

Bhakti Sangha Bhagavatam Class

6.1.32

Youtube Link of the Session:

<https://youtu.be/XYC1E-ROhY>

Verse, Translation and Purport

|| 6.1.32 ||

ūcur niṣedhitās tāms te
vaivasvata-puraḥsarāḥ
ke yūyam pratiṣeddhāro
dharma-rājasya śāsanam

When the order carriers of Yamarāja, the son of the sun-god, were thus forbidden, they replied: Who are you, sirs, that have the audacity to challenge the jurisdiction of Yamarāja?

Srila Prabhupada's Purport

According to the sinful activities of Ajāmila, he was within the jurisdiction of Yamarāja, the supreme judge appointed to consider the sins of the living entities.

When forbidden to touch Ajāmila, the order carriers of Yamarāja were surprised because they had never been hindered in the execution of their duty by anyone within the three worlds.

Discussion

Section-I

Story of Ajamila till now....

|| 6.1.20 ||

atra codāharantīmam
itihāsam purātanam
dūtānām viṣṇu-yamayoh
saṁvādas taṁ nibodha me

Concerning this subject (**atra**), the wise (**udāharantī**) the ancient story of Ajāmila (**imam itihāsam purātanam**). Please here from me (**nibodha me**) that story (**taṁ**) in which there is a conversation (**saṁvādah**) between the servants of Viṣṇu and Yama (**viṣṇu-yamayoh dūtānām**).

|| 6.1.21 ||

kānyakubje dvijah kaścīd
dāsī-patir ajāmilah
namnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitah

In the city known as Kānyakubja (**kānyakubje**), there was a brāhmaṇa (**kaścīd dvijah**) named Ajāmila (**ajāmilah namnā**) who married a maidservant (**dāsī-patih**) and lost all good conduct (**naṣṭa-sadācārah**) because of the association of that low-class woman (**dāsyāḥ saṁsarga-dūṣitah**).

|| 6.1.22 ||

bandy-akṣaiḥ kaitavaiś cauryair
garhitām vṛttim āsthitaḥ
bibhrat kuṭumbam aśucir
yātayām āsa dehinaḥ

That sinful brāhmaṇa (**aśucih**) maintained that wife and her children (**bibhrat kuṭumbam**) by taking up a condemned profession (**garhitām vṛttim āsthitaḥ**), by tying people up (**bandy**), gambling (**akṣaiḥ**), cheating (**kaitavaiḥ**) and stealing (**cauryaiḥ**). He thus afflicted many living entities (**yātayām āsa dehinaḥ**).

|| 6.1.23 ||

evam nivasatas tasya
lālayānasya tat-sutān
kālo 'tyagān mahān rājann
aṣṭāśītyāyusaḥ samāḥ

O King (**rājann**)! While he thus spent up his time in abominable, sinful activities (**evam nivasatah**) to maintain his family of many sons (**lālayānasya tasya tat-sutān**), eighty-eight years of his life passed (**mahān kālah aṣṭāśītyā āyusaḥ samāḥ atyagāt**).

|| 6.1.24 ||

tasya pravayasah putrā
daśa teṣāṃ tu yo 'vamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam

That old man Ajāmila had ten sons (**tasya pravayasah daśa putrā**), of whom the youngest (**teṣāṃ tu avamaḥ bālah**) was named Nārāyaṇa (**nārāyaṇo nāmnā**). He was the object of affection of both his father and his mother (**pitroh ca dayitah bhṛśam**).

|| 6.1.25 ||

sa baddha-hṛdayas tasminn
arbhake kala-bhāṣiṇi
nirīkṣamāṇas tal-līlām
mumude jarāṭho bhṛśam

The old man (**sah jarāṭhah bhṛśam**), attached to the child (**tasminn arbhake baddha-hṛdayah**) who could not speak clearly (**kala-bhāṣiṇi**), took great joy (**mumude bhṛśam**) in seeing the child's actions (**tad-līlām nirīkṣamāṇah**).

|| 6.1.26 ||

bhuñjānaḥ prapiban khādan
bālakam sneha-yantritaḥ
bhojayan pāyayan mūdho
na vedāgatam antakam

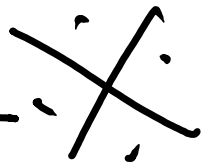
While eating, drinking and chewing (bhuñjānaḥ prapiban khādan), out of affection (sneha-yantritaḥ) he would feed the child and make him drink (bālakam bhojayan pāyayan). The foolish man (mūdhaḥ) did not know (na veda) that death had arrived (āgatam antakam).

The Supreme Personality of Godhead is kind to the conditioned soul.

Although this man completely forgot Nārāyaṇa, he was calling his child, saying, "Nārāyaṇa, please come eat this food. Nārāyaṇa, please come drink this milk."

Somehow or other, therefore, he was attached to the name Nārāyaṇa.

This is called ajñāta-sukṛti.



Although calling for his son, he was unknowingly chanting the name of Nārāyaṇa, and the holy name of the Supreme Personality of Godhead is so transcendently powerful that his chanting was being counted and recorded.

|| 6.1.27 ||

sa evaṁ vartamāno 'jño
mṛtyu-kāla upasthite
matim cakāra tanaye
bāle nārāyaṇāhvaye

While thus living (evaṁ vartamānah), when death arrived (mṛtyu-kāla upasthite), the foolish man (sah ajñah) thought of his son (matim cakāra tanaye bāle) called Nārāyaṇa (nārāyaṇa āhvaye).

Śrīdhara Svāmī says it is suitable to conclude that by the power of chanting the name Nārāyaṇa while caring for his son he developed bhakti.

In the Second Canto of the Śrīmad-Bhāgavatam (2.1.6) Śukadeva Gosvāmī says:

etāvān sāṅkhya-yogābhyām
svadharma-pariniṣṭhayā
janma-lābhaḥ paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ

"The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by acquirement of mystic powers, or by perfect discharge of one's occupational duty, is to remember the Personality of Godhead at the end of life."

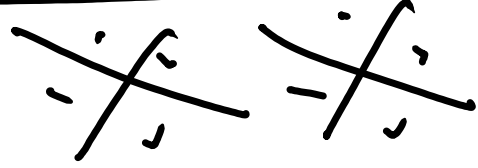
Somehow or other, Ajāmila consciously or unconsciously chanted the name of Nārāyaṇa at the time of death (ante nārāyaṇa-smṛtiḥ), and therefore he became all-perfect simply by concentrating his mind on the name of Nārāyaṇa.

It may also be concluded that Ajāmila, who was the son of a brāhmaṇa, was accustomed to worshiping Nārāyaṇa in his youth because in every brāhmaṇa's house there is worship of the nārāyaṇa-śilā.



This system is still present in India; in a rigid brāhmaṇa's house, there is nārāyaṇa-sevā, worship of Nārāyaṇa.

Therefore, although the contaminated Ajāmila was calling for his son,
by concentrating his mind on the holy name of Nārāyaṇa he
remembered the Nārāyaṇa he had very faithfully worshiped in his
youth.



In this regard Śrīla Śrīdhara Svāmī expressed his verdict as follows:
etac ca tad-upalālanādi-śrī-nārāyaṇa-namoccārana-māhātmyena tad-
bhaktir evābhūd iti siddhāntopayogitvenāpi draṣṭavyam.

"According to the bhaktisiddhānta, it is to be analyzed that because
Ajāmila constantly chanted his son's name, Nārāyaṇa, he was elevated
to the platform of bhakti, although he did not know it."

Similarly, Śrīla Vīrarāghava Ācārya gives this opinion: evaṁ
vartamānaḥ sa dvijaḥ mṛtyu-kāle upasthite satyajño nārāyaṇākhye
putra eva matiṁ cakāra matim āsaktām akarod ity arthah.

"Although at the time of death he was chanting the name of his son,
he nevertheless concentrated his mind upon the holy name of
Nārāyaṇa."

Śrīla Vijayadhvaja Tīrtha gives a similar opinion:

mṛtyu-kāle deha-viyoga-lakṣaṇa-kāle mṛtyoh sarva-doṣa-pāpa-harasya
harer anugrahāt kāle datta-jñāna-lakṣaṇe upasthite hr̥di prakāśite
tanaye pūrṇa-jñāne bāle pañca-varṣa-kalpe prādeśa-mātre
nārāyaṇāhvaye mūrti-viśeṣe matiṁ smaraṇa-samarthaṁ cittaṁ cakāra
bhaktiyāsmarad ity arthaḥ.

Directly or indirectly, Ajāmila factually remembered Nārāyaṇa at the
time of death (ante nārāyaṇa-smṛtiḥ [SB 2.1.6]).

॥ 6.1.28-29 ॥

sa pāśa-hastāms trīn dr̥ṣṭvā puruṣān ati-dāruṇān
vakra-tuṇḍān ūrdhva-romṇa ātmānam netum āgatān

dūre krīḍanakāśaktam putram nārāyaṇāhvayam
plāvitenā svareṇocair ājuhāvākulendriyaḥ

Ajāmila (**sah**) then saw (**dr̥ṣṭvā**) three terrifying persons (**trīn ati-dāruṇān puruṣān**) with twisted faces (**vakra-tuṇḍān**) and hairs standing erect on their bodies (**ūrdhva-romṇa ātmānam**). With ropes in their hands (**pāśa-hastān**), they had come to take him away (**netum āgatān**). In great anxiety (**ākula-indriyaḥ**), with prolonged cries (**plāvitenā**), he loudly called (**uccaiḥ svareṇa ājuhāva**) for his son named Nārāyaṇa (**putram nārāyaṇāhvayam**) who was playing in the distance (**dūre krīḍanakāśaktam**).

Though he had committed unlimited sins, his sins could be classified
in three types: bodily, verbal and mental. → 3 Yama dJtēs

Thus three servants of Yama approached him.

