

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**).

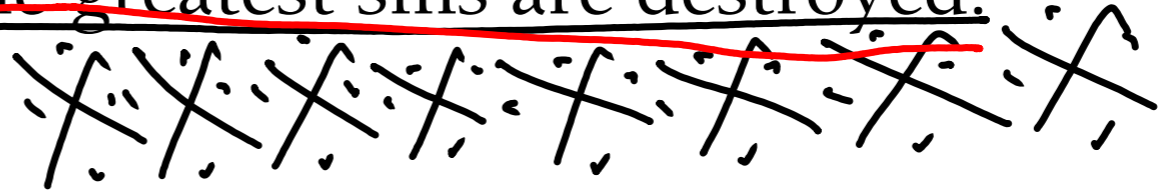
When his pious karmas were destroyed, his secondary bhakti was also destroyed.

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?”

^{→ Bhakti udhikari}
One should not recognize as authoritative scripture (those statements which permit secondary bhakti out of mercy for persons of crooked mentality, who have no faith in bhakti but faith in karma and jñāna, and do not believe statements like "All processes accomplish their results by bhakti alone; by a particle of bhakti the greatest sins are destroyed.")

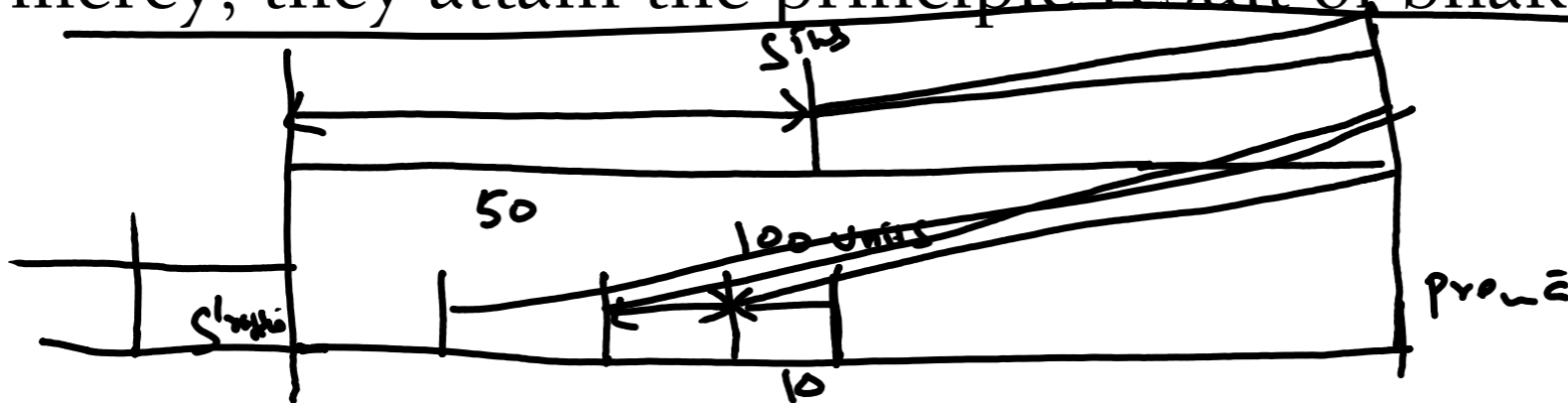


In attaining Svarga through animal sacrifices by following rules, the fault of violence is not destroyed.

Similarly though the offender attains the results of karma and jñāna by secondary bhakti according to rules, his offense is not destroyed.

Those offenders who accept a [Vaiṣṇava guru] by [Vaiṣṇava initiation], take shelter of [Bhakti-devī purely] or as the primary process (but mixed), and then worship the Lord by chanting, are called Vaiṣṇavas.

According to the degree of bhakti, they attain destruction of offenses, and according to the degree of Bhakti-devī's mercy, they attain the principle result of bhakti (prema).



The Lord himself says:

yathā yathātmā parimrjyate 'sau
mat-puṇya-gāthā-sravaṇābhidhānaiḥ
tathā tathā paśyati vastu sūkṣmaṁ
caḥsur yathaivañjana-samprayuktam

To the degree that the ātmā becomes purified by hearing and chanting my glories, a person is able to perceive my real form and qualities, and experience their sweetness, just as the eye when smeared with special ointment, is able to see finer objects. SB 11.14.26

bhaktih pareśānubhavo viraktir
anyatra ca īṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tūṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam

Devotion, direct experience of the Supreme Lord, and
detachment from other things—these three occur
simultaneously for one who has taken shelter of Kṛṣṇa, in
the same way that pleasure, fullness of the stomach and
relief from hunger are experienced simultaneously, with
each bite, for a person engaged in eating. **SB 11.2.42**

śṛṅvatām sva-kathāḥ kṛṣṇaḥ
pūṇya-śṛāvāna-kīrtanaḥ |
hr̥dy antaḥstho hy abhadraṇi
vidhunoti suhṛt-satām ||

Kṛṣṇa, who purifies by the processes of hearing and chanting, who is the benefactor of the devotees who hear about him, enters the hearts of the devotees and destroys their sins. SB 1.2.17

By these statements it is understood that those persons gradually ascend through the fourteen stages of bhakti.

Satan kṛpā → Mahatsevā → Śṛddhī → Sādhuṅgā

In these cases, faith and other steps are prescribed.

↓
pre-e.

And in this chapter also it is said guṇānuvādah khalu sattva-bhāvanah: chanting the Lord's glories is the process for purification. (SB 6.2.12)

When all their offenses are gradually destroyed and they attain the Lord, they are liberated from this world.

However, for those without offense, attainment of the Lord
is quick. Such persons have two stages: chanting the Lord's
name, and attaining Vaikuṅṭha.

Such is the case of Ajāmila. ✓

na vāsudeva-bhaktānām
aśubham vidyate kvacit
janma-mṛtyu-jarā-vyādhi-
bhayaṁ vāpy upajāyate

The devotees of Vāsudeva have no misfortune at all. They
surpass (birth), (death), old age and disease. Mahābhārata
13.135.131

sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān
viriñcatām eti tataḥ param hi mām
avyākṛtam bhāgavato 'tha vaisnavam
padam yathāham vibudhāḥ kalātyaye

A person fixed in dharma attains the post of Brahmā after a
hundred births, and by more pious acts a person attains me.
But the devotee attains the abode of Vaikuṅṭha after leaving
the body, just as I in another form reside there, and the
devatās who are qualified go there after destroying their
subtle bodies. SB 4.25.29