All Glory to the Divine Master

The Holy Name

The ten offences to be avoided

śrī-svarūpa-rāya-rūpa-jiva-bhāva-sambharaṁ
varaṇa-dharmma-nīrvīśeṣa-sarvvaloka-nistaram
śrī-sarasvati-prīyaṁ cha bhakti-sundarāśrayaṁ
śrīdharam namāmi bhakti-rakṣakaṁ jagad-gurum

I bow down unto the Guru of the entire world,

my Divine Master Oṁ Viṣṇūpād
Śrīla Bhakti Rakṣak Śrīdhar Dev-Gosvāmi Mahārāj.

He is the gracious carrier of the Conception

of Śrī Swarūpa, Śrī Rāmānanda, Śrī Rūpa and Śrī Jīva:

He is the Saviour of all, regardless of caste or creed:

He is the most beloved intimate servitor

of Śrīla Bhakti Siddhānta Saraswati Gosvāmi Prabhupāda.

He is the Supersubjective Potency (Āśraya-vigraha)

of the Sweetest Transcendental Devotion

(Parama Mādhuryamaya Bhakti)

and the only shelter of

Śrī Bhakti Sundar Govinda Mahārāj.
Śrī-Guru-Praṇāma-Mantra

gurvābhīṣṭa-sūpūrakaṁ guru-gaṇair āśiṣa-sambhūṣitaṁ
chintyāchintya-samastā-veda-nipūṇaṁ śrī-rūpa-panthānugam
govindābhīdham ujjvalaṁ vara-tanuṁ bhakti anvitaṁ sundaraiṁ
vande viśva-guruṁ cha divya-bhāgavat-preṁno hi bija-pradām

He perfectly fulfills the deepest wishes of his Gurudev. He is splendidly adorned with the blessings of all his Gurus; adept in the perfect conclusions of all the Vedas, both conceivable and inconceivable. He is the faithful follower in the Line of Śrīla Rūpa Goswāmī Prabhupāda: His Name is Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj, of superexcellent charming Form so radiant to behold; His heart is filled with Pure Loving Devotion. He is the Divine Master of the whole creation, and the Gracious Bestower of the seed of Love Divine. Ever singing his Transcendental Glories, I offer my obeisances unto His Holy Lotus Feet.

The Holy Name and The ten offences to be avoided sixth edition

In the Service of Om Vishnupad Śrīla Bhakti Sundar Govinda Dev-Goswami Maharaj, our most beloved and revered Achāryadev who is mercifully carrying the Teachings of the Holy Name all over the world, fulfilling the Divine Wish of The Guardian of Devotion Om Vishnupad Śrīla Bhakti Rāksak Sridhar Dev-Goswami Maharaj—


Acknowledgements: Śrī Jīva-Dharmâ, Śrī Gauḍīya-Kanṭhāhāra (Bengali/Sanskrit).

His Divine Grace Śrīla Bhakti Rakṣak Śrīdhar Dev-Goswāmī Mahārāj, Founder-Āchāryya of Śrī Chaitanya Sāraswat Math, and His most intimate and beloved Servitor and Personally Appointed Successor-President-Āchāryya His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj. A Transcendental Relationship shown to the world since 1947.
8 Incomparable Name of Kṛṣṇa—
the treasure of ecstasy:
Never dare compare it with
auspicious piety.
9 Those who're faithless t'ward the Name—
deceived by Providence:
Giving them the Holy Name
surely's an offence.
10 Despite them hearing the infinite
Glories of Kṛṣṇa’s Name,
Those whose hearts don't melt in love
are rascals of ill fame;
Only pride and avarice
their thoughts and words do yield—
The Pure Name of Kṛṣṇa
to them is ne'er revealed.
11 Casting off these ten offences,
leaving no exception,
Those pure souls who chant the Name
in Holy Congregation—
The miracle of Love for Kṛṣṇa
they will surely savour,
The Name Divine Himself will shine
within their hearts forever.

