

**Om Shree Krishnaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM**

**MOOLAM (ORIGINAL)**

पञ्चमस्कन्धः

**PANJCHAMASKANDDHAH (CANTO FIVE)**

॥ चतुर्थोऽध्यायः ॥

**CHATHURTHTHOADDHYAAYAH (CHAPTER FOUR)**

**[Rishabha Charitham] ([Story of Rishabha])**

[In this chapter we can read the incarnation and the Grihastthaasrama life of Rishabhadheva. Right from the conception by Merudhevi, the wife of Naabhi, displayed divine luster as an indication that Lord Vishnu would be incarnated from her womb. Rishabhadheva was the embodiment of virtuous qualities of Sathwa Guna and was endowed with Ashta Aisvaryaas. In due course of time Rishabhadheva was crowned as the king of Bhaarathavarsha with advices of all Cabinet Ministers, Priests, Advisors, Rishes, etc. Rishabhadheva married Jayanthi, the daughter of

Dhevendhra. They had one hundred sons. The eldest son was Bharatha, the great emperor, the division of the world ruled by him was known as Bhaaratham. He had nine younger brothers, Kusaavarththa and so on who were also equally efficient rulers. Then there were another nine younger brothers Kavi to Karabhaajana who were all most scholastic Ascetic Philosophers. The remaining eighty-one sons became great Brahmins after learning Vedhaas, Sruthees, Smrithees, Poojaanushttaanaas, etc. Please continue to read for more details...]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवल्लक्षणं  
साम्योपशमवैराग्यैश्वर्यमहाविभूतिभिरनुदिन-  
मेधमानानुभावं प्रकृतयः प्रजा ब्राह्मणा  
देवताश्चावनितलसमवनायातितरां जगृधुः ॥ १ ॥

1

Attha ha thamuthpaththyaivaabhivyejyamaanaBhagawallekshanam  
Saamyopasamavairaagyaisvaryamahaavibhoothibhiranudhiname-  
Ddhamaanaanubhaavam prekrithayah prjaa Brahmanaa  
Dhevathaaschaava-  
Nithalasangavanaayaathitharaam jegriddhuh.

Right from birth Rishabhadheva, the son of King Naabhi and Merudhevi, displayed all the signs and symptoms of the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. The child was lustrous and brilliant. He was able to control his senses, mind and intelligence. He was opulent. He did not hanker after material enjoyment. He was detached. He was endowed with all the Ashta Aisvaryaas or eightfold prosperities and affluences. He was the embodiment of virtues and Sathwa Guna. He was very popular and famous. Day by day these attributes progressively increased. The Ministers, Administrators, Secretaries, Rishes, Priests, Advisors, Brahmins, Dhevaas and the whole nation were very pleased, thrilled and excited on the birth of a son to their emperor, King Naabhi. All of them wanted to crown the son of Naabhi as the Emperor and expected him to take over emperorship of their country and to rule them. They

wanted to be under the rule, care and control of him and wanted to serve him always.

तस्य ह वा इत्थं वर्ष्मणा वरीयसा बृहच्छलोकेन  
चौजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च  
पिता ऋषभ इतीदं नाम चकार ॥ २॥

2

Thasya ha vaa iththam varshmanaa vareeyasaa brihachcchlo-  
Kena chaujasaa belena sriyaa yesasaa veeryasauryaabhyaam  
Cha pithaa Rishabha itheedham naama chakaara.

By seeing the full combination of luster, brilliance, glow, charm and attractive physical features, power, energy, fame, bravery, might, intelligence and other divine features and symptoms which can be narrated only by the best of scholarly Rishees and Dhevaas, the Raajarshi Naabhi gave the most appropriate and meaningful name of “Rishabha” to his newly born son who was in all respects equal to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

तस्य हीन्द्रः स्पर्धमानो भगवान् वर्षे न ववर्ष  
तदवधार्य भगवान् ऋषभदेवो योगेश्वरः  
प्रहस्यात्मयोगमायया स्ववर्षमजनाभं  
नामाभ्यवर्षत् ॥ ३॥

3

Thasya heendhrah spardhddhamaano Bhagawaan varshe na vavarsha,  
tha-  
Dhavaddhaarya BhagawaanRishabhadhevo yogeswarah prehasyaathma-  
Yogamaayayaa svavarshamAjanaambham naamabhyavarshath.

