

Ten Offenses Lecture

February 22, 1970, Los Angeles

700222IN-LOS ANGELES [28:32 Minutes]

Audio

Prabhupāda:

[Chanting Hare Kṛṣṇa]

[00:34]

So all of you begin chanting from this big bead. Don't touch this finger, like this:

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

Then you touch the next bead.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

In this way come to this end. Don't cross the summit. Again begin from here... Here.

*Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare*

So again from this, this side, again from this. In this way 16 rounds, it requires

practice otherwise 16 rounds means it takes only one hour two minutes. Eh.. 20 minutes. But in the beginning you cannot, so instead of five minutes for each round if you take 10 minutes, then 160 minutes. So a little more than two hours. You should develop, you're going to be relieved from this material contamination so you can..., your life should be dedicated 24 hours, for Kṛṣṇa consciousness. Those who are engaged in these temple activities, there may be some concession because their life is Kṛṣṇa conscious. But those who are outside, they must regularly chant 16 rounds. Without fail. Those who are outside. So, and follow the restricted rules, and the 10 kinds of offences. Give me that paper.

The first offense is blaspheming the Lord's devotee. Anyone... It does not matter that your spiritual master is devotee and nobody is devotee. No. The devotee..., the life of devotee is already explained, that he is fixed up in God. He has no other business than to think of God, talk of God, preaching of God, he's a devotee.

It does not matter whether he is born in this country or that country or that province or this province or this planet or that planet. Anyone whose life is simply absorbed in Kṛṣṇa consciousness and thoughts of God, he's a devotee. So we should not blaspheme, that "Our process is better. Your process is..." That is due to ignorance. So this is offense: blaspheme the devotee.

And then considering the Lord and the demigods on the same level. Or assuming that there are many Gods. God is one. It is nonsense to think that there are many Gods. If there are many Gods, then there is no meaning of "God." *ekam eva advitīyam*. The Vedas say God is one, without any second, without any competitor. If God has a competitor, then He's not God. The definition of God is that supreme.

So if there are many, then how can God be Supreme? God is great. "God is great" means nobody is greater than Him, nobody is equal to Him. Everybody is under Him. You may have very high qualifications, but you cannot be equal to

God. God is one. Therefore the Māyāvādīs' philosophy that "You can accept, by imagination, any form of God and that is all right," no. You should have the actually the form of God.

Just like Kṛṣṇa says, *mam ekam*. *Ekam* means only one, "Unto Me." Of course, there are many other forms of God, but in order to concentrate your mind perfectly, you should only think of Kṛṣṇa. *Mām ekam śaraṇam vraja* [Bg 18.66].

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

So we do not accept this nonsense philosophy that any name we chant, it becomes God. No. God's name. Of course, God's name may be sounding..., just like you say "water," I say *jala*.

But it means..., that object is the same. Similarly, if you have got actually any name for God, that's all right; otherwise take to Kṛṣṇa. *Kṛṣṇa* means "all-attractive," and God's name cannot be otherwise. If God is not all-attractive, then He's not God. If God is attractive for a certain type of man or certain class of men and not attractive for others, then He's not God.

So you see Kṛṣṇa's activities, Kṛṣṇa's bodily feature, Kṛṣṇa's instruction, it is one, sublime. Sublime. Therefore He's God. And it is not our sentiment, but it is confirmed by the Vedic literature. *Bhagavata* says, *kṛṣṇas tu bhagavān svayam* [SB 1.3.28]

[All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.]

"Kṛṣṇa is the Supreme Personality of Godhead." *Brahma-saṁhitā* says, *īśvara parama-kṛṣṇa* [Bs 5.1].

[Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an

eternal blissful spiritual body. He is the origin of all. He has no other origin and He is the prime cause of all causes.]

There are many gods, demigods, but God is one. Arjuna says, *paraḥ brahma*, every living entity is Brahman, but He's *paraḥ brahma*, the Supreme Brahman.

