

# Canto Six - Chapter Three

## Yamarāja Instructs His Messengers

# Part-I

Yamadūtas' questions  
about the Supreme  
controller

(SB 6.3.1-10)

# Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.1 ||

śrī-rājovāca  
niśamya devaḥ sva-bhaṭopavarṇitaṃ  
pratyāha kim tān api dharmarājaḥ  
evam hatājño vihatān murārer  
naideśikair yasya vaśe jano 'yam

The King said: Hearing the statements of his servants (**niśamya sva-bhaṭa upavarṇitaṃ**) who were obstructed by the order bearers of Viṣṇu (**murāreh naideśikaih vihatān**), who controls the world (**yasya vaśe ayam janah**), what did Yamarāja (**kim devaḥ dharmarājaḥ**), whose orders were thwarted (**evam hata ājñah**), say to his servants (**tān pratyāha**)?

- In the Third Chapter, the servants of Yama relate to Yama how the servants of Viṣṇu disrespected him, and Yama teaches them the astonishing power of bhakti.
- Though Yama was disrespected by the servants of Viṣṇu and his own servants, he did not become angry but rather repented that he had not taught his servants about Viṣṇu.
- The Third Chapter confirms the statements of the servants of Viṣṇu through the mouth of Yamarāja.
- It was mentioned in the last chapter that the servants of Yama told their master what had happened. (SB 6.2.21)
- Yamarāja asked and they replied.
- Parīkṣit then asks about this.
- The servants of Yama were obstructed by the order bearers of Viṣṇu.
- Thus Yama's order was thwarted.

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.2 ||

yamasya devasya na daṇḍa-bhaṅgaḥ  
kutaścanaṛṣe śruta-pūrva āsīt  
etan mune vṛścati loka-saṁśayaṁ  
na hi tvad-anya iti me viniścitam

O sage (**rṣe**)! Previously it has not been heard from anyone (**na kutaścana śruta-pūrva āsīt**) that the punishment of Yama can be avoided (**yamasya devasya daṇḍa-bhaṅgaḥ**). I have concluded that (**me viniścitam**), other than you (**tvad-anya**), no one can eradicate this doubt (**vṛścati etad loka-saṁśayaṁ**).

# Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.3 ||

śrī-śuka uvāca

bhagavat-puruṣai rājan  
yāmyāḥ pratihatodyamāḥ  
patiṁ vijñāpayām āsur  
yamaṁ saṁyamanī-patim

Śukadeva said: O King (**rājan**)! Their efforts thwarted (**pratihatadyamāḥ**) by the servants of the Lord (**bhagavat-puruṣaiḥ**), the servants of Yama (**yāmyāḥ**) informed their master (**patiṁ vijñāpayām āsuh**), the lord of Saṁyamanī (**yamaṁ saṁyamanī-patim**).

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.4 ||

yamadūtā ūcuḥ  
kati santīha śāstāro  
jīva-lokasya vai prabho  
trai-vidhyam kurvataḥ karma  
phalābhivyakti-hetavaḥ

The servants of Yama said: O master (**prabho**)! How many controllers of the jīvas (**kati jīva-lokasya śāstārah**) are there in this world (**iha santi**), who are causes of manifesting results (**phala abhivyakti-hetavaḥ**) for action for the jīvas (**karma**) performing action in the three guṇas (**trai-vidhyam kurvataḥ**)?

- “Though we defeat all others in the world, we have suffered defeat from the four persons with four arms.
- After punishing them, we will then bring Ajāmila to hell.
- If we cannot do so, we are servants of a fire fly.
- After this, we can no longer serve.”
- Thinking in this way internally, with choked syllables, they then challenged Yamarāja.
- Traividya means “three types.”



## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.5 ||

yadi syur bahavo loke  
śāstāro daṇḍa-dhāriṇaḥ  
kasya syātām na vā kasya  
mṛtyuś cāmṛtam eva vā

If there are (**yadi syuh**) many controllers (**bahavo loke śāstārah**) who will carry out the punishment (**daṇḍa-dhāriṇaḥ**), then who will award (**kasya syātām**) results for sin and piety (**mṛtyuh ca amṛtam**) and who will not (**na vā kasya**)?

- “If there are many controllers, what is the problem?”
- There are two results for action: hell (mr̥tyuḥ) and heaven (amṛtam).
- Among all the rulers who desire to give these two results, which one will award these results?
- If there is disagreement, then no one will award results (since opposite results must be awarded).
- If somehow there is agreement, there will be no question of who awards the results, but all will award results since they are all in agreement.
- But then again there is a problem (since the award cannot be given many times).

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.6 ||

kintu śāstr̥-bahutve syād  
bahūnām iha karminām  
śāstr̥tvam upacāro hi  
yathā maṇḍala-vartinām

For managing many people performing actions (**bahūnām iha karminām**), there may be many rulers (**śāstr̥-bahutve syād**). However, their sense of control is metaphorical (**śāstr̥tvam upacārah hi**), like the control of district leaders in comparison to the control of a king (**yathā maṇḍala-vartinām**).

