

Sannyasa Asrama - Part 5

BY: MAHESH RAJA

Feb 28, UK (SUN) — Srila Prabhupada's instructions on the sannyasa asrama, in five parts.

Caitanya-caritamrta Antya lila 6.314:

This verse (Bhag. 7.15.40) was spoken by Narada to Yudhisthira Maharaja regarding a householder's liberation from material bondage. ON THE SPIRITUAL PLATFORM, ONE DOES NOT UNNECESSARILY CARE FOR THE BODY. SRILA NAROTTAMA DASA THAKURA HAS SAID, DEHA-SMRTI NAHI YARA, SAMSARA BANDHANA KAHAN TARA. ONE WHO IS SPIRITUALLY SITUATED DOES NOT THINK THAT HE IS THE BODY. THEREFORE HE CAN TRANSCENDENTALLY EXECUTE SEVERE PENANCES IN THE RENOUNCED ORDER OF LIFE. THE BEST EXAMPLE OF SUCH RENUNCIATION IS RAGHUNATHA DASA GOSVAMI.

Matchless Gift, 2: Getting Out the Material Mire

THE TAKING OF THE RENOUNCED ORDER, HOWEVER, IS NOT ALWAYS NECESSARY. IF ONE CAN EXECUTE KRSNA CONSCIOUSNESS IN FAMILY LIFE, THAT IS ALSO RECOMMENDED. ALTHOUGH BHAKTIVINODA THAKURA WAS A FAMILY MAN AND MAGISTRATE, HE STILL EXECUTED DEVOTIONAL SERVICE MOST EXCELLENTLY. DHRUVA MAHARAJA AND PRAHLADA MAHARAJA WERE ALSO GRHASTHAS, HOUSEHOLDERS, BUT THEY TRAINED THEMSELVES IN SUCH A WAY THAT EVEN AS HOUSEHOLDERS THEY WERE NOT FACED WITH INTERRUPTIONS IN THEIR SERVICE. Therefore Prahlada Maharaja said, "I have learned the art of always remaining in Krsna consciousness." What is that art? Tvad-virya-gayana-mahamrta-magna-cittah: simply glorifying the victorious activities and pastimes of the Lord.

Bhagavad-gita Lecture, 08-24-66, New York:

JUST LIKE ARJUNA. ARJUNA WAS NOT A SANNYASI. HE, AFTER HEARING BHAGAVAD-GITA, HE DID NOT TAKE UP THE RENOUNCED ORDER OF LIFE AND DRESSED HIMSELF IN ORANGE-COLORED DRESS AND WENT AWAY FROM THE BATTLEFIELD, NO. HE REMAINED THE SAME MAN, THE SAME MILITARY MAN, BUT HE BECAME THE MOST PERFECT KRSNA CONSCIOUS MAN. SO SAME PRINCIPLE WAS THERE. THEREFORE HERE LORD KRSNA SAYS, SANNYASAH KARMA-YOGAS CA NIHSREYASA-KARAV UBHAU: "EITHER YOU TAKE SANNYASA OR YOU REMAIN IN YOUR POSITION, THAT DOESN'T MATTER. YOU CAN ATTAIN THE HIGHEST PERFECTION FROM ANY POSITION, PROVIDED YOU ARE KRSNA CONSCIOUS." THAT'S ALL. Jneyah sa nitya-sannyasi yo na dvesti na kanksati. Hear how nicely Krsna says. Jneyah sa nitya-sannyasi. Just try to understand. That person is always a sannyasi--not by dress but by his actual activities. What? Na dvesti na kanksati. "He does not, I mean to say, hate anything, and he does not desire anything." These two qualifications. He does not hate anything, and he does not desire anything.

Bhagavad-gita Lecture, 08-26-66, New York:

Jneyah, "Just understand," sa. Sa means he. Who? Nitya-sannyasi: "That person is always in renounced order, not by dress, but by action, always in renounced order..." Yo na dvesti na kanksati: "That person who does not hate, neither desires." Nitya-sannyasi. THE RENOUNCED ORDER MEANS THAT I RENOUNCE MY MATERIAL PROPENSITIES. THAT IS CALLED RENUNCIATION. A living entity is living. He has got his different propensities. That is his natural position. If I say that "You don't desire," no, that is not possible. I cannot desire, I don't desire... If I am desireless, then I am dead. What is my life?

Desire... Somebody says that "You become desireless." That is an impossible, sir. Desireless means don't desire materially. That is desireless.

SO A PERSON WHO HAS RENOUNCED EVERYTHING FOR SERVICE OF THE LORD. SANNYASI. SANNYASI MEANS SAT-NYASI. SAT MEANS THE SUPREME ETERNAL, AND NYASI MEANS RENOUNCED. SO SANNYASI... HE IS A SANNYASI WHO HAS RENOUNCED EVERYTHING FOR THE SAKE OF THE LORD. HE'S CALLED SANNYASI. AND HE HAS NO HATRED FOR ANYTHING BECAUSE IN HIS VISION EVERYTHING IS MEANT FOR THE SERVICE OF THE LORD.