Because the name Nārāyaṇa has four syllables, four servants of Viṣṇu
came.

|| 6.1.30 ||

niśamyā mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārśadāḥ sahasāpatan

O King (mahārāja)! Hearing (niśamyā) glorification of the Lord (hari-kīrtanam) from the mouth of the dying man (mriyamāṇasya mukhataḥ) who uttered the name of their master (bhartur nāma), the associates of Viṣṇu arrived suddenly (pārśadāḥ sahasā āpatan).

Hearing hari-kīrtana, the associates of Viṣṇu arrived.

It came from the mouth of the dying man uttering Viṣṇu's name.

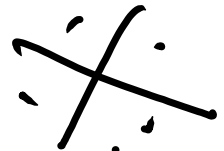
Śrīla Viśvanātha Cakravartī Ṭhākura remarks, hari-kīrtanam niśamyāpatan, katham-bhūtasya bhartur nāma bruvatah: the order carriers of Lord Viṣnu came because Ajāmila had chanted the holy name of Nārāyaṇa.

They did not consider why he was chanting.

While chanting the name of Nārāyaṇa, Ajāmila was actually thinking of his son, but simply because they heard Ajāmila chanting the Lord's name, the order carriers of Lord Viṣnu, the Visnudūtas, immediately came for Ajāmila's protection.

Hari-kīrtana is actually meant to glorify the holy name, form, pastimes and qualities of the Lord.

Ajāmila, however, did not glorify the form, qualities or paraphernalia of the Lord; he simply chanted the holy name.



Nevertheless, that chanting was sufficient to cleanse him of all sinful activities.

As soon as the Viṣṇudūtas heard their master's name being chanted, they immediately came.

In this regard Śrīla Vijayadhvaja Tīrtha remarks: anena putra-sneham
antarena prācīnādrṣṭa-balād udbhūtayā bhaktyā bhagavan-nāma-
saṅkīrtanam kṛtam iti jñāyate.

"Ajāmila chanted the name of Nārāyaṇa because of his excessive
attachment to his son. Nevertheless, because of his past good fortune
in having rendered devotional service to Nārāyaṇa, he apparently
chanted the holy name in full devotional service and without
offenses."

↓

|| 6.1.31 ||

vikarṣato 'ntar hrdayād
dāsī-patim ajāmilam
yama-preṣyān viṣṇudūtā
vārayām āsur ojasā

The servants of Viṣṇu (**viṣṇudūtā**) with loud voices obstructed (**ojasā vārayām āsuh**) the servants of Yama (**yama-preṣyān**), who were dragging Ajāmila (**dāsī-patim ajāmilam vikarṣatah**) from his heart (**antar hrdayād**).

|| 6.1.32 ||

ūcur niṣedhitās tāms te
vaivasvata-puraḥsarāḥ
ke yūyaṁ pratiṣeddhāro
dharma-rājasya śāsanam

Being forbidden (**niṣedhitāḥ**), the assistants of Yama (**te vaivasvata puraḥsarāḥ**) said to the servants of Viṣṇu (**tān ūcuh**), “Who are you (**ke yūyaṁ**), who oppose (**pratiṣeddhāro**) the rules of Yamarāja (**dharma-rājasya śāsanam**)?”

Section-II

Resolving the Mystery of Ajamila....

|| 6.2.9-10 ||

stenah surā-po mitra-dhruḡ
brahma-hā guru-talpa-gaḥ
strī-rāja-pitr-go-hantā
ye ca pātakino 'pare

sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor
yatas tad-viṣayā matiḥ

The chanting of the holy name of Lord Viṣṇu (viṣṇoh nāma-vyāharaṇam) is the best process of atonement (eva suniṣkṛtam) for a thief, for a drunkard, for one who betrays a friend or relative (stenah surā-pah mitra-dhruḡ), for one who kills a brāhmaṇa, for one who indulges in sex with the wife of his guru or another superior (brahma-hā guru-talpa-gaḥ), for one who kills women, the king, his father, or cows (strī-rāja-pitr-go-hantā), and for all other sinful men (ye ca pātakino apare). Simply by chanting the holy name of Lord Viṣṇu (idam eva), such sinful persons (sarveṣām apy aghavatām) attract the attention of the Supreme Lord (yataḥ tad-viṣayā matiḥ).

That is not the only result, because from chanting the name of the Lord, the Lord's mind dwells on that person who chants (tad-visayā-matih)

↓ Lord becomes Ītvonmukta

The Lord thinks, "This person belongs to me. I will always protect him." This is Śrīdhara Svāmī's meaning of the phrase.

"Hearing his name being chanted, and remembering Ajāmila, the Lord ordered us to bring Ajāmila, who was chanting his name."

Then how much more the Lord will remember a person who chants the Lord's name with a service attitude!

This is the implication.

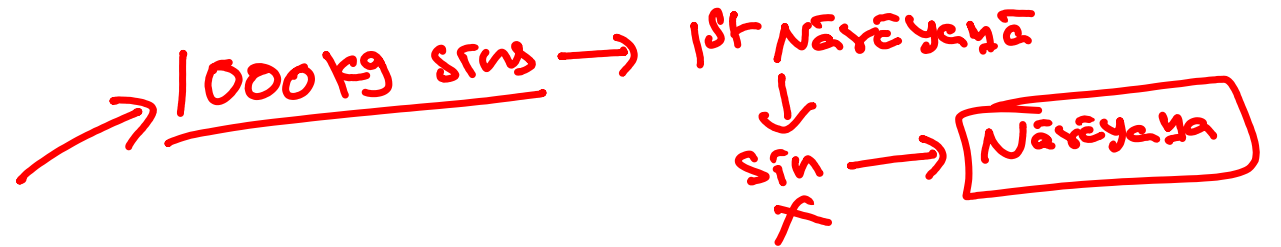
To show this to the servants of Yama, the servants of Viṣṇu said that Ajāmila chanting at the time of death had destroyed all his sins, but actually, from the first time that Ajāmila called his son Nārāyaṇa, out of all the times he called, all his sins had been destroyed.

The rest of the chanting after that produced bhakti.

The past tense of yad vyājahāra (he chanted) in verse 7 also indicates that from the first time he chanted the name, all sins had been destroyed.

The word vivaśaḥ in that verse means “spontaneously, out of affection for his child.”

Question-2



“But after chanting repeatedly, there were repeated sins such as going to the prostitute and drinking wine. In order to destroy those sins he had to chant at the end of his life, since there was again appearance of sin.”

This cannot be said, because it will be said later vaikunṭha-nāma-grahanam
aśeṣāgha-haram: chanting the Lord's name destroys unlimited sins. (SB 6.2.16)

The following verses also show that chanting releases one from the bondage of saṁsāra.

vartamānam ca yat pāpaṁ yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahatyāśu govindānala-kīrtanāt

All sins in the present (vartamānam ca yat pāpaṁ), past and future (yad bhūtaṁ yad bhaviṣyati) are quickly destroyed (tat sarvaṁ nirdahaty āśu) by chanting the name of Govinda which is like fire (govinda anala-kīrtanāt). **Hari-bhakti-vilāsa 11.339**

yan-nāma sakṛc chravaṇāt pukkaśo 'pi vimucyate saṁsārāt

By hearing one of your names once (yan-nāma sakṛt śravaṇāt), even the outcaste (pukkaśo 'pi) is delivered from the material world (vimucyate saṁsārāt). SB 6.16.44

naivam-vidhaḥ puruṣa-kāra urukramasya
pumsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakṛd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

Such power (evam-vidhaḥ puruṣa-kāra) is not surprising (na citram) from persons who have conquered the six senses (jita-ṣaḍ-guṇānām pumsām) by the dust from the lotus feet of the Lord (urukramasya tad-aṅghri-rajāsā), since even an outcaste (vidūra-vigataḥ) becomes immediately free of bondage of karma (adhunā sa jahāti bandham) by chanting the Lord's name once (sakṛd ādadīta yan-nāmadheyam). **SB 5.1.35**

Because there is no mention of a particular time span for the effect to occur, it should be understood that by the first chanting there is destruction of all sins, all desires and as well, ignorance, which is the root cause, because only then sin will not reappear in the future.

Question-3

“Why then did sin not leave Ajāmila after chanting the first time?”

How could he continue to be attached to the woman and commit sin for so long if all his sins had been destroyed?”

Answer - 3

Like the karmas of the jīvanmukta which remain for some time simply as impressions, Ajāmila's sins which lasted till his death were like the (bites of a toothless snake and did not generate results.)

↓ 1st explanation

→ 2nd explanation

↓ karmā

Moreover the Lord himself will cause continuance of sin in order that other philosophies (karma-kāṇḍa etc.) will not be completely uprooted.

If one were to explain the scriptural statements concerning the powers of the name to be exaggerated praise of the Lord's name, then one would be committing offense.

Tathārtha-vādo hari-nāmni kalpanam: it is an offense to interpret the name or think its powers are exaggeration. (Padma Purāṇa)

nāmāśrayaḥ kadācit syāt taraty eva sa nāmataḥ
nāmno hi sarva suhrdo hy aparādhāt pataty adhaḥ

One who takes shelter of the name at any time (nāmāśrayaḥ kadācit syāt) crosses material life by the name (taraty eva sa nāmataḥ). One falls to hell (pataty adhaḥ) from offense to the name of the Lord (nāmno hi aparādhāt), the friend of all beings (sarva suhrdah hy).
Padma Purāṇa

arthavadam harer-namni
sambhavayati yo narah
sa papistho manusyanam
niraye patati sphutam

Those most sinful of men (yah manusyanam papistho narah)
who interpret the name of the Lord (arthavadam harer-namni
sambhavayati) fall to hell (niraye patati sphutam)
(Katyāyana Samhitā, Padma Purāṇa)

yan-nāma-kīrtana-phalam vividham niśamya
na śraddadhāti manute yad utārthavādam
yo mānuṣas tam iha dukḥa-caye kṣipāmi
samsāra-ghora-vividhārti nipīditāṅgam

That person (yah mānuṣah) who even after hearing (niśamya) about the wonderful results (vividham phalam) of chanting the Lord's name (yan-nāma-kīrtana) refuse to develop sincere faith in the name (na śraddadhāti), and on the contrary, interprets the name (yad utā arthavādam), is hurled by me (tam iha kṣipāmi) into the deep gloom of material nescience (samsāra-ghora-vividha ārti), after being dragged through excruciating suffering (dukḥa-caye nipīdita aṅgam).