- “Let there be many rules for handling many people performing actions. There is no fault in that.”
- Among all the controllers their sense of being the chief controller is metaphorical.
- For example the controlling power of the regional leaders (maṇḍala-vartinām) is metaphorical, since they do not have independence.

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.7 ||

atas tvam eko bhūtānām  
seśvarāṇām adhīśvaraḥ  
śāstā daṇḍa-dharo nṛṇām  
śubhāśubha-vivecanaḥ

You (**tvam**) are the one controller (**ekah adhīśvaraḥ**) and punisher (**śāstā daṇḍa-dharaḥ**) of all living beings (**bhūtānām**) including the devatās (**sa īśvarāṇām**). You alone decide the happiness and distress (**śubha aśubha-vivecanaḥ**) of all humans (**nṛṇām**).

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.8 ||

tasya te vihito daṇḍo  
na loke vartate 'dhunā  
caturbhir adbhutaiḥ siddhair  
ājñā te vipralambhitā

But now the punishment ordained by you (**te vihito daṇḍah**) no longer exists in this world (**na adhunā loke vartate**). Your order has been thwarted (**te ājñā vipralambhitā**) by four astonishing, perfect beings (**caturbhih adbhutaiḥ siddhaih**).

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.9 ||

nīyamānam tavādeśād  
asmābhir yātanā-grhān  
vyāmocayan pātakīnam  
chittvā pāśān prasahya te

Those persons (**te**) forcibly cut the knots of the ropes (**chittvā pāśān prasahya**) and freed the sinful person (**pātakīnam vyāmocayan**) we were bringing (**asmābhir nīyamānam**) to hell (**yātanā-grhān**) in pursuance of your order (**tava ādeśād**).

## Yamadūtas' questions about the Supreme controller (6.3.1-10)

|| 6.3.10 ||

tāms te veditum icchāmo  
yadi no manyase kṣamam  
nārāyaṇety abhihite  
mā bhair ity āyayur drutam

If you think it beneficial for us (**yadi manyase nah kṣamam**), we would like to know (**veditum icchāmah**) about these persons (**tān**). When Ajāmila cried out “Nārāyaṇa” (**nārāyaṇā ity abhihite**) they quickly came (**āyayur drutam**) and said “Do not fear.” (**mā bhair ity**)



- “They have gone back to the abode of their master.
- Who can bring them so I can punish them?”
- We want to know about them from you, since you have great knowledge.
- Whose servants are they? Where do they reside?
- We will bring them here.
- If you think it beneficial then tell us. Otherwise, we will die, not being able to tolerate defeat.
- “Please tell me what they did, so I can understand who they are.”
- They were very bold!
- They said to that sinful person “Do not fear.”
- How improper this is!

# Part-II

Yamaraja explains the  
position of supreme  
controller, Devotees &  
Bhagavata dharma

(SB 6.3.11-21)

# Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.11 ||

iti devaḥ sa āpr̥ṣṭaḥ  
prajā-saṁyamano yamaḥ  
prītaḥ sva-dūtān pratyāha  
smaran pādāmbujaṁ hareḥ

Thus being questioned (**iti āpr̥ṣṭaḥ**), Yamarāja (**sah devaḥ yamaḥ**), the controller of the living entities (**prajā-saṁyamanaḥ**), was very pleased (**prītaḥ**) and replied to his order carriers (**sva-dūtān pratyāha**) while remembering the lotus feet of the Lord (**hareḥ pādāmbujaṁ smaran**).

Just by hearing the name of Nārāyaṇa from his servants he was pleased and began to remember the Lord.

# Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.12 ||

yama uvāca

paro mad-anyo jagatas tasthuṣaś ca  
otam protam paṭavad yatra viśvam  
yad-amśato 'sya sthiti-janma-nāśā  
nasy otavad yasya vaśe ca lokah

Yamarāja said: There is a Lord of all moving and non-moving beings (**jagatas tasthuṣaś ca**) superior to me (**paro mad-anyah**), whose portions (**yad-amśatah**) create, maintain and destroy this universe (**asya sthiti-janma-nāśā**), in whom (**yatra**) this universe exists (**viśvam**) like cloth with interwoven threads (**otam protam paṭavad**), and by whom all people are controlled (**yasya vaśe ca lokah**) like oxen tied by the nose (**nasy otavad**).

- You are great offenders! What nonsense you are speaking!
- Hear the truth.
- There is a controller superior to me, though you think I am the controller.
- He is superior to all the devatās as well.
- I am the lord only of those who moving beings who commit sin.
- But I am his servant. He is the Lord of all of us.
- Who is he?
- Within him exists the universe, like a cloth with threads woven lengthwise and crosswise.
- From his expansions, Viṣṇu, Śiva and Brahmā, arise creation, maintenance and destruction. All exist under his control like a bull with a rope in his nose.

