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AJAMILA DELIVERED BY THE VISNUDUTAS
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Sukadeva Gosvami said: My dear King, the servants of Lord Vishnu are always very expert in logic and arguments. After hearing the statements of the Yamadutas, they replied as follows.

The Visnudutas said: Alas, how painful it is that irreligion is being introduced into an assembly where religion should be maintained. Indeed, those in charge of maintaining the religious principles are needlessly punishing a sinless, unpunishable person. A king or governmental official should be so well qualified that he acts as a father, maintainer and protector of the citizens because of affection and love. He should give the citizens good advice and instructions according to the standard scriptures and should be equal to everyone. Yamaraja does this, for he is the supreme master of justice, and so do those who follow in his footsteps. However, if such persons become polluted and exhibit partiality by punishing an innocent, blameless person, where will the citizens go to take shelter for their maintenance and security? The mass of people follow the example of a leader in society and imitate his behavior. They accept as evidence whatever the leader accepts. People in general are not very advanced in knowledge by which to discriminate between religion and irreligion. The innocent, unenlightened citizen is like an ignorant animal sleeping in peace with its head on the lap of its master, faithfully believing in the master's protection. If a leader is actually kindhearted and deserves to be the object of a living entity's faith, how can he punish or kill a foolish person who has fully surrendered in good faith and friendship?

Ajamila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation. Even previously, while eating and at other times, this Ajamila

would call his son, saying, "My dear Narayana, please come here." Although calling the name of his son, he nevertheless uttered the four syllables na-ra-ya-na. Simply by chanting the name of Narayana in this way, he sufficiently atoned for the sinful reactions of millions of lives. The chanting of the holy name of Lord Vishnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a *brāhmaṇa*, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man has chanted My holy name, My duty is to give him protection. By following the Vedic ritualistic ceremonies or undergoing atonement, sinful men do not become as purified as by chanting once the holy name of Lord Hari. Although ritualistic atonement may free one from sinful reactions, it does not awaken devotional service, unlike the chanting of the Lord's names, which reminds one of the Lord's fame, qualities, attributes, pastimes and paraphernalia. The ritualistic ceremonies of atonement recommended in the religious scriptures are insufficient to cleanse the heart absolutely because after atonement one's mind again runs toward material activities. Consequently, for one who wants liberation from the fruitive reactions of material activities, the chanting of the Hare Krishna mantra, or glorification of the name, fame and pastimes of the Lord, is recommended as the most perfect process of atonement because such chanting eradicates the dirt from one's heart completely.

At the time of death, this Ajamila helplessly and very loudly chanted the holy name of the Lord, Narayana. That chanting alone has already freed him from the reactions of all sinful life. Therefore, O servants of Yamaraja, do not try to take him to your master for punishment in hellish conditions.

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful. Authorities who are learned scholars and sages have carefully ascertained that one should atone for the heaviest sins by undergoing a heavy process of atonement and one should atone for lighter sins by undergoing lighter atonement. Chanting the Hare Krishna *mantra*, however, vanquishes all the effects of sinful activities, regardless of whether heavy or light. Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is immediately freed from all such contaminations. As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective.

Sri Sukadeva Goswami continued: My dear King, having thus perfectly judged the principles of devotional service with reasoning and arguments, the order carriers of Lord Vishnu released the *brāhmaṇa* Ajamila from the bondage of the Yamadutas and saved him from imminent death. My dear Maharaja Pariksit, O subduer of all en-

emies, after the servants of Yamaraja had been answered by the order carriers of Lord Vishnu, they went to Yamaraja and explained to him everything that had happened.