Padma Purāṇa

śruti-smṛti-purāṇeṣu
nāma-māhātmya-vādiṣu
ye 'rthavāda iti bruyur
na teṣāṃ niraya-kṣayaḥ

Persons who interpret (**ye arthavāda iti bruyuh**) the śrutis,
smṛtis, and purāṇas (**śruti-smṛti-purāṇeṣu**), which
wonderfully glorify the Lord's name (**nāma-māhātmya-**
vādiṣu), stay in hell forever (**na teṣāṃ niraya-kṣayaḥ**).

Jaimini Saṁhitā

Thus from scriptures like Padma Purāna and Kātyāyana-saṁhitā there are thousands of statements showing fall down from interpreting the name.

Powerful Proof
↓

Parīkṣit has just said:

(kvacin nivartate 'bhadrāt)
(kvacit carati tat punah)
(prāyaścittam atho 'pārtham)
(manye kuñjara-śaucavat)

After withdrawing from sin (kvacit nivartate abhadrāt) one commits the sin again (kvacit carati tat punah). I therefore think (atho manye) atonement is useless (prāyaścittam apa artham), like an elephant bathing (kuñjara-śaucavat). **SB 6.1.10**

He has condemned atonements because of seeing that the tendency for sin remains, but he does not criticize bhakti, though seeing sinful tendencies in some of the devotees.

And Ajāmila, a sinner, by the strength of nāmābhāsa attained Vaikuṅṭha, but smārtas and others, though knowing scriptures, and though chanting the name, continue existence in frightful saṁsāra because of the offense of interpreting the name.

Question-4

But one should not worry that everyone will immediately become liberated on seeing such power in the name.

Answer-4

Though sin is completely uprooted just by chanting the name once, in most cases the name shows its fruits to the world after some time, just as fruit trees bear fruit after some time only, not immediately.

And in some cases the name does not show its effects at all, in order that the material scriptures (such as karma-kāṇḍa) are not completely destroyed.

Then, after doing this, the name takes the person who has chanted without offense to the Lord's abode. This conclusion should be understood.

Question-5

“I accept that because of offense to the name, those who interpret the name as exaggeration go to hell.”

However, if chanting the name destroys all sins, all karmīs, jñānīs, yogīs and bhaktas should not go to hell for illicit sex or violence if they chant.

And if the name does not destroy all sin, all these people, and even the bhakta, should go to hell to suffer the results of their sin, even if they chant.”

Answer-5

Though a merchant protects a person under his shelter according to the degree that the person surrenders to him, if the person offends him, the merchant becomes displeased with him, and does not give protection to that surrendered person.

But one should not think that the merchant is incapable of protecting him.

And according to the degree that the offense diminishes, the merchant begins to show mercy to that person.

When the offense is completely gone, the merchant shows all mercy.

The name is similar.

Those who take shelter of Bhakti-devī, representing the name, as a secondary practice, in order bring out results of karma and jñāna, are called karmīs or jñānīs, even though bhakti is present in a minor position.

This is according to the rule that things are named according to the predominant factor. [Note: prādhānyena vyapaeśā bhavanti] They are thus not called Vaiṣṇavas.

By their natures they are offenders to the name in one aspect, for it is said dharma-vratatyāgahutādi-sarvaśubhakriyā-sāmyamapi pramādaḥ: the eighth offense is to consider the name equivalent to dharma, vratas, sacrifices and other karma-kānda rites.

If considering the name to be equal to karma and dharma is an offense, then the offense is much more if one considers the name secondary to karma and dharma, being a mere limb of karma or dharma.

Though recognizing that they have offended her, out of compassion, Bhakti-devī thinks, “Karma-yoga and these other processes should not be fruitless” since they have accepted a small portion of her shelter.

Thus, though she has become only a limb of karma, she gives the results of karma, jñāna and other processes without obstruction.

Similarly, when bhakti is a limb of atonement, she destroys the sins in those persons practicing atonements.

It is not otherwise.

And those who do not perform atonements go to hell to experience the results of their sins.

However, Vaiṣṇavas do not need to perform atonements.

Furthermore, if those persons commit other offenses, such as interpreting the name or committing offense to the devotee, and then perform dharma and other process, Bhakti-devī gives them no results for their efforts, even though she is still a limb of dharma and other process.

ke te 'paradhā vipendra
namno bhagavatah krtāḥ
vinighnanti nṛnam krtyam
prakrtam hy anayanti ca

O brāhmaṇa (**vipendra**)! Offenses (**te aparadhā**) to the name (**bhagavatah namno krtāḥ**) destroy men's pious actions (**vinighnanti nṛnam krtyam**) and lead them to material world (**prakrtam hy anayanti ca**). **Padma Purāṇa, Brāhma-khanda**

If those persons become free from offense and dedicate themselves to chanting or other bhakti processes, they will get results for their karma and jñāna in proportion to the destruction of offenses.

However, with complete destruction of offense by association with devotees, attainment of the results of chanting is certain, by the direct mercy of Bhakti-devī.

Question — 6

“From the words of the servants of Yama it is understood that Ajāmila was previously involved in karma. (He was not a devotee, but performed bhakti secondarily, and therefore all his sins should not have been removed by chanting.)”

Answer-6

That is true, and by sinful acts like drinking his status as a brāhmaṇa was destroyed, what to speak of his pious acts of karma.

It will be explained: "Ajāmila was a brāhmaṇa who because of bad association had given up all ~~brahminical culture~~ and ~~religious~~ principles. X

Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute." (SB 6.2.45)

When his pious karmas were destroyed, his secondary bhakti was also destroyed.

Then pure bhakti appeared when he called out the name of his son Nārāyaṇa.

Question-7

“But if there is a scriptural rule that one should perform bhakti as a limb of karma or jñāna, how can that be offensive?”

One should not recognize as authoritative scripture those statements which permit secondary bhakti out of mercy for persons of crooked mentality, who have no faith in bhakti but faith in karma and jñāna, and do not believe statements like "All processes accomplish their results by bhakti alone; by a particle of bhakti the greatest sins are destroyed."

Answer-7

In attaining Svarga through animal sacrifices by following rules, the fault of violence is not destroyed.

Similarly though the offender attains the results of karma and jñāna by secondary bhakti according to rules, his offense is not destroyed.

Those offenders who accept a Vaiṣṇava guru by Vaiṣṇava initiation, take shelter of Bhakti-devī [purely] or as the [primary process] (but mixed), and then worship the Lord by chanting, are called Vaisnavas.

According to the degree of bhakti, they attain destruction of offenses, and according to the degree of Bhakti-devī's mercy, they attain the principle result of bhakti (prema).

The Lord himself says:

yathā yathātmā parimṛjyate 'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmaṁ
cakṣur yathaivāñjana-samprayuktam

To the degree that the ātmā becomes purified (yathā yathā ātmā parimṛjyate) by hearing and chanting my glories (mat-puṇya-gāthā-śravaṇa abhidhānaiḥ), a person is able to perceive my real form and qualities, and experience their sweetness (tathā tathā paśyati vastu sūkṣmaṁ), just as the eye when smeared with special ointment, is able to see finer objects (yathaiva cakṣuh añjana-samprayuktam). SB

11.14.26

**bhaktiḥ pareśānubhavo viraktir
anyatra ca iṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam**

Devotion, direct experience of the Supreme Lord (**bhaktiḥ pareśānubhavo**), and detachment from other things (**anyatra viraktir ca**)—these three occur simultaneously (**eṣa trika eka-kālah syuh**) for one who has taken shelter of Kṛṣṇa (**prapadyamānasya**), in the same way (**yathā**) that pleasure, fullness of the stomach and relief from hunger (**tuṣṭiḥ puṣṭiḥ kṣud-apāyo**) are experienced simultaneously, with each bite (**anu-ghāsam**), for a person engaged in eating (**āśnataḥ**). **SB 11.2.42**

śṛṇvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ |
hr̥dy antaḥstho hy abhadrāṇi
vidhunoti suhṛt-satām ||

Kṛṣṇa (**kṛṣṇaḥ**), who purifies by the processes of hearing and chanting (**puṇya-śravaṇa-kīrtanaḥ**), who is the benefactor of the devotees (**suhṛt-satām**) who hear about him (**śṛṇvatām sva-kathāḥ**), enters the hearts of the devotees (**hr̥dy antaḥsthaḥ hy**) and destroys their sins (**abhadrāṇi vidhunoti**). SB 1.2.17

By these statements it is understood that those persons gradually ascend through the fourteen stages of bhakti.

In these cases, faith and other steps are prescribed.

And in this chapter also it is said guṇānuvādaḥ khalu sattva-bhāvanah: chanting the Lord's glories is the process for purification. (SB 6.2.12)

When all their offenses are gradually destroyed and they attain the Lord, they are liberated from this world.

However, for those without offense, attainment of the Lord is quick. Such persons have two stages: chanting the Lord's name, and attaining Vaikuṅṭha.