Yamaraja explains the position of supreme controller, Devotees  
& Bhagavata dharma (6.3.11-21)

|| 6.3.13 ||

yo nāmabhir vāci janam nijāyām  
badhnāti tantryām iva dāmabhir gāḥ  
yasmai balim ta ime nāma-karma-  
nibandha-baddhās cakitā vahanti

As one ties up bulls by a rope (**dāmabhir gāḥ iva**), the Lord (**yah**) binds people (**janam badhnāti**) to the words of the Vedas (**nāmabhir vāci**) emanating from himself (**nijāyām**). All the people (**ta ime**), bound by the chains of names and actions (**nāma-karma-nibandha-baddhāh**), offer tribute to the Lord (**yasmai balim vahanti**) in fear (**cakitā**).

- This verse elaborates.
- All people are bound by the chains of names such as brāhmaṇa and actions such as sacrifice.

Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma  
(6.3.11-21)

|| 6.3.14-15 ||

aham mahendro nirṛtiḥ pracetāḥ  
somo 'gnir īśaḥ pavano viriñciḥ  
āditya-viśve vasavo 'tha sādhyā  
marud-gaṇā rudra-gaṇāḥ sasiddhāḥ

anye ca ye viśva-srjo 'mareśā  
bhṛgv-ādayo 'sprṣṭa-rajas-tamaskāḥ  
yasyehitaṁ na viduḥ sprṣṭa-māyāḥ  
sattva-pradhānā api kim tato 'nye

I, Yamarāja, Indra, Nirṛti, Varuṇa (**aham mahendro nirṛtiḥ pracetāḥ**), Candra, Agni, Lord Śiva, Vāyu, Lord Brahmā (**somo agnih īśaḥ pavano viriñciḥ**), Sūrya, the Viśvadevas, the eight Vasus, the Sādhyas (**āditya-viśve vasavo atha sādhyā**), the Maruts, the Rudras, the Siddhas (**marud-gaṇā rudra-gaṇāḥ sa siddhāḥ**), Marīci and the other great sages engaged in maintaining the affairs of the universe (**anye ca ye viśva-srjah**), as well as the best of the devatās headed by Bṛhaspati (**amareśā**), and the great sages headed by Bhṛgu (**bhṛgv-ādayah**), all certainly freed from the influence of passion and ignorance (**asprṣṭa-rajas-tamaskāḥ**), though situated in the mode of goodness (**sattva-pradhānā api**), cannot understand the activities of the Supreme Lord (**yasya īhitaṁ na viduḥ**), since we are touched by māyā (**sprṣṭa-māyāḥ**). What, then, is to be said of others (**kim tato anye**)?



- The Lord is not only superior to me, but he is superior to everyone including Brahmā.
- Though we know everything, we do not know when or what the Lord will do.
- Īhitam means “what he wants to do.” Thus it is said:

**na hy asya karhicid rājan pumān veda vidhitsitam |  
yad vijijñāsayā yuktā muhyanti kavayo’pi hi ||**

O King! No one can understand the plan of Kṛṣṇa because even those engaged in reasoning and scripture are bewildered by that inquiry. **SB 1.9.16**

- Though we are not influenced by rajas and tamas we are touched by sattva, which is also māyā.

# Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.16 ||

yam vai na gobhir manasāsubhir vā  
hṛdā girā vāsu-bhṛto vicakṣate  
ātmānam antar-hṛdi santam ātmanām  
cakṣur yathāivākṛtayas tataḥ param

As forms cannot know the eye (**yathā ākṛtayas cakṣuh na vicakṣate**), the living entities (**asu-bhṛtaḥ**) cannot know (**na vicakṣate**) the Supreme Lord (**yam ātmānam**), who is situated as the Supersoul in everyone's heart (**ātmanām antar-hṛdi santam**), by the knowledge senses (**gobhiḥ**), by the mind (**manasā**), by the action senses (**asubhiḥ**), by consciousness without thought (**hṛdā**), or by words (**girā vā**).

- We cannot know him because he is beyond sense perception.
- Gobhiḥ means the knowledge senses, manasā means by thoughts, asubhiḥ means by the action senses.
- Hṛdā means by consciousness without thought (nirvikalpa).
- One does not know him by these means.
- He is the one soul situated in all souls.
- Similarly forms (ākṛtayaḥ) cannot know the eye.
- The revealer is superior to the forms (ākṛtayaḥ) it reveals.

Yamaraja explains the position of supreme controller, Devotees  
& Bhagavata dharma (6.3.11-21)

|| 6.3.17 ||

tasyātma-tantrasya harer adhīsituh  
parasya māyādhipater mahātmanah  
prāyeṇa dūtā iha vai manoharās  
caranti tad-rūpa-guṇa-svabhāvāḥ

The very attractive servants (**prāyeṇa manoharāḥ dūtā**) of the independent Supreme Lord (**tasya ātma-tantrasya hareh adhīsituh**), the supreme soul (**mahātmanah**), the master of material energy (**māyā adhipateh**), having natures, qualities and forms similar to the Lord's (**tad-rūpa-guṇa-svabhāvāḥ**), move about this world (**iha vai caranti**).

- “Let the Supreme Lord be. We will not ask about him. Who are those persons who scolded us and protected the sinner?”
- Prāyena mahoharāḥ means “very attractive.”
- This implies that the servants of Yama are not attractive.