Having been released from the nooses of Yamaraja's servants, the *brāhmaṇa* Ajamila, now free from fear, came to his senses and immediately offered obeisances to the Vishnudutas by bowing his head at their lotus feet. He was extremely pleased by their presence, for he had seen them save his life from the hands of the servants of Yamaraja. O sinless Maharaja Pariksit, the order carriers of the Supreme Personality of Godhead, the Vishnudutas, saw that Ajamila was attempting to say something, and thus they suddenly disappeared from his presence. After hearing the discourses between the Yamadutas and the Vishnudutas, Ajamila could understand the religious principles that act under the three modes of material nature. These principles are mentioned in the three Vedas. He could also understand the transcendental religious principles, which are above the modes of material nature and which concern the relationship between the living being and the Supreme Personality of Godhead. Furthermore, Ajamila heard glorification of the name, fame, qualities and pastimes of the Supreme Personality of Godhead. He thus became a perfectly pure devotee. He could then remember his past sinful activities, which he greatly regretted having performed. Ajamila said: Alas, being a servant of my senses, how degraded I became! I fell down from my position as a duly qualified *brāhmaṇa* and begot children in the womb of a prostitute. Alas, all condemnation upon me! I acted so sinfully that I degraded my family tradition. Indeed, I gave up my chaste and beautiful young wife to have sexual intercourse with a fallen prostitute accustomed to drinking wine. All condemnation upon me! My father and mother were old and had no other son or friend to look after them. Because I did not take care of them, they lived with great difficulty. Alas, like an abominable lower-class man, I ungratefully left them in that condition. It is now clear that as a consequence of such activities, a sinful person like me must be thrown into hellish conditions meant for those



who have broken religious principles and must there suffer extreme miseries.

Was this a dream I saw, or was it reality? I saw fearsome men with ropes in their hands coming to arrest me and drag me away. Where have they gone? And where have those four liberated and very beautiful persons gone who released me from arrest and saved me from being dragged down to the hellish regions? I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit. Were it not for my past devotional service, how could I, a most unclean keeper of a prostitute, have gotten an opportunity to chant the holy name of Vaikunthapati when I was just ready to die? Certainly it could not have been possible. Ajamila continued: I am a shameless cheater who has killed his brahminical culture. Indeed, I am sin personified. Where am I in comparison to the all-auspicious chanting of the holy name of Lord Narayana? I am such a sinful person, but since I have now gotten this opportunity, I must completely control my mind, life and senses and always engage in devotional service so that I may not fall again into the deep darkness and ignorance of material life. Because of identifying oneself with the body, one is subjected to desires for sense gratification, and thus one engages in many different types of pious and impious action. This is what constitutes material bondage. Now I shall disentangle myself from my material bondage, which has been caused by the Supreme Personality of Godhead's illusory energy in the form of a woman. Being a most fallen soul, I was victimized by the illusory energy and have become like a dancing dog led around by a woman's hand. Now I shall give up all lusty desires and free myself from this illusion. I shall become a merciful, well-wishing friend to all living entities and always absorb myself in Krishna consciousness. Simply because I chanted the holy name of the Lord in the association of devotees, my heart is now becoming purified. Therefore I shall not fall

victim again to the false lures of material sense gratification. Now that I have become fixed in the Absolute Truth, henceforward I shall not identify myself with the body. I shall give up false conceptions of "I" and "mine" and fix my mind on the lotus feet of Krishna.

Because of a moment's association with devotees [the Vishnudutas], Ajamila detached himself from the material conception of life with determination. Thus freed from all material attraction, he immediately started for Hardwar. In Hardwar, Ajamila took shelter at a Vishnu temple, where he executed the process of *bhakti-yoga*. He controlled his senses and fully applied his mind in the service of the Lord. Ajamila fully engaged in devotional service. Thus he detached his mind from the process of sense gratification and became fully absorbed in thinking of the form of the Lord. When his intelligence and mind were fixed upon the form of the Lord, the *brāhmaṇa* Ajamila once again saw before him four celestial persons. He could understand that they were those he had seen previously, and thus he offered them his obeisances by bowing down before them. Upon seeing the Vishnudutas, Ajamila gave up his material body at Hardwar on the bank of the Ganges. He regained his original spiritual body, which was a body appropriate for an associate of the Lord. Accompanied by the order carriers of Lord Vishnu, Ajamila boarded an airplane made of gold. Passing through the airways, he went directly to the abode of Lord Vishnu, the husband of the goddess of fortune.

