

# Canto Six - Chapter Two

Ajāmila Delivered by the  
Viṣṇudūtas

# 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 Viṣṇu (**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**).

- In the Second Chapter, the arguments of the servants of Yama are refuted by the power of the Lord's name, Ajāmila repents and then ascends to Vaikuṅṭha.
- Naya-kovidāḥ means those who speak as persons knowledgeable of nīti-śāstra.

# Viṣṇudūtas chastise the Yamadutas (SB 6.2.1-6)

|| 6.2.2 ||

śrī-viṣṇudūtā ūcuḥ  
aho kaṣṭam dharma-drśām  
adharmah sprśate sabhām  
yatrādaṇḍyeṣv apāpeṣu  
daṇḍo yair dhriyate vṛthā

The servants of Viṣṇu said: This is a calamity (**aho kaṣṭam**)! Adharma has touched (**adharmah sprśate**) the assembly of authorities on dharma (**dharma-drśām 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)?
- “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 samāḥ  
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 (**samāḥ**). 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 affectionate.
- 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 (**itaras 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 ||

yasyāñke śira ādhāya  
lokaḥ svapiti nirvṛtaḥ  
svayaṁ dharmam adharmam vā  
na hi veda yathā paśuḥ

sa katham nyarpitātmānam  
kṛta-maitram acetanam  
visrambhaṇīyo bhūtānām  
saghrṇo dogdhum arhati

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

- Because of the betrayal of trust, we speak of further adharmā. This is expressed in two verses.
- Nyarpitātmānam means to the person who has completely offered himself.
- 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 ||

ayaṁ hi kṛta-nirveśo  
janma-koṭy-amhasām api  
yad vyājahāra vivaśo  
nāma svasty-ayanam hareḥ

This person (**ayaṁ**) has performed atonement (**kṛta-nirveśo**) for the sins of ten million births (**janma-koṭy-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?”
- 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-nirharaṇe 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. **Viṣṇu Purāṇa**



**avaśenāpi 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 mokṣāya gamanam prati**

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

## Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.8 ||

etenaiva hy aghono 'sya  
kṛtam syād agha-niṣkṛtam  
yadā nārāyaṇāyeti  
jagāda catur-akṣaram

When he chanted the four syllables (**yadā jagāda etena catur-akṣaram**) “Nārāyaṇa (**nārāyaṇāya iti**),” atonement (**agha-niṣkṛtam**) for the sins he committed (**asya kṛtam 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.
- Aghavat is here conjugated like maghavan (maghonah).

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

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

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-gaḡ**), 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 (**yatah tad-viṣayā matiḡ**).

- “The name of the Lord may destroy sins, but how can nāmābhāsa be the atonement for thousands of grave sins which cannot be destroyed by thousands of twelve year vows?”
- Stenaḥ means a gold thief.
- Chanting is the best atonement (suniṣkṛtam), since it destroys the root of sin.
- A twelve year vow of atonement, though it destroys the effects of sin, cannot destroy the root of sin.
- 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-viṣayā-matiḥ).
- 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.”
- “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-grahaṇam 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, past and future are quickly destroyed by chanting the name of Govinda which is like fire. **Hari-bhakti-vilāsa 11.339**

**yan-nāma sakṛc chravaṇāt pukkaśo 'pi vimucyate saṁsārāt**

By hearing one of your names once, even the outcaste is delivered from the material world. **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 is not surprising from persons who have conquered the six senses by the dust from the lotus feet of the Lord, since even an outcaste becomes immediately free of bondage of karma by chanting the Lord's name even once. **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.

