

Śrī Bṛhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

॥ 6.2.9-10 ॥

stenah surā-po mitra-dhruḡ
brahma-hā guru-talpa-gaḡ
strī-rāja-pitr-go-hantā
ye ca pātakino 'pare

sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor
yatas tad-viṣayā matiḡ

The chanting of the holy name of Lord Viṣṇu (**viṣṇoh nāma-vyāharaṇam**) is the best process of atonement (**eva suniṣkṛtam**) for a thief, for a drunkard, for one who betrays a friend or relative (**stenah surā-pah mitra-dhruḡ**), for one who kills a brāhmaṇa, for one who indulges in sex with the wife of his guru or another superior (**brahma-hā guru-talpa-gaḡ**), for one who kills women, the king, his father, or cows (**strī-rāja-pitr-go-hantā**), and for all other sinful men (**ye ca pātakino apare**). Simply by chanting the holy name of Lord Viṣṇu (**idam eva**), such sinful persons (**sarveṣām apy aghavatām**) attract the attention of the Supreme Lord (**yataḡ tad-viṣayā matiḡ**).

“The name of the Lord may destroy sins, but how can nāmābhāsa be the atonement for thousands of grave sins which cannot be destroyed by thousands of twelve year VOWS?”

↓ Argument - 1

Answer - 1

Stenaḥ means a gold thief.

- ① śāśā aśetasya → Jivā turns away from
- ② tan-māyayāto → Mayā chooses to facilitate
- ③ vip-ryayo/asmritya → forgetting one's constitutional position & takes his identity with body.

↓ ① Root of the sin is destroyed.

Chanting is the best atonement (sunīṣkṛtam), since it destroys the root of sin.

④ dṛitīya ebhiniveśa → attachment to body & things, people etc connected to body.

⑤ bhayaṁ śyāḥ → Entanglement in Saṁsāra.

A twelve year vow of atonement, though it destroys the effects of sin, cannot destroy the root of sin.

That is not the only result, because from chanting the name of the Lord, the Lord's mind dwells on that person who chants (tad-visayā-matīḥ).

↓ Chanting makes (P) JIVONMUKHA

The Lord thinks, "This person belongs to me. I will always protect him." This is Śrīdhara Svāmī's meaning of the phrase.

"Hearing his name being chanted, and remembering Ajāmila, the Lord ordered us to bring Ajāmila, who was chanting his name."

Then how much more the Lord will remember a person who chants the Lord's name with a service attitude!

This is the implication.

To show this to the ~~servants~~ of Yama, the ~~servants~~ of Visnu said that ~~Ajāmila chanting at the time of death had destroyed all his sins, but actually, from the first time that Ajāmila called his son Nārāyaṇa, out of all the times he called, all his sins had been destroyed.~~

① ~~servants~~ ~~servants~~
The rest of the chanting after that produced bhakti.

The past tense of yad vyājahāra (he chanted) in verse 7 also indicates that from the first time he chanted the name, all sins had been destroyed.

The word vivaśah in that verse means “spontaneously, out of affection for his child.”

PJNa-Paṇḍa Argument - 2

“But after chanting repeatedly, there were repeated sins such as going to the prostitute and drinking wine. In order to destroy those sins he had to chant at the end of his life, since there was again appearance of sin.”

Answer ->

This cannot be said, because it will be said later vaikunṭha-
nāma-grahanam aśeṣāgha-haram: chanting the Lord's name
destroys unlimited sins. (SB 6.2.16)

The following verses also show that chanting releases one
from the bondage of saṁsāra.

vartamānam ca yat pāpaṁ yad bhūtaṁ yad bhaviṣyati
tat sarvaṁ nirdahatyāśu govindānala-kīrtanāt

All sins in the present, past and future are quickly
destroyed by chanting the name of Govinda which is like
fire. Hari-bhakti-vilāsa 11.339

yan-nāma sakre chravanāt pukkaśo 'pi vimucyate
samsārāt

By hearing one of your names once, even the outcaste is
delivered from the material world. SB 6.16.44

naivam-vidhaḥ puruṣa-kāra urukramasya
pumsām tad-aṅghri-rajāsā jita-ṣaḍ-guṇānām
citram vidūra-vigataḥ sakrd ādadīta
yan-nāmadheyam adhunā sa jahāti bandham

Such power is not surprising from persons who have
conquered the six senses by the dust from the lotus feet of
the Lord, since even an outcaste becomes immediately free
of bondage of karma by chanting the Lord's name even

once. **SB 5.1.35**



Because there is no mention of a particular time span for the effect to occur, it should be understood that by the first chanting there is destruction of all sins, all desires and as well, ignorance, which is the root cause, because only then sin will not reappear in the future.

activity

→ generate bad karma

Argument-3

“Why then did sin not leave Ajāmila after chanting the first time?”

