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Topic: Harinama Initiation Lecture

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Initiates: Karunamayi devi dasi & Patiprana devi dasi





*Om ajnana-timirandhasya jnananjana-salakaya
Caksur unmilitam yena tasmai sri guruve namah
Sri-caitanya-mano bistam sthapitam yena bhu-tale
Svayam rupah kada mahyam dadati sva-padantikam*

*Vande ham sri guroh sri yuta pada kamalam sri gurun vaisnavams ca
Sri rupam sagrajatam saha gana ragunathanvitam tam sa jivam
Sadvaitam savadutam parijana sahitam Krishna caitanya devam
Sri radha Krishna padan saha gana lalita sri visakhanvitams ca*

*He Krishna karuna-sindho dina bandho jagat pate
Gopesa gopika kanta radha kanta namo stu te*

*Tapta kanchna gaurangi radhe vrindavanesvari
Vrsabhanu sute devi pranamami hari priye*

*Vancha kalpa tarubhyas ca krpa sindhubhya eva ca
Patitam pavanebhyo vaisnavebhyo namo namah*

*Sri Krishna caitanya Prabhu nityananda
Sri advaita gadadhara srivasadi gaura bhakti vrnda*

*Hare Krishna hare Krishna Krishna Krishna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare*

So we are gathered together here to confer the holy name of the Lord which has always been the source for our spiritualisation to mark our existence. This process is so perfect that by imparting the holy name in the heart of a devotee which is the very foundation of the spiritual energy which is coming, springing from one's own heart it becomes a very natural and perfect occasion to fulfil the desire of the soul. The fulfilment comes primarily in purification and then realising one's own self, one's eternal occupational duty. The purification is however inconceivable because the nature of the spiritual cannot be conceived. Our conception in the material world is also very much baffling, but yet we try to put everything into a perfect understanding but our senses fail us because they are imperfect, so how to realise the spiritual purification which is totally beyond the capacity of the human mind but nonetheless the arguments of Lord Sri Krishna in Bhagavad Gita to Arjuna to emphasise his spiritual reality over his ignorance is very much profound and when one tries to understand and follow in a very systematic way then one can get the desired result. It is said that a servant cannot understand the efficacy and the unlimitedness of his master unless and until he serves the master without any of his misconception. According to the terms he tries to please his master because the master is pleased he can reveal out of his own accord the secrets of his success of his majesty or whatever.

ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ (CC Madhya 17.136)

Kṛṣṇasya-nāmā is not able to be perceived through our blunt senses. Our blunt senses have no capacity to understand that *sevonmukhe hi jihvā* (CC Madhya 17.136). If we employ our senses starting from the tongue *svayam eva sphuraty* (CC Madhya 17.136). The holy name will bestow the blessings so in such a way that they will be revealed to him on its own accord. It is also said that Lord Sri Krishna is *asamordhva* (*asomorga*) nobody is equal or greater than Him but His energies are so variegated so they that automatically serve Him by knowing His nature because His energies are non-different from Krishna. So here the energy, spiritual energy is to be the same through the proper commitment in front of the Lord, fire sacrifice, the devotees and the spiritual master, Srila Prabhupada and his disciplic succession one should receive, that is a bona fide way and honest way to receive the Holy name. So such commitment may fructify into a service attitude that will be revealed on its own accord. As much as in our seriousness we try to make an effort in that much reciprocation, the secrets of such spiritual energy will be revealed.

sevonmukhe hi jihvādau svayam eva sphuraty adaḥ (SB 10.10.32)

svayam eva sphuraty adaḥ means automatically the holy name will reveal its majesty to the chanter the servant –so however we must chant the holy name in a very humble way to serve the Lord so Lord Krishna may be attracted. When we call ordinary people by name we also get appropriate reciprocation in the feeling we call and the seriousness we call him. So in the same way Lord Krishna will be also reciprocating through His holy name and it will be revealed automatically in that proportion to the servant of the holy name. So in this way only one can get the potency of the Lord. This potency will create the aspiration to know more and more about the unfathomable secrets of the holy name, unfathomable, for ordinary mind one cannot conceive but it is said one serves so deeply in meditative mood then he can dive deep into the holy name. So eventually the holy name will fructify in the formation of the Lord. The form of the Lord will be revealed further the divine qualities will be revealed and at last one will be able to enter into that spiritual realm of Krishna's intricate activities will be revealed to Him.