- “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?”
- 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.
- 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 suḥṛdo hy aparādhāt pataty adhaḥ**

One who takes shelter of the name at any time crosses material life by the name. One falls to hell from offense to the name of the Lord, the friend of all beings. **Padma Purāṇa**

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

- Those most sinful of men who interpret the name of the Lord fall to hell (**Katyāyana Samhitā, Padma Purāṇa**)

yan-nāma-kīrtana-phalam vividham niśamya  
na śraddadhāti manute yad utārthavadam  
yo mānuṣas tam iha dukṣa-caye kṣipāmi  
saṁsāra-ghora-vividhārti nipīditāṅgam

That person who even after hearing about the wonderful results of chanting the Lord's name refuse to develop sincere faith in the name, and on the contrary, interprets the name, is hurled by me into the deep gloom of material nescience after being dragged through excruciating suffering. **Padma Purāṇa**

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

Persons who interpret the śrutis, smṛtis, and purāṇas, which wonderfully glorify the Lord's name, stay in hell forever. **Jaimini Samhitā**

- Thus from scriptures like Padma Purāṇa and Kātyāyana-samhitā there are thousands of statements showing fall down from interpreting the name.
- Parīkṣit has just said:

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

After withdrawing from sin one commits the sin again. I think atonement is useless, like an elephant bathing. **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.
- But one should not worry that everyone will immediately become liberated on seeing such power in the name.
- 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.
- “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.”



- 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-kāṇḍa 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 krtāh  
vinighnanti nṛnam krtyam prakrtam hy anayanti ca

O brāhmaṇa! Offenses to the name destroy men's pious actions and lead them to material world. **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.

- “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.)”
- 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.
- 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.

- “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.”
- 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 Vaiṣṇavas.
- 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 by hearing and chanting my glories, a person is able to perceive my real form and qualities, and experience their sweetness, just as the eye when smeared with special ointment, is able to see finer objects. SB 11.14.26

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

Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of Kṛṣṇa, in the same way that pleasure, fullness of the stomach and relief from hunger are experienced simultaneously, with each bite, for a person engaged in eating. **SB**

**11.2.42**

**śṛṅvatām sva-kathāḥ kṛṣṇaḥ puṅya-śravaṇa-kīrtanaḥ |  
hr̥dy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām ||**

Kṛṣṇa, who purifies by the processes of hearing and chanting, who is the benefactor of the devotees who hear about him, enters the hearts of the devotees and destroys their sins. **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-bhāvanaḥ*: 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 have no misfortune at all. They surpass birth, death, old age and disease. **Mahābhārata 13.135.131**

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān  
viriñcatām eti tataḥ param hi mām  
avyākṛtam bhāgavato 'tha vaiṣṇavam  
padam yathāham vibudhāḥ kalātyaye

A person fixed in dharma attains the post of Brahmā after a hundred births, and by more pious acts a person attains me. But the devotee attains the abode of Vaikuṅṭha after leaving the body, just as I in another form reside there, and the devatās who are qualified go there after destroying their subtle bodies. **SB 4.25.29**

- However, some devotees without offense, who desire to attain a special prema are delayed in attaining the Lord.
- For instance Jaḍa 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 abhivikṣya pāśa-hastaṁ  
vadati yamaḥ kila tasya karṇa-mūle  
parihara madhusūdana prapannān  
prabhur aham anya-nṛṇām na vaiṣṇavānām**

Yamarāja seeing his follower with noose in his hands says in his ear, “Do not take devotees surrendered to Madhusūdana. I am the master of other men, but not the Vaiṣṇavas.

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

Do not approach those who have surrendered to the Lord, who see everything equally, who have proper conduct and who are praised with pure narrations by the devatās and Siddhas, since they are protected by the club of the Lord. We, including Brahmā and even time, do not have power to punish them. **SB 6.3.27**

- The servants of Yama say:

prāhāsmān yamunā-bhrātā sādaram̐ hi punaḥ punaḥ  
bhavadbhir vaiṣṇavās tyājyā

Yama repeatedly has told us with care, “You must leave the Vaiṣṇavas” **Padma Purāṇa**

- Moreover the Lord himself says:

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

O Uddhava! Because I have personally established it, this process of niṣkāma-bhakti is beyond the guṇas. Even by starting and not completing the process, there is no destruction of results. **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 jano jātu kathañcanāvrajen  
mukunda-sevy anyavad aṅga saṁsṛtim  
smaran mukundāṅghry-upagūhanam punar  
vihātum icchen na rasa-graho janaḥ**

