

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

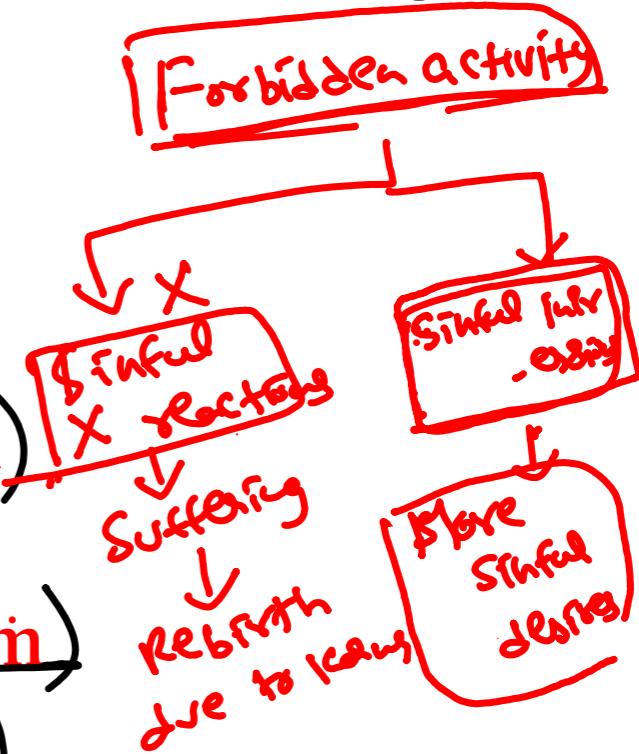
sarveṣām apy aghavatām
idam eva suniṣkṛtam
nāma-vyāharaṇam viṣṇor
yatas tad-viṣayā matiḡ

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 (**yataḥ tad-viṣayā matiḡ**).

Thus from scriptures like Padma Purāna and Kātyāyana-saṁhitā 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

He has condemned atonements because of seeing that the tendency for sin remains, but he does not criticize bhakti, though seeing sinful tendencies in some of the devotees.

And Ajāmila, a sinner, by the strength of nāmābhāsa attained Vaikuntha, but smārtas and others, though knowing scriptures, and though chanting the name, continue existence in frightful saṁsāra because of the offense of interpreting the name.

But one should not worry that everyone will immediately become liberated on seeing such power in the name.

Though sin is completely uprooted just by chanting the name once, in most cases the name shows its fruits to the world after some time, just as fruit trees bear fruit after some time only, not immediately.

Even in cases where the chanter is free of offenses.

And in some cases the name does not show its effects at all, in order that the material scriptures (such as karma-kānda) are not completely destroyed.

Then, after doing this, the name takes the person who has chanted without offense to the Lord's abode. This conclusion should be understood.

Argument - 4

→ concept of ~~aparādha~~

“I accept that because of offense to the name, those who interpret the name as exaggeration go to hell.”

However, if chanting the name destroys all sins, all karmīs, jñānīs, yogīs and bhaktas should not go to hell for illicit sex or violence if they chant.

And if the name does not destroy all sin, all these people, and even the bhakta, should go to hell to suffer the results of their sin, even if they chant.”

Answer-4 → Aparājita tva
Though a merchant protects a person under his shelter according to the degree that the person surrenders to him, if the person offends him, the merchant becomes displeased with him, and does not give protection to that surrendered person.

But one should not think that the merchant is incapable of protecting him.

And according to the degree that the offense diminishes, the merchant begins to show mercy to that person.

When the offense is completely gone, the merchant shows
all mercy.

The name is similar.

8th offense

Those who take shelter of [Bhakti-devī], representing the
name, as a secondary practice, in order bring out results of
karma and jñāna, are called karmīs or jñānīs, even though
bhakti is present in a minor position.

This is according to the rule that things are named according to the predominant factor. [Note: prādhānyena vyapaeśā bhavanti] They are thus not called Vaiṣṇavas.

By their natures they are offenders to the name in one aspect, for it is said dharma-vratatyāgahutādi-sarvaśubhakriyā-sāmyamapi pramādaḥ: the eighth offense is to consider the name equivalent to dharma, vratas, sacrifices and other karma-kāṇḍa rites.

If considering the name to be equal to karma and dharma is an offense, then the offense is much more if one considers the name secondary to karma and dharma, being a mere limb of karma or dharma.

