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LIFE OF MAHĀTMĀ AJAMILA (PART-2)

THE HISTORY OF AJAMILA
Srila Sukadeva Goswami

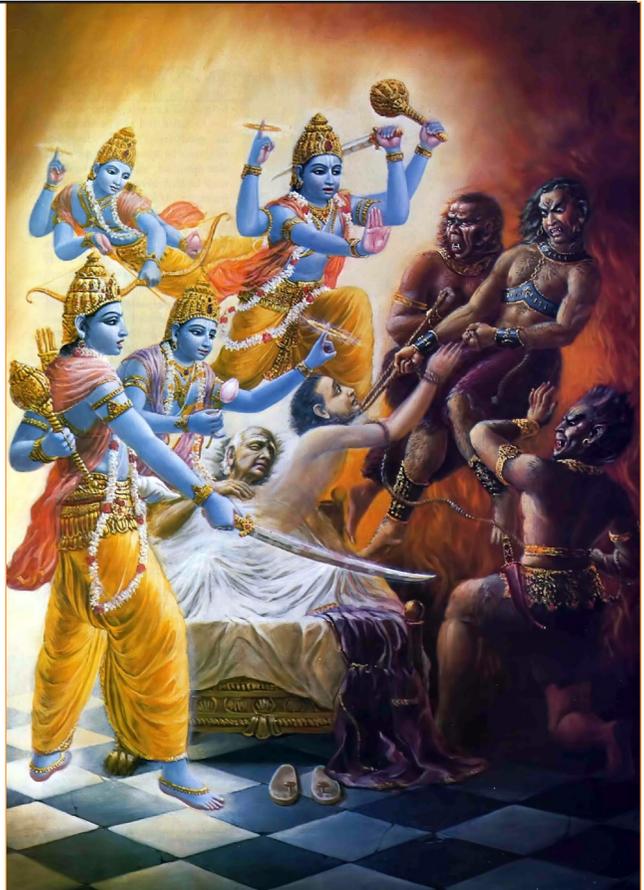
HOW WAS A PERFECT BRAHMACĀRĪ
LIKE AJAMILA AFFECTED?
& THREE TYPES OF BRAHMACĀRĪS
His Divine Grace
A.C.Bhaktivedanta Swami Prabhupada

WHAT IS THE DUTY OF A BRAHMACĀRĪ?
Srila Bhaktisiddhānta Sarasvatī Thākura

TWO ASSETS OF A BRAHMACĀRĪ:
KAMANDALU AND BRAHMACĀRĪ DANDA
Srila Vrindavana Das Thakura

GAURA KISHORA DAS BABAJI
INSTRUCTS A BRAHMACĀRĪ
Srīman Vyankata dasa Brahmācārī

HOW AJAMILA HAD
BECOME A REALISED SOUL.
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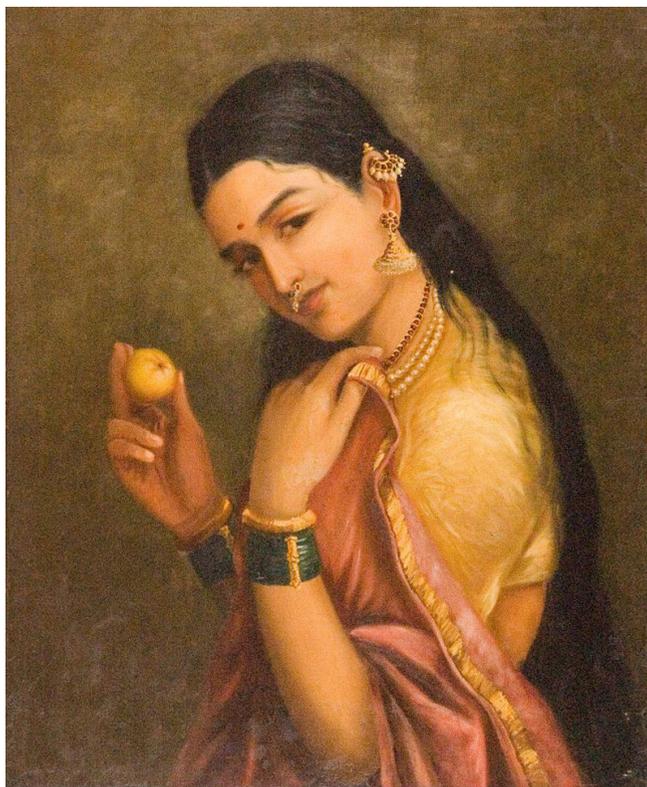
THE HISTORY OF AJAMILA