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. **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  
guṇa-viguṇānvayāms tarhi deha-bhṛtām ca giraḥ  
anu-yugam anv-ahaṁ sa-guṇa gīta-paramparayā  
śravaṇa-bhṛto yatas tvam apavarga-gatir manu-jaiḥ**

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. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus you become his ultimate salvation. **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 are not suitable as the goal for the person dedicated to higher spiritual goals. The desire of the person dedicated to the higher path is not for attainment of material assets.

**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, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. **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 of those who spread the name?

**Padma Purāṇa**

**nāmno balādyasya hi pāpabuddhirna vidyate tasya yamair hi  
śuddhiḥ**

- For a person who commits sin on the strength of chanting there is no purification by the servants of Yama. **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, rarely attained, but attain easily sometimes by good fortune, which is like a well-constructed boat, with the guru as the captain, pushed by the favorable wind of serving me, a person who does not cross the ocean of material existence is a killer of himself. **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 dīkṣāṁ na ca sat-kriyāṁ na ca puraścaryāṁ manāg īkṣate  
mantra 'yaṁ rasanā-sprḡ eva phalati śrī-kṛṣṇa-nāmātmakaḥ**

Chanting the holy name does not depend on initiation, pious activities or the puraścaryā regulative principles generally observed before initiation. The holy name does not wait for any of these activities. It is self-sufficient. **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 and with faith worship them--they also worship me, but by the wrong method, O son of Kuntī. **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 those hateful, cruel, and lowest of humans, constantly doing evil, into repeated birth and death in the wombs of demons. **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 ones spiritual goals, many persons have attained suitable forms, after absorbing their minds in the Lord out of lust, hatred, fear and family relationships filled with affection, and after giving up absorption in enmity of the Lord (in the case of hatred and fear). **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**

Even if in the beginning one chants the Hare Kṛṣṇa mantra with offenses, one will become free from such offenses by chanting again and again. **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.

## Viṣṇudūtas glorify the HolyName (SB 6.2.7-19)

|| 6.2.11 ||

na niṣkṛtair 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 (**niṣkṛtaiḥ**), 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 (**hareḥ nāma-padaiḥ 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.
- Brahmavādibhiḥ means Manu and others.
- 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. In that case the plural is used to indicate respect. This means that the word may have meaning or not (simply being one word of a sentence).
- 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)

|| 6.2.12 ||

naikāntikaṁ tad dhi kṛte 'pi niṣkṛte  
manaḥ punar dhāvati ced asat-pathe  
tat karma-nirhāram abhīpsatām harer  
guṇānuvādaḥ khalu sattva-bhāvanaḥ

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 (**hareh guṇa anuvādaḥ**) is the only means of purification (**khalu sattva-bhāvanaḥ**).

- Performance of atonement for twelve years is considered inferior to chanting the name.
- Since the mind pursues the path of sin after performing atonement which does not completely purify the mind, for persons desiring complete destruction of karmas, constant chanting of the name and qualities, after (anu) hearing them for someone is the real purification of one's existence because it destroys all desires.
- According to Amara-koṣa the word anu means “after” as well as “similar.”
- “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.
- 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.
- This was stated previously.



## 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 ||

sāṅketyaṁ 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**) .

- What type of chanting destroys all sins?
- This is expressed by showing how even lesser degrees of quality in chanting still have effect.
- Saṅketyam means chanting while referring to some one like a son.
- The suffix ya added to saṅketa has the meaning “relating to convention.” All the terms mentioned should be understood to be in the instrumental case: by calling the name of a son, joking, etc.
- Pārihāsyam means calling jokingly, but with affection, not with criticism.
- “O famous one! Your fame is like that of Kṛṣṇa, since you can save me!”
- Stobham means to chant the name in order to provide proper meter during a discourse or song.
- Helanam means that the name of the Lord is uttered with disregard, without attention. Hela is used similarly in a phrase like “Kṛṣṇa lifted Govardhana casually (helayā).”

