

Vishnuduttas arrive to save Ajamila

Venue: ISKCON Nagpur

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Day 1 of Bhagvat Katha

Sukadev Goswami described, in total, there are twenty eight hells. It has been described in detail in the fifth canto. King Pariksit has listened to it very attentively.

“Nanogra-yatanan neyat tan me vyakhyatum arhasi” (SB 6.1.6).

So, when King Pariksit (listened) to the description of those hells and to the conditions of suffering in the hells, nana (varied) types of and ugra (terrible) conditions of suffering. So, then king Pariksit, who is a devotee, a Vaisnav, becomes para-dukha-dukhi. Para-dukha? – dukhi. Para-duhka. Para-dhukah-dukhi. On listening to this description, which is very frightful and which gives goose bumps, He became aggrieved others' sorrow. “Is there any such solution through which people would never have to go to hell?” The same idea as ‘prevention is better than cure.’ If it be avoided, its better.

So, explain me about such a solution, tell me about such interpretations and anecdotes. Give me a solution so that... adho gacchanti tamasah (BG 14.18), the Lord said, urdhvam gacchanti – there are those who go upwards, madhye tisthanti rajasah... adho gacchanti – there are those who go downwards too, tamasah. So, king Pariksit has asked for a solution. Is there any solution? The question is perfect and there is that perfect answer also to this question. – Purna-prasna – purna-uttara. And the question is related to that in

which there is everybody's welfare. So, such a question has been welcomed and Sukadeva Goswami.

**“na ced ihaivapacitim yathamhasah krtasya mana-ukta-panibhih”
(SB 6.1.7)**

So, Sukadeva Goswami said people will definitely commit sin. And in what ways? It's called

“kayena manasa vacasa” (SB 4.8.59). kayena – sin is committed physically, mentally kayena manasa, vaca – and verbally. That's what is called mana-ukta-panibhih. So, one has to repent. By repentance, one is freed from reaping the fruit, result of that sin. That is why one should repent.

“dhruvam sa vai pretya narakam upaiti ye kirtita me bhavatas tigma-yatanah (SB 6.1.7)

So, people will definitely have to go, narakan, narakan upaiti. So, activities performed under the influence of Kama (lust), krodha (anger), lobha (greed), the Lord says in other places, in Gita, that these are the gateways to hell. Gateways / portals of hell, Kama- kamandha, then, krodhandha, then, lobhandha. When one is blinded by these, blinded by lust, blinded or illusioned by anger and greed.

So, these are activities those that take one to the doorstep of hell. Narakan upaiti, dhruvam.

Undoubtedly, no one can stop that. Naraka- Hell. Hell is a place. In this universe, there is hell or heaven is also there and in the middle there is mrtyu loka and beneath lies patala loka. Naraka loka

is also existent. People say, inexperienced people say, even great swamis often say that there exist

no other separate planets such as hell and heaven and hell is here, on earth itself or some heavenly

pleasures are found here itself. People call Kashmir as 'Nandana-vana' Or America- “Mora ei

abhilasha, AMERICA dese dio vasa”- (Guru Maharaj and audience

laughing), such people. Hey Tulasi Maharani, please bestow such mercy that I get my visa, so that I can go and settle in America, so that I can get green card from them.

So, heaven, America, the heavenly planet. Such is some people's misconception. But otherwise, there exists such a place called Svarga, there exists a place called narak, there exists also this mrtyu loka in the middle. In one universe. Papa-niskrtau yateta (SB 6.1.8). So, we should try. We should make attempts to repent before bearing the result. tasmāt pura eva asu iha. Very quickly. As quick as we can repent. pascatap – prayascit. Pascatap. Oh! I made a mistake. I committed a sin. To grieve, to be sad and to do some procedures, it's called prayascit, so that one will not have to bear the consequences that activity. So, such an activity must be done immediately. The quicker one does it, the better it is. We should accept that we committed a sin. The Christian people go to the church to tell, to confess to the father of the church that we committed some sin, some offence. Then, atonement, that should be done what solution is there, how can we be freed? This is ongoing. Every Sunday they will go and queue up and tell everything to the pope or the priest whatever mistakes were committed, whatever sins were committed and then, you tell about some repentance, what repentance? So, in our religion too... in the Vedas there is a very large section, Karma Kanda section. Or there are the religious scriptures. 'The Manu-Smṛti' is also there. In that you'll get a long list – this repentance for that sin, that repentance for this sin... so, one should do so. Sukadeva Goswami has mentioned about this practice. "Dosasya drstva guru-laghavam" so, how much sin? Guru sin. Guru meaning grave sin. Some heavy sin or some light/small sin. So, according to that, repentance also has to

be in accordance to that. As it is being said bhisak cikitseta
rujam nidanavit (SB 6.1.8).

When you go to the doctor – cikitsak, then the inexperienced
gives test, aaahhhhh. So, diagnosis is done.

And then, there are all these illnesses. Laghu or guru,
according to that, OH, this is a headache, so
take aspirin, go! If it is a case of brain hemorrhage, get
admitted into I.C.U. Guru- it's a very
serious matter, take bed rest, you stay here only, get
admitted.

