇi**) which arise on their own (**yadṛcchayā upagatāni**) should not (**na nūnaṁ**) produce suffering again (**punaḥ kleśadāni bhavitum arhanti**).

॥ 5.6.2 ॥

ṛṣir uvāca

satyam uktam kintv iha vā eke na manaso 'ddhā viśrambham
anavasthānasya śaṭha-kirāta iva saṅgacchante.

Śukadeva said: You have spoken correctly (**satyam uktam**), but (**kintu**) in this world (**iha**) intelligent people (**eke**) do not at all put faith (**na addhā viśrambham**) in the unsteady mind (**anavasthānasya manasah**), which is like a degraded, cunning person (**śaṭha-kirāta iva saṅgacchante**).

|| 5.6.3 ||

tathā cōktam—

na kuryāt karhicit sakhyam
manasi hy anavasthite
yad-viśrambhāc cirāc cīrṇam
caskanda tapa aiśvaram

It is therefore said: One should never make friends (**na hy kuryāt karhicit sakhyam**) with the unsteady mind (**manasi anavasthite**) because by trusting the mind (**yad-viśrambhāt**) even the long-standing (**cirāt cīrṇam**) austerity of Śiva (**tapa aiśvaram**) was quickly destroyed (**caskanda**).

|| 5.6.4 ||

nityam dadāti kāmasya
cchidram tam anu ye 'rayaḥ
yoginaḥ kṛta-maitrasya
patyur jāyeva puṁścalī

The mind of the yogī who trusts it (**yoginaḥ kṛta-maitrasya**) gives opportunity (**nityam cchidram dadāti**) to lust (**kāmasya**) and its followers anger and greed (**tam anu ye arayaḥ**), just as the trusting husband's loose wife gives opportunity to her lover (**patyur puṁścalī jāyā iva**).

|| 5.6.5 ||

kāmo manyur mado lobhaḥ
śoka-moha-bhayādayaḥ
karma-bandhaś ca yan-mūlaḥ
svīkuryāt ko nu tad budhaḥ

What intelligent person (**ko nu tad budhaḥ**) would trust the mind (**svīkuryāt**), which is the cause (**yad-mūlaḥ**) of lust, anger, pride, greed (**kāmo manyur mado lobhaḥ**), lamentation, illusion, fear (**śoka-moha-bhaya-ādayaḥ**) and the cause of bondage by karma (**karma-bandhah ca**)?

Section I – 5.6.1-5 Never trust the Unsteady Mind

Story Line

1 Pariksit to Sukadev Goswami:

Self-satisfied ātmārāmas like Rsabhadev do not have any desire for enjoyment. Hence, the mystic powers should not bother them. Why then did Rsabhadev reject the mystic powers?

2 Sukadev Goswami to Pariksit:

What you say is right, but intelligent people never put faith in the unsteady mind as it is like a degraded, cunning person.

Why do you say so?

Sometimes it shows purity, with power not to be influenced by lust and anger, and one day the mind makes the sādḥaka who has become lax in effort to fall down by a sudden appearance of lust or anger.

3 Therefore it is said that one should never make friends with the unsteady mind. It quickly destroyed the long-standing austerity of even Lord Śiva.

4 The mind of the yogī who trusts it gives opportunity to lust and its followers anger and greed, just as the trusting husband's loose wife gives opportunity to her lover.

5 Hence, what intelligent person would trust the mind, which is the cause of all bad qualities like lust and the cause of bondage by karma?

|| 5.6.6 ||

athaivam akhila-loka-pāla-lalāmo 'pi vilakṣaṇair jaḍavad avadhūta-veṣa-
bhāṣā-caritair avilakṣita-bhagavat-prabhāvo yoginām sāmparāya-vidhim
anuśikṣayan sva-kalevaram jihāsur ātmany ātmānam asaṁvyavahitam
anarthāntara-bhāvenānvīkṣamāṇa uparatānuvṛttir upararāma.