Dhevendhra or Rain-god or Sacheepathi, the Lord of Heaven and god of rain and the husband of Sacheedhevi and hence called as Sacheepathi, became very jealous of Rishabha. Consequently, Indhra stopped pouring rain water in Bhaarathavarsha which was the kingdom of Emperor Rishabha. Bhaarathavarsha is also known as Ajanaabha. Rishabha laughed at the indignant competition of Paakaari or Indhra. Indhra was not

aware of the Yoga Bela or Mystic Power of Rishabha. Rishabha poured sufficient rain on the nation of Ajanaabha or Bhaarathavarsha with his Mystic Power.

नाभिस्तु यथाभिलषितं सुप्रजस्त्वमवरुद्ध्याति-  
प्रमोदभरविह्वलो गद्गदाक्षरया गिरा स्वैरं  
गृहीतनरलोकसधर्मं भगवन्तं पुराणपुरुषं  
मायाविलसितमतिर्वत्स तातेति सानुराग-  
मुपलालयन् परां निर्वृतिमुपगतः ॥ ४॥

4

Naabhisthu yetthabhileshitham suprejaasthvamavaruddhyaathipremo-  
Dhabharavihvalo gedhgedhaaksharayaa giraa svairam griheethana-  
Ralokasaddharmmam Bhagawantham PuraanaPurusham maayaavilesitha-  
Mathirvvathsathaathethi saanuraagamupalaalayan paraam nirvrithi-  
Mupagethah.

King Naabhi was very excited and thrilled to beget a son according to his desire of having a son like the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He was overwhelmed with devotional ecstasy and fulfillment of his supreme transcendental desire which he was not sure of attaining as it was very uncommon and impractical to normal or for even extraordinary kings and emperors. With overwhelming emotion, he used to choke up and stutter when he called his son Rishabha as “my dear son or my darling.” But under the influence and control of the mystic power of Maaya or Supreme Illusory power of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan he often used to get under the influence of material Gunaas and to forget that Rishabha is the plenary incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and used to approach and address and call him like “my dearest son or my sweet little kid or my darling, etc.” with material love, affection and closeness. He used to play with his son as a playmate of his little son and used to enjoy the blissful happiness of devotional ecstasy which was indefinable and purely divine.

विदितानुरागमापौरप्रकृतिजनपदो राजा  
नाभिरात्मजं समयसेतुरक्षायामभिषिच्य  
ब्राह्मणेषूपनिधाय सह मेरुदेव्या विशालायां

प्रसन्ननिपुणेन तपसा समाधियोगेन  
नरनारायणाख्यं भगवन्तं वासुदेवमुपासीनः  
कालेन तन्महिमानमवाप ॥ ५॥

5

Vidhithaanuraagamaapauraprekrihijenapadho raajaa Naabhiraas-  
Thmajam samayasethurekshaayaamabhishichya Braahmaneshupani-  
Ddhaaya saha Merudhevyaa Visalaayaam presannanipunena  
Thapasaa samaddhiyogena NaraNaaraayanaakhyam Bhagawantham  
Vaasudhevamupaaseenah kaalena thanmahimaanamavaapa.

King Naabhi noticed that his son, Rishabhadheva was very popular among all the Citizens and his Ministers, Advisors, Priests, Noble Lords and all the citizens of the country liked and loved him as good as or even better than their own son. Due to the national popularity Naabhi crowned his son Rishabhadheva as the King of the country. After crowning his son, he entrusted the welfare of the subjects of the country safely in the hands of his son, Rishabhadheva. And thereafter Naabhi along with his wife Merudhevi proceeded to Bedharyaasrama and spent the rest of his life in observance of austerity and penance with Samaaddhi Yoga and worshipping and offering devotional services to Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan who is also renowned as Vaasudheva Sri NaraNaaraayana. [Bedharyaasrama is the Aasrama or Monastery of NaraNaaraayana where both of them, Nara and Naaraayana, are always present under eternal Samaaddhi Yoga. NaraNaaraayana is the combination of Nara representing human or man and Naaraayana representing the God. NaraNaaraayana who are the embodiment of Samaaddhi Yogic austerity and penance and are the combined twin incarnation of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.]

