

Bhakti Sangha Bhagavatam Class

6.2.28

Youtube Link:

<https://www.youtube.com/watch?v=BsH9oLNNn3I&feature=youtu.be>

Verse, Translation and Purport

|| 6.2.28 ||

vṛddhāv anāthau pitarau
nānya-bandhū tapasvinau
aho mayādhunā tyaktāv
akṛtajñena nīcavat

My father and mother were old and had no other son or friend to
look after them. Because I did not take care of them, they lived with
great difficulty. Alas, like an abominable lower-class man, I
ungratefully left them in that condition.

Srila Prabhupada's Purport

According to Vedic civilization, everyone has the responsibility for taking care of brāhmaṇas, old men, women, children and cows.

This is the duty of everyone, especially an upper-class person.

Because of his association with a prostitute, Ajāmila abandoned all his duties.

Regretting this, Ajāmila now considered himself quite fallen.

Discussion

Section-I

Overview of the chapter till now....

Part-I

Viṣṇudūtas chastise the
Yamadutas

(SB 6.2.1-6)

Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.1 ||

śrī-bādarāyaṇir uvāca
evam te bhagavad-dūtā
yamadūtābhibhāṣitam
upadhāryātha tān rājan
pratyāhur naya-kovidāḥ

Śukadeva Gosvāmī said: O King (rājan)! The servants of Lord Visnu (bhagavad-dūtā), expert in rules of conduct (naya-kovidāḥ), replied as follows (evam pratyāhuh) after hearing (atha upadhārya) the statements of the Yamadūtas (tān yamadūta abhibhāṣitam).

Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.2 ||

śrī-viṣṇudūtā ūcuḥ
aho kastam dharma-dṛśām
adharmam sprśate sabhām
yatrādaṇḍyeṣv apāpeṣu
daṇḍo yair dhriyate vṛthā

The servants of Viṣṇu said: This is a calamity (aho kastam)! Adharma has touched (adharmam sprśate) the assembly of authorities on dharma (dharma-dṛśām sabhām), where punishment (yatra daṇḍah) is unnecessarily being given (vṛthā dhriyate) to the sinless (apāpeṣu), who are not to be punished (adaṇḍyeṣu).

Ah! We know you are servants of Yama, but why do you speak such nonsense?

We can understand that the authority of this King of dharma to be of opposite quality.

That is expressed in this verse.

We have never heard such facts till now (aho)!

What will happen to the people by such injustice (kaṣṭham)?

Yamaśūtaś

“Who are you to criticize? What are you criticizing?”

Please listen to what we say.

Adharma is contaminating the assembly of those who judge dharma.

They see dharma as adharma.

In this assembly, punishment is allotted to persons without sin who should thus not be punished.

The assembly is displaying adharma.

Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.3 ||

prajānām pitaro ye ca
śāstāraḥ sādharmaḥ samāh
yadi syāt teṣu vaiṣamyam
kam yānti śaraṇam prajāḥ

The protectors of the citizens (ye prajānām pitarah) are instructors (śāstārah), endowed with proper character (sādhavaḥ), and are equal in happiness and distress (samāh). If they show opposite tendencies (yadi syāt teṣu vaiṣamyam), where will the citizens go for protection (kam yānti śaraṇam prajāḥ)?

Please listen.

We have heard that your master is a protector, who implements laws, possesses good qualities and is equal to all.

Why has this now become untrue?

The leader should be a father, showing affection.

He should be an instructor of laws, to teach dharma.

He should be proper in character, to benefit all people.

He should be equal, taking his own happiness and distress equally.

The opposite is a protector who gives suffering to the people, who, though a teacher, does not teach dharma to his servants, who, though of proper character, does not act for everyone's benefit, and though equipoised, is ignorant of others' suffering.

This is a disaster for the public and intolerable for us.

Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.4 ||

yad yad ācarati śreyān
itaras tat tad īhate
sa yat pramāṇam kurute
lokas tad anuvartate

Whatever the excellent man performs (**yad yad ācarati śreyān**), the others follow (**itarah tat tad īhate**). The people follow (**lokas tad anuvartate**) whatever he sets as the standard (**sa yat pramāṇam kurute**).

The path of dharma will be very quickly covered up.

Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.5-6 ||

yasyānke śira ādhāya
lokaḥ svapiti nirvṛtaḥ
svayaṁ dharmam adharmaṁ vā
na hi veda yathā paśuḥ

sa katham nyarpitātmānam
krta-maitram acetanam
visrambhaṇīyo bhūtānām
saghr̥ṇo dogdhum arhati

The common people (lokaḥ), like animals (yathā paśuḥ), sleeping peacefully (svapiti nirvṛtaḥ) with their heads on the lap of the master (yasya anke śira ādhāya), do not know (svayaṁ na hi veda) dharma and adharma (dharmam adharmaṁ vā). How can the compassionate leader (katham sa saghr̥ṇah), who should have the trust of all beings (visrambhaṇīyo bhūtānām), give pain (dogdhum arhati) to those who have surrendered in friendship (krta-maitram nyarpita ātmānam), and have undeveloped consciousness (acetanam)?

Because of the betrayal of trust, we speak of further adharmā.

Why should he trust the leader?

The leader should be worthy of being trusted and should be compassionate to all beings.

Part-II

Viṣṇudūtas glorify the

HolyName

(SB 6.2.7-19)

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.7 ||

ayam hi kṛta-nirveśo
janma-kṛty-amhasām api
yad vyājahāra vivaśo
nāma svasty-ayanam hareḥ

This person (ayam) has performed atonement (kṛta-nirveśo) for the sins of ten million births (janma-kṛty-amhasām api) since he has spontaneously chanted (vivaśo vyājahāra) the auspicious name of the Lord (hareḥ svasty-ayanam nāma).

“You castigate us, but what offenses have we and our master committed in taking away Ajāmila to purify him, since he has performed no atonements for over a thousand great sins?”

↓ यानदितः

He has certainly performed atonement, not only for the sins of one life, but for ten thousand lives, since (yat) he has chanted the name of the Lord even though it was done unconsciously.

The smṛtis say:

nāmno hi yāvatī śaktiḥ pāpa-nirharāṇe hareḥ
tāvat kartuṃ na śaknoti pātakam pātakī naraḥ

A sinful man cannot commit as many sins as can be destroyed by the power of the Lord’s name. **Visnu Purāna**

avaśēnāpi yan nāmni kīrtite sarva-pātakaiḥ
pumān vimucyate sadyaḥ simha-trastair mṛgair iva

A human is freed from all sins when he chants the Lord's name even unconsciously. The sins flee like animals frightened of a lion. **Viṣṇu Purāṇa**
6.8.19

Not only does chanting the Lord' name cause atonement but is the cause of liberation (svastyayanam).

sakṛd uccāritam yena harir ity akṣara-dvayam
baddha-parikaras tena moksāya gamanam prati

Whoever chants the two syllables "Hari" only once is fit for attaining liberation. **Skanda Purāna**

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.8 ||

etenaiva hy aghono 'sya
kṛtaṁ syād agha-niṣkṛtaṁ
yadā nārāyaṇāyeti
jagāda catur-akṣaram

When he chanted the four syllables (yadā jagāda etena catur-
akṣaram) “Nārāyaṇa (nārāyaṇāya iti),” atonement (agha-
niṣkṛtaṁ) for the sins he committed (asya kṛtaṁ aghonah)
has been accomplished (syād).

“But Ajāmila did not chant with awareness that this was atonement.

He called out for his son because he was afraid of us.”

You do not understand the truth. Being materialistic, you do not understand.

