

Sannyasa Asrama - Part 3

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Feb 25, UK (SUN) — Srila Prabhupada's instructions on the sannyasa asrama, in five parts.

Srimad-Bhagavatam 7.15.36 Purport:

Materialistic activities are regulated by the institution of varnasrama-dharma. Without varnasrama-dharma, materialistic activities constitute animal life. Yet even in human life, while observing the principles of varna and asrama--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and sannyasa--one must ultimately accept sannyasa, the renounced order, for only by the renounced order can one be situated in brahma-sukha, or transcendental bliss. IN BRAHMA-SUKHA ONE IS NO LONGER ATTRACTED BY LUSTY DESIRES. INDEED, WHEN ONE IS NO LONGER DISTURBED, ESPECIALLY BY LUSTY DESIRES FOR SEXUAL INDULGENCE, HE IS FIT TO BECOME A SANNYASI. OTHERWISE, ONE SHOULD NOT ACCEPT THE SANNYASA ORDER. IF ONE ACCEPTS SANNYASA AT AN IMMATURE STAGE, THERE IS EVERY POSSIBILITY OF HIS BEING ATTRACTED BY WOMEN AND LUSTY DESIRES AND THUS AGAIN BECOMING A SO-CALLED GRHASTHA OR A VICTIM OF WOMEN. SUCH A PERSON IS MOST SHAMELESS, AND HE IS CALLED VANTASI, OR ONE WHO EATS THAT WHICH HE HAS ALREADY VOMITED. He certainly leads a condemned life. In our Krsna consciousness movement it is advised, therefore, that the sannyasis and brahmacaris keep strictly aloof from the association of women so that there will be no chance of their falling down again as victims of lusty desires.

Srimad-Bhagavatam 7.12.13-14 Purport:

ANOTHER POINT TO BE OBSERVED FROM THIS VERSE IS THAT FROM THE BRAHMACARI-ASRAMA ONE MAY ACCEPT THE SANNYASA-ASRAMA, VANAPRASTHA-ASRAMA OR GRHASTHA-ASRAMA. IT IS NOT COMPULSORY FOR A BRAHMACARI TO BECOME A GRHASTHA. Because the ultimate aim is to understand the Absolute Truth, there is no necessity of going through all the different asramas. THUS ONE MAY PROCEED TO THE SANNYASA-ASRAMA DIRECTLY FROM THE BRAHMACARI-ASRAMA. Srila Bhaktisiddhanta Sarasvati Thakura accepted the sannyasa-asrama directly from the brahmacari-asrama. IN OTHER WORDS, HIS DIVINE GRACE BHAKTISIDDHANTA SARASVATI THAKURA DID NOT THINK IT COMPULSORY TO ACCEPT THE GRHASTHA-ASRAMA OR VANAPRASTHA-ASRAMA.

Srimad-Bhagavatam 7.13.9:

A peaceful, equipoised person who is FACTUALLY ADVANCED in spiritual consciousness does not need to accept the symbols of a sannyasi, such as the tridanda and kamandalu. According to necessity, he may sometimes accept those symbols and sometimes reject them.

Srimad-Bhagavatam 7.13.9 Purport:

There are four stages of the renounced order of life--kuticaka, bahudaka, parivrajakacarya and paramahamsa. Herein, Srimad-Bhagavatam considers the paramahamsas among the sannyasis. THE MAYAVADI IMPERSONALIST SANNYASIS CANNOT ATTAIN THE PARAMAHAMSA STAGE. THIS IS BECAUSE OF THEIR IMPERSONAL CONCEPTION OF THE ABSOLUTE TRUTH. Brahmeti paramatmeti bhagavan iti sabdyate. THE ABSOLUTE TRUTH IS PERCEIVED IN THREE STAGES, OF WHICH BHAGAVAN, OR REALIZATION OF THE SUPREME PERSONALITY OF GODHEAD, IS MEANT FOR THE PARAMAHAMSAS. INDEED, SRIMAD-BHAGAVATAM ITSELF IS MEANT FOR THE

PARAMAHAMSAS (PARAMO NIRMATSARANAM SATAM). UNLESS ONE IS IN THE PARAMAHAMSA STAGE, HE IS NOT ELIGIBLE TO UNDERSTAND THE SRIMAD-BHAGAVATAM. FOR PARAMAHAMSAS, OR SANNYASIS IN THE VAISNAVA ORDER, PREACHING IS THE FIRST DUTY. To preach, SUCH SANNYASIS may accept the symbols of sannyasa, such as the danda and kamandalu, or sometimes they may not. Generally the Vaisnava sannyasis, being paramahamsas, are automatically called babajis, and they do not carry a kamandalu or danda. SUCH A SANNYASI is free to accept or reject the marks of sannyasa. His only thought is "Where is there an opportunity to spread Krsna consciousness?" SOMETIMES THE KRSNA CONSCIOUSNESS MOVEMENT SENDS ITS REPRESENTATIVE SANNYASIS TO FOREIGN COUNTRIES WHERE THE DANDA AND KAMANDALU ARE NOT VERY MUCH APPRECIATED. WE SEND OUR PREACHERS IN ORDINARY DRESS TO INTRODUCE OUR BOOKS AND PHILOSOPHY. OUR ONLY CONCERN IS TO ATTRACT PEOPLE TO KRSNA CONSCIOUSNESS. WE MAY DO THIS IN THE DRESS OF SANNYASIS OR IN THE REGULAR DRESS OF GENTLEMEN. OUR ONLY CONCERN IS TO SPREAD INTEREST IN KRSNA CONSCIOUSNESS.