- Others cannot utter the name so much as those who utter the name of Kṛṣṇa casually while eating, playing or sleeping.
- This chanting is also without criticism or disrespect.

**nindām bhagavataḥ śṛṇvaṁs 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 Veṇa 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 (**sandaṣṭah**), 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  
nādharmajaṁ tad-dhṛdayaṁ  
tad apīśānghri-sevayā

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

- By such atonements sins are destroyed (pūyante).
- The verbal root is puṁ, which means “to destroy.”
- However these atonements do not destroy the subtle root (hṛdayam) of the sins (adharmajam).
- By serving the feet of the Lord, by bhakti to the Lord, by one method such as chanting among the nine processes, the root of sin is destroyed, since chanting destroys even the desires for sin.

## 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**).

- “But chanting in this way is not done with knowledge that it is atonement.”
- Just as fire lit innocently by a child burns dry grass, so chanting without knowledge burns up heaps of sins.

## 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.
- Another example is given.
- Vīryatamam stands for vīryavattamam (having the most power).
- Omission of vat is poetic license.
- Yadṛcchayā means suddenly, without knowing.
- Strong medicine taken (upayuktam) without knowing, produces its qualities of curing disease, giving strength and nourishment.
- Similarly the name, the uttered form of mantra, or a mantra composed of the name of the Lord, when chanted, gives its effects.
- One does not have to know the powers of the name in order for it to have effect.



# Part-III

Ajāmila gets released

(SB 6.2.20-25)

## Ajāmila gets released (SB 6.2.20-25)

|| 6.2.20 ||

śrī-śuka uvāca  
ta evaṁ suvinirṇīya  
dharmaṁ 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 dharmaṁ**), 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**).

Having been explained everything (pratyuditāḥ), the servants of Yama explained all this to Yamarāja.

## 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  
traī-vedyaṁ ca guṇāśrayam

bhaktimān bhagavaty āśu  
māhātmya-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 (**traī-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 māhātmya-śravaṇād**), became repentant (**mahān anutāpo āsīt**) on remembering his sinful actions (**ātmanaḥ aśubham smarataḥ**).

- Hearing the pure dharma beyond the guṇas approved by the Lord from the servants of Viṣṇu and the impure dharma which takes shelter of the guṇas, recommended in the three Vedas, from the servants of Yama, Ajāmila became a devotee.



# 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**).

My qualification as a brāhmaṇa was destroyed by giving birth to sons in a śūdra woman.

## Ajāmila’s lamentation & resolutions (SB 6.2.26-38)

|| 6.2.27 ||

**dhiṅ māṁ vigarhitam sadbhir  
duṣkṛtam kula-kajjalam  
hitvā bālām satīm yo 'haṁ  
surā-pīm asatīm agām**

I am unfortunate (**dhik māṁ**), 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 (**ahaṁ agām**) with an unchaste, drunkard woman (**surā-pīm asatīm**).

Duṣkṛtam means “personification of sin” or “performer of sin.”

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

|| 6.2.28 ||

vṛddhāv 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 (**vṛddhāv pitarau**) with no shelter (**anāthau**) and no friends (**na anya-bandhū**), who thus underwent great difficulties (**tapasvinau**).

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

|| 6.2.29 ||

so 'ham vyaktam patiṣyāmi  
narake bhr̥śa-dāruṇe  
dharma-ghnāḥ kāmīno yatra  
vindanti yama-yātanāḥ

I will certainly fall (**aham vyaktam patiṣyāmi**) to most terrifying hell (**narake bhr̥śa-dāruṇe**) where those who destroy dharma (**yatra dharma-ghnāḥ**) and are full of lust (**kāmīnah**) undergo torture by Yamarāja (**vindanti yama-yātanāḥ**).

