

Sannyasa Asrama - Part 4

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Feb 27, UK (SUN) — Srila Prabhupada's instructions on the sannyasa asrama, in five parts.

Nectar of Instruction 1:

As far as the urges of the genitals are concerned, there are two--proper and improper, or legal and illicit sex. When a man is properly mature, he can marry according to the rules and regulations of the sastras and use his genitals for begetting nice children. That is legal and religious. Otherwise, he may adopt many artificial means to satisfy the demands of the genitals, and he may not use any restraint. When one indulges in illicit sex life, as defined by the sastras, either by thinking, planning, talking about or actually having sexual intercourse, or by satisfying the genitals by artificial means, he is caught in the clutches of maya. THESE INSTRUCTIONS APPLY NOT ONLY TO HOUSEHOLDERS BUT ALSO TO TYAGIS, OR THOSE WHO ARE IN THE RENOUNCED ORDER OF LIFE. In his book prema-vivarta, Chapter Seven, Sri Jagadananda Pandita says:

*vairāgī bhāi grāmya-kathā nā śunibe kāne
grāmya-vārtā nā kahibe yabe milibe āne*

*svapane o nā kara bhāi strī-sambhāṣaṇa
grhe strī chāḍiyā bhāi āsiyācha vana*

*yadi cāha praṇaya rākhite gaurāṅgera sane
choṭa haridāsera kathā thāke yena mane*

*bhāla nā khāibe āra bhāla nā paribe
hṛdayete rādhā-kṛṣṇa sarvadā sevibe*

"My dear brother, you are in the renounced order of life and SHOULD NOT LISTEN TO TALK ABOUT ORDINARY WORLDLY THINGS, NOR SHOULD YOU TALK ABOUT WORLDLY THINGS WHEN YOU MEET WITH OTHERS. DO NOT THINK OF WOMEN EVEN IN DREAMS. You have accepted the renounced order of life with a vow that forbids you to associate with women. If you wish to associate with Caitanya Mahaprabhu, you must always remember the incident of Chota Haridasa and how he was rejected by the Lord. DO NOT EAT LUXURIOUS DISHES OR DRESS IN FINE GARMENTS, BUT ALWAYS REMAIN HUMBLE AND SERVE THEIR LORDSHIPS SRI SRI RADHA-KRSNA IN YOUR HEART OF HEARTS."

THE CONCLUSION IS THAT ONE WHO CAN CONTROL THESE SIX ITEMS--SPEECH, MIND, ANGER, TONGUE, BELLY AND GENITALS--IS TO BE CALLED A SVAMI OR GOSVAMI. SVAMI MEANS MASTER, AND GOSVAMI MEANS MASTER OF THE GO, OR SENSES. WHEN ONE ACCEPTS THE RENOUNCED ORDER OF LIFE, HE AUTOMATICALLY ASSUMES THE TITLE OF SVAMI. THIS DOES NOT MEAN THAT HE IS THE MASTER OF HIS FAMILY, COMMUNITY OR SOCIETY; HE MUST BE MASTER OF HIS SENSES. UNLESS ONE IS MASTER OF HIS SENSES, HE SHOULD NOT BE CALLED GOSVAMI, BUT GO-DASA, SERVANT OF THE SENSES. Following in the footsteps of the six Gosvamis of Vrndavana, all svamis and gosvamis should fully engage in the transcendental loving service of the Lord. As opposed to this, the go-dasas engage in the service of the senses or in the service of the material world.

Caitanya-caritamṛta Madhya lila 3.70:

*prabhu kahe--sannyāsīra bhakṣya nahe upakaraṇa
ihā khāile kaiche haya indriya vāraṇa*

SYNONYMS

prabhu kahe--the Lord said; sanniyasira--by a sannyasi; bhaksya--to be eaten; nahe--this is not; upakarana--varieties of food; iha--this; khaile--if eating; kaiche--how; haya--there is; indriya--senses; varana--controlling.

Sri Caitanya Mahaprabhu said, "IT IS NOT PROPER FOR A SANNYASI TO EAT SUCH A VARIETY OF FOODS. IF HE DOES, HOW CAN HE CONTROL HIS SENSES?"

THE WORD UPAKARANA INDICATES A VARIETY OF FOODS, SUCH AS DAL, VEGETABLES AND OTHER VARIETIES OF POSSIBLE DISHES THAT ONE CAN EAT VERY NICELY WITH RICE. IT IS NOT PROPER, HOWEVER, FOR A SANNYASI TO EAT SUCH PALATABLE DISHES. IF HE DID SO, HE WOULD NOT BE ABLE TO CONTROL HIS SENSES. SRI CAITANYA MAHAPRABHU DID NOT ENCOURAGE SANNYASIS TO EAT VERY PALATABLE DISHES, FOR THE WHOLE VAISNAVA CULT IS VAIRAGYA-VIDYA, AS RENOUNCED AS POSSIBLE. CAITANYA MAHAPRABHU ALSO ADVISED RAGHUNATHA DASA GOSVAMI NOT TO EAT VERY PALATABLE DISHES, WEAR VERY NICE GARMENTS OR TALK ON MUNDANE SUBJECTS. THESE THINGS ARE ALL PROHIBITED FOR THOSE IN THE RENOUNCED ORDER. A devotee does not accept anything to eat that is not first offered to Krsna. All the rich foods offered to Krsna are given to the grhasthas, the householders. There are many nice things offered to Krsna--garlands, bedsteads, nice ornaments, nice food and even nicely prepared pan, betel nuts--but a humble Vaisnava, thinking his body material and nasty, does not accept such preparations for himself. He thinks that by accepting such things he will offend the lotus feet of the Lord. THOSE WHO ARE SAHAJIYAS CANNOT UNDERSTAND WHAT SRI CAITANYA MAHAPRABHU MEANT WHEN HE ASKED ADVAITA ACARYA TO BRING TWO SEPARATE LEAVES AND GIVE A SMALL QUANTITY OF THE PRASADA TO HIM.

