

Canto Six - Chapter One

The History of the Life of Ajāmila

Part-I

Mahārāja Parīkṣit express
Gratefulness and asks a
question

(SB 6.1.1-6)

Mahārāja Parīkṣit express Gratefulness and asks a question
(6.1.1-6)

|| 6.1.1 ||

śrī-parīkṣid uvāca
nivr̥tti-mārgaḥ kathita
ādau bhagavatā yathā
krama-yogopalabdhenā
brahmaṇā yad asaṁsṛtiḥ

King Parīkṣit said: You have already described (**bhagavatā ādau kathita**) the path of liberation (**nivr̥tti-mārgaḥ**). By gradually progressing on that path properly (**yathā krama-yoga upalabdhenā**), one ends material existence (**asaṁsṛtiḥ**) along with Brahmā (**brahmaṇā**).

Offering respects to guru and Kṛṣṇa, the ocean of mercy, I take shelter of Śrī-śukadeva the eye of the universe, and master of the worlds. I offer myself and everything I possess to he who is the life of the gopīs, the controller, for service to his dear devotees

The Fifth Canto described sthāna, the maintenance of the inhabitants of the Bhūloka, Pātala and heavenly planets, who are situated there with their rules.

The protection given to people who transgress the laws of dharma and the devotees is called poṣaṇa by the wise.

Sinful Ajāmila is considered a devotee and Indra, even though he was offensive to guru, is also considered a devotee.

Giving protection to Ajāmila and Indra, as well as Citraketu, in the nineteen chapters of the Sixth Canto shows the Lord's affection for his devotee.

Three chapters tell the story of Ajāmila, six chapters describe Viśvarūpa, eight chapters describe the story of Vṛtrāsura, and two chapters describe the birth of the Maruts, in which Indra observes Diti as she performs vows.

The first chapter describes the words of the servants of Yama when the servants of Viṣṇu come to rescue Ajāmila.

Hearing of the suffering of men falling to hell, Parīkṣit became compassionate to them.

He reveals that he has understood the meaning of what was previously explained in order to produce enthusiasm in Śukadeva so that he would answer his question about how to deliver those suffering people.

Yathā means “suitably.” Śukadeva mentioned the path of liberation in the following verses:

**vaiśvānaram yāti vihāyasā gataḥ
suṣumṇayā brahma-pathena śociṣā
vidhūta-kalko'tha harer udstāt
prayāti cakram nṛpa śaiśumāram ||**

O King! The yogī, having gone by the path of Brahma-loka, goes to Vaiśvānara by means of the ether, through the luminaries of the suṣumna-nāḍī. Being free of all desires, he then approaches the Śaiśumāra constellation above, which is related to the Lord. SB 2.2.24

ye sva-dharmān na duhyanti
dhīrāḥ kāmārtha-hetave
niḥsaṅgā nyasta-karmāṇaḥ
praśāntāḥ śuddha-cetasāḥ

Those intelligent people who do not desire the results of their prescribed actions for artha and kāma, having offered all results to the Lord, free from attachment, are peaceful and pure in consciousness.

nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
pariśuddhena cetasā

sūrya-dvāreṇa te yānti
puruṣaṁ viśvato-mukham
parāvareśaṁ prakṛtim
asyotpatty-anta-bhāvanam

Engrossed in actions of detachment, with no sense of possessiveness or ego, with consciousness purified completely, having attained sattva by performance of prescribed duties, by the path of the sun they attain the perfect Lord, controller of higher and lower beings, the material and efficient cause of the universe.

SB 3.32.5-7

By this gradually path, the person attains liberation along with Brahmā. Śruti [Note: This seems to be smṛti.] says:

**brahmaṇā saha te sarve/ saṁprāpte pratisaṅcare
parasyānte kṛtātmānaḥ/ praviśasti param padam**

Those who are on Brahma-loka with exalted status at the time of dissolution go directly to the supreme abode, along with Lord Brahmā. Kūrma Purāṇa 1.11.284

Mahārāja Parīkṣit express Gratefulness and asks a question
(6.1.1-6)

|| 6.1.2 ||

pravṛtti-lakṣaṇāś caiva
traiguṇya-viṣayo mune
yo 'sāv alīna-prakṛter
guṇa-sargaḥ punaḥ punaḥ

O sage (**mune**)! The symptom of material enjoyment (**pravṛtti-lakṣaṇah**) is taking repeated bodies in the material world (**guṇa-sargaḥ punaḥ punaḥ**) with the object of receiving happiness of Svarga (**traiguṇya-viṣayah**), for the person who is not freed from māyā (**yah asāv alīna-prakṛteh**).

You have described in the Third Canto the symptoms of material enjoyment.

Traiguṇya-viṣayaḥ means “having the goal of happiness on Svarga.”

There is repeated birth by the guṇas for the person who has not destroyed prakṛti, who is subject to saṁsāra.

**ye tv ihāsakta-manasaḥ
karmasu śraddhayānvitāḥ
kurvanty apratiṣiddhāni
nityāny api ca kṛtsnaśaḥ**

With minds attached to this world, with faith in prescribed duties, they perform kāmya-karmas and nitya-karmas to the fullest extent. SB 3.32.16

Mahārāja Parīkṣit express Gratefulness and asks a question
(6.1.1-6)

|| 6.1.3 ||

adharmā-lakṣaṇā nānā
narakāś cānuvarṇitāḥ
manvantarāś ca vyākhyāta
ādyāḥ svāyambhuvo yataḥ

You have also described (**anuvāṇitāḥ**) the varieties of hellish life (**nānā narakāḥ**) that result from impious activities (**adharmā-lakṣaṇā**), and you have described (**vyākhyāta**) [in the Fourth Canto] the first Manvantara (**ādyāḥ manvantarah**), which was supervised by Svāyambhuva Manu (**yataḥ svāyambhuvah**).

