Dashaka 22

अजामिलो नाम महीसुर: पुरा
चरन् विभो धर्मपथान् गृहाश्रमी ।
गुरोर्गिरा काननमेत्य दृष्टवान्
सुधृष्टशीलां कुलटां मदाकुलाम् ॥१॥

अजामिल: नाम महीसुर:	The Braahmin by the name Ajaamil
पुरा	long ago
चरन् विभो धर्मपथान्	O Lord! Who was leading a righteous life
गृहाश्रमी	(and) who was a householder
गुरो:-गिरा	at the request of his father
काननम्-एत्य	going to the forest
दृष्टवान्	saw
सुधृष्ट्शीलाम्	an immodest
कुलटाम्	(and) immoral woman
मदाकुलाम्	given to drinking

O Lord! Long ago there was a Braahmin householder named Ajaamil who led a virtuous life. He went to the forest (for collecting sacrificial fuel) at his father's request. There he met an

immoral, immodest woman who was given to drinking.

स्वत: प्रशान्तोऽपि तदाहृताशय:
स्वधर्ममुत्सृज्य तया समारमन् ।
अधर्मकारी दशमी भवन् पुन-
र्दधौ भवन्नामयुते सुते रतिम् ॥२॥

स्वत: प्रशान्त:-अपि	self controled, though
तत्-आहृत-आशय:	his mind being attracted by her
स्व-धर्मम्-उत्सृज्य	all his duties, giving up
तया समारमन्	her (company) enjoying
अधर्मकारी	unrighteous
दशमी भवन् पुन:-	very old becoming, then
दधौ	gave
भवत्-नाम-युते सुते	who bore Thy name, to his son
रतिम्	attachment

Though by nature a man of self control his mind was attracted to her. He gave up all his duties and revelling in her company led a sinful life. As he became old, he became very much attached to his son who bore Thy name - Naaraayana.

स मृत्युकाले यमराजकिङ्करान्
भयङ्करांस्त्रीनभिलक्षयन् भिया ।
पुरा मनाक् त्वत्स्मृतिवासनाबलात्
जुहाव नारायणनामकं सुतम् ॥३॥

स मृत्युकाले	he, at death time
यमराज-किङ्करान्	the death god's messengers
भयङ्करान्-त्रीन्-	very fierce, three (of them)
अभिलक्षयन्	seeing (before him)
भिया	in fear
पुरा मनाक्	long ago, certainly
त्वत्-स्मृति-वासना-बलात्	a (faint) memory of Thee, by its (Thy memory's) strength
जुहाव	called
नारायण-नामकं सुतम्	Naaraayana named his son

At the time of death, he saw before him three fierce looking emmissaries of Yama - the god of death. He called out in frieght the name of his son Naaraayana, induced by the strength of the memory of his past devotion to Thee.

दुराशयस्यापि तदात्वनिर्गत-
त्वदीयनामाक्षरमात्रवैभवात् ।
पुरोऽभिपेतुर्भवदीयपार्षदा:

चतुर्भुजा: पीतपटा मनोरमा: ॥४॥

दुराशयस्य-अपि तदा-तु	then even though he was evil minded
अनिर्गत त्वदीय-	emrging, of Thy
नाम-अक्षर-मात्र-वैभवात्	name's letters,solely by, its glory
पुर:-अभिपेतु:-	before him appeared
भवदीय पार्षदा:	Thy emmissaries
चतुर्भुजा: पीतपटा: मनोरमा:	having four arms, wearing yellow garments with lovely appearance

In spite of his evil nature, by the glory of the letters of Thy name uttered by him, there appeared before him, Thy emmissaries.They had four arms and were wearing yellow robes and were of enchanting appearance.

अमुं च संपाश्य विकर्षतो भटान्
विमुञ्चतेत्यारुरुधुर्बलादमी ।
निवारितास्ते च भवज्जनैस्तदा
तदीयपापं निखिलं न्यवेदयन् ॥५॥

अमुं च संपाश्य	him (Ajaamila) tying up with ropes
विकर्षत: भटान्	(and) dragging, to the messangers (of Yama)
विमुञ्चत-इति-	"Release him" thus (saying)
आरुरुधु:-बलात्-अमी	(were) stopped by force, they

निवारिता:-ते च भवत्-जनै:-	and were obstructed by Thy emmissaries
तदा तदीय-पापं निखिलं	then, all his sins
न्यवेदयन्	(they) narrated

Seeing Ajaamil tied up with ropes and being dragged by the messangers of Yama, they were obstructed by Thy emmissaries by force and were stopped to do so. Then the emmissaries of Yama narrate all his sins.

भवन्तु पापानि कथं तु निष्कृते
कृतेऽपि भो दण्डनमस्ति पण्डिता: ।
न निष्कृति: किं विदिता भवादृशा-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥६॥

भवन्तु पापानि	let there be sins
कथं तु	how is it
निष्कृते कृते-अपि	atonements have been made □□□□□
भो दण्डनम्-अस्ति पण्डिता:	are there punishments, O Learned Ones!
न निष्कृति किं विदिता	is atonement not known
भवदृशाम्-इति	to persons like you? Thus
प्रभो	O Lord
त्वत्-पुरुषा बभाषिरे	Thy emissaries spoke

O Lord! Thy emissaries told them that even if there were sins, how was it that there was punishment when atonement had been made. Did people like them who were learned, not know what atonement was?