How could he continue to be attached to the woman and commit sin for so long if all his sins had been destroyed?”

Answer-3

Like the karmas of the jīvanmukta which remain for some time simply as impressions, Ajāmīla's sins which lasted till his death were like the bites of a toothless snake and did not generate results. → karmic results. ①

② → ~~XXXXXXXXXX~~ →
Moreover the Lord himself will cause continuance of sin in order that other philosophies (karma-kāṇḍa etc.) will not be completely uprooted. ↓

If one were to explain the scriptural statements concerning the powers of the name to be exaggerated praise of the Lord's name, then one would be committing offense.

Tathārtha-vādo hari-nāmni kalpanam: it is an offense to interpret the name or think its powers are exaggeration.
(Padma Purāṇa)

(nāmāśrayah kadācit syāt) (taraty eva sa nāmataḥ)
(nāmno hi sarva suhrdo hy) (aparādhāt pataty adhaḥ)

One who takes shelter of the name at any time crosses material life by the name. One falls to hell from offense to the name of the Lord, the friend of all beings. **Padma Purāṇa**

arthavadam harer-namni
sambhavayati yo narah
sa papistho manusyanam
niraye patati sphutam

Those most sinful of men who interpret the name of the
Lord fall to hell (Katyāyana Samhitā, Padma Purāṇa)

yan-nāma-kīrtana-phalam vividham niśamya
na śraddadhāti manute yad utārthavādam
yo manuṣas tam iha dukha-caye kṣipāmi
saṁsāra-ghora-vividhārti nipīḍitāṅgam

That person who even after hearing about the wonderful results of chanting the Lord's name refuse to develop sincere faith in the name, and on the contrary, interprets the name, is hurled by me into the deep gloom of material nescience after being dragged through excruciating suffering. **Padma Purāṇa**

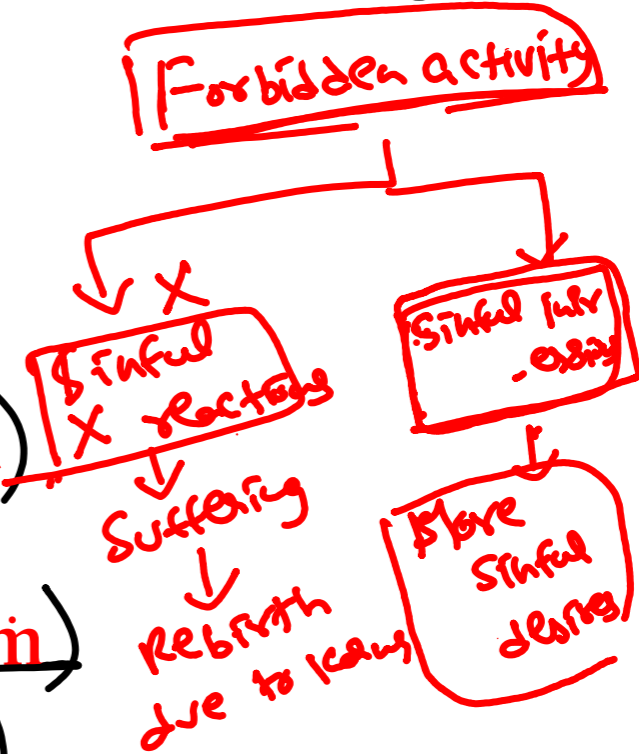
śruti-smṛti-purāṇesu
nāma-māhātmya-vādiṣu
ye 'rthavāda iti bruyur
na teṣāṃ niraya-kṣayaḥ

Persons who interpret the śrutis, smṛtis, and purāṇas,
which wonderfully glorify the Lord's name, stay in hell
forever. **Jaimini Saṃhitā**

Thus from scriptures like Padma Purāna and Kātyāyana-
samhitā there are thousands of statements showing fall
down from interpreting the name.

Parīkṣit has just said:

(kvacin nivartate 'bhadrāt)
(kvacic carati tat punaḥ)
(prāyaścittam) (atho) (pārtham)
(manye) (kuñjara-śaucavat)



After withdrawing from sin one commits the sin again. I think atonement is useless, like an elephant bathing. **SB**

6.1.10