Srimad Bhagavatam 7.13 Summary:

Sri Narada Muni has been describing the symptoms of various asramas and varnas. NOW, IN THIS CHAPTER, HE SPECIFICALLY DESCRIBES THE REGULATIVE PRINCIPLES TO BE FOLLOWED BY SANNYASIS. After retiring from family life, one should accept the status of vanaprastha, in which he must formally accept the body as his means of existence but gradually forget the bodily necessities of life. AFTER VANAPRASTHA LIFE, HAVING LEFT HOME, ONE SHOULD TRAVEL TO DIFFERENT PLACES AS A SANNYASI. WITHOUT BODILY COMFORTS AND FREE FROM DEPENDENCE ON ANYONE WITH RESPECT TO BODILY NECESSITIES, ONE SHOULD TRAVEL EVERYWHERE, WEARING ALMOST NOTHING OR ACTUALLY WALKING NAKED. WITHOUT ASSOCIATION WITH ORDINARY HUMAN SOCIETY, ONE SHOULD BEG ALMS AND ALWAYS BE SATISFIED IN HIMSELF. ONE SHOULD BE A FRIEND TO EVERY LIVING ENTITY AND BE VERY PEACEFUL IN KRSNA CONSCIOUSNESS. A SANNYASI SHOULD TRAVEL ALONE IN THIS WAY, NOT CARING FOR LIFE OR DEATH, WAITING FOR THE TIME WHEN HE WILL LEAVE HIS MATERIAL BODY. HE SHOULD NOT INDULGE IN UNNECESSARY BOOKS OR ADOPT PROFESSIONS LIKE ASTROLOGY, NOR SHOULD HE TRY TO BECOME A GREAT ORATOR. HE SHOULD ALSO GIVE UP THE PATH OF UNNECESSARY ARGUMENT AND SHOULD NOT DEPEND ON ANYONE UNDER ANY CIRCUMSTANCES. HE SHOULD NOT TRY TO ALLURE PEOPLE INTO BECOMING HIS DISCIPLES JUST SO THAT THE NUMBER OF HIS DISCIPLES MAY INCREASE. HE SHOULD GIVE UP THE HABIT OF READING MANY BOOKS AS A MEANS OF LIVELIHOOD, AND HE SHOULD NOT ATTEMPT TO INCREASE THE NUMBER OF TEMPLES AND MATHAS, OR MONASTERIES. WHEN A SANNYASI THUS BECOMES COMPLETELY INDEPENDENT, PEACEFUL AND EQUIPOISED, HE CAN SELECT THE DESTINATION HE DESIRES AFTER DEATH AND FOLLOW THE PRINCIPLES BY WHICH TO REACH THAT DESTINATION. ALTHOUGH FULLY LEARNED, HE SHOULD ALWAYS REMAIN SILENT, LIKE A DUMB PERSON, AND TRAVEL LIKE A RESTLESS CHILD.

Srimad Bhagavatam 7.13.1:

Sri Narada Muni said: A person able to cultivate spiritual knowledge should renounce all material connections, AND MERELY KEEPING THE BODY INHABITABLE, he should travel from one place to another, passing only one night in each village. In this way, WITHOUT

DEPENDENCE IN REGARD TO THE NEEDS OF THE BODY, the sannyasi should TRAVEL ALL OVER THE WORLD.

Srimad Bhagavatam 7.13.8 Purport:

So-called svamis and yogis generally make disciples by alluring them with material benefits. There are many so-called gurus who attract disciples by promising to cure their diseases or increase their material opulence by manufacturing gold. These are lucrative allurements for unintelligent men. A sannyasi is prohibited from making disciples through such material allurements. Sannyasis sometimes indulge in material opulence by unnecessarily constructing many temples and monasteries, but actually such endeavors should be avoided. Temples and monasteries should be constructed for the preaching of spiritual consciousness or Krsna consciousness, not to provide free hotels for persons who are useful for neither material nor spiritual purposes. Temples and monasteries should be strictly off limits to worthless clubs of crazy men. IN THE KRSNA CONSCIOUSNESS MOVEMENT WE WELCOME EVERYONE WHO AGREES AT LEAST TO FOLLOW THE MOVEMENT'S REGULATIVE PRINCIPLES--NO ILLICIT SEX, NO INTOXICATION, NO MEAT-EATING AND NO GAMBLING. IN THE TEMPLES AND MONASTERIES, GATHERINGS OF UNNECESSARY, REJECTED, LAZY FELLOWS SHOULD BE STRICTLY DISALLOWED. THE TEMPLES AND MONASTERIES SHOULD BE USED EXCLUSIVELY BY DEVOTEES WHO ARE SERIOUS ABOUT SPIRITUAL ADVANCEMENT IN KRSNA CONSCIOUSNESS. SRILA VISVANATHA CAKRAVARTI THAKURA EXPLAINS THE WORD ARAMBHAN AS MEANING MATHADI-VYAPARAN, WHICH MEANS "ATTEMPTS TO CONSTRUCT TEMPLES AND MONASTERIES." THE FIRST BUSINESS OF THE SANNYASI IS TO PREACH KRSNA CONSCIOUSNESS, BUT IF, BY THE GRACE OF KRSNA, FACILITIES ARE AVAILABLE, THEN HE MAY CONSTRUCT TEMPLES AND MONASTERIES TO GIVE SHELTER TO THE SERIOUS STUDENTS OF KRSNA CONSCIOUSNESS. OTHERWISE SUCH TEMPLES AND MONASTERIES ARE NOT NEEDED.