Srimad Bhagavatam Lecture, 07-06-75, Chicago:

Eight thousand rupees for his personal expenditure. So he was utilizing that money by inviting sannyasis of Jagannatha Puri. There were many sannyasis. So Caitanya Mahaprabhu was also being invited. So after a few days, there was no invitation. So Caitanya Mahaprabhu inquired His secretary that "Why Raghunatha does not invite?" So he replied that "He refused to take his father's contribution." So Caitanya, "Oh, it is very nice." It is not that "Money will come from home, and I shall become a renounced order of life." No. He understood that "I have left my home. Why shall I take money from my father?" He refused.

SO IN THIS WAY RAGHUNATHA DASA GOSVAMI, ONE OF THE SIX GOSVAMIS, VERY IMPORTANT DEVOTEE, HE USED TO LIVE. HE USED TO EAT EVERY ALTERNATE DAY, NOT DAILY. ONE DAY STARVING, AND THE NEXT DAY, A LITTLE BUTTER. BUT HE WAS OBSERVING HIS REGULATIVE PRINCIPLES, TAKING THRICE DAILY BATH AND OFFERING DANDAVAT, WHAT IS CALLED? COUNTING, NUMERICAL. JUST LIKE WE COUNT TWENTY-FIVE ROUNDS MINIMUM, SO RAGHUNATHA DASA GOSVAMI WAS ALSO CHANTING BY COUNTING. SIMILARLY, HE WAS OFFERING DANDAVAT. YOU OFFER DANDAVAT, THE SAME WAY. THAT IS ALSO COUNTING. SANKHYA-PURVAKA-NAMA-GANA-NATIBHIH. SANKHYA-PURVAKA, KEEPING A STRENGTH, A NUMERICAL STRENGTH, JUST LIKE WE ARE ADVISED AT LEAST SIXTEEN ROUNDS. SO THESE THINGS WERE GOING ON. NOT THAT BECAUSE HE WAS TAKING LITTLE BUTTER ALTERNATE DAY, HE LOST HIS STRENGTH. NO. THE STRENGTH WAS ALL RIGHT. SO THE FASTING MEANS IF YOU DON'T FEEL WEAK, THEN YOU FAST. NOT THAT YOU IMITATE RAGHUNATHA DASA GOSVAMI. THAT IS NOT POSSIBLE IN THE BEGINNING. BUT IT IS POSSIBLE IF YOU PRACTICE, IF YOU PRACTICE. NIDRAHARA-VIHARAKADI-VIJITAU CATYANTA-DINAU CA YAU SANKHYA-PURVAKA-NAMA-GANA-NATIBHIH KALAVASANI-KRTAU. SO EVERYTHING IS POSSIBLE. BUT THAT IS ADVANCED SPIRITUAL LIFE. IT IS NO USE IMITATING A HIGHER AUTHORITY, HARIDASA THAKURA. JUST LIKE HE WAS CHANTING NOT SIXTEEN ROUNDS, BUT 164 ROUNDS. SO THAT IS NOT POSSIBLE. GRADUALLY, SANAIH SANAIH, GRADUALLY, WE HAVE TO PRACTICE.

Srimad Bhagavatam Lecture, 06-12-68, Montreal:

There is one verse in Bhagavatam. One devotee, he has taken sannyasa. Sannyasa means the renounced order of life. Just like as you see me by my dress, this is called sannyasa. SANNYASA MEANS... THIS IS SANSKRIT WORD, SAT-NYASA. THIS IS SANNYASA. SAT MEANS THE SUPREME, THE ABSOLUTE TRUTH. AND NYASA MEANS RENOUNCED. ONE WHO HAS RENOUNCED EVERYTHING FOR THE SERVICE OF THE SUPREME, HE IS CALLED A SANNYASA. SANNYASA DOES NOT MEAN A PARTICULAR TYPE OF DRESS OR PARTICULAR TYPE OF BEARD. SANNYASA MEANS YOU CAN BECOME A SANNYASI EVEN WITH YOUR, THIS COAT-PANT. IT DOESN'T MATTER, PROVIDED YOU HAVE DEDICATED YOUR LIFE FOR THE SERVICE OF GOD. THAT IS CALLED SANNYASA. IN THE BHAGAVAD-GITA IT IS CLEARLY SAID, ANASRITAH KARMA-PHALAM KARYAM KARMA KAROTI YAH, SA SANNYASI, SA SANNYASI SA YOGI CA NA CANYA AKRIYA. The meaning of this verse is that anasritah karma-phalam. Everyone is working in this material world for some salary or for some remuneration, BUT IF ONE WORKS NOT FOR SALARY OR FOR REMUNERATION BUT AS A MATTER OF DUTY... Anasritah karma-phalam

karyam. Karyam means "It must be done." Karma karoti yah: "In such a way, if somebody acts, then sa sannyasi, he is sannyasi."