So, Sukadeva Goswami is saying, likewise, repentance also has
to be according to the lightness or
seriousness of the sin. The time King Pariksit listened to
this, then only Sukadeva Goswami should not
have told the solution. But, it's already said now, our
acaryas have commented on that and Prabhupada
also wrote in the purport king Pariksit is being tested. Let
me see, I tell him this is the solution. So, let me see what
the response of my disciple, King Pariksit, is. How much he
learnt and understood about Bhakti. So, king Pariksit
immediately spoke thus:

**“Drsta-srutabhyam yat papam, janam apy atamano
hitam karoti bhuyo vivasah prayascitam atho katham (SB 6.1.9)**

No, no, no! This repentance is useless. You explained
repentance to be the solution. However, repentance is not the
solution. This is a patchwork. He meant to say it is not the
permanent solution. “Drsta-srutabhyam” I heard that by doing
such and such sins, one gets such and such results. For theft,
one has to go to jail. “Live life king size” – smoke our
brand's cigarette, then? – Cancer hospital this way. In that
direction, is cancer hospital. I heard so, or even read it on
cigarette packets – “can cause cancer”. So, drsta-srutabhyam,
heard also and have seen too. The scriptures or sages have
said no, no, don't do this, don't do, don't do. Even after

knowing it, heard, seen
and even got to know something. Even then, people keep doing
such activities in which lie their
own harm. Karoti bhuyah vivasah – being compelled.

**“Anicchann api varsneya, balad iva niyojitah atha kena
prayukto yam papam carati purusah” (BG 3.36).**

The same thing Arjuna asked Krsna. He asked to Krsna, I know
that one should not commit sins as such, aniccham api,
aniccham api... baladiva – some forcibly, papam carati – someone
makes one do sins. So, what is that? Who is that? We are
compelled to commit sins. Which is that energy? Who is that
person? So, king Pariksit is also saying that those who
repent, even after repenting, punah, they will again do sinful
activities. Sinned and then repented, so, the lure of doing
sin, lure of sinful activities.

**“Papachi vasana nako dauu dola tyahuna andhada baracha me”
(Abhanga, Saint Tukaram).**

Tukaram Maharaj has said, papachi vasana- the tendency of
committing sins does not go. Committed a sin then repented.
So, one will not have to bear the consequences of that sin.
Yet, one will again commit sins as the lure or propensity of
sin, the seed of sin is already sowed. We do some activities,
the act of sin we do but it is temporary. The activity is
temporary, that activity is not eternal, it is over. But,
what's left? The propensity of sin, the seed of sin sowed by
the sinner. The propensity for committing sin, the desire for
committing sin remains, It stays back.

So, “kvacin nivartate bhadrat, kvacic carati tat punah” (SB
6.1.10) so, this is useless, said king Pariksit. Committed
some sins for some time, then again, some repentance. One got
free from the fruits, whichever one had to reap for that sin,
but, punah- again sin is committed. So, like that such
pursuance, again sin and repentance, again sin and repentance.

King Pariksit referred to it as kunjara saucavt. This kunjara, meaning elephant.

The elephant is famous for its bathing. How does it bathe? He does bathe and then... in some lake or river. We got an elephant in our padayatra. It's with us for several years and we walked behind it in the padayatras. The elephant had the leadership of our padayatra (jokingly). Elephant in the front, I saw too, he would go in the water and would bathe to its heart content. We used to keep watching that scene, the elephant's bath, how it used to spray water on itself, here and there, from the top with the use of its trunk. We used to take photos of it too. However, after sometimes, when it would come ashore, it would, again with its, throw dust and mud on itself. It just took bath, came ashore and again became dirty, made itself dirty, useless.

“atho partha manye kunjara-saucavat” (SB 6.1.10)

I think that all this is similar to an elephant's bath, this repentance that you talked about.

So, Sukadeva Goswami surely is happy by this observation of His disciple, king Pariksit.

**“Karmana karma-nirharo, na hy atyantika isyate
avidvad-adhikaritvat prayascittam vimarsanam” (SB 6.1.11)**

So, one action, one act of sin one did, then, to get free from it, one did a second action, the act of repentance. So, nirharo, karma-nirharona, so the seed of sin sowed by the act of sin or the propensity or tendency for sin produced by the act of sin has not been able to be eradicated by repentance. So, Sukadeva Goswami is yet, accepting its right well said. Well done, good boy, good student. You're good.

Now, He is talking about a second type of repentance too. He is telling him prayascittam vimarsanam.

He said so – After repentance, that sinful person has, yet, not been free from his or her ignorance.

He remained ignorant, even before he was ignorant, even after that, his ignorance did not dissipate. So, what should one do? Prayasittam vimarsanam. One should acquire knowledge. One should acquire tatva-jnana. So the first type of repentance is referred to as karma-kanda. And now the repentance we are talking about is also another type of kanda. What's that? – jnana kanda. Karma kanda, jnana kanda, kevala visera bhandha (Prema Bhakti Candrika). That is what vaisnavas, Gaudiya vaisnavas understand. Thtkarma-kanda... So, most religious activities that usually take place, the people: "say with pride!" what? "we are Hindus!" say proudly! So, the Hindus are busy in such actions, in karma-kanda. And then, some of them, jnana kanda

"Bhukti-mukti-siddhi-kami – sakali asanta' (CC Madhya 19.149).