Caitanya-caritamrta Madhya lila 3.85:

There is always a difference of opinion between a smarta-brahmana and a Vaisnava gosvami. There are even smarta opinions and Vaisnava gosvami opinions available in astrological and astronomical calculations. By calling Nityananda Prabhu a bhrasta avadhuta (a rejected paramahamsa), Advaita Acarya Prabhu in a sense accepted Nityananda Prabhu as a paramahamsa. In other words, Nityananda Prabhu had nothing to do with the rules governing smarta-brahmanas. Thus under pretense of condemning Him, Advaita Acarya was actually praising Him. IN THE AVADHUTA STAGE, THE PARAMAHAMSA STAGE, WHICH IS THE SUPERMOST STAGE, ONE MAY APPEAR TO BE VISAYI, ON THE PLATFORM OF SENSE GRATIFICATION, BUT IN ACTUALITY HE HAS NOTHING TO DO WITH SENSE GRATIFICATION. AT THAT STAGE, A PERSON SOMETIMES ACCEPTS THE SYMPTOMS AND DRESS OF A SANNYASI AND SOMETIMES DOES NOT. SOMETIMES HE DRESSES LIKE A HOUSEHOLDER.

Caitanya-caritamrta Madhya lila 3.96:

The word AVADHUTA REFERS TO ONE ABOVE ALL RULES AND REGULATIONS. Sometimes, not observing all the rules and regulations of a sannyasi, Nityananda Prabhu exhibited the behavior of a mad avadhuta.

Caitanya-caritamrta Madhya lila 4.123:

This is the paramahamsa stage, the highest stage for a sannyasi. A sannyasi can beg from door to door just to collect food, but a paramahamsa who has taken ayacita-vrtti, or ajagara-vrtti, does not ask anyone for food. If someone offers him food voluntarily, he eats. Ayacita-vrtti means being accustomed to refrain from begging, and ajagara-vrtti indicates one who is compared to a python, the big snake that makes no effort to acquire food but rather allows food to come automatically within its mouth. IN OTHER WORDS, A PARAMAHAMSA SIMPLY ENGAGES EXCLUSIVELY IN THE SERVICE OF THE LORD WITHOUT CARING EVEN FOR EATING OR SLEEPING. It was stated about the six Gosvamis: nidrahara-viharakadi-vijitau. IN THE PARAMAHAMSA STAGE ONE CONQUERS THE DESIRE FOR SLEEP, FOOD AND SENSE GRATIFICATION. ONE REMAINS A HUMBLE, MEEK MENDICANT ENGAGED IN THE SERVICE OF THE LORD DAY AND NIGHT. Madhavendra Puri had attained this paramahamsa stage.

07-26-71 Interview, New York:

OUR, THIS DANDA, THERE ARE FOUR STICKS. ONE STICK IS REPRESENTING THE JIVA SOUL, ANOTHER STICK IS REPRESENTING BODY, ANOTHER STICK IS MIND, AND ANOTHER STICK, SPEECH. KAYA MANA VAKYA. SO THE JIVA ENGAGES HIMSELF WITH

HIS BODY, MIND, AND WORDS FOR PREACHING WORK. Go on. So there is another sect of sannyasi, Mayavadi sannyasi. They take one stick, eka.

Srimad-Bhagavatam 1.13.30 Purport:

Maharaja Dhrtarastra accepted the order of vanaprastha, and at this stage the wife is allowed to remain as a voluntary servitor, BUT IN THE SANNYASA STAGE NO WIFE CAN STAY WITH HER FORMER HUSBAND. Note: Sannyasis hardly distribute Srila Prabhupada's books door to door now. Do they not want to CONQUER heat cold, honour dishonour, happiness unhappiness, hunger thirst and be detached (RENOUNCED?) from material world? Do they not want to DEPEND on the holy name by distributing Srila Prabhupada's books (which contains the holy name)?

Caitanya-caritamrta Madhya lila 8.39:

A sannyasi is supposed to beg from door to door. HE DOES NOT BEG SIMPLY BECAUSE HE IS HUNGRY. HIS REAL PURPOSE IS TO ENLIGHTEN THE OCCUPANT OF EVERY HOUSE BY PREACHING KRSNA CONSCIOUSNESS. A SANNYASI DOES NOT ABANDON HIS SUPERIOR POSITION AND BECOME A BEGGAR JUST FOR THE SAKE OF BEGGING. Similarly, a person in householder life may be very important, but he may also voluntarily take to the mendicant way of life. Rupa Gosvami and Sanatana Gosvami were ministers, but they voluntarily accepted the mendicant's life in order to humbly preach Sri Caitanya Mahaprabhu's message. It is said about them: *tyaktva turnam asesamandala-pati-srenim sada tuccha-vat bhutva dina-ganesakau karunaya kaupinakanthasritau*. Although the Gosvamis were very aristocratic, they became mendicants just to deliver the fallen souls according to the order of Sri Caitanya Mahaprabhu. One should also consider that those who engage in the missionary activities of Krsna consciousness are under the guidance of Sri Caitanya Mahaprabhu. THEY ARE NOT ACTUALLY BEGGARS; THEIR REAL BUSINESS IS TO DELIVER FALLEN SOULS. THEREFORE THEY MAY GO FROM DOOR TO DOOR JUST TO INTRODUCE A BOOK ABOUT KRSNA CONSCIOUSNESS SO THAT PEOPLE CAN BECOME ENLIGHTENED BY READING. Formerly brahmacaris and sannyasis used to beg from door to door. At the present moment, especially in the Western countries, a person may be handed over to the police if he begs from door to door. IN WESTERN COUNTRIES, BEGGING IS CONSIDERED CRIMINAL. MEMBERS OF THE KRSNA CONSCIOUSNESS MOVEMENT HAVE NO BUSINESS BEGGING. INSTEAD, THEY WORK VERY HARD TO INTRODUCE SOME BOOKS ABOUT KRSNA CONSCIOUSNESS SO THAT PEOPLE CAN READ THEM AND BE BENEFITED. BUT IF ONE GIVES SOME CONTRIBUTION TO A KRSNA CONSCIOUS MAN, HE NEVER REFUSES IT.

