

Sannyasa Book

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I DEFINITION AND PURPOSE OF SANNYASA

1. DEFINITION OF SANNYASA

A SANNYASI WORKS WITHOUT ATTACHMENT

sri bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

TRANSLATION: The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obliged is in the renounced order of life, and he is

the true mystic: not he who lights no fire and performs no work.

(B.g. 6.1)

A SANNYASI'S ONLY INTEREST IS DEDICATION TO DEVOTIONAL SERVICE

Anyone who has no other interest but to dedicate his life to the service of the Lord is actually a sannyasi. Such a person always thinks of himself as an eternal servant, dependent on the supreme will of the Lord. As such, whatever he does, he does it for the benefit of the Lord. Whatever action he performs, he performs it as a service to the Lord.

(B.g. 9.28, purp.)

RENUNCIATE IS ONE WHO GIVES EVERYTHING TO KRSNA

It is said in Bhagavad-gita that one can never give up work at any time. Therefore he who works for Krsna and does not enjoy the fruitive results, who offers everything to Krsna, is actually a renouncer. There are many members of the International Society for Krsna Consciousness who work very hard in the office or in the factory or some other place, and whatever they earn they give to the Society. Such highly elevated souls are actually sannyasis and are situated in the renounced order of life. It is clearly outlined here how to renounce the fruits of work and for what purpose fruits should be renounced.

(B.g. 18.10, purp.)

A SANNYASI ACTS FOR THE SATISFACTION OF THE COMPLETE WHOLE

To act in Krsna consciousness is the duty of every living entity because all are constitutionally part and parcel of the Supreme. The parts of the body work for the satisfaction of the whole body. The limbs of the body do not act for self satisfaction but for the satisfaction of the complete whole. Similarly, the living entity who acts for the satisfaction of the supreme whole and not for personal satisfaction is the perfect anyyasi, the perfect yogi.

(B.g. 6.1, purp.)

A SANNYASI IS ONE WHO ACTS TRANSCENDENTALLY

The transcendental attitude of the devotee in the performance of activities is actually that of renunciation, and this is called sannyasa. Anyone acting under

the direction of the Supreme Lord is actually a sannyasi and a yogi, and not the man who has simply taken the dress of the sannyasi. or a pseudo-yogi.
(B.g. 10.3, purp.)

A SANNYASI SHOULD NOT DEPEND ON OTHERS

"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.
(Cc. Antya 6.224)

PERFECT SANNYASI'S CRITERION IS THE SATISFACTION OF KRSNA

TRANSLATION: The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic: not he who lights no fire and performs no work.

PURPORT: The sannyasis sometimes artificially think that they have become liberated from all material duties, and therefore they cease to perform agnihotra yajnas (fire sacrifices), but actually they are self-interested because their goal is becoming one with the impersonal Brahman. Such a desire is greater than any material desire, but it is not without self-interest. Similarly, the mystic yogi who practices the yoga system with half-open eyes, ceasing all material activities, desires some satisfaction for his personal self. But a person acting in Krsna consciousness works for the satisfaction of the whole, without self-interest. A Krsna conscious person has no desire for self-satisfaction. His criterion of success is the satisfaction of Krsna, and thus he is the perfect sannyasi, or the perfect yogi. Lord Caitanya, the highest perfectional symbol of renunciation, prays in this way:

na dhanam na janam na sundarim kavitam va jagadisa kamaye.
mama jnamani janmanisvare bhavatad bhaktir ahaituki tvayi.

"O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth."

(B.g. 6.1)

ONE ACTUALLY BECOMES A SANNYASI WHEN MIND AND BODY ARE COMPLETELY DEVOTED TO THE LORD

TRANSLATION: Passing through the tract of land known as Radha-desa, Sri Caitanya Mahaprabhu recited the following verse in ecstasy.

[As a brahmana from Avanti-desa said:] "I shall cross over the

insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa. This was approved by the previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead."