यस्य ह पाण्डवेय श्लोकावुदाहरन्ति -  
को नु तत्कर्म राजर्षेर्नाभिरन्वाचरेत्पुमान् ।  
अपत्यतामगाद्यस्य हरिः शुद्धेन कर्मणा ॥ ६॥

6

Yesya ha Paandaveya slokaavudhaaharanthi-

Ko nu thathkarmmaraajarshernNaabheranvaachareth pumaan  
Apathyathaamagaadhyasya Harih sudhddhena karmmanaa.

Oh, Pareekshith Mahaaraaja who was born in Paandukula or the dynasty of Paandu! Oh, the most renowned ruler of the universe! You are the noblest and staunchest and steadfast devotee of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is Pundareekaaksha who is Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Therefore, you are called as Pundareekaaksha Bhaktha. You please listen to me. Since time immemorial the poetic and scholastic Sages are narrating and exemplifying the nobility and greatness and glories of king Naabhi with the following two verses or lines. One of them, the first one, is: “Who in the world can reach the perfection of Mahaaraaja Naabhi? Who can perform and attain his activities? Because of his worship and devotional service, the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan Himself incarnated into this world as his son (as the son of King Naabhi).”

ब्रह्मण्योऽन्यः कुतो नाभेर्विप्रा मङ्गलपूजिताः ।  
यस्य बर्हिषि यज्ञेशं दर्शयामासुरोजसा ॥ ७॥

7

Brehmanyoanyah kutho Naabhervipraa manggalapoojithaah  
Yesya Berhishi yejnjesam dhersayaamaasurojasaa.

The second line is: “Who conducted the Yaaga to appease Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and to obtain His blessings with great Rithvik Brahmin Priests and pleased them by giving away invaluable rewards and gifts? The Rithviks were immensely pleased and offered worships and prayers by reciting meaningful Manthraas and conducted the divinest Yaaga to please Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and obtained audience of Achyuthadheva or Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan to Naabhi Mahaaraja in that Yaaga. Is there any stauncher devotee of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan other than Naabhi Mahaaraaja in this world who was able to achieve such a divine accomplishment? There is no other Mahaaraaja and Brahmins in the world as fortunate as Mahaaraaja Naabhi and the Rithvik Brahmins who conducted the Yaaga for him.”

अथ ह भगवान् ऋषभदेवः स्ववर्ष कर्मक्षेत्र-  
मनुमन्यमानः प्रदर्शितगुरुकुलवासो लब्धवरै-  
गुरुभिरनुज्ञातो गृहमेधिनां धर्माननुशिक्षमाणो  
जयन्त्यामिन्द्रदत्तायामुभयलक्षणं कर्म  
समाम्नायाम्नातमभियुञ्जन्नात्मजानामात्मसमानानां  
शतं जनयामास ॥ ८॥

8

Attha ha BhagawaanRishabhadhevah svavarsham karmmakshethramanu-  
Manyamaanah predhersithagurukulavaaso lebddhavarairgurubhiranu-  
Jnjaatho grihameddhinaam ddharmmaananasikshamaano Jayanthyaa-  
MIndhradheththaayaamubhayalekshanam karmma  
samaamnaayamnaathamabhiyunjja-  
Nnaathmajaanaamaathmasamaanaanaam satham jenayaamaasa.

Rishabhadheva considered his kingdom which is the whole Bhaarathavarsha as the Karmabhoomi or land of his activities. He went to his Gurukula or Aasrama or the house of the Preceptor and learned and mastered all branches of education. He became the most learned scholar in all subjects. He was rewarded immensely to the highest satisfaction of his Preceptor. Thus, the Preceptor was immensely pleased with his pupil Rishabhadheva. Thereafter he got permission from the Preceptor to return to the palace and assume the next stage of life which is Grihasthaasram or Family life. In accordance with the Saasthraas or Vedhic stipulations of godly and humanly life and also to show to the world how to lead a religiously righteous practical life he got married to Jayanthi, the daughter of Dhevendhra, and produced one hundred children, sons, on her. Jayanthi was gifted to Rishabhadheva by her father Dhevendhra. Rishabhadheva led an exemplary family life in accordance with Sruthees and Smrithees and Saasthraas and Vedhaas and became an ideal model to the world.

येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण  
आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥ ९॥

9

Yeshaam khalu mahaayogee Bharatho jyeshttah sreshtaguna  
Aaseedhyenedham varsham Bhaarithamithi vyepadhisanthi.