Srimad Bhagavatam Lecture, 06-22-76, New Vrindaban:

So people do not know this, how this science is working, but this is the fact. Prakrteh kriyamanani gunaih karmani sarvasah. Tatha dehantara-praptih. So we have to read all these things carefully. Tatha dehantara-praptih, there is dehantara, another body. So we must be very careful what kind of body I'm going to get. Now, this life I have got very nice, beautiful body and everything is all right, but if we act irresponsibly, the nature will give me a suitable body. Otherwise, why there are so many varieties of life, 8,400,000? So we should be very, very careful not to waste the duration of life even by a second. WE SHALL EAT LESS, THEN WE SHALL SLEEP ALSO LESS. NIDRAHARA-VIHARAKADI: THEN OUR SEX APPETITE ALSO WILL BE LESS. Unnecessarily eating, unnecessarily sleeping is not required at all. That is the practice by the Gosvamis. NIDRAHARA-VIHARAKADI-VIJITAU. THEY CONQUERED OVER EATING, SLEEPING. MATING, THERE WAS NO QUESTION: THEY WERE SANNYASIS, RENOUNCED ORDER OF LIFE. AND DEFENSE ALSO, THERE WAS NO QUESTION BECAUSE THEY DEPENDED ON KRSNA, THE MOST POWERFUL DEFENDER. SO THERE WAS NO QUESTION OF DEFENSE. SIMPLY TWO THINGS, EATING AND SLEEPING. AND THAT THEY ALSO CONQUERED. NIDRAHARA-VIHARAKADI-VIJITAU CATYANTA-DINAU CA YAU. SO SPIRITUAL LIFE MEANS YOU HAVE TO CONTROL. THAT IS CALLED GOSVAMI.

Caitanya-caritamrta Lecture, 11-21-66, New York:

Then, after getting him washed in the Ganges and cleansed by a barber, Candrasekhara offered him a new pair of clothing and... Sei vastra sanatana na kaila angikara. And Sanatana Gosvami did not accept that new clothing. Suniya prabhura mane ananda apara. And when Lord Caitanya Mahaprabhu heard it that Sanatana Gosvami, after renouncement, he's not going to accept any new clothing... SO FOR A REALLY RENOUNCED PERSON IS THAT WHATEVER CLOTHING IS THROWN IN THE STREET, HE'LL COLLECT AND HE'LL WEAR IT. HE WOULD NOT PURCHASE ANY NEW CLOTHING. That is the order of strictly one who follows... Cirani. Sanatana... Svarupa... Sukadeva Gosvami, in the Bhagavata, he says that "Whether old clothings and torn clothings cannot be had on the street? Whether trees are not giving fruit? Whether the rivers are dried up? Whether the caves of the mountains, they are closed? Then why the renounced order of persons go to the visayi?" Visayi means those, those who are materialistic. Sometimes renounced order of life, sannyasi, they go to the householders... Of course, that is their duty. But still... So Sukadeva Gosvami, a great personality in the renounced order of life, he would live naked. He would not go even to the human society. SO THOSE WHO ARE FOLLOWING STRICTLY, THEY DON'T MAKE THEMSELVES DEPENDENT ON THE HOUSEHOLDERS OR ON THE WORLDLY PEOPLE. SO SANATANA GOSVAMI DID NOT ACCEPT THAT NEW CLOTHING, AND WHEN IT WAS HEARD BY LORD CAITANYA, HE WAS VERY GLAD.

Caitanya-caritamrta Lecture, 11-21-66, New York:

Then this is a hint by Lord Caitanya that a sannyasi who has renounced everything, if he lives very gorgeously, with good dress, and good house, and apartment... No.... far as possible... WHATEVER IS ABSOLUTELY NECESSITY, HE SHOULD ACCEPT, NOT MORE. YES. THAT IS RENOUNCED ORDER OF LIFE, NOT THAT IN THE NAME OF RENOUNCED ORDER OF LIFE HE SHOULD LIVE AT THE EXPENSE OF THE HOUSEHOLDERS, VERY GORGEOUSLY. NO..

Lecture on Kesava Maharaja's Disappearance Day, 10-21-68, Seattle:

ONE HAS TO ACCEPT THE RENOUNCED ORDER FROM ANOTHER PERSON WHO IS IN RENOUNCED ORDER. So I never thought that I shall accept this renounced order of life. In my family life, when I was in the midst of my wife and children, sometimes I was

dreaming my spiritual master, that he's calling me, and I was following him. When my dream was over, I was thinking. I was little horrified. "Oh, Guru Maharaja wants me to become sannyasi. How can I accept sannyasa?" At that time, I was feeling not very satisfaction that I have to give up my family and have to become a mendicant. At that time, it was a horrible feeling. Sometimes I was thinking, "No, I cannot take sannyasa." But again I saw the same dream. So in this way I was fortunate. My Guru Maharaja (Prabhupada begins to cry, choked voice) pulled me out from this material life. I have not lost anything. He was so kind upon me. I have gained. I left three children, I have got now three hundred children. So I am not loser. This is material conception. We think that we shall be loser by accepting Kṛṣṇa. Nobody is loser. I say from my practical experience. I was thinking that "How can I accept this renounced order of life? I cannot accept so much trouble." So... But I retired from my family life. I was sitting alone in Vrndavana, writing books. So this, my Godbrother, he insisted me, "Bhaktivedanta prabhu..." This title was given in my family life. It was offered to me by the Vaisnava society. So he insisted me. Not he insisted me. PRACTICALLY MY SPIRITUAL MASTER INSISTED ME THROUGH HIM, THAT "YOU ACCEPT." BECAUSE WITHOUT ACCEPTING THE RENOUNCED ORDER OF LIFE, NOBODY CAN BECOME A PREACHER. So he wanted me to become a preacher. So he forced me through this Godbrother, "You accept." So unwillingly I accepted. And then I remembered that he wanted me to go to the Western country. So I am feeling now very much obliged to my, this Godbrother, that he carried out the wish of my spiritual master and enforced me to accept this sannyasa order.