Sriḷa Sukadeva Goswami

In the beginning the *brāhmaṇa* named Ajamila studied all the Vedic literatures. He became a reservoir of good qualities due to his, good conduct and good character. Firmly established in the execution of the Vedic injunctions, he was very mild and gentle, and he kept his mind and senses under control. Furthermore, he was always truthful; he learned how to chant the *Vedic mantras*, and he was also very pure. Ajamila was very respectful to his spiritual master, the fire-god, guests, and the elderly members of his household. Indeed, he was free from false prestige. He was upright, benevolent to all living entities, and well-behaved. He would never speak nonsense or envy anyone.

Once, on the order of his father this *brāhmaṇa* Ajamila, went to the forest to collect fruit, flowers and two kinds of grass, called *samit* and *kuśa*. On the way home, he chanced upon a lewd forth class man, who was shamelessly embracing and kissing a lascivious woman. The *sūdra* was smiling, singing and making merry as if this were proper behavior. Both the *sūdra* and the loose woman were drunk. The prostitute's eyes were rolling in intoxication, and her clothes had become loose. Such was the condition in which Ajamila saw them.

When Ajamila saw this, the dormant carnal desires in his heart awakened, and in illusion he fell under their control. As far as possible he patiently tried to remember the instructions of the *sāstras* to not even see a woman. He tried to control his lusty desires, with the help of this knowledge and his intellect but because of the force of Cupid within his heart, he failed. Just as at the time of an eclipse the sun and moon are covered by a low planet, the *brāhmaṇa* lost all his good sense. Due to his bewilderment, he always thought of this woman, and within a short time he took her as a servant in his house and abandoned all the regulative principles of a *brāhmaṇa*. Thus Ajamila began spending whatever money he had inherited from his father to satisfy this woman with various material presentations. He gave up all his brahminical



activities in his efforts to please that woman. Because his intelligence was shrouded by the sensual glance of the prostitute, the victimized *brāhmaṇa* Ajamila lead a life of sin in her company. He even gave up his beautiful young wife, who came from a respected *brāhmaṇa* family. Although born as a *brāhmaṇa*, this degenerate rascal, bereft of intelligence because of associating with a base woman, accrued money capricously, not caring whether by means fair or foul, and used it to maintain his illegitimate sons and daughters. This *brāhmaṇa* irresponsibly spent the greater part of his long lifetime transgressing all the rules and regulations of the scriptures, living extravagantly and eating food prepared by a wanton woman. Therefore has committed much sin. He is unclean and is addicted to forbidden activities. Furthermore, this man Ajamila did not undergo prescribed atonement. Therefore, we must take him to the court of Yamaraja where, according to the extent of his sinful acts, he will be punished and thus purified.

— Srimad-Bhāgavatam (Bhāgavata Purāṇa) » Canto 6 » Chapter 1: The History of the Life of Ajamila » Verses: 56-68.

HOW WAS A PERFECT BRAHMACĀRĪ LIKE AJAMILA AFFECTED?