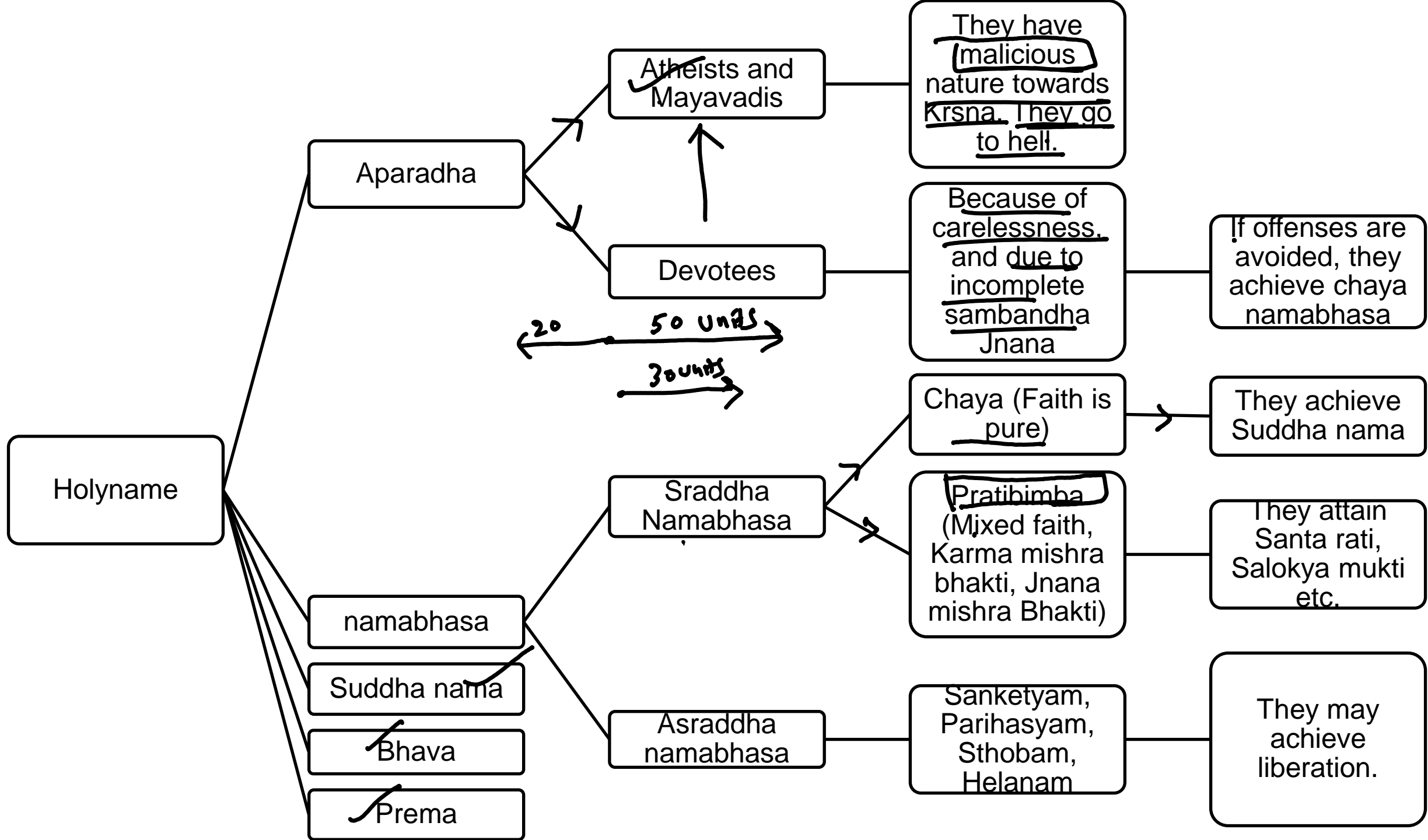
Even by calling for his son while not seeking to make atonement, atonement of this sinner (aghonah) was accomplished.

Just chanting at this time for his son is the atonement for all his sins.

However, previously he chanted in ungrammatical language, “O Nārāyaṇa, come here, from your mother’s lap to my lap.”

The atonement took place then.

Not only chanting four syllables, but chanting the Lord’s name in two syllables or one syllable also destroys all sins.



Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

॥ 6.2.9-10 ॥

stenah surā-pa mitra-dhrug
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

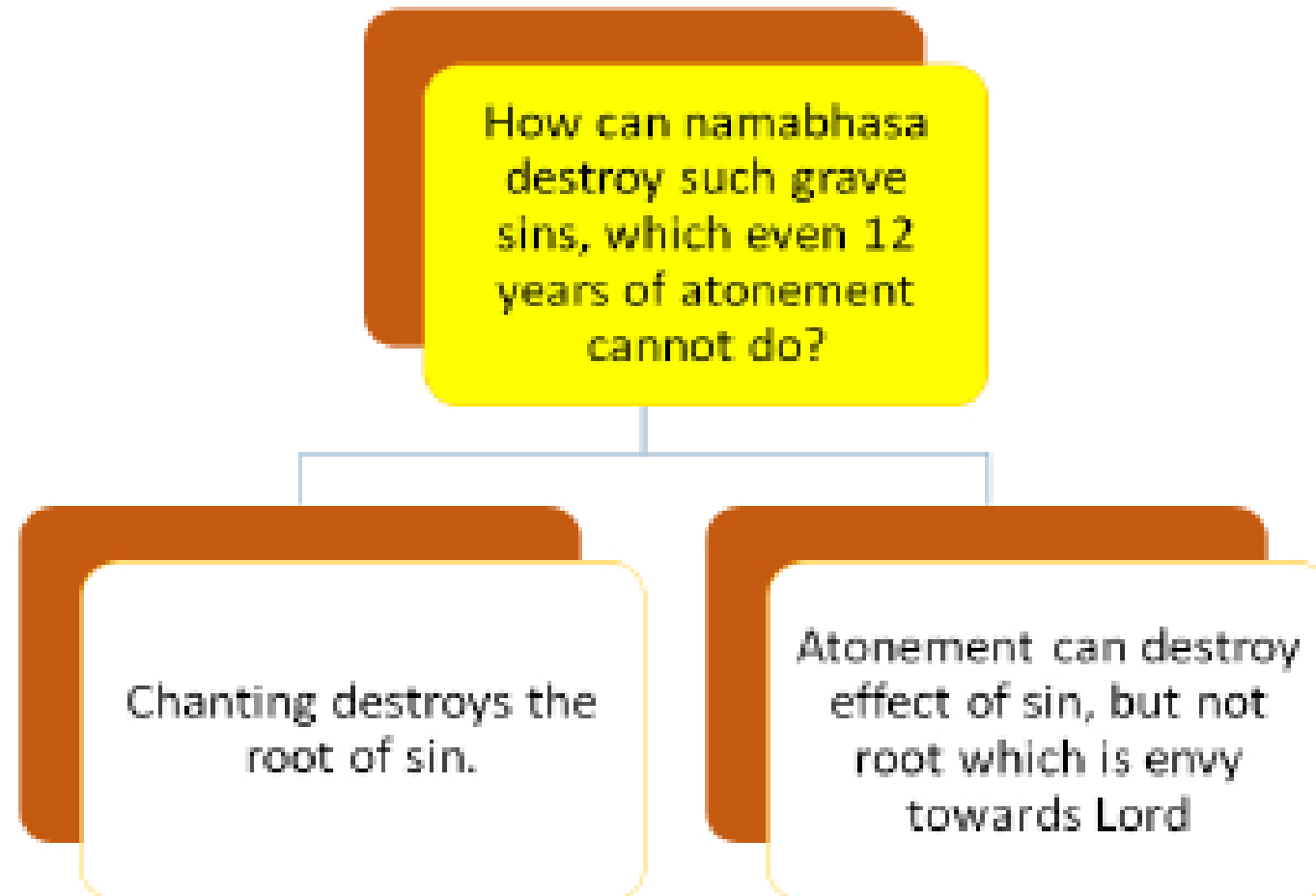
The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇam**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenah surā-pah mitra-dhrug**), for one who kills a brāhmaṇa, for one who indulges in sex with the wife 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**).

The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name

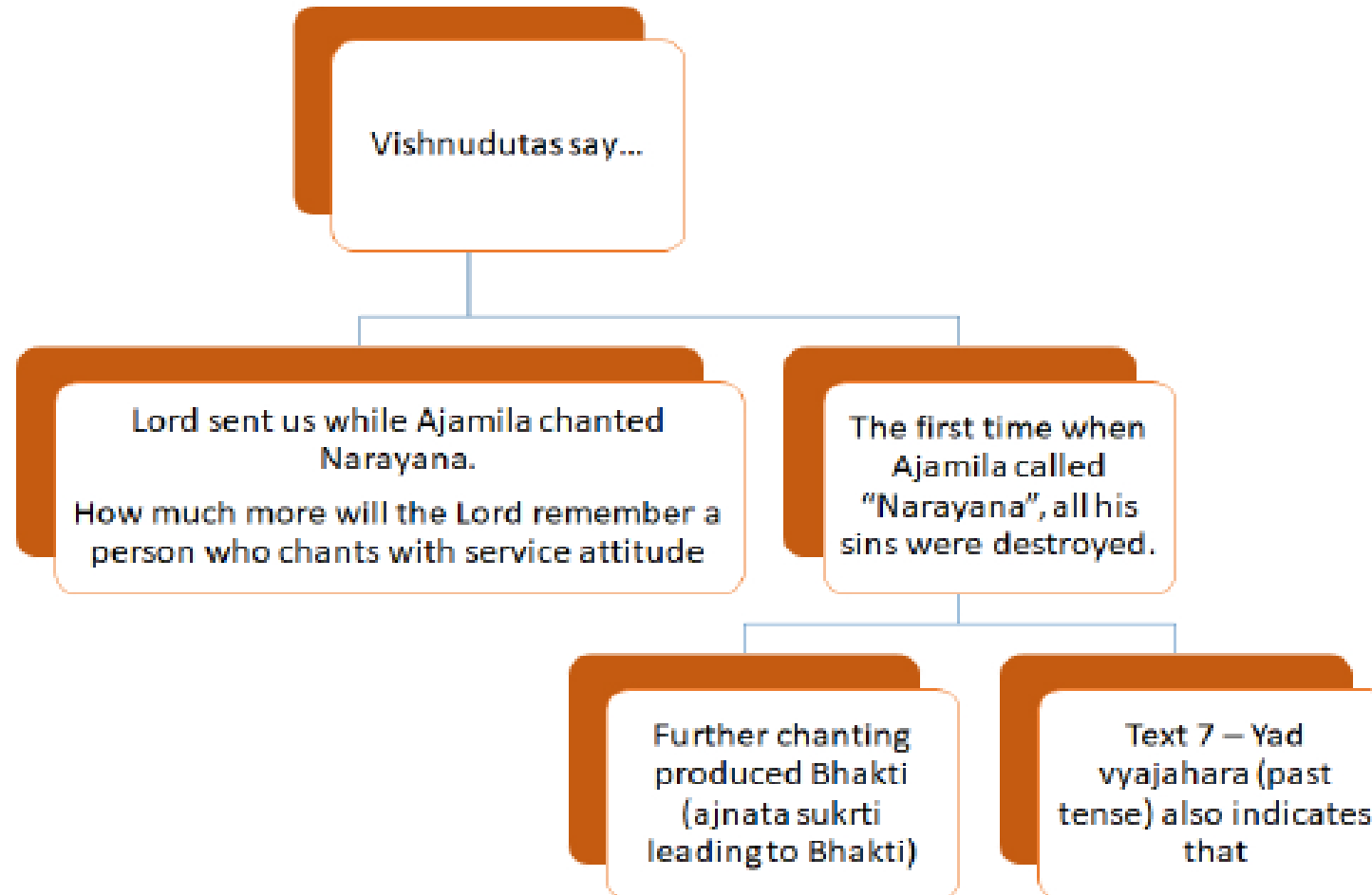
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Part-I Power of the Holy Name