And Kṛṣṇa says in the *Bhagavad-gītā*, *mattaḥ parataram nasti kiñcid asti dhanañjaya* [Bg 7.7]

[O conqueror of wealth [Arjuna], there is no Truth superior to Me. Everything rests upon Me, as pearls are strung on a thread.]

"There is nothing more superior than Me." So these are..., we have to take evidences from the *śāstra*, *kṛṣṇas tu bhagavan svayam*. So nobody should think that "If I chant the name of this demigod or that demigod, this is equal to chant the name of Hari or Kṛṣṇa." No, that is an offense. This is third offense.

Then neglecting the orders of the spiritual master. The beginning of initiation is to voluntarily accept the spiritual master, to abide by his order. So, if you disobey his order, then it is offense. This is fourth offense.

Fifth offense: interpreting the holy name of God. Interpreting. Because we have got very fertile brains, we can interpret in so many ways. *Māyā* gives us such knowledge, this way and that way, that way. No. Don't try to interpret. Therefore we are presenting *Bhagavad-gītā* as it is. No interpretation. Kṛṣṇa says that *mām ekaṁ śaraṇam vraja* [Bg 18.66].

[Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear.]

Kṛṣṇa says, "Just surrender unto Me," and we are teaching, "Just surrender to Kṛṣṇa." Is there any difference? No difference. Therefore in speaking we are actually the representative of Kṛṣṇa. Kṛṣṇa says, "Surrender unto Me." And we, in the disciplic succession of this Kṛṣṇa consciousness movement, we are also

speaking, "Just surrender to Kṛṣṇa."

We do not imitate, do not interpret, that "This 'Me' means me." The Māyāvādī philosopher, they say, everyone can say, "Me" means "I", "unto me." But is that grammatically correct? Eh? If I say that "Please give me a glass of water," now if any one of you say that "This 'me' means me," so you take every one of us wants a glass of water, then this is nonsense interpreting [sic].

But the Māyāvādī philosophers, because they are atheists, because they do not accept the existence of God, they interpret the *śāstras* in different way so that... But that cannot stand. That may be very nice to some foolish men, but actually, if some..., they meet some intelligent man, then they are difficult... So this sort of interpretation is useless.

Committing sin on the strength of chanting. Now this is your beginning of life. This chanting means whatever you have done in your past life, sinful, that is now squared up. But you should not any more commit sin. The four pillars of sinful life is this, or this. What is that? That Illicit sex, that intoxication, meat-eating, and..., what is that? Gambling. These are the four pillars, just as your table stands on the four legs, or this house stands on four legs, four wheel, this car stands, similarly this sinful life personified stands on these four pillars. If you break these four pillars, then it has no standing.

Now, whatever has been done is done. That is not a disqualification. This Kṛṣṇa consciousness movement does not say that first of all you..., just like other *śāstras* say atonement, or you pay some fine for your sinful life or... No. Every conditioned soul is apt to commit some..., so many sins, knowingly or unknowingly, so whatever is done is done. Now from this day, no more sinful life. Don't think, "Oh, I am chanting Hare Kṛṣṇa, so this is a counteracting method, so let me commit this sinful act, and it will become counteracted because I am chanting." Don't do that. We don't believe in that way. Not that is...

Just like somebody says that you commit sin, but you confess, and you're..., that's all right. By confessing, your sinful reaction is eradicated. But if you commit again, oh, that is foolishness. So this example I have given you several times: just like if you committed something wrong, you go to the court, criminal, and if you say, "My Lord, I did not know this, I mean to say, unlawful. So next time I shall be careful; I shall not do it," then it is excused. But if next time you go to the court and you'll say, "Please excuse," oh, that is..., there is no excuse.