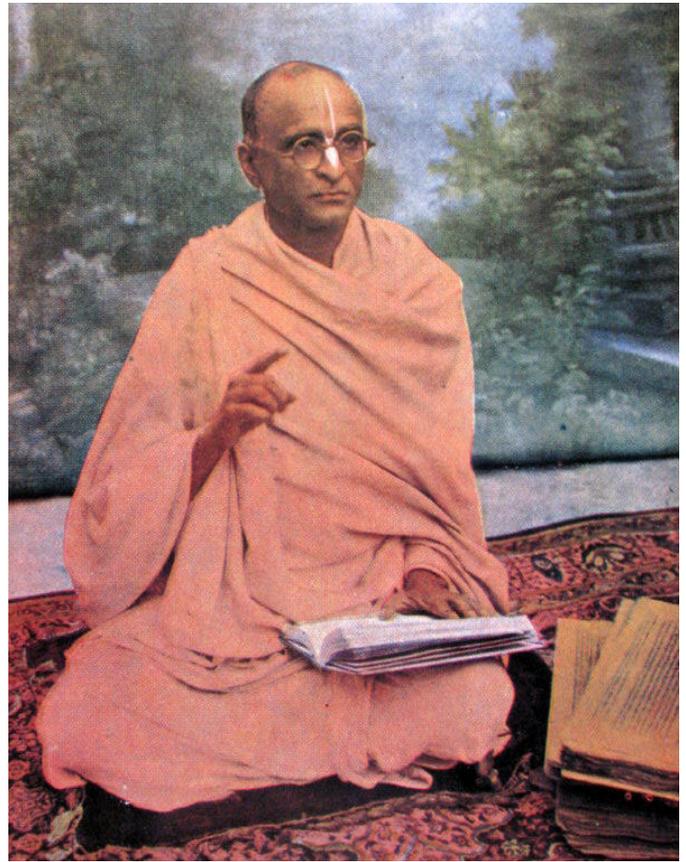
His Divine Grace

A.C. Bhaktivedānta Swami Prabhupada

While traveling along the public path, the pure and youthful Ajamila came upon a fourth-class man and a degenerate woman, whose actions are vividly described here. Although not very frequently, drunkenness was sometimes manifest in bygone ages. In this age of Kali, however, such sin is to be seen everywhere, for people all over the world have become shameless. Long ago, when he saw the scene of the drunken śūdra and the reprobate woman, Ajamila, who was a perfect *brahmacārī*, became affected. Nowadays such behavior is visible in so many places, and thus we can just imagine the position of a *brahmacārī* student who is exposed to it.. For a *brahmacārī* to remain steady under these circumstances is very difficult unless he is extremely strong in following the regulative principles. Nevertheless, if one takes to Krishna consciousness very seriously, he can withstand the provocation created by such things. In our Krishna consciousness movement we prohibit illicit sex, intoxication, meat-eating and gambling. In this age of Kali, a drunk, half-naked woman embracing a drunk man is a very common sight, especially in the Western countries. Restraining oneself after seeing these things is very difficult. Nevertheless, if by the grace of Krishna one adheres to the regulative principles and chants the Hare Krishna *mantra*, Krishna will certainly protect him. Indeed, Krishna says that His devotee is never vanquished (*kaunteya pratijānīhi na me bhaktaḥ praṇaśyati* [Bg. 9.31]). Therefore all the disciples practicing Krishna consciousness should diligently follow the regulative principles and remain fixed in chanting the holy name of the Lord. Then they need not be fearful. Otherwise one's position is very dangerous, especially in this Kali-yuga.

—Srimad-Bhāgavatam » Canto 6: Prescribed Duties for Mankind » Chapter. 1:

» Verse: 60, Purport.



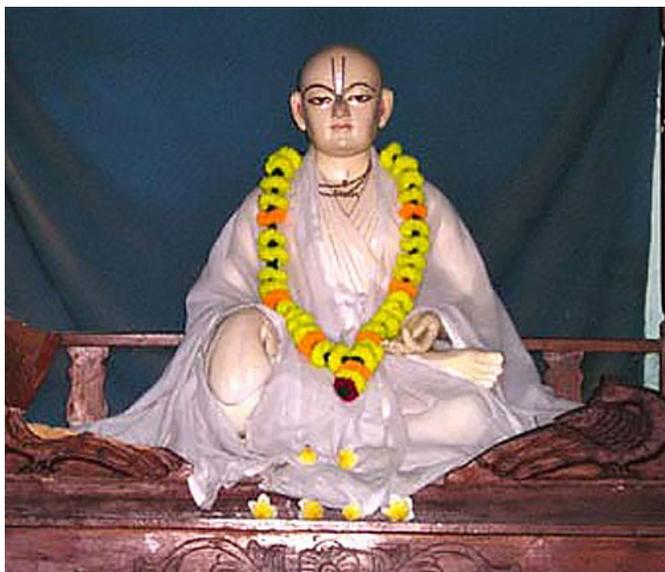
WHAT IS THE DUTY OF A BRAHMACĀRĪ?