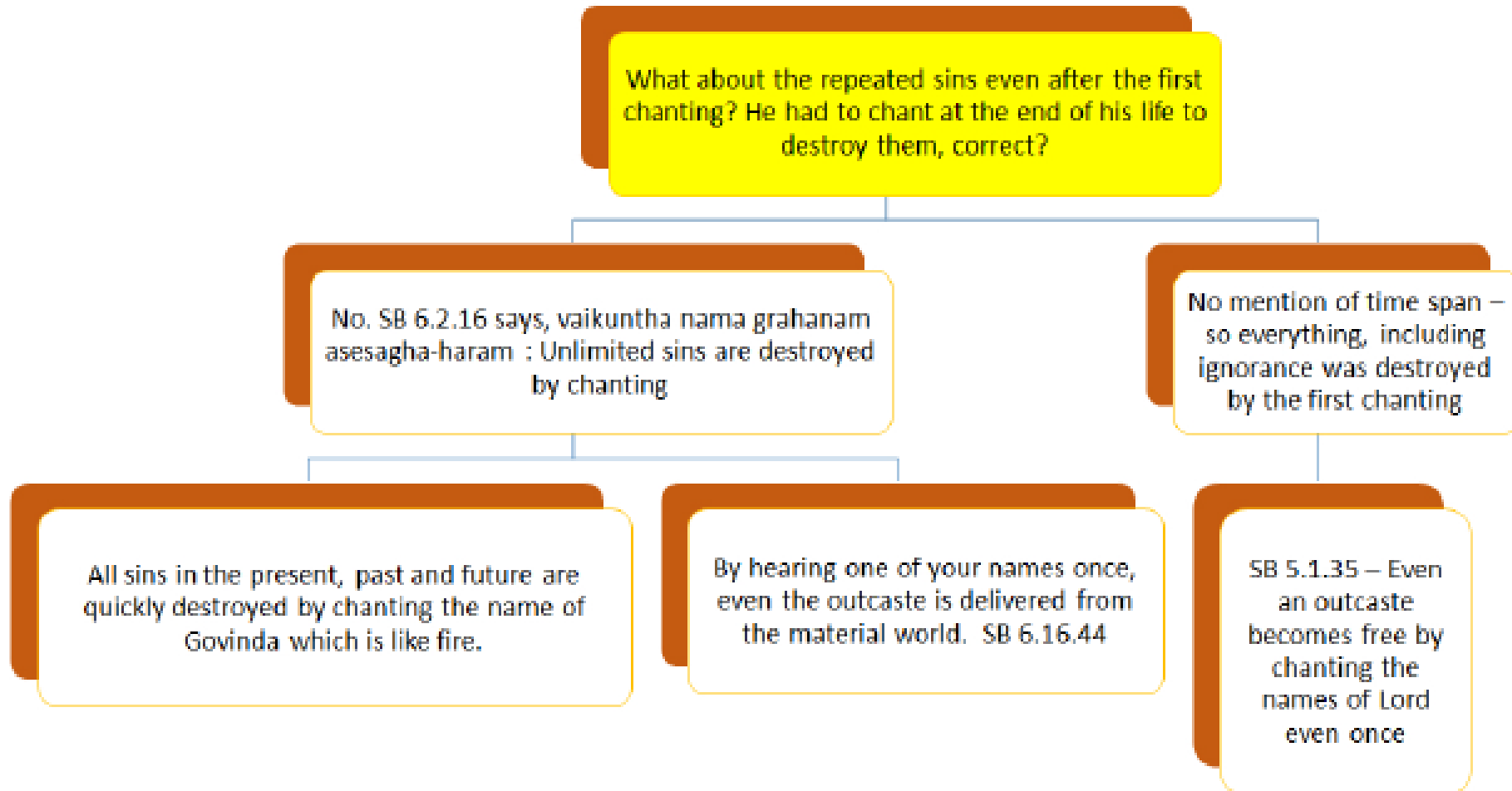
The Mystery of Ajamila's Deliverance

Part-I Power of the Holy Name



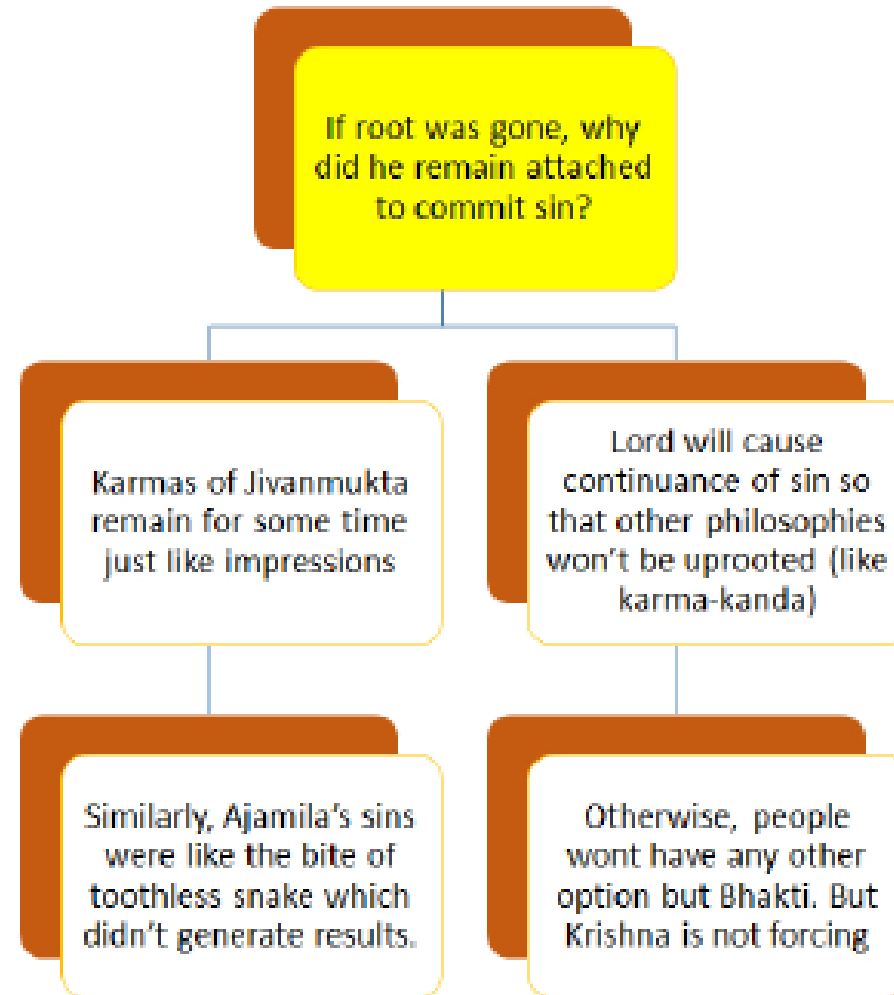
The Mystery of Ajamila's Deliverance

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

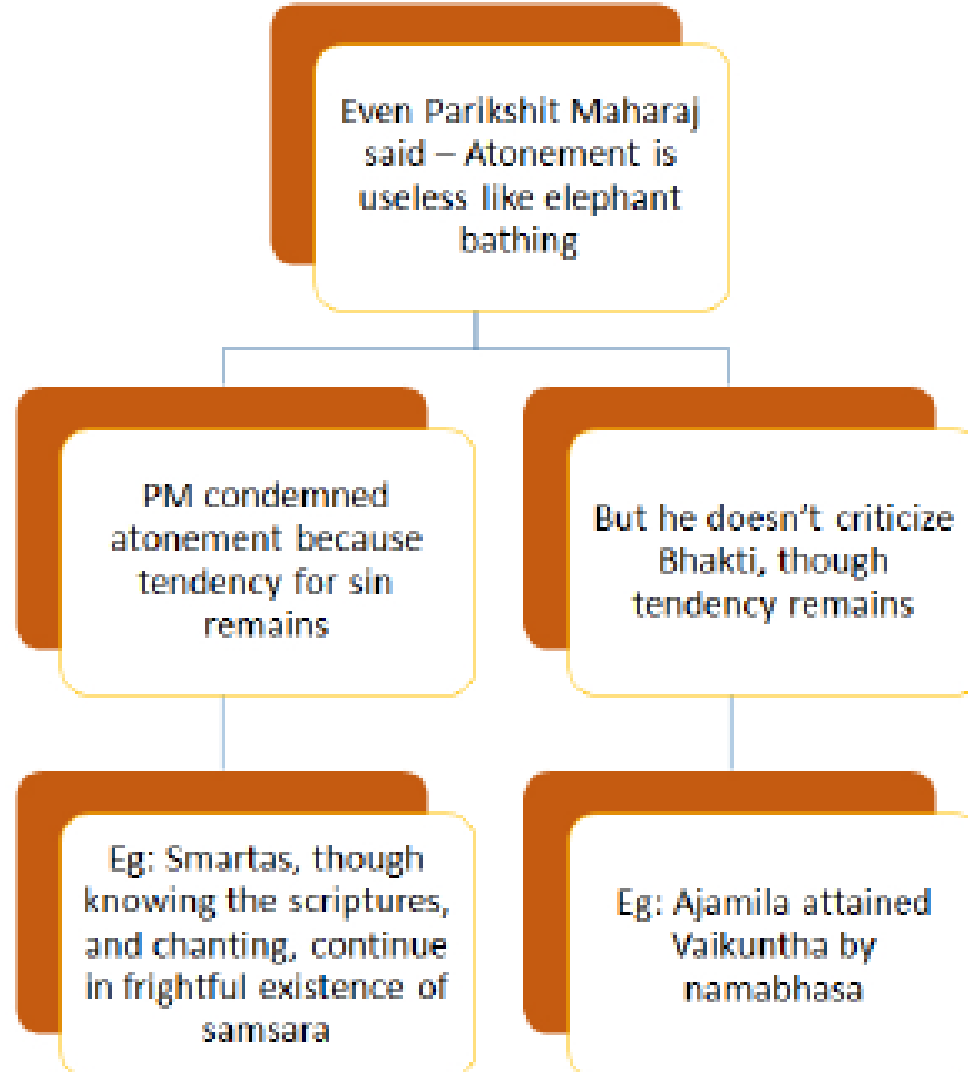
Isn't this explanation
too much
exaggeration or
interpretation?

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