So, the desire for bhukti- material enjoyment is the desire of karma-kandis. Desire for material enjoyment. Those in jnana-kanda aremukti-kami. They desire mukti – liberation. But then, both are kami, full of desires, Kama, kami. So, one who is full of desires (kama) is kami, Kama, kami. Kevala visera bhandha. It's nothing but a pot of poison.

"Tapasa brahmacaryena-brahmacaryena samena ca damena
ca tyagena satya-saucabhyam yamena niyamena va" (SB 6.1.13).
So, people acting under jnana kanda are illusioned here. Someone may think that this is nice,
Tapasa, it's good if he is a tapasvi- hermit, He is a religious person. However, not all hermits are religious or Krsna conscious people. He is definitely a hermit, but, there is no God consciousness or sentiment of God in him. There is no sentiment of devotional service. (yaha bhakti ke bhava ka abhava hi hain). He is doing penances though, who was such a hermit? Hiranyakasipu did this kind of penance. He did such a penance that even demigods got frightened by the impact of the penance, such an impact.

But, that penance was not meant for attaining God or for God realization. "I want to be immortal!"

"Make me immortal!" after becoming immortal what am I going to do? I am going to trouble everybody.

"Isvaro ham aham bhogi siddho ham balavan sukhi" (BG16.14).

I'll keep doing that so then, make me immortal. So in fact, penance has to be transcendental penance or it has to be spiritual penance. All

activities should be spiritual, its purpose is

"yat karosi yad asnasi yai juhosi dadasi yat yat tapasyasi kaunteya tat kurusya mad-arpanam" (BG 9.27).

Offer me! Offer the penance to me, do it for attaining me. Get up early in the morning, that is

penance. Go to attend katha-lecture despite rainfall, this is also penance. To sit near the stove and

cook even during summer, that is penance. In fact, if we perform these activities for the Lord's sake,

if we cook and offer or feed the Lord so,

"tapo divyam putraka yena sattvam suddhayed yasmad brahma-saukhyam tv anantam" (SB 5.5.1).

Lord Rsabhadeva says to His sons: "do penance! Do penance! Do penance!" But, what kind of penance?

Transcendental penance. Lord Brahma too, the first activity that Lord Brahma did before creating the

Universe. He wasn't able to figure out from where He was born.

I came into existence, but, what

should I do? If we just continue with interpretation, we won't move further. So, He started to find

out. He wanted to know, he was inquisitive. Then, He heard two word, first was 'ta' and the second

was 'pa.' When He uttered them together, then, "aahhh!" 'Tapa' – penance. I have to do penance, have

to do penance. So, He did penance, he did transcendental penance. So, at the end of the penance, the

Lord appeared. He met with the Lord, they even shook hands.

Then, the Lord "divya jnana hrdaya

prakasito" (Guru Vandana, text 3), filled His heart with transcendental knowledge. So, transcendental penance, transcendental penance.

So who doesn't do penance in the world? Every person, different kinds of uncomfot, samena ca damena ca tyagena, tyagena- sacrifice. They were also tyagi – hermit or dani – generous. Jarasanda was very generous, he was a demon, but was generous. Yet, he wasn't generous to Krishna. He wasn't offering to Krsna. So, demons can also be generous. Demons can also be hermits. Demons too can be priests. Ravana was a great priest. He was a great intellectual. So, propensity for such a generosity or penance or even knowledge which are not meant to serve the Lord, which do not serve on the devotional service of the Lord.

"jnana-karmady anavrtam, anukulyena krsnanu-silanam bhaktir uttama"

Bhaktir uttama – bhakti is topmost, Bhakti is topmost. What is that uttama bhakti? – jnana karmady-anavrtam. Jnana and karma. Transcending karma kanda and jnana kanda. "Anukulyena krsnanu-silanam" Anukula – favourable. Kamsa, He used to think too, in Mathura. Kamsa also , for instance, whenever He would eat something and he would see any leaf in that food then on seeing that he would remember the Lord in yellow robes. Hey! Bring the knife. Perhaps He is appearing in my plate (laughter). So, he used to remember but, thought that whenever he will show up what will I do? – beat Him up. I'll kill Him. So, this kind of remembrance is not appropriate, it's inappropriate.

"Ksipanty agham mahad api" (SB 6.1.14) Sukadeva Goswami said repentance is compared to kunjara-saucavat, with the elephant's bath. And He is describing this as venu-gulmam ivanalah. The trees and plants in the forest, bamboos too are there. When they catch fire, the leaves get burnt to ashes.

Yet, when it will rain, the bamboo will again grow. The essence, its root was there in the earth. The plant just got burnt a bit from outside or it went through some trimming or some cutting. Like in parks they give them some shape, some form. Of an elephant or a peacock but, they definitely grow up again. Or the farmers, sugar cane planters, they got the sugarcane cut and sent it to the factory too already. So then, they give the plant water then, again they start growing. The root remain intact. So, there repentances found within karma kanda and jnana kanda, they do not destroy the sins from the root or they do not destroy the root cause of sins.

“Kecit kevalaya bhaktya vasudeva-parayanah” (SB 6.1.15).