11-02-75 Morning Walk, Nairobi:

No. Therefore it is said, "OTHER'S WIFE," NOT YOUR WIFE. But Ramakrishnan, he was saying his wife "MOTHER," and he became famous by this foolishness.

08-06-74 Bhagavad-gita Lecture, Vrindavan:

Brahmananda: IN YOUR LECTURE YOU QUOTED CANAKYA PANDITA THAT A MAN MUST SEE EVERY WOMAN OTHER THAN HIS OWN WIFE AS MOTHER. How should a woman see other men?

Prabhupada: As SON. (laughter)

Brahmananda: That was my idea.

Prabhupada: Yes. If I see woman as mother, she must see me as son. That's all. That is the system. THE BRAHMACARI, THE SANNYASI GO TO BEG ALMS FROM DOOR TO DOOR. "MOTHER, GIVE ME SOME BHIKSA, ALMS." AND IT IS THE DUTY OF THE GRHASTHA TO TREAT BRAHMACARI AND SANNYASI AS THEIR SON. AS THEY MAINTAIN THEIR CHILDREN WITH FOOD, SHELTER, CLOTH, SIMILARLY THE BRAHMACARIS AND SANNYASIS, THEY ARE DEPENDENT ON THE SOCIETY. THEY SHOULD BE TREATED AS

THE SONS OF THE SOCIETY. AND THEY MUST SUPPLY THEIR NECESSITIES, BARE NECESSITIES. A SANNYASI, BRAHMACARI, DOES NOT WANT MORE THAN WHAT THEY NEED. THEY SHOULD NOT COLLECT MORE THAN WHAT THEY NEED. BHIKSA NIRVAHANA. NOT COLLECT MORE AND ENJOY AT OTHERS' COST. NO. THAT IS NOT THE BUSINESS OF SANNYASI. THEY CAN COLLECT SO MUCH AS THEY NEED. THAT'S ALL.

Caitanya-caritamrta Madhya lila 15.193:

A SANNYASI SHOULD NOT COOK FOOD FOR HIMSELF OR ACCEPT AN INVITATION TO EAT AT A DEVOTEE'S HOUSE CONTINUOUSLY FOR MANY DAYS. Sri Caitanya Mahaprabhu was very kind and affectionate toward His devotees, yet He would not accept a long invitation at Sarvabhauma's house. Out of affection, He accepted only five days in the month.

Caitanya-caritamrta Madhya lila 4.169:

The Caturmasya period begins in the month of Asadha (June-July) from the day of Ekadasi called Sayana-ekadasi, in the fortnight of the waxing moon. The period ends in the month of Kartika (October-November) on the Ekadasi day known as Utthana-ekadasi, in the fortnight of the waxing moon. This four-month period is known as Caturmasya. Some Vaisnavas also observe it from the full-moon day of Asadha until the full-moon day of Kartika. That is also a period of four months. This period, calculated by the lunar months, is called Caturmasya, but others also observe Caturmasya according to the solar month from Sravana to Kartika. The whole period, either lunar or solar, takes place during the rainy season. CATURMASYA SHOULD BE OBSERVED BY ALL SECTIONS OF THE POPULATION. IT DOES NOT MATTER WHETHER ONE IS A GRHASTHA OR A SANNYASI. The observance is obligatory for all asramas. THE REAL PURPOSE BEHIND THE VOW TAKEN DURING THESE FOUR MONTHS IS TO MINIMIZE THE QUANTITY OF SENSE GRATIFICATION. This is not very difficult. In the month of Sravana one should not eat spinach, in the month of Bhadra one should not eat yogurt, and in the month of Asvina one should not drink milk. One should not eat fish or other nonvegetarian food during the month of Kartika. A nonvegetarian diet means fish and meat. SIMILARLY, MASURA DAL AND URAD DAL ARE ALSO CONSIDERED NONVEGETARIAN. THESE TWO DALS CONTAIN A GREAT AMOUNT OF PROTEIN, AND FOOD RICH IN PROTEIN IS CONSIDERED NONVEGETARIAN. On the whole, during the four-month period of Caturmasya one should practice giving up all food intended for sense enjoyment.

Caitanya-caritamrta Antya lila 8.85:

For a sannyasi to indulge in SATISFYING THE TONGUE is a great offense. THE DUTY OF A SANNYASI IS TO EAT ONLY AS MUCH AS NEEDED TO KEEP BODY AND SOUL TOGETHER."

08-24-68 Bhagavad-gita Lecture, Montreal:

Even at the time of death you are very sorry because you have to change the body. Even for changing one apartment for another apartment you are sorry. THEREFORE FOR A SANNYASI IT IS RECOMMENDED THAT HE SHOULD NOT LIVE MORE THAN THREE DAYS IN A PLACE. BECAUSE AS SOON AS HE LIVES MORE THAN THREE DAYS, HE'LL GET SOME ATTACHMENT. ATTACHMENT. SO HE IS FORBIDDEN.