Such is the case of Ajāmila.

na vāsudeva-bhaktānām
aśubham vidyate kvacit
janma-mṛtyu-jarā-vyādhi-
bhayaṁ vāpy upajāyate

The devotees of Vāsudeva (vāsudeva-bhaktānām) have no misfortune at all (na aśubham vidyate kvacit). They surpass (upajāyate) birth, death, old age and disease (janma-mṛtyu-jarā-vyādhi bhayaṁ vā). **Mahābhārata 13.135.131**

**sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtaṁ bhāgavato 'tha vaiṣṇavaṁ
padaṁ yathāham vibudhāḥ kalātyaye**

A person fixed in dharma (**sva-dharma-niṣṭhaḥ pumān**) attains the post of Brahmā (**viriñcatām eti**) after a hundred births (**śata-janmabhiḥ**), and by more pious acts than that a person attains me, Śiva (**tataḥ param hi mām**). But the devotee (**bhāgavataḥ**) attains the abode of Vaikuṅṭha (**vaiṣṇavaṁ padaṁ**) beyond the material world (**avyākṛtaṁ**) after leaving the body (**kalātyaye**). Similarly I in another form reside there (**yathā aham**), and the devatās who are qualified go there (**vibudhāḥ**) after destroying their subtle bodies (**kalātyaye**). **SB 4.24.29**

However, some devotees without offense, who desire to attain a special prema are delayed in attaining the Lord.

For instance Jada Bharata took three lives to attain the Lord.

Among those devotees having offense, if some, because of not worshipping the Lord properly, do not destroy previous sins, and continue to sin and to be offenders, they do not go the hell after leaving the body.

- Yama says:

sva-puruṣam abhivīkṣya pāśa-hastam
vadati yamaḥ kila tasya karṇa-mūle
parihara madhusūdana prapannān
prabhur aham anya-nṛṇām na vaiṣṇavānām

Yamarāja (**yamaḥ**) seeing his follower (**sva-puruṣam abhivīkṣya**) with noose in his hands (**pāśa-hastam**) says in his ear (**vadati kila tasya karṇa-mūle**), “Do not take devotees surrendered to Madhusūdana (**parihara madhusūdana prapannān**). I am the master of other men (**prabhur aham anya-nṛṇām**), but not the Vaiṣṇavas (**na vaiṣṇavānām**).

te deva-siddha-parigīta-pavitra-gāthā
ye sādhaḥ samadr̥śo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vyaṁ na ca vyaḥ prabhavāma daṇḍe

Do not approach those (**tān na upasīdata**) who have surrendered to the Lord (**bhagavat-prapannāḥ**), who see everything equally (**samadr̥śah**), who have proper conduct (**sādhaḥ**) and who are praised with pure narrations (**parigīta-pavitra-gāthā**) by the devatās and Siddhas (**deva-siddha**), since they are protected by the club of the Lord (**hareh gadayā abhiguptān**). We, including Brahmā and time (**na vyaṁ na ca vyaḥ**), do not have the power to punish them (**na eṣāṁ daṇḍe prabhavāma**). SB 6.3.27

The servants of Yama say:

prāhāsmān yamunā-bhrātā sādaram hi punaḥ punaḥ
bhavadbhir vaiṣṇavās tyājyā

Yama (**yamunā-bhrātā**) repeatedly (**punaḥ punaḥ**) has told us (**prāha asmān**) with care (**sādaram**), “You must leave the Vaiṣṇavas (**bhavadbhir vaiṣṇavās tyājyā**)” **Padma Purāṇa**

Moreover the Lord himself says:

**na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ**

O Uddhava (**aṅga uddhava**)! Because I have personally established it (**mayā vyavasitaḥ samyak**), the process of niṣkāma-bhakti (**anāśiṣaḥ mad-dharmasya**) is beyond the guṇas (**nirguṇatvād**). Thus even by starting and not completing the process (**upakrame**), there is no destruction of results (**na hy aṅu api dhvaṁsaḥ**). **SB 11.29.20**

Thus, since even the sprout of bhakti is imperishable, unaffected by sin and always productive, a person will definitely take birth only in order that bhakti bears leaves and fruit in the future, and not because of temporary sin and piety.

Na karma-bandhanam janma vaiṣṇavānām ca vidyate: the worshippers of Viṣṇu do not have birth due to karma.

Thus after the destruction of sin and offenses by chanting the name, which is caused by impressions of previous bhakti, persons attain the Lord by the mercy of Bhakti-devī.

na vai jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsṛtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

Oh (**aṅga**)! The person who serves Mukunda (**mukunda-sevy janah**) will never (**na vai jātu**) under any condition (**kathañcana**) return to the material world (**saṁsṛtim āvrajet**), unlike practitioners of other processes (**anyavad**). Remembering the embrace of the Lord's lotus feet (**smaran mukunda aṅghry-upagūhanam**), eager for that taste he has experienced (**rasa-grahah**), he will not desire to give up those feet again (**punar na vihātum icchet**). **SB 1.5.19**

In the above verse anyavat means “like those practicing karma.”

The devotee will not attain the world of piety and sin, but will accept the world of happiness and distress given by the Lord.

tvad avagamī na vetti bhavad-uttha-śubhāśubhayor

When a person realizes you, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is you alone who control this good and bad fortune. **SB 10.87.40**

Those who have not destroyed offenses to the name will continue to experience the undestroyed effects of sin.

When, by increase of bhakti by practicing it, the offenses to the name will be destroyed, the root of sin will be destroyed and the person will immediately attain the Lord.

But then, in order to increase the bhakti, those devotees may even take one, two or three life times to attain the Lord.

The “material happiness” seen in those devotees arises from the practice of bhakti (it is not karma).

It is said:

**dharmasya hy āpavargyasya
nārtho'rthāyopakalpate |
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ ||**

The material results (**arthah**) are not suitable as the goal (**na arthāya upakalpate**) for the person dedicated to higher spiritual goals (**āpavargyasya hy dharmasya**). The desire (**kāmah**) of the person dedicated to the higher path (**dharmā ekāntasya**) is not for attainment of material assets (**na arthasya lābhāya hi smṛtaḥ**). **SB 1.2.9**

The “suffering” seen in those devotees are given by the Lord who is skilful at increasing the devotion of his devotee, and who is like a doctor who makes a person fast and gives bitter medicine for increasing appetite.

**yasyāham anugṛhṇāmi
hariṣye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam**

If I especially favor someone (**yasya aham anugṛhṇāmi**), I gradually deprive him of his wealth (**hariṣye tad-dhanam śanaiḥ**). Then the relatives and friends (**tato svajanā**) of such a poverty-stricken (**asya adhanam**) man abandon him (**tyajanty**). In this way he suffers one distress after another (**duḥkha-duḥkhitam**). **SB 10.88.8**

Among the ten offenses, the very strong effects of interpreting the name, thinking its glories are exaggeration and equating it to pious acts—are obstacles to being a Vaiṣṇava.

Among the other offenses two are very strong—offending the devotees and committing sin on the strength of chanting. Those two are particularly described in a frightening way.

yataḥ khyātim yātam katham u sahate tad vigarhām

How can the name tolerate criticism (**katham u sahate tad vigarhām**) of those who spread the name (**yataḥ khyātim yātam**)? **Padma Purāṇa**

**nāmno balādyasya hi pāpabuddhir
na vidyate tasya yamair hi śuddhiḥ**

For a person who commits sin (**yasya hi papa buddhiḥ**) on the strength of chanting (**nāmno balād**) there is no purification (**na vidyate tasya hi śuddhiḥ**) by the servants of Yama (**yamaiḥ**). **Padma Purāṇa**

There is no other means of destroying the effects of these two offenses than to continually chant the name while suffering appropriately for the offense.

The effects of the other offenses will be destroyed simply by continual chanting (without the suffering).

Some people make the following proposition.

“Those offenders of the name who are without karma and jñāna, and practicing bhakti with hearing and chanting but have not take initiation because they have not surrendered to the feet of a guru are still called Vaiṣṇavas.

The word vaiṣṇava is defined as “the person who takes Viṣṇu as his object of worship” according to Pāṇini sūtras 4.2.24 and 4.3.95.

Thus Vaisṇavas are those who have made Viṣṇu the object of worship by accepting initiation and also those who make Viṣṇu the object of worship simply by worship, since there is no other word to describe the two types of people.

So the latter type of persons also should not fall to hell.”

This however is not correct because one cannot attain the Lord easily without guru.

**nṛ-deham ādyam su-labham su-durlabham
plavam su-kalpam guru-karṇadhāram
mayānukūlena nabhasvateritam
pumān bhavābdhim na taret sa ātma-hā**

Having attained the human body (**nṛ-deham**), rarely attained (**su-durlabham**), but attain easily sometimes by good fortune (**ādyam su-labham**), which is like a well-constructed boat (**plavam su-kalpam**), with the guru as the captain (**guru-karṇadhāram**), pushed (**īritam**) by the favorable wind (**anukūlena nabhasvatā**) of serving me (**mayā**), a person who does not cross (**pumān na taret**) the ocean of material existence (**bhavābdhim**) is a killer of himself (**sah ātma-hā**). **SB 11.20.17**

Therefore it should be explained that there is no other way of attaining the Lord than by becoming a devotee who has surrendered to the feet of a guru, who will be attained in another birth by the power of worship.

“But it is seen that Ajāmila, without surrendering to guru easily attained the Lord.”

This can be explained as follows.

Those who, like cows or asses, make their senses pursue sense objects cannot know the Lord, bhakti or guru even in their dreams.

But as in the case of Ajāmila, they can be delivered even without guru by chanting the name in nāmābhāsa without offense.

Though it has been definitely ascertained that the Lord should be worshipped, that worship is the means of attaining him, that the guru is the person who teaches about worship, and that those who were devotees attained the Lord, it is also said:

no dīkṣām na ca sat-kriyām na
ca puraścaryām manāg īkṣate
mantra 'yaṁ rasanā-sprḡ eva
phalati śrī-kṛṣṇa-nāmātmakaḥ

Chanting the holy name (śrī-kṛṣṇa-nāmātmakaḥ) does not depend (na manāg īkṣate) on initiation (dīkṣām), pious activities (sat-kriyām) or the puraścaryā regulative principles generally observed before initiation (puraścaryām). The holy name does not wait for any of these activities (implied). It is self-sufficient (ayaṁ mantrah rasanā-sprḡ eva phalati). Padyāvalī

As well, we have the example of Ajāmila.

But one who thinks, “What is the benefit of taking the trouble to accept guru? I will attain the Lord just by chanting the name,” he will not attain the Lord, because of the offense of offending guru (third offense).