—English translation of the original Bengali poem that was written on 2nd April, 1989 by His Divine Grace Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

श्रीगुप्तकृत नमः—
श्रीकृष्णतैत्तिरीय प्रभु नितानन्द श्रीआदित्र गदाधर श्रीवासदि पोरङ्गभद्राद ||
The Exalted Mantra of the Five-fold Aspects of Śrī Chaitanya-dev—
Śrī Kṛṣṇa Chaitanya, Prabhu Nityānanda
Śrī Advaita-Gadādara, Śrī Vāsādi Gaura-bhaktavrunda

श्रीहरिेगम महाङ्गः—
हरे कृष्ण हरे कृष्ण कृष्ण हरे हरे ।
हरे राम हरे हरे राम राम हरे हरे ॥
The Supreme Mantra of the Holy Name of the Supreme Lord—
Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare

श्रीनाम-वरुपः—
नाम चित्तमणिस्व कृष्णचैतन्यनिवासवित्रः ।
पूर्वः शुद्धोः नितानन्दोहरिहरिहरिनामनामिनोः ॥
[पञ्चपुराणा]
The Divine Name's Own Form—
nāma-chintāmaṇिः kṛṣṇaś-chaitanya-rasa-vigrahaḥ
pūrṇaḥ śuddho nitya-mukto 'bhinnatvān-nāma-nāminoh
As the Lord and His Name
are one and the same,
the Name is Kṛṣṇa Himself;
eternally pure, beyond the mundane,
Life, Joy and Love, full and complete,
sweet Holy Name,
wish-fulfilling Gem Divine.
[Padma-Purāṇa]

श्रीनाम-महाङ्गः—
हरेरम्ब हरेरम्ब हरेरम्बेव केवलम ।
कलो नात्तेब नात्तेब नात्तेब गतिरघुः ॥
[बघ्रारदीय पुराणे]
The Glories of the Holy Name—

harer nāma harer nāma harer nāmaiva kevalam
kalau nāstī eva nāstī eva nāstī eva gatir anyathā

The Holy Name, the Holy Name, the Holy Name alone—in this age of Kali there is no other shelter, no other shelter, no other shelter.

[Bṛhan-Nāradiya-Purāṇa]

हरे केशव गोविन्द वासुके जगन्मय ।
इतिरयं ते न हि तान बाधते कलिः ॥

|hare keśava govinda vāsudeva jagannaya
itirayanti ye nityaṁ na hi tān bādhate kaliḥ | [Bṛhan-Nāradiya-Purāṇa]

The influence of Kali no longer affects one who constantly chants the Holy Names of the Lord, such as Hare, Keśava, Govinda, Vāsudeva.

Whoever vilifies those Holy Vedic Scriptures—
Never keep their company, know them as offenders.

The Vedas with Mother Gāyatrī
and Śrīmad-Bhāgavatam
Illuminate the Lotus Feet
of Śrī Hari's Name;
Whoever exalts all Scriptures’ exaltation,
Dare not think their praise to be exaggeration:
Agastya, Ananta, Brahmā,
Śiva, etc., ever
Sing the Glories of that Name
with full-hearted fervour.
Whoever says ‘exaggeration’ of the Glories of that Name?
Whoever says ‘exaggeration’ have their sin to blame.

The Holy Names of Kṛṣṇa—
 eternal wealth of Goloka:
Who thinks those Names imaginary.
mundane—he’s offender.

O King, this age of Kali is a reservoir of inauspiciousness, yet it has but one glorious quality: in this age, simply by chanting the Holy Name of Śrī Kṛṣṇa, the soul is freed from the bondage of Māyā and attains to the shelter of the Lord Himself.

[Śrīmad-Bhāgavatam 12.3.51]

Whoever vilifies
those Holy Vedic Scriptures—
Never keep their company, know them as offenders.

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[Śrīmad-Bhāgavatam 12.3.51]
The Ten Offences to the Holy Name
[to be carefully avoided by the devotee]

By His Divine Grace
Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj

1 Hare Kṛṣṇa Mahāmantra—
of all mantras the best,
Throughout the world is preached
by saints’ potent grace behest;
Such saints to the Name devoted,
such pure souls great;
Never dare offend them—
dare not show them hate.