Lecture, 09-16-69, London:

They are working so hard, just like animals, simply for sense gratification. That is the beginning of His speech. But the human form of life is meant for saving time for spiritual cultivation. We should be satisfied with the bare necessities of life, and the time should be saved to cultivate self-realization. That is the basic principle of Vedic civilization. THEREFORE IN VEDIC CIVILIZATION A CERTAIN PERIOD IS DEVOTED FOR ACCEPTING RENOUNCED ORDER OF LIFE, SANNYASA. COMPULSORY. THIS SANNYASA ORDER, AS WE HAVE ACCEPTED, IT IS COMPULSORY REGULATIVE PRINCIPLE OF VEDIC WAY OF LIFE. The first twenty-five years brahmachari, strict life of celibacy, student life, without any sex indulgence completely, up to twenty-five years. Then grhastha. That is not for also all. If somebody is unable to remain a brahmachari all through, then the spiritual master gives him permission to marry a suitable girl and become a householder. This is called grhastha life. Then, up to fifty years, he can indulge in householder life. Householder life, according to Vedic civilization, is a sort of license for sense gratification. BUT NOT FOR ALL THE TIME. THE INJUNCTION IS PANCASORDHVAM VANAM VRAJET. JUST AFTER YOUR FIFTIETH YEAR YOU MUST GIVE UP, RETIRE FROM HOUSEHOLDER. THAT IS CALLED VANAPRASTHA. Vanaprastha means you can take your wife with you and travel all over the world in places of holy pilgrimage just to give up your attachment for family life. IN THIS WAY, WHEN ONE IS COMPLETELY DETACHED FROM FAMILY AFFECTION, THEN HE SENDS BACK HIS WIFE TO THE ELDERLY CHILDREN TO TAKE CARE OF HER AND HE TAKES SANNYASA, RENOUNCED ORDER OF LIFE. This renounced order of life means dedicate completely for the service of the Lord.

*anāśritaḥ karma-phalam
kāryaṁ karma karoti yaḥ
sa sannyāsī ca yogī ca
na niragnir na cākriyaḥ*

Lord Kṛṣṇa said that one who acts for the sake of duty, NOT FOR ENJOYING THE FRUIT

10-24-69 Letter to Kapiladev:

Regarding Nityananda Prabhu breaking the sannyasi rod of Lord Caitanya, the explanation is that this was to show that Lord Caitanya was Krishna, so He had no necessity of taking sannyasa. In the higher sense the Vaisnavas are meant for being members of the family of Krishna to serve as friend, to serve as parent or to serve as

lover. So for such elevated devotees sannyasa is superfluous. But still, Lord Caitanya took sannyasa just to prove it factually that so far as the material conditions are concerned, they must be given up. Without knowing this fact some so-called Vaisnavas have turned to be sahajiya. This means one who takes everything as very easy. All the acaryas, beginning from Lord Buddha, Sankaracarya, Ramanuja, etc., all of them renounced this world. So renunciation is required, but when one makes further progress after renunciation towards spiritual life and enters into the Pastimes of Krishna, then things become perfect. The summary is that sannyasa is renunciation, which is imperative for all. NITYANANDA'S BREAKING THE SANNYASI ROD OF CAITANYA MAHAPRABHU WAS WITH THE PURPOSE TO SHOW THAT LORD CAITANYA IS TRANSCENDENTAL TO ALL MATERIAL CONDITIONS.

12-17-72 Letter to Danavir:

Actual sannyasa means that he has given everything to Krishna, so practically you are already sannyasa. But if you have got wife, and if she is very desirous to raise children, she will not be very happy if you go away. THAT IS NOT OUR BUSINESS, TO CREATE HAVOC, NO. IF WIFE IS VERY STRONG, SHE WILL APPRECIATE IF YOU TAKE SANNYASA, BUT IF THERE IS QUESTION AT ALL, THAT SHOULD BE AVOIDED. JUST LIKE I NEVER LIKED MY WIFE, BUT I KNEW IT WAS MY DUTY TO STICK UNTIL MY SONS WERE GROWN-UP, THEN I LEFT. But if you give your wife one child, then she will be happy and she will have some life-long occupation, that you must consider. But at least you can wait until I come there next time, then we shall see further

01-04-73 Letter to Madhukara:

So I have introduced this marriage system in your Western countries because there is custom of freely intermingling male and female. Therefore marriage required just to engage the boys and girls in devotional service, never mind distinction of living status. But our marriage system is little different than in your country, we do not sanction the policy of quick divorce. We are supposed to take husband or wife as eternal companion or assistant in Krsna consciousness service, and there is promise never to separate. Of course if there is any instance of very advanced disciples, married couple, and they have agreed that the husband shall now take sannyasa or renounced order of life, being mutually very happy by that arrangement, then there is ground for such separation. BUT EVEN IN THOSE CASES THERE IS NO QUESTION OF SEPARATION, THE HUSBAND, EVEN HE IS SANNYASA, HE MUST BE CERTAIN HIS WIFE WILL BE TAKEN CARE OF NICELY AND PROTECTED IN HIS ABSENCE. Now so many cases are there of unhappiness by the wife who has been abandoned by her husband against her wishes. So how can I sanction such thing? I want to avoid setting any bad example for future generations, therefore I am so much cautiously considering your request. But if it becomes so easy for me to get married and then leave my wife, under excuse of married life being an impediment to my own spiritual progress, that will not be very good at all. THAT IS MISUNDERSTANDING OF WHAT IS ADVANCEMENT IN SPIRITUAL LIFE. OCCUPATIONAL DUTY MUST BE THERE, EITHER THIS ONE OR THAT ONE, BUT ONCE I AM ENGAGED IN SOMETHING OCCUPATIONAL DUTY, THEN I SHOULD NOT CHANGE THAT OR GIVE IT UP, THAT IS THE WORST MISTAKE. DEVOTIONAL SERVICE IS NOT BOUND UP BY SUCH DESIGNATIONS. THEREFORE ONCE I HAVE CHOSEN, IT IS BETTER TO STICK IN THAT WAY AND DEVELOP MY DEVOTIONAL ATTITUDE INTO FULL-BLOWN LOVE OF GODHEAD. THAT IS ARJUNA'S UNDERSTANDING.

01-09-74 Letter to Revatinandana:

I know you are a very good cook and I can understand that you have found the books useful for distribution. I have no objection to your printing it with the name "Revatinandana Swami's Cookbook", BUT THE ROYALTY SHOULD GO TO THE BHAKTIVEDANTA BOOK TRUST. JUST AS I AM PUBLISHING BHAGAVAD-GITA AS IT IS WITH MACMILLAN CO. BUT THE ROYALTY IS GOING TO THE BBT. I THINK THIS METHOD IS APPROPRIATE. IF YOU YOURSELF TAKE THE ROYALTY IT WILL BE PERSONAL

INTEREST IN MONEY AND TRADE, AND THIS WILL DEVIATE YOUR PRINCIPLE OF SANNYASA. SANNYASI MEANS HE IS IN RENOUNCED ORDER AND LIVES BY BEGGING ALMS FOR THE BARE NECESSITIES OF LIFE. IT IS NOT GOOD TO MAKE TRADE TO GET MONEY FOR PERSONAL EXPENDITURE. If the royalty is given to the BBT, we will keep a SEPARATE account from this royalty and necessary expenditures for your preaching may be supplied from the BBT.

04-30-74 Letter to Govinda:

To you my advice is, because you are very intelligent and educated girl, you forget your relationship with Gaurasundara. Now you become mixed up in Krsna business and live like a chaste Hindu widow woman. There are many ideal young Hindu widows who do not dress nicely at all, do not comb the hair, and who take bath three times daily in the Ganges, wear white sari and are engaged 24 hours a day in chanting Hare Krsna Mantra. The vivid example is Visnupriya devi, Lord Caitanya's wife. When Lord Caitanya left home accepting the renounced order of life, sannyasa, at that time Visnupriya was on the summit of youth, 16 years old, BUT WHEN HER HUSBAND BECAME SANNYASI SHE ALSO BECAME GREATER THAN SANNYASA. She was chanting her rounds on the beads and after one round she was collecting one grain of rice. In this way all day and night, as many rounds as she could finish, that many grains she would cook and eat. Just she how much austerity she underwent! Visnupriya is the incarnation of the Goddess of Fortune but to teach us how much austerity and penance she underwent, I THINK YOU SHOULD FOLLOW THE FOOTSTEPS OF SRIMATI VISNUPRIYA. YOU HAVE GOOD WRITING CAPACITY, AND GOOD ARTISTIC ABILITY. NOW DEVOTE YOUR LIFE TO CHANTING HARE KRSNA AND IF POSSIBLE WRITE ARTICLES ON KRSNA CONSCIOUSNESS, AS MANY AS POSSIBLE WITH YOUR OWN PAINTINGS AND SEND IT FOR PUBLICATION TO BTG. FORGET THIS NONSENSE GAURASUNDARA. THESE ARE ALL MATERIAL RELATIONSHIPS AND HAVE NOTHING TO DO WITH SPIRITUAL ADVANCEMENT.

