

**OM**

This humble project was started on Friday, August 15, 2014

**OM**

**Om Shree Krishnaaya Param Brahmane Namah!**

**Om Namō Bhagavathe Vaasudhevaayah!**

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॥ ॐ नमो भगवते वासुदेवाय ॥

**Om Namō Bhagavathe Vaasudhevaayah!**

श्रीमद्भागवतं

**SREEMADH BHAAGAWATHAM**

**MOOLAM (ORIGINAL)**

॥ षष्ठस्कन्धः ॥

**SHASHTTASKANDDHAH (CANTO SIX)**

॥ प्रथमोऽध्यायः - १ ॥

**PRETTHAMOADDHYAAYAH (CHAPTER ONE)**

**Ajaamilopaakhyaanam (The Story of Ajaamila)**

[In this chapter, we can read the former portion of the famous story of Ajaamila. Ajaamila was born and brought up as a traditional Brahmin. He learned Vedhaas and strictly followed the rules and regulations of the scriptures in the beginning of his life. Then one day, as asked by his father, he went to the forest to fetch some ingredients required for the Yaaga. In the forest, he happened to meet a drunk Soodhra prostitute woman playing romantic flirtations with her pimp. They were enticing the way-farers. Ajaamila was trapped by the prostitute, and he abandoned his chaste wife and family and stayed with her for the rest of his life. He committed all types of sinful, evil, illegal and illicit things to maintain the prostitute and her children. In due course of time, he produced many children also on her. The youngest and most favorite of the children was named Naaraayana. At the age of eighty-eight the soldiers of Yema arrived with the rope to tie and pull him to Kaala Puri, the abode of Yema. By seeing the horrible forms of Kaala Dhoothaas, he was horrified and called his favorite son, Naaraayana. Suddenly, some Vishnu Dhoothaas arrived there and stopped Kaala Dhoothaas from executing their duties. In this chapter, we can read the details of the story including the ensued dialogues between Kaaladhoothaas and Vishnudhoothaas...]

राजोवाच

**RaajOvaacha (King [Pareekshith] Said):**

निवृत्तिमार्गः कथित आदौ भगवता यथा ।  
क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः ॥ १ ॥

1

Nivritthimaarggah katthitha aadhau Bhagawathaa yethaa  
Kremayogopalebddhena Brehmanaa yedhasamsrithih.

Hey Bhagawaan Mune (Sri Suka Brahmarshi)! You have mentioned that with the help of step by step or gradual Yogaabhyaasa, meaning steady practice of Nivritthi Maargga Yoga or the Path of Liberation, one should be able to get released from the ties of the material entanglements and get liberated from the material world and reach the world of Brahma or Brahmaloaka. Then along with Brahmadheva he should be able to get total release from the material universe easily without any difficulty or his

repetition of cycles of births and deaths in the material universe ceases.  
[This was explained in Dhvitheeya Skanddha.]

प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने ।  
योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥ २॥

2

Prevriththilekshanaschaiva thraigunyavishayo Mune!  
Yoasaavaleenaprekritheergunasargah punah punah.

You also have described that for the One whose interest in material modes of nature has not been exhausted either by enjoying or suffering the results of his Prevriththi Maargga or Karmma Yoga or Path of Action may go to heaven or hell in accordance with the results of his fruitive activities and then would be born back into the material world assuming various bodies including the signs of Prevriththi Maargga. The reception of different types of bodies is to enjoy or suffer the remaining effects of his past fruitive activities in this material world. This cycle of repetition of births and deaths in the material universe will continue. [This was explained in Thritheeya Skanddha.]

अधर्मलक्षणा नाना नरकाश्चानुवर्णिताः ।  
मन्वन्तरश्च व्याख्यात आद्यः स्वायम्भुवो यतः ॥ ३॥

3

Addharmmalekshanaa naanaanarakaaschaanuvarnnithaah  
Manvantharascha vyaakhyaatha aadyah Svayambhuvo yethah.

You have explained in detail about the proper and severe punishments and sufferings for Addhaarmmic or impious or evil and selfish motivated fruitive material activities imposed and the various Narakaas where those punishments would be executed after death. [This was explained in Panjchama Skanddha.] And you also have described about the first Manvanthara which was presided by Svaayambhuva Manu, the son of Brahmadheva. [This is explained in Chathurththa Skanddha.]

प्रियव्रतोत्तानपदोर्वशस्तच्चरितानि च ।

द्वीपवर्षसमुद्राद्रिनद्युद्यानवनस्पतीन् ॥ ४॥

4

PriyavrathOththaanapaadhorvvamsasthachcharithaani cha  
Dhveepavarshasamudhraadhrinadhyudhyaanavanaspatheen.

धरामण्डलसंस्थानं भागलक्षणमानतः ।  
ज्योतिषां विवराणां च यथेदमसृजद्विभुः ॥ ५॥

5

Ddharaamandalasamstthaanam bhaagalekshanamaanathah  
Jyothishaam vivaraanaam cha yetthedhamasrijathvibhuh.

You have already explained the divine stories of the most blissful emperors like Priyavratha, Uththaanapaadha, etc. and also the details of their noblest and most glorious dynasties with their characteristics. You also have graciously provided us the details of the creations of the universes by the Supreme Personality of God, Lord Vaasudheva Sree Krishna Bhagawaan, stars, planetary systems, planets, astronomical positions and characteristics with its divisions, subdivisions, continents, boundaries of mountains, islands, oceans, rivers, gardens, trees, herbal trees, measurements, with their characteristics and features along with Naraka or underworlds or hells, etc.

अधुनेह महाभाग यथैव नरकान्नरः ।  
नानोग्रयातनान् नेयात्तन्मे व्याख्यातुमर्हसि ॥ ६॥

6

Addhuneha, Mahaabhaaga, yetthaiva narakaannarah  
Naanograyaathanaanneyaaththanme vyaakhyaathumarhasi

Oh, the most omniscient Brahmarshe – most scholastic Suka Brahmarshi!  
Now, please explain to us how the human beings should live or maintain their life or lives in order to avoid being pushed down to horrible Narakaas or hells, where they will be subjected to severe tortures and punishments.