So this confession, once is right, twice is right, thrice is right; fourth time, oh, you are severely punished. That is common sense. So you do not commit sin, because by mistake you might commit some sin, that maybe excused; but if you take it a business, that "Because I am chanting Hare Kṛṣṇa *mantra*, therefore I can commit this sin, there is no reaction," no. That is offense. It is great offense.

Then, seventh offense: instructing the glories of the Lord's name to the unfaithful. This chanting of the Hare Kṛṣṇa *mantra* we offer when one has become faithful. So many students come to us, but we see first of all that "He is now faithful. He's faithfully discharging." So generally, we allow six months' time to see how he's faithfully executing; then we offer these beads. Otherwise, if he's faithless, then after some time it will..., he'll give it up. So for the spiritual master it is also offense. If one is faithless, this chanting on beads should not be given to him. This is offense.

And then comparing the holy name with material piety. Just like this function we are holding today, it is not to be considered as some pious activity; it is transcendental. Pious activity can give you some reward in this material world, but this activity is beyond this material; it will give you place back to home, back to Godhead. So don't compare with ordinary pious activity—just like somebody gives in charity, somebody makes something, religious activities. It is beyond religion. Beyond religion. This Kṛṣṇa consciousness movement is

beyond all religion. It is the postgraduate study of all religion. So don't compare with any pious activity.

Then, inattention while chanting the holy name. You should chant this Hare Kṛṣṇa, and you should hear also. If your mind is acting, the mind is somewhere else, and you are chanting, oh, that is an offense. You should hear. This is called *samādhi*. If you chant and hear, then your mind is interlocked by hearing and chanting. This is *samādhi*. *Samādhi* means trance. Trance means completely absorbed in. So by hearing and chanting, acting both ways, you'll be in trance, and that trance will keep you in the transcendental stage. That is called *samādhi*. So if we become inattentive, that is offense.

And attachment to material things while engaged in the practice of chanting. We should always remember that we are trying to be elevated to the spiritual platform, so spiritual platform means no more anxiety for sense gratification. That is spiritual platform. Material platform means everyone is hankering after sense gratification. All the people, they're working day..., hard, day and night very hard, the aim is sex at night. That's all. Sense gratification.

Karmīs, they cannot work if they have no facility for sex. So..., but these devotees of Kṛṣṇa, their aim is how to satisfy Kṛṣṇa. That is the difference. This is the difference between spiritual life and material life. Material life means everyone is trying to..., how to satisfy his sex. And spiritual life means he is also trying the same way, but his aim is how to satisfy Kṛṣṇa.

So, my occupation to satisfy something, that will continue; you cannot stop it. But spiritual life means to satisfy Kṛṣṇa, and material life means satisfying my senses. That is the difference. So in every action if you put this test, whether you are satisfying your senses or you're satisfying your Kṛṣṇa—you can test it—and as soon as you see that you are satisfying my whims and senses, then it is not Kṛṣṇa.

So in this way, put..., make progress, and if you fail sometimes, Kṛṣṇa will

excuse you. But you must be very much strict, guarding against this falldown. Then your elevation will be very quick and it will be very sound. So follow this principle of offenses and there are 26 kinds of good qualification. Qualification of a devotee, how you are becoming a devotee, you shall put yourself into this test. The tests are: be kind to everyone, a devotee is kind to everyone. A devotee is not kind to his family, or to his community, or to the humanity. We are kind, in this material sense, first of all to myself, then to my brothers and sisters or friends. Then my family, then my community, then my country or then my nation, or ultimately the inter-nation. The whole humanity. So much, but all these are imperfect unless you come to the point of Kṛṣṇa. You increase your love from self to society, society to community, community to nation and then the whole humanity. But these are all imperfect, unless you come to the point, to love Kṛṣṇa. Then everything is imperfect, therefore kind to all. All means—Kṛṣṇa is all. God is all. So if you love Kṛṣṇa and God then you love all.