kṛṣṇa'-nāma-guṇa-līlā (CC Madhya 8.252)

Is the progressive chant that one must look into that how much progress one get that is simply a matter of reciprocation according to sincerity but nonetheless, the disciple gets the chance to be under the discipline that will be very securely with taking proper guidance and proper cultivation of the knowledge, proper association

and proper removal of the unwanted thing that have been harbouring in our minds, in our activities, in our head so many things that have been carefully hidden like weeds. The weeds are to be removed. One has to be very careful in removing the weeds which are growing around even unknowingly. So the system that Srila Prabhupada employed is both bhāgavata-vidhi and pañcarātrika-vidhi. Bhagavata Vidhi will take care of the spiritual aspect and pañcarātrika-vidhi will take care of the discipline. So in this way the accomplishment of our vows will be fructify so when we are talking about the most important aspect of removing the weeds, *anartha-nivritti* that will culminate into niṣṭhā, unshakeable faith, that is the a very important step one has to take even if one is neglectful then bahu janma kare yadi sravana, kirtana tabu ta' nā pāya krsna-pade prema-dhana (CC Adi-lila 8.16) If one keeps chanting and chanting and chanting after many many many lives and yet they will not have a tinge of love of godhead ever invoked in his heart. It is said that *anartha-nivritti* in the careless mind gives rise to fruit of activities called aparadhas. Aparadhas are fructifying from anarthas. It is not that accidentally we can create an aparadhas but the aparadha, in terms of the spiritual process and the foundation is the holy name. The holy name becomes so sensitive that it takes upon his head, all the aparadhas. One has to be very careful in experimenting with a devotee or one who is chanting the holy name or just taking the holy name in a very casual way without much sincerity towards the purpose in first place that the holy name is taken.

So, we generally read the 10 offenses in order to familiarise the most important impeding causes in our progress. They impede the progress of a devotee. One of the greatest offences is the very first, is very threatening to the life of devotional itself and that is called vaisnava aparadha. Vaisnava aparadha means it contains devotee, the deity of Lord Visnu and the holy name of Lord Vishnu, all the three. It affects it is said that one should not criticize a devotee who has been glorifying the holy name of the lord and who has been preaching all around, especially mahabhagavato ki ninda karna that is one understanding but then how do we know who is a mahabhagavat, who is a great devotee, so the base line that Hari Dasa Thakur is giving the bottom line would be called that one who is preaching the glories of the name is a mahabhagavata because Krishna Shakti vina nahi tara pravartana (CC Antya lila 7.11) without the potency of the Lord one cannot preach, one cannot spread the holy name. Generally after initiation all this devotees who are initiated they have the first and foremost thing in their mind they start preaching and inducing Krishna consciousness into others those who are not practising and they get the result and they get the result. They induce, they invoke, they inspire they become more and more enlighten by reciprocating from the holy name. So how come anybody even one who may be in the neophyte state but he is a preacher to some ignorant section and he is successful and he can be criticised. So this is very serious. Generally an example is given of Ambarish Maharaj who has been offended by Durvasa Muni but when you see it is one of the highest example. Ambarish Maharaj is a mahabhagavat, right. Durvasa muni was also a maha muni. A muni cannot be considered a devotee unless and until he has taken shelter of a devotee or the Lord directly though the devotee, through the devotee mean indirect. Lord Krishna does not accept devotion of anybody without being obedient because he wants to make sure the category of a devotee.