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

|| 6.2.30 ||

kim idaṁ svapna āho svit  
sākṣād dr̥ṣṭam ihādbhutam  
kva yātā adya te ye mām  
vyakarṣan pāśa-pāṇayah

Was this a dream (**kim idaṁ svapna**)? Or did I really see those astonishing persons (**āho svit sākṣād dr̥ṣṭam iha adbhutam**)? Where have the persons (**kva te**) who were dragging me away with ropes (**mām vyakarṣan pāśa-pāṇayah**) now gone (**adya yātā**)?

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

|| 6.2.31 ||

atha te kva gatāḥ siddhāś  
catvāraś cāru-darśanāḥ  
vyāmocayan nīyamānam  
baddhvā pāśair adho bhuvah

Where have the four perfect persons (**kva te catvārah siddhāh**), pleasing to see (**cāru-darśanāḥ**), gone (**gatāḥ**)? They released me (**vyāmocayan**) when I was bound up with ropes (**baddhvā pāśaih**) and was being led away to hell (**nīyamānam adho bhuvah**).

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

|| 6.2.32 ||

athāpi me durbhagasya  
vibudhottama-darśane  
bhavitavyam maṅgalena  
yenātmā me prasīdati

Though most sinful (**athāpi durbhagasya**), I must have done some auspicious acts (**me maṅgalena bhavitavyam**) to see those best of devatās (**vibudha uttama darśane**), by which I have become joyful (**yenātmā me prasīdati**).



- There must have been some auspicious acts as a cause for seeing the best of the devatās.
- One must assume the mercy of some devotee, because without that the seed of bhakti cannot be sown.
- And because of that mercy, he called his son Nārāyaṇa.

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

|| 6.2.33 ||

anyathā mriyamāṇasya  
nāśucer vṛṣalī-pateḥ  
vaikuṅṭha-nāma-grahaṇam  
jihvā vaktum ihārhati

Otherwise (**anyathā**), it would not be possible (**na arhati**) for the tongue (**jihvā**) of a sinful, dying man (**nāśuceh mriyamāṇasya**), the keeper of a prostitute (**vṛṣalī-pateḥ**), to chant the name of the Lord (**vaikuṅṭha-nāma-grahaṇam vaktum**).

- Vaktum means kartum.
- Or the meaning can be “the tongue could not chant that which allows one to attain Vaikuṅṭha.”

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

|| 6.2.34 ||

kva cāham kitavaḥ pāpo  
brahma-ghno nirapatrapaḥ  
kva ca nārāyaṇety etad  
bhagavan-nāma maṅgalam

What I am (**kva ca aham**), such a cheater and sinner (**kitavaḥ pāpah**), a shameless killer of brāhmaṇas (**nirapatrapaḥ brahma-ghnah**) in comparison (**kva ca**) to this most auspicious name of the Lord (**etad bhagavan-nāma maṅgalam**), Nārāyaṇa (**nārāyaṇa ity**)?

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

|| 6.2.35 ||

so 'ham tathā yatiṣyāmi  
yata-cittendriyāṇiḥ  
yathā na bhūya ātmānam  
andhe tamasi majjaye

Controlling my life airs, senses and mind (**yata-citta-indriya-anilah**), I will strive (**aham yatiṣyāmi yathā**) so that (**tathā**) I do not again drown myself (**na bhūya ātmānam majjaye**) in deep ignorance (**andhe tamasi**).

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

|| 6.2.36-37 ||

**vimucya tam imaṁ bandham  
avidyā-kāma-karmajam  
sarva-bhūta-suhṛc chānto  
maitraḥ karuṇa ātmavān**

**mocaye grastam ātmānaṁ  
yoṣin-mayyātma-māyayā  
vikrīḍito yayaivāhaṁ  
krīḍā-mṛga ivādhamah**

Freeing myself from this bondage (**vimucya tam imaṁ bandham**) arising from karma, desire and ignorance (**avidyā-kāma-karmajam**), becoming a friend to all beings (**sarva-bhūta-suhṛt**), becoming peaceful (**śāntah**), friendly, merciful and in control of the mind (**maitraḥ karuṇa ātmavān**), I will free my fallen self (**ahaṁ ātmānaṁ mocaye**) who was trapped (**grastam**) by the Lord's māyā (**ātma-māyayā**) in the form of a woman (**yoṣid-mayi**), just as a low person becomes the plaything of a woman (**krīḍā-mṛga iva adhamah**).