PURPORT: In connection with this verse, which is a quotation from Srimad-Bhagavatam (11.23.58), Srila Bhaktisiddhanta Sarasvati Thakura says that of the sixty-four items required for rendering devotional service, acceptance of the symbolic marks of sannyasa is a regulative principle. If one accepts the sannyasa order, his main business is to devote his life completely to the service of Mukunda, Kṛṣṇa. If one does not completely devote his mind

and body to the service of the Lord, he does not actually become a sannyasi. It is not simply a matter of changing dress. In Bhagavad-gita (6.1) it is also stated, *anasritah karma-phalam*

karyam karma karoti yah/ sa sannyasi ca yogi ca: one who works devotedly for the

satisfaction of Kṛṣṇa is a sannyasi. The dress is not sannyasa, but the attitude of

service to Kṛṣṇa is. The word *paratma-nistha* means being a devotee of Lord

Kṛṣṇa. *Paratma*, the Supreme Person, is Kṛṣṇa. *Isvarah paramah kṛṣṇah sac-cid-*

ananda-vigrahaḥ. Those who are completely dedicated to the lotus feet of Kṛṣṇa in

service are actually sannyasis. As a matter of formality, the devotee accepts the

sannyasa dress as previous acaryas did. He also accepts the three dandas. Later

Visnusvami considered that accepting the dress of a tri-dandi was *paratma-nistha*:

Therefore sincere devotees add another danda, the *jiva-danda*, to the three existing

dandas. The Vaisnava sannyasi is known as a *tridandi-sannyasi*. The Mayavadi

sannyasi accepts only one danda, not understanding the purpose of tri-danda.

Later, many persons in the community of Siva Svami gave up the *atma-nistha*

(devotional service) of the Lord and followed the path of Sankaracarya. Instead of

accepting 108 names, those in the Siva Svami-sampradaya follow the path of

Sankaracarya and accept the ten names of sannyasa. Although Sri Caitanya

Mahaprabhu accepted the then-existing order of sannyasa (namely

eka-danda), He still recited a verse from Srimad-Bhagavatam

about the *tridanda-sannyasa* accepted by the brahmana of Avantipura. Indirectly

He declared that within that *eka-danda*, one danda, four dandas existed as one.

Accepting *ekadanda-sannyasa* without *paratma-nistha* (devotional service to Lord

Kṛṣṇa) is not acceptable to Sri Caitanya Mahaprabhu. In addition, according to the

exact regulative principles, one should add the *jiva-danda* to the tri-danda. These

four dandas, bound together as one, are symbolic of unalloyed devotional service

to the Lord. Because the *ekadandi-sannyasis* of the Mayavada school are not

devoted to the service of Kṛṣṇa, they try to merge into the Brahman effulgence,

which is a marginal position between material and spiritual existence. They accept

this impersonal position as liberation. Mayavadi sannyasis, not knowing that Sri

Caitanya Mahaprabhu was a tri-dandi, think of Caitanya Mahaprabhu as an

ekadandi-sannyasi. This is due to their *vivarta*, bewilderment. In Srimad-

Bhagavatam there is no such thing as an *ekadandi-sannyasi*; indeed, the tri-dandi-

sannyasi is accepted as the symbolic representation of the sannyasa order. By citing

this verse from Srimad-Bhagavatam, Sri Caitanya Mahaprabhu accepted the

sannyasa order recommended in Srimad-Bhagavatam. The Mayavadi sannyasis,

who are enamored of the external energy of the Lord, cannot understand the mind

of Sri Caitanya Mahaprabhu. To date, all the devotees of Sri Caitanya

Mahaprabhu, following in His footsteps, accept the sannyasa order and keep the

sacred thread and a tuft of unshaved hair. The ekadandi- sannyasis of the Mayavadi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridanda-sannyasa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence. The acaryas who advocate the daiva-varnasrama (the social order of catur-varnyam mentioned in Bhagavad-gita) do not accept the proposition of asura-varnasrama, which maintains that the social order of varna is indicated by birth. The most intimate devotee of Sri Caitanya Mahaprabhu, namely Gadadhara Pandita, accepted tridanda-sannyasa and also accepted Madhava Upadhyaya as his tridandi-sannyasi disciple. It is said that from this Madhavacarya the sampradaya known in western India as the Vallabhacarya-sampradaya has begun. Srila Gopala Bhatta Bose, who is known as a smrtiyacarya in the Gaudiya-Vaisnava-sampradaya, later accepted the tridanda-sannyasa order from Tridandipada Prabodhananda Sarasvati. Although acceptance of tridanda-sannyasa is not distinctly mentioned in the Gaudiya Vaisnava literature, the first verse of Srila Rupa Gosvami's Upadesamrta advocates that one should accept the tridanda-sannyasa order by controlling the six forces:

vaco vegam manasah krodha-vegam
jihva-vegam udaropastha-vegam
etan vegan yo visaheta dhirah
sarvam apimam prthivim sa sisyat

"One who can control the forces of speech, mind, anger, belly, tongue and genitals is known as a gosvami and is competent to accept disciples all over the world."