04-30-70 Letter to Brahmananda:

REGARDING TRAVELLING, A SANNYASI'S NAME IS PARIVRAJAKACARYA, THAT IS THE BEGINNING OF SANNYASA. IN THE BEGINNING ONE IS ORDERED NOT TO STAY MORE THAN THREE DAYS AT A PLACE, BUT AT THE PARAMAHAMSA STAGE, ONE CAN STOP MOVING, BUT THAT IS NOT COMPULSORY. So I have made my headquarters at L.A.,

that is a fact, still I may go in an emergency outside (not ordinarily) for a few days, and then come back to my headquarters.

10-21-74 Srimad-Bhagavatam Lecture, Mayapur:

SO IN SANKARA-SAMPRADAYA, STRICTLY, UNLESS ONE IS BORN IN BRAHMANA FAMILY, HE'S NOT OFFERED SANNYASA. He's not given sannyasa. So far we are concerned, we also offer sannyasa to the brahmana, not to the sudras. But according to quality we create brahmana, not that we are offering sannyasa to the sudras, No. THE PRINCIPLE IS: SANNYASA CAN BE OFFERED ONLY TO THE BRAHMANAS. So one may not mistake that we are offering to the..., offering sannyasa to the mlecchas, yavanas, as they complain. Some of my Godbrothers, they criticize like that, that I am offering sannyasa to the mlecchas, yavanas. This is wrong idea. This is naraki-buddhi. Actually, a Vaisnava is above this varnasrama-dharma. But we don't claim that we have become perfect Vaisnava. We are not so impudent. We want to remain under the Vaisnava. Under the Vaisnava. Otherwise Vaisnava means... In Caitanya-caritamrta you'll find the Vaisnava is paramahamsa. VAISNAVA HAS NO SAFFRON CLOTH. VAISNAVA IS WHITE CLOTH BECAUSE VAISNAVA IS PARAMAHAMSA, ABOVE. BUT WE DON'T CLAIM THE POSITION OF VAISNAVA. WE WANT TO REMAIN SERVANT OF VAISNAVA. THEREFORE SANNYASA ORDER IS BELOW THE POSITION OF VAISNAVA. SANNYASA ORDER MEANS STILL IN THE MATERIAL CLASSIFICATION. BUT THIS VAISNAVA IS PARAMO NIRMATSARANAM SATAM. DHARMAH PROJJHITA-KAITAVO 'TRA PARAMO NIRMAT... THIS VAISNAVISM IS MEANT FOR PARAMO NIRMATSARANAM, PARAMAHAMSA. Sa gunan samatityaitan brahma-bhuyaya kalpate.

03-25-74 Morning Walk, Bombay:

They are also. They are also. Therefore Caitanya Mahaprabhu has denied: "I am not a sannyasi, I am not a brahmana, I am not a ksatriya, I am not a vaisya, none of these." He said, GOPI-BHARTUH PADA-KAMALAYOR DASA-DASANUDASAH. "I AM THE SERVANT OF THE SERVANT OF GOPI-BHARTUH." THAT IS CAITANYA MAHAPRABHU'S IDENTIFICATION. SO THOSE WHO ARE ACTUALLY IN THE, ENGAGED IN THE SERVICE OF THE LORD, THEY ARE BEYOND, TRANSCENDENTAL TO THE POSITION OF BRAHMANA, KSATRIYA, VAISYA... YES.

02-12-75 Room Conversation, Mexico:

Well, Arjuna was grhastha and a king and a politician. If he could learn within half an hour the aim of life, then where is the difficulty for a grhastha? ARJUNA WAS NOT A SANNYASI. SO IT WAS SPOKEN TO HIM ONLY, AND KRSNA SELECTED THAT "YOU ARE THE RIGHT PERSON." SO THERE IS NO QUESTION OF GRHASTHA, SANNYASI. THE PERSON MUST BE RIGHT TO UNDERSTAND.

Caitanya-caritamrta Madhya lila 5.152:

Sri Nityananda Prabhu considered Lord Caitanya Mahaprabhu's acceptance of sannyasa to be useless. He therefore relieved the Lord of the trouble of carrying the staff. SRI CAITANYA MAHAPRABHU EXPRESSED ANGER BECAUSE HE WANTED TO TEACH ALL OTHER SANNYASIS THAT THEY SHOULD NOT GIVE UP THE STAFF BEFORE ATTAINING THE PLATFORM OF PARAMAHAMSA. Seeing that the regulative principles could be slackened by such action, Caitanya Mahaprabhu wanted to carry the staff personally. However, Nityananda broke it. For this reason Caitanya Mahaprabhu displayed a little anger. It is said in the Bhagavad-gita (3.21), yad yad acarati sresthas tat tad evetaro janah: Whatever great people do, others follow. Sri Caitanya Mahaprabhu wanted to follow the Vedic principles strictly in order to save inexperienced neophytes who try to imitate paramahamsas.