- Just as a low person becomes like a captive animal of a woman, I, a brāhmaṇa, have become the captive animal of that woman, māyā.

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

|| 6.2.38 ||

**mamāham iti dehādau  
hitvāmithyārtha-dhīr matim  
dhāsyē mano bhagavati  
śuddham tat-kīrtanādibhiḥ**

Understanding the temporary nature of material objects (**amithyā artha-dhīh**) such as the body (**deha ādau**) and giving up the mentality of I and mine (**mama aham matim hitvā**), I will concentrate my pure mind (**dhāsyē śuddham manah**) on the Supreme Lord (**bhagavati**) by chanting his name and other processes (**tat-kīrtana ādibhiḥ**).



- Having the understanding that these objects such as body are false, I will give up the conception of I and mine.

# Part-V

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.39 ||

iti jāta-sunirvedaḥ  
kṣaṇa-saṅgena sādhuṣu  
gaṅgā-dvāram upeyāya  
mukta-sarvānubandhanaḥ

Thus becoming detached from material life (**iti jāta-sunirvedaḥ**) by association with the servants of Viṣṇu (**kṣaṇa-saṅgena sādhuṣu**), Ajāmila, free from attachment to wife and sons (**mukta-sarva anubandhanaḥ**), went to Haridvāra (**gaṅgā-dvāram upeyāya**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.40 ||

sa tasmin deva-sadana  
āsīno yogam āsthitaḥ  
pratyāhṛtendriya-grāmo  
yuyoja mana ātmani

Sitting in a temple of Viṣṇu (**tasmin deva-sadana āsīnah**), he practices bhakti-yoga (**yogam āsthitaḥ**), and, controlling all his senses (**pratyāhṛta indriya-grāmah**), concentrated his mind on the Lord (**yuyoja manah ātmani**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.41 ||

tato guṇebhya ātmānam  
viyuḥjya ātma-samādhinā  
yuyuje bhagavad-dhāmni  
brahmaṇy anubhavātmani

Detaching his mind from the sense objects (**guṇebhya ātmānam viyuḥjya**), with full concentration (**ātma-samādhinā**), he absorbed his mind (**yuyuje**) in the form of the Lord (**bhagavad-dhāmni**), the supreme Brahman (**brahmaṇy**), who is the object of realization (**anubhava ātmani**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.42 ||

yarhy upārata-dhīs tasminn  
adrākṣīt puruṣān puraḥ  
upalabhyopalabdhān prāg  
vavande śirasā dvijaḥ

When his intelligence became fixed (**yarhy upārata-dhīh**) on the form of the Lord (**tasminn**), he saw the persons before him (**adrākṣīt puruṣān puraḥ**) whom he had previously seen (**prāg upalabdhān**). Seeing them (**upalabhya**), he bowed his head (**śirasā vavande**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.43 ||

hitvā kalevaram tīrthe  
gaṅgāyām darśanād anu  
sadyaḥ svarūpaṁ jagṛhe  
bhagavat-pārśva-vartinām

After seeing those forms (**darśanād anu**), he gave up his body (**hitvā kalevaram**) at this holy place (**tīrthe**) on the Gaṅgā River (**gaṅgāyām**) and immediately attained a spiritual body (**sadyaḥ svarūpaṁ jagṛhe**) as an associate of the Lord (**bhagavat-pārśva-vartinām**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.44 ||

sākaṁ vihāyasā vipro  
mahāpuruṣa-kiṅkaraiḥ  
haimaṁ vimānam āruhya  
yayau yatra śriyaḥ patiḥ

Accompanied by the order carriers of Lord Viṣṇu (**sākaṁ mahāpuruṣa-kiṅkaraiḥ**), Ajāmila boarded (**viprah āruhya**) an airplane made of gold (**haimaṁ vimānam**). Passing through the airways (**vihāyasā**), he went directly to the abode of Lord Viṣṇu, the husband of the goddess of fortune (**yayau yatra śriyaḥ patiḥ**).



## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.45 ||

evam sa viplāvita-sarva-dharmā  
dāsyāḥ patiḥ patito garhya-karmanā  
nipātyamāno niraye hata-vrataḥ  
sadyo vimukto bhagavan-nāma gr̥hṇan

Having given up all dharma (**viplāvita-sarva-dharmā**), becoming the husband of a prostitute (**dāsyāḥ patiḥ**), degrading himself by the most condemned actions (**patito garhya-karmanā**), having broken all vows (**hata-vrataḥ**), and in the process of being thrown to hell (**niraye nipātyamānah**), he was immediately liberated (**sah sadyo vimuktah**) on chanting the name of the Lord (**bhagavan-nāma gr̥hṇan**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.46 ||

nātaḥ param karma-nibandha-kṛntanam  
mumukṣatām tīrtha-padānukīrtanāt  
na yat punaḥ karmasu sajjate mano  
rajas-tamobhyām kalilam tato 'nyathā

There is no better way (**na ataḥ param**) for those desiring liberation (**mumukṣatām**) to cut the bondage of karma (**karma-nibandha-kṛntanam**) than chanting about the Lord (**tīrtha-pada-anukīrtanāt**), because by chanting (**yat**), the mind (**manah**) does not again become attached to material actions (**na punaḥ karmasu sajjate**). By other processes (**anyathā**) the mind (**manah**) again becomes contaminated by rajas and tamas (**rajas-tamobhyām kalilam tatah**).

- From chanting (yat) the mind is not attached to material actions.
- Otherwise, by atonements, the mind becomes contaminated (kalilam).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.47-48 ||

ya etaṁ paramaṁ guhyam  
itihāsam aghāpaham  
śṛṇuyāc chraddhayā yukto  
yaś ca bhaktyānukīrtayet

na vai sa narakam yāti  
nekṣito yama-kiṅkariḥ  
yady apy amaṅgalo martyo  
viṣṇu-loke mahīyate

The person who (**yah martyah**), with faith (**śraddhayā yuktaḥ**), hears (**śṛṇuyāt**) this most confidential story (**etaḥ paramaṁ guhyam itihāsam**) which destroys sin (**agha āpaham**), or who recites this story with devotion (**yaḥ ca bhaktyā anukīrtayet**), does not go to hell (**na vai sa narakam yāti**) and is not seen by the servants of Yama (**na ikṣito yama-kiṅkariḥ**), even if he was sinful (**yady amaṅgalaḥ apy**). Rather he goes to the abode of the Lord (**viṣṇu-loke mahīyate**).

## Ajāmila's Austerities in Haridwar (SB 6.2.39-49)

|| 6.2.49 ||

mriyamāṇo harer nāma  
gṛṇan putropacāritam  
ajāmilo 'py agād dhāma  
kim uta śraddhayā gṛṇan

Ajāmila (**ajāmilah**), by chanting the name of the Lord (**hareh nāma gṛṇan**) to indicate his son (**putra upacāritam**) while dying (**mriyamāṇah**), attained the abode of the Lord (**agād dhāma**). What then will happen if one chants with faith (**kim uta śraddhayā gṛṇan**)?

- Concluding the story, Śukadeva gives the conclusion about the glories of the name in one sentence, in order to give full understanding.
- He chanted without faith, since he was dying.
- What will happen if one chants with faith?
- He chanted while dying.
- What will happen if one chants while living?
- He chanted to indicate his son.
- What will happen if one chants to indicate the Lord?
- Ajāmila was most sinful.
- What will happen of a sinless person chants?
- These four conditions are mentioned.