07-16-74 Letter to Alfred Ford:

So far as your questions are concerned, in India a sannyasi or a person in the renounced order of life is always honored. Even in this fallen down condition of India a sannyasi is honored everywhere, and he has no problem for his living condition. SO YOU ARE CORRECT THAT A PERSON IN THE RENOUNCED ORDER OF LIFE IS HONORED. UNFORTUNATELY SOME UNSCRUPULOUS MEN TAKE ADVANTAGE OF THIS RENOUNCED ORDER DRESS AND BEING FILLED UP WITH ALL MATERIAL DESIRES THEY COMMIT SO MANY WRONGFUL THINGS, AND THE PEOPLE IN GENERAL TAKE NOTE OF IT AND GRADUALLY THE HONOR FOR THE SANNYASI IS DWINDLING. Exactly like a person having received some counterfeit money is always afraid of being cheated, but this does not mean there is no good money. So unscrupulous men on account of this age of Kali yuga are taking advantage of sannyasi dress and are exploiting the people. So there is very awkward, and even a genuine sannyasi is sometimes in trouble. IN THE SASTRAS THEREFORE IT IS STATED THAT UNLESS ONE IS PERFECTLY DETACHED FROM MATERIAL THINGS HE SHOULD NOT BE ALLOWED TO ACCEPT SANNYASA ORDER.

01-12-75 Letter to Kirtiraja:

Any householder devotee who is working full-time (with his wife) as a sankirtana book distributor, of temple managerial duties, artist, cook, etc. shall be provided food, shelter, and other bare minimum necessities by the temple itself. They should not cook their own meals separate from the temple meals. If they have children, then some minimal allowance may be given according to the number of children. If they want anything extra or over and above what the temple president sees as absolute necessity, then they should work outside--the temple cannot pay for anything beyond the bare necessities. AND DEFINITELY, THE BBT CANNOT PAY ANY SALARY TO ANYBODY. OUR PHILOSOPHY IS "SIMPLE LIVING AND HIGH THINKING"--NOT SENSE GRATIFICATION. THE TEMPLE PRESIDENTS AND LEADERS (ELDER STUDENTS) MUST SHOW THIS BY EXAMPLE. TEMPLE OR ASRAMA MEANS FOR RENUNCIATION AND RENOUNCED PERSONS. IF ONE IS

ENGAGED IN SELF-REALIZATION PROCESS, THEN HIS MATERIAL NECESSITIES BECOME ALMOST NIL. PERSONS WHO DO NOT LIKE THIS CAN WORK OUTSIDE.

12-12-70 Room Conversation, Indore:

Similarly, a renounced life, sannyasa, if he is following the regulative principles, that is sannyasa asrama. NOT THAT IMITATING SOMEBODY, I PUT ON A SAFFRON DRESS AND I BECOME A SANNYASI AND BY BEGGING I LIVE. THIS HAS KILLED THE WHOLE HINDU SOCIETY OR THE SANATANA-DHARMA SOCIETY. Unqualified persons, they do not know the regulative principles but for solution of economic problem they dress themselves. This is Kali-yuga. They will pass on simply by the dress without any knowledge.

03-07-70 Letter to Trivikrama:

But at the mature age say after 50 years old age, everyone should separate from wife. Married life does not mean that one should continue to live with wife throughout the whole life; at a certain stage, say between 20-25 years, one may accept a wife, live with her to the maximum age of 50 years, and then there should be no more sex relationship-stringently. AND AT THE MATURE OLD AGE, SAY 65-70 YEARS, EVERYONE MUST ACCEPT THE RENOUNCED ORDER OF SANNYAS; IF NOT IN DRESS, THEN IN ACTION POSITIVELY.

11-23-69 Letter to Madhusudana:

I am very glad that Kancanbala is performing the regulative principles and worshipping and helping you to become an ideal Vaisnava householder. REGARDING SANNYASA, YES, ACCORDING TO VEDIC PRINCIPLES, AS A MARRIED MAN, YOU MUST GIVE YOUR WIFE AT LEAST ONE BOY CHILD. AND WHEN HE IS GROWN UP, AFTER YOU ARE 50 YEARS OF AGE, YOU CAN TAKE SANNYASA. THE GROWN UP BOY MAY TAKE CARE OF YOUR OLD WIFE. THAT IS THE VEDIC SYSTEM.

08-15-71 Letter to Indira:

One should become sannyasa by action, NOT BY DRESS.

02-10-73 Letter to Satsvarupa:

Regarding your writing, you must know that it is the DUTY OF SANNYASA TO WRITE ALWAYS TO SAVE THE CRIPPLE MINDED MAN AND WOMEN.

Srimad Bhagavatam 4.4.24:

It is said that when a man desires to quit his body he dresses in SAFFRON GARMENTS.

06-28 -73 Letter to Jadurani:

THERE IS NOT MUCH DIFFERENCE IN THE ROBES OF MAYAVADIS AND VAISNAVAS, BUT THEY GENERALLY USE A DEEPER COLOR AND WE USE LIGHTER SAFFRON. Lord Caitanya did not necessarily wear the mayavadi robes. He carried ekadanda, but that is covered by the cloth, they have one rod, we have four rods. But they look the same. Yes, Lord Caitanya carries a water pot.

03-07-74 Letter to Muralidhara:

6. THE MAYAVADI SANNYASIS GENERALLY WEAR THEIR DHOTIS UP OVER THEIR KNEES, and because Lord Caitanya took sannyasa from a Mayavadi sannyasi He is shown like that. So He is seen like this as a sannyasi.