So therefore one has to approach through a devotee to devote to Krishna and Krishna's definition of a devotee is that one calls himself a devotee of him is not his devotee but one who is a devotee of the devotee is the devotee. That is Krishna's in definition of an acceptance of a devotee so we have to be introduced by a devotee and here a neophyte devotee is also going to preach to become an instrument to inspire somebody, so Haridas Thakur will go beyond that anybody who has chanted the holy name once cannot be criticised because the potential of the fructification of the holy name is there and it will take its own accord but it does not mean that we have a willful indulgence to criticise somebody. No way. So this sensitivity and can be meditated upon, one can easily prevent on offending anybody. So we see that on one behalf we are given a very exalted example so somebody may insist that I have offended a neophyte devotee what's the big deal but still they are taking a great great chance to be infected with offence. If ordinary viruses are instrumental to

cause a big destruction within the body, what to speak of these offending viruses of malice or *irsha* or enviousness that has actually has been the cause of our fall down from the very beginning from the platform of the spiritual life. The virus of enviousness is very very detrimental so naturally a person of positive inclination to chant even once cannot be offended. Therefore Chaitanya Mahaprabhu examined the whole sequential aspects that how to curb this offence. If you want to curb something negative you must introduce positive. You can't make a vacuum first and but what is the position first ok train up yourself in the humility . What are the parameters in humility *Trinad api sunichena taro api sahishtuna amina manadena kirtaniyah sada hari* (sisastakam). So on an administrative level when anything happens can't criticise anybody but from that beginning foundation of our practises just tolerate the inconveniences prabhu if you want to become a devotee, you have to give up the right of complains that is a requirement. Try to tolerate the inconveniences otherwise also you are tolerating inconveniences but for petty benefits we can tolerate the inconveniences at our job but if we say something we may be given a firing letter, quit the job, it is a loss but here is a spiritual loss that is very very precious to be given up and who would trade in if one knows the efficacy of the holy name. So the first and foremost offence is to blaspheme the devotee who has given life for propagation the holy name of the lord. Never think of it, never put out in the form of a word, never execute it. Always remain fearful, enough that's it enough is enough.

The second offence is to consider the names of Lord Siva or Lord Brahma to be equal to or independent of the name of Lord Visnu.

yas tu nārāyaṇaṁ devaṁ
brahma-rudrādi-daiyataiḥ
samatvenaiva vīkṣeta
sa pāṣaṇḍī bhaved dhruvam(SB 10.8.19)

Hypocrite that's alright, that's alright, Pakhandi means hypocrite there is only one god and He has spelt out by the name of Lord Krishna but God's tattva can expand and that is called Vishnu tattva and there are multiple expansions not one and all the expansions comes from the one source. So therefore the archarya says that moral theistic principal of the Supreme Personality of Godhead is in our sastra. So we should know who cause. One should not get confused. There is one singular Personality. Even Gandhi when he wrote in the commentary of Bhagavad Gita, oh yes it is very easy to understand that when we say we have a father and father is a father so ultimately there must be a father of mankind. And there is God but why only mankind.

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsāṁ brahma mahad yonir
ahaṁ bīja-pradaḥ pita (bg 14.4)

The seed giving father is one. There cannot be many. So just like we as an individual have the capacity to expand even bodily and even within the body we are expanding in the young age. The growth, what is growth? It is an expansion. So one entity expands into many that experience we have, so there must be one entity of the supreme nature who expands into many. *Eko bahu syām*. One who manifests into many, so where to pin point that one? That is the business of the sastras and they pinpointed it but because of material world He also created along with the spiritual world which was eternal and this creation is for the time being and revolving, coming and going nature. So suppose when you start revolving either by on the merry go around or somewhere, so your head will spin and when your head spin you will forget, you will lose your balance you will lose everything. The spinning nature, so when a living entity is born he grows he matures he produces by products, he dwindles and disappeared is all again repeated over and over. This is called samsara.