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

न चेदिहैवापचितिं यथांहसः  
कृतस्य कुर्यान्मन उक्तपाणिभिः ।  
ध्रुवं स वै प्रेत्य नरकानुपैति  
ये कीर्तिता मे भवतस्तिग्मयातनाः ॥ ७॥

7

Na chedhihaivaapachithim yetthaamhasah  
Krithasya kuryaanmana ukthipaanibhih  
Ddhruvam sav ai prethya narakaanupaithi  
Ye keerththithaa me bhawathasthigmayaathanaah.

Those who do not undertake appropriate counter activities of restitution or expiation in this life itself for their evil and sinful activities in this life itself will be forcefully pushed down and fall into hellish underworlds, where they have to undergo severe tortures and sufferings.

तस्मात्पुरैवाश्विह पापनिष्कृतौ  
यतेत मृत्योरविपद्यतात्मना ।  
दोषस्य दृष्ट्वा गुरुलाघवं यथा  
भिषक्चिकित्सेत रुजां निदानवित् ॥ ८॥

8

Thasmaath puraivaasviha paapanishkrithau  
Yethetha mrithyoravipadhyathaaaathmanaa  
Dhoshasya dhrishtvaa gurulaaghavam yetthaa  
Bhishak chikithsetha rujaam nidhaanavith

Therefore, before the end of this life or death and when one is physically fit and capable before fatigue conquers his or physical capability, One has to undertake appropriate counter activities as expiation measures; just like how a medical doctor provides appropriate prescriptions and treatments

according to its seriousness and impacts as soon he diagnose the disease and its cause.

राजोवाच

**RaajOvaacha (King [Pareekshith] Said):**

दृष्टश्रुताभ्यां यत्पापं जानन्नप्यात्मनोऽहितम् ।  
करोति भूयो विवशः प्रायश्चित्तमथो कथम् ॥ ९॥

9

Dhrishtasruthaabhyaam yethpaapam jaanannapyaathmanoahitham  
Karothe bhooyo vivasah praayaschiththamattho kattham?

Even after knowing fully well that evil, sinful, and malicious activities are his own enemies if he continues to perform the same under the influence of Maaya or illusory power; is there any use or effect by measures of restitution or expiation?

क्वचिन्निवर्ततेऽभद्रात्क्वचिञ्चरति तत्पुनः ।  
प्रायश्चित्तमथोऽपार्थं मन्ये कुञ्जरशौचवत् ॥ १०॥

10

Kvachinnivarththatheabhadhraath kvachichcharathi thathpunah  
Praayaschiththamathoapaarththam manye kunjjarasauchavath.

Maybe, for the time being, One may get some positive and relieving results by measures of restitution but as would continue to do the same sinful and evil actions by the influence of Maaya; the measures of atonement or restitution would be useless and ineffective just like a bath taken by the elephant. [The elephant who nicely takes a bath in the lake or river and immediately after that he spoils his whole body by covering himself with the dust on the land. See here, the effectiveness or positive result of the action of atonement is momentary.]

श्रीशुक उवाच

**SreeSuka Uvaacha (Sree Suka Brahmarshi Said):**

कर्मणा कर्मनिर्हारो न ह्यात्यन्तिक इष्यते ।  
अविद्वदधिकारित्वात्प्रायश्चित्तं विमर्शनम् ॥ ११ ॥

11

Karmmanaa karmmanirhaaro na hyaathyanthika ishyathe  
Avidhvadhaddhikaarithvaath praayaschiththam vimarsanam.

नाश्रतः पथ्यमेवान्नं व्याधयोऽभिभवन्ति हि ।  
एवं नियमकृद्राजन् शनैः क्षेमाय कल्पते ॥ १२ ॥

12

Naasnathah patthyamevaannam vyaaddhayaobhibhavanthi hi  
Evam niyamakridhraajan! Sanaih kshemaaya kalpathe.

Oh, the virtuous and intelligent Pareekshith Mahaaraajan! Since all actions of atonement are meant to neutralize or nullify the results of impious actions, they are also fruitive. Please understand that by trying to counteract one action by another action will not and cannot uproot or destroy the material interests and desires in its entirety and therefore One would be prompted to undertake actions and counteraction again and again repeatedly in a cyclic manner. Thus, one who may externally seem pious may have hidden material interest within him and for its fulfillment he will undertake impious and sinful actions. [Performing charity actions for the sake of name and fame or for some other ulterior interest is an example. Such donors would be infuriated if his name is not prominently displayed or if he is not getting expected coverage. A cancer patient may have the feeling of cure by radiation and chemotherapy but there the chance of reappearance of cancer is very probable. That means it is not a permanent cure.] Hey, Raajan! If a patient follows a strict diet of uncontaminated food and medications prescribed by a physician, then he will be cured and will

not have the infection of disease. Similarly, if one follows the regulative principles of Jnjaana Yoga or Path of Knowledge rather than Karmma Yoga or Path of Action then his interest in material life will be destroyed and will be liberated from material life. Therefore, Jnjaana Yoga is preferred to Karmma Yoga. Therefore, those who perform righteous actions without expecting any fruitive result would slowly achieve blissfulness in life.

तपसा ब्रह्मचर्येण शमेन च दमेन च ।  
त्यागेन सत्यशौचाभ्यां यमेन नियमेन च ॥ १३॥

13

Thapasaa Brahmacharyena Samena cha Dhemena cha  
Thyaagena SathyaSauchaabhyaam Yemena Niyamena cha.

देहवाग्बुद्धिजं धीरा धर्मज्ञाः श्रद्धयान्विताः ।  
क्षिपन्त्यघं महदपि वेणुगुल्ममिवानलः ॥ १४॥

14

Dhehabaagbudhddhijam ddheeraa ddhrmmajnjaah sredhddhayaanvithaah  
Kshipanthyagham mahadhapi venugulmamivaanalah.

Those who live by following all Ddhaarmmic Paths by strictly observing Sama = Tranquility, Dhema = Calmness or Restraint, Thapas = Austerity or Penance, Brahmacharya = Celibacy, Thyaaga = Abandonment or Desertion, Sathya = Truth, Saucha = Purity or Cleanliness, Yema = Self Control, Niyama = Adhere to Regulative Laws and Principles, etc. by words, mind, heart and body can be considered as great and noble superficially. All greatness and nobility can be destroyed easily by pollution and contamination of material interest and ego just like how the forest fire easily destroys the forest of dry bamboo and grass in no time.