2 Lord Kṛṣṇa, son of Nanda,
of all lords the Leader—
The great Śiva and all the gods
serve His feet forever;
The touchstone of the Name
is Kṛṣṇa incarnate—
His Pastimes, Nature, Form also
think not separate.

3 “Guru’s a form of Kṛṣṇa—
the Scriptures corroborate;
In the form of Guru,
Kṛṣṇa blesses the fortunate.”
Never offend that Guru
by thinking him mere mortal;
Gain your highest objective—
serve the Name for time eternal.

Even the sins of previous births are destroyed by taking the Holy Name of the Lord—
yan-nāma-dheyaṁ mriyamāṇa āturaḥ
patan skhalan vā vivaśo grnān pumān
vimukta-karmārgalā uttamāṁ gatiṁ
prāṇaṁ yākṣyanti na taṁ kalau janaṁ

Even a person who is stumbling and falling, afflicted on the brink of death and helplessly passing away from the world—if he somehow takes the Holy Name of the Lord he is liberated from the bondage of karma and attains to the Supreme Destination. Alas! The fools of Kali-yuga have no desire to worship that Supreme Lord.

[Śrīmad-Bhāgavatam 12.3.44]

mahāpātaka-yukto ‘pi kīrttayann anīṣaṁ harim
suddhāntaḥkaraṇo bhūtvā jāyate paṁti-pāvanaḥ

If the greatest sinner constantly chants the Holy Name, his heart becomes purified and he attains to the status of the twice-born.

[Brahmāṇḍa-Purāṇa]

etat śaḍ-varga-haranaṁ ripu-nigrahaṇaṁ param
adhyātma-mūlam etadd hi viṣṇor nāmānukṛttanam
Constantly chanting this Holy Name of Viṣṇu is the root cause for destroying the forces of birth, death and the transformations of the body, and conquering the six terrible enemies, that is, lust, anger, greed, illusion, insanity and envy. It is the root of transcendental self-knowledge.

[Skanda-Purāṇa]

The Holy Name gives all the opportunity the reach Vaikuṇṭha—
sarvatra sarvva-kāleṣu ye 'pi kurvanti pātakam
nāma-saṅkīrtanaṁ kṛtvā yānti viṣṇoḥ paraṁ padam

By the power of Nāma-saṅkīrtana even a compulsive and habitual sinner can be purified and attain to the Supreme Abode of Lord Viṣṇu.

[Nandi-Purāṇa]

Chanting the Holy Name is both the means and end for all—
etan nirvidyamāṇāṁ ichchhatāṁ akutobhayam
yogināṁ nrpa nirūtaṁ harer nāmāṅukīrtantaṁ

O King, the continuous hearing, chanting and remembering of the Supreme Lord’s Divine Name and Qualities has been ascertained by the previous Ācāryyas to be the Supreme means (sādhanā) and end (sādhya) for all—whether those desiring enjoyment, heaven, liberation, etc., the self-satisfied yogīs, or the exclusive devotees who are naturally indifferent to the world.

[Śrīmad-Bhāgavatam 2.1.1]
নামে সর্ব্বপাপ-ক্ষয় সর্বশোঁশল্যে কষ্য।  
সরাধিন পাপ করি সেই ভবসায়—  
এমত দুঃখুদ্ধি যায় সেই অপরাধী।  
মায়া-প্রবন্ধিত, দ্বিবী ভুস্বে নিরবধি॥ ৭ ॥

অতুল্য শ্রীকৃষ্ণের পূর্বঃস্র্দিঃ  
তার সম না ভবিষ্যত শুভকর্ম্য আদি॥ ৮ ॥

নামে অন্ধাইন-জন—বিধাতা-বিভিন্ন।  
তারে নাম দানে অপরাধ স্বনিষ্ঠিত॥ ৯ ॥

শুনিয়াও কৃষ্ণের-মহাযা অপার।  
যে হীনং বিহিত, সেই নরাধম হয়॥

অহং মমতা যার অন্ত্রে বাহিরে।  
গুণ কৃষ্ণের তার কড়ে নাবহ ফুরে॥ ১০ ॥

এই দশা অপরাধ করিয়া বর্জন।  
যে হুজন করতে হিরন্ময় সংক্রান্ত॥

অপূর্ব শ্রীকৃষ্ণের ললা তার হয়।  
নামগুণ তার হাদে নিয়া বিলয়॥ ১১ ॥

প্রিন্টিওভিভুক্ত—শ্রীভবানিদ্র গোবিন্দ [ তাং—২/৪/৮৯ ইং ]  