Srimad-Bhagavatam 7.15 Summary:

Every householder should be very careful because even though a householder may try to conquer the senses, he becomes a victim to the association of relatives and falls down. Thus a grhastha must become a vanaprastha or sannyasi, live in a secluded place, and be satisfied with food gotten by begging from door to door. He must chant the omkara mantra or Hare Krsna mantra, and in this way he will perceive transcendental bliss within himself. AFTER TAKING SANNYASA, HOWEVER, IF ONE RETURNS TO GRHASTHA LIFE, HE IS CALLED A VANTASI, WHICH MEANS "ONE WHO EATS HIS OWN VOMIT." SUCH A PERSON IS SHAMELESS. A HOUSEHOLDER SHOULD NOT GIVE UP THE RITUALISTIC CEREMONIES, AND A SANNYASI SHOULD NOT LIVE IN SOCIETY. IF A SANNYASI IS AGITATED BY THE SENSES, HE IS A CHEATER INFLUENCED BY THE MODES OF PASSION AND IGNORANCE. WHEN ONE ASSUMES A ROLE IN GOODNESS BY STARTING PHILANTHROPIC AND ALTRUISTIC ACTIVITIES, SUCH ACTIVITIES BECOME IMPEDIMENTS ON THE PATH OF DEVOTIONAL SERVICE.

Srimad-Bhagavatam 8.19.17 Purport:

A BRAHMANA OR SANNYASI IS QUALIFIED TO ASK CHARITY FROM OTHERS, BUT IF HE TAKES MORE THAN NECESSARY HE IS PUNISHABLE. NO ONE CAN USE MORE OF THE SUPREME LORD'S PROPERTY THAN NECESSARY. Lord Vamanadeva indirectly indicated to Bali Maharaja that he was occupying more land than he needed. In the material world, all distresses are due to extravagance. One acquires money extravagantly and also spends it extravagantly. Such activities are sinful. All property belongs to the Supreme Personality of Godhead, and all living beings, who are sons of the Supreme Lord, have the right to use the Supreme Father's property, but one cannot take more than necessary. THIS PRINCIPLE SHOULD ESPECIALLY BE FOLLOWED BY BRAHMANAS AND SANNYASIS WHO LIVE AT THE COST OF OTHERS.

Srimad-Bhagavatam 7.15.30 Purport:

THIS IS THE PROCESS FOR CONQUERING THE AGITATION OF THE MIND. ONE IS RECOMMENDED TO TAKE LEAVE OF HIS FAMILY AND LIVE ALONE, MAINTAINING BODY AND SOUL TOGETHER BY BEGGING ALMS AND EATING ONLY AS MUCH AS NEEDED TO KEEP HIMSELF ALIVE. Without such a process, one cannot conquer lusty desires. Sannyasa means accepting a life of begging, which makes one AUTOMATICALLY VERY HUMBLE AND MEEK AND FREE FROM LUSTY DESIRES.

Srimad-Bhagavatam 8.2.30 Purport:

From this we can understand that in this age the sannyasa-asrama is forbidden because people are not strong. Sri Caitanya Mahaprabhu showed us an example in taking sannyasa at the age of twenty-four years, but even Sarvabhauma Bhattacharya advised Sri Caitanya Mahaprabhu to be extremely careful because He had taken sannyasa at an early age. For preaching we give young boys sannyasa, but actually it is being experienced that they are not fit for sannyasa. THERE IS NO HARM, HOWEVER, IF ONE THINKS THAT HE IS UNFIT FOR SANNYASA; IF HE IS VERY MUCH AGITATED SEXUALLY, HE SHOULD GO TO THE ASRAMA WHERE SEX IS ALLOWED, NAMELY THE GRHASTHA-ASRAMA. THAT ONE HAS BEEN FOUND TO BE VERY WEAK IN ONE PLACE DOES NOT MEAN THAT HE SHOULD STOP FIGHTING THE CROCODILE OF MAYA. ONE SHOULD TAKE SHELTER OF THE LOTUS FEET OF KRSNA, AS WE SHALL SEE GAJENDRA DO, AND AT THE SAME TIME ONE CAN BE A GRHASTHA IF HE IS SATISFIED WITH SEXUAL INDULGENCE. THERE IS NO NEED TO GIVE UP THE FIGHT. Sri Caitanya Mahaprabhu therefore recommended, sthane sthitah sruti-gatam tanu-van-manobhih. One may stay in whichever asrama is suitable for him; it is not essential that one take sannyasa. If one is sexually agitated, he can enter the grhastha-asrama. But one must continue fighting. For one who is not in a transcendental position, to take sannyasa artificially is not a very great credit. IF SANNYASA IS NOT SUITABLE, ONE MAY ENTER THE GRHASTHA-ASRAMA

AND FIGHT MAYA WITH GREAT STRENGTH. BUT ONE SHOULD NOT GIVE UP THE FIGHTING AND GO AWAY.

Caitanya-caritamrta Madhya lila 10.55:

When one surrenders unto the lotus feet of the Lord, he does so with everything in his possession--his house, his body, his mind and whatever else he possesses. If there is any obstruction to this surrendering process, one should immediately give it up without attachment. IF ONE CAN SURRENDER WITH ALL HIS FAMILY MEMBERS, THERE IS NO NEED TO TAKE SANNYASA. HOWEVER, IF THE SURRENDERING PROCESS IS HAMPERED BY SO-CALLED FAMILY MEMBERS, ONE SHOULD IMMEDIATELY GIVE THEM UP TO COMPLETE THE SURRENDERING PROCESS.

Note: This is Madhyama adhikari.