Srimad Bhagavatam 7.15.38-39:

It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmacari not to follow the brahmacari vows while living under the care of the guru, for a vanaprastha to live in the village and engage in so-called social activities, OR FOR A SANNYASI TO BE ADDICTED TO SENSE GRATIFICATION. ONE WHO ACTS IN THIS WAY IS TO BE CONSIDERED THE LOWEST RENEGADE. SUCH A PRETENDER IS BEWILDERED BY THE EXTERNAL ENERGY OF THE SUPREME PERSONALITY OF GODHEAD, AND ONE SHOULD EITHER REJECT HIM FROM ANY POSITION, OR TAKING COMPASSION UPON HIM, TEACH HIM, IF POSSIBLE, TO RESUME HIS ORIGINAL POSITION.

Srimad Bhagavatam 7.15.38-39 Purport:

We have repeatedly stressed that human culture does not begin unless one takes to the principles of varnasrama-dharma. Although grhastha life is a concession for the enjoyment of sex, one cannot enjoy sex without following the rules and regulations of householder life. Furthermore, as already instructed, a brahmacari must live under the care of the guru: brahmacari guru-kule vasan danto guror hitam. If a brahmacari does not live under the care of the guru, if a vanaprastha engages in ordinary activities, OR IF A SANNYASI IS GREEDY AND EATS MEAT, EGGS AND ALL KINDS OF NONSENSE FOR THE SATISFACTION OF HIS TONGUE, HE IS A CHEATER AND SHOULD IMMEDIATELY BE REJECTED AS UNIMPORTANT. SUCH PERSONS SHOULD BE SHOWN COMPASSION, AND IF ONE HAS SUFFICIENT STRENGTH ONE SHOULD TEACH THEM TO STOP THEM FROM FOLLOWING THE WRONG PATH IN LIFE. OTHERWISE ONE SHOULD REJECT THEM AND PAY THEM NO ATTENTION.

Srimad Bhagavatam 1.4.8 Purport:

Sukadeva Gosvami met Emperor Pariksit and explained the text of Srimad-Bhagavatam. He was not accustomed to stay at any householder's residence for more than half an

hour (at the time of milking the cow), and he would just take alms from the fortunate householder. That was to sanctify the residence by his auspicious presence. Therefore Sukadeva Gosvami is an ideal preacher established in the transcendental position. FROM HIS ACTIVITIES, THOSE WHO ARE IN THE RENOUNCED ORDER OF LIFE AND DEDICATED TO THE MISSION OF PREACHING THE MESSAGE OF GODHEAD SHOULD LEARN THAT THEY HAVE NO BUSINESS WITH HOUSEHOLDERS SAVE AND EXCEPT TO ENLIGHTEN THEM IN TRANSCENDENTAL KNOWLEDGE. SUCH ASKING FOR ALMS FROM THE HOUSEHOLDER SHOULD BE FOR THE PURPOSE OF SANCTIFYING HIS HOME. ONE WHO IS IN THE RENOUNCED ORDER OF LIFE SHOULD NOT BE ALLURED BY THE GLAMOR OF THE HOUSEHOLDER'S WORLDLY POSSESSIONS AND THUS BECOME SUBSERVIENT TO WORLDLY MEN. FOR ONE WHO IS IN THE RENOUNCED ORDER OF LIFE, THIS IS MUCH MORE DANGEROUS THAN DRINKING POISON AND COMMITTING SUICIDE.

Srimad Bhagavatam 1.4.32 Purport:

The vacuum felt by Vyasadeva was not due to his lack of knowledge. Bhagavata-dharma is purely devotional service of the Lord to which the monist has no access. THE MONIST IS NOT COUNTED AMONGST THE PARAMAHAMSAS (THE MOST PERFECT OF THE RENOUNCED ORDER OF LIFE).