Ajamila was a *brāhmaṇa* who because of bad association had given up all brahminical culture and religious principles. Becoming most fallen, he stole, drank and performed other abominable acts. He even kept a prostitute. Thus he was destined to be carried away to hell by the order carriers of Yamaraja, but he was immediately rescued simply by a glimpse of the chanting of the holy name Narayana. Therefore one who desires freedom from material bondage should adopt the process of chanting and glorifying the name, fame, form and pastimes of the Supreme Personality of Godhead, at whose feet all the holy places stand. One cannot derive



the proper benefit from other methods, such as pious atonement, speculative knowledge and meditation in mystic yoga, because even after following such methods one takes to fruitive activities again, unable to control his mind, which is contaminated by the base qualities of nature, namely passion and ignorance.

Because this very confidential historical narration has the potency to vanquish all sinful reactions, one who hears or describes it with faith and devotion is no longer doomed to hellish life, regardless of his having a material body and regardless of how sinful he may have been. Indeed, the Yamadutas, who carry out the orders of Yamaraja, do not approach him even to see him. After giving up his body, he returns home, back to Godhead, where he is very respectfully received and worshiped. While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6 » Chapter 2. Ajamila*
Delivered by the Vishnudūtas » Verses: 1-49.

WHY WAS AJAMILAS CHANTING EFFECTIVE? His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Previously, when engaged in sinful activities to maintain his family, Ajamila chanted the name of Narayana without offenses. To chant the holy name of the Lord just to counteract one's sinful activities, or to commit sinful activities on the strength of chanting the holy name, is offensive (*nāmno balād yasya hi pāpa-buddhiḥ*). But although Ajamila engaged in sinful activities, he never chanted the holy name of Narayana to counteract them; he simply chanted the name Narayana to call his son. Therefore his chanting was effective. Because of chanting the holy name of Narayana in this way, he had already vanquished the accumulated sinful reactions of many, many lives. In the beginning he was pure, but although he

later committed many sinful acts, he was offenseless because he did not chant the holy name of Narayana to counteract them. One who always chants the holy name of the Lord without offenses is always pure. As confirmed in this verse Ajamila was already sinless, and because he chanted the name of Narayana he remained sinless. It did not matter that he was calling his son; the name itself was effective.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6 » Chapter 2. Ajamila*
Delivered by the Vishnudūtas » Verses: 8.

UNDERSTANDING THE DELIVERANCE OF AJAMILA Sri Vishvanatha Chakravarti Thakura

Someone may say, "It may be accepted that by chanting the holy name of the Lord one becomes freed from all the reactions of sinful life. However, if one commits sinful acts in full consciousness, not only once but many, many times, he is unable to free himself from the reactions of such sins even after atoning for them for twelve years or more. How is it possible, then, that simply by once chanting the holy name of the Lord one immediately becomes freed from the reactions of such sins?"

Sri Vishvanatha Chakravarti Thakura replies: "The chanting of the holy name of Lord Vishnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a *brāhmaṇa*, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughters cows, and for all other sinful men. Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers "Because this man has chanted My holy name, My duty is to give him protection." "

One may atone for sinful life and vanquish all sinful reactions by chanting the holy name, although this is not called atonement. Ordinary atonement may temporarily protect a sinful person, but it does not completely cleanse his heart of the deep-rooted desire to commit sinful acts. Therefore atonement is not as powerful as the



chanting of the holy name of the Lord. In the *śāstras* it is said that if a person only once chants the holy name and completely surrenders unto the lotus feet of the Lord, the Lord immediately considers him His ward and is always inclined to give him protection. This is confirmed by Sridhara Swami. Thus when Ajamila was in great danger of being carried off by the order carriers of Yamaraja, the Lord immediately sent His personal order carriers to protect him, and because Ajamila was freed from all sinful reactions, the Vishnudutas spoke on his behalf.

Ajamila had named his son Narayana, and because he loved the boy very much, he would call him again and again. Although he was calling for his son, the name itself was powerful because the name Narayana is not different from the Supreme Lord Narayana. When Ajamila named his son Narayana, all the reactions of his sinful life were neutralized, and as he continued calling his son and thus chanting the holy name of Narayana thousands of times, he was actually unconsciously advancing in Krishna consciousness.