In samsara we forget. Right. When your head spins around you will forget so when are we going to stop spinning. Everybody wants, oh I cannot stay on this merry go around for a long time, come on, have you seen kids start crying when they can't tolerate so the same way in this all natural. So that is one source of everything and it is proven through philosophy. Philosophy is expounding the absolute truth of that one, upon which His expanded roots are depended upon so we may call its dependent truth. Those who are materialist they see the sun god, ahha sun alright, then sun rays comes on the earth, the plants create photosynthesis and they produce food and start our food chain, the little bugs in the water called phytoplankton they produce the food so their bodies are eaten by zooplanktons and the zooplanktons are eaten up by the fish and fish is eaten up by man and man is eaten up by death. And this way the food chain goes on and on and on but what about the spiritual being that animates the body, nobody considers that they think they are the bodies and their foolishness so when everything has one source what is the nature of that source? It is not material. It is spiritual, the spiritual nature is in every living entity because it is said to be part and parcel so therefore he has an obligation to find out the source. We cannot find out that source of bodies. Darwin wanted to think that this body changes must be coming from one body to another. NO, there are no missing links Darwins father maybe a monkey but my father was not a monkey, that's what Srila Prabhupada said. We kick on the face of Darwin to deny this theory rather the consciousness that is most important why to, it belongs the souls to the spiritual nature and he has been evolved by knowledge acquisition, acquisition of the knowledge. The consciousness has only one and one important task because we have conscious, we have knowledge acquiring acquisition of the knowledge. So in our capacity of the acquisition of the knowledge our evolution depends. The conscious evolution is very important so when we think only on the spiritual aspects of the consciousness then it pinpoints to one entity and that is Krishna and Krishna is perfect and complete from whom everything emanates is also perfect and complete even after producing so many perfect and complete units He remains perfect and complete in it in Himself (sri isopanisad, invocation) and we can see His character of the 64 excellency the archaryas has found and by the explanation of the philosophical method the proofs is provided.

The third offence is to disobey the orders of the spiritual master. The spiritual master has no other business to reveal the absolute truth personality of godhead through the proper process that has been given. So his first and foremost duty is to impart the transcendental knowledge. Transcendental knowledge of the Lord who is revealing himself in Bhagavad Gita the same has to be imparted in the disciples and remove all his doubts and misconception of that person. As Krishna says in that methodology we have to understand and proceed unless and until one is totally convinced then the spiritual master's nature is to go after and make it. Otherwise the problem will not be solved so because the spiritual master is expected to realise the truth, therefore he can impart the truth to the disciple

*tad viddhi pranipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ (BG 4.34)*

upadekṣyanti He will impart you the knowledge because he has seen the truth, he has experience the truth, he can explain the truth to your capacity to make you understand properly so that becomes your foundation of building spiritual life.

The fourth offence is to consider the Vedic literature or literature in pursuance of the Vedic version and blaspheme the Vedic. If you want to take the resources of this knowledge the Vedic authority is the ultimate authority. No wonder the Vedas have been also evolved. According to the time and Vyasadev saw the animality in the people in the general especially for Kali yuga, therefore he divided into four. One into four but

still he saw the complicacy and he put up supplementary to the Vedas called upanisads and samhitas, itihās, and then puranas. so in each and every way even we use some allegorical (categorical) description and historical records of the different incarnations and devotees who took part in it and explaining according to three particular times of millennium, satya, tretha, dvapara .In kali yuga these explanations have been again, not to recompile but condense in the transcendental aspect of the all conclusive way in Srimad Bhagavatam and that was the 18th purana that was done after his maturity because all others are filled with intricate methodology to fulfil the desire of man but that was not the aim of Vedas. The aim is to know Krishna use this aim

*sarvasya cāham hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanam ca
vedaiś ca sarvair aham eva vedyo (BG 15.15)*