Though recognizing that they have offended her, out of compassion, Bhakti-devī thinks, “Karma-yoga and these other processes should not be fruitless” since they have accepted a small portion of her shelter.

Thus, though she has become only a limb of karma, she gives the results of karma, jñāna and other processes without obstruction.

Similarly, when bhakti is a limb of atonement, she destroys the sins in those persons practicing atonements.

It is not otherwise.

And those who do not perform atonements go to hell to experience the results of their sins.

However, Vaisnavas do not need to perform atonements.



Furthermore, if those persons commit other offenses, such as interpreting the name or committing offense to the devotee, and then perform dharma and other process, Bhakti-devī gives them no results for their efforts, even though she is still a limb of dharma and other process.

ke te 'paradhā vipendra
namno bhagavatah krtāḥ
vinighnanti nṛnam krtyam
prakrtam hy anayanti ca

O brāhmaṇa! Offenses to the name destroy men's pious
actions and lead them to material world. **Padma Purāṇa,**
Brāhma-khanda

If those persons become free from offense and dedicate themselves to chanting or other bhakti processes, they will get results for their karma and jñāna in proportion to the destruction of offenses.

However, with complete destruction of offense by association with devotees, attainment of the results of chanting is certain, by the direct mercy of Bhakti-devī.

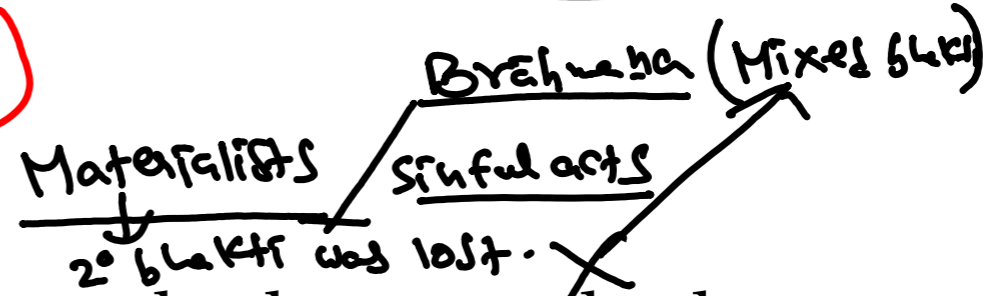
Argument - 5

“From the words of the servants of Yama it is understood that Ajāmila was previously involved in karma. (He was not a devotee, but performed bhakti secondarily, and therefore all his sins should not have been removed by chanting.)”

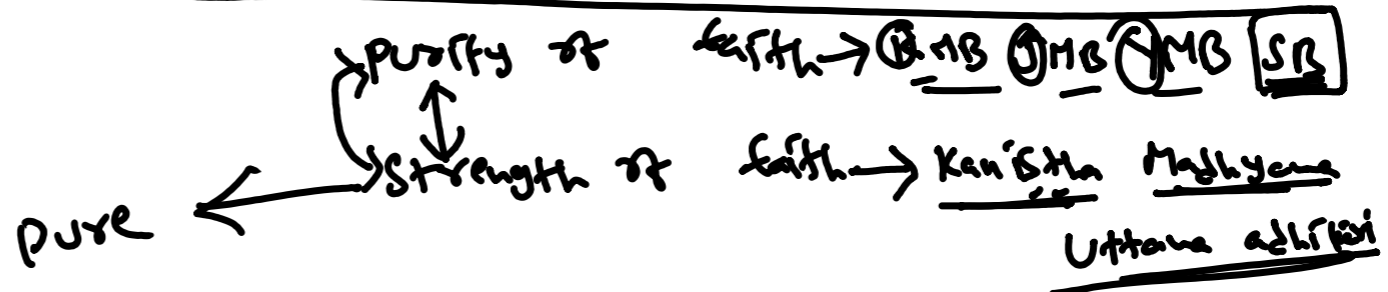
Answer - 5

That is true, and by sinful acts like drinking his status as a brahmana was destroyed, what to speak of his pious acts of karma.

~~Karma adhikara~~ (KT) → sinful life



It will be explained: "Ajāmila 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." (SB 6.2.45)

When his pious karmas were destroyed, his secondary bhakti was also destroyed.

Then pure bhakti appeared when he called out the name of his son Nārāyaṇa.

Argument-6

“But if there is a scriptural rule that one should perform bhakti as a limb of karma or jñāna, how can that be offensive?”