केचित्केवलया भक्त्या वासुदेवपरायणाः ।  
अघं धुन्वन्ति कात्स्र्येण नीहारमिव भास्करः ॥ १५॥

15

Kechil kevalayaa bhakthyaa Vaasudhevaparaayanaah



Agham ddhunvanthi kaarthsnyena neehaaramiva Bhaaskarah.

Those who worship and pray Lord Sri Vaasudheva or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan with full faith and concentration without any other thoughts and with staunch devotion would be able to destroy completely all the accumulated results of the sinful and impious and evil fruitive activities in the past just like how Bhaaskara or Sooryabhagawaan or Sun-god would be able to melt down and destroy the entire heap of snow.

न तथा ह्यघवान् राजन् पूयेत तप आदिभिः ।  
यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया ॥ १६॥

16

Na thatthaa hyaghavaan, raajan, pooyetha Thapa aadhibhih  
Yetthaa krishnaarppithapraanasthath poorushanishevayaa.

Those who have accumulated immense impacts of sinful actions would be able to destroy and remove all of them by pure devotional services to the staunch devotees of Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. This cannot be achieved even by great Yethees or Sanyaasees who have performed the most difficult austerity and penance for a long time.

सध्रीचीनो ह्ययं लोके पन्थाः क्षेमोऽकुतोभयः ।  
सुशीलाः साधवो यत्र नारायणपरायणाः ॥ १७॥

17

Suddhreecheeno hyayam loke pantthaah kshemoakuthobhayah  
Suseelaah saaddhavo yethra Naaraayanaparaayanaah.

There is only one path which can and will surely take you to ultimate salvation which is the most comfortable and easy one because there are a lot of selfless guides and directors to lead you to attain your ultimate target. They are the pure devotees of Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri

Maha Vishnu Bhagawaan in the path of recital of Naaraayana Manthra. That means you simply take interest in reciting “Naaraayana” Manthra and recite “Naaraayana” Manthra, then you will attain your target of liberating from material life and in attaining transcendental realization of Aathma Saakshaathkaaram with the help and guidance of devotees of Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

प्रायश्चित्तानि चीर्णानि नारायणपराङ्मुखम् ।  
न निष्पुनन्ति राजेन्द्र सुराकुम्भमिवापगाः ॥ १८॥

18

Praayaschiththaani cheernnaani Naraayanaparaangmukham  
Na nishpunanthi Raajendhra suraakumbhamivaapagaah.

Oh, the best of all noblest Kings! Even if one performs innumerable counteractive actions as atonements or repentance for the past sinful deeds, he will not be cleansed or purified unless he has pure and true devotion to Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan just like how the pot containing liquor is not being purified if it is washed outside in the waters of many rivers. That means non-devotees cannot purify the results of their sinful actions by undertaking many counteractive measures and or atonements.

सकृन्मनः कृष्णपदारविन्दयो-  
निवेशितं तद्गुणरागि यैरिह ।  
न ते यमं पाशभृतश्च तद्भटान्  
स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः ॥ १९॥

19

Sakrinmanah Krishnapadhaaravindhayo-  
Rnnivesitham thadhgunaraagi yairiha  
Na the yemam paasabhrithascha thadhbhataan  
Svapneapi pasyanthi hi cheernnanishkrithaah.

Just for one time if One can offer obeisance with full mind, heart and intelligence with full devotion and interest at the lotus feet of Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan, then that is the best and highest repentance for all the sinful and impious activities he has committed in the past. Then, even in his wildest dream he doesn't need to be worried of Yemadhoothaas, who always carry Yema Paasa or the rope of Yema, to tie him and throw into the Naraka, any longer.

अत्र चोदाहरन्तीममितिहासं पुरातनम् ।  
दूतानां विष्णुयमयोः संवादस्तं निबोध मे ॥ २० ॥

20

Athra chodhaaharantheemamithihaasam puraathanam  
Dhoothaanaam VishnuYemayoh samvaadhastham niboddha me.

Hey Mahaaraajan! To establish and prove that just reciting the name of Naaraayana or Lord Sri Krishna Bhagawaan who is Lord Sri Vaasudheva Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan one time is sufficient to destroy and cleanse all he sins I shall now describe a mythological story as an example. That story is mainly in the format of dialogues between Yemadhoothaas or the Messengers of Yema Ddharmma Raaja or god of death and Vishnudhoothaas or Vishnupaarshadhaas meaning messengers or associates of Lord Vishnu Bhagawaan. Please listen to me carefully and understand it clearly.

कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः ।  
नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥ २१ ॥

21

Kanyaakubje dhvijah kaschidhdhaaseepathirAjaamilah  
Naamnaa nashtasadhaachaaro dhaasyaah samsarggadhooshithah.

Long before, there lived a Brahmin called Ajaamila in the city known as Kanyaakubja or Kanyaakubjam. He kept a low-class Soodhra prostitute maidservant as his wife. Because of the association with that low-class

prostitute woman Ajaamila lost all his Braahmanical qualities and traditional Varnnaasrama Ddharmmaas. He even forgot to pray and worship all the Sanddhyaas.

बन्धक्षकैतवैश्रौर्यैर्गर्हितां वृत्तिमास्थितः ।  
बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः ॥ २२॥

22

Bendhyakshakaithavaischauryaiggerhithaam vriththimaastthithah  
Bibhrath kutumbamasuchiryaathayaamaasa dhehinah.

After the association with the Soodhra prostitute, Ajaamila used to earn his livelihood by all types of improper and undesirable means like gambling, stealing, plundering, robbing, cheating, etc. Without maintaining any of his traditional Varnnaasrama Ddharmmaas he spent his life in illegal and irreligious way.

एवं निवसतस्तस्य लालयानस्य तत्सुतान् ।  
कालोऽत्यगान्महान् राजन्नष्टाशीत्यायुषः समाः ॥ २३॥

23

Evam nivasathasthasya laalanayasya thathsuthaan  
Kaaloagethyagaanmahaan raajannashtaaseethyaayushah samaah.