Mahārāja Parīkṣit express Gratefulness and asks a question (6.1.1-6)

|| 6.1.4-5 ||

priyavratottānapador vaṁśas tac-caritāni ca
dvīpa-varṣa-samudrādri- nady-udyāna-vanaspatīn

dharā-maṇḍala-saṁsthānam bhāga-lakṣaṇa-mānataḥ
jyotiṣām vivarāṇām ca yathedam asṛjad vibhuḥ

You have described the dynasties and characteristics (**vaṁśah tat-caritāni ca**) of King Priyavrata and King Uttānapāda (**priyavrata uttānapadoḥ**), as well as the islands, varṣas, oceans, mountains (**dvīpa-varṣa-samudra-adri**), rivers, gardens, trees (**nady-udyāna-vanaspatīn**), and the condition of the earth (**dharā-maṇḍala-saṁsthānam**) and the luminaries in the sky (**jyotiṣām**) and the lower planets (**vivarāṇām ca**), with their divisions, characteristics and dimensions (**bhāga-lakṣaṇa-mānataḥ**), just as the Lord created them (**yathā idam asṛjad vibhuḥ**).

Mahārāja Parīkṣit express Gratefulness and asks a question
(6.1.1-6)

|| 6.1.6 ||

adhuneha mahā-bhāga
yathaiva narakān naraḥ
nānogra-yātanān neyāt
tan me vyākhyātum arhasi

O greatly fortunate Śukadeva Gosvāmī (**mahā-bhāga**)! Now (**adhunā**) kindly tell me (**me vyākhyātum arhasi**) how human beings (**yathā naraḥ**) may be saved (**na iyāt**) from the terrible pains (**nānā ugra-yātanān**) of hell (**narakān**).

Please explain how a person can avoid going to these hells which have terrible pain.

Just as the means of attaining fortunate and unfortunate results should be known, the means of extinguishing the unfortunate results should be known.

Part-II

Sukadev Goswami tests
Mahārāja Parīkṣit and
establishes the position of
Bhakti

(SB 6.1.7-19)

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.7 ||

śrī-śuka uvāca

na ced ihaivāpacitiṃ yathāṃhasaḥ
kṛtasya kuryān mana-ukta-pāṇibhiḥ
dhruvaṃ sa vai pretya narakān upaiti
ye kīrtitā me bhavatas tigma-yātanāḥ

If a person does not perform (**na ced kuryāt**) atonement (**apacitiṃ**) for sins committed (**yathā aṃhasaḥ kṛtasya**) by his mind, words or actions (**mana-ukta-pāṇibhiḥ**), he will certainly attain (**sah vai dhruvaṃ upaiti**) those hells (**narakān**) which inflict intense pain (**tigma-yātanāḥ**) after death (**pretya**) which were described by me (**ye me bhavataḥ kīrtitā**).

Testing the proficiency of his student Parīkṣit to understand his opinion on the matter, Śukadeva first gives the process of atonement according to karma in two verses.

If one does not perform atonement for sins committed by mind, words or actions, singly or together, one attains hell with terrible pain.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.8 ||

tasmāt puraivāśv iha pāpa-niṣkṛtau
yateta mṛtyor avipadyatātmanā
doṣasya dr̥ṣṭvā guru-lāghavam yathā
bhiṣak cikitseta rujām nidānavit

Therefore (**tasmāt**), in this world (**iha**), before death (**mṛtyoh purā**), one should strive (**āśu yateta**) to destroy sinful reactions (**pāpa-niṣkṛtau**) while the body is not afflicted (**avipadyata ātmanā**), just as a doctor (**yathā bhiṣak**) who knows the causes of disease (**rujām nidāna-vit**), seeing the gravity or lightness of the disease (**doṣasya guru-lāghavam dr̥ṣṭvā**), prescribes a cure (**cikitseta**).

Before death, quickly one should do this.

Otherwise if there is much delay, one must perform double the atonement, because the condition will be twice as serious.

One should do this while the body is unafflicted.

When the body is diseased it is impossible to perform atonements.

One should search out an expert in dharma-śāstra who can decide what should be done, just as one approaches a doctor, who can see the seriousness or insignificance of a disease.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.9 ||

śrī-rājovāca

dr̥ṣṭa-śrutābhyām yat pāpam
jānann apy ātmano 'hitam
karoti bhūyo vivaśaḥ
prāyaścittam atho katham

The King said: Though the jīva knows (**jānann apy**) that sinful acts (**yat pāpam**) are detrimental (**ātmano ahitam**) by seeing and hearing (**dr̥ṣṭa-śrutābhyām**), he helplessly commits sin again (**karoti bhūyo vivaśaḥ**). What is the use of atonement (**prāyaścittam atho katham**)?

Parīkṣit criticizes atonement, saying it is unacceptable, in two verses.

One sees a king punishing a criminal and hears about the punishment in hell and understands that sin is not beneficial.

It is seen that a person commits that same sin again even after doing the atonement.

How does atonement destroy sin?

If the sin has been destroyed he will not commit sin again.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.10 ||

kvacin nivartate 'bhadrāt
kvacic carati tat punaḥ
prāyaścittam atho 'pārtham
manye kuñjara-śaucavat

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

Sometimes in youth one refrains from sin, but again one commits the sin in old age.

Therefore atonement is useless.

The elephant after bathing dirties himself with dust.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.11 ||

śrī-bādarāyaṇir uvāca
karmaṇā karma-nirhāro
na hy ātyantika iṣyate
avidvad-adhikāritvāt
prāyaścittaṁ vimarśanam

Śukadeva said: Completely counteracting sin (**ātyantika karma-nirhārah**) is not at all possible (**na hy iṣyate**) by performing atonement (**karmaṇā**), for it is done out of ignorance (**avidvad-adhikāritvāt**). Real atonement is attaining jñāna (**prāyaścittaṁ vimarśanam**).

By presenting a conclusion, Śukadeva again tests Parīkṣit who has passed the test.

By atonement (karmanā) there cannot be complete (ātyantika) destruction of the sin (karma), but quick relief, because of the condition of the jīva who is qualified by ignorance.

Sin appears repeatedly because of the presence of the seed of sin, ignorance.

The chief atonement is jñāna (vimarśanam), since jñāna removes ignorance.