However, in this life or another life, if he surrenders to the feet of guru after destroyed his offense, he will then attain the Lord.

Some say that persons who worship devatās should be treated like the karmīs with sin and offense.

Others say that Bhakt-devī places them in an even lower category because they do not have general surrender.

Thus it is said:

**ye 'py anya-devatā-bhaktā yajante śraddhayānvitāḥ |
te 'pi mām eva kaunteya yajanty avidhi-pūrvakam ||**

Those who are devoted to other gods (**ye apy anya-devatā-bhaktā**) and with faith worship them (**yajante śraddhayānvitāḥ**)—they also worship Me (**te api mām eva yajanty**), but by the wrong method (**avidhi-pūrvakam**), O son of Kuntī (**kaunteya**).

BG 9.23

But for those who are simply offenders there is no deliverance at all.

It is said:

tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān |
kṣipāmy ajasram aśubhān
āsurīṣv eva yoniṣu ||

I cast (**ahaṁ kṣipāmy**) those hateful, cruel (**tān dviṣataḥ krūrān**), and lowest of humans (**saṁsāreṣu narādhamān**), constantly doing evil (**ajasram aśubhān**), into repeated birth and death in the wombs of demons (**āsurīṣv eva yoniṣu**). **BG 16.19**

But some persons also say that these offenders' offenses are destroyed by absorption in the Lord since it is said:

**kāmād dveṣād bhayāt snehād
yathā bhaktyeśvare manah
āveśya tad-agham hitvā
bahavas tad-gatiṁ gatāḥ**

Just as by vaidhi-bhakti one can attain one's spiritual goals (**yathā bhaktyā**), many persons (**bahavaḥ**) have attained suitable forms (**tad-gatiṁ gatāḥ**) after absorbing their minds in the Lord (**manah īśvare āveśya**) out of lust, hatred, fear (**kāmād dveṣād bhayāt**), and family relationships filled with affection (**snehād**), and after giving up absorption in enmity of the Lord (in the case of hatred and fear) (**tad-agham hitvā**). **SB 7.1.30**

This idea is represented in verses such as the following:

**nāmāparādha-yuktānām
nāmāny eva haranty agham
aviśrānti-prayuktāni
tāny evārtha-karāṇi ca**

The names of the Lord destroy the sin (**nāmāny eva haranty agham**) of those who have committed offenses to the name (**nāmāparādha-yuktānām**). By tireless chanting (**aviśrānti-prayuktāni**) of the names (**tāny eva**) prema will appear (**artha-karāṇi ca**). **Padma Purāṇa**

Others say that “absorption” means repeated meditation.

Others say that there is no absolute rule when Kṛṣṇa appears in the world.

Thus some persons without being absorbed in the Lord, but simply by being killed by the Lord—such as Narakāśura, Bāṇāśura and the troops of the Kauravas and others simply by the influence of seeing the Lord attained the Lord.

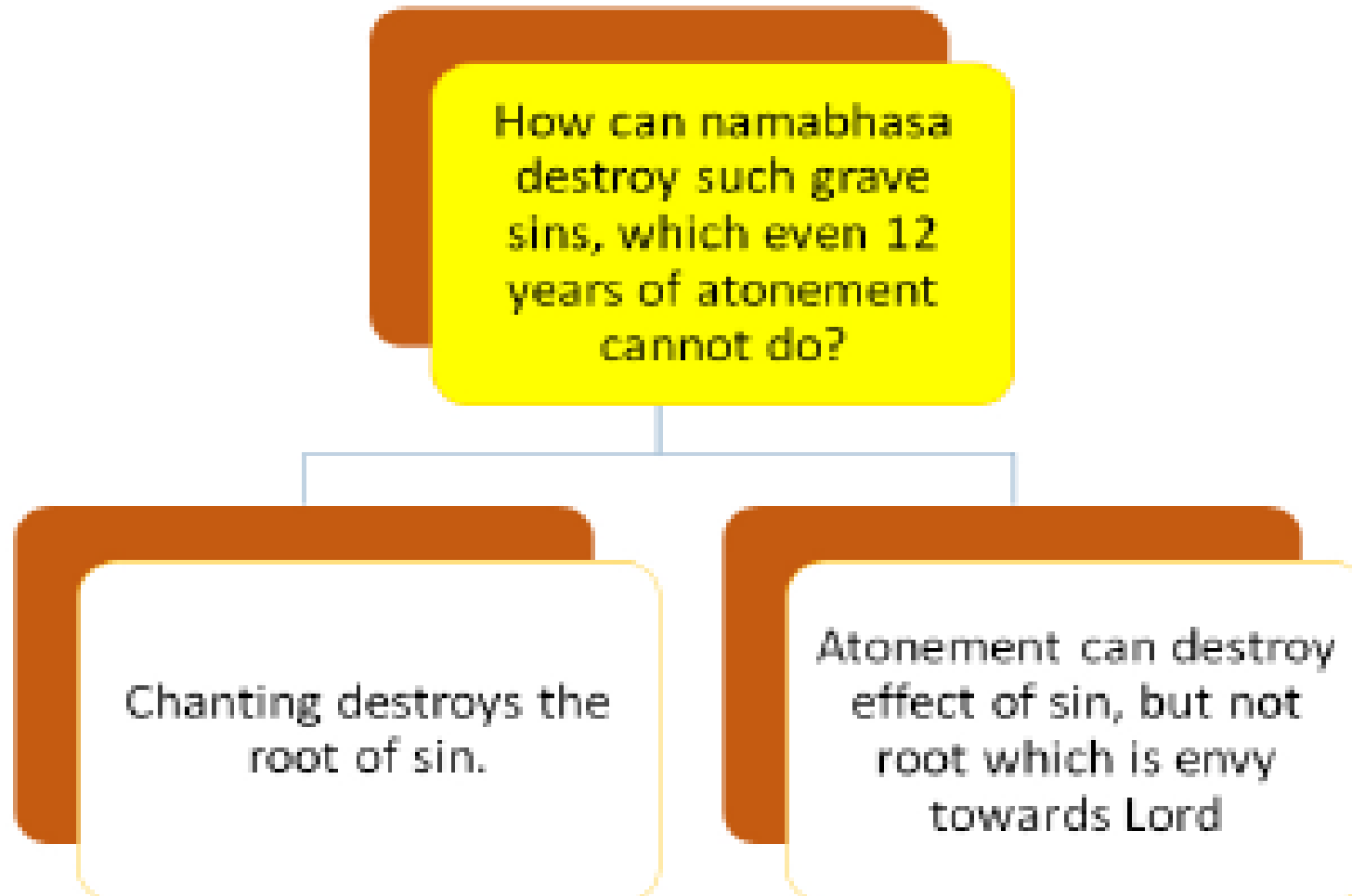
This was previously mentioned in the Bhāgavatam.

The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name

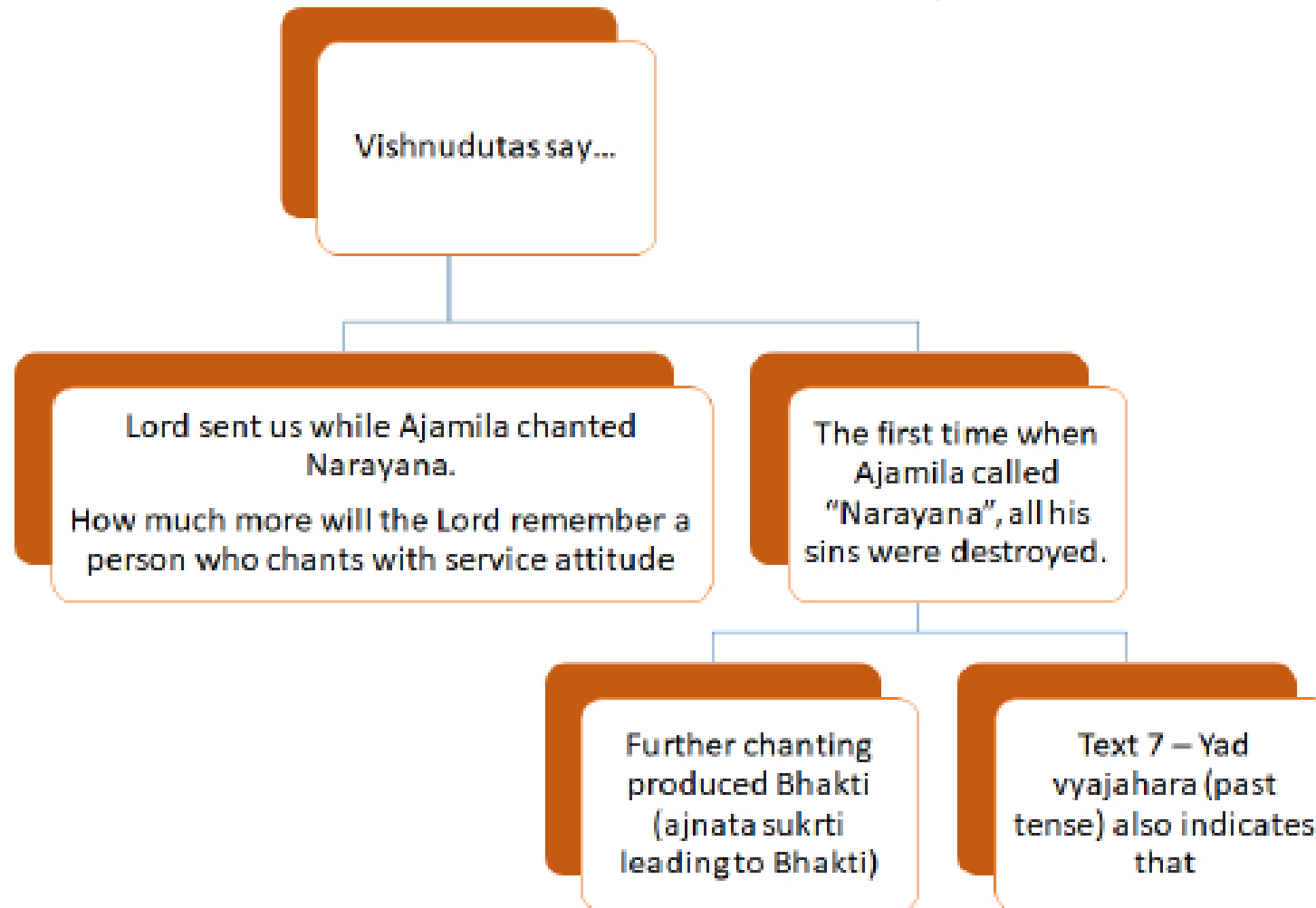
The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name