Though he was the head of all the protectors of planets (**atha evam akhila-loka-pāla-lalāmah api**), he hid his nature as the Supreme Lord (**avilakṣita-bhagavat-prabhāvah**) by appearing dull-witted (**jaḍavad vilakṣaṇaih**), wearing the dress of an avadhūta and speaking like an avadhūta (**avadhūta-veṣa-bhāṣā-caritaih**). Teaching the yogīs (**yoginām anuśikṣayan**) how to give the material body (**sāmparāya-vidhim**), he desired to give an appearance of giving up his body. Constantly seeing himself (**ātmānam anvīkṣamāṇah**) as non-different from the Lord (**ātmany anarthāntara-bhāvena**) and having no obstacle of material energy obstructing him (**asaṁvyavahitam**), imitating the avadhūta (**uparata anuvṛttih**), he ended his pastimes on earth (**upararāma**).

|| 5.6.7 ||

tasya ha vā evaṁ mukta-liṅgasya bhagavata ṛṣabhasya yogamāyā-vāsanayā
deha imāṁ jagatīm abhimānābhāsenā saṅkramamāṇaḥ koṅka-veṅka-
kuṭakān dakṣiṇa-karṇāṭakān deśān yadṛcchayopagataḥ kuṭakācalopavana
āsyā kṛtāśma-kavala unmāda iva mukta-mūrdhajo 'saṁvīta eva vicacāra.

The body of the Supreme Lord Ṛṣabhadeva (**tasya ha bhagavata ṛṣabhasya dehaḥ**), who hid his qualities as the Lord during his pastimes (**evaṁ mukta-liṅgasya**), wandered over the earth (**imāṁ jagatīm saṅkramamāṇaḥ**) as if moving by the remaining shadow of avidyā's influence (**abhimāna ābhāsenā**), though actually he was under the influence of yoga-māyā (**yogamāyā-vāsanayā**). Reaching Koṅka, Veṅka and Kuṭaka in Karṇāṭaka state in South India (**koṅka-veṅka-kuṭakān dakṣiṇa-karṇāṭakān deśān upagataḥ**) by his own will (**yadṛcchayā**), he came to Kuṭakācala (**kuṭakācala upavana**). He moved like a madman (**unmāda iva vicacāra**), naked (**asaṁvītaḥ**), with disheveled hair (**mukta-mūrdhajaḥ**), and had a stone in his mouth (**āsyā kṛta śma-kavala**).

॥ 5.6.8 ॥

atha samīra-vega-vidhūta-veṇu-vikarṣaṇa-jātogra-dāvānalas tad
vanam ālelihānaḥ saha tena dadāha.

An intense forest fire (**ugra-dāvānalah**) created by the rubbing of bamboos (**veṇu-vikarṣaṇa-jāta**) agitated by the force of the wind (**samīra-vega-vidhūta**), devouring everything (**ālelihānaḥ**), burned up the forest (**vanam dadāha**) along with Rṣabhadeva (**saha tena**).

Section II – 5.6.6-8 Rsabhadeva leaves the planet

Story Line

- 6 Though he was Supreme Lord, He hid his nature by appearing dull-witted and behaving like an avadhuta.
He desired to give an appearance of giving up his body for teaching the yogis on how to give up the body.
- 7 His body wandered over the earth as if moving by maha-maya, though actually he was under the influence of yoga-māyā. Thus wandering He reached the gardens of Kutakachala in Karnataka.
- 8 An intense forest fire created by the rubbing of bamboos burned up the forest along with R̥sabhadeva. While the fire destroyed the gross bodies of the animals and trees of the garden, Rsabhadeva destroyed their subtle bodies and gave them liberation by His mercy.

॥ 5.6.9 ॥

yasya kilānucaritam upākarnya koṅka-veṅka-kuṭakānām rājārhan-
nāmopaśikṣya kalāv adharmā utkr̥ṣyamāṇe bhavitavyena
vimohitaḥ sva-dharma-patham akuto-bhayam apahāya kupatha-
pākhaṇḍam asamañjasam nija-manīṣayā mandah
sampravartayiṣyate.