So, Sukadeva Gowsvami is saying there is only one solution, “Krsna-bhakta-niskama, ataeva santa” (CC Madhya 19.149). The other party is not peaceful all are kami, “bhukti kami, mukti kami, siddhi kami”. The baba (saint) who is constantly after them, he even does miracles. On seeing miracles (chamatkara) we do namaskara to him. He who give ashes, they are known as siddhi kami. Such siddhi saints are always coming up in our country with illustrious names. 100 to 150 years ago Illustrious saints came up and many Hindus followed them. So, siddhi kami, everybody is kami but, “krsna-bhakta- niskama ataeva santa” the devotee of krsna does bhakti or he listens to Srimad Bhagavat. These Devi puranas, prayers to Demigods within karma kanda, so many fire sacrifices, all these come under repentance. So, siva-dam, the hearing of Srimad Bhagavat is siva-dam and then, what? “tapa-traya-unmulanam” (CCMadhya 24.100) tapa-traya, causes of miseries. There are three of them, Adidaivik, adibhautik, adhyatmik. What do we call that? – tapa traya-unmulanam- “unmulanam” – this Srimad Bhagavat, it eradicates them from their very root,

foundation, base. So, that's why

**“srnvatam sva-kathah krsnah punya sarva-kirtanah
hrdy antah stho hy abhadrani, vidhunoti suhrt sadam” (SB
1.2.17).**

It has been mentioned in Srimad Bhagavatam itself – by hearing Srimad Bhagavatam, there are other scriptures too. There is some karma kanda, this purana, that purana. Big body of knowledge. Very big sangraha grantha, scriptures, various scriptures. But, what happens by listening to Srimad Bhagavatam?

“Hrady antaha stho hy abhadrani, vidhunoti suhrt sadam” this katha reaches our “hrdy antah stho” -it goes deep in our heart and consciousness and this Srimad Bhagavata katha, what does it do? Vidhunoti- it cleanses all the inauspiciousness, abhadra or all the lure and tendency for sinning.

“Ceto darpana marjana” (Sri Siksastaka, verse 1) wherever there is the stain of kama, lusty desires, the seed of sin, so this, “jnanagnih sarva kamani bhasma-sat kurute tatha” (BG 4.37) knowledge about bhakti. Vasudevah sarvam iti- that kind of knowledge. What kind of knowledge? “vasudevah sarvam.”

Vasudeva is everything. Those who know this are knowledgeable, this is knowledge. Knowledgeable people. ‘Mam prapadyante’- come under my shelter. And what do I do when such a person comes to me? The Lord says – ‘mam ekam saranam vraja’ and then? – ‘aham tva, sarva papebhyo moksayisyami’- I will liberate you. The consequence of your sin that you had to definitely bear, I will liberate you from that too. And also, free you from the lure, the propensity, the plan, the strategy to again commit sins. “Aham tvam sarva papebhyo mksayisyami ma sucāh” Do not fear, just surrender unto me. So, this is thus proved that the topmost repentance has to be done also. So, what is the topmost repentance? Devotional services or activities (Bhakti). Do bhakti! This is not karma kanda

neither jnana kanda.

“kecit kevalaya bhaktya vasudeva- parayanah
agham dhunvantikartsyena nirharam iva bhaskarah (SB 6.1.15).
So, when there is fog during winter, dhuka we call it in
Marathi, and when the sun rises, bhaskarah –
the sun defeats or clears the fog with its rays. It spreads
light everywhere. Likewise, the actions
of devotional service, by becoming vasudeva-parayanah, then
aghamdhunvanti kartsyeya. It dhunvanti –
cleans even the thoughts of committing sins or even the sinful
thoughts. So, we find this principle of
the Bhagavat about which we have already mentioned a little
bit at many other places too.

“Na tatha hy aghavan rajan puyeta tapa-adibhih
yatha krsnarpita-pranas tat-purusa-nivesaya (SB 6.1.16).
So, Sukadeva Goswami is again saying. Earlier He said yes, one
should do penance, give charity and
perform religious activities ,should acquire knowledge –
'yamena niyamena, tyagena' but... yes, this
will do some purification. But, na...puyeta – there won't be
much purification through the repentance
done in karma kanda or jnana kanda. Yatha krsnarpita-pranas
tat-purusa-nisevaya. How much can we be
free, be purified? The extent to which one is purified by,
first of all, doing krsnarpita krtiya – by
either performing activities of devotional service for Krsna
or by serving those personalities, those
mahabhagavatas who render devotional service unto Krsna or by
associating with them, that is, by doing
bhakti, that extent of purification cannot be achieved by
performance of any other religious
activities.

So,nityam bhagavata-sevaya, bhagavaty uttama sloke bhaktir
bhavati naisthiki (SB 1.2.18) What will
happen when we will listen to Bhagavat? – There, Prabhupada

says that there are two kinds of Bhagavat. Scripture bhagavat and person bhagavat. So nityam bhagavata sevaya meaning service unto both! Service of Bhagavat, Mahabhagavat Srila Prabhupada ki...Jai! Service to Prabhupada, to Prabhupada's movement.

So, Srila Bhaktivinoda Thakur Mahasaya ki...Jai!