The followers of Sri

Caitanya Mahaprabhu never accepted the Mayavada order of sannyasa, and for this they cannot be blamed. Sri Caitanya Mahaprabhu accepted Sridhara Svami, who was a tridandi-sannyasi, but the Mayavadi sannyasis, not understanding Sridhara Svami, sometimes think that Sridhara Svami belonged to the Mayavada ekadanda-sannyasa community. Actually this was not the case.

(Cc. Madhya 3.5-6)

A KRSNA CONSCIOUS PERSON IS A SANNYASI AND A YOGI

Therefore, when one is in complete knowledge, one ceases all material sense gratification, or renounces all kinds of sense gratificatory activities. This is practiced by the yogis who restrain the senses from material attachment. But a person in Krsna consciousness has no opportunity to engage his senses in anything which is not for the purpose of Krsna. Therefore, a Krsna conscious person is simultaneously a sannyasi and yogi.

(B.g. 6.2, purp.)

THE REGULATIVE PRINCIPLES GOVERNING THE RENOUNCED ORDER ARE

MEANT TO BRING ONE TO SERVE THE SUPREME PERSONALITY OF GODHEAD EXCLUSIVELY

TRANSLATION: He was very enthusiastic to worship Sri Krsna without disturbance; therefore it was almost in madness that he accepted the sannyasa order. Upon accepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. Also, he did not accept a sannyasi title but remained as a naisthika- brahmacari.

PURPORT: There are regulative principles governing the renounced order. One has to perform eight kinds of sraddha. One must offer oblations to one's forefathers and perform the sacrifice of viraja-homa. Then one must cut off the tuft of hair called a sikha and also give up the sacred thread. These are preliminary processes in the acceptance of sannyasa, and Svarupa Damodara accepted all these. However, Purusottama Acarya did not accept the saffron color, a sannyasi name or a danda. He retained his brahmacari name. Actually Purusottama Acarya did not accept the sannyasa formally, but he renounced worldly life. He did not want to be disturbed by the formality of the sannyasa order. He simply wanted to worship Lord Sri Krsna without disturbance; therefore with heart and soul he took up the renounced order but not the formalities accompanying it. Renunciation means not doing anything but serving the Supreme Personality of Godhead, Sri Krsna. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyasi and a yogi.

(Cc. Madhya 10.107-108)

DRESS IS NOT SUFFICIENT TO MAKE A SANNYASI, BUT ACTING UNDER THE DIRECTIONS OF THE LORD IS

Anyone acting under the direction of the Supreme Lord is actually a sannyasi and a yogi, and not the man who has simply taken the dress of the sannyasi. or a pseudo-yogi.

(B.g. 10.3, purp.)

2. DEFINITION OF SVAMI AND GOSVAMI

SVAMI MEANS MASTER OF THE SENSES. WHEN ONE ACCEPTS SANNYASA
HE IS AUTOMATICALLY GIVEN THE TITLE SVAMI OR GOSVAMI

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.

(NOI, Text 1, pages 12-13)

SVAMIS AND GOSVAMIS CONTROL THE SIX URGES OF THE MATERIAL SENSES

TRANSLATION: Before giving up this present body, if one is able to tolerate the urges of the material senses and check the force of desire and anger, he is a yogi and is happy in this world.

PURPORT: If one wants to make steady progress on the path of self-realization, he must try to control the forces of the material senses. There are the forces of talk, forces of anger, forces of mind, forces of the stomach, forces of the genitals, and forces of the tongue. One who is able to control the forces of all these different senses, and the mind, is called gosvami, or svami. Such gosvamis live strictly controlled lives, and forego altogether the forces of the senses. Material desires, when unsatiated, generate anger, and thus the mind, eyes and chest become agitated. Therefore, one must practice to control them before one gives up this material body. One who can do this is understood to be self-realized and is thus happy in the state of self-realization. It is the duty of the transcendentalist to try strenuously to control desire and anger.

(B.g. 5.23)

ONE WHO ENJOYS THE SUPERTITLE OF SVAMI OR GOSVAMI MUST BE VERY STRICT IN CONTROLLING HIS SENSES

One can advance by controlling the senses (yamaih). By controlling the senses, one can become a svami or gosvami. One who is therefore enjoying this supertitle, svami or gosvami, must be very strict in controlling his senses. Indeed, he must be master of his senses. This is possible when one does not desire any material sense gratification. If, by chance, the senses want to work independently, he must control them. If we simply practice avoiding material sense gratification, controlling the senses is automatically achieved.