He said out of all the Vedas I am suppose to be known, so Krishna must be hidden, right, otherwise to know Krishna why everything has been written (n't become)? Because we are dull headed, we are simply covered by the material modes of the nature sattva guna, raja guna and tama guna . So according to the predominants of those guna, our intelligence is also affected, so therefore Vyasadev have to divide so many things for sattvic people, so many things for rajasic people, so many things for tamasic people. Tamasic will adhere to tantriks and other processes and rajasic will go for some, which kind of puranas, rajasic puranas, where lot of stride between demigods and demons will be there but besides that sattvik people are only adhered by those who are in mode of goodness. So in this way Vedic literature have been proliferating for fulfilment material desires of the three modes material nature but Krishna was still hidden. So all supplementary to Vedas none of the Upanisads expressed about the supreme person except Isopanisad. Therefore Prabhupada wrote, translated Isopanisad because that was the one the theistic mystics nature, all the form of the Lord. Right. That was the foundation that Upanisad is also coming closer to reveal the nature of Personality of Godhead. So that aspect should be appreciated and this way Vedic literatures have been meant for knowing Krishna. That is the conclusion of the Vedas.

vedaiś ca sarvair aham eva vedyo

Out of all the vedic literature, I am to be known, so Krishna remains secret *vedānta-kṛd* He says ,I compile and condensed all the formulas of these Vedas into Vedanta sutras, therefore I am *vedānta-kṛd*, *veda-vid*, I am the origin person who imparted this Vedic knowledge into the heart of Brahma.

tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ (sb 1.1.1)

Even this knowledge was imparted in the heart of Brahma even the demigods started bewildering about it. So what to speak of us. So vedic conclusion are being revealed through Lord Krishna's teachings. So Vedavit is called nobody knows better Vedas than Lord Krishna. *vedānta-kṛd veda-vid eva cāham*

Everything, I'm the one, I am the target so therefore we cannot blaspheme the Vedic authority all because I have no time in Kali Yuga, where is the time to read all this, ok. It does not mean that you can't do therefore you simply remain unfortunate, now Krishna devises to makes us fortunate through the medium of guru that he becomes His representative and comes forward to makes us fortune, makes us fortunate.

The fifth offence is to consider the chanting of the Hare Krishna maha mantra to be imagination. If there anyone imagining chanting .if you are practioner can you have simply chanting as an imaginations belief.

*pratyakṣāvagamaṁ dharmyam
su-sukhaṁ kartum avyayam (bg 9.2)*

Krishna does not need any excuse that you will not be perceive the proof which is happening, right before your eyes is your purificatory process will be revealed, so it called *pratyakṣāvagamāṁ*, *āvagamāṁ* means if you systematically perform this practice. It will start manifesting the results. *su-sukhaṁ*, *the nature of this performance is pleasure giving, can you get pleasure by imagining? Must be pagal. If one thinks that he can pleasure simple by thinking you must understand he is crazy number one. So su-sukhaṁ kartum avyayam.* The third thing is be measured is the result is inexhaustible, it stores as a permanent impression in your heart but simply you have no choice but to hanker more and more, that's why Haridas Thakur was telling that if somebody has chanted even mistakenly the holy name. The holy name is not going to give [indistinct]. The holy name will hold on to the tail and drag him closer to Him. Once if you have even practice and given up by any misunderstanding of enviousness. Prabhupada would always say I pray to Krishna that he was such a good boy anyway he went and he will come back soon. He will come back and Prabhupada's feelings of spiritual welfare for his wayward child was also fructifying that so many devotee, saw the true nature of the Lord in Srila Prabhupada.