Caitanya-caritamrta Adi lila 7.67:

A VAISNAVA SANNYASI OR A VAISNAVA IN THE SECOND STAGE OF ADVANCEMENT IN SPIRITUAL KNOWLEDGE CAN UNDERSTAND FOUR PRINCIPLES--NAMELY, THE SUPREME PERSONALITY OF GODHEAD, THE DEVOTEES, THE INNOCENT AND THE JEALOUS--AND HE BEHAVES DIFFERENTLY WITH EACH. He tries to increase his love for Godhead, make friendship with devotees and preach Krsna consciousness among the innocent, but he avoids the jealous who are envious of the Krsna consciousness movement. Lord Caitanya Mahaprabhu Himself exemplified such behavior, and this is why Prakasananda Sarasvati inquired why He did not associate or even talk with them. CAITANYA MAHAPRABHU CONFIRMED BY EXAMPLE THAT A PREACHER OF THE KRSNA CONSCIOUSNESS MOVEMENT GENERALLY SHOULD NOT WASTE HIS TIME TALKING WITH MAYAVADI SANNYASIS, BUT WHEN THERE ARE ARGUMENTS ON THE BASIS OF SASTRA, A VAISNAVA MUST COME FORWARD TO TALK AND DEFEAT THEM IN PHILOSOPHY.

02-11-76 Srimad-Bhagavatam Lecture, Mayapur:

In the madhyama-adhikari he can SEE four things. What is that? Four things means, first of all the Supreme Lord, ISVARA, THE CONTROLLER, HE CAN SEE. He can see means he understands, he appreciates, he can conceive, "Yes, the Supreme Lord is there". THERE IS NO MORE THEORETICAL.

Note: To know the constitutional position is to understand ones SVARUPA (relationship with Krishna in particular loving mellows).

Bhagavad-gita 6.2 Purport:

Sankhya-yoga - REAL sannyasa-yoga or bhakti means that one should KNOW his CONSTITUTIONAL POSITION as the living entity, and ACT ACCORDINGLY.

Note: Mere saffron cloth and danda is not sannyasa. Here one can see the point when a madhyama adhikari (PREACHER-SANNYASI) is able to ACHIEVE diksa. Nectar of Instruction text 5 talks about accepting Divya-jnanam (tad-vijnana) TRANSCENDENTAL KNOWLEDGE--DIKSA--SPIRITUAL INITIATION (MEANS HE CAN SERVE KRISHNA IN LOVING MELLOWS). Whereas a kanistha TRYs to chant the hari-nama, Madhyama actually CHANTS and therefore is able to SERVE Krishna in LOVING MELLOWS. Just see how ludicrous it is to suggest 2\3 majority voted\nominated gurus give diksa in ISKCON. ALL this voted\nominated swamis give is formality--RITVIK INITIATIONS. Unfortunately they want to cheat by pretending to give this diksa and in return THEY themselves are CHEATED from receiving THIS diksa from Srila Prabhupada.

Caitanya-caritamrta Antya lila 4.192:

*DĪKṢĀ-KĀLE bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

Caitanya-caritamṛta Antya lila 4.193:

When the devotee's body is thus transformed into spiritual existence, the devotee, in that TRANSCENDENTAL BODY, renders service to the lotus feet of the Lord.

Caitanya-caritamṛta Antya lila 4.194:

The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of IMMORTALITY, and becomes fit to enjoy the spiritual bliss of EXCHANGE OF LOVING MELLOWS WITH ME.'

Caitanya-caritamṛta Antya lila 4.194 Purport:

This is a quotation from Srimad-Bhagavatam (11.29.34). AT THE TIME OF INITIATION, a devotee gives up all his material conceptions. Therefore, being in TOUCH with the Supreme Personality of Godhead, he is situated on the TRANSCENDENTAL platform. THUS HAVING ATTAINED KNOWLEDGE AND THE SPIRITUAL PLATFORM, HE ALWAYS ENGAGES IN THE SERVICE OF THE SPIRITUAL BODY OF KṚṢṆA. WHEN ONE IS FREED FROM MATERIAL CONNECTIONS IN THIS WAY, HIS BODY IMMEDIATELY BECOMES SPIRITUAL, AND KṚṢṆA ACCEPTS HIS SERVICE.

Note: THIS is what it ACTUALLY means when it says his body becomes SPIRITUAL (THIS is why the ACTUAL sannyasi body is not burned by fire).

02-13-69 Bhagavad-Gita Lecture, Los Angeles:

A SANNYASIS BODY IS NOT BURNED BECAUSE IT IS CONSIDERED SPIRITUAL. So how it becomes spiritual? The same example. WHEN THE BODY HAS NO MORE ANY MATERIAL ACTIVITIES, SIMPLY SPIRITUAL ACTIVITY IN KṚṢṆA CONSCIOUSNESS, THAT BODY IS SPIRITUAL.

Srimad-Bhagavatam 10.4.20 Purport: The Atrocities of King Kamsa

A person acting in the service of Kṛṣṇa with his body, mind and words is a liberated person, even within the material world." (Bhakti-rasamṛta-sindhu 1.2.187) Therefore, one is forbidden to regard the guru as an ordinary human being (gurusu nara-matir. .. naraki sah). The spiritual master, or acarya, is always situated in the spiritual status of life. Birth, death, old age and disease do not affect him. ACCORDING TO THE HARI-BHAKTI-VILASA, THEREFORE, AFTER THE DISAPPEARANCE OF AN ACARYA, HIS BODY IS NEVER BURNT TO ASHES, FOR IT IS A SPIRITUAL BODY. The spiritual body is always unaffected by material conditions.

Caitanya-caritamṛta Adi lila 7.59:

By offering His obeisances to the Mayavadi sannyasi, Sri Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaisnavas must not be disrespectful to anyone, to say nothing of a sannyasi. SRI CAITANYA MAHAPRABHU TEACHES, AMANINA MANA-DENA: ONE SHOULD ALWAYS BE RESPECTFUL TO OTHERS BUT SHOULD NOT DEMAND RESPECT FOR HIMSELF. A SANNYASI SHOULD ALWAYS WALK BAREFOOT, AND

THEREFORE WHEN HE ENTERS A TEMPLE OR A SOCIETY OF DEVOTEES HE SHOULD FIRST WASH HIS FEET AND THEN SIT DOWN IN A PROPER PLACE.