Today is the Disappearance Day Celebration of Srila Bhaktivinoda Thakura. So his point of view, his visions, he started doing quite some activities or projects. The acaryas launched projects, but, it's not necessary that these projects meet their objectives during the very lifetimes of those acaryas themselves. You must be willing to build a house. The aim of your life it is. We shall own a house. Our own home. Own a motorcycle, something like that. All these get accomplished to some extent and a little remain yet unaccomplished.

Radha-Gopinatha Ki... Jai!

However, the endeavor of the acaryas, they start them and then their endeavor or project is further accomplished through or within the parampara, the disciplic succession. Next acarya, next group of devotees, of vaisnavas, then next, like that. So, Bhaktivinoda Thakur launched many of ISKCON's (International Society for Krishna Consciousness') projects too. He also inaugurated the parikrama, Nava-dvipa Mandala parikrama. He also predicted that in the future, foreigners will come. They will come from Germany or America and along with the Bengali or Indian devotees, they will? – "Jaya Sacinandana, Jaya Sacinandana, Jaya Sacinandana, Jaya Sacinandana, Jaya Sacinandana Gaura Hari..." (Vaisnava song-Guru Maharaj and audience singing together). So, further then, Bhaktisiddhanta also did proceedings, then, came Bhaktivedanta Swami Srila

Prabhupada. Nationals and foreigners came together and then, started saying and singing Jaya Sacinandana everywhere, throughout the whole of India. The arati that we sing, “jaya, jaya gauracander” (GM singing), this and so many, hundreds of other songs were written by Srila Bhaktivinoda Thakur. Saranagati and so on. So the singing of this, listening to it and congregationally chanting it is also rendering service unto His words only, It’s his service only. These, Bhakti-vrksas, Bhakti-vrksas, namahattas and then Bhakti-vrksas, all these plans, these hypothesizes, these concepts are those of Bhaktivinoda Thakur only. Emphasis is being laid on it here at Nagpur. So, it is service unto Bhaktivinoda Thakur. So, like that, nityam bhagavata sevaya. So the listening of Bhagavat, is service unto the Lord, service unto vaisnavas, service unto bhagavatas. So, krsnarpita-pranas tat-purusa-nisevaya by doing so, puyeta – purification takes place.

**“ Sadricino hy aham loke pantah ksema kuto- bhayah
susilah sadhavo yatra Narayana-parayanah (SB 6.1.17).**

So, he inaugurated, to what extent bhakti is chief. He told about karma yoga also, about dhyana yoga and then what did the Lord say?

**“Yoginam api sarvesam mad-gatenantar-atmana
sraddhavan bhajate yo mam sa me yukta-tamo matah” (BG 6.47).**

So, among all the yogis, the bhakti yogi is the topmost, said the Lord in the end of the 6th chapter of Gita. Yoga day is coming soon (laughter). Preparations are in and awareness is being created. So, do some preaching. Preach about yoga, about ‘Bhakti-yoga’ or ‘Japa-yoga!’ Or preaching of japa-yajna. Otherwise, the same thing, some karma kanda, jnana kanda thing or something does take place with yoga practice. However,

Sukadev Goswami is saying that bhakti-yoga is the topmost. Susilah – the saints, who are virtuous, Narayana-parayanah. They follow the bhakti ‘pantha’ – path only. In marathi they use the word often, pantha, mahanubhava pantha. Path in English, they call it path in America (GM saying it in American accent), “path” (laughter). So, this word originated from the word ‘patha.’ From patha came path. Three, where from came the word three? – ‘Trin, trin. Trin is found in Sanskrit. Thus came three. Like that, many other words came from Sanskrit which is the mother or generator of all other languages.

So, “prayascittani cirnani Narayana-paranmukham” so, Sukadeva Goswami is again saying that is often seen that the persons who adhere by the repentances of this world, they vimukha Narayana-paranmukham. Some are Narayana-parayanah – taken the path of devotional service, who are susilah sadhavah, narayanah-parayanah. But, those who do other types of repentances, the karma kandis, jnana kandis, they are Narayana-paranmukham, they are not compliant with Narayana. That is why “na nispunati rajendra sura-kumbham ivapagah” So, he is giving an example: the bottle of liquor (GM laughs), if you try to purify it with the water of whichever river, na nispunanti, it will not get purified.

Likewise, do whatever repentance you wish to, that won’t purify the person. And now, He is presenting this same statement in form of a principle – “sakan manah krsna-padaravindayor nivesitam tad-guna-ragi yair iha” (SB6.1.19) if someone just does krsna-padaravinda, krsna-caranaravinda (surrender completely unto the two Lotus Feet of krsna) which is like honey. The sweetness of the name of Krsna, of His qualities, His pastimes, unto them whoever surrendered, whoever came under the shelter of Krsna, that person

“na te yamam pasa-bhrtas ca tad-bhatan svapne pi pasyanti cirna-niskrtah” So, he who is a devotee of

krsna and who constantly drinks the nectar of Krsna, of the Holy Name.