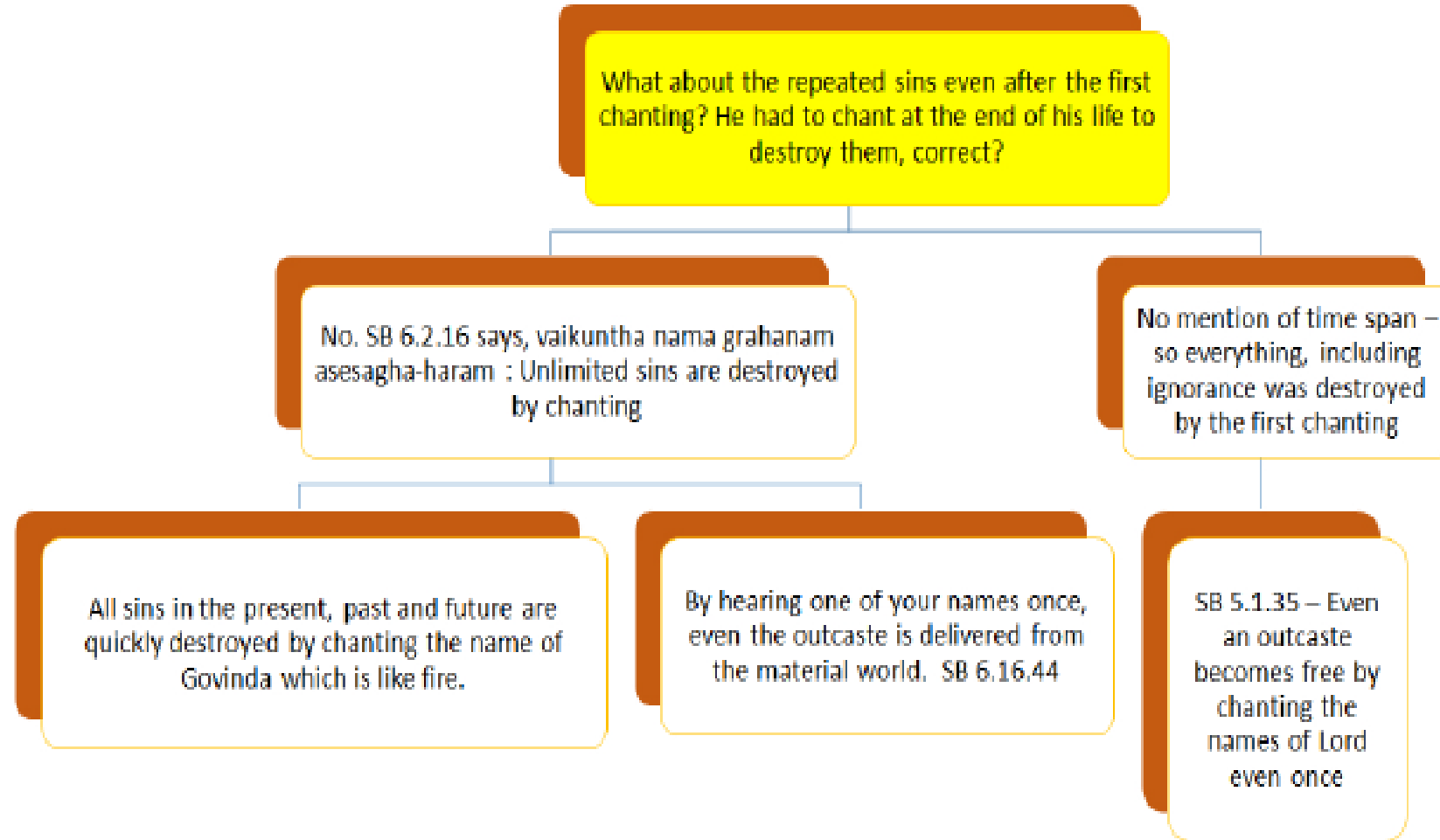
The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name



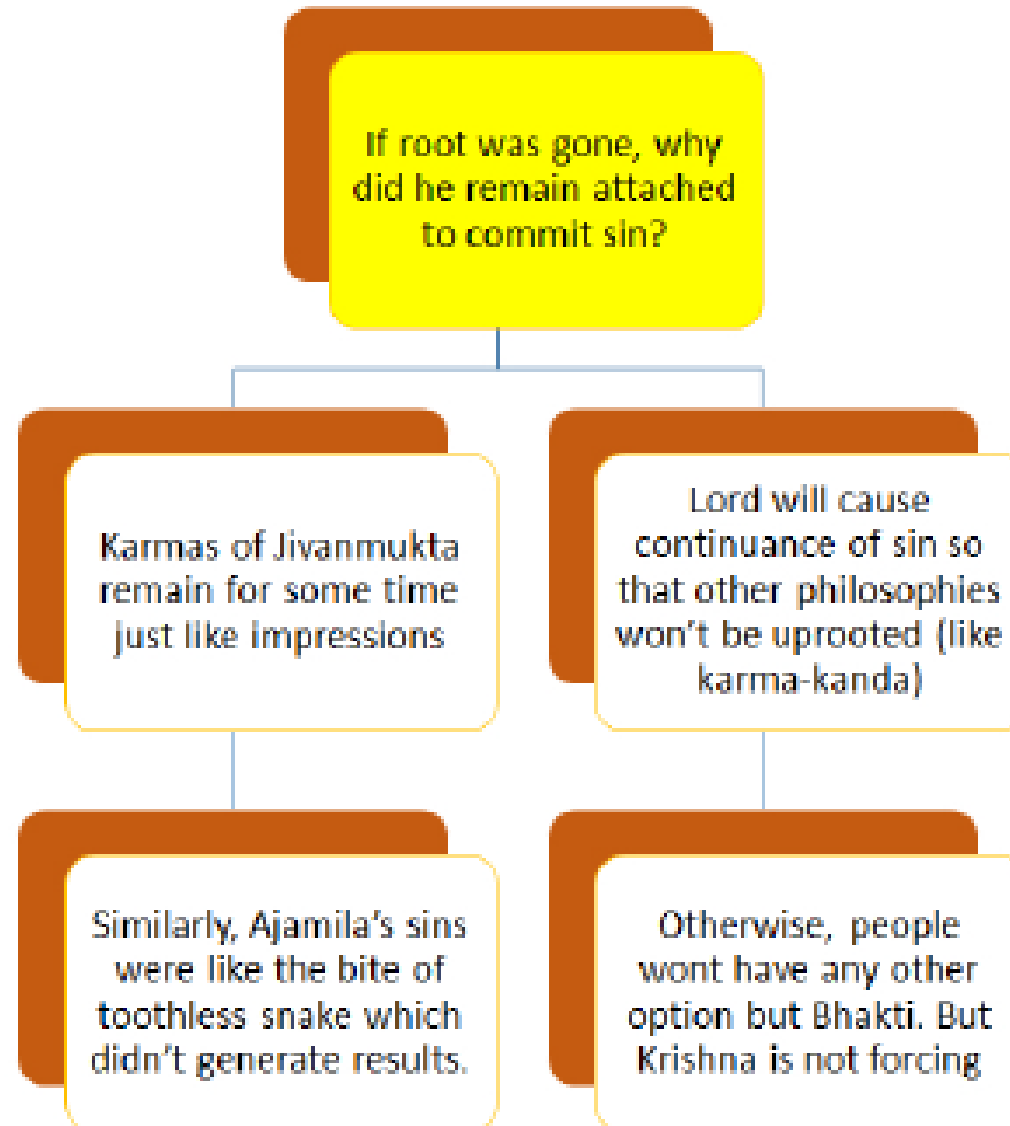
The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name