One may argue, "Since he was constantly chanting the name of Narayana, how was it possible for him to be associating with a prostitute and thinking of wine?" By his sinful actions he was bringing suffering upon himself again and again, and therefore one may say that his ultimate chanting of Narayana was the cause of his being freed. However, his chanting would then have been a *nāma-aparādha*. *Nāmno balād yasya hi pāpa-buddhiḥ*: one who continues to act sinfully and tries to neutralize his sins by chanting the holy name of the Lord is a *nāma-aparādhi*, an offender to the holy name. In response it may be said that Ajamila's chanting was inoffensive because he did not chant the name of Narayana with the purpose of counteracting his sins. He did not know that he was addicted to sinful actions, nor did he know that his chanting of the name of Narayana was neutralizing them. Thus he did not commit a *nāma-aparādha*, and his repeated chanting of the holy name of Narayana while calling his son may be called pure chanting. Because of this pure chanting, Ajamila unconsciously accumulated the results

of *bhakti*. Indeed, even his first utterance of the holy name was sufficient to nullify all the sinful reactions of his life. To cite a logical example, a fig tree does not immediately yield fruits, but in time the fruits are available. Similarly, Ajamila's devotional service grew little by little, and therefore although he committed very sinful acts, the reactions did not affect him. In the *śāstras* it is said that if one chants the holy name of the Lord even once, the reactions of past, present or future sinful life do not affect him. To give another example, if one extracts the poison fangs of a serpent, this saves the serpent's future victims from poisonous effects, even if the serpent bites repeatedly. Similarly, if a devotee chants the holy name even once inoffensively, this protects him eternally. He need only wait for the results of the chanting to mature in due course of time.

— *Srimad-Bhāgavatam (Bhāgavata Purāṇa)* » *Sarartha Darsini of Srila Vishvanatha chakravarti Thakura*, Canto 6 » Chapter 2. Ajamila Delivered by the Vishnudutas » Verses:9-10.

WHAT IS SĀṅKETA-NĀMĀBHĀSA?

Srila Bhaktivinoda Thakura

“At the moment of his death, Ajamila called out for his son named, Narayana. Narayana is another name of Krishna, the Supreme Lord. Hence, Ajamila was awarded the result of *sāṅketa*, unintentional, chanting of *kṛṣṇa-nāma*.

“The Muslims use the word *hārāma* to describe pork, which is a forbidden food in their religion. It also means something very dirty. This word has two syllables, *hā* and *rāma*. *Rāma* is the name of the Lord, hence each time they utter ‘*hārāma*’ they chant *sāṅketa-nāmābhāsa*, which ultimately saves them from the torture chambers of Yamaraja.

“All scriptures unanimously state that *nāmābhāsa* chanting awards mukti. The sound vibration and letters in *harināma* are inseparably linked with Sri Mukunda, the bestower of mukti; thus, by the mere utterance of *harināma*, the chanter is brought into contact with Sri Mukunda. Mukti through *brahma-jñāna* is obtained after long endeavour, but the same is easily achieved through *nāmābhāsa* chanting.”

—*Jaiva dharma, Chapter Twenty-five Nitya-dharma: Sambandha, Abhidheya and Prayojana, Translated by & Sarvabhāvana dāsa*

MYSTERIES OF THE HOLYNAME
Sri la Jagadananda Pandita

The night was young, the moon bathed the dark shadows on the beach with her cooling rays. This attracted the Moon of Navadvipa, Sri Gauracandra. He came near the ocean with His associates, sat down in the midst of the Vaisnavas like an iridescent moon, and began to speak to the assembly.

He said, “My dear devotees! In Kali-yuga there is no spiritual activity and religious practice to surpass congregational chanting of Lord Krishna's holy name. Fruitive activities, cultivation of knowledge, yoga or meditation are extremely ineffectual processes for spiritual elevation. They cannot lead one of the transcendental realm of absolute realisation.