Srimad Bhagavatam 1.9.26 Purport:

The varnas are, so to speak, classifications of different occupations, and asrama-dharma is gradual progress on the path of self-realization. Both are interrelated, and one is dependent on the other. THE MAIN PURPOSE OF ASRAMA-DHARMA IS TO AWAKEN KNOWLEDGE AND DETACHMENT. The brahmachari asrama is the training ground for the prospective candidates. In this asrama it is instructed that this material world is not actually the home of the living being. The conditioned souls under material bondage are prisoners of matter, and therefore self-realization is the ultimate aim of life. The whole system of asrama-dharma is a means to detachment. One who fails to assimilate this spirit of detachment is allowed to enter into family life with the same spirit of detachment. THEREFORE, ONE WHO ATTAINS DETACHMENT MAY AT ONCE ADOPT THE FOURTH ORDER, NAMELY, RENOUNCED, AND THUS LIVE ON CHARITY ONLY, NOT TO ACCUMULATE WEALTH, BUT JUST TO KEEP BODY AND SOUL TOGETHER FOR ULTIMATE REALIZATION. HOUSEHOLD LIFE IS FOR ONE WHO IS ATTACHED, AND THE VANAPRASTHA AND SANNYASA ORDERS OF LIFE ARE FOR THOSE WHO ARE DETACHED FROM MATERIAL LIFE. The brahmachari-asrama is especially meant for training both the attached and detached.

Srimad Bhagavatam 1.9.27 Purport:

To give charity is one of the householder's main functions, and he should be prepared to give in charity at least fifty percent of his hard-earned money. A brahmachari, or student, should perform sacrifices, a householder should give charity, AND A PERSON IN THE RETIRED LIFE OR IN THE RENOUNCED ORDER SHOULD PRACTICE PENANCES AND AUSTERITIES. Those are the general functions of all the asramas, or orders of life on the path of self-realization.

Srimad Bhagavatam 1.13.35 Purport:

UNLESS ONE IS CONVINCED OF A BETTER LIFE AFTER RENUNCIATION of the present life, ONE CANNOT STICK TO THE RENOUNCED ORDER OF LIFE SIMPLY BY ARTIFICIAL DRESS or staying out of the home.

Srimad Bhagavatam 2.2.5 Purport:

THE RENOUNCED ORDER OF LIFE IS NEVER MEANT FOR BEGGING OR LIVING AT THE COST OF OTHERS AS A PARASITE. ACCORDING TO THE DICTIONARY, A PARASITE IS A SYCOPHANT WHO LIVES AT THE COST OF SOCIETY WITHOUT MAKING ANY CONTRIBUTION TO THAT SOCIETY. THE RENOUNCED ORDER IS MEANT FOR

CONTRIBUTING SOMETHING SUBSTANTIAL TO SOCIETY AND NOT DEPENDING ON THE EARNINGS OF THE HOUSEHOLDERS. On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for the tangible benefit of the donor. In the sanatana-dharma institution, alms-giving to the mendicant is part of a householder's duty, and it is advised in the scriptures that the householders should treat the mendicants as their family children and should provide them with food, clothing, etc., without being asked. PSEUDOMENDICANTS, THEREFORE, SHOULD NOT TAKE ADVANTAGE OF THE CHARITABLE DISPOSITION OF THE FAITHFUL HOUSEHOLDERS. THE FIRST DUTY OF A PERSON IN THE RENOUNCED ORDER OF LIFE IS TO CONTRIBUTE SOME LITERARY WORK FOR THE BENEFIT OF THE HUMAN BEING IN ORDER TO GIVE HIM REALIZED DIRECTION TOWARD SELF-REALIZATION.

Amongst the other duties in the renounced order of life of Srila Sanatana, Srila Rupa and the other Gosvamis of Vrndavana, the foremost duty discharged by them was to hold learned discourses amongst themselves at Sevakunja, Vrndavana (the spot where Sri Radha-Damodara Temple was established by Srila Jiva Gosvami and where the actual samadhi tombs of Srila Rupa Gosvami and Srila Jiva Gosvami are laid). For the benefit of all in human society, they left behind them immense literatures of transcendental importance. Similarly, all the acaryas who voluntarily accepted the renounced order of life aimed at benefiting human society and not at living a comfortable or irresponsible life at the cost of others. HOWEVER, THOSE WHO CANNOT GIVE ANY CONTRIBUTION SHOULD NOT GO TO THE HOUSEHOLDERS FOR FOOD, FOR SUCH MENDICANTS ASKING BREAD FROM THE HOUSEHOLDERS ARE AN INSULT TO THE HIGHEST ORDER. SUKADEVA GOSVAMI GAVE THIS WARNING ESPECIALLY FOR THOSE MENDICANTS WHO ADOPT THIS LINE OF PROFESSION TO SOLVE THEIR ECONOMIC PROBLEMS. SUCH MENDICANTS ARE IN ABUNDANCE IN THE AGE OF KALI. WHEN A MAN BECOMES A MENDICANT WILLFULLY OR BY CIRCUMSTANCES, HE MUST BE OF FIRM FAITH AND CONVICTION THAT THE SUPREME LORD IS THE MAINTAINER OF ALL LIVING BEINGS EVERYWHERE IN THE UNIVERSE. WHY, THEN, WOULD HE NEGLECT THE MAINTENANCE OF A SURRENDERED SOUL WHO IS CENT PERCENT ENGAGED IN THE SERVICE OF THE LORD? A common master looks to the necessities of his servant, so how much more would the all-powerful, all-opulent Supreme Lord look after the necessities of life for a fully surrendered soul.