# Yamaraja explains the position of supreme controller, Devotees & Bhagavata dharma (6.3.11-21)

|| 6.3.18 ||

**bhūtāni viṣṇoḥ sura-pūjitāni  
durdarśa-liṅgāni mahāadbhutāni  
rakṣanti tad-bhaktimataḥ parebhyo  
mattaś ca martyān atha sarvataś ca**

The order carriers of Lord Viṣṇu (**bhūtāni viṣṇoḥ**), worshiped even by the devatās (**sura-pūjitāni**), possessing wonderful bodily feature (**mahā adbhutāni liṅgāni**), but very rarely seen (**durdarśa**), protect the devotees of the Lord (**rakṣanti tad-bhaktimataḥ**) on earth (**martyān**) from the hands of enemies (**parebhyah**) and from me (**mattah ca**), as well as from natural disturbances (**atha sarvatah ca**).

- O fools! They are worshipped even by the devatās.
- You are not worshipped by anyone and you have offended them. They protect the devotees from me.
- How low I am!

Yamaraja explains the position of supreme controller, Devotees  
& Bhagavata dharma (6.3.11-21)

|| 6.3.19 ||

**dharmam tu sākṣād bhagavat-praṇītam  
na vai vidur ṛṣayo nāpi devāḥ  
na siddha-mukhyā asurā manuṣyāḥ  
kuto nu vidyādhara-cāraṇādayaḥ**

The great sages (**ṛṣayah**), the devatās (**devāḥ**), the chief Siddhas (**siddha-mukhyāḥ**), the demons and humans (**asurā manuṣyāḥ**), what to speak of Vidyādharas and Cāraṇas (**kuto nu vidyādhara-cāraṇādayaḥ**), cannot ascertain (**na vai viduh**) dharma established by the Lord (**sākṣād bhagavat-praṇītam dharmam**).



- “If they protect the devotees, why are they favoring adharma?”
- How can fools like you understand the truth about dharma?
- Even great sages cannot understand.

Yamaraja explains the position of supreme controller, Devotees &  
Bhagavata dharma (6.3.11-21)

|| 6.3.20-21 ||

svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ  
prahlādo janako bhīṣmo balir vaiyāsakir vayam

dvādaśaite vijānīmo dharmam bhāgavatam bhaṭāḥ  
guhyam viśuddham durbodham yaṁ jñātvāmṛtam aśnute

My dear servants (**bhaṭāḥ**)! Lord Brahmā, Nārada, Lord Śiva (**svayambhūr nāradaḥ śambhuḥ**), the four Kumāras, Lord Kapila, Svāyambhuva Manu (**kumāraḥ kapilo manuḥ**), Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma (**prahlādo janako bhīṣmo**), Bali Mahārāja, Śukadeva Gosvāmī and I myself (**balir vaiyāsakir vayam**) know (**dvādaśa ete vijānīmo**) bhāgavata-dharma (**dharmam bhāgavatam**), which is confidential, pure, and difficult to comprehend (**guhyam viśuddham durbodham**). Knowing this, one attains immortality (**yaṁ jñātvā amṛtam aśnute**).

- “If no one knows dharma, then what is the proof of its existence?”
- We know dharma but have not clearly indicated this in the smṛti-śāstras we have written.
- Why?
- It is secret. Because of being the supreme truth, it is established, but in a covered way.
- It is explained in the ninth chapter of Gītā and later with sarva-guhyatamaṁ bhūyaṁ śṛṇu me: hear from me the most secret knowledge. (BG 18.64)
- This dharma is beyond the guṇas (viśuddham).
- It is difficult to understand because it is not to be mentioned in the smṛti-śāstras dealing with the guṇas and because it is difficult to understand by a mind contaminated with the faults like interpreting the meaning (arthavāda), committed by people following karma.

# Part-III

## Yamaraja glorifies the Chanting Process

(SB 6.3.22-30)

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.22 ||

etāvān eva loke 'smin  
puṁsām dharmah paraḥ smṛtaḥ  
bhakti-yogo bhagavati  
tan-nāma-grahaṇādibhiḥ

Pure bhakti to the Supreme Lord (**bhagavati bhakti-yogah**), beginning with the chanting of the holy name of the Lord (**tad-nāma-grahaṇa ādibhiḥ**), is the real dharma (**etāvān dharmah smṛtaḥ**), the supreme object (**paraḥ**) for the human living in this world (**asmin loke puṁsām**).