King Arhat of Koṅka, Veṅka and Kuṭaka regions (**koṅka-veṅka-kuṭakānām ārhat-nāma rājā**), hearing about and learning the activities of Ṛṣabhadeva (**yasya kila anucaritam upākarnya upaśikṣya**), would become bewildered (**vimohitaḥ**) when adharmā increased in Kali-yuga (**kalāv adharmā utkr̥ṣyamāṇe**) by the results of bad karma (**bhavitavyena**). Foolishly giving up (**mandah apahāya**) his path of dharma (**sva-dharma-patham**) which destroys all dangers (**akuto-bhayam**), by his own mind (**nija-manīṣayā**) he propagated a deviant path (**sampravartayiṣyate kupatha-pākhaṇḍam**) which rejected the scriptures (**asamañjasam**).

|| 5.6.10 ||

yena ha vāva kalau manujāpasadā deva-māyā-mohitāḥ sva-vidhi-
niyoga-śauca-cāritra-vihīnā deva-helanāny apavratāni nija-nijecchayā
gr̥hṇānā asnānānācamanāśauca-keśolluñcanādīni kalinādharma-
bahulenopahata-dhiyo brahma-brāhmaṇa-yajña-puruṣa-loka-
vidūṣakāḥ prāyeṇa bhaviṣyanti.

By that system (**yena**), bewildered by the Lord's māyā (**deva-māyā-mohitāḥ**), the lowest of mankind (**manuja apasadāḥ**), making their own rules (**sva-vidhi-niyoga**) which are devoid of clean conduct (**śauca-cāritra-vihīnā**), will practice vows against scripture (**apavratāni gr̥hṇānā**) without bathing, acamāna (**asnāna anācamana**), śauca (**aśauca**) and while plucking out their body hairs (**keśa ulluñcana ādīni**), and at the same time ignoring the Lord (**deva-helanāny**). Their minds overcome by the proliferation of adharmā (**dharmā-bahulena upahata-dhiyah**) in Kali-yuga (**kalinā**), they will criticize (**prāyeṇa vidūṣakāḥ bhaviṣyanti**) the Vedas, brāhmaṇas, sacrifice, the Lord and the devotees (**brahma-brāhmaṇa-yajña-puruṣa-loka**).

|| 5.6.11 ||

te ca hy arvāktanayā nija-loka-yātrayāndha-paramparayāśvastās
tamasy andhe svayam eva prapatiṣyanti.

These lowest of people (**te ca**), faithful (**āśvastāh**) to an ignorant tradition (**andha-paramparayā**) concocted by themselves (**nija-loka-yātrayā**), which will not accept the authority of the Vedas (**arvāktanayā**), will fall down to hell (**tamasy andhe svayam eva prapatiṣyanti**).

Section III – 5.6.9-11 Sukadeva Goswami predicts the starting of Jain religion by King Arhat

Story Line

- 9 In Kali Yuga a king by the name Arhat of the Koṅka, Venka and Kuṭaka regions would hear about the activities of Ṛṣabhadeva and would foolishly give up his path of dharma and concoct a deviant path (Jainism) which rejects all the scriptures.
- 10-11 Followers of this religion will make their own rules which are devoid of clean conduct. They will practice vows against scripture without proper cleanliness. They will pluck out their body hairs, and ignore the Lord. They will also criticize the Vedas, brāhmaṇas, sacrifice, the Lord and the devotees. Hence, they will fall down to hell.

|| 5.6.12 ||

ayam avatāro rajasopapluta-kaivalyopaśikṣaṇārthaḥ.