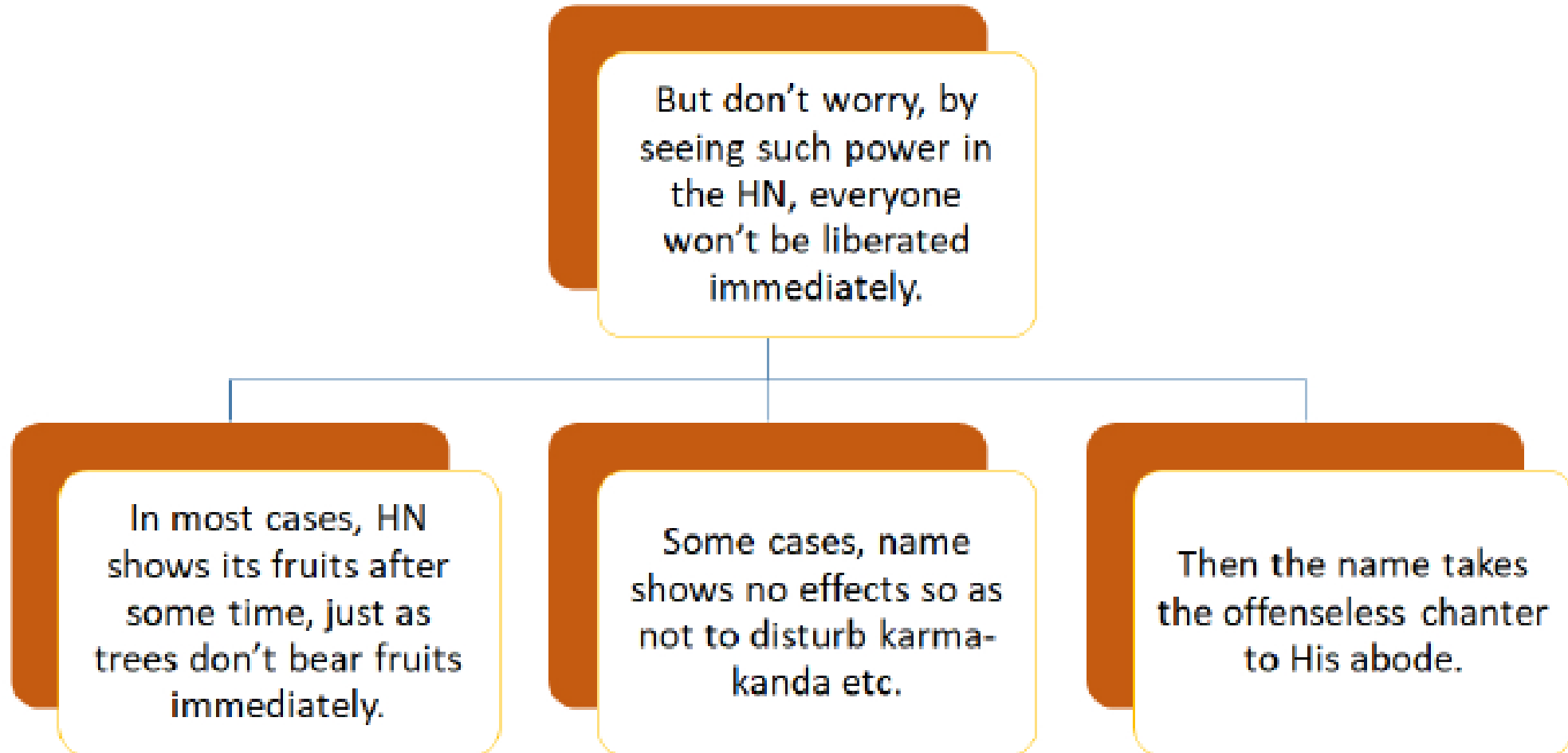
The Mystery of Ajamila's Deliverance

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.

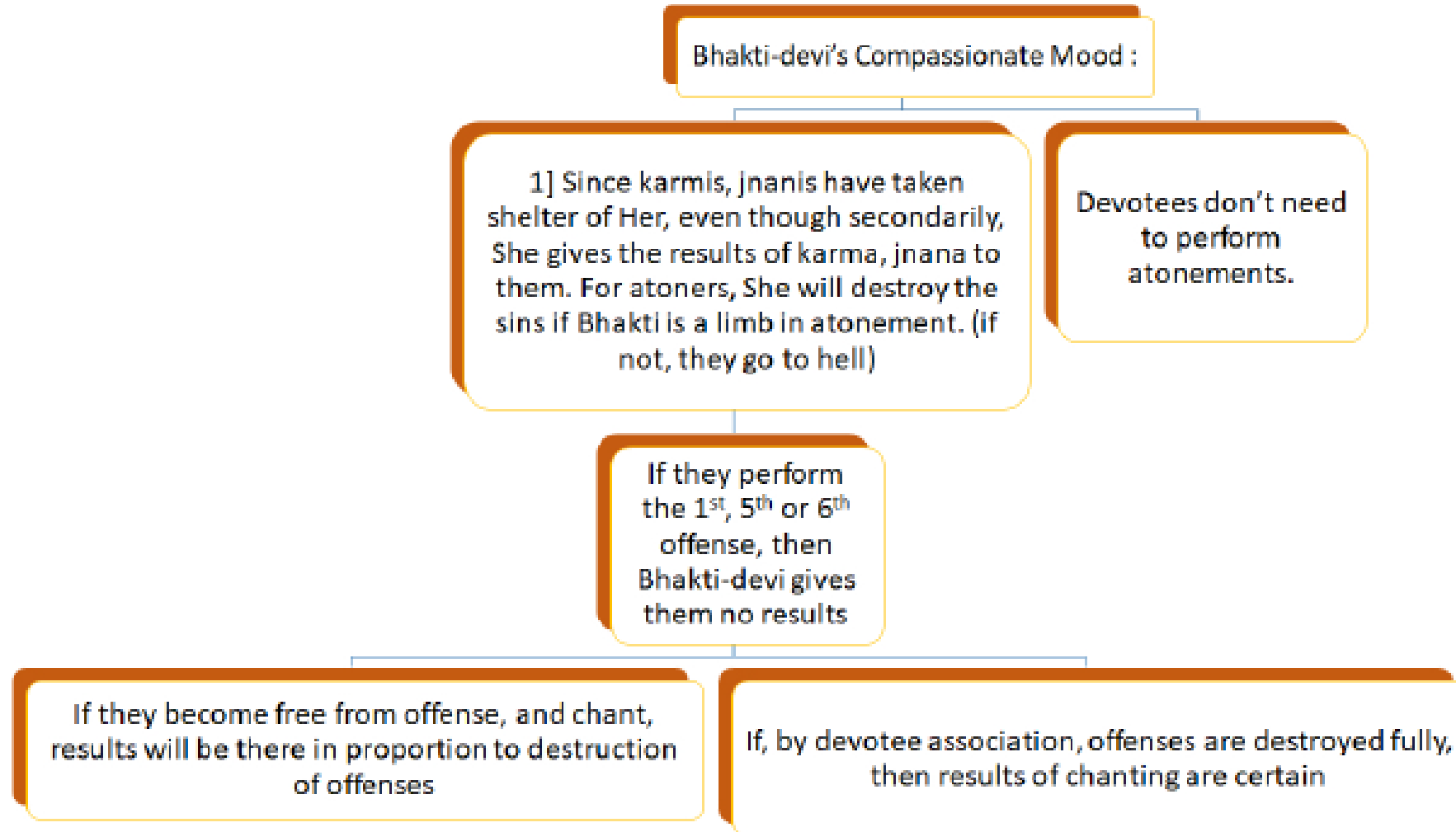
Name is like the merchant – Those who want the results of karma, jnana while taking shelter of Bhakti-devi, although they are offenders (8th offense), still merciful Bhakti-devi will give some result)

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".