শ্রীভগবৎরে শোভিতি—

নামসহিংসন যত সর্বপাপপ্রাণশনম।  
প্রগামো শূন্যশমনং নমমি হরিং পরম॥  
[ ভাঙ্গ ১২/১৩/২৩ ]

The last word of the Great Śrīmad-Bhāgavatam—
nāma-sankirtanāṁ yasya sarvpa-pāpa-praṇāśanam  
praṇāmō duḥkha-sāmanas tāṁ namāmi hariṁ param  

I bow unto the Supreme Personality of Godhead Śrī Hari, by the congregational chanting of whose Name all sins are destroyed, and by offering obeisances unto whom all sorrow is dispelled.  

[Śrīmad-Bhāgavatam 12.13.23]

ইদমেব হি মাঙ্গল্যমোত্তরে ধনান্তরনম।  
জীবিতঃ ফলকৈত্যং ধ্বন্দ্যমোপরাকীর্তনম॥  
[পরপুরাণে ]

idam eva hi māṅgalyam etad eva dhanārjjanam  
jivitasya phalaṁ chaḥtayad dāmodara-kīrttaṇam  

This chanting of the Divine Name of Dāmodara is the only auspiciousness, the only wealth and the only fulfillment of life.  

[Padma-Purāṇa]

শ্রীভাগবৎ-বিশেষ পরমার্থশিক্ষার স্থলে নামকে সর্বোপরি রাখিয়াছেন—

ও আত জনস্তো নামে চিন্তিতস্তু মহতস্তু বিজ্ঞানো স্মৃতিতে ভজস্ত।  
ও তৎ সং ও পদ দেবস্ত নামস্তু ব্যাপ্তনি ভবস্তু আপনমুক্তম।  
নামরস্তি চিন্ততে ভজস্তু প্রজায়াধন্তে ভজস্তু সুমিত্রং ভজস্ত।  
ও তমুলস্তো তাঃ পুরূরৎ যথাসিদ্ধ জহাত গতি জনতমুক্তি।  
আত জনস্তো নামে চিন্তিতস্তু মহতস্তু বিজ্ঞানো স্মৃতিতে ভজস্ত।  
[ ভাঙ্গ ৩২: বিঃ ১১/২৩৪-২৩৬ (শ্রীশিল্পা)]

The Vedic Scriptures declare that the Holy Name holds the highest position of Transcendental Wisdom—

ōṁ āśya jānanto nāma chid vivktan  
mahas te viśno sumatiṁ bhajāmahe
om tat sat om padaṁ devasya namasā vyantaḥ
sravasyavāsra ṣāpanam ṛk tam
nāmāni chiddadhire yajñīyāni
bhadrāyante rāṇayantaḥ sarāndṛṣṭau
om tam u stotāraḥ pūrvvaṁ yathāvida
ṛtasya garbhaṁ jānuṣā piparttana
āṣya jānanto nāma chid viviktan
mahās te viṣṇo sumatiṁ bhajāmahe

“O Viṣṇu, since all the Vedas are born from it, this Holy Name of Yours is Your living Divine Form, the illuminator of all that be; Your Name is the Supreme Ecstasy and the Divinity’s Own Form, approachable by all, and the Embodiment of Transcendental Wisdom—thus contemplating this Holy Name, non-different from You, we chant it again and again, worship and adore it.”

“O Viṣṇu, with our undivided concentration upon You, we wish to behold Your Transcendental Self, so we bow down again and again to Your dancing Lotus Feet, of inconceivable Potency, that purify Your devotees; we hear Your glorious renown sung in all four directions, and constantly singing Your Glories amongst us we have taken shelter of Your Transcendental, all-auspicious and worshipable Holy Names.”