By presenting the opinion of the jñānīs, Śukadeva again tests Parīkṣit.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.12 ||

nāśnataḥ pathyam evānnaṁ
vyādhayo 'bhibhavanti hi
evam niyamakṛd rājan
śanaiḥ kṣemāya kalpate

Diseases do not afflict (**na vyādhayo abhibhavanti hi**) those who eat proper food (**pathyam annam eva aśnataḥ**). Similarly (**evam**), one who follows rules (**niyamakṛd**) gradually (**śanaiḥ**) becomes qualified for jñāna (**kṣemāya kalpate**).

“But if one is sinful, then his heart is impure. How then can he practice jñāna?”

That is true, but jñāna will give relief from the sin (like atonement).

An example is given.

Just as sickness does not affect persons who eat proper food, a person who follows rules of jñāna can gradually destroy sins.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.13-14 ||

tapasā brahmacaryeṇa śamena ca damena ca
tyāgena satya-śaucābhyām yamena niyamena vā

deha-vāg-buddhijam dhīrā dharmajñāḥ śraddhayānvitāḥ
kṣipanty agham mahad api veṇu-gulmam ivānalah

By avoiding enjoyments (**tapasā**), by avoiding association with women (**brahmacaryeṇa**), by controlling the mind as much as possible, by controlling the external senses (**śamena ca damena ca**), by giving in charity (**tyāgena**), by following truthfulness and cleanliness (**satya-śaucābhyām**), by following yamas like non-violence and niyamas like japa (**yamena niyamena vā**), the wise men (**dhīrā**), knowers of dharma (**dharmajñāḥ**), filled with faith (**śraddhayā anvitāḥ**), destroy even great sin (**kṣipanty agham mahad api**) arising from the body, words and intelligence (**deha-vāg-buddhi jam**), just like fire destroys a clump of bamboos (**analah veṇu-gulmam iva**).

Two verses elaborate on this.

Tapasā means absence of enjoyment.

Brahmacaryeṇa means not associating with women.

Śamena means “by controlling the mind as much as possible.”

Damena means ‘by controlling the external senses.’”

Tyāgena means “by charity.”

Yamena means “by non-violence and other restrictions.”

Niyamena means by japa and other injunctions.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.15 ||

kecit kevalayā bhaktyā
vāsudeva-parāyaṇāḥ
aghaṁ dhunvanti kārtsnyena
nīhāram iva bhāskarahaḥ

Some persons (**kecit**), who surrender to Kṛṣṇa (**vāsudeva-parāyaṇāḥ**), completely destroy sins (**aghaṁ dhunvanti kārtsnyena**) only by pure bhakti (**kevalayā bhaktyā**), just as the sun destroys fog (**nīhāram iva bhāskarahaḥ**).

In the example of the fire destroying bamboo, it is possible that the bamboo can grow up again. Thus even after practicing jñāna, sins can reappear.

Seeing the dissatisfied Parīkṣit, Śukadeva then speaks about the solution according to the devotees.

“Some” here indicates that those who surrender to Vāsudeva are very rare.

Kevalayā bhaktyā indicates that this bhakti is not only devoid of karma and jñāna (devoid of expecting material benefits or liberation), but in no way depends on karma or jñāna as secondary elements.

Completely (kārtsnyena) indicates that sin is completely uprooted only by bhakti and by no other process, just as only the sun can destroy the fog.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.16 ||

na tathā hy aghavān rājan
pūyeta tapa-ādibhiḥ
yathā kṛṣṇārpita-prāṇas
tat-puruṣa-niṣevayā

O King (**rājan**)! A sinful person (**aghavān**) cannot become purified (**na tathā hy pūyeta**) by austerities and other processes (**tapa-ādibhiḥ**) to the extent (**yathā**) that the devotees who offer their lives to Kṛṣṇa (**kṛṣṇa arpita-prāṇas**) become purified by service to the Lord (**tat-puruṣa-niṣevayā**).

Bhakti-devī should not be used for the insignificant action of pacifying sin.

Śukadeva presents the opinion of the learned according to scriptures while criticizing other opinions.

The devotees offer their very lives to the Lord. “The Lord may or may not throw me into hell, for committing sin, in order to give me suitable teaching by punishment. The Lord is my goal, I am his.”

Offering himself to the Lord, the devotee thinks in this way.

He does not perform atonements to avoid hell. He practices pure bhakti.

How does completely surrender manifest? One performs service to the Lord.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the
position of Bhakti (6.1.7-19)

|| 6.1.17 ||

sadhrīcīno hy ayam loke
panthāḥ kṣemo 'kuto-bhayaḥ
suśīlāḥ sādhave yatra
nārāyaṇa-parāyaṇāḥ

The path followed by persons (**ayam loke panthāḥ**) who are friendly, virtuous (**suśīlāḥ sādhave**), and surrendered to Nārāyaṇa (**nārāyaṇa-parāyaṇāḥ**) is certain (**sadhrīcīnah**), auspicious (**kṣemah**), and without fear of obstacles (**akuto-bhayaḥ**).

One should not say that bhakti-yoga is for those who are not capable of practicing jñāna, yoga or austerities.

Sadhrīcīnaḥ means certain, leading to the correct goal.

This is the best process in all respects.

There is no fear of any obstacle.

On this path the practitioners are friendly.

One need not fear that one will not have help as on the path of jñāna.

One need not fear of people becoming envious as when practicing karma.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.18 ||

prāyaścittāni cīrṇāni
nārāyaṇa-parāṇmukham
na niṣpunanti rājendra
surā-kumbham ivāpagāḥ

O King (**rājendra**)! Much atonement (**prāyaścittāni cīrṇāni**) does not purify (**na niṣpunanti**) persons who are opposed to Nārāyaṇa (**nārāyaṇa-parāṇmukham**), just as many rivers do not clean a liquor pot (**surā-kumbham iva āpa-gāḥ**).

Positive and negative statements are used to show that bhakti destroys all sin whereas jñāna and karma do not.