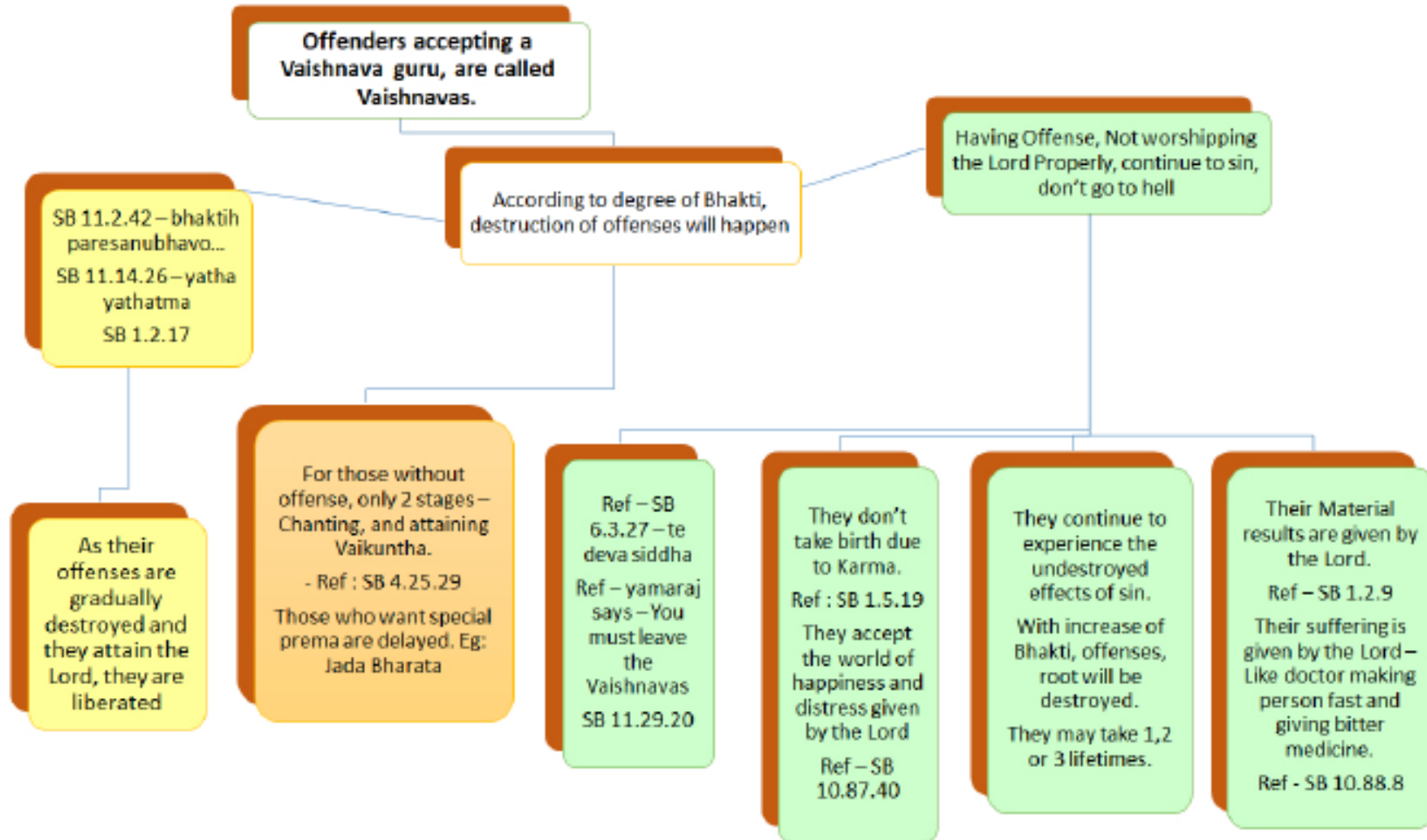
But, how can performing Bhakti as a limb of karma and jnana be offensive?

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).

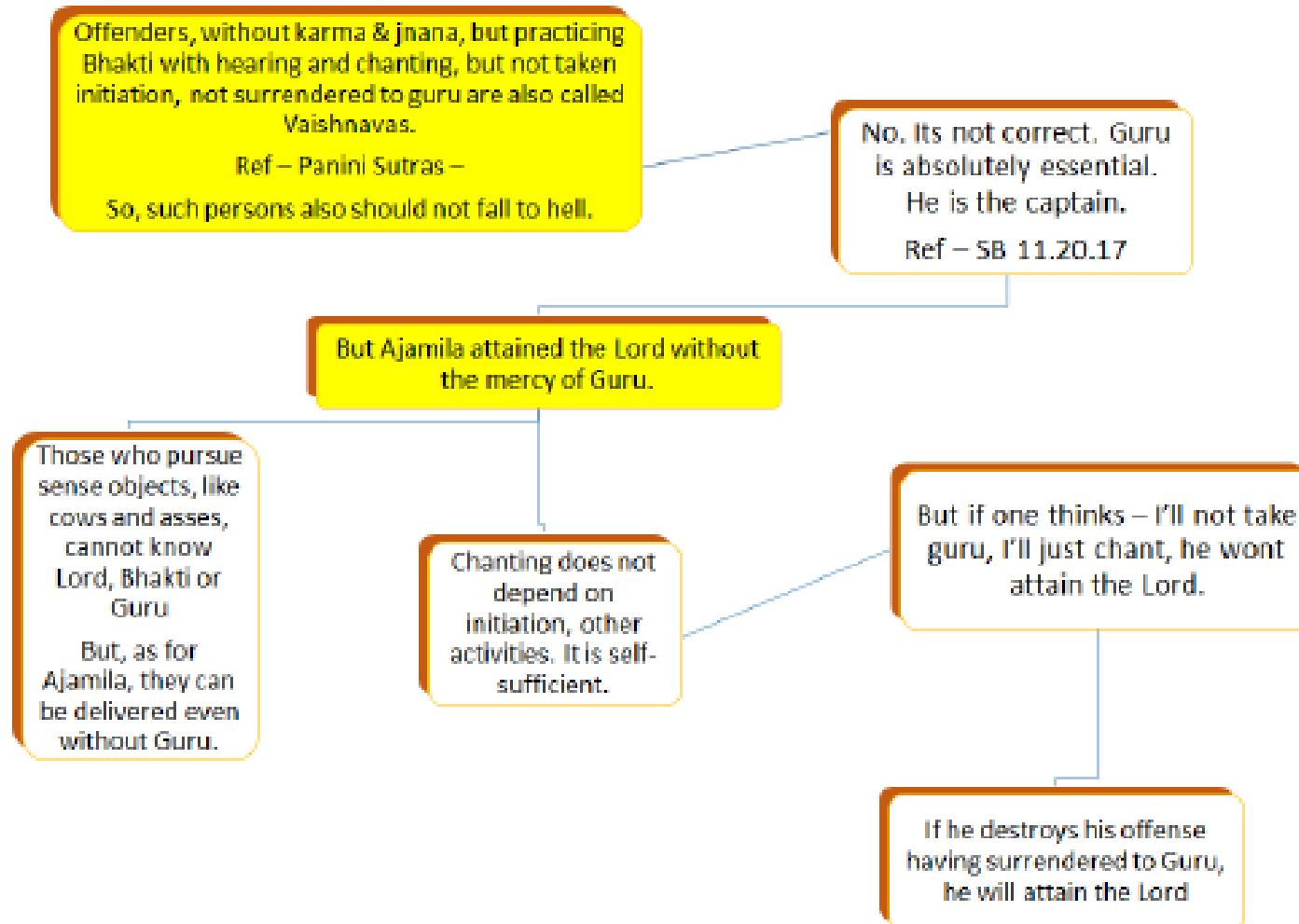
Solution : Continue to
chant while suffering
appropriately for the
offenses