Ṛṣabhadeva appeared in this world (**ayam avatārah**) to teach liberation (**kaivalya upaśikṣaṇa arthaḥ**) which had become lost due to the influence of time (**rajasa upapluta**).

|| 5.6.13 ||

tasyānugūṇān ślokān gāyanti—
aho bhuvahḥ sapta-samudravatyā
dvīpeṣu varṣeṣv adhipuṇyam etat
gāyanti yatradya-jaṇā murāreḥ
karmāṇi bhadraṇy avatāravanti

Sages sing verses about Rṣabhadeva, describing his qualities as follows (**tasya anugūṇān ślokān gāyanti**): among the lands (**varṣeṣu**) in the islands (**dvīpeṣu**) with seven seas (**sapta-samudravatyā**) on this earth (**bhuvahḥ**), Bhārata-varṣa is the most pious (**etat adhipuṇyam**) because its inhabitants (**yatradya-jaṇā**) sing (**gāyanti**) about the auspicious activities (**bhadraṇy karmāṇi**) of the Lord's incarnations (**murāreḥ avatāravanti**).

॥ 5.6.14 ॥

aho nu vaṁśo yaśasāvadātaḥ
praiyavrato yatra pumān purāṇaḥ
kṛtāvatāraḥ puruṣaḥ sa ādyaś
cacāra dharmam yad akarma-hetum

The dynasty of Priyavrata (**aho nu praiyavrato vaṁśah**) is shining with fame (**yaśasā avadātaḥ**). In that dynasty the eternal Supreme Lord has appeared (**yatra pumān purāṇaḥ**). The most excellent Lord (**sah ādyah puruṣaḥ**) enacted dharma (**cacāra dharmam**) by which one can destroy all karma (**yad akarma-hetum**).

|| 5.6.15 ||

ko nu asya kāṣṭhām aparō 'nugacchen
mano-rathenāpy abhavya yoga-yogī
yo yoga-māyāḥ sprhayaty udastā
hy asattayā yena kṛta-prayatnāḥ

Which yogī (**kaḥ nu aparō yogī**) who desires (**sprhayaty**) the powers rejected by Rṣabhadeva (**yoga-māyāḥ udastā**) as insubstantial (**asattayā**) and makes efforts to gain them (**yena kṛta-prayatnāḥ**), can follow (**anugacchet**), even in his mind (**mano-rathena apy**), the example set by unborn Rṣabhadeva (**asya abhavya kāṣṭhām**)?

|| 5.6.16 ||

iti ha sma sakala-veda-loka-deva-brāhmaṇa-gavām parama-guror bhagavata
ṛṣabhākhyasya viśuddhācaritam īritam puṁsām samasta-
duścaritābhiharaṇam parama-mahā-maṅgalāyanam idam
anuśraddhayopacitayānuśṛṇoty āśrāvayati vāvahito bhagavati tasmin
vāsudeva ekāntato bhaktir anayor api samanuvartate.

I have described (**iti ha sma īritam**) the activities of Lord Ṛṣabhadeva (**bhagavata ṛṣabhākhyasya viśuddha ācaritam**), the benefactor (**parama-guroh**) of the Vedas, the people, devatās, brāhmaṇas and cows (**sakala-veda-loka-deva-brāhmaṇa-gavām**). With great faith (**anuśraddhayā**), one should attentively hear and chant (**puṁsām anuśṛṇoty āśrāvayati**) this story which destroys all sins of man (**puṁsām samasta-duścarita abhiharaṇam**) and creates complete auspiciousness (**parama-mahā-maṅgalāyanam**). Pure bhakti for Vāsudeva (**bhagavati vāsudeva ekāntato bhaktir**) will develop (**samanuvartate**) in the attentive hearer, chanter, rememberer or enjoyer of these pastimes (**avahito anuśraddhayā upacitayā anuśṛṇoty āśrāvayati vā anayoh api**).

|| 5.6.17 ||

yasyām eva kavaya ātmānam avirataṁ vividha-vṛjina-saṁsāra-
paritāpopatapyamānam anusavanam snāpayantas tayaiḥ parayā
nirvṛtyā hy apavargam ātyantikam parama-puruṣārtham api
svayam āsāditam no evādriyante bhagavadīyatvenaiva
parisamāpta-sarvārthāḥ.