Srila Bhaktisiddhānta Sarasvatī Thākura

A *brahmacārī* is outside of family life. On seeing the householders' distress, *brahmacārīs* must remain cautious. Otherwise he may wonder who will cook for him, and maintain him, and such fears force him to enter family life. He thus thinks that independently he will somehow manage and live his life happily, with little distress. Such ideas lead people into troublesome situations, which they later regret.

Our perfection and indeed prime necessity is to attain the Lord's service. There is no greater priority than this. Devotional service will give us complete peace and happiness, and fulfill life's ultimate goal. If we remain aloof from the Lord's service simply to seek separate personal happiness, we will only find distress in the end. So, join Krishna's family ! Leave Maya's family! Try to become a spiritual servant and forget about being a master.

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



TWO ASSETS OF A BRAHMACĀRĪ:
KAMAṆḌALU AND BRAHMACĀRĪ DAṆḌA
Sriḷa Vrindavana Das Thakura

The householders have numerous pots in order to separate purity from impurity. The *sannyāsīs*, however, have only one pot, a *kamaṇḍalu*. They are compelled to use this pot for all kinds of activities. According to the scriptures, the *sannyāsīs'* pot is an *alābu*, or pot made from an ash gourd. Since the *brahmacārī's* duty is to serve the *sannyāsī*, he must carry the *kamaṇḍalu* of his Guru. The *upakurvāṇa-brahmacārīs*, who marry after completing their educational vow, reside in a particular *āśrama* in which they study under a *gr̥hastha* teacher. A *brahmacārī* is supposed to carry the *kamaṇḍalu* of a *parivrājaka-sannyāsī*.

According to the opinion of some persons, since Sri Nityananda Svarupa lived as a *brahmacārī* with Sri Laksmipati Tīrtha, He had both a *kamaṇḍalu* and a *brahmacārī daṇḍa* (made from either *kadira*, *palāśa*, or bamboo). The *brahmacārī* name of Nityananda Prabhu was Svarupa. According to others, Sri Nityananda Prabhu traveled as a *brahmacārī* with Sri Madhavendra Puripada. At present, the *brahmacārī* disciples of the Tīrtha and *Āśrama sannyāsīs* are known as Svarupa. The *brahmacārī* disciples of Sarasvati, Bharati, and Puri *sannyāsīs* are known as Caitanya. Since Svarupa is the *brahmacārī* name of a Tīrtha *sannyāsī's* disciple, some people consider Him a follower of Laksmipati Bhāgavata Mahāvidyālaya

nityaṁ bhāgavata-sevayā

Tīrtha rather than a follower of Madhavendra Puri. Generally the *daṇḍa* is of two kinds—*ekadaṇḍa* or *tridaṇḍa*

GAURA KISHORA DAS BABAJI
INSTRUCTS A BRAHMACĀRĪ
Sriman Vyankata dasa Brahmacārī

Once a *brahmacārī* who was born in a *brāhmaṇa* family, imagined himself to be interested in devotional service to the Lord. Thus he approached Srila Gaurakisora das Babaji. Because of that contact, many persons began to respect that *brahmacārī*. After some time, he decided that he would also sit in the same manner as Srila Gaurakisora. He collected some money which he used to build a small *bhajana-kuṭīra* like that of Srila Babaji Maharaja. He had his small hut built nearby the Ganga.