Bhagavad-gita 16.1-3 Purport:

The next item is jnana-yoga-vyavasthiti: being engaged in the cultivation of knowledge. Sannyasi life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement. A SANNYASI IS SUPPOSED TO BEG FROM DOOR TO DOOR FOR HIS LIVELIHOOD, BUT THIS DOES NOT MEAN THAT HE IS A BEGGAR. HUMILITY IS ALSO ONE OF THE QUALIFICATIONS OF A TRANSCENDENTALLY SITUATED PERSON, AND OUT OF SHEER HUMILITY THE SANNYASI GOES FROM DOOR TO DOOR, NOT EXACTLY FOR THE PURPOSE OF BEGGING, BUT TO SEE THE HOUSEHOLDERS AND AWAKEN THEM TO KRSNA CONSCIOUSNESS. THIS IS THE DUTY OF A SANNYASI. IF HE IS ACTUALLY ADVANCED AND SO ORDERED BY HIS SPIRITUAL MASTER, HE SHOULD PREACH KRSNA CONSCIOUSNESS WITH LOGIC AND UNDERSTANDING, AND IF HE IS NOT SO ADVANCED HE SHOULD NOT ACCEPT THE RENOUNCED ORDER OF LIFE. BUT EVEN IF HE HAS ACCEPTED THE RENOUNCED ORDER OF LIFE WITHOUT SUFFICIENT KNOWLEDGE, HE SHOULD ENGAGE HIMSELF FULLY IN HEARING FROM A BONA FIDE SPIRITUAL MASTER TO CULTIVATE KNOWLEDGE. A SANNYASI, OR ONE IN THE RENOUNCED ORDER OF LIFE, MUST BE SITUATED IN FEARLESSNESS, SATTVA-SAMSUDDHI (PURITY) AND JNANA-YOGA (KNOWLEDGE).

Note: There is this "he is senior" disease in ISKCON but we find here the true meaning of senior. Also important to note Sukadeva Gosvami was also 16 years of age yet many old sages stood up to receive him.

Srimad-Bhagavatam 6.7.33:

The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. EXCEPT IN RELATIONSHIP TO VEDIC MANTRAS, SENIORITY IS DETERMINED BY AGE, BUT ONE MAY OFFER RESPECTFUL OBEISANCES EVEN TO A YOUNGER PERSON WHO IS ADVANCED IN CHANTING VEDIC MANTRAS. THEREFORE ALTHOUGH YOU ARE JUNIOR IN RELATIONSHIP TO US, YOU MAY BECOME OUR PRIEST WITHOUT HESITATION.

Srimad-Bhagavatam 6.7.33 Purport:

IT IS SAID, VRDDHATVAM VAYASA VINA: ONE MAY BE SENIOR WITHOUT BEING ADVANCED IN AGE. EVEN IF ONE IS NOT OLD, ONE GAINS SENIORITY IF HE IS SENIOR IN KNOWLEDGE. Visvarupa was junior in relationship to the demigods because he was their nephew, but the demigods wanted to accept him as their priest, and therefore he would have to accept obeisances from them.

Srimad-Bhagavatam 1.4.5:

While Sri Vyasadeva was following his son, beautiful young damsels who were bathing naked covered their bodies with cloth, although Sri Vyasadeva himself was not naked. But they had not done so when his son had passed. THE SAGE INQUIRED ABOUT THIS, AND THE YOUNG LADIES REPLIED THAT HIS SON WAS PURIFIED AND WHEN LOOKING AT THEM MADE NO DISTINCTION BETWEEN MALE AND FEMALE. BUT THE SAGE MADE SUCH DISTINCTIONS.

Srimad-Bhagavatam 1.4.5 Purport:

IN THE BHAGAVAD-GITA (5.18) IT IS SAID THAT A LEARNED SAGE LOOKS EQUALLY ON A LEARNED AND GENTLE BRAHMANA, A CANDALA (DOG-EATER), A DOG OR A COW DUE TO HIS SPIRITUAL VISION. SRILA SUKADEVA GOSVAMI ATTAINED THAT STAGE. THUS