While continuing with all types of abominable and sinful activities, Ajaamila produced some children on that maidservant prostitute woman. He used to fondle his children during whatever time available to him. Thus, eighty-eight (88) years of his life passed by.

तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः ।  
बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् ॥ २४॥

24

Thasya prevayasah puthraa dhesa theshaam thu yoavamah  
Baalo Naaraayano naamnaa pithroscha dheytho bhrisam.

The old Braahmana had ten sons on that Soodhra servant woman. The youngest one was named as Naaraayana. He was the most favorite of all others to the father and the mother.

स बद्धहृदयस्तस्मिन्नर्भके कलभाषिणि ।  
निरीक्षमाणस्तल्लीलां मुमुदे जरठो भृशम् ॥ २५ ॥

25

Sa bedhddhahridhayasthasminnarbhake kalabhaashini  
Nireekshamaanasthalleelaam mumudhe jeratto bhrisam.

The old Braahmana used to spent most of the time sitting close and listening to the coquets and prattles of the young child and watching and playing with him and enjoying the plays of the child. Ajaamila was very pleased and happy to spend the time with the child and enjoyed it thoroughly.

भुञ्जानः प्रपिबन् खादन् बालकस्नेहयन्त्रितः ।  
भोजयन् पाययन् मूढो न वेदागतमन्तकम् ॥ २६ ॥

26

Bhunjjaanah prepiban khaadhan baalakasnehayenthritah  
Bhojayan paayayan mooddo na vedhaagethamanthakam.

Whenever he takes meals or snacks or drinks, he will always give to the child by keeping him in his lap with love and affection. That old Braahmana was totally ignorant and unaware of the fact that the inevitable death approached and caught him.

स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते ।  
मतिं चकार तनये बाले नारायणाह्वये ॥ २७ ॥

27

Sa evam varththamaanoajngo mrithyukaala upastthithe  
Mathim chakaara thanaye baale Naaraayanaahvaye.

When that foolish Ajaamila was spending the time of his life like that in fondling his youngest son, Naaraayana, one day the Kaala or the Time of Death reached him, as destined. When the Time of Death approached the old Braahmana, Ajaamila, also he was thinking of his most favorite son, “Naaraayana”.

स पाशहस्तांस्त्रीन् दृष्ट्वा पुरुषान् भृशदारुणान् ।  
वक्रतुण्डानूर्ध्वरोम्ण आत्मानं नेतुमागतान् ॥ २८॥

28

Sa paasahasthaamsthreen dhrishtvaa purushaan bhrisadhaarunaan  
Vakrathundaanoordhddhvromna aathmaanam nethumaagathan

दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् ।  
प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥ २९॥

29

Dhoore kreedanakaasaktham puthram Naaraayanaahvayam  
Plaavithena svarenochchairaajuhaavaakulendhriyah.

Ajaamila then saw three awkward persons with deformed bodily features, fierce, twisted faces and hair standing erect on all over their bodies. They were the messengers or soldiers of Yemaddharmmaraaja and were holding ropes in their hands to tie and take Ajaamila to the abode of Yema, meaning Ajaamila was going to be killed or to die. When Ajaamila saw those three terrifying figures he was extremely bewildered and terrified and started shivering out of fear. He could not move or sit or stand up and in the same lying position he started screaming and then he called aloud his most favorite son by his name of “Naaraayana”.

निशम्य म्रियमाणस्य ब्रुवतो हरिकीर्तनम् ।  
भर्तुर्नाम महाराज पार्षदाः सहसापतन् ॥ ३०॥

30

Nisamyamriyamaanasya bruvatho Harikeerththanam  
Bharththurnnaama, mahaaraaja, paarshadhaah sahasaapathan.

When the call for “Naaraayana” was heard, then immediately the Naaraayana Paarshadhaas or Associates of Naaraayana or Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan arrived there at the side of Ajaamila. When the old Braahmana called the name “Naaraayana” at the time of death Naaraayana Paarshadhaas thought that he was calling their Lord and Master, Lord Naaraayana Swaamy who is Lord Sri Vaasudheva Sri Krishna Bhagawaan who is the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

विकर्षतोऽन्तर्हृदयाद्दासीपतिमजामिलम् ।  
यमप्रेष्यान् विष्णुदूता वारयामासुरोजसा ॥ ३१ ॥

31

VikarshathoantharhridhayaadhdhaaseepathimAjaamilam  
Yemapreshyaan Vishnudhoothaa vaarayaamaasurojasaa.

Then those Vishnu Paarshadhaas forcibly forbade and stopped those Yemadhoothaas from pulling out the soul or the subtle life from the core of the heart of Ajaamila, the old Braahmana who is the husband of that Soodhra low-class prostitute woman.

ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरःसराः ।  
के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् ॥ ३२ ॥

32

Oochurnnisheddhithaasthaamsthe Vaivasvathapurassaraah  
“Ke yooyam prethishedhddhaaro Ddharmmaraajasya saasanam.”

Then immediately the Yema Bhataas or soldiers asked: “Who are you all to show the audacity and arrogance to challenge and stop from executing the orders under the jurisdiction of Yemaddharmmaraaja, who is the son of Vivasvaan or Sun-god?” [Sun-god is the reservoir of eternal energy and power and provider of energy to all the living and non-living entities and

elements of the universe. Thus, Kaala, son of Vivasvaan also has eternal energy and power.]

कस्य वा कुत आयाताः कस्मादस्य निषेधथ ।  
किं देवा उपदेवा या यूयं किं सिद्धसत्तमाः ॥ ३३ ॥

33

“Kasya vaa kutha aayaathaah kasmaadhasya nisheddhattha  
Kim Dhevaa Upadhevaa vaa yooyam kim sidhddhasaththamaah.”

Yemadhoothaas continued questioning Vishnupaarshadhaas: “Whose servants or messengers, are you? Where from you are coming? What is the reason or reasons for you to stop our action of tying him up? Are you Dhevaas or gods, Upadhevaas sub-gods, or Sidhddhaas or best of the devotees (of Naaraayana Swaamy or Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan)? Please tell us.”