- “Then you should teach us that dharma and deliver us servants!”
- In spite of many varieties of dharma existing, bhakti is actually the real dharma (etāvān).
- The word paraḥ is here a noun meaning “the highest thing.”
- This bhakti-yoga excludes bhakti mixed with the guṇas, such as offering karmas.
- This is the abhidheya-tattva of the Bhāgavatam.
- It has been said dharmah projhita-kaitavo 'tra paramah: the highest dharma rejects cheating dharma. (SB 1.1.2)
- Sa vai puṁsām paro dharmah: bhakti-yoga is the supreme dharma for humanity. (SB 1.2.6)

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.23 ||

nāmoccāraṇa-māhātmyam  
hareḥ paśyata putrakāḥ  
ajāmilo 'pi yenaiva  
mṛtyu-pāśād amucyata

O sons (**putrakāḥ**)! See (**paśyata**) the glories of chanting the name of the Lord (**hareḥ nāma uccāraṇa-māhātmyam**), by which (**yena eva**) even Ajāmila (**ajāmilah api**) was freed from the ropes of death (**mṛtyu-pāśād amucyata**).

- One does not have to search for proof.
- We have a direct example.



## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.24 ||

etāvatālam agha-nirharaṇāya puṁsām  
saṅkīrtanam bhagavato guṇa-karma-nāmnām  
vikruśya putram aghavān yad ajāmilo 'pi  
nārāyaṇeti mriyamāṇa iyāya muktim

The attentive chanting (**saṅkīrtanam**) of the names, pastimes and qualities of the Lord (**bhagavato guṇa-karma-nāmnām**) destroys the sins of man (**puṁsām agha-nirharaṇāya**). But even attentive chanting is not necessary (**etāvatā alam**). Sinful Ajāmila (**aghavān ajāmilah api**), crying out for his son (**putram vikruśya**), uttered “Nārāyaṇa” (**nārāyaṇa iti**) while dying (**mriyamāṇa**) and still attained liberation (**muktim iyāya**).

- “How can chanting only once nāmābhāsa destroy all sins? Now you are saying tan-nāma-grahaṇādibhiḥ.
- This means that by chanting, hearing and other processes of bhakti, all sins are destroyed and a person attains liberation, not just chanting once.”
- Chanting intently (sankīrtanam) the names and qualities of the Lord destroys sins of man.
- The word alam indicates that even this is not necessary

- If one chants only one among all the Lord's names, and not perfectly, all sins are still destroyed, because Ajāmila cried out, not perfectly chanting, and he called for his son named Nārāyaṇa, not to the Lord.
- He was sinful, not pure.
- He was an infamous sinner, not just some śūdra sinner.
- He chanted while suffering the pains of death, not with controlled mind.
- And he attained liberation, not just destruction of sins. This is the meaning of tan-nāma-grahaṇādibhiḥ.

- If one chants only one among all the Lord's names, and not perfectly, all sins are still destroyed, because Ajāmila cried out, not perfectly chanting, and he called for his son named Nārāyaṇa, not to the Lord.
- He was sinful, not pure.
- He was an infamous sinner, not just some śūdra sinner.
- He chanted while suffering the pains of death, not with controlled mind.
- And he attained liberation, not just destruction of sins. This is the meaning of tan-nāma-grahaṇādibhiḥ.

śravaṇam kīrtanam dhyānam  
harer adbhuta-karmaṇaḥ  
janma-karma-guṇānām ca  
tad-arthe 'khila-ceṣṭitam

One should always chant and hear about the extraordinarily wonderful activities of the Lord, one should meditate upon these activities, and one should endeavor to please the Lord. SB 11.3.27

|| 6.3.31 ||

tasmāt saṅkīrtanam viṣṇor  
jagan-maṅgalam aṁhasām  
mahatām api kauravya  
viddhy aikāntika-niṣkṛtam

O descendent of the Kurus (**kauravya**)! Please understand (**tasmāt viddhy**) that intense chanting the Lord's name (**viṣṇoh saṅkīrtanam**), auspicious for the universe (**jagat-maṅgalam**), is the ultimate atonement (**aikāntika-niṣkṛtam**) for the greatest sins (**mahatām api aṁhasām**).

॥ 4.23.39 ॥

anudinam idam ādareṇa śṛṇvan  
pṛthu-caritam śṛṇvan vimukta-saṅgaḥ  
bhagavati bhava-sindhu-pota-pāde  
sa ca nipuṇām labhate ratim manuṣyaḥ

Whoever hears or recites this story of Pṛthu (**sa ca nipuṇām manuṣyaḥ idam pṛthu-caritam śṛṇvan**) daily with respect (**anudinam ādareṇa**), avoiding material association (**vimukta-saṅgaḥ**), will attain rati to the Lord (**bhagavati ratim labhate**) whose feet are a boat for crossing the ocean of material existence (**bhava-sindhu-pota-pāde**).

- These statements show that in many aṅgas of bhakti one should have complete faith.
- This is stated to increase the prema in those who have no offenses, and to destroy the offenses of those who have offenses.



॥ 11.19.24 ॥

evaṁ dharmair manuṣyāṅām  
uddhavātma-nivedinām  
mayi sañjāyate bhaktiḥ  
ko 'nyo 'rtho 'syāvaśiṣyate

These constitute actual religious principles, by which those human beings who have actually surrendered themselves to me automatically develop love for me. What other purpose or goal could remain for my devotee?

- In the last verse bhaktiḥ means prema.
- By saying “what other purpose” he excludes liberation.