(Bhag. 4.22.24, purp.)

THE MEANING OF SVAMI AND GOSVAMI IS "MASTER OF THE SENSES"

After some time, when he advances still further and is willing to give up this material world, he is given the sannyasa order. At that time he receives the title svami or gosvami, both of which mean "master of the senses."

(Cc. Adi 17.265)

THE TITLE SVAMI OR GOSVAMI MEANS JITENDRIYA, OR CONTROLLER OF THE SENSES

If one engages in devotional service from the beginning of life, he easily attains vairagya-vidya, or asakti, detachment, and becomes jitendriya, the controller of his senses. One who perfectly engages in devotional service is therefore called gosvami or svami, master of the senses.

(Bhag. 7.6.9, purp.)

THE GOSVAMI TITLE IS NOT BASED ON MATERIAL CONSIDERATIONS BUT IS THE MONOPOLY OF PURE DEVOTEES

Even though a pure devotee may not be born in a brahmana or gosvami family, if he is engaged in the service of the Lord he should not be neglected. In actuality there cannot be a family of gosvamis based on material considerations, caste or heredity. The gosvami title is actually the monopoly of the pure devotees; thus we speak of the six Gosvamis, headed by Rupa Gosvami and Sanatana Gosvami. Rupa Gosvami and Sanatana Gosvami had practically become Mohammedans and had therefore changed their names to Dabira Khasa and Sakara Mallika, but Sri Caitanya Mahaprabhu Himself made them gosvamis. Therefore the gosvami title is not hereditary. The word gosvami refers to one who can control his senses, who is master of the senses. A devotee is not controlled by the senses, but is the controller of the senses. Consequently he should be called svami or gosvami, even though he may not be born in a gosvami family. According to this formula, the gosvamis who are descendants of Sri Nityananda Prabhu and Sri Advaita Prabhu are certainly devotees, but devotees coming from other families should not be discriminated against; indeed, whether the devotees come from a family of previous acaryas or from an ordinary family, they should be treated equally. One should not think, "Oh, here is an American gosvami," and discriminate against him. Nor should one think, "Here is a nityananda-vamsa-gosvami." There is an undercurrent of protest against our awarding the title gosvami to the American Vaisnavas of the Krsna consciousness movement. Sometimes people flatly tell the American devotees that their sannayasa or title of gosvami is not bona fide. However, according to the statements of Srila Rupa Gosvami in this verse, an American gosvami and a gosvami in a family of acaryas are non different.

On the other hand, a devotee who has attained the title of gosvami but is not born of a brahmana father or of a gosvami in the family of Nityananda or Advaita Prabhu should not be artificially puffed up by thinking that he has become a gosvami. He should always remember that as soon as he becomes materially puffed up, he immediately falls down. This Krsna consciousness movement is a transcendental science, and there is no room for jealousy. This movement is meant for the paramahansas who are completely free from all jealousy (paramam nirmatsaranam). One should not be jealous, whether he is born in a family of gosvamis or has the title of gosvami awarded to him. As soon as anyone becomes envious, he falls from the platform of paramahansa.

(NOI, Text 6, pages 62-63)

GOSVAMI IS NOT AN HEREDITARY TITLE BUT REFERS TO ONE'S QUALIFICATIONS

Gosani means gosvami. A person who has full control over the senses and mind is called a gosvami or gosani. One who does not have such control is called godasa, or a servant of the senses, and cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called gosvami. Although the gosvami title has become a hereditary designation for unscrupulous men, actually the title gosani or gosvami began from Sri Rupa Gosvami, who presented himself as an ordinary grhastha and minister in government service but became gosvami when he was actually elevated by the instruction of Lord Caitanya Mahaprabhu. Therefore gosvami is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless, of wherefrom he comes, he may be called gosvami. Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu and Sri Advaita Gosani Prabhu are natural gosvamis because They belong to the Visnu-tattva category. As such, all of Them are prabhus ("predominators" or "masters"), and They are sometimes called Caitanya Gosani, Nityananda Gosani and Advaita Gosani. Unfortunately Their so-called descendants who do not have the qualifications of gosvamis have accepted this title as a hereditary designation or a professional degree. That is not in accord with the sastraic injunctions.