“Prescribed religious duties, penances, renunciation and sacrifices are mundane activities. Hence, they cannot help one reach the supreme absolute goal—the spiritual world. The sruti scriptures declare that complete spiritual perfection is achieved only through chanting, hearing and remembering Krishna's name, fame, pastimes, etc. All scriptures have revealed the highest esoteric truth about the holy name and Its glories. One experiences spiritual bliss immediately upon chanting the holy name.

In the *Padma Purāṇa* Sri Saunaka Rsi says:

*nāmoccarana mähātmyam
śrūyate mahad adbhutam
yaduccarana-mātreṇa
naro yayat param padam
tad vadasv adhuna suta
vidhanam namkīrtane
Sri suta uvāca
śṛṇu śaunaka vakṣyāmi
samvadam mokṣa-sadhanam
nāradaḥ pṛṣṭhavan purvam
kumāra tad vadami te
ekada yamuna-tire
nivistam santa-mansam
sanat-kumāram papraccha—
nārado racitañjalīḥ
srutva nanavidhan dharman
dharmavyatikarams tatha*

*sri nārada uvāca
yo'sau bhagavat prokta
dharmavyatikaro nṛnam
katham tasya vināśaḥ syad
ucyatam bhagavat priya*

The Supreme Lord Sri Caitanya Mahaprabhu continued, “I will explain in some detail the meanings of these *śloka*s. O Svarupa Damodara and Ramananda, pay special heed to this!

The meaning of the word *uccarana* in this context is to chant or sing the holy names loudly or audibly. The devotees generally chant their prescribed number of holy names either on their fingers or on the tulasi beads. Many chant extra or sing in *kīrtana* which are in addition to the prescribed number. Whenever the holy name is chanted audibly it is referred to as *uccarana*. “Soft, but barely audible chanting is known as *japa*, and *kīrtana* is always loud and clear. Both of these are a part of *smarana*, or remembrance, meaning meditation on the Lord and His pastimes. *kīrtana* is also loud singing. It is imperative for everyone to know how to properly chant the holy name and accrue the best results from it.

Chanting the holy name is the eternal religion of the living entities. It is his prime duty whether he is living in the material world or is in Vaikuntha in a liberated existence, for the conditioned souls, chanting is the process to achieve liberation, and for the liberated jiva, chanting remains an eternal, integral part of his existence as a servitor of the Lord.

“According to the scriptures, religion that does not include devotional service, *vrata* that is not intended to arouse devotional fervour, renunciation that is not spontaneously inspired by devotion, and sacrifice that is against the principles of devotional service are all mundane activities. Even though they are considered pious activities, they are, in fact, unfavourable to the execution of devotional service.

“But these same activities, when performed in relationship to devotional service, become favourable spiritual activities, and they constitute true *bhakti*. This is the verdict of the revealed scriptures. In Kali-yuga these activities have



become degraded to the level of material activities, having lost all spiritual flavour due to being performed divorced from *bhakti*. The opposite the principles of pure devotional service.

“All devotees should therefore listen attentively: In Kali-yuga there is no religion other than the chanting of the Supreme Lord's holy name. Other religious practices that exist outside of the chanting process should be strictly avoided. The spiritual vision you attained through *bhakti* will help you to properly discriminate the truth.

*sri sanatkumāra uvaca
srnu nārada govinda
priya govinda dharmavit
yat prshtam lokanirmukti
karanam tamasah param*

You are famous as Narada Muni, one who is enlightened about the process of devotional service to Lord Govinda, Krishna. You are dear to Lord Govinda, and you can cut asunder the chains of material entanglement that keep the souls eternally enthralled. Your inquiry is aimed at liberating the conditioned souls, and its answer will allow the jiva to surmount the insurmountable ocean of nescience.”

“In Kali-yuga, irreligious acts, as well as all other religious practices, are performed in gross ignorance. Therefore, the only path of liberation open to the jivas is the chanting of the holy name.