That *brahmacārī* thought that he would approach Srila Gaurakisora and, after getting permission from him, begin solitary worship in his personal *bhajana-kuṭīra*. Gaurakisora, being in direct contact with Supersoul, understood everything and when he was approached by the *brahmacārī* said, "If you want to perform devotional service, that is very good. But, if you enter into the house of Maya, then you will be confronted by many impediments. You should rather give up the idea of living in that hut and instead simply reside beneath one of the nearby trees."

Shortly after this, one proud person living in the vicinity confronted Srila Gaurakisora das Babaji saying, "Maharaja, you first told us to lock ourselves up in our small huts and to worship unto the Supreme Lord. Now you are giving the instruction that one must live under a tree in order to perform proper worship.

Srila Gaurakisora das Babaji then manifested the pastimes of showing himself as if deranged. He replied, "I have given correct instructions. The body is like a room and the eyes are like the front door. But this person, by merely closing the wooden door of his hut simply mimics the activities of the pure devotee. Actually his eyes are still open to sense objects. Therefore it is better for him to live under the trees. If one

follows the instructions of a genuine devotees of the Lord, then he will obtain something truly beneficial. If one becomes increasingly faithful in that devotee's service, he will eventually be able to attain pure devotional service. But if one imitates the activities of the great devotees of the Lord, then he will quickly be stopped and will soon fall down."

Soon after this, the *brahmacārī* left that place and Srila Babaji Maharaja explained what had happened to those who were present there. Maharaja said, "Just see how the intelligence of an ordinary persons is destroyed. By living in a secluded hut, they simply want some cheap adoration from the public. However, the result of this activity is that in a short time, they become attracted to acquiring wealth and must leave. Persons who are not even able to behave properly for the lower stages of devotion want to independently obtain the standard of practice of pure devotee (*paramahansa*.)"

A little later that *brahmacārī* returned to his home and began many different kinds of material pursuits. One person approached Srila Gaurakisora and asked him as to the whereabouts of that *brahmacārī*. Maharaja explained what had happened; "Why did that *brahmacārī* become influenced by *maya* even after he received the

association of the devotees of the Lord? If one is in contact with the devotees of the Lord, doesn't he gain great results? If one simply acts like a devotee of the Lord, then he will never obtain the expected result of devotional service. A person who reaps the rewards of inappropriate association of the devotees of the Lord will become bewildered and dislodged from the path of bhakti. That *brahmacārī* has now become fallen but maybe he will not eat meat or fish again. Maybe he will perform some genuine religious activities. However he will never be able to enter into real devotion to the Supreme Lord."

—Srila Gaurakisora Still Lives in Our Hearts by Vyankata dasa *Brahmacārī*

THREE TYPES OF *BRAHMACĀRĪS* His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called *Svarūpa-brahmacārī*. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called *Prakāśa-brahmacārī*. One who has acquired absolute knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and



the Brahman effulgence, thus keeping himself in transcendental bliss, is called *Ānanda-brahmacārī*. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations, and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned *brahmacārī* and is named *Caitanya*.

When Sarvabhauma Bhattacharya was talking with Gopinatha Ācārya about Sri Caitanya Mahaprabhu's *sannyāsa* community, he appreciated the first name, "Sri Krishna," but did not like the surname, "Caitanya," which is the name for a *brahmacārī* belonging to the Bhāratī community. He therefore suggested that the Lord be elevated to the Sarasvati community. However, Gopinatha Ācārya pointed out that the Lord does not depend on any external formality. Gopinatha Ācārya was firmly convinced that Sri Caitanya Mahaprabhu was Krishna Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bharati or a Sarasvati.

—Śrī Caitanya-caritāmṛta » Madhya-līlā Chapter 6: The Liberation of Sarvabhauma Bhaṭṭācārya » Verse: 23, Purport

HOW AJAMILA HAD BECOME A REALISED SOUL.