“Hare krsna Hare Krsna Krsna krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare”

“padodakam pitva, punar janma na vidyate” drinks the caranamrta (water that bathe His Lotus feet) of His Lotus Feet then, punar janma na vidyate and one will develop bhakti too. So, those practicing such

bhakti, those who are tad-guna ragi, they will not receive the sight or will not have to see the

‘Yamadutas’, the order carriers of Yamaraja, even in their dreams. The yamadutas will stay away from

them. With such devotees who are constantly krsna guna-ragi, constantly attached to the qualities, the

name, fame and paraphernalia of Krsna, who are Narayana-parayanah or those who are the practitioners of

“kirtaniyah sada-harih –svapne hi na pasyanti, pasa-bhrtas ca tad-bhatan”

So, yamadutas who constantly keep what in their hands? They keep pasa, they keep ropes. On finding

a sinner who is on his deathbed or who is to die soon, they keep their ropes ready and then they drag

or pull that person out of his body and take him with them.

So, they are ever-ready. So, Sukadeva

Goswami says, there is also a case an example of this. You are telling right though that he who is

attached to krsna, tad anuragi, guna-ragi, he does not come across yamadutas even in his dreams. Not

even in dreams, then, what to say about when they are awake.

So, Sukadeva Gswami says yes, yes, I am

remembering a primitive historical event. I am going to narrate that. Are you ready?

“Dutanam visnu-yamayoh samvadas tam nibodha me” (SB 6.1.20).

And during that primitive history, you

will listen to the conversation between yamadutas and Yamaraja

himself. So, then, you will understand what I just said. That even in dreams neither Yama nor Yamadutas will come. So, saying thus, “kanyakubje dvijah kascid dasi-patir ajamilah”. So, He is talking about some kanyakubja that now or even in the scriptures is known as Kanauj. And the modern Kanpur in U.P (Uttar Pradesh), Kanpur it is this kanyakubja itself where lived Ajamila.

How was Ajamila? – “dasi-patir ajamilah” Dasi-pati meaning, or vaisha-pati – husband of a low class woman or a prostitute, Ajamila. Once he lived– his name was Ajamila. And all his virtuousness or righteousness got destroyed. Because of whom? “Dasyah samsarga-dusitah” by keeping association of that low class, prostitute woman. So, his condition became deplorable. So, what he used to do? He used by force take money from people.

‘Bibhrat kutumbam’ (SB 6.1.22)– yena kena prakarena, somehow or other to foster or sustain his kutumbha, his family. By hook or by crook, Yena kena prakarena. So, one among those ways was that he used to catch hold of someone and tie him up, arrest him. Then, he searches that person’s pockets, opens that person’s carry bag and peep in and whatever he finds, he loots. Kaitavaih – then, he would gamble, he was a very cunning gambler. He would very easily play cards. Playing cards- Time pass, So many people spend so much time gambling in trains. Goa is a major gambling centre. So don’t go to Goa. We go often as we did not know. So, cauryair – and he used to steal, used to pick pocket. He used to commit thefts through various ways. Garhitam vrtim asthitah – these types of garhit, condemned activities. And in this way, he used to keep troubling everybody. Such a person he was. Like Jagai, Madai. And even nowadays you can find these kind of people.

Everywhere you will find people who do such activities. Kalir
cela – followers of Kali.

“Evam nivasatas tasya lalayanasya ta-sutan” (SB 6.1.23). So,
with money earned from such activities,
as he was nurturing his sons and that low class woman, lots of
days, months and years went by.

“Ayur harat vaipumsam udyam astam ca yann asan” (SB 2.3.17).

ayur harati, so what does the sun do? It snatches, takes away,
the sun rose and then set and thus,
took away the whole day of today. Took away everyone’s time.
Ayur harati vaipumsam. Yet, the sun
does not snatch the time of only those who are doing what?
Listening to Srimad Bhagavat. Those who
listen to Srimad Bhagavat and those who do bhakti, they become
kalatita. They transgress kala (time).

They are not affected by the effects of kala. So, as for
Ajamila, lots of his time got over. How many
years? Asthasity- he turned eighty-eight. He became an eighty-
eight years old man. And by that age,
he even got ten children too. At the age of eighty-eight he
had a new born child. That’s nothing!

Recently, somewhere in the west (western country), a wedding
ceremony took place. No! No, he was a
hundred and three years old (laughter). And to who he got
married, she was ninety-four years old.

They broke the record. So, they brought him on a wheelchair
(laughter). So now their life has
started. Affair or ya.., and it came into news that prior to
the wedding, they had seven children
already. So, this is... My disciple, Ajaya-vijaya prabhu. So, he
was a Brahmacari and once, he
received his father’s wedding card (laughter). So, he was
summoning hi Brahmacari son “come, I am
going to get married.” (Laughter). Please attend my marriage.
So, this, Ajamila, parampara dasi pati
ajamila. So by chance, balo narayano namah (SB 6.1.24), he

named his youngest son as what? He named him 'Narayana.'

It is due to the result of some unknown good deed that he did not name him 'Tinku, Chinku.'

(Laughter). Pintu is good? (laughter). These names are meaningless. Just some name. So "pitros ca dayito bhramam" and he was very dear to his parents, the low class woman and Ajamila. A small child is normally dear to everyone or to parents. So, they were no exception. So, they loved Narayana a lot. And like that, Sukadeva Goswami says "baddhah-hrdayas tasmin arbhake" (SB6.1.25). So, hrdaya-granthi. They got attached, tied up got into bondage. The pasa – ropes of affection or attachment, what kind of ropes? Sneha-pasa we call it. Sneha-pasa or granthi. Meaning knot. A knot is formed or tied up in the heart. Gatha-bandhana. So, in course of loving that child, in course of taking care of him..., and how old? – Kala-bhasini. He talked in a broken language.