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

The names of the Lord destroy the sin of those who have committed offenses to the name. By tireless chanting of the names prema will appear.

## pāpakṣayaś ca bhavati smaratān tam ahar-nīśam

- One can become free from all sinful reactions and attain prema, simply by remembering the lotus feet of the Lord day and night.
- The word ca in the above quote means prema as well as destruction of sin.
- This story shows that by chanting nāmābhāsa once, one attains destruction of sin, the desire for sin, and the root of desire—ignorance, as well as attains sāyujya, sālōkya and other types of liberation.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

॥ 6.3.25 ॥

prāyeṇa veda tad idaṁ na mahājano 'yaṁ  
devyā vimohita-matir bata māyayālam  
trayyāṁ jaḍī-kṛta-matir madhu-puṣpitāyāṁ  
vaitānike mahati karmaṇi yujyamānaḥ

Other persons (**na ayam mahājanah**), bewildered in intelligence (**vimohita-matih**) by very powerful māyā (**devyā māyayā**), having material intelligence (**jaḍī-kṛta-matih**), engaging in great rituals (**mahati karmaṇi yujyamānaḥ**) with elaborate arrangements (**vaitānike**) mentioned in the Vedas (**trayyāṁ**) with flowery language (**madhu-puṣpitāyāṁ**), generally do not know (**prāyeṇa na veda**) this dharma (**idaṁ**).

- “Why is it that the learned do not generally teach the best of all dharmas, which easily gives liberation--worshipping the Lord by chanting his name?
- Rather they teach and perform karma-yoga.”
- Great persons like Jaimini do not know.
- “How is it that writers of scripture do not know?”
- The powerful and learned are bewildered by powerful māyā, what to speak of the fools being bewildered.

- Their intelligence is without discrimination, because of absorption in the three Vedas, which produce flowers of exaggerated results which are very sweet.
- Therefore they become involved in great sacrifices like darśa-pauṇamāsa with great effort, with elaborate materials, mantras and performance (vaikānike).
- There is no chanting of the name, which is easily done.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

॥ 6.3.26 ॥

evam vimṛśya sudhiyo bhagavaty anante  
sarvātmanā vidadhate khalu bhāva-yogam  
te me na daṇḍam arhanty atha yady amiṣām  
syāt pātakam tad api hanty urugāya-vādaḥ

Considering in this way (**evam vimṛśya**), the intelligent people (**sudhiyah**) accept bhakti-yoga (**vidadhate khalu bhāva-yogam**) to the infinite Lord (**bhagavaty anante**) with their whole mind (**sarvātmanā**). They cannot be punished by me (**te me na daṇḍam arhanty**). If they happen to commit sin (**atha yady amiṣām syāt pātakam**), chanting the Lord's name (**urugāya-vādaḥ**) destroys that sin (**tad api hanty**).

- Brahmā has said:

**athāpi te deva padāmbuja-dvaya-  
prasāda-leśānugṛhīta eva hi  
jānāti tattvaṁ bhagavan-mahimno  
na cānya eko 'pi ciraṁ vicinvaṁ**

My Lord, if one is favored by even a slight trace of the mercy of your lotus feet, he can understand the greatness of your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know you, even though they continue to study the Vedas for many years. SB 10.14.29



- Thus, the knowers of scripture do not know the truth about the Lord, but those who do not know scripture, by obtaining the mercy of the Lord and becoming purified in intelligence, developing discrimination, worship the Lord.
- Such persons worship the Lord with all their minds (sarvaṭmanā), not for the purpose of performing daily or occasional rites, not even occupying one part of his mind with these ideas.
- They are not to be punished for avoiding performance of daily or occasional rites of karma-yoga.
- If by accident they commit some forbidden act, kīrtana (vādah) destroys the sin.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.27 ||

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

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

- Whatever you have done up to this time can be left as it is by good fortune.
- From now on, please listen to what I instruct.
- Gāthāḥ means narrations. Their pure narrations are recited by the devatās.
- They see equally the happiness and suffering of themselves and others.
- They are protected by the club of the Lord.

- I think the servants of Viṣṇu have forgiven you for your one offense today.
- But if you again approach the devotees, then you will be crushed by the club of the Lord situated in their hands.
- We, including even Brahmā and time (vayaḥ), the controller of Brahmā, cannot punish them.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.28 ||

tān ānayadhvam asato vimukhān mukunda-  
pādāravinda-makaranda-rasād ajasram  
niṣkiñcanaiḥ paramahansa-kulair asaṅgair  
juṣṭād gṛhe niraya-vartmani baddha-tṛṣṇān

Bring to me (**ānayadhvam**) the non-devotees (**tān asatah**), thirsty for household life (**gṛhe baddha-tṛṣṇān**), the path to hell (**niraya-vartmani**), who are opposed (**vimukhān**) to the taste of honey from the lotus feet of Mukunda (**mukunda-pādāravinda-makaranda-rasād**) which are served by the devotees (**paramahansa-kulaih juṣṭād**) detached from material life (**asaṅgaih**) who are practicing pure bhakti (**niṣkiñcanaiḥ**).