The plural number is used to indicate that all karma and jñāna processes do not purify the person without faith in Nārāyaṇa, even after hearing about the excellence of bhakti and the devotee. Bhakti however purifies even those without jñāna or karma, since that was stated in verse 15.

Sukadev Goswami tests Mahārāja Parīkṣit and establishes the position of Bhakti (6.1.7-19)

|| 6.1.19 ||

sakṛn manah kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne 'pi paśyanti hi cīrṇa-niṣkṛtāḥ

Persons (**yair**) who only once absorb their mind (**sakṛd manah niveśitam**) in Kṛṣṇa's lotus feet (**kṛṣṇa-padāravindayoh**), even in dreams (**svapne api**), or even though the mind still has material attraction (**tad-guṇa-rāgi**), do not see (**na paśyanti**) the servants of Yama (**yamaṁ pāśa-bhṛtaḥ tad-bhaṭān**) since they have accomplished all atonement (**cīrṇa-niṣkṛtāḥ**) by that remembrance (**implied**).

This purification does not depend on a solid basis of bhakti.

Even once remembering the Lord is sufficient, what to speak of many times.

Even thinking with the mind is sufficient, what to speak of hearing or uttering the name of the Lord.

The mind which is materially attracted (tad-guṇa-rāgi) is sufficient, what to speak of a mind without material attractions.

Thinking even in dreams is sufficient what to speak of actual meditation.

Such persons have accomplished all atonement (niśkṛtāḥ).

From this statement the following should also be understood.

If a devotee practicing pure bhakti happens to commit sin again, it is like the bite of snake without fangs.

Those sins have no significant effect.

That condition should not be compared to the elephant taking bath-- the karmī who again commits sin. It is said:

**api cet sudurācāro bhajate mām ananya-bhāk |
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ ||**

Even if the most sinful person worships me with no other desire than to please me, I consider that person to be my devotee, as he has fixed himself completely in me. BG 9.30

Part-III

Ajamila chanted Holy
Name at the time of Death

(SB 6.1.20-30)

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

॥ 6.1.20 ॥

**atra codāharantīmam
itihāsam purātanam
dūtānām viṣṇu-yamayoh
samvādas tam 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 (**tam**) in which there is a conversation (**samvādah**) between the servants of Viṣṇu and Yama (**viṣṇu-yamayoh dūtānām**).

He narrates a story to show the meaning of his statement.

Hear from me that story in which there is the conversation of the servants of Viṣṇu and Yama.

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

॥ 6.1.21 ॥

kānyakubje dvijaḥ kaścid
dāsī-patir ajāmilaḥ
nāmnā naṣṭa-sadācāro
dāsyāḥ saṁsarga-dūṣitaḥ

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

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

॥ 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**).

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 6.1.23 ||

evam̐ 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 (**evam̐ nivasataḥ**) to maintain his family of many sons (**lālayānasya tasya tat-sutān**), eighty-eight years of his life passed (**mahān kālah aṣṭāśītyā āyusaḥ samāḥ atyagāt**).

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 6.1.24 ||

tasya pravayasaḥ putrā
daśa teṣāṁ tu yo 'vamaḥ
bālo nārāyaṇo nāmnā
pitroś ca dayito bhṛśam

That old man Ajāmila had ten sons (**tasya pravayasaḥ daśa putrā**), of whom the youngest (**teṣāṁ 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**).

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 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**).

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 6.1.26 ||

bhuñjanaḥ prapiban khādan
bālakaṁ sneha-yantritaḥ
bhojayan pāyayan mūḍho
na vedāgatam antakam

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

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 6.1.27 ||

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

While thus living (**evaṁ vartamānah**), when death arrived (**mr̥tyu-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.

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

|| 6.1.28-29 ||

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

dūre krīḍanakāśaktam
putram nārāyaṇāhvayam
plāvitenā svareṇoccair
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 ātmānaṁ**). 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 (**uccaih 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.

Thus three servants of Yama approached him.

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

Plāvītena means prolonged.

Ajamila chanted Holy Name at the time of Death (6.1.20-30)

॥ 6.1.30 ॥

niśamya mriyamāṇasya
mukhato hari-kīrtanam
bhartur nāma mahārāja
pārśadāḥ sahasāpatan

O King (**mahārāja**)! Hearing (**niśamya**) glorification of the Lord (**hari-kīrtanam**) from the mouth of the dying man (**mriyamāṇasya mukhatah**) 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.

Part-IV

Conversation between Yamadūtas and Viṣṇudūtas

(SB 6.1.31-54)

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.31 ||

vikarṣato 'ntar hṛdayād
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 hṛdayād**).

The servants of Viṣṇu forbid them saying, “If you want to live, do not drag this Vaiṣṇava Ajāmila away. Do not take him away.”

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 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**)?”

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.33 ||

kasya vā kuta āyātāḥ
kasmād asya niṣedhatha
kiṁ devā upadevā yā
yūyaṁ kiṁ siddha-sattamāḥ

Whose servants are you (**kasya vā**)? Where do you come from (**kuta āyātāḥ**)? Why are you preventing us from taking him away (**kasmād asya niṣedhatha**)? Are you devatās, lesser devatās (**kiṁ devā upadevā yā**) or the best of the siddhas (**yūyaṁ kiṁ siddha-sattamāḥ**)?