[i] “Oh! You know that all-renowned Original Supreme Personality of Godhead to be Śrī Kṛṣṇa, so sing His Glories accordingly. He is clearly the Objective of the Vedas, the concentrated Form of Eternity, Consciousness and Bliss. By chanting His unending Glories your life will be successful.”

[ii] “Fully describe the Transcendental Qualities of the Lord who appears in many Incarnations.”

[iii] “To our best capacity, we constantly sing Your unending Glories, making our lives successful. We have clearly concluded that Your Holy Name is Super-eminent, above everything—Your all-conscious Divine Form, the illuminator of all that be, the
শ্রীপদপুরাণবাক্য :—
(১) সতাং নিদ্রা নামঃ পরমপ্রাধারী বিভূতিতে
যত্তং ধ্যাতি যতঃ কথমুভাণ্ডে তত্ত্বাধীর্মী।
(২) শিবন শ্রীবিষ্ণুর্যৰো ইহ গুণনামাদি-সকলং
শিয়া শিয়া পশ্চাত্স স খলু হরিনামাহিতকরঃ।
(৩) গৌররবঙ্গ (৪) শরিতশ্রীবিনানন্দনঃ
(৫) তথাবালে (৬) হরিনামি কর্মনম
(৭) নামো বলাদ যত হি পাপবুদ্ধিি বিভাগে তত যতেহি শুদ্ধিঃ।
(৮) শ্রীত্বতায়াগত তত্ত্ব-সর্বশ্রোত্র্যাসামাপি প্রমাদঃ।
(৯) অশ্বগ্দানে বিমুখঘৃষ্ঠতি যদ্যপুঃ শিবনামাপ্রাপ্ত।
(১০) শ্রীতেহি নামায়া যশ শ্রীতিরহিততা নরঃ।
আহ মমাদি পরমো নামি সোহনপ্রাপ্তপুরুক।

The ten offences to be avoided, as taught by the Scriptural Word of the Padma-Purāṇa—
(1) satāṁ nindā nāmnaḥ param aparādhaṁ vitanute
   yataḥ khyātiṁ yataṁ katham u sahate tad vigahām
(2) śivasya śri-viśṣūrya ya ha guṇa-nāmādi-sakalāṁ
   dhiyā bhinnaṁ paśyet sa khalo harināmāhita-karaḥ
(3) gouror avajñā (4) śruti-sāstra-nindanam
(5) tathārthavādā (6) harināmni kalpanam
(7) nāmno balād yasya hi pāpa-buddhir
   na vidyate tasya yamair hi suddhiḥ
(8) dharmma-vrata-tyāga-hutādi-sarvva-
   śubha-krīyā-sāmām api pramādaḥ
(9) aśraddadhāne vimukhe 'py aśrīvatī
yas chopadesaḥ śiva-nāmāparādhaḥ
(10) śrute 'pi nāma-māhāmye yaḥ priti-rahito naraḥ
   ahaṁ mamādi paramo nāmni so 'py aparādha-kṛt

Supreme Ecstasy, approachable by all; thus, we, in Your Transcendental Service, continually chant Your Holy Name.”
[Hari-Bhakti-Vilās 11.274-276, Vedic Scriptural quote]

হরিনাম শক্তির সার ও মুখ্যকলের উপাসন বন্ধঃ—
নিধিধক্ষিথাভিসম্ভাববলি-নাত্মানাৰাজিতপশুপ্রজাত।
অয়ি মুক্তিতপানাম্রমন পরিতত্ত্ব হরিনাম সংহর্ষ্যামি।
[শ্রীপদগোগামী-কৃত শ্রীনামাকার ১ মোহক]
The Holy Name is the Essence of the Vedas and the worshippable objective of the liberated souls—
nikhila-śruti-mauli-ratna-mālā-āyuti-nirajitā-pāda-paṅkajānta
ayi muṅkata kulair upāsyamāna paritas tvāṁ hari-nāma samāhyāmi

The Crown of all the Vedas—the garland of jewels that is the Upaniṣads—eternally worshiped, by their brilliance (as an Ārati ceremony), the tips of the toes of Thy Lotus Feet. O Holy Name, Thou art ever worshipped by the great liberated souls (Nārada, Śūka and others, who are completely free from all mundane desires). So in every time, place and circumstance, O Name Divine, I surrender unto Thee.