So, on listening to that broken language..., "Lama". "Say 'Rama' son." So, the child would say 'Lama.'

Children cannot say Rama, they cannot pronounce 'ra' (laughter) 'Lama.' Perhaps he did not say Rama as such. So, like that, when he would make him say something, he would be very happy on listening to his broken language. And as we listen to all this, we have to bear in mind, realize that we are no different too. We will, more or less find similarities between Ajamila's and our lives. We should

understand this word, learn this word. Vasibhuta, vasa, kama-vasa. Kama-vasa. krodha-vasa. Meaning anger takes charge of or takes hold of us. We do not control lust (material desires) or anger.

Instead, lust anger and greed control us, Kama-vasa, krodha-vasa. So, it compels to do such things and then, we do such things.

“ Prakrteh kriyamanani gunaih karmani sarvasah ahankara-vimudhatma karta Aham” (BG 3.27).

Sattva-guna (goodness) and Rajo-guna (passion), Tamo-guna (ignorance). So, it's the play, the ploy of these three modes of material nature. These three modes make the whole world dance to their tunes “mayadhaksena prakrtih suyate sa-caracarm” (BG 9.10), the Lord says – under my direction and of these three modes separately. However “ahankara-vimudhatma” vimudha – bewildered, what does he think? – kartaham. “I do.” And the Lord says no, no, you are not the doer. Gunaih karmani sarvasah. The gunas, modes of material nature are the doers. The mode of goodness, the mode of passion and the mode of ignorance make you act. So, whenever, either while eating or while drinking something, he calls him. Hey, come here Narayana, come here. Eat what? Eat mutton and rice also (laughter) or come Narayana, eat chicken noodles (laughter).

Narayana, come here, you will get vitamins by eating eggs, the ‘scriptures’ and the dieticians of present days also say that. So, eat eggs doesn't matter be it Sunday or Monday, just keep eating ‘andey’ – eggs (laughter). Who has seen the ‘dandey’ – the hitting rod? What's the guarantee that we will be punished? (Laughter). They keep saying certain things like that. Who has seen hell?

Bhasmi-bhutaya dehasya kutah puar agamano bhavet (Carvaka Muni, CC Adi 7.119 – purport). The time this body is turned to ashes, then, finished, everything is finished. This re-birth, this result of sins, there is nothing like that, everything is here. These Hare Krsna people, they say that there exist a hell separately, “have some fear for that at least” Nah, forget that! (Laughter). Such preaching this is current topics.

Death is here or the Yamadutas are not very far. He did not realise this thing while he was busy enjoying his lifestyle.

He was enjoying. So, he did not even know. Time flies they say. Time flies (Maharaj clapping fingers). When you have fun, time flies. When people live happily, peacefully, time runs like that and we don't even know it. And when suffering comes, when people are aggrieved, then: "the watch is not working or?" Did the watch stop? Time stands still. People experience that. When they are enjoying time flies. Suffering, time stands still. So, he was enjoying, so-called. This is so-called enjoyment. So, now, after enjoyment, there is suffering too. People do not think like that. Ajamila too wasn't thinking that way. So, "just do it." What to do? – Just do it! You think afterwards (Maharaj laughs). So, 'high living and? – no thinking.' Just do it! Forget this 'simple living, high thinking.' Not high thinking, high living. And not even simple Thinking, no thinking.

" matim cakara tanaye bale narayanahvaye" so, when death came, "Yamadutas aarahe hein!" – Yamadutas are coming- unannounced. There was no announcement, they just showed up. One cannot tell them that "you showed up without taking an appointment. Yamaraja speaking! He thought... Someone was driving a car very fast and was also talking on mobile. So, someone was saying to him, "I want to come see you, want to meet you." No, no, no, I am very busy. I am busy. Very busy. No, very busy. The car turned over and drove off the cliff and "phir milenge." – We'll meet again. So, he was very busy. No time, Bhagavata katha is taking place and he is, uh... We'll see I am very busy, taken up. So, he also, the poor fellow, he was busy. But, mrtyu-kala upasthite. So, Ajamila's son was playing nearby. So, he saw the Yamadutas coming towards him. So, how were they? The yamadutas? Pasa-hastams (SB 6.1.28). What was there in their hands? Ropes. So, there was three persons. He saw three persons. Bhrsa ati-darunan, that scene was very horrible. Ortheir appearance was very horrible. They were very scary. Vakra-tundan. Their faces were twisted. Their teeth were showing and urdha-romna and hair like this (standing).

When you go abroad you find hair like... (Laughter), cut here (from audience: spike, spike). They even paint/dye it, just as the peacock feathers, similar styles. So, their's too were urdha-romna. So, all their hair were stood up. And then, he saw that "netum agatan atmanam" They have come to take me away. Look! Look! See the rope in their hands. They are coming straight towards me, I am finished, It's my end now.