Note: This ASSISTING A SANNYASI holds true if one is actually **renounced** from sense enjoyment and preaching for Krishna. Simply danda and saffron cloth has no respect. Srila Prabhupada says respect has to be commanded NOT demanded. Bg 16.4 states (demoniac) THEY DESIRE TO BE WORSHIPED BY OTHERS, AND DEMAND RESPECTABILITY, ALTHOUGH THEY DO NOT COMMAND RESPECT. They do everything whimsically, according to their own desire, AND THEY DO NOT RECOGNIZE ANY AUTHORITY. This is DENYING Srila Prabhupada's unique position of Jagad diksa guru. Jagad guru means siksa AND diksa BOTH. So those who are against Srila Prabhupada as our Jagad guru are NOT sannyasis ACTUALLY--- THEREFORE THEY CANNOT BE ASSISTED! THEY ARE JEALOUS OF SRILA PRABHUPADA'S UNIQUE POSITION AS JAGAD GURU.

Caitanya-caritamrta Madhya lila 1.218:

THERE ARE MANY JEALOUS PEOPLE IN THE DRESS OF VAISNAVAS IN THIS KRSNA CONSCIOUSNESS MOVEMENT, AND THEY SHOULD BE COMPLETELY NEGLECTED. THERE IS NO NEED TO SERVE A JEALOUS PERSON WHO IS IN THE DRESS OF A VAISNAVA. When Narottama dasa Thakura says chadiya vaisnava seva nistara payeche keba, he is indicating an ACTUAL VAISNAVA, not an envious or jealous person in the dress of a Vaisnava.

Caitanya-caritamrta Madhya lila 7.27:

A brahmacari is supposed to ASSIST A SANNYASI; therefore a BRAHMACARI SHOULD NOT TRY TO INSTRUCT A SANNYASI. That is the etiquette. Consequently Damodara should not have advised Caitanya Mahaprabhu of His duty.

Morning Walk, 04-08-74, Bombay:

Yasomatinandana: That is the special quality of Kali-yuga, that sudra class people will take up the preaching of Vedas.

Prabhupada: Yes. AND EVEN FOLLOWERS OF SANKARACARYA... SANKARACARYA DOES NOT GIVE ANYONE ANY RECOGNITION UNLESS HE'S A SANNYASI. THAT IS THE STRICT PRINCIPLE OF SANKARA SAMPRADAYA. They are grhamedhis and they are thinking they are advanced in spiritual consciousness. SANKARACARYA DOES NOT GIVE ANYONE ANY POSITION UNLESS HE IS IN THE RENOUNCED ORDER OF LIFE.

Srimad Bhagavatam Introduction, "Creation":

While He was contemplating accepting the sannyasa order, it so happened that Kesava Bharati, a sannyasi of the Mayavadi school and resident of Katwa (in Bengal), visited Navadvipa and was invited to dine with the Lord. When Kesava Bharati came to His house, the Lord asked him to award Him the sannyasa order of life. THIS WAS A MATTER OF FORMALITY. THE SANNYASA ORDER IS TO BE ACCEPTED FROM ANOTHER SANNYASI. ALTHOUGH THE LORD WAS INDEPENDENT IN ALL RESPECTS, STILL, TO KEEP UP THE FORMALITIES OF THE SASTRAS, HE ACCEPTED THE SANNYASA ORDER FROM KESAVA BHARATI, ALTHOUGH KESAVA BHARATI WAS NOT IN THE VAISNAVA-SAMPRADAYA (SCHOOL).

Bhagavad-gita Lecture, 11-27-68, Los Angeles:

Madhudvisa: Prabhupada, I think this is... Did Lord Caitanya take sannyasa from a Mayavadi sannyasi?

Prabhupada: YES. THAT IS A FORMALITY. THAT IS NOT VERY IMPORTANT. BECAUSE MAYAVADI SANNYASIS, THEY ARE ALSO VEDIC SANNYASIS. THEY ARE NOT OUTSIDERS. BUT THEIR INTERPRETATION OF VEDA IS DIFFERENT. BUT THEY FOLLOW THE VEDIC RULES. SO THIS ACCEPTANCE OF SANNYASA IS FOLLOWING A PRINCIPLE OF THE VEDIC