सर्वे पद्मपलाशाक्षाः पीतकौशेयवाससः ।  
किरीटिनः कुण्डलिनो लसत्पुष्करमालिनः ॥ ३४ ॥

34

“Sarvve Padhmapalaasaakshaa peethakauseyavaasasah  
Kireetinah Kundalino lesath Pushkaramaalinah”

सर्वे च नूत्नवयसः सर्वे चारुचतुर्भुजाः ।  
धनुर्निषङ्गासिगदाशङ्खचक्राम्बुजश्रियः ॥ ३५ ॥

35

“Sarvve cha noothnavayasah sarvve chaaruchathurbhujaah  
Ddhanurnnishanggaasigedhaasangkhachakraambujasriyah”

दिशो वितिमिरालोकाः कुर्वन्तः स्वेन रोचिषा ।  
किमर्थं धर्मपालस्य किङ्करान्नो निषेधथ ॥ ३६ ॥



“Dhiso vithimiraa lokaah kurvvanthah svena rochishaa  
Kimarttham Ddharmmapaalasya kinkaraanno nisheddhattha.”

“All of you have long eyes like those of lotus petals. You are all wearing yellowish silk costumes. You are all very decoratively lustrous. You are all beautifully decorated with ear-studs, crowns and garlands of lotus flowers. All of you maintain eternal youthfulness. You all appear fresh and youthful. Each of you have four arms and, in those arms, you are holding Bows and quivers of arrows and swords and clubs and disks and conch shells and lotus flowers. You are all very effulgent and the brilliance spreads in all the directions and dazzles our eyes. Though it has removed the darkness we cannot see anything else, other than the brilliance, as we are dazzled. You are all very attractive and extremely beautiful. Who are you all with all these amazing qualities and effulgence? Why are you stopping us, the Yema Kinkaraas, from executing the orders of our Master?”

श्रीशुक उवाच

**SreeSuka Uvaacha (Sri Suka Brahmarshi Said):**

इत्युक्ते यमदूतैस्तैर्वासुदेवोक्तकारिणः ।  
तान् प्रत्यूचुः प्रहस्येदं मेघनिर्ह्रादया गिरा ॥ ३७॥

IthyukthaayemadhoothaisthairVaasudhevokthakaarinah  
Thaan prethyoochuh prehasyedham meghanirhraadhayaa giraa.

When the Yemadhoothaas asked the questions the Vishnupaarshadhaas answered with thundering or in thunderous sound.

विष्णुदूता ऊचुः

**VishnuDhoothaa Oochu (Vishnupaarshadhaas or Messengers of Lord Vishnu Bhagawaan Said):**

यूयं वै धर्मराजस्य यदि निर्देशकारिणः ।

ब्रूत धर्मस्य नस्तत्त्वं यच्च धर्मस्य लक्षणम् ॥ ३८॥

38

Yooyam vai Ddharmmaraajasya yedhi nirdhesakaarinah  
Broo tha ddharmmasya nasthaththvam yechcha ddharmmasya lekshanam.

If you are really the messengers or servants of Ddharmma Raaja then you explain to us the Ddharmma or the religious principles including the symptoms of irreligion.

कथं स्विद्ध्रियते दण्डः किं वास्य स्थानमीप्सितम् ।  
दण्ड्याः किं कारिणः सर्वे आहोस्वित्कतिचिन्नृणाम् ॥ ३९॥

39

Katthamsvidh ddhriyathe dhendah kim vaasya stthaanameepsitham  
Dhendyaah kim kaarinah sarvve aahosvithkathichinnrinaam.

What are all the process and procedures of implementing punishments for sinful, impious and evil activities? Which is the appropriate venue or platform to execute punishments? Who are all to be punished? Do you think that all human beings are to be punished? Or do you think there are some exceptions? If so, what or to whom those exceptions are applicable? Or do you think only to a few selected men the punishments are applicable? You must explain everything.

यमदूता ऊचुः

**Yemadhoothaa Oochu (The Messengers of Yemaddharmmaraaja Said):**

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः ।  
वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ॥ ४०॥

40

Vedhaprenihitho Ddharmmo hyAddharmmasthadhviparyayah  
Vedho Naaraayanah saakshaathsvayambhoorithi susruma.

Ddharmma or Religious Principles and Theories are stipulated in Vedha or Vedhaas. Whatever is not stipulated in Vedhaas are Addharmma or Irreligious. Vedha is or Vedhaas are self-manifested or self-created. Ddharmma Dheva has very respectfully and reverently described to us, and we also have read, heard, learned and understood that Vedha is Vishnu and Vishnu is Naaraayana Swaamy or Lord Sri Vaasudheva Sri Krishna Bhagawaan or the Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan.

येन स्वधाम्न्यमी भावा रजःसत्त्वतमोमयाः ।  
गुणनामक्रियारूपैर्विभाव्यन्ते यथातथम् ॥ ४१ ॥

41

Yena svaddhaamnyamee bhaavaa RejahSaththvaThamomayaah  
Gunanaamakriyaaroopairvvibhaavyanthe yetthaathattham.

Who is Naaraayana? By proper study and analysis, we can realize and understand who Naaraayana is. Naaraayana is the one who contains within His own abode all the three perfect forms of Sathva, Rejas and Thamas of Mahathaththvam or Principles of Elements by qualities, names and forms. Naaraayana is the cause of the entire Cosmic Manifestation. [That means Naaraayana is the Cosmic Form. As Sathva, He is Vishnu and as Rejas, He is Brahma and as Thamas, He is Siva. He controls the universe within His abode of Vaikuntta. He is the cause and creator of all the four Varnnaas like Braahmana, Kshethriya, Vaisya and Soodhra. He is the One who awards the responsibilities to the institution of Varnna Aasrama Ddharmma meaning assigning the responsibilities to Varnnaas of Braahmana, Kshethriya, Vaisya and Soodhra and Aasramaas of Brahmacharya, Grihastthaasrama, Vaanapresttha and Sanyaasa.]

सूर्योऽग्निः खं मरुद्वावः सोमः सन्ध्याहनी दिशः ।  
कं कुः स्वयं धर्म इति ह्येते दैह्यस्य साक्षिणः ॥ ४२ ॥

42

SooryoAgnih Kham Marudhdhevah Soamah sanddhyaaahanee dhisah

Kam kuh kaaloddharmma ithi hyethe dhaihasya saakshinah.