The general rule is that a mendicant devotee will accept a simple small loincloth without asking anyone to give it in charity. He simply salvages it from the rejected torn cloth thrown in the street. When he is hungry he may go to a magnanimous tree which drops fruits, and when he is thirsty he may drink water from the flowing river. He does not require to live in a comfortable house, but should find a cave in the hills and not be afraid of jungle animals, keeping faith in God, who lives in everyone's heart. The Lord may dictate to tigers and other jungle animals not to disturb His devotee. Haridasa Thakura, a great devotee of Lord Sri Caitanya, used to live in such a cave, and by chance a great venomous snake was a co-partner of the cave. Some admirer of Thakura Haridasa who had to visit the Thakura every day feared the snake and suggested that the Thakura leave that place. Because his devotees were afraid of the snake and they were regularly visiting the cave, Thakura Haridasa agreed to the proposal on their account. But as soon as this was settled, the snake actually crawled out of its hole in the cave and left the cave for good before everyone present. BY THE DICTATION OF THE LORD, WHO LIVED ALSO WITHIN THE HEART OF THE SNAKE, THE SNAKE GAVE PREFERENCE TO HARIDASA AND DECIDED TO LEAVE THE PLACE AND NOT DISTURB HIM. SO THIS IS A TANGIBLE EXAMPLE OF HOW THE LORD GIVES PROTECTION TO A BONA FIDE DEVOTEE LIKE THAKURA HARIDASA.

According to the regulations of the sanatana-dharma institution, one is trained from the beginning to depend fully on the protection of the Lord in all circumstances. THE PATH OF RENUNCIATION IS RECOMMENDED FOR ACCEPTANCE BY ONE WHO IS FULLY ACCOMPLISHED AND FULLY PURIFIED IN HIS EXISTENCE. THIS STAGE IS DESCRIBED ALSO IN THE BHAGAVAD-GITA (16.5) AS DAIVI SAMPAT. A human being is required to accumulate daivi sampat, or spiritual assets; otherwise, the next alternative, asuri sampat, or material assets, will overcome him disproportionately, and thus one will be forced into the entanglement of different miseries of the material world. A SANNYASI

SHOULD ALWAYS LIVE ALONE, WITHOUT COMPANY, AND HE MUST BE FEARLESS. HE SHOULD NEVER BE AFRAID OF LIVING ALONE, ALTHOUGH HE IS NEVER ALONE. THE LORD IS RESIDING IN EVERYONE'S HEART, AND UNLESS ONE IS PURIFIED BY THE PRESCRIBED PROCESS, ONE WILL FEEL THAT HE IS ALONE. BUT A MAN IN THE RENOUNCED ORDER OF LIFE MUST BE PURIFIED BY THE PROCESS; THUS HE WILL FEEL THE PRESENCE OF THE LORD EVERYWHERE AND WILL HAVE NOTHING TO FEAR (SUCH AS BEING WITHOUT ANY COMPANY). Everyone can become a fearless and honest person if his very existence is purified by discharging the prescribed duty for each and every order of life. One can become fixed in one's prescribed duty by faithful aural reception of Vedic instructions and assimilation of the essence of Vedic knowledge by devotional service to the Lord.

Srimad Bhagavatam 2.2.12 Purport:

This stage of knowledge is called vairagya, or detachment from unwanted things. WE HAVE PREVIOUSLY DISCUSSED THAT THE TRANSCENDENTALIST IS REQUIRED TO BE SELF-SUFFICIENT AND SHOULD NOT BEG FROM THE RICH BLIND PERSONS TO FULFILL THE BARE NECESSITIES OF LIFE. Sukadeva Gosvami has suggested some alternatives for the bare necessities of life, namely the problem of eating, sleeping and shelter, but he has not suggested any alternative for sex satisfaction. ONE WHO HAS THE SEX DESIRE STILL WITH HIM SHOULD NOT AT ALL TRY TO ACCEPT THE RENOUNCED ORDER OF LIFE. FOR ONE WHO HAS NOT ATTAINED TO THIS STAGE, THERE IS NO QUESTION OF A RENOUNCED ORDER OF LIFE. SO BY THE GRADUAL PROCESS OF DEVOTIONAL SERVICE UNDER THE GUIDANCE OF A PROPER SPIRITUAL MASTER, AND FOLLOWING THE PRINCIPLES OF THE BHAGAVATAM, ONE MUST BE ABLE AT LEAST TO CONTROL THE GROSS SEX DESIRE BEFORE ONE ACCEPTS THE RENOUNCED ORDER OF LIFE FACTUALLY.

Srimad Bhagavatam 2.6.20 Purport:

THE HOUSEHOLDERS AND PERSONS WHO HAVE DELIBERATELY BROKEN THE VOW OF CELIBACY CANNOT ENTER INTO THE KINGDOM OF DEATHLESSNESS. The pious householders or the fallen yogis or the fallen transcendentalists can be promoted to the higher planets within the material world (one fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness. Ahrhad-vratas are those who have broken the vow of celibacy. THE VANAPRASTHAS, OR THOSE RETIRED FROM FAMILY LIFE, AND THE SANNYASIS, OR THE RENOUNCED PERSONS, CANNOT BREAK THE VOW OF CELIBACY IF THEY WANT SUCCESS IN THE PROCESS. THE BRAHMACARIS, VANAPRASTHAS AND SANNYASIS DO NOT INTEND TO TAKE REBIRTH (APRAJA), NOR ARE THEY MEANT FOR SECRETLY INDULGING IN SEX LIFE. Such a falldown by the spiritualist may be compensated by another chance for human life in good families of learned brahmanas or of rich merchants for another term of elevation, but the best thing is to attain the highest perfection of deathlessness as soon as the human form of life is attained; otherwise the whole policy of human life will prove to be a total failure. Lord Caitanya was very strict in advising His followers in this matter of celibacy. One of His personal attendants, Chota Haridasa, was severely punished by Lord Caitanya because of his failure to observe the vow of celibacy. FOR A TRANSCENDENTALIST, THEREFORE, WHO AT ALL WANTS TO BE PROMOTED TO THE KINGDOM BEYOND MATERIAL MISERIES, IT IS WORSE THAN SUICIDE TO DELIBERATELY INDULGE IN SEX LIFE, ESPECIALLY IN THE RENOUNCED ORDER OF LIFE. SEX LIFE IN THE RENOUNCED ORDER OF LIFE IS THE MOST PERVERTED FORM OF RELIGIOUS LIFE, AND SUCH A MISGUIDED PERSON CAN ONLY BE SAVED IF, BY CHANCE, HE MEETS A PURE DEVOTEE.

Srimad Bhagavatam 3.4.6 Purport:

SHELTER UNDERNEATH A TREE. The Lord was found by Uddhava in that condition of taking shelter as do persons who have no shelter. Because He is the proprietor of everything, everywhere is His shelter, and everywhere is under His shelter. The entire material and spiritual cosmic manifestation is sustained by Him, and therefore He is the

shelter of everything. SO THERE WAS NOTHING ASTONISHING IN HIS TAKING SHELTER IN THE WAY OF THE UNSHELTERED WHO ARE IN THE RENOUNCED ORDER OF LIFE.

Srimad Bhagavatam 3.12.43:

The FOUR DIVISIONS OF RETIRED LIFE are the vaikhanasas, valakhilyas, audumbaras and phenapas. The four divisions of the renounced order of life are the kuticakas, bahvodas, hamsas and niskriyas. All these were manifested from Brahma.

Srimad Bhagavatam 3.12.43 Purport:

THE VARNASRAMA-DHARMA, OR THE INSTITUTION OF THE FOUR DIVISIONS AND ORDERS OF SOCIAL AND SPIRITUAL LIFE, IS NOT A NEW INVENTION OF THE MODERN AGE, AS PROPOSED BY THE LESS INTELLIGENT. IT IS AN INSTITUTION ESTABLISHED BY BRAHMA FROM THE BEGINNING OF THE CREATION. THIS IS ALSO CONFIRMED IN THE BHAGAVAD-GITA (4.13): CATUR-VARNYAM MAYA SRSTAM.

Srimad Bhagavatam 3.14.20 Purport:

OF THE FOUR ORDERS OF HUMAN SOCIETY--THE STUDENT, OR BRAHMACARI ORDER, THE HOUSEHOLDER, OR GRHASTHA ORDER, THE RETIRED, OR VANAPRASTHA ORDER, AND THE RENOUNCED, OR SANNYASI ORDER--THE HOUSEHOLDER IS ON THE SAFE SIDE. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create a disturbance in society by corrupting virgin girls.

Srimad Bhagavatam 3.14.21 Purport:

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kasyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. THE MAN IN THE RENOUNCED ORDER OF LIFE HAS NO WIFE AND MAY BE DRIVEN BY SEX DESIRE TO SEEK ANOTHER WOMAN OR ANOTHER'S WIFE AND THUS GO TO HELL. IN OTHER WORDS, THE SO-CALLED MAN OF THE RENOUNCED ORDER, WHO HAS LEFT HIS HOUSE AND WIFE, GOES TO HELL IF HE AGAIN DESIRES SEXUAL PLEASURE, KNOWINGLY OR UNKNOWINGLY. In that way the householders are on the side of safety.

Bhagavad-gita 13.8-12 Purport:

Nature, the Enjoyer, and Consciousness

As for detachment from children, wife and home, it is not meant that one should have no feeling for these. They are natural objects of affection, but when they are not favorable to spiritual progress, then one should not be attached to them. The best process for making the home pleasant is Krsna consciousness. If one is in full Krsna consciousness, he can make his home very happy because this process of Krsna consciousness is very easy. One need only chant Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare, accept the remnants of foodstuffs offered to Krsna, have some discussion on books like Bhagavad-gita and Srimad-Bhagavatam, and engage oneself in Deity worship. These four will make one happy. One should train the members of his family in this way. The family members can sit down morning and evening and chant together Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare. IF ONE CAN MOLD HIS FAMILY LIFE IN THIS WAY TO DEVELOP KRSNA CONSCIOUSNESS, FOLLOWING THESE FOUR PRINCIPLES, THEN THERE IS NO NEED TO CHANGE FROM FAMILY LIFE TO RENOUNCED LIFE. BUT IF IT IS NOT CONGENIAL, NOT FAVORABLE FOR SPIRITUAL ADVANCEMENT, THEN FAMILY LIFE SHOULD BE ABANDONED.

Srimad Bhagavatam 3.33.21 Purport:

A WOMAN WHOSE HUSBAND IS AWAY FROM HOME OR HAS TAKEN THE RENOUNCED ORDER OF LIFE SHOULD NOT BE VERY SORRY, BECAUSE SHE STILL HAS THE PRESENCE OF HER HUSBAND'S REPRESENTATIVE, HER SON. It is said in the Vedic scriptures, *atmaiva putro jayate*: the husband's body is represented by the son.