*sarvācāra-vivarjitaḥ sathadhiyoh
vratya jagadvancakah
dambhahankrti pana-paisunyaparāh
papasca ye nisthuraḥ
ye cānye dhanandaraputranirataḥ
sarve "dhamaste" pi hi
Sri govinda-padāravinda-śaraṇaḥ
suddhaḥ bhavanti dvija*

“For one who takes shelter of Lord Govinda's lotus feet, all of his sins are eradicated by chanting the Lord's holy name. He may be an abominable wretch, the biggest liar and cheat, arrogant and egoist, always given to sinful ways, and a grossly materialistic person attached to

wife, children and wealth. If one recognises his offenses and remorsefully weeps and chants Lord Krishna's name, then very soon, due to his advancement in devotional surrender, his sins are expiated. He is elevated to become a pure *brāhmaṇa*.

“Formal *prāyaścitta*, or atonement and penance, the process of knowledge and fruitive activities are all too feeble to purify even a single tendency of a fallen soul. However, the amount of sinful activities that can be cleansed by once chanting Lord Krishna's name is of such magnitude that a sinner cannot commit so much sin in many lifetimes. Sinful activities of any enormity, that is mentioned in smārta scriptures (scriptures of the ritualistic *brāhmaṇas*: *karma-kāṇḍis*), can facilely be effaced by chanting a single name of Krishna.

“One may then ask, “Why do the ritualistic perform *prāyaścitta*? The answer is that they lack *sukṛti*, or sufficient piety. Therefore, they prefer ritualistic activities or fruitive activities. The desire to commit sins never goes away by performing ritualistic *prāyaścitta*, or penance according to *karma-kāṇḍa*. With the execution of *jñāna-prāyaścitta* (atonement with knowledge), the desire may only be temporarily curbed, but soon that desire becomes rampant again and needs expression.

“Devotional service roots out nescience, which is the cause of all material desires. Souls who surrender at Lord Govinda's lotus feet entreat the Lord for deliverance by chanting His name and by hearing the Lord's direct instructions in the *Bhagavad-gītā*. These practices will act like nectarean salve for the benefit of human society. The blessed Lord has said:

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja*

*aham tvām sarva-pāpebhyo
mokṣayisyāmi mā śucaḥ*

“Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.” (Bg. 18.66).

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

“Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated.” (Bg. 9.30).

*kṣipram bhavati dharmātmā
śāśvac-chāntim nigacchati
kaunteya pratijānīhi
na me bhaktaḥ praṇaśyati*

“He quickly becomes righteous and attains lasting peace. O son of Kunti, declare it boldly that My devotee never perishes. (Bg. 9.31).

“Therefore, one should give up the practices of *prāyaścitta* and other such fruitive activities, because a truly intelligent person worships the Supreme Lord Hari, knowing Him to be the dearest Lord of the heart.

*tam api devakaram karuna-kara
sthavara-jangama muktikaram param
aticaranty aparadhapara jana
ya iha tanvapati dhruvanāma hi*

The holy name of Krishna is compassionate and invested with Krishna's full potencies. It can easily liberate all moving and non-moving beings. One who chants but commits offenses against the holy name, is burdened with grievous sins. This causes upheavals in his spiritual life. The only way he can be exonerated is to take complete shelter of the holy name. There is no greater well-wishing friend in the entire world surpassing the holy name of the Lord.

—Prema-Vivarta - Srila Jagadananda Pandita, Translated by Sarvabhāvana dāsa.

WHO IS ELIGIBLE FOR DELIVERANCE?
Srila Bhaktisiddhanta Sarasvati Thakura

As soon as we forget the Lord, various mundane thoughts and sense desires swallow us. The most merciful Sri Krishna is always ready to protect us from such danger provided we depend on Him completely. Lord Krishna saves the living entities in the form of the spiritual

master. The spiritual master is the personification of Krishna's mercy. The spiritual master, Krishna's representative, appears in this world to deliver the living entities from material existence and bring them back to Godhead. Only those fortunate souls who eagerly accept the mercy of such a spiritual master become liberated and go back to the eternal abode of peace.

— Amṛta Vāṇī: Nectar of Instructions of Immortality: Srila Bhaktisiddhanta Sarasvatī Thākura. Published by Ishvara Das, Touchstone Media.



!! Sri Sri Nitai Gaurchandra Jayati !!

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