The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name



The Mystery of Ajamila's Deliverance

Part-II An Insight into Offenses

The Mystery of Ajamila's Deliverance

Part-II An Insight into Offenses

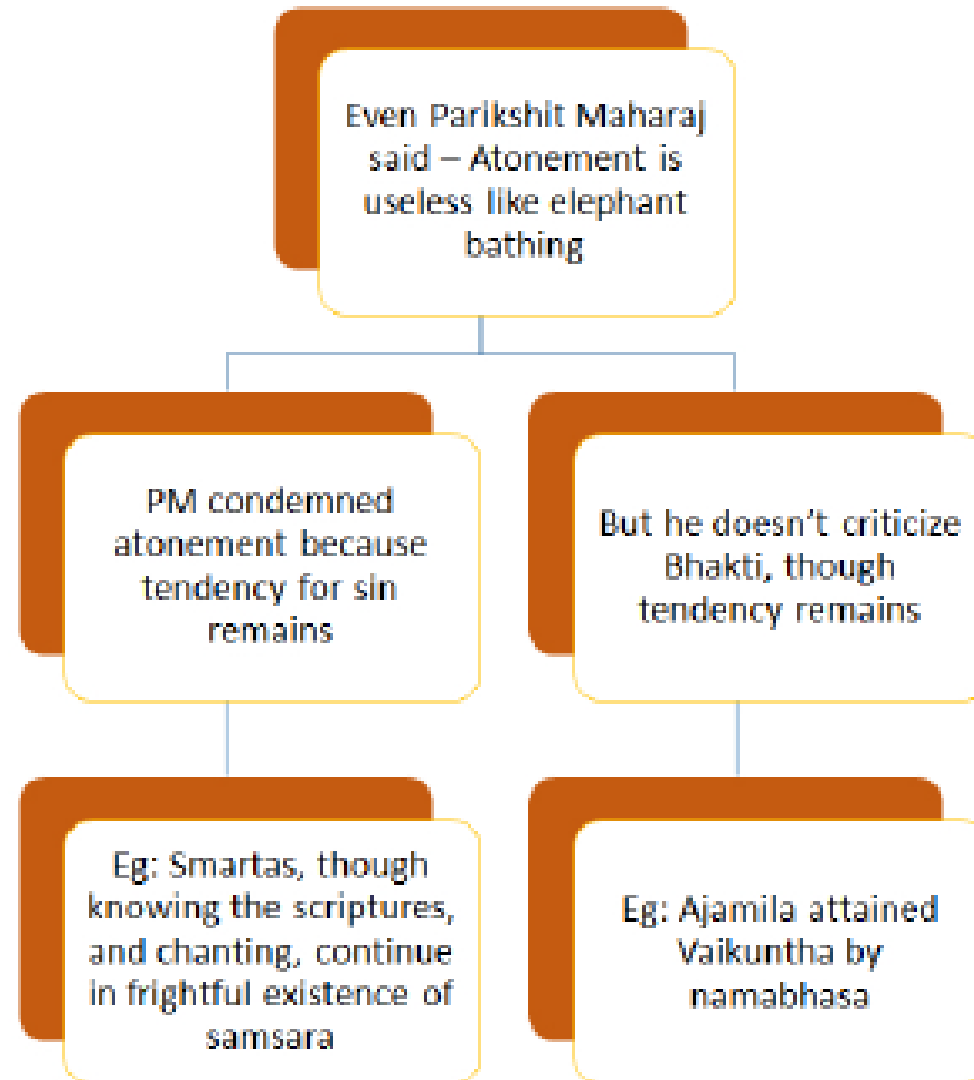
Isn't this explanation
too much
exaggeration or
interpretation?

Its an offense to think
like that

1. By that, one falls to hell – Padma Purana
2. One who interprets the name is hurled into the deep gloom of material existence.
3. Jaimini Samhita – Persons who interpret stay in hell forever

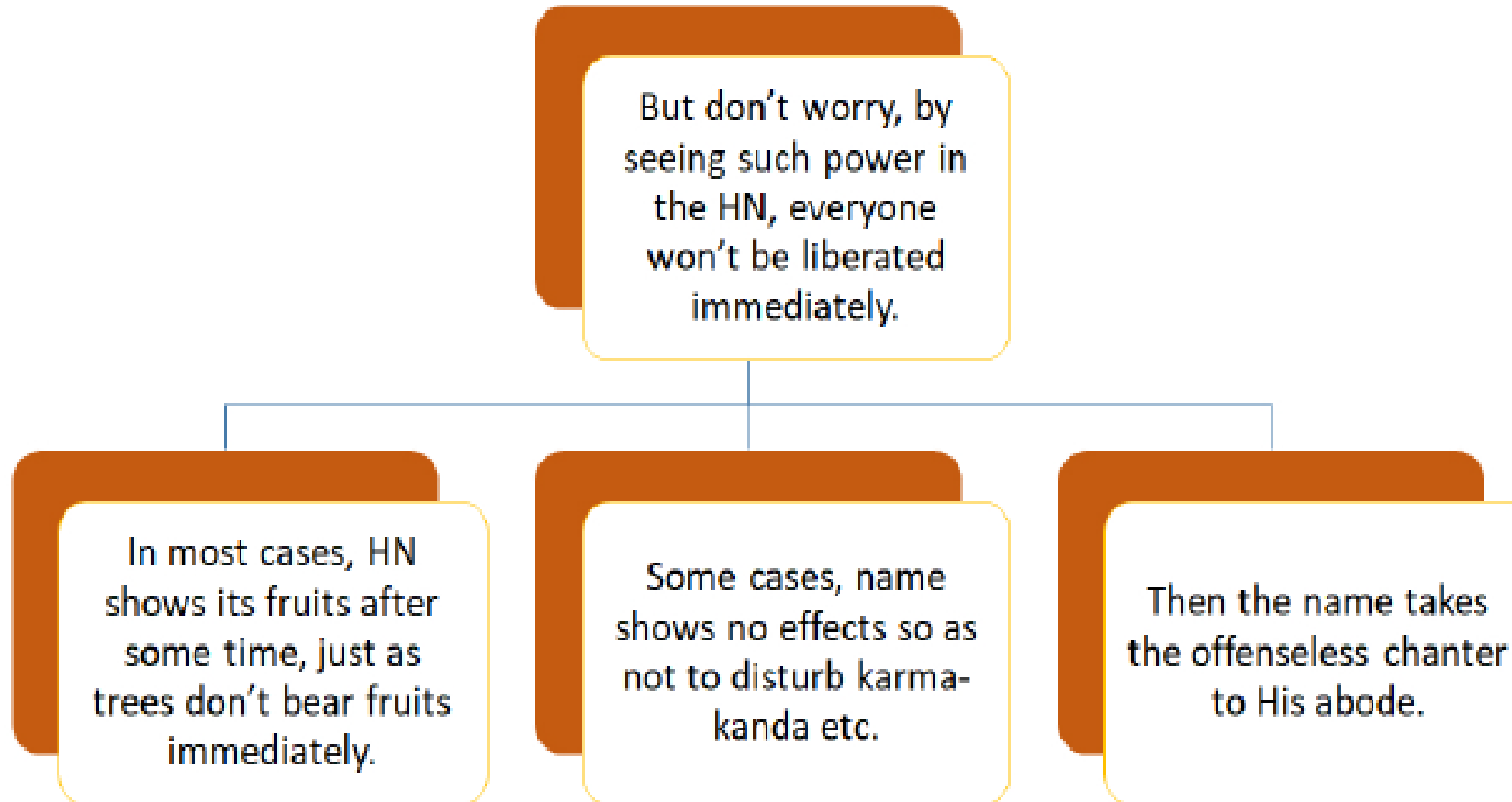
The Mystery of Ajamila's Deliverance

Part-II An Insight into Offenses



The Mystery of Ajamila's Deliverance

Part-II An Insight into Offenses



The Mystery of Ajamila's Deliverance

Part-II An Insight into Offenses

Ok. Interpreters should go to hell due to offense.

But,

- 1) All, including karmis, jnanis etc. should not go to hell if they chant, if chanting destroys all sins.
- 2) Even the bhakta, including others should go to hell, if chanting doesn't destroy sins.

Merchant will protect or not protect his servant depending upon the person is surrendered or offending him.

And, merchant will show mercy to the degree the offense diminishes.

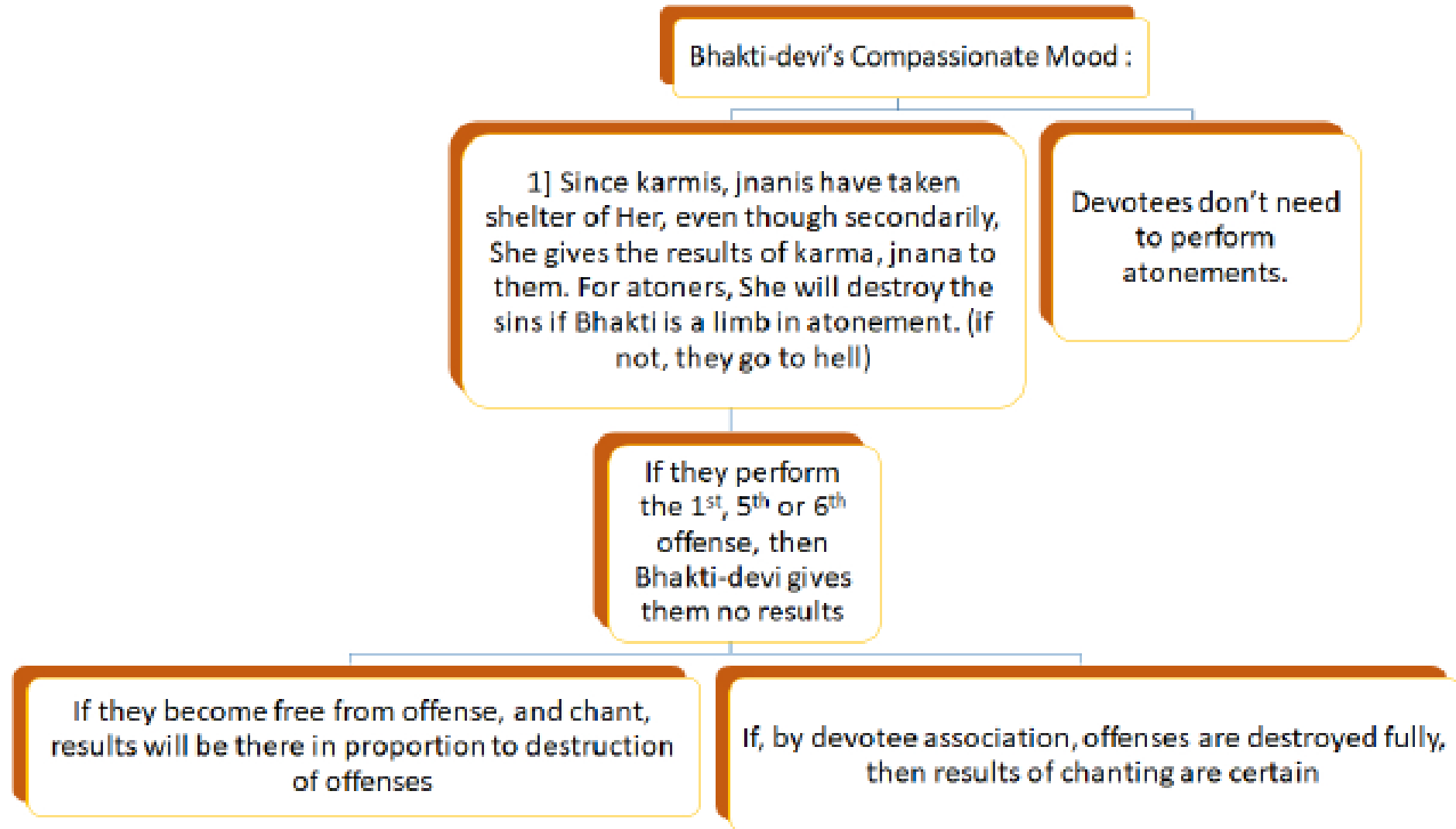
Name is like the merchant – Those who want the results of karma, jnana while taking shelter of Bhakti-devi, although they are offenders (8th offense), still merciful Bhakti-devi will give some result)

The Mystery of Ajamila's Deliverance

Part-III Glory of Bhakti over other Processes

The Mystery of Ajamila's Deliverance

Part-III Glory of Bhakti over other Processes



The Mystery of Ajamila's Deliverance

Part-III Glory of Bhakti over other Processes

But Ajamila was previously involved in karma as per Yamadutas (He performed secondary Bhakti)

True. By his sinful acts, his brahminical status and pious karma were destroyed. Consequently, his secondary Bhakti was also destroyed.