"dure kridanakasaktam putram" (SB 6.1.29). So, his son was playing nearby. So speaking to him in a state of great mental restlessness and being helpless, without no other resort, he called out "Narayana!" so,

given that the utterance of 'Narayana' was done on a high tone, so the devotees of Narayana, are normally, very prompt or ever ready so that if someone is on his deathbed somewhere and is uttering the Lord's name, is remembering the Lord, 'itna to karna swami, jab prana tana se nikale, Govinda Nama leke, tab prana tana se nikale.' So, those doing such prayers, they were already doing such prayers all life long and now, at the end, the utterance of Govinda's name, Narayana! Or Govinda! Of Gopinath!

(Aloud) – Hare Krsna Hare krsna Krsna Krsna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare! So, they used to keep waiting and so, as soon as the name Narayana got uttered, then, bhatur nama (SB6.1.30). Somebody is calling out the name of our master. These are the Visnudutas.

So, the utterance of the name 'Narayana', the Visnudutas heard that. nisamya mriyamanasya, hari-kirtanam. The order carriers of Lord Visnu heard that Ajamila who uttered 'hari-kirtanam', the Holy Name of the Lord or who has uttered 'Narayana.' And then, what happened? – sahasa apatan. They immediately arrived there, appeared there. And when they came, they saw that these three persons had reached there earlier and what were they doing? Vikarsatah (SB 6.1.31). They were dragging him away. They had even tied him up

with the rope.

So, his conscience, his life, his soul and the soul is covered by the subtle body. The subtle body, made up of mind, intelligence and ego and inside it, the soul. All that together is known as conscience. This conscience is also known as prana – life. So, antah hrdayat – they had tied it from deep within

his heart and were dragging it away. So, the Visnudutas saw those three persons whom Yamaraja sent, were busy doing such a thing. And as soon as they came and saw that, “Hey! Beware!” . So, when the Yamadutas heard this– who are you? Ke yuyam? **“Dharma-rajasya sasanam, pratished-dharah”** Who are you to stop or prohibit the ruling jurisdiction of the dharma-raja?

“Kasya va kutaya ayatah” (SB 6.1.33). Whom do you belong to? From where have you come? Kasmad asya nisedhatha – Why are You stopping us? Kim devah? Are You some Demigod? Upadeva ya? Or some sub-demigod? There exists such classifications, devata and upa-devata – Demigaods and Sud-demigods. So, “yuyam kim siddha-sattamah” you are some pure devotee or self-realised persons? Are you? And, meaning, who are you or do you have any idea or something? Who are You to actually stop us. However, they are saying these things that are you some Demigod or some Sub-demigod, a pure devotee, self-realised person, also because they were impressed by the beauty of those Visnudutas. And looking at every beauty or form of the VIsnudutas, sarve Padma palasaksah (SB 6.1.34), just look at Your eyes, You are Padma-locani. Your eyes are like the petals of a Lotus flower. Your yellow, silk robes are dazzling as lightning. Just as it was lightning today.

“ Kiritinah” – you have worn a crown and even earrings. **“Lasat-puskara-malinah”** – and there is even a garland made of Lotus flowers around Your neck. “aahhh!” The garland is perfumed too, it’s not made of plastic (laughter). They are not plastic flowers. “Sarve ca nutena-vayasah” (SB 6.1.35). And you are young, you are youngsters. “Sarve caru-caturbhujah” – all of

you are four-armed. We never saw such a thing before.

“kurvantah svena tejasa “– with Your own effulgence. You did not bring along any torch or light etc. You yourself are effulgent. And by that only, by only your presence, more light has been spread than that of the natural light which was already here. Yes, you are very beautiful and there is no doubt in that. But, being even so beautiful.

“ kim artham dharma-palasya kimkaran nah nisedhatha” (SB 6.1.36). We are the servants of Yamaraja. We are Yamadutas, servitors of Yamaraja. So, why are you stopping us? You are beautiful in appearance. Feels like to click a photo of yours or film a video of Yours, but you are definitely beautiful from everywhere aspect, but your behavior is not that good. Why are you opposing the governance of Dharmaraja? So, on hearing the Yamadutas, the Visnudutas began speaking.

How was their voice? Just as the thunder, have you ever heard the thunder? – Yes! But, that as I heard today, I have perhaps never listened to such a thunder before. It’s our first time, fresh experience. So, it is said here that the voices of the Visnudutas also were like **“megha-gambhiraya vaca” (SB 10.58.39) or “megha-nirhradaya gira”**- on a high tone, loud and clear, now they will tell their message which you will be able to hear tomorrow. The speech of the Visnudutas. And who is the listener while this conversation is taking place? Ajamila who is hanging in the middle (laughter). Below waistline, he is still inside since that subtle body has a waist and a form too and half of himself is outside. So, in that condition he got the association of even the Yamadutas. They are the order carriers or servants of Yamaraja. So, their association also is sadhu sanga – devotee association.

And then, in the second chapter, you will hear the speech of the Visnudutas and then, in the third chapter you will get to hear Yamaraja’s speech. You will be happy on listening to Yamaraja. The fear for Yamaraja that is there, from whom we are afraid, so, listen to that speech too. You will acquire

cleanliness of consciousness and peace of mind. All of that is being said so that we do not have to do what? So that we don't experience the tortures of hell. Give me such a solution. So, Sukadeva Goswami is telling about the solution itself to king Pariksit here in this anecdote. So, ok, thank you. Hare Krsna! Srila Prabhupada ki...Jai! Radha-Gopinatha ki...Jai!