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.34-36 ||

sarve padma-palāśākṣāḥ pīta-kaūśeya-vāsasaḥ
kirīṭinaḥ kuṇḍalino lasat-puṣkara-mālinaḥ

sarve ca nūtna-vayasah sarve cāru-caturbhujāḥ
dhanur-niṣaṅgāsi-gadā-śaṅkha-cakrāmbuja-śriyaḥ

diśo vitimirālokāḥ kurvantaḥ svena tejasā
kim arthaṁ dharma-pālasya kiṅkarān no niṣedhatha

Your eyes are like the petals of lotus flowers (**sarve padma-palāśa akṣāḥ**). Dressed in yellow silken garments (**pīta-kaūśeya-vāsasaḥ**), decorated with garlands of lotuses (**puṣkara-mālinaḥ**), and wearing very attractive helmets on your heads (**lasat kirīṭinaḥ**) and earrings on your ears (**kuṇḍalinaḥ**), you appear youthful (**sarve ca nūtna-vayasah**). Your four long arms (**sarve cāru-caturbhujāḥ**) are decorated (**śriyaḥ**) with bows and quivers of arrows (**dhanur-niṣaṅga**) and with swords, clubs (**asi-gadā**), conchshells, discs and lotus flowers (**śaṅkha-cakra-ambuja**). Your effulgence (**svena tejasā**) has dissipated the darkness (**diśo vitimirā**) and defeats all other light (**ālokāḥ kurvantaḥ**). Why then (**kim arthaṁ**) are you obstructing (**niṣedhatha**) the servants of Yama (**dharma-pālasya kiṅkarān**)?

By your appearance you look most well behaved.

By your effulgence you defeat the darkness and other light
(vitimirālokāḥ).

You appear proper, but why are you acting improperly?

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.37 ||

śrī-śuka uvāca

ity ukte yamadūtais te

vāsudevokta-kāriṇaḥ

tān pratyūcuḥ prahasyedaṁ

megha-nirhrādayā girā

Śukadeva said: When the servants of Yama had thus spoken (**ity ukte yamadūtaiḥ**), the servants of Viṣṇu (**te vāsudeva ukta-kāriṇaḥ**) replied to them (**tān praty ūcuḥ**) while smiling (**prahasya**), with voices like rumbling clouds (**megha-nirhrādayā girā**).

They smiled.

“You do not know dharma. Because of fear of us, you say you are the servants of Yama, but you are merely a type of preta. Having come into our hands, how will you live now?”

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.38 ||

śrī-viṣṇudūtā ūcuḥ
yūyaṁ vai dharma-rājasya
yadi nirdeśa-kāriṇaḥ
brūta dharmasya nas tattvaṁ
yac cādharmasya lakṣaṇam

The servants of Viṣṇu said: If you are really (**yadi vai yūyaṁ**) servants of Yama (**dharma-rājasya nirdeśa-kāriṇaḥ**), tell us (**brūta naḥ**) the nature of dharma (**dharmasya tattvaṁ**) and the characteristics of adharma (**ca adharmasya lakṣaṇam**).

“We are the servants of Yama. Who does not recognize us?”

The messengers of Viṣṇu then speak.

Tell us the nature or essence (tattvam) of dharma and the measurement (lakṣaṇam) of dharma and the nature and measurement of adharma.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.39 ||

katham svid dhriyate daṇḍaḥ
kim vāsyā sthānam īpsitam
daṇḍyāḥ kim kāriṇaḥ sarve
āho svid katicin nṛṇām

How is punishment administered (**katham svid dhriyate daṇḍaḥ**)? What is the reason for punishment (**kim vā asya sthānam īpsitam**)? Who is punished (**daṇḍyāḥ kim**)? Is everyone punished including animals (**kim sarve daṇḍyāḥ kāriṇaḥ**), or among men, are only some punished (**āho svid katicit nṛṇām**)?

They ask about the method of punishment, the reasons for punishment, the persons who are punished, and the scope of punishment.

Does punishment occur for animals or only for some among humans?

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.40 ||

yamadūtā ūcuḥ
veda-praṇihito dharmo
hy adharmas tad-viparyayaḥ
vedo nārāyaṇaḥ sāksāt
svayambhūr iti śuśrūma

The Yamadūtas replied: Acts which are prescribed in the Vedas constitute dharma (**veda-praṇihito dharmah**), and acts which are not prescribed by the Vedas are adharma (**adharmah tad-viparyayaḥ**). The Vedas are directly Nārāyaṇa (**vedah nārāyaṇaḥ sāksāt**) and are born from him (**svayambhūh**). This we have heard from Yamarāja (**iti śuśrūma**).

Dharma is what is prescribed in the Vedas.

What is in the Vedas is the nature of dharma (tattva) and the rules of the Vedas are the measurement of dharma.

Because the servants of Viṣṇu asked about adharma, the servants of Yama describe the nature and measurement of adharma.

This also covers the question about the reasons for punishment.

What is forbidden in the Vedas is adharma.

Doing what is forbidden in the Vedas is the measure of adharma.

The Vedas are manifested from the Lord (svayambhūḥ): they arise from the breathing of Viṣṇu on their own. Śruti says asya mahato bhūtasya niśvasitam etad yad ṛgvedaḥ: the breathing of the Lord is the Ṛg-veda. (Bṛhad-ārāṇyaka Upaniṣad)

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.41 ||

yena sva-dhāmny amī bhāvā
rajaḥ-sattva-tamomayāḥ
guṇa-nāma-kriyā-rūpair
vibhāvyante yathā-tatham

By Nārāyaṇa (**yena**) who is situated in his own abode (**sva-dhāmny**), these living entities (**amī bhāvā**) composed of rajas, sattva and tamas (**rajaḥ-sattva-tamomayāḥ**) appear precisely (**vibhāvyante yathā-tatham**) with qualities, names and actions (**guṇa-nāma-kriyā-rūpaiḥ**).

Who is Nārāyaṇa?

Situated in Vaikuṅṭha, the living entities (bhāvāḥ) are created exactly by his will alone, with qualities like peacefulness, names like brāhmaṇa, actions like studying the Vedas and forms like varṇāśrama. Yathā-tatham means properly.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.42 ||

sūryo 'gniḥ kham marud devaḥ
somaḥ sandhyāhanī diśaḥ
kam kuḥ svayaṁ dharma iti
hy ete daihyasya sāksinaḥ

By Nārāyaṇa, the sun, fire, sky, air, devatās (**sūryah agniḥ kham marud devaḥ**), moon, evening, day, night, the directions (**somaḥ sandhyā ahanī diśaḥ**), water, land (**kaṁ kuḥ**) and Yamarāja (**svayaṁ dharma**)—who are the witnesses of the activities of the living entity (**ete daihyasya sāksinaḥ**)—appear (**implied**).