[Śrī Nāmaśṭakam, śloka 1, Śrīla Rūpa Goswāmī]

হরিনাম সর্বব্রাহ্মণের অধিক—
মা খচের মা যজ্ঞুঃ মা সাম পঞ্চ বিশ্বঃ।
গোবিদ্যন্তি হরেন্তম গেয়াই গায়াই নিত্যাষ্ঠাঃ।
[পুস্পপ্রাপ্ত]
The Holy Name surpasses even the Vedas—
mā ṛc ṛ mā yajus tāta sāma paṭha kīchchana
govindeti harer nāma geyasvā nityasvā

“O my beloved, you have no need to chant the prayers of such Scriptures as the Rk, Yajuḥ, and Sāma Vedas. You need only chant the Holy Names of the Lord like ‘Govinda,’ so please sing those Names always.”
[Skanda-Purāṇa]
The Holy Name is superior even to all the Holy Places—
tīrtha-koṭi-sahasrāṇi tīrtha-koṭi-śatāṇi cha
tāni sarvvāṇy avāpnoti viṣṇor nāmāni kirttanāt

Chanting the Holy Name of Lord Viṣṇu awards one the fruit of
serving billions of Holy Places of pilgrimage.

[Vāmana-Purāṇa]

To chant the Holy Name is the direct instruction of the Lord—

“prabhu bole—kahilāṁ ei mahāmantra
ihā japa gīyā sabe kariyā nirbandha
ihā haite sarvva-siddhi haibe sabāra
sarvva-kśaṇa bolo, ithe vidhi nāhi āra”

“The Lord said, ‘I have told you this Mahāmantra, so everyone
now chant it in proper measure. By doing this, you will attain suc-
cess in all respects. There is no other rule but to chant it at every
moment.’”

[Srī Chaitanya-Bhāgavata Madhya 23.77-78]

“ki śayane ki bhojane, ki vā jāgaraṇe |
aharnisā chinta krṣṇa, boloho vadane”

“Whether resting, eating, or waking—day and night think of
Krṣṇa and call His Name aloud.”

[Srī Chaitanya-Bhāgavata Madhya 28.28]
Chanting the Holy Name is successful in the association of the true devotees—

“asādhu-saṅge bhāi, kṛṣṇa-nāma nāhi haya
nāmāksara bāhirāya bāte, tabu nāma kabhū naya
kabhu nāmābhāsa haya, sadā nāma-aparādha
esaba jānibe, bhāi, kṛṣṇa-bhaktīra bādha
yadi karībe kṛṣṇa-nāma, sādhu-saṅga kara
bhukti-mukti-siddhi-vānchhā dūre parīhara
‘daśa-aparādha’ tyaja māna-apamān
anāsaktye viśaya bhuṅja āra laha kṛṣṇa-nām
kṛṣṇa-bhaktīr anukūl sab karaha svikār
kṛṣṇa-bhaktī pratikūl sab kara parīhār”
“baddha-jīve kṛpā kari’ kṛṣṇa haila nām
kali-jīve dayā kari’ kṛṣṇa haila gaura-dhām
ekānta sarala-bhāve bhaja gaura-jan
tabe ta’ pāibe, bhāi, śrī-kṛṣṇa-charaṇ
gaura-jana saṅga kara gaurāṅga baliyā
’hare kṛṣṇa’ nām bolo nāchiyā nāchiyā
achire pāibe bhāi nāma-prema-dhan
yāhā bilāite prabhur nade’ āgaman”

“But you cannot obtain the Name of Kṛṣṇa without the company of the saintly devotees; one may chant superficially—the syllables of the Name may be present, but not the Name proper. Chanting without devotional association may at best be a ‘hazy’ aspect of the Name (Nāmābhāsa), but offence to the Name (Nāmāparādha) is inevitable.