The eldest son of Rishabhadheva was named Bharatha. Bharatha was the noblest and the greatest and became the most exalted devotee of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and qualified with all best attributes. This world has got the name Bhaaritha Varsha in honor of Bharatha or in other words this planet of earth has got the name as Bhaaritha Varsha due to Bharatha. [Please note that our Bhaaritha or India is only a portion of original Bhaaritha Varsha where the Sruthees, Smrithees, Vedhaas, Puraanaas and Texts are currently in vogue.]

तमनु कुशावर्त इलावर्तो ब्रह्मावर्तो मलयः केतुर्भद्रसेन  
इन्द्रस्पृग्विदर्भः कीकट इति नव नवतिप्रधानाः ॥ १०॥

10

Thamanu Kusaavarththa Ilaavarththo Brahmaavarththo Malayah  
KethurBhadhrasena IndhrasprigVidharbhah Keekata ithi navathipre-  
ddhaanaah.

Directly younger to Bharatha there were nine more sons who were equally competent with administrative capabilities. Oh Pareekshith Mahaaraaja! Their names were 1) Kusaavarththa, 2) Ilaavarththa, 3) Brahmaavarththta, 4) Malaya, 5) Kethu, 6) Bhadhrasena, 7) Indhrasprig, 8) Vidharbha and 9) Keekata.

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः ।  
आविर्होत्रोऽथ द्रुमिलश्चमसः करभाजनः ॥ ११॥

11

KavirHarirAnthareekshah Prebhudhddhah Pippalaayanah  
Aavirhothroatha DhrumilasChamasah Karabhaajana.

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां  
सुचरितं भगवन् महिमोपबृंहितं वसुदेवनारदसंवाद-  
मुपशमायनमुपरिष्ठाद्वर्णयिष्यामः ॥ १२॥

Ithi Bhaagawathadhersanaa nava MahaaBHaagawathaastheshaam  
Sucharitham Bhagawanmahimopabrimhitham VasudhevaNaaradha-  
Samvaadhamupasamaayanamuparishtaadhvarnnayishyaamah.

Hey Bhoovaasava or the Indhra of the planet of Earth, Pareekshith Mahaaraaja! Then there were nine other younger brothers named: 1) Kavi, 2) Hari, 3) Anthareeksha, 4) Prebudhddha, 5) Pippalaayana, 6) Aavirhothra, 7) Dhrumila, 8) Chamasa and 9) Karabhaajana. These nine brothers were most well-known as Supreme devotees of Lord Sri Hari or Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. Just like Sanathkumaaraas they were also wandering in all the three worlds of the whole universe as Avadhoothaas proclaiming the pure glorifying stories of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They are noblest and supreme most exalted devotees of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and divine scholars and philosophers of all the time. They were very popular and famous due to the greatness and nobility of Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. They always followed Bhakthi Maargga and Saanthi Maargga and were the proponents of Bhakthi Saanthi Maarggaas. The pure and divine stories of them will be narrated in the Ekaadhesa Skanddha or Eleventh Canto when they explain about the Devotional Philosophical Principles of Lord Sri Vaasudheva Sri Krishna Bhagawaan who is none other than the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan during the conversation between Vasudhevar and Naaradha. Most of Ekaadhesa Skanddha is devoted to detailed answers of Kavi and his younger eight brothers to the questions of Vasudhevar at the instance of Naaradha.

यवीयांस एकाशीतिर्जायन्तेयाः पितुरादेशकरा  
महाशालीना महाश्रोत्रिया यज्ञशीलाः कर्मविशुद्धा  
ब्राह्मणा बभूवुः ॥ १३ ॥

Yeveeyaamsa ekaaseethirjaayanthe yaah pithuraadhesakaa-  
Rino mahaasaaleenaa mahaasrothriyaa yejnaseelaah karmma-  
Visudhddhaa Braahmanaa bebhoovuh.

The remaining, the younger, eighty-one sons of Rishabhadheva and Jayanthi learned Vedhaas, Scriptures and how to perform Yaagaas and Yejnjaas and other Poojaanushttaanaas or performance of Poojaas and other Braahmanical work and got engaged in activities pertaining to such types according to the desire and commands of their father. As they were always engaged in Braahmanical activities or the work performed only by Brahmins they all became pure and virtuous Brahmins with the blessings of their father.