Anyway the sixth offence is to give some mundane interpretation of the holy name of the Lord, mundane interpretation. What is mundane in the material? One who tries to interpret the holy name is context to the material nature. Material nature. He does not know the spiritual efficacy of the holy name but because he might have been learned in Sanskrit or this or that so out of false ego he start giving some different nomenclature different definitions but that does not mean he is free from the effects of the 3 modes of the material nature. His explanation or interpretation would be dealing with three modes of material nature. So therefore it's a offence. Holy name is pure if it is holy is will make us holy. That is the proposal. And simply by chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare becomes suhṛt satām. Suhṛt satām, suhṛt means well-wisher` and satām means purified. Anybody who chants

śṛṅvatām sva-kathāḥ kṛṣṇaḥ
 puṇya-śravaṇa-kīrtanaḥ
 hṛdy antaḥ stho hy abhadraṇi
 vidhunoti suhṛt satām (SB 1.2.17)

Simply by hearing process. One becomes purified. That is the power of the holy name but when one not simply hears but chants and hear, that is said immediately soon *nityam bhagavata-sevaya*. If one performs this hearing and chanting processes regularly then immediately it does not take much time. He says immediately one becomes purified therefore we say *nityam* means everyday 16 don't chant every day without fixing the number. Chant exactly the same number that is called *nityam*. Make it a vow 16 rounds, Prabhupada said, I need two hours so you can become properly purified. Prabhupada said two hours but his spiritual master said you chant for 8 hours because you don't have anything to do and you don't have to work, you don't have any time to set off. Ok. Chant for 8 hours minimum. So he will keep on chanting chanting and chanting and he was able to purify but our Prabhupada, he says two hours minimum use for chanting means 16 rounds of Hare Krishna Hare Krishna Krishna Krishna Hare Hare Hare Rama Hare Rama Rama Rama Hare Hare. Rest of the 8 hours, work in that consciousness, seen it the spiritual atmosphere that was created in your mean above this chanting will tell you, dictate you, that you have to also perform this 8 hour of service to please Krishna, so Prabhupada was tricky to make us 10 hour chanting but he made adjustment in such a way that we must engage in Krishna service this way so anything can be made Krishna service to our chanting is serve the holy name directly for 2 hours and 8 hours serving but utilise all the energy you spent in 8 hours to the remembrance of this source of energy is Krishna. So you must utilise every spec of that energy that you are spending in Krishna consciousness that is very very profound process that Srila Prabhupada gave, alright. So chanting has been the first and foremost important thing.

Seventh offence has been to commit sinful activities on the strength of the holy name yet our previous habits allure us, our ignorance has not been removed, our false ego is not smashed, so we keep on harbouring certain anarthas in our lives. Right. So the holy name will be deliberately made default by imposing simple activities of our purificatory processes. One should become sensitive that if holy name has helped you to come out from mode of ignorance and put you on the threshold of the sattva guna and that will lead to transcendental mode to realise Krishna, try to increase that valued pleasure, you will become rich not miser, because all other bodily functions are going to come in a very disciplined way in a very regulatory way as the varna ashram suggests again that will be used for praising Krishna so all our activities they can be carried out without any hindrance holy name is not hindering so why by ignorance commit sinful activities and put the hindrance in the progress of the holy name. Holy name is more benevolent, while the tinge of enviousness to Krishna is then imposed on the holy name. That is called sinful activities been carried to the one who is chanting but regardless the power of the holy name will subdue. Alright. So never be afraid but have confidence who wins the race. Slow and steady. We have to perceive the efficacy of the holy name and persevere for the results. The results are that we get immediately purified: right: *kṣīpram bhavati dharmātmā (bg 9.31)*. Immediately one becomes righteous. However abominable activities one might have performed but because he is not giving up the process he is rightly situated and soon he will become righteous. That is the power. Lord Krishna gives *na me bhaktah pranaśyati (bg 9.31)*

So one should not deliberately try to mess up with the life. That is not intelligence. One may be called crazy again after the sense gratification, you know that he cannot whimsically control everybody. Who cannot control others, who cannot control himself, cannot control others. So we have to be very careful but do not deliberately commit sinful activities as if we are in charge or we are in control.