The Soorya = Sun, Agni = Fire, Kham = Sky, Marudhdheva = Air, Soma = Moon, Sanddhyaa = Day and Night, Dhisa = Directions, Kaala = Fate = Time, Ddharmma = Yema = god of Death and Vishnu = The Ultimate Supreme God are all witness of all the activities of all the living entities of the universe.

एतैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते ।  
सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥ ४३ ॥

43

Ethairaddharmmo vijnjaathah stthaanam Dhendasya yujyathe  
Sarvve karmmaanuroddhena dhendamarhanthi kaarinah.

All of them clearly know the gross and subtle forms of Ddharmma. The candidates for punishments are those who are confirmed by all these witnesses to have deviated from the prescribed regulative duties stipulated in Vedhaas. Everyone engaged in fruitive activities are eligible to be punished according to the sinful activities committed by each of them.

सम्भवन्ति हि भद्राणि विपरीतानि चानघाः ।  
कारिणां गुणसङ्गोऽस्ति देहवान् न ह्यकर्मकृत् ॥ ४४ ॥

44

Sambhavanthi hi bhadhraani vipareethaani chaanaghaah  
Kaarinaam gunasanggoasthi dhehavaan na hyakarmmakrith.

Oh, the most sinless ones! You are all sinless because you are inhabitants of Vaikuntta. All those who are involved in fruitive activities of this material world would have both pious and impious activities due to the association of Thrigunaas or the three modes of nature. When you think whatever creature took a material form of body in this world cannot avoid both auspicious and inauspicious activities in material life. [That is the nature of this Maaya Prepanjcha or Illusory Material World.]

येन यावान् यथाधर्मो धर्मो वेह समीहितः ।

स एव तत्फलं भुङ्क्ते तथा तावदमुत्र वै ॥ ४५ ॥

45

Yena yaavaan yetthaaddharmmo ddharmmo veva sameehithah  
Sa eva thathphalam bhungkthe thadhaa thaavadhamuthra vai.

Whoever does whatever amount of Ddhaarmmic = Pious and Addhaarmmic = Impious activities are committed in this material world they must enjoy or suffer exactly that much of the result of their activities in the other world of heaven or hell after completing their life on this earth or after death.

यथेह देवप्रवरास्त्रैविध्यमुपलभ्यते ।  
भूतेषु गुणवैचित्र्यात्तथान्यत्रानुमीयते ॥ ४६ ॥

46

Yettheha Dhevaprevaraasthraividhyamupalebhyathe  
Bhootheshu gunavaichithryaaththatthaanyathranumeeyathe.

Oh, the best of the Dhevaas! Just like how in this world we can see three different varieties of life like the happy, the unhappy and the in-between; the peaceful, the restless and the combination of both; the religious, the irreligious and the semi-religious due to the three modes of nature in the other world whether that is heaven or hell the same three different varieties of life can be seen because the other worlds are also within the control of Thrigunaas or three modes of material nature.

वर्तमानोऽन्ययोः कालो गुणाभिज्ञापको यथा ।  
एवं जन्मान्ययोरेतद्धर्माधर्मनिदर्शनम् ॥ ४७ ॥

47

Varththamaanoanyayoh kaalo gunaabhijnjaapako yetthaa  
Evam jenmaanyayorethadhdharmaaddharmanidhersanam.

Just like how the life of Present is the indication of life of Past and just like how life in the Future would be an indication of life in the Present; similarly,

the life or lives in the other worlds would be reflection of the religious, irreligious or semi-religious activities during this life. [What it means is that the Present life in this world is a true reflection or an indication of the activities of the past life in any of the worlds and the Future life will be an indication and reflection of the activities of this Present life.]

मनसैव पुरे देवः पूर्वरूपं विपश्यति ।  
अनुमीमांसतेऽपूर्वं मनसा भगवानजः ॥ ४८॥

48

Manasaiva pure Dhevah poorvvaroopam vipasyathi  
Anumeemaamsatheapoorvam manasaa Bhagawaanajah.

Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan is Aja meaning the one who is un-born. That Aja Bhagawaan is always residing within the heart as the core of life or as the soul of each living and non-living and moving and non-moving entity. He can see with His mind by residing there itself – in the heart – what was life in the past and as well as He can also predict and foresee what life would be like in the future.

यथाज्ञस्तमसा युक्त उपास्ते व्यक्तमेव हि ।  
न वेद पूर्वमपरं नष्टजन्मस्मृतिस्तथा ॥ ४९॥

49

Yetthaajnjasthamasaa Yuktha upaasthe vyekthameva hi  
Na Vedha poorvamaparam nashtajenmasmrithisthatthaa.

Just like how a blind person lives on this earth in utter darkness without “seeing” anything outside as the entire world is under darkness; the ignorant person also living in this world without “knowing” anything about his life. The ignorant person does not know that this Present life reflects his Past life, and his Future life is going to be the reflection of this Present life. [How true and correct it is!]

पञ्चभिः कुरुते स्वार्थान् पञ्च वेदाथ पञ्चभिः ।  
एकस्तु षोडशेन त्रीन् स्वयं सप्तदशोऽश्रुते ॥ ५०॥

Panjchabhih kuruthe svaarthtthaan Panjcha vedhaattha panjchabhih  
Ekasthu shodasena thren svayam saphthadhesoasnuthe.

The Aathma = Soul or Jeeva = Life is residing within the heart as the core of life. And the soul is the Seventeenth sense. This soul is the controller and the commander of all other Sixteen senses. And the soul with the help of the Sixteen sense which are the Manas = Mind or brain or intelligence orders to get engaged in the fruitive activities by the Panjcha Karmmendhriyaas = Five Working Senses through the Panjcha Jnjaanedhriyaas = Five perceptive senses and Panjcha Karmmendhriya Vishayaas = Five senses of objects and obtains the feedback or the results of the activities through the same channels. Thus, the soul, the seventeenth sense, is the ultimate enjoyer of all the activities.

तदेतत्षोडशकलं लिङ्गं शक्तित्रयं महत् ।  
धत्तेऽनु संसृतिं पुंसि हर्षशोकभयार्तिदाम् ॥ ५१ ॥

Thadhethath shodasakalam lingam sakthithreyam mahath  
Ddhaththeanu samsrithim pumsi harshasokabhayaarththidhaam.