भगवान् ऋषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानर्थ-  
परम्परः केवलानन्दानुभव ईश्वर एव विपरीतवत्कर्मा-  
ण्यारभमाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षय-  
न्नतद्विदां सम उपशान्तो मैत्रः कारुणिको धर्मार्थयशः-  
प्रजानन्दामृतावरोधेन गृहेषु लोकं नियमयत् ॥ १४॥

14

BhagawaanRishabhasamjnja aathmathanthrah svayam nithyanivriyththaa-  
Narththaparamparah kevalaanandhaanubhava Eeswara eva vipareetha-  
Vath karmmaanyaarabhamaanaah kaalenaanugetham  
ddharmmamaacharane-  
Nopasikshayannathadhvidhaam sama upasaantho maithrah kaaru-  
Niko ddharmmaarththayesah prejaanandhaamrithaavaroddhena griheshu  
Lokam niyamayath.

Mahaaraaja Rishabhadheva being an incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, he was in the eternal Spiritual Form due to the transcendental bliss and was fully independent of the material world. Therefore, he had nothing to do with and was affected by the four principles of material miseries like: JenanaMaranaJeraNara or the birth, death, disease and aging or old-age. He was not materially attached and was a liberated soul. He was always equipoise and he saw everyone in the same level. Due to transcendental realization, he was able to see each and every living entity as equal in respect of Aathma or Soul or Jeeva or Life. [That means in respect of Soul an Ant and an Elephant is the same as there is only one Soul which is the Paramaathma Thatthvam.] He was unhappy to see others unhappy. He was the well-wisher of all the living entities of the universe, and he lived for the welfare of all the entities of the universe. He was the perfect personality being the incarnation of Supreme

Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. He was the Supreme Lord and Controller of all. But he acted as if he was an ordinary human being with a conditioned soul as he assumed the human form on this earth. Therefore, he strictly followed all the principles of Varnnaasrama Ddharmmaas and acted and lived accordingly. In due course of time the principles of Varnnaasrama Ddharmmaas were faded and neglected, therefore through his personal characteristics and behaviors he taught the ignorant public how-to live-in accordance with the principles of Varnnaasrama Ddharmmaas. Thus, Rishabha was able to re-establish the principles of Varnnaasrama Ddharmmaas and regulate the general public the value of Grihastthaasrama or Family life. He has shown to the world how a true Grihastthaasrami can develop religious and economic well-being and attain the reputations like: wife, sons and daughters, family, relatives, friends, subjects and all the material pleasures and finally eternity. By his own life he has shown to the world how a person can lead a family life and at the same time become perfect with transcendental realization by strictly following the principles of Varnnaasrama Ddharmmaas. Rishabha was very peaceful, serene, compassionate, merciful and tolerant. He possessed all virtuous qualities. At the same time maintained a family life to show the world how to lead an ideal family life and then to attain Nithya Mukthi also.

यद्यच्छीर्षण्याचरितं तत्तदनुवर्तते लोकः ॥ १५ ॥

15

Yedhyachccheershanyaacharitham thaththadhanuvarththathe lokah.

The activities performed by great and noble men will be followed by common men. That is the general principle. [That is why Rishabha lived and was shown to the world.]

यद्यपि स्वविदितं सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणै-  
दर्शितमार्गेण सामादिभिरुपायैर्जनतामनुशशास ॥ १६ ॥

16

Yedhyapi svavidhitham sakaladdharmmam Braahmam guhyam Braa-

Hmanairdhhdhershithamaarggena saamaadhibhirupaayairjjenathaamanusa-  
saasa.

Rishabhadheva being the incarnation of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan he was thorough with all Vedhaas as they were His own creations. He knew all the facts, principles, rules and stipulations contained within 'Braahmanaas' which is a portion of Vedhaas explaining the doctrines of Varnnaasrama Ddharmmaas. [Braahmanaas are the directives or guidelines for Varnnaasrama Ddharmmaas. According to Braahmanaas the Brahmins will advise and instruct the Kshethriya how to manage the administration of the nation.] And in accordance with the doctrines of Braahmanaas the Brahmins will give instructions to Kshethriyaas and the Kshethriyaas in turn will ensure administration of state properly and religiously through Vaisyaas and Soodhraas by using the Upaayathreyaas meaning the three means of Saama = calm virtuous advices, Bhedha = by imposing rules and regulations and Dhenda = by appropriately punishing violators.