- “What type of people should we bring to you?”
- Bring the non-devotees. They are described.
- They are averse to the taste of honey from the lotus feet of the lord, and the method to attain it, bhakti-yoga.
- These persons do not practice bhakti-yoga.

- Because they are opposed to bhakti, they have no desire for the taste of the Lord's sweetness.
- What is that taste?
- It is served by persons with devotion as the principle means, pure bhakti (niṣkñcanaiḥ).
- The non-devotees are greedy for householder life, which leads them to hell.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.29 ||

jihvā na vakti bhagavad-guṇa-nāmadheyam  
cetaś ca na smarati tac-caraṇāravindam  
kṛṣṇāya no namati yac-chira ekadāpi  
tān ānayadhvam asato 'kṛta-viṣṇu-kṛtyān

Bring to me the non-devotees (**tān asato ānayadhvam**) who have never served Viṣṇu (**akṛta-viṣṇu-kṛtyān**), whose heads (**yad-śirah**) have never once bowed (**ekadā api no namati**) to Kṛṣṇa (**kṛṣṇāya**), whose tongues have never pronounced (**jihvā na vakti**) the name and qualities of the Lord (**bhagavad-guṇa-nāmadheyam**), whose minds have never remembered (**cetaś na smarati**) his lotus feet (**tat-caraṇāravindam**).



- Those are called sat, or devotee, who have even once chanted the name of the Lord or remembered him.
- Bring persons other than those.
- Bring those who have not chanted once the name, and even if their tongues are not active, bring those whose minds have not once remembered the Lord.
- If their minds are disturbed, then at least bring those who have not once bowed their heads to the Lord.

- The word “once” should be understood for all the statements.
- Bring those who have not done any service to Viṣṇu, either purely or at least as the predominant process.
- These are non-vaiṣṇavas.
- “Once” can be interpreted as once in a lifetime, once in a year or once in a day according to different opinions.

## Yamaraja glorifies the Chanting Process (6.3.22-30)

|| 6.3.30 ||

tat kṣamyatām sa bhagavān puruṣaḥ purāṇo  
nārāyaṇaḥ sva-puruṣair yad asat kṛtaṁ naḥ  
svānām aho na viduṣāṁ racitāñjalīnām  
kṣāntir garīyasi namaḥ puruṣāya bhūmne

May Nārāyaṇa, the Supreme Lord (**sah bhagavān nārāyaṇaḥ**), the most ancient person (**purāṇa puruṣaḥ**), along with his servants (**svānām**), forgive me (**naḥ kṣamyatām**) and my servants (**sva-puruṣaih**) who are ignorant (**na viduṣāṁ**) and who are folding our hands in humility (**racita añjalīnām**), for improper treatment of the devotees (**yad asat kṛtaṁ**). Forgiveness is befitting of the greatest person (**kṣāntih garīyasi puruṣāya**). I offer respects to the great Lord (**namaḥ bhūmne**).

- According to the reasoning “punish the master for the offense of the servant” [Note: Bhr̥tyāparādhe svāmino daṇḍaḥ iti nyāya.]
- Yamarāja considers his servants’ offense to be his own and humbly offers respects to the Lord.
- Therefore (tat) may the Lord forgive me along with me followers who are very bad persons (su apuruṣaiḥ) for acting improperly (asat-kṛtam).

- Ah! Out of ignorance they have done this.
- They are folding their hands now.
- “But one forgives only those who cannot be punished.”
- No, forgiveness is the quality of the greatest person.
- Another version has svānām mahāḥ: my servants did not know the greatness of Viṣṇu’s servants.

# Part-IV

## Chanting vs following vedic rituals

(SB 6.3.31-35)

## Chanting vs following vedic rituals (6.3.31-35)

|| 6.3.31 ||

tasmāt saṅkīrtanam viṣṇor  
jagan-maṅgalam amhasām  
mahatām api kauravya  
viddhy aikāntika-niṣkṛtam

O descendent of the Kurus (**kauravya**)! Please understand (**tasmāt viddhy**) that intense chanting the Lord's name (**viṣṇoh saṅkīrtanam**), auspicious for the universe (**jagat-maṅgalam**), is the ultimate atonement (**aikāntika-niṣkṛtam**) for the greatest sins (**mahatām api amhasām**).

- On the evidence of the statements of Yama and Viṣṇu's servants, a small amount of chanting destroys all sins.
- Then how much more can be accomplished by intense chanting (saṅkīrtanam)?
- Śukadeva speaks this verse.



## Chanting vs following vedic rituals (6.3.31-35)

॥ 6.3.32 ॥

śṛṇvatām gṛṇatām vīryāṅy  
uddāmāni harer muhuḥ  
yathā sujātayā bhaktyā  
śuddhyen nātmā vratādibhiḥ

One who constantly hears and chants (**muḥ śṛṇvatām gṛṇatām**) about the activities of the Lord (**hareh vīryāṅy**), which can destroy sin (**uddāmāni**), purifies his soul by that bhakti (**sujātayā bhaktyā śuddhyet ātmā**). One cannot achieve such purification (**na yathā śuddhyet**) merely by observing vows and performing Vedic ritualistic ceremonies (**vrata ādibhiḥ**).