Eight offence is to consider chanting of Hare Krishna maha mantra to be a ritualistic activities offered in the Vedas as karma kanda. We are not performers of karma kanda, we are not anticipating any temporary material benefits out of chanting of Hare Krishna. In karma kanda you invoke the devatas to fulfil your desires. We are not invoking devatas here to fulfil our desires. We are not invoking the Supreme Personality of Godhead to fulfil our material desires by chanting Hare Krishna, rather it is completely opposite, we are committing ourselves to refrain from four sinful activities, we are committing that we will chant regulate, you know, 16 rounds every day. This is sacrifice. Do you think karma kanda is called sacrifice? If it is not selfish, it is selfish and we are sacrificing somebody else actually we are invoking devata to fulfil the desire. So we try to put some oblation, we give in some maha prasadam, ok my dear Lord, devatas, mr. such and such, come and take your shares but give me this much in return. That is karma-kanda. Krishna will voluntarily bestow the love upon the one who is selflessly working simply chant to Hare Krishna to become a selfless lover of Krishna.

Offence number 9 is to instruct a faithless person about the glories of the holy name. Right. We tell and chant offence within the jurisdiction of the temple. We don't tell outside in a public meeting. Who knows but here we are dead sure that everybody is faithful but with faithful it has to be more careful in order to prevent committing offence that's why we have to refrain where to explain so that they can understand for definite to refrain from such offence. Don't waste Krishna's energy behind the faithless people, you know. You can't sow the seeds on a rocky soil it's useless. Krishna is precious. His holy name is precious. A sincere devotee is supposed to be introspective and hide four things, he should hide the holy name he is receiving from the guru, he should hide his japa mala, he should hide the deity of the Lord who becomes one's own ista deva, right, and one should hide guru himself. Never try to sell your guru but you need to glorify the efficiency of the holy

name, we should declare but such declaration is also to be done amongst the devotees, amongst the faithful devotee.

Number 10 offence is that even after understanding the efficacy of the holy name, the glories of the holy name, how it acts, how it helped us, and we try to keep material attachment simultaneously that means we are half cooking , we are not fully cooking up the whole process. Material attachment are like pebbles or stones, in our food. So those of you take a very nice sweet rice bowl but somehow sand is mixed in, you will get the taste but you won't enjoy, right. The sandy sweet rice, the taste is there but cannot be relished so similarly if we are getting purified and making ourselves dirty by the attachment of the worldly mindedness then what happens kuñjara-śaucavat (SB 7.15.26). As if we are taking a very good bath and clean water of the holy name and the like the elephant come out on the soil and then collect the dust and then sprinkle on him. As though he is sprinkling the powder. NO. That is making oneself more dirty, so material attachment, you know sprinkles dust from us. So we have to refrain it means we don't have to become completely proper. Act in such a way the body and soul has to be maintain but at the same time be resourceful by your own education and own propriety to grow assets for the Lord and His service. So you remain in your occupation also but simultaneously occupation of the soul will be continued. Chaitanya Mahaprabhu said Sthāne sthitāḥ stay wherever you are in whichever position and whichever activities you have been performing ..sruthi gatam...become conversant with the conclusion of the vedic sastra sruthi gatam by my words and activities become completely tuned up about the verdict of the sastras. SO that's how this 10 offences are been explained except for the 1st offence the holy name will take care of all offences so it will continue but the 1st offence holy name cannot forgive not the Lord can forgive , who can forgive, only the devotees can forgive, right. So if the devotee have been offended then we have to beg forgiveness immediately if we offended devotee face to face then beg the forgiveness, if offended the devotee in front of somebody else and if that offended devotee is not there but still you have to beg the offence to the one who you are indicating the offence. I'm sorry .But if there is nobody to offend and yet we think of some offence then you pray to Krishna to [indistinct] you don't have to because nobody knows. So in this way you have to prepare your life for full protection of your devotion refrain from 10 offences, you know refrain from four forbidden things. So I am going to ask you and call you.

