

– Padma Purāṇa
Brahma Khaṇḍa 25.15–18
Ten offenses to the Holy Name –

*satām nindā nāmnaḥ paramam aparādham vitanute
yataḥ khyātiṁ yātam katham u sahate tad-vigarhām*

satām—devotees of the Lord; *nindā*—blaspheme; *nāmnaḥ*—the holy name; *paramam*—the greatest; *aparādham*—offense; *vitanute*—is; *yataḥ khyātiṁ yātam*—who are engaged in preaching the glories of the Lord; *katham u sahate*—will never tolerate; *tad-vigarhām*—such blasphemous activities.

1) To blaspheme devotees who have dedicated their lives to chanting the holy name of the Lord. The holy name, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities.

*śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalam
dhiyā bhinnam paśyet sa khalu hari-nāmāhita-karaḥ*

śivasya—the name of Lord Śiva; *śrī-viṣṇor*—Lord Viṣṇu; *yaḥ*—who; *iha*—in this material world; *guṇa*—qualities; *nāma*—name; *ādi-sakalam*—everything; *dhiyā*—with the conception; *bhinnam*—difference; *paśyet*—may see; *saḥ*—he; *khalu*—indeed; *hari-nāmā*—the holy name of the Lord; *ahita-karaḥ*—inauspicious (blasphemous).

2) To consider the names of Lord Śiva or Lord Brahmā to be on an equal level with the holy name of Lord Viṣṇu.

guror avajñā

guroḥ—the spiritual master; *avajñā*—a material conception of;

3) To disobey the orders of the spiritual master or to consider him an ordinary person.

śruti-śāstra-nindanam

śruti-śāstra-nindanam—to blaspheme Vedic literature.

4) To blaspheme the Vedic literatures or literatures in pursuance of the Vedic version.

artha-vādaḥ

artha-vādaḥ—to give some interpretation

5) To give some interpretation on the holy name of the Lord.

hari-nāmni kalpanam

hari-nāmni—the holy name; *kalpanam*—imaginary.

6) To consider the glories of the holy name of the Lord as imagination.

*nāmno balād yasya hi pāpa-buddhir
na vidyate tasya yamair hi śuddhiḥ*

nāmnaḥ—the holy name; *balād*—on the strength; *yasya*—of who; *hi*—indeed; *pāpa*—sin; *buddhir*—conception; *na*—not; *vidyate*—is; *tasya*—of him; *yamair*—by austerities; *hi*—indeed; *śuddhiḥ*—purification.

7) To think that the Hare Kṛṣṇa mantra can counteract all sinful reactions and one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa mantra to neutralize them is the greatest offense at the lotus feet of Hari-nāma.

*dharmā-vratā-tyāga-hūṭādi-sarva-
śubhā-kriyā-sāmyam api pramādaḥ*

dharmā—religious performances or pious deeds; *vratā*—vows of penance and austerity; *tyāga*—renunciation; *hūṭā*—*agnihotra yajñas* or sacrificial offerings; *ādi*—etc.; *sarva*—all; *śubhā*—auspicious; *kriyā*—activities; *sāmyam*—equality; *api*—also; *pramādaḥ*—inattentive.

8) To consider the chanting of the Hare Kṛṣṇa mahā-mantra to be one of the auspicious ritualistic mantras mentioned in the Vedas as fruitive activity.

*āsraddadhāne vimukhe 'py aśṛṇvati
yaś ca upadeśaḥ śiva-nāmāparādhaḥ*

āsraddadhāne—faithless; *vimukhe*—reluctant; *api*—even; *aśṛṇvati*—does not want to hear; *yaḥ*—one who; *ca*—and; *upadeśaḥ*—instruction; *śiva*—auspicious; *nāmāparādhaḥ*—offense to the holy name.

9) It is an offense to preach the glories of the holy name of the Lord to the faithless.

*śrute 'pi nāma-māhātmye
yaḥ prīti-rahito naraḥ
aham-mamādi-paramo
nāmni so 'py aparādha-kṛt*

śrute—who have heard; *api*—even; *nāma*—the holy name; *māhātmye*—the glories; *yaḥ*—are; *prīti*—love; *rahitaḥ*—devoid; *naraḥ*—a person; *aham*—false ego; *mamādi*—false possessions; *paramaḥ*—supreme; *nāmni*—the holy name of the Lord; *saḥ*—he; *api*—even; *aparādha*—offense; *kṛt*—doing.

10) If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking “I am this body and everything belonging to this body is mine [aham mameti],” and does not show respect and love for the chanting of the Hare Kṛṣṇa mahā-mantra, that is an offense.

api pramādaḥ

api—also; *pramādaḥ*—inattentive.

It is also an offense to be inattentive while chanting.