One may think of doing sinful activity secretly when no one is looking, but there are witnesses.

By Nārāyaṇa these witnesses appear.

This is a continuation from the last verse. Day and night, water (kaṃ) and earth (kuḥ) are all witnesses.

**āditya-candrāv anilo 'nalaś ca
dyaaur bhumiṃ āpo hr̥dayaṃ yamaśc a
ahaśca rātriś ca ubhe ca sandhye
dharmo 'pi jānāti narasya vṛttam**

The sun, moon, air, fire, sky, earth, water, mind, Yama, day, night, dawn and twilight and the Lord know the actions of man.

Viṣṇu-dharma 55.14

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.43 ||

etair adharmo vijñātaḥ
sthānam daṇḍasya yujyate
sarve karmānurodhena
daṇḍam arhanti kāriṇaḥ

By these witnesses (**etaih**), acts of adharma can be understood (**adharmo vijñātaḥ**), and the cause of punishment is determined (**daṇḍasya sthānam yujyate**). All performers of sin (**sarve kāriṇaḥ**) deserve punishment (**daṇḍam arhanti**) according to the act (**karmānurodhena**).

The reason for punishment and the victims of punishment are mentioned.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.44 ||

sambhavanti hi bhadraṇi
viparītāni cānaghāḥ
kāriṇām guṇa-saṅgo 'sti
dehavān na hy akarma-kṛt

O sinless messengers (**anaghāḥ**)! Pious and sinful acts (**bhadraṇi viparītāni**) arise for all persons (**sambhavanti**) who perform acts (**kāriṇām**), because all humans are associated with the guṇas (**dehavān guṇa-saṅgah asti**) and cannot avoid action (**na hy akarma-kṛt**).

This verse explains the reason why everyone is subject to punishment.

Viparītāni means sinful acts. All persons perform pious and sinful acts because all actors are associated with the guṇas.

The guṇas are causes of pious or sinful acts.

To say a person is has a whole life of dharma or adharma is a general designation.

“You say that the actions arise because of association with the guṇas. What if someone does not act at all? He should not be punished.”

All humans (dehavān) perform actions. Non-action of humans is contrary to perception.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.45 ||

yena yāvān yathādharmo
dharmo veva samīhitaḥ
sa eva tat-phalam bhunkte
tathā tāvad amutra vai

In proportion to adharma or dharma (**yāvān yathā adharmo dharmo vā**) in this life (**iha**), one enjoys the corresponding results (**sah eva tat-phalam bhunkte tathā tāvad**) in the next life (**amutra vai**).

How is punishment administered?

To the extent of adharma or dharma performed by whatever means, one receives the result as suffering or happiness in the appropriate amount, according to the decision of scripture.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.46 ||

yatheha deva-pravarās
trai-vidhyam upalabhyate
bhūteṣu guṇa-vaicitryāt
tathānyatrānumīyate

O best of the devas (**deva-pravarāh**)! Just as beings in this world (**yathā iha**) attain (**upalabhyate**) three types of people (**trai-vidhyam bhūteṣu**) according to the variety of guṇas (**guṇa-vaicitryāt**), so in next life as well one can infer such types (**tathā anyatra anumīyate**).

Notice with your eyes the association with the guṇas.

In this world, there are three types of humans—pious, sinful and mixed.

In the next world or in next human birth one can infer the person to be pious, sinful or mixed.

This is according to scripture.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.47 ||

vartamāno 'nyayoḥ kālo
guṇābhijñāpako yathā
evam janmānyayor etad
dharmādharma-nidarśanam

Just as the qualities of the present (**yathā vartamāno guṇah**) make known (**abhijñāpakah**) the qualities of the past and the future (**anyayoḥ kālah guṇāh**), the qualities of dharma and adharmā (**evam dharmā adharmā**) in this birth (**etad janma**) indicate (**nidarśanam**) those qualities in past and future lives (**anyayoh**).

The present life gives understanding of the extent of dharma and adharma in the previous and next life.

An example is given.

The spring time of the present gives an understanding of the qualities of spring with its fruits and flowers--in the past and the spring in the future.

Similarly this life shows the dharma and adharma of previous and past lives.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.48 ||

manasaiva pure devaḥ
pūrva-rūpaṁ vipaśyati
anumīmāṁsate 'pūrvam
manasā bhagavān ajaḥ

Yamarāja (**devaḥ**), living in his city (**pure**), sees by his mind (**manasaiva vipaśyati**) the previous condition of a living entity (**pūrva-rūpaṁ**). Knowing everything like Brahmā (**bhagavān ajaḥ**), he then decides the present and future forms (**anumīmāṁsate apūrvam**) by his mind (**manasā**).

This is the general method of knowing the adharma and dharma of others.

Yamarāja however by his mind definitely sees everything.

Situated in his city Saṁyamānī, Yama(devaḥ) sees the persons in his previous birth with his dharma and adharma.

Afterwards he decides the present and the future forms.

He decides what is suitable for each person.

He is omniscient (bhagavān), equal to Brahmā.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.49 ||

yathājñas tamasā yukta
upāste vyaktam eva hi
na veda pūrvam aparam
naṣṭa-janma-smṛtis tathā

Just as an animal (**yathā ajñah**) accepts its present body (**upāste vyaktam**) by ignorance (**tamasā yukta**), the human (**tathā**), losing memory because of birth (**naṣṭa-janma-smṛtiḥ**), is not aware (**na veda**) of his past or future birth (**pūrvam aparam**).

It is not surprising that the jīva has a tendency for sin, since he is not aware of his previous or next birth.

Just as an animal, endowed with tamas, uses its present body and is happy with its type of food, so man, who loses his memory by being born, does not know about his previous or next birth.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.50 ||

pañcabhiḥ kurute svārthān
pañca vedātha pañcabhiḥ
ekas tu ṣoḍaśena trīn
svayaṁ saptadaśo 'śnute

By the five action senses, the jīva attains desired objects (**pañcabhiḥ kurute svārthān**). By the five knowledge senses, the jīva knows the five sense objects (**pañca veda atha pañcabhiḥ**). Using the sixteenth item known as the mind (**ṣoḍaśena**), the seventeenth item (**saptadaśaḥ**) known as the one jīva (**ekah**) enjoys (**aśnute**) the objects of the knowledge senses, action senses and mind (**trīn**).