- Even for devotees how chant with offense, bhakti becomes perfect. It is said:

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

Even those who chant with offense destroy their sins. By continuous chanting they attain prema.

- In that state of bhakti the jīva becomes purified, what to speak of the mind.
- Though bhakti purified the jīva from the contamination of ignorance, atonements cannot achieve this result.

- Though by vows and atonements performed by the karmīs there is destruction of sinful reactions, the seed of sin, desire is not destroyed.
- The mind becomes only a little purified at that time.
- O King! It is true when you said “Atonement is like an elephant taking a bath.”
- The devotees destroy the root of sin by bhakti.
- They do not go to hell but attain the Lord.
- The karmīs however under the control of sinful and pious results go to hell and heaven again and again. This truth is indicated by this story.

## Chanting vs following vedic rituals (6.3.31-35)

॥ 6.3.33 ॥

kṛṣṇāṅghri-padma-madhu-liṅ na punar viṣṛṣṭa-  
māyā-guṇeṣu ramate vṛjināvaheṣu  
anyas tu kāma-hata ātma-rajah pramārṣṭum  
īheta karma yata eva rajah punaḥ syāt

The person who licks the honey from the lotus feet of Kṛṣṇa (kṛṣṇāṅghri-padma-madhu-lit) does not again enjoy (na punaḥ ramate) the rejected material objects (viṣṛṣṭa-māyā-guṇeṣu) which bring distress (vṛjina āvaheṣu). Any other person however (anyas tu), defeated by lust (kāma-hata), performs atonement (karma īheta) to purify the sin in the heart (ātma-rajah pramārṣṭum). From that atonement (yata eva) again contamination appears (rajah punaḥ syāt).

- Devotees with or without offense should perform only bhakti, and not atonements.
- Those who have no faith in bhakti, the smārtas, arthavādis, and those subject to false arguments and harsh opinions, perform atonements and not chanting the Lord's name.
- The bee which licks the honey from the lotus feet of the Lord is not attached to the food of men or cows (grass etc.) even if dying of hunger.
- Similarly the devotee does not enjoy material objects which he has rejected, though he enjoyed them in his previous condition, since he is situated in bhakti.

- This meaning is derived from the use of the verb ram: to enjoy.
- Though the kaniṣṭha-bhaktas engage in material actions, they do not enjoy them:

**tato bhajeta mām prītaḥ śraddhātur dr̥ḍha-niścayaḥ  
juṣamāṇaś ca tān kāmān duḥkhodarkāmś ca garhayan**

- My devotee should remain happy and worship me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, my devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. SB 11.20.28

- The smārta however performs atonements (karma) to purify his sin (rajaḥ).
- And again he commits sin like an elephant which has taken a bath sprinkling itself with dust again.
- This is because of committing offenses to the name.

## Chanting vs following vedic rituals (6.3.31-35)

॥ 6.3.34 ॥

ittham svabharṭṛ-gaditam bhagavan-mahitvam  
saṁsmṛtya vismita-dhiyo yama-kiṅkarās te  
naivācyutāśraya-janam pratiśaṅkamānā  
draṣṭum ca bibhyati tataḥ prabhṛti sma rājan

O King (**rājan**)! Remembering (**saṁsmṛtya**) the extraordinary glories of the Lord (**bhagavan-mahitvam**) told by their master (**svabharṭṛ-gaditam**), the hesitant Yamadūtas (**pratiśaṅkamānā yama-kiṅkarāḥ**), struck with wonder (**vismita-dhiyah**), do not approach the devotees (**na eva acyutāśraya-janam**) and fear even seeing them (**draṣṭum ca bibhyati**) from that time (**tataḥ prabhṛti**).



- To the phrase *naivācyutāśraya-janam* the verb *gacchanti* should be added: “they do not approach the devotees.”
- Another version has *tena acyutāśraya-janam*: they became astonished by hearing the glories of the Lord, and fear even seeing his devotees.

## Chanting vs following vedic rituals (6.3.31-35)

॥ 6.3.35 ॥

itihāsam imaṁ guhyam  
bhagavān kumbha-sambhavaḥ  
kathayām āsa malaya  
āsīno harim arcayan

The sage Agastya, the son of Kumbha (**bhagavān kumbha-sambhavaḥ**), residing in the Malaya Hills (**malaya āsīnah**) and worshiping the Lord (**harim arcayan**), spoke (**kathayām āsa**) this confidential story to me (**imaṁ guhyam itihāsam**).

- Kumbha-sambhavaḥ means the sage Agastya.
- “Living on Malaya Mountain” indicates he was undisturbed.
- “Worshipping the Lord” means he touched the Lord’s feet again and again to show his faith.
- This is Śrīdhara Svāmī’s explanation.
- Thus ends the commentary on the Third Chapter of the Sixth Canto of the Bhāgavatam for the pleasure of the devotees, in accord with the previous ācāryas.