The Mystery of Ajamila's Deliverance

Part-IV Need of Guru

The Mystery of Ajamila's Deliverance

Part-IV Need of Guru

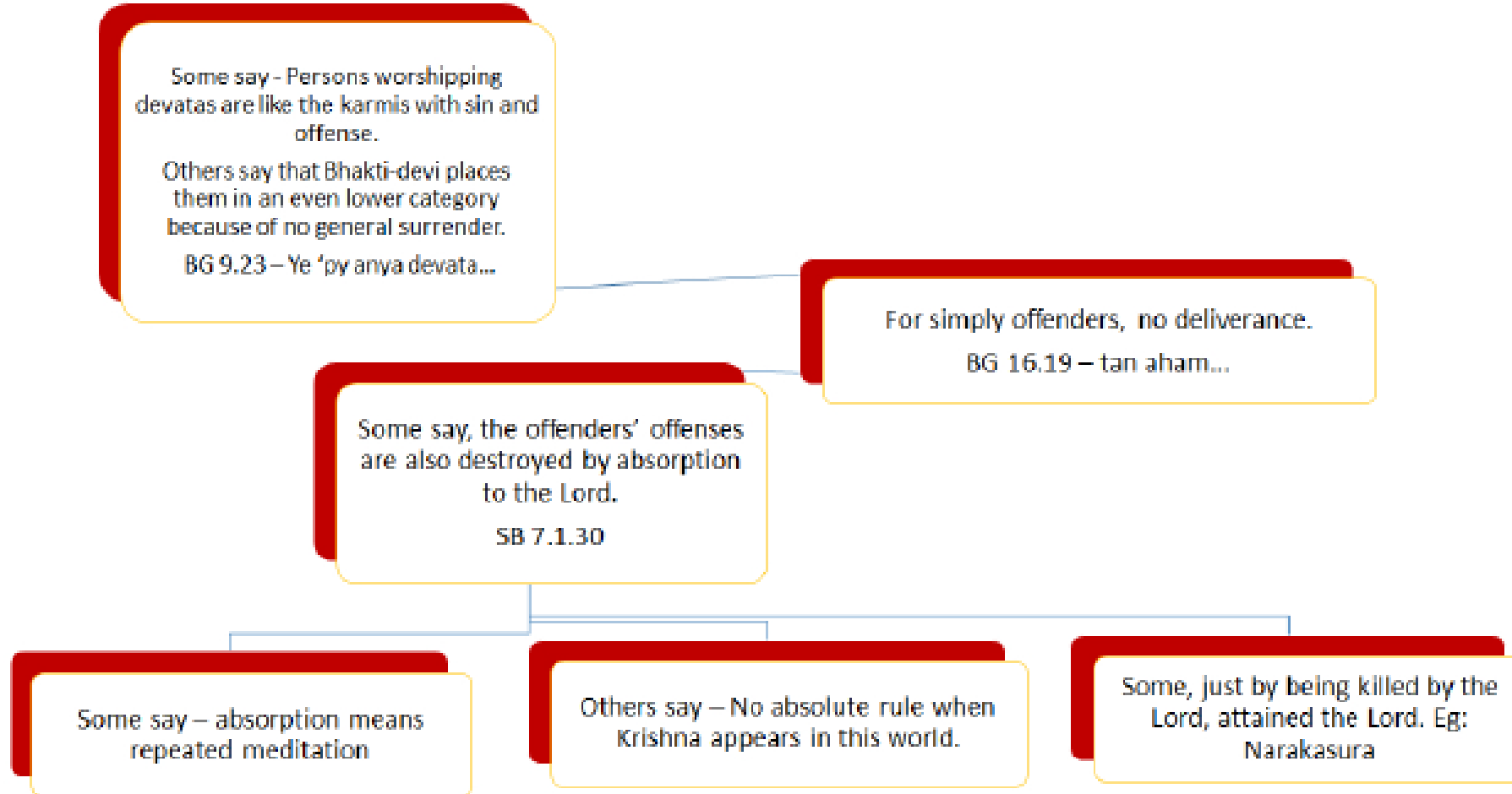


The Mystery of Ajamila's Deliverance

Part-V Further Mercy of The
Lord

The Mystery of Ajamila's Deliverance

Part-V Further Mercy of The Lord



Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.11 ||

na niskrtair uditair brahma-vādibhis
tathā viśuddhyaty aghavān vratādibhiḥ
yathā harer nāma-padair udāhṛtais
tad uttamaśloka-guṇopalambhakam

A sinful man is not purified (na yathā viśuddhyaty aghavān) by abundant atonement (niskṛtaiḥ), or by vows (vratādibhiḥ) mentioned by Manu and others (brahma-vādibhiḥ uditaiḥ), as much as he is purified (tathā viśuddhyaty) by chanting even some portions of the names of the Lord (hareh nāma-padair udāhṛtaiḥ), which produce realization of his qualities (tad uttamaśloka-guṇa-upalambhakam).

The name is described in two verses as most excellent, even for acting as atonement for all of the greatest sins.

Nāma-padaīḥ means “just by some indications of the name, such as calling out the name of a son.”

Or it can mean one inflected word indicating the Lord.

The name should be chanted but the mind may be attentive or not.

He may be sinful, without even following karma or other scriptural process.

And not only does the name uproot sin completely.

One realizes the Lord's qualities, beauty, powers and sweetness.

Or another meaning is as follows.

“But how can grave sins which are destroyed only by great austerities and vows be destroyed by casual chanting of the name?”

The name indicates the power (guṇa) of the Lord having great fame.

The name removes great sin because it is the name of the most powerful Supreme Lord.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

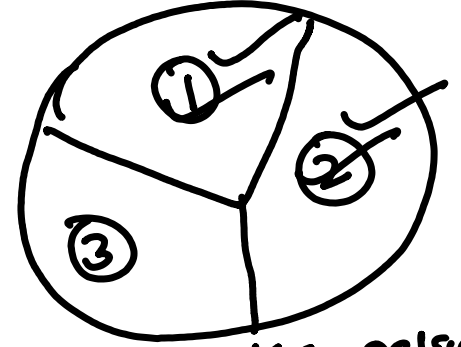
anv → continuous
↓
anustāna →

continuous engagement

|| 6.2.12 ||

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte
manaḥ punar dhāvati ced asat-pathe
tat karma-nirhāram abhīpsatām hareḥ
guṇān uvādaḥ khalu sattva-bhāvanah

Continuous → Sādhanās



① / ② / ③

③ Five fighting-

① → Directly engagement in KC activities
② → Planning to engage (or) in love on KC

Since even after atonement (tad kṛte niṣkṛte api) the mind again pursues material enjoyment (manaḥ punar asat-pathe dhāvati), for people desiring complete destruction of material desire (tat ekāntikaṁ karma-nirhāram abhīpsatām), continuous chanting of the qualities of the Lord (hareḥ guṇa anuvādaḥ) is the only means of purification (khalu sattva-bhāvanah).

“Why do you criticize committing sin again after doing atonements?”

We can explain that this is similar to being bitten by a snake without any teeth since it is caused simply by remaining impressions (just as you explain about commission of sin after chanting.”

You are mistaken.

Our explanation of the name is valid because of statements that the name destroys all sins along with desires.

→ EK.

It is not simply imagination.

How can you make your claim, since there are no statements in the scriptures concerning atonement which claim destruction of all desires, and even in the exaggerated claims of karma-kāṇḍa, one does not hear of decrease of sinful desire.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.13 ||

athainaṁ māpanayata
kṛtāśeṣāgha-niṣkṛtam
yad asau bhagavan-nāma
mriyamāṇaḥ samagrahīt

Therefore (**atha**), do not take Ajāmila (**enaṁ mā apanayata**) who has performed unlimited atonement (**kṛta aśeṣa agha-niṣkṛtam**). Because of being sinless (**yad**), he has perfectly chanted the name of the Lord (**asau bhagavan-nāma samagrahīt**) while dying (**mriyamāṇaḥ**).

Because of this, do not take Ajāmila. He has done unlimited atonements.

This means at the time of naming his son Nārāyaṇa, from his first chanting, he accomplished all atonements.

This was also done without any offenses to the name either previously or in this life.

Because he was sinless (yat), while dying he chanted the name.

If he had sin, how could he chant the name while dying? It is said in the Gītā:

yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇām |
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ ||

But those whose sins have been destroyed by pious acts, being free of the ignorance arising from duality by worshipping me, then worship me with determination. BG

7.28

anta-kāle ca mām eva smaran muktvā kalevaram |
yaḥ prayāti sa madbhāvaṁ yāti nāsty atra saṁśayaḥ ||

At the point of death, he who leaves the body while knowing me in truth, attains a nature similar to mine. Of this there is no doubt. BG 8.5

Thus by the appearance of the name or its non-appearance when dying, one can infer the absence of offenses to the name or the presence of offenses to the name.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.14 ||

~~sāṅketyam pārihāsyam vā
stobham helanam eva vā~~
vaikuṅṭha-nāma-grahaṇam
aśeṣāgha-haram viduḥ

Chanting the name of the Lord (**vaikuṅṭha-nāma-grahaṇam**) while indicating someone else (**sāṅketyam**) or while joking in a friendly manner (**pārihāsyam**), or chanting the Lord's name in order to fill up space while chanting verses (**stobham**) or chanting with neglect (**helanam eva vā**) destroys unlimited sins and desires (**aśeṣa agha-haram viduḥ**) .

This chanting is also without criticism or disrespect.

**nindām bhagavataḥ śṛṅvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so 'pi
yāty adhaḥ sukṛtāc cyutaḥ**

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit. **SB**

10.74.40

Thus criticism and disrespect such as Veṅa saying “What is the use of Viṣṇu?” is filled with fault (and thus does not have effect).