The subtle body or the soul has sixteen inseparable working partners like the five knowledge acquiring senses, the five-working sense and the five objects of sense gratification and the mind. And the subtle body is an effect of the three material modes of nature. With these Sixteen Plus Three, nineteen parts the subtle body provides life in this material world either in the body of a human or in the body of a god or in the body of an animal to enjoy and or suffer happiness and distress, fear and fearlessness, hunger and hunger-less-ness, desire and desire-less-ness, etc. and all of which together are defined as material life. And the soul is the creator of Samsaara or the material life which is a part of the material world.

देह्यज्ञोऽजितषड्वर्गो नेच्छन् कर्माणि कार्यते ।  
कोशकार इवात्मानं कर्मणाऽऽच्छाद्य मुह्यति ॥ ५२ ॥

Dhehyajnoajithashadvarggo nechcchan karmmani kaaryathe  
Kosakaara ivaathmaanam karmmanaaaachcchaadhya muhyathi.

All material beings are ignorant of the Dheha = physical or gross body and Dhehi = Aathma = subtle body. They think the gross body is Jeeva, or life and the gross body is real. The gross body is always under the control of senses and the modes of material nature. Unless one can control the senses and material modes of nature then the gross body is always influenced by the subtle body and forces it to engage in fruitive material activities against its own desire.

न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।  
कार्यते ह्यवशः कर्म गुणैः स्वाभाविकैर्बलात् ॥ ५३ ॥

Na hi kaschith kshenamapi jaathu thishtathyakarmmakrith  
Kaaryathe hyavasah karma gunaih svaabhaavikairbbelaath.

Oh, the best of the Dhevaas! Not a single living entity can remain unengaged even for a moment. That means there is none who is at any time keeping idle without performing some activity. [Swamy Chinmaya has established that even “sitting idle” is an activity. Or more clearly “not doing anything” is also an act or performance of “not doing anything”.] That means everyone is always engaged in some activity. By the qualities of instinct or by natural qualities the living entities are forced to perform one or other activity always.

लब्ध्वा निमित्तमव्यक्तं व्यक्ताव्यक्तं भवत्युत ।  
यथायोनि यथाबीजं स्वभावेन बलीयसा ॥ ५४ ॥

Lebdddhvaa nimiththamavyektham vyeekthavyektham bhavathyutha  
Yetthaayoni yetthaabeejam svabhaavena beleeyasaa.



The living entities perform either pious or impious activity due to an unseen or unknown cause for fulfilment of desires. [That means nobody knows why a specific desire comes to a being at a time. Some unknown cause or power is controlling everything.] That means the soul is being controlled by some unseen and unknown cause or power. Because of the intense desire the living entity takes birth in a family and receives the body either like mother or like father. That means the gross and subtle bodies are created according to the desire of the living entity.

एष प्रकृतिसङ्गेन पुरुषस्य विपर्ययः ।  
आसीत्स एव न चिरादीशसङ्गाद्विलीयते ॥ ५५ ॥

55

Esha prekrithisanggena purushasya viparyayah  
Aaseeth sa eva nachiraadheesasanggaadhvileeyathe.

The living entities are always associated with material nature. But the life or soul of the living entity is not under the control of material nature. That means the body and the soul, or the gross body and the subtle body are controlled by opposite forces. Due to the Illusory Power, we are confused that they are the same in line, and they should be so. But as the living beings are within and live within the material nature they are in an awkward position. For human beings, this dilemma can be overcome by getting associated with the devotees of Supreme Soul Lord Sri Vaasudheva Sri Maha Vishnu Bhagawaan. [What it means is that by transcendental realization one can get liberated from material life.]

अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः ।  
धृत्व्रतो मृदुर्दान्तः सत्यवान्मन्त्रविच्छुचिः ॥ ५६ ॥

56

Ayam hi sruthasampannah seelavriththagunaalayah  
Ddhrithavratho mridhurdhdhaanthah sathyavaanmanthravichchuchih.

In the beginning this Braahmana [Ajaamila] studied all Vedhic literature and was a Vedhic Pundit. He had good character, good conduct and good qualities. He was honest, calm, pious and virtuous. He could control his

senses and had observed severe austerity. He was very pure with thorough knowledge of Vedhic Manthraas or hymns and was a strict follower of all religious principles and Varnnaasrama Ddharmmaas according to Vedhic stipulations.

गुर्वग्न्यतिथिवृद्धानां शुश्रूषुरनहङ्कृतः ।  
सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥ ५७॥

57

Gurvagnyathitthivridhddhaanaam susrooshurnnirahamkrithah  
Sarvvabhoothasuhrithsaaddhurmmithavaaganasooyakah.

Ajaamila welcomed guests with courtesy and treated them with care and respect. He was very respectful to Agni = Fire-god, elderly and aged people, Achaaryaas or Guroos = preceptors and others and was kind courteous with all of them. Everyone used to say Ajaamila is one of the noblest Brahmin. He was free of false prestige. He was benevolent and generous to all others. He was well behaved and never used to speak nonsense and never used to envy others.

एकदासौ वनं यातः पितृसन्देशकृद्विजः ।  
आदाय तत आवृत्तः फलपुष्पसमित्कुशान् ॥ ५८॥

58

Ekadhaasau vanam yaathah pithrusandhesakridhdhvijah  
Aadhaaya thatha aavriththah phalapushpasamith kusaan.

ददर्श कामिनं कञ्चिच्छूद्रं सह भुजिष्यया ।  
पीत्वा च मधु मैरेयं मदाघूर्णितनेत्रया ॥ ५९॥

59

Dhedhersa kaaminam kanjchichcchoodhram saha bhujishyayaa  
Peethvaa cha maddhu maireyam madhaaghoornnithanethrayaa.

मत्तया विश्वथन्नीव्या व्यपेतं निरपत्रपम् ।

Maththayaa visletthanneevyaa vyepeetham nirapathrepam  
Kreedanthamanugaayanatham hasanthamanayaanthike.