“Dear brother, you must be aware that these things are obstacles to Devotion for Lord Kṛṣṇa. So if you want to take the Holy Name of the Lord, take the association of the pure and saintly true devotee, and cast out from your heart all desires for exploitation (karma), liberation (jñāna) and mystic powers (siddhis).”

“अपराधशून्य ह्ये लहे कृष्णनाम । कृष्ण माता, कृष्ण पिता, कृष्ण धन-प्राप्त ॥”
[ Śrīla Bhaktivedānta Svāmī ]

“aparādha-sūnya haye laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāpaṇa”

“Offencelessly go on taking the Holy Name of Kṛṣṇa; Kṛṣṇa is mother, Kṛṣṇa is father, Kṛṣṇa is our treasure, our life and soul.”
[ Śrīla Bhaktivinoda Ṭhākura ]

“कलिकाले नामरूपे कृष्ण अवतार । नाम हैते हैया सर्व जग निन्दात ॥”
[ Ādī Chātra 13/22 ]

“kali-kāle nāma-rūpe kṛṣṇa avatāra
nāma haite haya sarvā jagat nītāra”

In this age of Kali, Kṛṣṇa has incarnated in the Form of His Holy Name: through the chanting of the Holy Name, the whole world is delivered.

[Śrī Chaitanya-Charitāmṛta Ādi 17.22]

“नाम विना कलिकाले नाही आर भर्त | सर्वजनन्दसर्वां स्वामी—एि शास्त्र मर्मम् ॥”
[ Ādī Chātra 7/74 ]

“nāma binā kali-kāle nāhi āra dharmma
sarvva-mantra-sāra nāma,—ei śāstra marmma”

“In this age of quarrel and hypocrisy there is no other religion but the chanting of the Holy Name; this is the essence of all Mantras, this is the purport of all the Scriptures.”
[Śrī Chaitanya-Charitāmṛta Ādi 7.74]

“कृष्णनाम भग जीव आर सर भिने । पलाइते पग नाई यम आए जिने भिने ॥”
[ Śrīkṛṣṇadeva Ācārya ]

“kṛṣṇa-nāma bhaja jīva āra saba miche
palāite patha nāi yama āche piche”
“O soul, serve the Divine Name of Lord Kṛṣṇa! All else is deception, and nothing else can save us from impending death.”

[Sri Śrī Kṛṣṇera aṣṭottara-śata-nāma]

The different results of the pure Name, offence to the Name, and the twilight Name—

nāmaikaṁ yasya vācī smaraṇa-patya-gataṁ
dsrotra-mūlaṁ gataṁ vā
śudham vāśudhā-varṇaṁ vyavahita-rahitāṁ
tārayatya eva satyam
tach ched deha-draviṇa-janatā-lobha-
pāśaṇa-madhye
nikṣipta syāṁ aphala-janakaṁ
śīghram evātra vipra

O brāhmaṇa, if only one Holy Name of the Lord appears on one’s tongue, in the mind, or in the range of hearing. He [the Name] certainly delivers that person. Perfect or imperfect pronunciation or discrepancies in following the injunctions of the Scriptures do not effect the Potency of the Name. However, although the Name is full of all Divine Potencies, if we cast it upon the rocks of our mundane affairs such as body, house, wealth, society, greed, etc., He will not deliver His gracious reward immediately. [There are two kinds of obstacles—one lesser, one greater. In the case of the lesser, one may be not advancing on account of chanting Nāmābhāsa or the “twilight Name”; whence the attainment of the fruit of chanting the Name may be delayed. But in the case of the greater, one chants...
All Glory to You, O Holy Name! You are eternally sung by the sages: You are the joy of the hearts of all, and You have graciously appeared in this form of the Transcendental syllables to bring all good to the souls suffering in this world. If even without proper devotion a person just once calls out to You in his time of need, by Your slightest appearance all the terrible sins accumulated in the form of the mundane subtle body are destroyed in a split-second.