Sriman Krishna Dharma Das

After listening to the words of the Yamadutas, the Vishnudutas said, "How painful it is that those responsible for maintaining religion are practising irreligion by punishing a sinless person. Yamaraja himself is sullied by this failure of his servants."

The Vishnudutas explained that a leader should always be just, acting like an affectionate father. He should protect the people in accordance with scriptural injunctions, rewarding the meritorious and punishing the sinful for their own good. As the supreme master of justice, Yamaraja exemplified this behaviour, so it would hardly be expected that he exhibit partiality by chastising an innocent person. However, his representatives were guilty of this error."

The Vishnudutas continued, "Ajamilā is entirely free of sin, not just those committed in



this life, but millions of lives. Helplessly and without offence he called out the holy name of Narayana. Therefore he is purified and eligible to achieve liberation."

The Vishnudutas pointed out that for some time before his death Ajamilā had chanted Narayana's name. Although intending only to call his young son, he had unwittingly been calling out to the Lord. Advanced age and infirmity had obliged him to stop his nefarious activities. Furthermore, he had no misconceptions about Lord Narayana and his holy names. Nor when repeatedly calling 'Narayana' over these last couple of years of his life, had he done so with the offensive mentality that he could sin on the strength of the holy name. This inoffensive chanting had therefore acted powerfully upon his heart, removing volumes of sinful reactions."

The Vishnudutas continued, "There is no better atonement than chanting the holy name of Lord Vishnu. It can free a person from the effects of even the most grievous sins. When Vishnu hears His name chanted without offense He immediately considers it his duty to offer protection to the chanter."

The Vishnudutas explained that such chanting not only destroyed the effects of sin, but also eradicated the very desires that led one into sinful life. Even when chanted with inattention, in

jest, for entertainment or to indicate something else the holy name frees one from all kinds of sin. No other spiritual process has such power.

The Vishnudutas concluded, “As fire burns dry grass to ashes, so the Lord’s holy name, even when chanted unknowingly, burns to ashes all sinful reactions.”

After establishing that Ajamila had become sinless by calling out Narayana’s name, the Vishnudutas released him from the ropes of the Yamadutas. Baffled in their purpose, the Yamadutas returned to their master empty handed.

Ajamila, released from imminent death and descent into hell, fell at the feet of the Vishnudutas. He wanted to say something, but as he did so the Vishnudutas vanished. By their association Ajamila had become enlightened in pure knowledge. He wept in shame as he thought of his previous sins and remonstrated with himself.

“How wretched I became. I destroyed my family tradition and took to the worst type of behaviour, becoming a servant of my senses, Rejecting my wife and elderly parents I lived with a prostitute. I am surely fit only for hell.”

Vehemently condemning himself, Ajamila looked around in wonder and thought, “Where have the Vishnudutas gone? Where are the frightful servants of Yamaraja? Has it all been a dream? What great good fortune it has been for me to chant the name of Lord Narayana at the time of death. It could only have been due to my having sincerely engaged in spiritual practises in early life. How kind is Lord Narayana who always protected his servants.”

Ajamila continued, “I am sin personified. How did I deserve such an opportunity? I must practise self-control and engage unfailingly in bhakti-yoga so that I do not again fall into such ignorance.”

By the influence of the Vishnudutas and the power of his chanting, Ajamila had become a realised soul. He understood that identification with the body lay at the root of all sin. Bewildered by this misconception and believing himself to be a man, he had been controlled by the Lord’s illusory energy in the shape of a woman.

Ajamila immediately left his home and went to the holy city of Hardwar where he resided in a Vishnu temple and seriously practiced the process of devotional service. When his mind and intelligence were fully fixed upon the Lord’s form he again saw the Vishnudutas before him. Bowing before them he gave up his material body and attained his spiritual form. The Vishnudutas took him to the Vaikuntha planets to engage in eternal, blissful service to Narayana.

— An excerpt from the upcoming book ‘Brilliant as the Sun’ A retelling of Srimad Bhagavatam, Canto Six, by Sriman Krishna Dharma Das.



!! Sri Sri Nitai Gaurchandra Jayati !!

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