(Cc. Adi 7.13)

A GOSVAMI IS ONE WHO EXECUTES THE ORDER OF SRI CAITANYA MAHAPRABHU

sri caitanya-mano-'bhistam
sthapitam yena bhū-tale
svayam rupah kada mahyam
dadati sva-padantikam

"When will Srila Rupa Gosvami Prabhupada, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Srila Rupa Gosvami and Sanatana Gosvami were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became gosvamis. A gosvami, therefore, is one who executes the will of Sri Caitanya Mahaprabhu. The title "gosvami" is not an inherited designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Sri Caitanya Mahaprabhu. Therefore Srila Sanatana Gosvami and Srila Rupa Gosvami became genuine gosvamis after dedicating their lives to the service of the Lord.

(Cc. Antya 4.217, purp.)

THE GOSVAMI TITLE IS FOR THOSE IN THE RENOUNCED ORDER

In the modern age the title gosvami is used by a caste of grhasthas, but formerly it was not. Rupa Gosvami and Sanatana Gosvami, for example, were called gosvami because they were in the renounced order. Similarly, because Paramananda Puri was a sannyasi, he was called Puri Gosvami. By careful scrutiny, therefore, one will find that gosvami is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

(Cc. Antya 8.8, purp.)

A GOSVAMI IS ONE WHO IS SELF-CONTROLLED

One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvami. Without becoming a gosvami one can become neither a disciple nor a spiritual master.

(Bhag. 2.9.43, purp.)

A GOSVAMI IS ONE WHO CAN WITHSTAND THE ONSLAUGHTS OF MATERIAL NATURE

"Anyone who, by his actions, mind and words, lives only for the transcendental loving service of the Lord, is certainly a liberated soul, even though he may appear to be in a condition of material existence." [Brs. 1.2.187]. Uddhava was in such a transcendental position, and thus he was selected to be the factual representative of the Lord in His bodily absence from the vision of the world. Such a devotee of the Lord is never affected by material strength, intelligence or even renunciation. Such a devotee of the Lord can withstand all onslaughts of material nature, and therefore he is known as gosvami. Only such gosvamis can penetrate the mysteries of the Lord's transcendental loving relationships. (Bhag. 3.4.31, purp.)

A GOSVAMI IS A BONA FIDE REPRESENTATIVE OF SRI VYASADEVA

All bona fide representatives of Sri Vyasadeva in the chain of disciplic succession are to be understood to be gosvamis. These gosvamis restrain all their senses, and they stick to the path made by the previous acaryas. The gosvamis do not deliver lectures on the Bhagavatam capriciously. Rather, they execute their services most carefully, following their predecessors who delivered the spiritual message

unbroken to them.

(Bhag. 1.1.5, purp.)

A GOSVAMI MUST BE FREE FROM ALL VICES BEFORE HE CAN DARE SIT ON THE VYASASANA

A gosvami, or the bona fide representative of Sri Vyasadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are (1) illicit connection with women, (2) animal slaughter, (3) intoxication, (4) speculative gambling of all sorts. A gosvami must be free from all these vices before he can dare sit on the vyasasana. No one should be allowed to sit on the vyasasana who is not spotless in character and who is not freed from the above-mentioned vices. He not only should be freed from all such vices, but must also be well versed in all revealed scriptures or in the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of the Vedas. The acarya or the gosvami must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called sravana, and explaining is called kirtana. The two processes of sravana and kirtana are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

(Bhag. 1.1.6, purp.)

A GOSVAMI IS ONE WHO CONTROLS THE MIND AND SENSES IN PREPARATION TO BECOMING A PURE DEVOTEE

Advancement in Krsna consciousness depends on the attitude of the follower. A follower of the Krsna consciousness movement should become a perfect gosvami. Vaisnavas are generally known as gosvamis. In Vrndavana, this is the title by which the director of each temple is known. One who wants to become a perfect devotee of Krsna must become a gosvami. Go means "the senses," and svami means "the master." Unless one controls his senses and mind, one cannot become a gosvami. To achieve the highest success in life by becoming a gosvami and then a pure devotee of the Lord, one must follow the instructions known as Upadesamrta, which have been given by Srila Rupa Gosvami. Srila Rupa Gosvami has given many other books, such as Bhakti-rasamrta- sindhu, Vidagdha-madhava and Lalita-madhava, but Upadesamrta constitutes the first instructions for neophyte devotees. One should follow these instructions very strictly. Then it will be easier to make one's life successful. Hare Krsna.