RULES. SO THE MAYAVADI SANNYASI MAY DIFFER IN HIS INTERPRETATION, BUT HE'S FOLLOWING THE VEDIC RULES. SO THIS ACCEPTANCE OF SANNYASA IS FOLLOWING THE VEDIC RULES. SO YOU CAN ACCEPT SANNYASA EVEN FROM MAYAVADI. IT DOESN'T MATTER. BUT YOU HAVE TO TRANSCEND THE LIMITS OF VEDIC RULES. THAT IS KRSNA CONSCIOUSNESS. That also Caitanya Mahaprabhu... Although He took sannyasa, He did not assume the sannyasa title. His sannyasa guru was Kesava Bharati. Naturally, He would have accepted the Bharati title. Sri Krsna Bharati, or something like that. But He remained Sri Krsna Caitanya. Caitanya is the name of the brahmacari under the Bharati sannyasi. One brahmacari... The brahmacaris, they are assistant or personal servitors of a sannyasi. That is the system. So Caitanya Mahaprabhu was... In the beginning, He was accepted... That is the Mayavadi system. One is accepted first of all as brahmacari. So that, His name was Caitanya. But even after His acceptance of sannyasa, He did not assume the title Bharati. That means actually He did not take sannyasa. That was simply formality. Because Mayavadi sannyasi thinks that he is God; so how He can assume that title? He was preaching, He was going to preach that we are servant of God; therefore He did not assume that title. And besides that, when Caitanya Mahaprabhu was going to Lord..., see Jagannatha Puri, His rod was taken away by Nityananda and it was broken and thrown away. So He, apparently He became very angry that "You have broken My rod, sannyasa rod. So I am not going with You." He separated. These statements are there in the Caitanya-caritamrta. So in one sense, Caitanya Mahaprabhu did not require to accept any sannyasa guru, BUT HE ACCEPTED THE FORMALITY THAT IF ONE TAKES SANNYASA, ONE HAS TO TAKE SANNYASA FROM ANOTHER SANNYASI. THAT IS THE SYSTEM. JUST LIKE IF YOU WANT TO GET YOURSELF MARRIED, YOU HAVE TO CALL FOR A PRIEST. THAT DOES NOT MEAN THAT YOU HAVE TO AGREE WITH THE PRIEST'S PERSONAL OPINION. DO YOU FOLLOW? YES. HE MAY EXECUTE THE RULES AND REGULATION OF MARRIAGE CEREMONY, BUT THAT DOES NOT MEAN THAT ONE HAS TO AGREE WITH THE PRIEST'S OPINION, PERSONAL OPINION. THIS IS THE ANSWER. But when you accept a spiritual master, that is not allowed. Unless you cent percent agree with the spiritual master's opinion or philosophy, there is no need of accepting a spiritual master. There is no need. Yes.

Srimad Bhagavatam Lecture, 11-01-76, Vrindavan:

So for that there are so many practices, regulative principles, mentioned here. The first thing is hamse gurau mayi bhaktyanuvrtya. This is religion. Adau gurvasrayam. If you do not get a QUALIFIED GURU, then EVERYTHING IS BOGUS. If you, by good fortune, if you get the association of a guru, QUALIFIED HAMSA, PARAMAHAMSA... Paramahamsa guru means sannyasi's last stage is paramahamsa. Kuticaka, bahudaka, parivrajakacarya, and paramahamsa, these are the different stages.

01-30-67 Letter to Brahmananda:

One thing you may note also as a matter of etiquette. The Spiritual Master is addressed as His Divine Grace, a Godbrother is addressed as His Grace, and ANY SANNYASIN IS ADDRESSED AS HIS HOLINESS.

Note: Here history (like Gaudiya math) repeats itself similarly in ISKCON. We see IDENTICAL trappings. It is only by keeping the acarya (Srila Prabhupada) at the center and carrying out his FINAL ORDER to the society of July 9 1977 namely to Institute Ritvik initiations we can succeed ---otherwise FAILURE. The plain fact is Srila Prabhupada is our Jagad guru (inclusive of diksa and siksa). And he is addressed as His Divine Grace.

Phalguna Krishna Pancami:

10. "That sannyasa which I have given you" is for preaching in devotion. The FAITHLESS SENSE ENJOYERS are UNABLE to understand this.

23. IF EVERYONE JUST INITIATES then there will only be a CONTRADICTION RESULT. As long as it goes on THERE WILL BE ONLY FAILURE.

25. But simply a festival of flowers and fruits does not constitute worship. THE ONE WHO SERVES THE MESSAGE OF THE GURU REALLY WORSHIPS HIM.

26. The SERVICE OF THE MESSAGE is the REAL MEANING of the Vedas. DON'T BE PROUD, BROTHERS, COME BACK TO THIS.

29. O shame! My dear brothers, aren't you embarrassed? IN THE MANNER OF BUSINESSMEN YOU INCREASE YOUR DISCIPLES.

32. BUT JUST TAKE A LOOK AT THE TERRIBLE SITUATION THAT HAS ARISEN. EVERYONE HAS BECOME A SENSE ENJOYER AND HAS GIVEN UP PREACHING.

39. You have become renouncers, brothers, so renounce everything. BUT IF YOU ALSO RENOUNCE THE ORDER OF THE SPIRITUAL MASTER, THEN WHAT KIND OF RENUNCIATION IS THAT?

40. THE ONE WHO RENOUNCES THE GURU'S ORDER (GURU TYAGI) AND THE ONE WHO TRIES TO ENJOY THE ASSETS OF HIS SPIRITUAL MASTER (GURU-BHOGI) ARE TWO KINDS OF USELESS PERSONS. First become A SERVANT of your spiritual master (guru-sevi) and then you will understand things clearly.

43. GIVE UP YOUR WEALTH FOR PREACHING. SIT DOWN TOGETHER AND MAKE SOME SPECIAL JUDGEMENT.

56. THE HOUSEHOLDERS BEG FROM SANNYASIS, AND WHY NOT? THE SANNYASIS HAVE TENS OF MILLIONS OF RUPEES IN THE BANK.

ALL GLORIES TO OUR JAGAD GURU SRILA PRABHUPADA!

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