श्रुतिस्मृतिभ्यां विहिता व्रतादय:
पुनन्ति पापं न लुनन्ति वासनाम् ।
अनन्तसेवा तु निकृन्तति द्वयी-
मिति प्रभो त्वत्पुरुषा बभाषिरे ॥७॥

श्रुति-स्मृतिभ्यां	in the Srutis and Smritis
विहिता: व्रतादय:	are laid down, the vows etc.,
पुनन्ति पापं	cleanse one of sins
न लुनन्ति वासनां	but do not destroy the tendency
अनन्त-सेवा तु	service to the Lord however,
निकृन्तति द्वयीम्-इति	destroys both, thus
प्रभो	O Lord!
त्वत्-पुरुषा बभाषिरे	Thy emissaries did speak

O Lord! Thy emissaries told them that in the Srutis and Smritis as per the vows which are laid down, they absolve a person from sins, but do not curb the sinful tendency. Whereas, the service of the Lord! Destroys both - the sins and the sinful tendencies.

अनेन भो जन्मसहस्रकोटिभि:
कृतेषु पापेष्वपि निष्कृति: कृता ।
यदग्रहीन्नाम भयाकुलो हरे-
रिति प्रभो त्वत्पुरुषा बभाषिरे ॥८॥

अनेन भो	by him (Ajaamil) O! You (messangers of Yama)
जन्म-सहस्र-कोटिभि:	in innumerable lives
कृतेषु पापेषु-अपि	if he has commited sins also
निष्कृति: कृता	atonement has been made
यत्-अग्रहीत्-नाम	because he took (uttered) the name
भय-आकुल: हरे:-इति	overcome by fear, of Hari, thus
प्रभो	O Lord!
त्वत्-पुरुषा बभाषिरे	Thy emmissaries did speak

O Lord! Thy emmisaarries told the messengers of Yama that though overcome by fear, Ajaamil had uttered the Name of Hari. By that alone he had atoned for all the sins committed by him in innumerable lives.

नृणामबुद्ध्यापि मुकुन्दकीर्तनं
दहत्यघौघान् महिमास्य तादृश: ।
यथाग्निरेधांसि यथौषधं गदा -
निति प्रभो त्वत्पुरुषा बभाषिरे ॥९॥

नृणाम्-अबुद्ध्या-अपि	of human beings, unknowingly even,
मुकुन्द्-कीर्तनं	the name of Mukund is chanted
दहति-अघ-औघान्	burns up all sins
महिमा-अस्य तादृश:	its glory is such
यथा-अग्नि:-एधांसि	like fire (burning) fuel
यथा-औषधं गदान् इति	like medicine (curing) disease
प्रभो	O Lord! Thus
त्वत्-पुरुषा बभाषिरे	Thy emissaries did speak

O Lord! Thy emissaries told them that even if the chanting of The Name of Mukund is done unknowingly, by the human beings, it burns up all their sins. Its glory is like that of fire burning the fuel and like the medicine curing the diease.

इतीरितैर्याम्यभटैरपासृते
भवद्भटानां च गणे तिरोहिते ।
भवत्स्मृतिं कंचन कालमाचरन्
भवत्पदं प्रापि भवद्भटैरसौ ॥१०॥

इति-ईरितै:-	thus being told
याम्य-भटै:-	the messengers of Yama
अपासृते	having left

भवत्-भटानां च	and Thy emissaries
गणे तिरोहिते	in a group having disappeared
भवत्-स्मृतिं	having Thy rememberance
कंचन कालम्-	for some time
आचरन्	and worshipping Thee
भवत्-पदं प्रापि	Thy abode attaining
भवत्-भटै:-असौ	this (Ajaamil) (led by) Thy emissaries

The messangers of Yama left when they were told thus. The group of Thy emissaries also disappeared. Ajaamil remembered and worshipped Thee for some time and then attained Thy abode led by Thy emissaries.

स्वकिङ्करावेदनशङ्कितो यम-
स्त्वदंघ्रिभक्तेषु न गम्यतामिति ।
स्वकीयभृत्यानशिशिक्षदुच्चकै:
स देव वातालयनाथ पाहि माम् ॥११॥

स्व-किङ्कर-आवेदन-	his messengers reprting1`
शङ्कित: यम:-	the much concerned Yama
त्वत्-अंघ्रि-भक्तेषु	to the devotees of Thy feet
न गम्यताम्-इति	do not go, thus

स्वकीय-भृत्यान्-	his own messengers
अशिशिक्षत्-उच्चकै:	instructed strictly
स देव वातालयनाथ	Thou (who are such) Lord! O Lord of Guruvaayur!
पाहि माम्	protect me

Yama was very much concerened at the report of his messengers. He strictly instructed them not to go to the devotees of Thy feet. O Lord! O Lord of Guruvaayur! Who are such, protect me.