Aśeṣāgha-haram means that not only all sins but also all desires are destroyed by chanting.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.15 ||

patitaḥ skhalito bhagnaḥ
sandaṣṭas tapta āhataḥ
harir ity avaśenāha
pumān nārhati yātanāḥ

A person (**pumān**) who chants the name of the Lord (**harir ity avaśena āha**) while falling from a cliff (**patitaḥ**), stumbling on the road (**skhalitaḥ**), receiving injury in his body (**bhagnaḥ**), being bitten by snakes (**sandaṣṭaḥ**), being burned with fever (**taptaḥ**) or being attacked with sticks (**āhataḥ**) will not suffer hellish punishment (**na arhati yātanāḥ**).

Besides the above mentioned four types of chanting there is a fifth, chanting in conditions beyond one's control, with different varieties.

Chanting while falling from a building, stumbling on the road, breaking ones limbs, being bitten by a snake or other animal, being burned by fever, or being attacked with sticks, a person who is not a karmī, jñānī etc. will still be free from hell.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.16 ||

gurūṇām ca laghūnām ca
gurūṇi ca laghūni ca
prāyaścittāni pāpānām
jñātvoktāni maharṣibhiḥ

The great sages (**maharṣibhiḥ**), understanding the limited nature of atonements (**pāpānām prāyaścittāni jñātvā**), have said that (**uktāni**) severe atonements are prescribed for grave sins (**gurūṇām ca gurūṇi**), and light atonements are prescribed for minor sins (**laghūnām ca laghūni**).

“According to the gravity of the sin, the scriptures say that one must do a correspondingly severe austerity.

How is it that by chanting once in nāmābhāsa all of the gravest sins are destroyed?”

Because the atonements have limited power, such arrangements are prescribed.

However, heaps of serious sins are destroyed by chanting once even a portion of the name, since it has inconceivably great power.

It is as easy as Balarāma's ability to destroy the all Kauravas, including Duryodana, in order to save Sāmba.

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.17 ||

tais tāny aghāni pūyante
tapo-dāna-vratādibhiḥ
nādharmajam tad-dhṛdayam
tad apīśānghri-sevayā

Sins are destroyed (**tāny aghāni pūyante**) by austerity, charity and vows (**taih tapo-dāna-vrata ādibhiḥ**) but the root of sin is not destroyed (**na adharmajam tad-dhṛdayam**). However by bhakti to the Lord, even the root of sin, namely desire, is destroyed (**tad api īśānghri-sevayā**).

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.18 ||

ajñānād athavā jñānād
uttamaśloka-nāma yat
saṅkīrtitam aghaṁ puṁso
dahed edho yathānalaḥ

Chanting the name of the Lord (**uttama śloka-nāma saṅkīrtitam**) with or without knowledge (**ajñānād athavā jñānād**) of its powers (**yat**) destroys a man's sins (**puṁsah aghaṁ dahed**), just as fire destroys dry grass (**yathā analaḥ edhah**).

Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.19 ||

yathāgadam vīryatamam
upayuktaṁ yadṛcchayā
ajānato 'py ātma-guṇam
kuryān mantro 'py udāhṛtaḥ

Just as powerful medicine (**yathā vīryatamam agadam**) when taken without knowledge of its powers (**yadṛcchayā upayuktaṁ**) still produces its effects quickly (**ātma-guṇam kuryāt**), so chanting the name of the Lord also (**mantra udāhṛtaḥ apy**) produces effects quickly (**ātma-guṇam kuryāt**), without knowing its powers (**ajānato apy**).

Not only does the name destroy sin, but it bestows prema for the Lord.

Part-III

Ajāmīla gets released

(SB 6.2.20-25)

Ajāmila gets released (SB 6.2.20-25)

|| 6.2.20 ||

śrī-śuka uvāca

ta evaṁ suvinirṇīya

dharmam bhāgavataṁ nṛpa

taṁ yāmya-pāśān nirmucya

vipraṁ mṛtyor amūmucan

Śukadeva Gosvāmī said: O King (**nṛpa**)! Having thus perfectly defined with reasoning and arguments (**evaṁ suvinirṇīya**) the principles of devotional service (**bhāgavataṁ dharmam**), the order carriers of Lord Viṣṇu (**ta**) released the brāhmaṇa Ajāmila (**nirmucya taṁ vipraṁ**) from the bondage of the Yamadūtas (**yāmya-pāśān**) and saved him from death (**mṛtyoh amūmucan**).

Ajāmila gets released (SB 6.2.20-25)

|| 6.2.21 ||

iti pratyuditā yāmyā
dūtā yātvā yamāntikam
yama-rājñe yathā sarvam
ācacakṣur arindama

O subduer of all enemies (**arindama**)! After the servants of Yamarāja had been answered by the order carriers of Lord Viṣṇu in this way (**iti pratyuditā yāmyā**), they went to Yamarāja (**dūtā yamāntikam yātvā**) and explained to him everything (**yama-rājñe yathā sarvam ācacakṣuh**).

Ajāmila gets released (SB 6.2.20-25)

|| 6.2.22 ||

**dvijaḥ pāśād vinirmukto
gata-bhīḥ prakṛtiṁ gataḥ
vavande śirasā viṣṇoḥ
kiṅkarān darśanotsavaḥ**

Having been released from the nooses of Yamarāja's servants (**pāśād vinirmuktah**), Ajāmila (**dvijaḥ**), now free from fear (**gata-bhīḥ**), came to his senses (**prakṛtiṁ gataḥ**) and, pleased by the presence of Viṣṇu's servants (**viṣṇoḥ kiṅkarān darśana utsavaḥ**), offered obeisance to them by bowing his head at their lotus feet (**śirasā vavande**).

Ajāmila gets released (SB 6.2.20-25)

|| 6.2.23 ||

**taṁ vivakṣum abhipretya
mahāpuruṣa-kiṅkarāḥ
sahasā paśyatas tasya
tatrāntardadhire 'nagha**

O sinless Parīkṣit (**anagha**)! Knowing that Ajāmila wanted to speak to them (**taṁ vivakṣum abhipretya**), the servants of the Lord (**mahāpuruṣa-kiṅkarāḥ**) suddenly disappeared (**sahasā antardadhire**) while he watched (**tasya paśyatah**).

Though Ajāmila had some remaining time left, because of sins, his life span was reduced according to scriptural laws.

Knowing this, the servants of Yama began pulling him from his body.

This time was designated as his time of death, but actually because of the destruction of his sins, his life did not end at that time.

Thus the Viṣṇu-dūtas disappeared, since he had remaining time left.

Ajāmila gets released (SB 6.2.20-25)

|| 6.2.24-25 ||

ajāmilo 'py athākarnya dūtānām yama-kṛṣṇayoḥ
dharmaṁ bhāgavataṁ śuddhaṁ trai-vedyaṁ ca guṇāśrayam

bhaktimān bhagavaty āśu mähātmya-śravaṇād dhareḥ
anutāpo mahān āsīt smarato 'śubham ātmanaḥ

Hearing (**ākarnya**) about the pure dharma approved by the Lord (**śuddhaṁ bhāgavataṁ dharmaṁ**) from the servants of Viṣṇu (**kṛṣṇa dūtānām**) and the impure dharma recommended in the three Vedas (**trai-vedyaṁ ca guṇāśrayam**) from the servants of Yama (**yama dūtānām**), Ajāmila (**ajāmilah**), quickly became filled with devotion to the Lord (**āśu bhagavaty bhaktimān āsīt**) from hearing the greatness of the Lord (**hareḥ mähātmya-śravaṇād**), became repentant (**mahān anutāpo āsīt**) on remembering his sinful actions (**ātmanaḥ aśubham smarataḥ**).

Part-IV

Ajāmila's lamentation & resolutions

(SB 6.2.26-38)

Ajāmila's lamentation & resolutions (SB 6.2.26-38)

|| 6.2.26 ||

aho me paramam kaṣṭam
abhūd avijitātmanah
yena viplāvitam brahma
vṛṣalyām jāyatātmanā

Oh (**aho**)! With uncontrolled senses (**avijita ātmanah**) I have fallen into a miserable condition (**me paramam kaṣṭam abhūd**), by which (**yena**) I destroyed my status as a brāhmaṇa (**brahma viplāvitam**) by bearing sons in a śūdra woman (**vṛṣalyām jāyatātmanā**).

Ajāmila's lamentation & resolutions (SB 6.2.26-38)

|| 6.2.27 ||

**dhik mām vigarhitam sadbhir
duṣkṛtam kula-kajjalam
hitvā bālām satīm yo 'ham
surā-pīm asatīm agām**

I am unfortunate (**dhik mām**), having committed sin (**duṣkṛtam**) and defamed my family (**kula-kajjalam**). I am condemned by the civilized (**sadbhir vigarhitam**)! Giving up my faithful wife (**bālām satīm hitvā**) I had relationships (**aham agām**) with an unchaste, drunkard woman (**surā-pīm asatīm**).