द्रव्यदेशकालवयःश्रद्धत्विग्विधोद्देशोपचितैः  
सर्वैरपि क्रतुभिर्यथोपदेशं शतकृत्व इयाज ॥ १७॥

17

DhrevyaDhesaKaalaVayahSredhddhaRithvigvividdhodhdhesopachi-  
Thaih sarvvairapi krethubhiryethhopadhesam sathakrithva  
iyaaaja.

Mahaaraaja Rishabhadheva performed all types of Yaagaas one hundred times exactly in accordance with the Vedhic stipulations. Thus, as a King [please understand as an incarnation he doesn't have to] he satisfied Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan in all respects. All his Yaagaas were most ideal enriched with all ingredients and paraphernalia in its proper quantities and qualities. They were executed at the holiest proper place, proper time, with most suitable and qualified Rithviks who were all young and faithful Rishees and Sages. Thus, he appealed to Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan and offered the Presaadhaas to all the deities. All Yaaga and Yejnja Festivals conducted by Rishabhadheva were marvelously successful.

भगवत्तर्षभेण परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन  
पुरुषो वाञ्छत्यविद्यमानमिवात्मनोऽन्यस्मात्  
कथञ्चन किमपि कर्हिचिदवेक्षते भर्तार्यनुसवनं  
विजृम्भितस्त्रेहातिशयमन्तरेण ॥ १८॥

18

Bhagawatharshena parirekshyamaana ethasmin varshe na  
Kaschana purusho vaanjcchathyavidhyamaanamivaathmanoanyasmaaath  
Katthanjchana kimapi karhichidhavekshathe bharththaryanusavanam  
Vijrembthithasnehaathisayamantharena.

Rishabhadheva was unequal to anyone at any time who lived in the world. There was not even a single person or god to compare with him. He ruled the Bhaarathavarsha fabulously. During the time of his administration the development of the country progressed day by day. There was neither poverty nor shortage of any facility during his time. His subjects were happier and happier day after day. They had full faith and confidence in him. Rishabhadheva was like their beloved and affectionate father and protector. There was only pure and un-envious love and affection among all the entities of the world at his time. None of them expected anything other than pure friendship and love from others. Everyone was selfless. No one ever even thought of fulfilling or satisfying anything with any selfish motivation. None of them ever asked for anything from others. It was wonderful to see how cordial and peaceful and progressive the world was at the time of Lord Rishabhadheva.

स कदाचिदटमानो भगवान् ऋषभो ब्रह्मावर्तगतो  
ब्रह्मर्षिप्रवरसभायां प्रजानां निशामयन्तीना-  
मात्मजानवहितात्मनः प्रश्रयप्रणयभरसुयन्त्रिता-  
नप्युपशिक्षयन्निति होवाच ॥ १९॥

19

Sa kadhaachidhatamaano BhagawaanRishabho Brahmaavarththageetho  
Brahmarshiprevarasabhaayaam prejaanaam  
nisaamayanthenaamaathma-  
Jaanavahithaathmanah presreyaprenayabharasuyenthritaanapyupasi-

Kshayannithi hovaacha.

Once while Rishabhadheva, the king of Bhaarathavarsha, was touring around the world he incidentally reached Brahmaavarththa. At that time there was a conference of many learned and scholarly Vipraas or Brahmins and Rishees or Sages. There at that time the Vipraas and the Rishees were giving instructions of Varnaasrama Ddharmmaas. At the request of them and with the love and affection to the living entities of the world and especially for the sake of his sons he gave very useful and beneficial advices narrating how to rule the world religiously for the welfare and well-being of all the living entities of the world according to the principles of Varnnaasrama Ddharmmaas.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
पञ्चमस्कन्धे चतुर्थोऽध्यायः ॥ ४॥

Ithi Sreemat Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Panjchamaskanddhe [Rishabha Charitham Naama]  
Chathurththoaddhyaayah

Thus, we conclude the Fourth Chapter [named as Story of Rishabha] of Fifth Canto of the Most Divine and the Supreme Most and Greatest Mythology known as Sreemad Bhagawatham.

**Om Shree Krishnaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**