

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**).

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

Such is the case of Ajāmila. ✓

nā vāsudeva-bhaktānām
aśubham vidyate kvacit
janma-mṛtyu-jarā-vyādhi-
bhayaṁ vapy upajayate

→ offenseless
Chanting.

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
virīñcatām 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 Vaikuṇṭha 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

However, some devotees without offense, who desire to attain a special prema are delayed in attaining the Lord.

For instance Jaḍa Bharata took three lives to attain the Lord.

Among those devotees having offense, if some, because of not worshipping the Lord properly, do not destroy previous sins, and continue to sin and to be offenders, they do not go the hell after leaving the body.

↑
Sādhubas

① offenseless faithless
chanters → bhāva

② offenseless faithful
chanters → sp. world
prema

③ offensive, sinless
chanters → gradual
progress

④ offensive, sinful
→ gradual progress

Sins → X hell ←

- Yama says:

• sva-puruṣam abhivikṣya pāśa-hastam
vadati yamaḥ kila tasya karna-mūle
parihara madhusūdana prapannān
prabhur aham anya-nṛṇām na vaiṣṇavānām

Yamarāja seeing his follower with noose in his hands says
in his ear, “Do not take devotees surrendered to
Madhusūdana. I am the master of other men, but not the
Vaiṣṇavas.”

te deva-siddha-parigīta-pavitra-gāthā
ye sādhanavah samadrśo bhagavat-prapannāḥ
tān nopasīdata harer gadayābhiguptān
naiṣāṁ vyaṁ na ca vyaḥ prabhavāma daṇḍe

Do not approach those who have surrendered to the Lord,
who see everything equally, who have proper conduct and
who are praised with pure narrations by the devatās and
Siddhas, since they are protected by the club of the Lord.
We, including Brahmā and even time, do not have power to
punish them. SB 6.3.27

- The servants of Yama say:

prāhāsmān yamunā-bhrātā sādaram hi punaḥ punaḥ
bhavadbhir vaiṣṇavās tyājyā

Yama repeatedly has told us with care, “You must leave the
Vaiṣṇavas” **Padma Purāṇa**

Moreover the Lord himself says:

na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavānv api
mayā vyavasitaḥ samyañ
nirguṇatvād anāśiṣaḥ

O Uddhava! Because I have personally established it, this
process of niṣkāma-bhakti is beyond the guṇas. Even by
starting and not completing the process, there is no
destruction of results. **SB 11.29.20**

Thus, since even the sprout of bhakti is imperishable, unaffected by sin and always productive, a person will definitely take birth only in order that bhakti bears leaves and fruit in the future, and not because of temporary sin and piety.



Na karma-bandhanam janma vaisnavānām ca vidyate: the worshippers of Viṣṇu do not have birth due to karma.

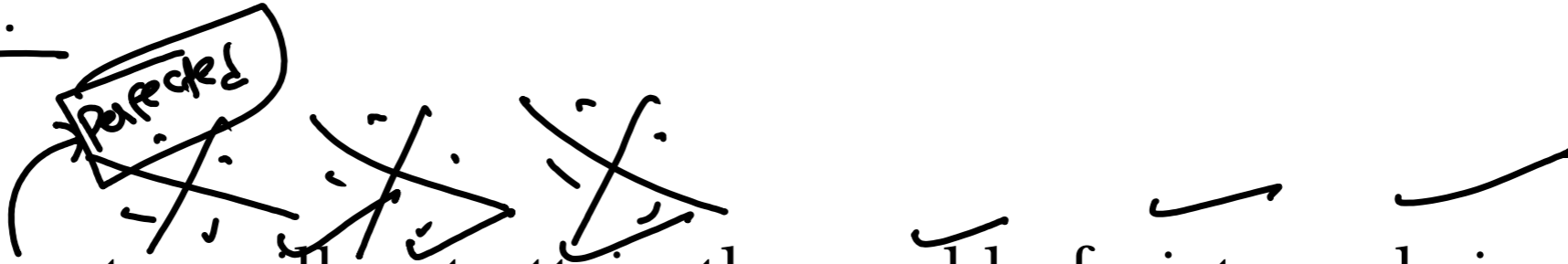
Thus after the destruction of sin and offenses by chanting the name, which is caused by impressions of previous bhakti, persons attain the Lord by the mercy of Bhakti-devī.

na vai jano jātu kathañcanāvrajen
mukunda-sevy anyavad aṅga saṁsrtim
smaran mukundāṅghry-upagūhanam punar
vihātum icchen na rasa-graho janah

→ like others → like the kaluṣā who
come back due to
law of karma.

Oh! The person who serves Mukunda will never under any condition return to the material world, unlike practitioners of other processes. Remembering the embrace of the Lord's lotus feet, eager for that taste he has experienced, he will not desire to give up those feet again. **SB 1.5.19**

In the above verse anyavat means "like those practicing karma."



The devotee will not attain the world of piety and sin, but will accept the world of happiness and distress given by the Lord.

tvad avagamī na veti **bhavad-uttha-śubhāśubhayor**
guṇa-viguṇānvayāms tarhi deha-bhṛtām ca girah
anu-yugam anv-aham sa-guṇa gīta-paramparayā
śravaṇa-bhṛto yatas tvam apavarga-gatir manu-jaiḥ

When a person realizes you, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is you alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus you become his ultimate salvation. **SB 10.87.40**

Those who have not destroyed offenses to the name will continue to experience the undestroyed effects of sin.

↓
Others will continue

When, by increase of bhakti by practicing it, the offenses to the name will be destroyed, the root of sin will be destroyed and the person will immediately attain the Lord.

But then, in order to increase the bhakti, those devotees may even take one, two or three life times to attain the Lord.

The “material happiness” seen in those devotees arises from the practice of bhakti (it is not karma).

It is said:

dharmasya hy āpavargyasya
nārtho’rthāyopakalpate |
nārthasya dharmaikāntasya
kāmo lābhāya hi smṛtaḥ ||

The material results are not suitable as the goal for the person dedicated to higher spiritual goals. The desire of the person dedicated to the higher path is not for attainment of material assets. SB 1.2.9

The “suffering” seen in those devotees are given by the Lord who is skilful at increasing the devotion of his devotee, and who is like a doctor who makes a person fast and gives bitter medicine for increasing appetite.

*yasyāham anuḡrḥṇāmi
harisye tad-dhanam śanaiḥ
tato 'dhanam tyajanty asya
svajanā duḥkha-duḥkhitam*

If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another. **SB 10.88.8**