HE DID NOT SEE A MALE OR FEMALE; HE SAW ALL LIVING ENTITIES IN DIFFERENT DRESS. The ladies who were bathing could understand the mind of a man simply by studying his demeanor, just as by looking at a child one can understand how innocent he is. Sukadeva Gosvami was a young boy sixteen years old, and therefore all the parts of his body were developed. He was naked also, and so were the ladies. But because Sukadeva Gosvami was transcendental to sex relations, he appeared very innocent. The ladies, by their special qualifications, could sense this at once, and therefore they were not very concerned about him. But when his father passed, the ladies quickly dressed. The ladies were exactly like his children or grandchildren, yet they reacted to the presence of Vyasadeva according to the social custom because Srila Vyasadeva played the part of a householder. A HOUSEHOLDER HAS TO DISTINGUISH BETWEEN A MALE AND FEMALE, OTHERWISE HE CANNOT BE A HOUSEHOLDER. ONE SHOULD, THEREFORE, ATTEMPT TO KNOW THE DISTINCTION BETWEEN SPIRIT SOUL WITHOUT ANY ATTACHMENT FOR MALE AND FEMALE. AS LONG AS SUCH DISTINCTION IS THERE, ONE SHOULD NOT TRY TO BECOME A SANNYASI LIKE SUKADEVA GOSVAMI. At least theoretically one must be convinced that a living entity is neither male nor female. THE OUTWARD DRESS IS MADE OF MATTER BY MATERIAL NATURE TO ATTRACT THE OPPOSITE SEX AND THUS KEEP ONE ENTANGLED IN MATERIAL EXISTENCE. A LIBERATED SOUL IS ABOVE THIS PERVERTED DISTINCTION. HE DOES NOT DISTINGUISH BETWEEN ONE LIVING BEING AND ANOTHER. FOR HIM THEY ARE ALL ONE AND THE SAME SPIRIT. THE PERFECTION OF THIS SPIRITUAL VISION IS THE LIBERATED STAGE, AND SRILA SUKADEVA GOSVAMI ATTAINED THAT STAGE. SRILA VYASADEVA WAS ALSO IN THE TRANSCENDENTAL STAGE, BUT BECAUSE HE WAS IN THE HOUSEHOLDER'S LIFE, HE DID NOT PRETEND TO BE A LIBERATED SOUL, AS A MATTER OF CUSTOM.

02-03-67 Caitanya-caritamrta Lecture, San Francisco:

The next day the Lord went to the house of that person who invited, that brahmana, and He saw there were many other Mayavadi sannyasis sitting together.

*sabā namaskari' gelā pāda-prakṣālāne
pāda prakṣālana kari vasilā sei sthāne*

Now, just see the behavior of Lord Caitanya. Although He was not in agreement with the other party, still, because they were sannyasis, renounced order of life, Caitanya Mahaprabhu offered His respect by bowing down before them. It is the duty of everyone, not only between the sannyasi and sannyasi. IT IS THE CUSTOM OF VEDIC SYSTEM. AS SOON AS ONE WOULD SEE A SANNYASI, AT ONCE HE SHOULD OFFER HIS RESPECT. IF HE DOES NOT OFFER HIS RESPECT, THEN IT IS ENJOINED THAT HE SHOULD FAST ONE DAY AS PUNISHMENT. HE SHOULD NOT EAT. "OH, I SAW A SANNYASI, BUT I DID NOT OFFER MY RESPECT. THEREFORE THE PENANCE SHOULD BE THAT I SHOULD FAST ONE DAY." THIS IS THE INJUNCTION. So Caitanya Mahaprabhu, although He was God Himself, but His behavior and His etiquette was excellent. At once He saw the sannyasis, He offered His respect. Pada prakṣālana kari vasilā sei sthane. And it is the system that when one comes from outside, he has to wash his feet before he enters room, especially for the sannyasis. So He washed His feet and sat down outside where the other sannyasis were sitting, a little off, just the place where He washed His feet.

09-06-76 Room Conversation, Vrindavan:

Gopala Krsna: I have one other question regarding... We are going to observe very strict policies. Unless somebody is working he cannot stay in the temple. If some other tourist devotee comes from some other center, he can only stay for three days. But beyond that he should either pay or he should go and preach or do something else. What should we do with, like there's some sannyasis here, like Yasodanandana Swami and his party. I hear they're going to stay for the whole month.

They're already here since two weeks. They're occupying two rooms, everything. They're going to stay here till the end of the month.

Aksayananda: Get him to go and preach for Vrndavana.

Gopala Krsna: The only reason I'm talking this is because now it's really tight. We can't take... They have air conditioned room...

Prabhupada: YES, THEY SHOULD GO AND PREACH AND BRING SOME COLLECTION.

12-22-76 Room Conversation, Poona:

That's it. Similarly you will find the so-called sannyasis, not bhaktas, they undergo severe austerities, penances, but after some time they come to the worldly atmosphere. Because they could not get any place, therefore they come down. JUST LIKE THE MAYAVADI SANNYASIS THEY SAY THAT THIS DUNIYA, [WORLD] JAGAT MITHYA. IF JAGAT IS MITHYA, YOU HAVE LEFT IT, THEN WHY YOU COME AGAIN TO GIVE SOME PHILANTHROPIC SERVICE? IF IT IS MITHYA, THEN WHY YOU COME AGAIN AFTER SO MUCH? IS IT NOT NONSENSE? IF JAGAT IS MITHYA WHY YOU ARE COMING AGAIN TO THIS MITHYA? THAT MEANS YOU COULD NOT GET PLACE IN THE SATYA. THEREFORE YOU COME DOWN AGAIN. THAT IS STATED IN THE SASTRA. ARUHYA KRCCHRENA PARAM PADAM. ALTHOUGH WITH SEVERE AUSTERITIES AND PENANCES (HE) MIGHT GO TO THE PARAM PADA, PATANTY ADHAH, ANADRITA-YUSMAD, BECAUSE HE COULD NOT GET SHELTER AT THE LOTUS FEET OF THE SUPREME LORD, HE FALLS DOWN. HE MUST FALL DOWN TO THE MATERIAL ACTIVITIES. PATANTY ADHAH. THAT IS ADHO PATHA. AS SOON AS A PERSON, AFTER UNDERGOING SEVERE AUSTERITIES, BECOMES VERY HIGHLY ELEVATED IN THE SANNYASA STAGE, BUT IF HE CANNOT GET SHELTER AT THE LOTUS FEET OF KRSNA, THEN SURELY HE SHALL FALL DOWN FOR THESE MATERIAL ACTIVITIES, MATERIAL ENJOYMENT. That is the sign that he's fallen down.