[Śrī Nāmaśṭakam, sloka 2, Śrīla Rūpa Gosvāmī]

madhura-madhuram etan maṅgalaṁ maṅgalānāṁ
sakala-nigama-vallī-sat-phalaṁ chit-svarūpam
sakṛd api pariṣṭam śraddhayā helayā vā
bhṛguvāra nara-mātraṁ tārayet kṛṣṇa-nāma

Of all that is good,
this Name is its goodness.
Of all that is sweet,
this Name is its sweetness.
The Vedas are a vine
bearing nectarine fruit,
and that fruit divine
is this Holy Name.
O best of the Bhārgavas,
know it for sure,
from the heart who does sing
Kṛṣṇa’s Name but just once,
innocently, without offence,
no matter their mind,
whether faithful or casual,
the Lord’s Name will save all
from suffering eternal.

[Skanda-Purāṇa]

Nāma-parādha, offence to the Name, which can only be mitigated by continuously chanting the Name.

[Padma-Purāṇa]

[Paraḥ]

nāma-parādha-yuktānāṁ nāmāyeva haranty agham
aviśrānta-prayuktāṁ tāṇy evārtha-karāṇi cha

The Name itself dispels the offence of its offenders—if they chant it without cessation they can attain the proper result of chanting, which is Kṛṣṇa-Prema, by the Grace of the Holy Name.

[Padma-Purāṇa]

[ভাঙ ৬২/১৪]

Four kinds of 'hazy' chanting or Nāma-bhāsa—the twilight dawning of the Holy Name which occurs before offenceless chanting—
sānketyaṁ pārīhāsaṁ vā stobhaṁ helanam eva vā vaikuṇṭha-nāma-grahaṁ aśeṣāgaḥ-haraṁ viduḥ

A person might chant the Name when (1) addressing another whose name is a name of the Lord, (2) in jest, (3) singing or in conversation, or even (4) without proper care or faith—yet, by somehow taking the Name of the Unlimited Supreme Lord, endless sins are destroyed; this fact is known to those learned in the Scriptures.

[Śrīmad-Bhāgavatam 6.2.14]

হরিলাস কহেন,—যেহে স্বর্ণের উদ্যম। উদয় না আরম্ভ তাঁতের হয় কৃপ্যা।
ঘোর-প্রেম-রক্ষাস্তর্দিত ভয় হয় নাশ। উদয় হেলে ধর্ম-কর্ম-আপি পরবর্ত্তী।
এঁ নামেদায়ত্রে পাপ-আদিতে কৃপা। উদয় কুলে কৃতান্ত হয় প্রেমেদায়।

[শ্রীচৈতন্যচরিতামৃত অষ্টা ৩/১৮২-৮৩]
haridāsa kahen,—yaichhe sūryyera udaya
udaya nā ārambha tamera haya kṣaya
chaura-preta-rākṣasādīt bhaya haya nāśa
udaya haile dhamma-karmma-ādi parakāśa
aichhe nāmodayārambhe pāpa-ādīra kṣaya
udaya kaile kṛṣṇa-pade haya premodaya

Haridāsa said, “At twilight, the dispelling of darkness begins before the sun has risen. The fear of thieves, ghosts and evil forces is also dispelled; and when the sun has fully risen the nature and movement of things becomes revealed. Similarly, with the initial or twilight appearance of the Holy Name, our sins and obstacles are dispelled; and when the sun of the Holy Name rises fully. Love for the Divine Lotus Feet of the Lord awakens within the heart.”

[Brhad-Bhāgavatāmṛtam 1.1.9]

The slightest glimmer of the twilight Name is infinitely greater than all pious activities—
go-koti-dānaṁ grahaṇe khagasya
prayāga-gaṅgodaka-kalpa-vāsaḥ
yajñāyutaṁ meru-suvarpa-dānaṁ
govinda-kīrttaṁ na sāmarāṁ śatāṁśaḥ

Making a gift of ten million cows on a solar eclipse, residing for a millennium at holy places, like Prayāga, where the sacred Ganges flows, performing ten thousand sacrifices and giving away a mountain of gold—hundreds of such pious activities can ever equal the slightest attempt to sing the Holy Name of the Supreme Lord Govinda.

[Skanda-Purāṇa]