By the five action senses one attains one's desired objects.

By the five knowledge senses one experiences the enjoyment of the five sense objects such as sound.

With the sixteenth sense, the jīva, the seventeenth, enjoys the three—the objects of knowledge senses, action senses and the mind.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.51 ||

tad etat ṣoḍaśa-kalam
liṅgam śakti-trayam mahat
dhatte 'nusaṁsṛtim puṁsi
harṣa-śoka-bhayārtidām

The subtle body of the jīva (**tad liṅgam**), the effect of the three guṇas (**śakti-trayam**), composed of the ten senses, five sense objects and the mind (**ṣoḍaśa-kalam**), produces repeated and unavoidable birth (**dhatte mahat anu-saṁsṛtim**), which gives joy, sorrow, fear and pain (**harṣa-śoka-bhaya-ārtidām**) to the jīva (**puṁsi**).

Tat means “of the jīva.”

Liṅgam means the subtle body.

Śakti-trayam means the effects of the three guṇas.

This subtle body produces repeated birth, hard to avoid (mahat) for the jīva (pūṁsi).

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.52 ||

dehy ajño 'jita-ṣaḍ-vargo
necchan karmāṇi kāryate
kośakāra ivātmānam
karmaṇācchādya muhyati

The ignorant jīva (**dehy ajñah**), unable to control his mind and senses (**ajita-ṣaḍ-vargah**), though not desiring to do so (**na icchan**), is made to perform activities (**karmāṇi kāryate**), and covering himself with actions (**ātmānam karmaṇā ācchādya**), becomes bewildered (**muhyati**) and does not know how to get out (**implied**), just as silkworm covers himself with a cocoon (**kośakāra iva**).

Though sometimes the jīva does not want to do activities, he is forced to do so by the subtle body.

Then he becomes bewildered like a silkworm, and does not know how to get out of the tangle.

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.53 ||

na hi kaścit kṣaṇam api
jātu tiṣṭhaty akarma-kṛt
kāryate hy avaśaḥ karma
guṇaiḥ svābhāvikair balāt

Not even for a moment (**na hi kaścit kṣaṇam api**) can the jīva remain without performing actions (**jātu tiṣṭhaty akarma-kṛt**). He is forced to act beyond his control (**kāryate hy avaśaḥ karma**) by the three guṇas (**guṇaiḥ**) arising from previous impressions (**svābhāvikair balāt**).

Conversation between Yamadūtas and Viṣṇudūtas (6.1.31-54)

|| 6.1.54 ||

labdhvā nimittam avyaktam
vyaktāvyaktam bhavaty uta
yathā-yoni yathā-bījam
svabhāvena balīyasā

The gross and subtle bodies (**vyakta avyaktam**), sometimes similar to the mother and sometimes similar to the father (**yathā-yoni yathā-bījam**), appear (**labdhvā**) with a particular nature (**balīyasā svabhāvena bhavaty uta**) according to the jīva's karmas (**nimittam avyaktam**).

Having attained the cause, his reactions of karma, the gross and subtle bodies appear, according to his karma.

The body is sometimes similar to the mother and sometimes similar to the father, endowed with a particular nature such as violence or gentleness.

Part-V

Fall down of Ajāmila

(SB 6.1.55-68)

Fall down of Ajāmila (6.1.55-68)

|| 6.1.55 ||

eṣa prakṛti-saṅgena
puruṣasya viparyayaḥ
āsīt sa eva na cirād
īśa-saṅgād vilīyate

This contrary position of the jīvas (**eṣa puruṣasya viparyayaḥ**) has existed (**āsīt**) by association with prakṛti (**prakṛti-saṅgena**). That condition (**sa eva**) is quickly destroyed (**na cirād vilīyate**) by association with the Lord (**īśa-saṅgād**).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.56-57 ||

ayaṁ hi śruta-sampannaḥ
śīla-vṛtta-guṇālayaḥ
dhr̥ta-vrato mṛdur dāntaḥ
satya-vān mantra-vic chuciḥ

gurv-agny-atithi-vṛddhānām
śuśrūṣur anahaṅkṛtaḥ
sarva-bhūta-suhṛt sādhuḥ
mita-vāg anasūyakaḥ

Ajāmila was well versed in the Vedas (**ayaṁ hi śruta-sampannaḥ**). He was a reservoir of good character, good conduct and good qualities (**śīla-vṛtta-guṇa ālayaḥ**). Firmly established in executing all the Vedic injunctions (**dhr̥ta-vrataḥ**), he was very mild and gentle (**mṛduh**), and he kept his mind and senses under control (**dāntaḥ**). Furthermore, he was always truthful (**satya-vān**), knew how to chant the Vedic mantras (**mantra-vit**), and was also very pure (**śuciḥ**). Ajāmila was respectful to his guru, the fire-god, guests, and the elderly members of his household (**gurv-agny-atithi-vṛddhānām śuśrūṣuh**). He was free from pride (**anahaṅkṛtaḥ**), was upright, benevolent to all living entities (**sarva-bhūta-suhṛt**), well behaved (**sādhuḥ**), controlled in speech (**mita-vāg**), and without hatred to anyone (**anasūyakaḥ**).

Having spoken of the natures of dharma and adharma, the servants of Yama now illustrate adharma by showing how Ajāmila is fit to be punished.

In two verses they speak of his righteous nature in order to show how his sinful nature was not suitable.

Śīla means good character, vṛtta means proper conduct and guṇa means good qualities like tolerance.