One day, Ajaamila went to the forest following the orders of his father to collect flowers, fruits and two types of grass called Samith and Kusa; the ingredients for Yaaga as his father was preparing to conduct a Yaaga. After collecting all the required Yaaga ingredients from the forest he was returning home. Then on the way he saw a fourth-class [According to Varna, Soodhra is fourth in number after Braahmana, Kshethriya and Vaisya] Soodhra woman prostitute along with a Soodhra man drinking liquor and getting fully intoxicated. The lusty Soodhra man was shamelessly embracing and kissing the woman openly. They were smiling, singing, dancing and enjoying themselves as if that was the proper behavior. Her eyes were red and rolling in intoxication. Her dress had become loose. Ajaamila saw her almost naked.

दृष्ट्वा तां कामलिप्तेन बाहुना परिरम्भिताम् ।  
जगाम हृच्छयवशं सहसैव विमोहितः ॥ ६१ ॥

Dhrishtvaa thaam kaamalipthena baahunaa parirembhithaam  
Jegaama hrichcchayavasam sahasaiva vimohithah.

When the youthful Ajaamila saw the romantic flirtations of the Soodhra decorated with lustful perfumes hugging and kissing the prostitute his own mind was inclined to enjoy sensual gratifications from her. It seemed to him that she was inviting him to have sexual flirtations with her and he came under the control of her sensual gestures.

स्तम्भयन्नात्मनाऽऽत्मानं यावत्सत्त्वं यथाश्रुतम् ।  
न शशाक समाधातुं मनो मदनवेपितम् ॥ ६२ ॥

Sthambhayanaathmaanaaaathmaanam yaavathsaththvam yetthaasrutham  
Na sasaaka samaadhaathum mano madhanavepitham.

Though in the spurt of a weak moment of infatuation he came under the clutches of the prostitute's sensual gestures, with the Vedhic knowledge attained from Achaaryaas and elders and with the practice of Samaaddhi Yoga he tried his best to bring the infatuatedly churned mind under control. But it was simply unfortunate that he was not successful in his attempt to bring the mind under control.

तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः ।  
तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥ ६३॥

63

Thannimiththasmaravyaajagrehagrestho vichethanah  
Thaameva manasaa ddhyaayan svaddharmmadhviraama ha.

After meeting with the low-class prostitute Soodhra woman and infested with romantic flirtation and sensual gratification, Ajaamila forgot and lost his inherent Kula Ddharmma or Varnnaasrama Ddharmmaas of high-class Braahmana just like how the Sun and Moon are eclipsed by very low planets. [**Today, August 21<sup>st</sup>, 2017, is Solar eclipse here.**]

तामेव तोषयामास पित्र्येणार्थेन यावता ।  
ग्राम्यैर्मनोरमैः कामैः प्रसीदेत यथा तथा ॥ ६४॥

64

Thaameva thoshayaamaasa pithryenaarthththena yaavathaa  
Graamyairmmanoremaih kaamaih preseedhetha yetthaa thatthaa.

Ajaamila spent all the wealth and property he inherited from his father for his pleasure of satisfying and pleasing the prostitute. And that Braahmana spent all the time in material activities with the sole purpose of enjoying the material sensual pleasures along with that woman.

विप्रां स्वभार्यामप्रौढां कुले महति लम्बिताम् ।

विससर्जाचिरात्पापः स्वैरिण्यापाङ्गविद्धधीः ॥ ६५॥

65

Vipraam svabhaaryaamaprauddaam kule mahathi lembhithaam  
Visasarjaachiraath paapah svairinyaapaangavidhddhaddheeh.

The Braahmana's intelligence was pierced and destroyed by the enticing glances and gestures of the prostitute, and he could not think straight and righteously. As he became a slave of the despised woman, he abandoned his noble and beautiful young and chaste Braahmana wife from a respectable high-class family.

यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम् ।  
बभारास्याः कुटुम्बिन्याः कुटुम्बं मन्दधीरयम् ॥ ६६॥

66

Yethasthathaschopaninye nyaayathoanyaayatho ddhanam  
Bebharaasyaah kutimbinyah kutumbam mandhadheerayam.

Although born in a Braahmana family, because of the association of the prostitute, he was bereft of his intelligence and became a rascal. Becoming a rascal, he used to make money by any means, regardless of whether they are proper or improper, and maintain the family of the prostitute and her sons and daughters.

यदसौ शास्त्रमुल्लङ्घ्य स्वैरचार्यार्यगर्हितः ।  
अवर्तत चिरं कालमघायुरशुचिर्मलात् ॥ ६७॥

67

Yedhasau saasthramullemghya svairachaaryaaryagerhithah  
Avarththatha chiram kaalamaghaayurasuchirmmalaath.

तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् ।  
नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥ ६८॥

68

Thatha enam dhendapaaneh sakaasam krithakilbisham  
Neshyaamoakrithanirvvesam yethra dhendena sudhddhyathi.

Though born and brought up as a Brahmin, he violated all the rules and regulations stipulated in Vedhic Scriptures and lived an illicit and evil life. He led a dirty life with the association of Soodhra prostitute and was despised by all virtuous people. He continued to execute evil, sinful, despicable and cruel activities for very long time. He did not do any virtuous good activities of repentance to reduce or forbid the effect of his evil deeds. Therefore, we are now taking him to the abode to Ddharmma Raaja. There he will receive proper punishments and hardships to offset the evil and sinful deeds he had committed during his lifetime and ultimately, they will be nullified.

इति श्रीमद्भागवते महापुराणे पारमहंस्यां संहितायां  
षष्ठस्कन्धे अजामिलोपाख्याने प्रथमोऽध्यायः ॥ १ ॥

Ithi Sreemadh Bhaagawathe Mahaa Puraane Paaramahamsyaam  
Samhithaayaam  
Shashttaskanddhe AjaamilOpaakhyaane [AjaamilOpaakhyaanam Naama]  
PretthamoAddhyaayah

Thus, we conclude the First Chapter [Named] as The Story of Ajaamila  
[Story Named Ajaamila] Of the Sixth Canto of the Most Divine and the  
Supreme Most and the Greatest Mythology Known as Sreemadh  
Bhaagawatham.

**Om Shree Krishnaaya Param Brahmane Namah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**  
**Om Namo Bhagavathe Vaasudhevaayah!**