Pure Bhakti appeared when he called out his son "Narayana".

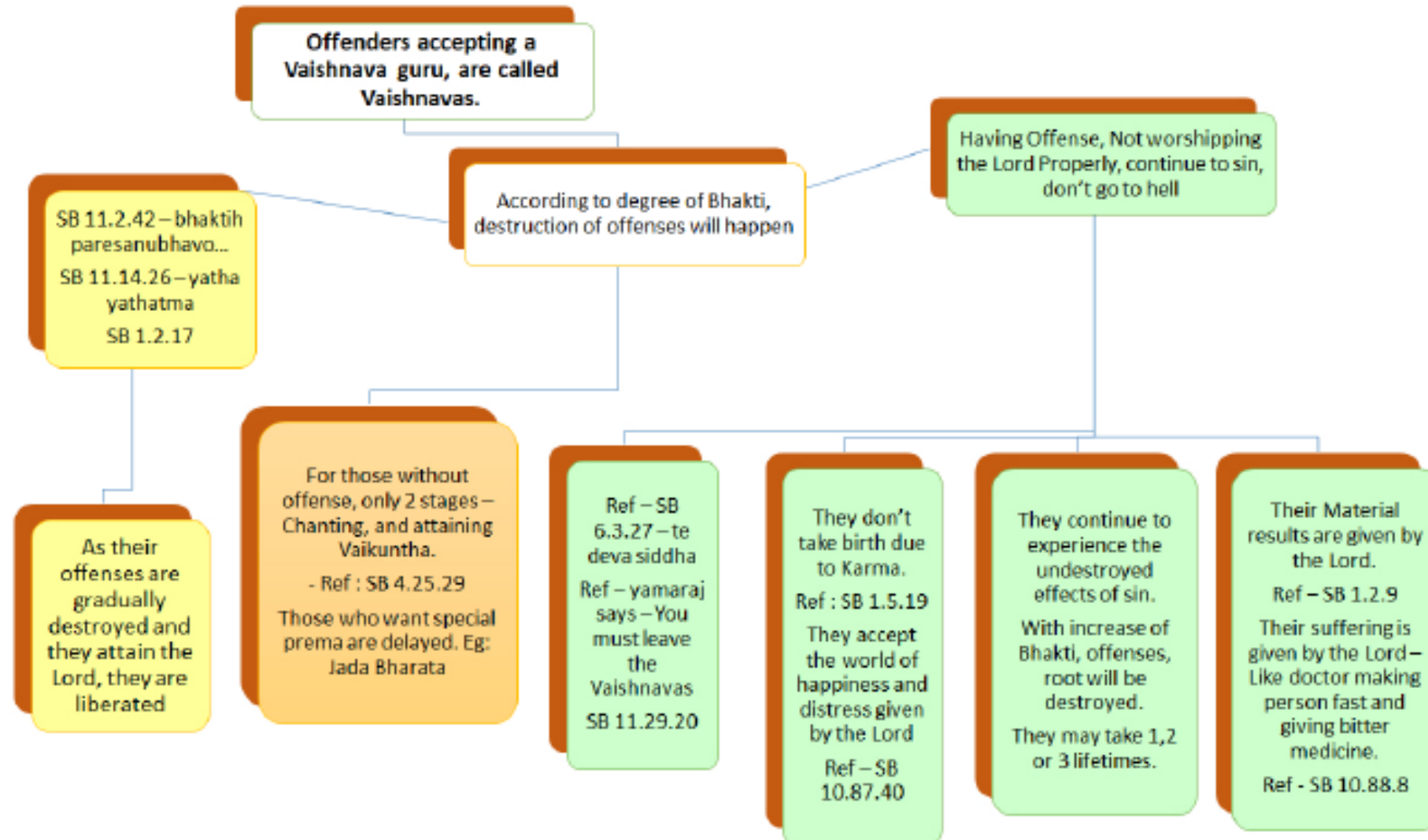
But, how can performing Bhakti as a limb of karma and jnana be offensive?

For people with crooked mentality not having faith in Bhakti, scriptural statements permitting secondary Bhakti should not be considered authoritative.

His fault of violence (8th Offense) is not destroyed, though he may get results of karma and jnana.

The Mystery of Ajamila's Deliverance

Part-III Glory of Bhakti over other Processes



The Mystery of Ajamila's Deliverance

Part-III Glory of Bhakti over other Processes

Obstacles in being
Vaishnava – 5th, 6th and
8th Offense

Very strong Offenses –
1st and 7th

Effects will be
destroyed by continual
chanting (without the
suffering).

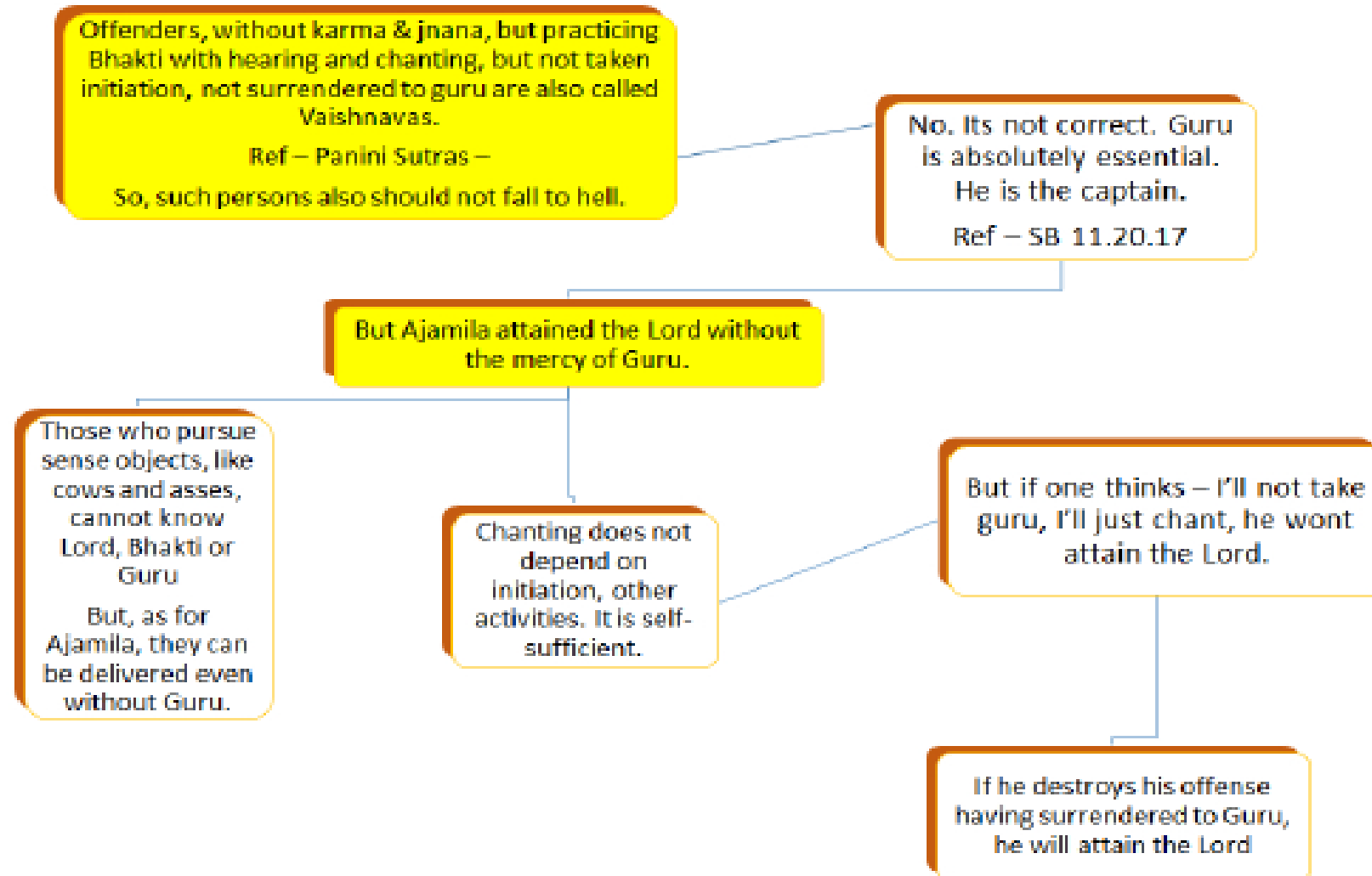
Solution : Continue to
chant while suffering
appropriately for the
offenses

The Mystery of Ajamila's Deliverance

Part-IV Need of Guru

The Mystery of Ajamila's Deliverance

Part-IV Need of Guru



The Mystery of Ajamila's Deliverance

Part-V Further Mercy of The Lord

The Mystery of Ajamila's Deliverance

Part-V Further Mercy of The Lord