Fall down of Ajāmila (6.1.55-68)

|| 6.1.58-60 ||

ekadāsau vanam yātaḥ pitṛ-sandeśa-kṛd dvijaḥ
ādāya tata āvṛttaḥ phala-puṣpa-samit-kuśān

dadarśa kāminam kañcic chūdraṁ saha bhujīṣyayā
pītvā ca madhu maireyam madāghūrṇita-netrayā

mattayā viślathan-nīvyā vyapetaṁ nirapatrapam
krīḍantaṁ anugāyantaṁ hasantaṁ anayāntike

Once this brāhmaṇa Ajāmila (**ekadā asau dvijaḥ**), following the order of his father (**pitṛ-sandeśa-kṛd**), went to the forest (**vanam yātaḥ**) to collect (**ādāya**) fruit, flowers, wood and kuśa grass (**phala-puṣpa-samit-kuśān**). On the way home (**tata āvṛttaḥ**), nearby (**antike**), he saw (**dadarśa**) a lusty śūdra (**kāminam śūdraṁ**) with a maidservant (**saha bhujīṣyayā**). Having drunken liquor (**pītvā ca madhu maireyam**), without fear of others (**vyapetaṁ**), the śūdra was smiling (**hasantaṁ**), singing (**anugāyantaṁ**) and enjoying (**krīḍantaṁ**) shamelessly (**nirapatrapam**) with the woman (**anayā**) whose eyes were rolling in intoxication (**mada aghūrṇita-netrayā**), and whose dress had become loose (**viślathan-nīvyā**).

Bhujīṣyayā means with a maid servant whom he was enjoying.

Maitreyam is a liquor made from rice.

Madhu means wine.

Vyāpetam means without fear of others.

He was enjoying with her (anayā).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.61 ||

dr̥ṣṭvā tām kāma-liptena
bāhunā parirambhitām
jagāma hṛc-chaya-vaśam
sahasaiva vimohitaḥ

Seeing the woman (**tām dr̥ṣṭvā**) embraced by the śūdra's arm (**bāhunā parirambhitām**) decorated with turmeric powder (**kāma-liptena**), Ajāmila suddenly became bewildered (**sahasā eva vimohitaḥ**) and fell under the control of lust (**hṛt-śaya-vaśam jagāma**).

The śūdra had his arm anointed with turmeric juice to incite lust.

Fall down of Ajāmila (6.1.55-68)

|| 6.1.62 ||

**stambhayann ātmanātmānam
yāvat sattvaṁ yathā-śrutam
na śaśāka samādhātum
mano madana-vepitam**

Though trying to stop (**stambhayann**) his mind by intelligence (**ātmanā ātmānam**), as he had been instructed (**yathā-śrutam**), using the steadiness in dharma and knowledge that he had (**yāvat sattvaṁ**), he was not able to control his mind (**na mano samādhātum śaśāka**), which was agitated by lust (**madana-vepitam**).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.63 ||

**tan-nimitta-smara-vyāja-
graha-grasto vicetanaḥ
tām eva manasā dhyāyan
sva-dharmād virarāma ha**

Becoming possessed because of lust (**smara-vyāja-graha-grastah**) arising from seeing her (**tan-nimitta**) and losing his memory (**vicetanaḥ**), he began to meditate on her with his mind (**tām eva manasā dhyāyan**), and gave up his practice of dharma (**sva-dharmād virarāma ha**).

He could not protect himself from falling by jñāna and by his steadiness in dharma, but he attained Vaikuṅṭha after restoring himself by nāmābhāsa alone.

This shows the inherent strengths of dharma, jñāna and bhakti.

Fall down of Ajāmila (6.1.55-68)

|| 6.1.64 ||

tām eva toṣayām āsa
pitryeṇārthena yāvatā
grāmyair manoramaiḥ kāmair
prasīdeta yathā tathā

He satisfied her (**tām eva toṣayām āsa**) by his father's money (**pitryeṇa arthena**) as long as the wealth remained (**yāvatā**). He acted just to please her (**prasīdeta yathā tathā**) by offering attractive material objects (**manoramaiḥ grāmyair**) that she desired (**kāmair**).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.65 ||

viprām sva-bhāryām apraudhām
kule mahati lambhitām
visasarjācirāt pāpaḥ
svairiṇyāpāṅga-viddha-dhīḥ

His intelligence pierced by the glance of the prostitute (**svairiṇya apāṅga-viddha-dhīḥ**), the sinful man (**pāpaḥ**) soon gave up (**acirāt visasarja**) his humble wife (**sva apraudhām bhāryām**), a brāhmaṇa's daughter (**viprām**) of elevated family (**mahati kule**), given by her father (**lambhitām**).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.66 ||

yatas tataś copaninye
nyāyato 'nyāyato dhanam
babhārāsyāḥ kuṭumbinyāḥ
kuṭumbam manda-dhīr ayam

Bereft of intelligence (**manda-dhīh**), he obtained money (**dhanam upaninye**) by proper or improper means (**yatah tatah nyāyato anyāyato**) and maintained the woman's family members (**babhāra asyāḥ kuṭumbinyāḥ kuṭumbam**)

Fall down of Ajāmila (6.1.55-68)

|| 6.1.67 ||

yad asau śāstram ullaṅghya
svaira-cāry ati-garhitah
avartata ciraṁ kālam
aghāyur aśucir malāt

Transgressing the scriptures (**śāstram ullaṅghya**), acting irresponsibly (**svaira-cāry**), condemned for his behavior (**ati-garhitah**), leading a sinful life (**agha āyuh**), and impure (**aśucih**) because of eating her remnants of food (**malāt**), he passed a long time (**avartata ciraṁ kālam**).

Fall down of Ajāmila (6.1.55-68)

|| 6.1.68 ||

tata enam daṇḍa-pāṇeh
sakāśam kṛta-kilbiṣam
neṣyāmo 'kṛta-nirveśam
yatra daṇḍena śuddhyati

Because of this (**tata**), we shall take this sinner (**neṣyāmo kṛta-kilbiṣam**) who has performed no atonement (**akṛta-nirveśam**) to Yamarāja (**daṇḍa-pāṇeh sakāśam**), where he will be purified by punishment (**yatra daṇḍena śuddhyati**).

Akṛta-nirveśam means “not having performed atonement.”

How can you prevent us, who are taking him for purification?