Ajāmila's lamentation & resolutions (SB 6.2.26-38)

|| 6.2.28 ||

vr̥ddhāv anāthau pitarau
nānya-bandhū tapasvinau
aho mayādhunā tyaktāv
akṛtajñena nīcavat

Ungrateful and fallen (**akṛtajñena nīcavat**), in this life (**adhunā**) I gave up (**mayā tyaktāu**) my aged mother and father (**vr̥ddhāv pitarau**) with no shelter (**anāthau**) and no friends (**na anya-bandhū**), who thus underwent great difficulties (**tapasvinau**).

Section-II

Bhakti, Repentence and Prayascitta

Srila Prabhupada about Repentence

This is the mentality of one who is becoming a pure devotee.

When one is elevated to the platform of devotional service by the grace of the Lord and the spiritual master, one first regrets his past sinful activities.

This helps one advance in spiritual life.

The Viṣṇudūtas had given Ajāmila the chance to become a pure devotee, and the duty of a pure devotee is to regret his past sinful activities in illicit sex, intoxication, meat-eating and gambling.

Not only should one give up his past bad habits, but he must always regret his past sinful acts.

This is the standard of pure devotion.

A sense of Regret of his Past is
Natural for a Devotee

But, one should not allow the
regret to consume one's
enthusiasm for Bhakti

jāta-śraddho mat-kathāsu nirviṇṇaḥ sarva-karmasu
veda duḥkhātmakaṁ kāmān parityāge 'py anīśvaraḥ

tato bhajeta mām prītaḥ śraddhātur dr̥tha-niścayah
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan

Having awakened faith in the narrations of My glories (jāta-śraddho mat-kathāsu), being disgusted with all material activities (nirviṇṇaḥ sarva-karmasu), knowing that all sense gratification leads to misery (veda duḥkhātmakaṁ kāmān), but still being unable to renounce all sense enjoyment (parityāge apy anīśvaraḥ), My devotee should remain happy (tato prītaḥ) and worship Me (mām bhajeta) with great faith and conviction (śraddhātur dr̥tha-niścayah). Even though he is sometimes engaged in sense enjoyment (juṣamāṇaś ca tān kāmān), My devotee knows that all sense gratification leads to a miserable result (duḥkha udarkāmś), and he sincerely repents such activities (ca garhayan). (SB 11.20.27-28)

Classic Symptoms of Vaidhi Sadhaka

- **jāta-śraddho mat-kathāsu** – Has awakened faith in the process of bhakti
- **nirviṇṇaḥ sarva-karmasu** – Disgusted with all material activities
- **veda duḥkhātmakam kāmān** – Understands that sense gratification leads to misery
- **parityāge 'py anīśvaraḥ** – Still unable to give up sense gratification
- **juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan** – Unable to give up sense gratification, he sincerely repents for engaging in such acts

Krsna's instructions to such Sadhakas

- **tato bhajeta mām prītaḥ śraddhālur dṛṭha-niścayaḥ** - Remain happy and worship Me with great faith and conviction

**But, one should not be consumed by
Guilt**

16. śokādy-avaśa vartitā – Not being controlled by lamentation or other emotions

śokāmarṣādibhir bhāvair
ākrāntam yasya mānasam |
katham tatra mukundasya
sphūrṭi-sambhāvanā bhavet

How it is possible (katham) for Mukunda to appear (mukundasya sphūrṭi-sambhāvanā bhavet) in the mind (tatra) of a person whose mind (yasya mānasam) is afflicted (ākrāntam) with lamentation, anger or other emotions (śoka amarṣa ādibhih bhāvaih)? (Padma Purāṇa)

Deep Regret over his Past
Consciousness is a symptom of Ruci

"Oh friend, giving up the nectar of Krsna's names, why are you engaging yourself in pursuits for security and enjoyment, so hard to attain?"

What can I say? I am unfortunate, for I am the lowest criminal.

Though I have received the mercy of the spiritual master, I have not understood its proper value.

Instead I have been wandering everywhere, and in that way I have wasted my life.

Keeping a precious jewel tied in the hem of my cloth, I have been searching out a cracked cowrie, a spot of false happiness between the banks of the river of material engagements.

Not practicing any anga of bhakti, I have simply manifested lack of energy.

So deceitful I am, such is my sense of taste, that I lick up acrid-tasting profane gossip like nectar and remain apathetic to hear the names, qualities and pastimes of the Lord.

How unfortunate I am! When I start to hear about the Lord, I comfortably fall asleep, and at any opportunity for vulgar discussion, I prick up my ears and become wide awake.

In this way I have contaminated the assembly of devotees and everything else.

Old and bent as I am, what sinful act have I not performed, simply for the satisfaction of my insatiable belly?

I do not know what type of hell I will have to suffer for all my activities.”

In this way the devotee will despair over his previous state of consciousness with a taste of disgust.

The ability to see past mistakes comes
from Purification

|| 11.14.26 ||

yathā yathātmā parimṛjyate 'sau
mat-puṇya-gāthā-śravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmam
cakṣur yathaiivāñjana-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 (**tathā tathā asau**) is able to perceive (**paśyati**) my real form and qualities and experience their sweetness (**vastu sūkṣmam**), just as the eye (**yathā eva cakṣuh**) when smeared with special ointment is able to see finer objects (**añjana-samprayuktam**).

Starting with the first service, in proportion to the purification of the ātmā by pure bhakti, and in proportion to the hearing, chanting and remembering, one attains various degrees of realization of my sweetness.

In proportion to hearing and chanting my glories, one sees the real nature (vastu) of my form and pastimes with an experience of sweetness (sūkṣmam).

One eye is better than being blind. Better than that is having both eyes.

Better than that is having the eyes anointed with special ointment so that one sees finer objects.

But, what about rectifying mistakes
through Prayascitta???

Duties Expected of a Qualified Practitioner

ananuṣṭhānato doṣo
bhakty-aṅgānām prajāyate
na karmaṇām akaraṇād
eṣa bhakty-adhikāriṇām

niṣiddhācārato daivāt
prāyaścittam tu nocitam
iti vaiṣṇava-śāstrāṇām
rahasyam tad-vidām matam

Duties Expected of a Qualified Practitioner

शुद्धे

The person qualified for bhakti (**eṣa bhakty-adhikāriṇām**) is at fault (**doṣah prajāyate**) for failing to perform all of the important aṅgas of bhakti (**bhakty-aṅgānām akaraṇād**). But he is not at fault for failing to perform the duties of varṇa and āśrama (**na karmaṇām akaraṇād**).

If he, by chance (**daivāt**), happens to commit some sin (**niṣiddha ācārato**), there is no atonement prescribed for him (**prāyaścittam tu na ucitam**). This is the opinion (**iti matam**) of those who know the secret of Vaiṣṇava scriptures (**vaiṣṇava-śāstrāṇām rahasyam tad-vidām**).

Duties Expected of a Qualified Practitioner

It is a fault if those qualified for bhakti fail to perform the required aṅgas of bhakti such as observance of Ekādaśī or Janmāṣṭamī.

It is not a fault if they do not perform varṇāśrama activities.

If they commit forbidden acts because of influence of previous vaiṣṇava-aparādha, atonement is not required, since these pure devotees do not have a natural tendency for sinful actions.

Duties Expected of a Qualified Practitioner

Bhakti alone acts as atonement. This is the conclusion of the Vaiṣṇava scriptures.

There is no fault if a person does not perform all the sixty-four āṅgas of bhakti.

The essential āṅgas are the first twenty and the last five.

Summary of the Duties Expected of a Sadhaka

1. He is at fault for failing to perform the essential angas of Bhakti.
2. He is not at fault for failing to perform the duties of Varna and Asrama
3. If he commits a forbidden activity, he need not perform the Karma-Kandiya Prayascitta.
4. For such a person, Bhakti alone acts as his atonement.

Proof for the Duties Expected of a Qualified Practitioner

**sva-pāda-mūlam bhajataḥ priyasya
tyaktānya-bhāvasya hariḥ pareśaḥ
vikarma yac cotpatitam kathañcid
dhunoti sarvaṁ hr̥di sanniviṣṭaḥ**

One who has thus given up all other engagements (**tyakta anya-bhāvasya**) and has taken full shelter at the lotus feet of Hari (**sva-pāda-mūlam bhajataḥ**), the Supreme Personality of Godhead (**pareśaḥ**), is very dear to the Lord (**hariḥ priyasya**). Indeed, if such a surrendered soul accidentally commits some sinful activity (**kathañcid yad vikarma**), the Supreme Personality of Godhead, who is seated within everyone's heart (**sarvaṁ hr̥di sanniviṣṭaḥ**), immediately takes away (**dhunoti**) the reaction to such sin (**yac utpatitam**). (SB 11.5.42)

Proof of Duties Expected of a Qualified Practitioner

sarva-dharman parityajya
mām ekaṁ śaraṇaṁ vraja |
ahaṁ tvām sarva-pāpebhyo
mokṣayiṣyāmi mā sucaḥ

Giving up all dharmas (**sarva-dharman parityajya**), surrender to Me alone (**mām ekaṁ śaraṇaṁ vraja**). I will deliver you (**ahaṁ tvām mokṣayiṣyāmi**) from all sins (**sarva-pāpebhyo**). Do not worry (**mā sucaḥ**). (BG 18.66)