The wise (**kavayah**), suffering from (**upatapyamānam**) various calamities of material life (**avirataṁ vividha-vṛjina-saṁsāra-paritāpa**), continually bathe (**anusavanam snāpayantah**) themselves (**ātmānam**) in the lake of bhakti (**tayā eva**), and because of its intense bliss (**parayā nirvṛtyā**), they do not strive (**no eva adriyante**) for liberation (**apavargam ātyantikam**), though it is considered the highest goal (**parama-puruṣārtham api**), which comes of its own accord (**svayam eva āsāditam**) since they have attained everything (**parisamāpta-sarvārthāḥ**) by being the servants of the Lord (**bhagavadīyatvena**).

|| 5.6.18 ||

rājan patir gurur alam bhavatām yadūnām
daivam priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ
astv evam aṅga bhagavān bhajatām mukundo
muktim dadāti karhicit sma na bhakti-yogam

O King Parīkṣit (**rājan**)! Kṛṣṇa (**bhagavān mukundo**) was the protector, instructor (**patih guruh**), object of worship, giver of affection (**daivam priyaḥ**), and the protector (**kula-patiḥ**) of both the Yadus and Pāṇḍavas (**bhavatām yadūnām**). But he was sometimes your servant (**kva ca kiṅkaro vaḥ**). The Lord gives liberation (**muktim dadāti karhicit**) but not even bhāva-bhakti (**na bhakti-yogam**) to those who worship him (**bhajatām**).

|| 5.6.19 ||

nityānubhūta-nija-lābha-nivṛtta-trṣṇaḥ
śreyasy atad-racanayā cira-supta-buddheḥ
lokasya yaḥ karuṇayābhayaṁ ātma-lokam
ākhyān namo bhagavate ṛṣabhāya tasmai

I offer my respects to Rṣabhadeva, the Supreme Lord (**namo bhagavate ṛṣabhāya tasmai**), who (**yaḥ**), giving up all material thirst (**nivṛtta-trṣṇaḥ**) because of eternally experiencing the bliss of his svarūpa (**nitya anubhūta-nija-lābha**), taught by his great mercy (**ākhyāt karuṇayā**) the attainment of Vaikuṇṭha (**ātma-lokam**), which removes all fear (**abhayaṁ**) from people (**lokasya**) whose intelligence has been long unaware (**cira-supta-buddheḥ**) of the highest goal (**śreyasy**), since they have been involved in activities for the body (**atad-racanayā**).

Section IV – 5.6.12-19 Glorifying Rsabhadeva

Story Line

12 Rṣabhadeva appeared in this world to teach liberation which had become lost due to the influence of time.

13 Sages thus glorify Rsabhadeva:

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- In the whole of Bhu-Mandala Bhārata-varṣa is the most pious because its inhabitants sing about the auspicious activities of the Lord's incarnations.
 - Amongst all the dynasties, the dynasty of Priyavrata is most glorious because Lord Rsabhadeva appeared.
 - Rsabhadeva is the greatest yogi and no other yogi can try to imitate Him even in his mind as He rejected all the siddhis for which they strive so hard

16 Phala Sruti:

One who attentively and with faith hears and speaks these pastimes will:

- Destroy all sins
- Gain all auspiciousness
- Get Pure devotion

17 Of the three benefits mentioned above, the third benefit of pure devotion is the highest goal as the devotees who continually bathe themselves in the lake of bhakti experience an intense bliss and hence they do not strive for even liberation, though it considered the highest goal, since they have attained everything by being the servants of the Lord.

18 Oh Pariksit! Don't feel that you are in anyway inferior because the Lord did not appear in your dynasty. Kṛṣṇa was equal to both the Yadus and the Pandavas by acting as the protector, instructor, object of worship, and giver of affection. But out of His intense affection for the Pandavas, He sometimes acted as the servant, messenger and charioteer only for the Pandavas and not the Yadus. The Lord gives liberation very easily for His devotees. But He chooses to give Bhava-bhakti only to a select few, what then to speak of Prema, which you Pandavas possess.

19 I offer my respects to Rṣabhadeva who taught, by his great mercy, the attainment of Vaikuṅṭha, which removes all fear from foolish people who are unaware of the highest goal, since they have been involved in activities for the body.