Srimad Bhagavatam 4.14.9 Purport:

IN BHAGAVAD-GITA (18.5) IT IS STATED THAT EVEN IN THE RENOUNCED ORDER ONE SHOULD NOT GIVE UP SACRIFICE, CHARITY AND PENANCE. The brahmacaris must perform sacrifices, the grhasthas must give in charity, AND THOSE IN THE RENOUNCED ORDER OF LIFE (THE VANAPRASTHAS AND SANNYASIS) MUST PRACTICE PENANCE AND AUSTERITIES. These are the procedures by which everyone can be elevated to the spiritual platform.

Srimad Bhagavatam 4.25.62 Purport:

ON THE WHOLE, FOR SPIRITUAL ADVANCEMENT, ONE MUST GIVE UP THE COMPANY OF WOMEN. THIS IS WHAT IS MEANT BY THE ORDER OF SANNYASA, THE RENOUNCED ORDER. BEFORE TAKING SANNYASA, OR COMPLETELY RENOUNCING THE MATERIAL WORLD, ONE HAS TO PRACTICE AVOIDING ILLICIT SEX. Sex life, licit or illicit, is practically the same, but through illicit sex one becomes more and more captivated. By regulating one's sex life there is a chance that one may eventually be able to renounce sex or renounce the association of women. If this can be done, advancement in spiritual life comes very easily.

Srimad Bhagavatam 5.6.2 Purport:

EVEN ONE WHO HAS RENOUNCED THE WORLD AND HAS TAKEN SANNYASA SHOULD NOT RENOUNCE CHANTING THE HARE KRSNA MAHA-MANTRA. RENUNCIATION DOES NOT MEAN THAT ONE HAS TO RENOUNCE SANKIRTANA-YAJNA. SIMILARLY, ONE SHOULD NOT RENOUNCE CHARITY OR TAPASYA.

Srimad Bhagavatam 5.8.8 Purport:

*yajña-dāna-tapaḥ-karma
na tyājyaṁ kāryam eva tat
yajño dānaṁ tapaś caiva
pāvanāni manīṣiṇām*

"Acts of sacrifice, charity and penance are not to be given up but should be performed. Indeed, sacrifice, charity and penance purify even the great soul." EVEN IF ONE IS IN THE RENOUNCED ORDER, HE SHOULD NEVER GIVE UP THE REGULATIVE PRINCIPLES. HE SHOULD WORSHIP THE DEITY AND GIVE HIS TIME AND LIFE TO THE SERVICE OF KRSNA. HE SHOULD ALSO CONTINUE FOLLOWING THE RULES AND REGULATIONS OF AUSTERITY AND PENANCE. THESE THINGS CANNOT BE GIVEN UP. ONE SHOULD NOT THINK ONESELF VERY ADVANCED SIMPLY BECAUSE ONE HAS ACCEPTED THE SANNYASA ORDER. The activities of Bharata Maharaja should be carefully studied for one's spiritual advancement.

Srimad Bhagavatam 6.5.40 Purport:

Prajapati Dakṣa was correct in stating that changing one's dress cannot detach one from this material world. THE SANNYASIS OF KALI-YUGA WHO CHANGE THEIR ROBES FROM WHITE TO SAFFRON AND THEN THINK THEY CAN DO WHATEVER THEY LIKE ARE MORE ABOMINABLE THAN MATERIALISTIC GRHASTHAS. This is not recommended anywhere. Prajapati Dakṣa was right in pointing out this defect, but he did not know that Narada Muni had aroused the spirit of renunciation in the Haryasvas and Savalasvas through full knowledge. Such enlightened renunciation is desirable. ONE SHOULD ENTER THE

RENOUNCED ORDER WITH FULL KNOWLEDGE (JNANA-VAIRAGYA), FOR THE PERFECTION OF LIFE IS POSSIBLE FOR ONE WHO RENOUNCES THIS MATERIAL WORLD IN THAT WAY. This elevated stage can be reached very easily, as supported by the statements of Srimad-Bhagavatam (1.2.7):

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānam ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Sri Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." IF ONE SERIOUSLY ENGAGES IN DEVOTIONAL SERVICE TO LORD VASUDEVA, JNANA AND VAIRAGYA ARE AUTOMATICALLY MANIFEST IN ONE'S PERSON. There is no doubt of this. Prajapati Dakṣa's accusation that Narada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajapati Dakṣa had first been raised to the platform of jnana and had then automatically renounced this world. IN SUMMARY, UNLESS ONE'S KNOWLEDGE IS AWAKENED, RENUNCIATION CANNOT TAKE PLACE, FOR WITHOUT ELEVATED KNOWLEDGE ONE CANNOT GIVE UP ATTACHMENT FOR MATERIAL ENJOYMENT.

Srimad Bhagavatam 6.6.1 Purport:

FEMALES ARE NOT MEANT FOR THE RENOUNCED ORDER OF LIFE; THEY SHOULD BE FAITHFUL TO THEIR GOOD HUSBANDS, FOR IF A HUSBAND IS COMPETENT FOR LIBERATION, HIS WIFE WILL ALSO ACHIEVE LIBERATION WITH HIM. As stated in the sastra, the results of a husband's pious activities are shared by his wife. Therefore a woman's duty is to be very chaste and faithful to her husband. Then without separate endeavor she will share in all the profit the husband earns.