Just like if you pour water on the root of the tree, then you pour water to the whole tree. And if you try to pour water in each and every leaf and branches, it will spoil your time. The example is always given. Just like if you give foodstuff to your stomach, the energy is immediately distributed to all parts of the body. But if you take individually this finger, that finger, this eyes, that eyes—it is all useless, waste of time. This is not the process, if you want to love all, then love Kṛṣṇa. Then it will be distributed. This is the science. So this is the qualification of the devotee, by loving Kṛṣṇa you are loving your countrymen. In spite of so many hindrances, police opposition, public opposition, you're going daily. Why? To give them some transcendental message. This is not [indistinct], I come to your country, why? For loving Kṛṣṇa. Therefore I am loving you, your loving me. Make Kṛṣṇa centre then love will be distributed. Otherwise it will be a useless waste of time.

So, of course each and everything will take time, you note this. That you should see that actually your qualities are developing. These qualities are there, already there, but it is now covered by material covering. As soon as the...

proportionately your material coverings are open, you get your original. That is Kṛṣṇa consciousness. There are so many..., 26 qualities, kind to all, does not quarrel with anyone. Fixed in the absolute truth, equal to everyone, faultless, charitable, mild, clean, simple, benevolent, peaceful, completely attached to Kṛṣṇa. No material hankering, meek, steady, self-controlled, does not eat more than required.

This is very nice, don't eat more, don't eat less. Just to keep your body and soul together, that's all.

Sane, sane then respectful, humble, grave, compassionate, friendly, poetic. This is also another qualification, a devotee must be poetic by describing the qualities of Kṛṣṇa.

Poetic and expert, expert a devotee is very expert, that you have shown already. In this constructing or renovating this temple, we did not ask for any outside worker. But all our devotee's worked so nicely. That is the qualification of a devotee, that anyone you offer to our devotee... In Bengali it is said *vikusalite caṇḍi var* [?], beginning from the swing of shoes up to the temple worship. In every respect he should be expert. You cannot say, "oh I cannot do this." No. He will do everything. Yes. He will never think, "oh this is not suitable for me." No. So we can cook, we can sweep, we can, I mean to say work as a carpenter, or anything. What is required of course, we don't require any other technological knowledge. But for our own business, all the devotees are expert. They can do anything.

Expert and silent. They do not talk much, except Kṛṣṇa they will not talk much. They will not waste their energy. This is also... In this way develop these 26 qualities and avoid the 10 kinds of offences and be happy, and make progress.

Devotees: [Indistinct]

Prabhupāda: Now perform *yajña*. Yes. [Break]

Your name is Ṛṣabhadeva, Ṛṣabhadeva was sometimes the emperor of the world, when He supposed..., Not supposed He is incarnation of God and His son was... His eldest son was Bharata Mahārāja and by his... Following his name Bharata, this planet is called Bhārata-varṣa. This whole planet is called Bhārata-varṣa. So your name is Ṛṣabhadeva dāsa, that means Kṛṣṇa dāsa. Yes.

And who is John? You are? Yes. Your name is Janakarāja. Janakarāja was also a very big king and he was the father of Sītā, wife of Lord Rāmacandra. So he was... Janakarāja dāsa.

And Lenny? Yes. Your name is very nice, Nārada Muni.

Devotees: *Jaya!* [laughter]

Prabhupāda: Yes. So Nārada Muni travels all the space. So you have to do that.

Devotees: [laughter]

Prabhupāda: By chanting and this *vīṇā* you will be able.

Mātāji: Ohhh!

Prabhupāda: Yes, so your name is very nice, Nārada Muni.

Then you are Richard? Yes. Your name is Baskara. Baskara means, “who illuminates”, that means the sun. So you illuminate the whole world by this Kṛṣṇa consciousness knowledge. Yes.

And your name is Amogha. Amogha means, “without any sin”, so you must be very careful about this four principles.

Devotees: [laughter]

All right then.

Devotees: *Jaya!* All glories to Śrīla Prabhupāda. [end]