Srimad Bhagavatam 7.12.9 Purport:

If a butter pot and fire are kept together, the butter within the pot will certainly melt. Woman is compared to fire, and man is compared to a butter pot. However advanced one may be in restraining the senses, it is almost impossible for a man to keep himself controlled in the presence of a woman, even if she is his own daughter, mother or sister. INDEED, HIS MIND IS AGITATED EVEN IF ONE IS IN THE RENOUNCED ORDER OF LIFE. Therefore, Vedic civilization carefully restricts mingling between men and women. If one cannot understand the basic principle of restraining association between man and woman, he is to be considered an animal. That is the purport of this verse.

Caitanya-caritamṛta Adi lila 10.84:

SRI RUPA GOSVAMI GAVE UP ALL FAMILY CONNECTIONS, JOINED THE RENOUNCED ORDER OF LIFE AND DIVIDED HIS MONEY, giving fifty percent to the brahmanas and Vaisnavas and twenty-five percent to his kutumba (family members) and keeping twenty-five percent for personal emergencies.

Caitanya-caritamṛta Madhya lila 20.81:

THE WORD MADHUKARI COMES FROM THE WORD MADHUKARA, WHICH REFERS TO BEES COLLECTING HONEY FROM FLOWER TO FLOWER. A MADHUKARI IS A SAINTLY PERSON OR A MENDICANT WHO DOES NOT ACCEPT A FULL MEAL AT ONE HOUSE BUT BEGS FROM DOOR TO DOOR, TAKING A LITTLE FOOD FROM EACH HOUSEHOLDER'S PLACE. IN THIS WAY HE DOES NOT OVEREAT OR GIVE HOUSEHOLDERS UNNECESSARY TROUBLE. A PERSON IN THE RENOUNCED ORDER MAY BEG BUT NOT COOK. HIS BEGGING SHOULD NOT BE A BURDEN FOR THE HOUSEHOLDERS. THE MADHUKARI PROCESS IS STRICTLY TO BE FOLLOWED BY A BABAJI, THAT IS, ONE WHO HAS

ATTAINED THE PARAMAHAMSA STAGE. This practice is still current in Vrndavana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vrndavana to accept alms but not follow the principles of Sanatana Gosvami. People try to imitate him and lead an idle life by practicing madhukari. It is almost impossible to strictly follow Sanatana Gosvami or Rupa Gosvami. IT IS BETTER TO ACCEPT FOOD OFFERED TO KRSNA IN THE TEMPLE THAN TO TRY TO IMITATE SANATANA GOSVAMI AND RUPA GOSVAMI.

Caitanya-caritamrta Antya lila 2.117:

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

Caitanya-caritamrta Antya lila 2.117 Purport:

Srila Bhaktisiddhanta Sarasvati Thakura comments that saralata, or simplicity, is the first qualification of a Vaisnava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Krsna consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. IF ONE IS NOT FACTUALLY DETACHED FROM MATERIAL ACTIVITIES BUT STILL PROCLAIMS HIMSELF ADVANCED IN DEVOTIONAL SERVICE, HE IS CHEATING. NO ONE WILL BE HAPPY TO SEE SUCH BEHAVIOR.

Caitanya-caritamrta Antya lila 2.144:

In connection with stri-sambhasana, talking with women, Srila Bhaktisiddhanta Sarasvati Thakura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Canakya Pandita, the great moral instructor, says, matrvat para-daresu. THUS NOT ONLY A PERSON IN THE RENOUNCED ORDER OR ONE ENGAGED IN DEVOTIONAL SERVICE BUT EVERYONE SHOULD AVOID MINGLING WITH WOMEN. ONE SHOULD CONSIDER ANOTHER'S WIFE HIS MOTHER.

Caitanya-caritamrta Antya lila 6.224:

"A VAIRAGI [A PERSON IN THE RENOUNCED ORDER] SHOULD NOT DEPEND ON OTHERS. 'IF HE DOES SO, HE WILL BE UNSUCCESSFUL, AND HE WILL BE NEGLECTED BY KRSNA.

Caitanya-caritamrta Antya lila 6.237:

Srila Bhaktivinoda Thakura says in his Amrta-pravaha-bhasya that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called gramya-katha. A PERSON IN THE RENOUNCED ORDER NEVER INDULGES IN EITHER HEARING OR TALKING ABOUT SUCH SUBJECTS. HE SHOULD NOT EAT PALATABLE DISHES, SINCE THAT IS UNFIT FOR A PERSON IN THE RENOUNCED ORDER. HE SHOULD SHOW ALL RESPECT TO OTHERS, BUT SHOULD NOT EXPECT RESPECT FOR HIMSELF. IN THIS WAY, ONE SHOULD CHANT THE HOLY NAME OF THE LORD AND THINK OF HOW TO SERVE RADHA AND KRSNA IN VRNDAVANA.

Caitanya-caritamrta Antya lila 6.254:

"He is in the SUPREME order of RENOUNCED life. INDEED, HE DOES NOT CARE ABOUT EATING OR DRESSING. Somehow or other he eats and maintains his life.