(NOI, Preface, page viii)

A GOSVAMI MUST BE WELL ACQUAINTED WITH THE VEDIC LITERATURES LIKE THE PURANAS, THE MAHABHARATA AND THE RAMAYANA

The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also part of the Vedas. The acarya or the gosvami must be well acquainted with all these literatures. To hear and explain them is more important than reading them.

(Bhag. 1.1.6 purp.)

3. DEFINITION OF PARAMAHAMSA

SANNYASIS WHO SEE ALL LIVING ENTITIES EQUALLY, DESIRE TO SEE THE LOTUS FEET OF THE SUPREME PERSONALITY OF GODHEAD. THEY MAKE NO DISTINCTIONS BETWEEN NATIONS OR COMMUNITIES, THEY ARE PEACEFUL AND ARE CALLED PARAMAHAMSAS

TRANSLATION: Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacharya, vanaprastha and sannyasa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.

PURPORT: This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. Panditah sama-darsinah. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (suhrdam sarva-bhutanam), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction between one nation and another or one community and another, they preach Krsna consciousness, the teachings of Bhagavad-gita, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Krsna consciousness are called paramahamsas. As indicated by the word vimukta-sanga, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

(Bhag. 8.3.7)

PARAMAHAMSA MEANS THE SUPREME SWAN

The word paramahamsa mentioned here means the supreme swan. It is said that the swan can draw milk from a reservoir of water; it can take only the milk portion and reject the watery portion. Similarly, a person who can draw out the spiritual portion from this material world and who can live alone, depending only on the

Supreme Spirit, not on the material world, is called paramahamsa. When one achieves the paramahamsa platform, he is no longer under the regulative principles of the Vedic injunctions. A paramahamsa accepts only the association of pure devotees and rejects others who are too materially addicted. In other words, those who are materially addicted cannot understand the value of the paramahamsa, but those who are fortunately advanced in spiritual sense take shelter of the paramahamsa and thus successfully complete the mission of human life.

(Krsna Book Vol. III, Ch. 16, Return of the
Six Dead Sons of Devaki by Lord Krsna, p.118)

PARAMAHAMSA STAGE DESCRIBED

TRANSLATION: Advaita Acarya said: "You are a reject paramahamsa, and You have accepted the renounced order of life just to fill up your belly. I can understand that Your business is to give trouble to brahmanas."

PURPORT: 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. At that stage, a person sometimes accepts the symptoms and dress of a sannyasi and sometimes does not. Sometimes he dresses like a householder. We should know, however, that these are all joking words between Advaita Acarya and Nityananda Prabhu. They are not to be taken as insults.

(Cc. Madhya 3.85)

THE PARAMAHAMSA STAGE FURTHER DESCRIBED

A sannyasi cannot act like a householder, nor can a householder act like a sannyasi, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both. Lord Siva is in the transcendental position because, as stated before, he is always absorbed in the thought of Lord Vasudeva within himself. Therefore neither the activities of the grhastha nor those of the sannyasi in the renounced order can be applicable for him. He is in the paramahamsa stage, the highest perfectional stage of life.

(Bhag. 4.4.20, purp.)

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.

(Cc. Madhya 4.123)

The paramahamsa is therefore called vijita-sad-guna. He must conquer the six material qualities--kama, krodha, lobha, moha, matsara, and ksuda-trsna (lust, anger, greed, illusion, enviousness, hunger and thirst.)

(Cc. Madhya 4.124)

PARAMAHAMSA FOLLOW THE REGULATIVE PRINCIPLE UNFAILINGLY

Nonetheless, to indicate that everyone should take sannyasa at the end of life in order to engage fully in the service of the Lord, even paramahamsas like Sri Caitanya Mahaprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose.

(Cc. Madhya 5.158, purp.)

EVEN A PARAMAHAMSA CANNOT GIVE UP CHANTING

Although Madhavendra Puri was not interested in eating and sleeping, his interest in chanting the maha-mantra was as acute as he were an aspiring transcendentalist rather than a paramahamsa. This means that even in the paramahamsa stage, one cannot give up chanting.

(Cc. 4.125, purp.)

TRUE PARAMAHAMSAS ARE PURE DEVOTEES OF THE LORD

The paramahamsa stage of existence is the highest perfectional stage of spiritual values. According to Srimati Kuntidevi, the Lord is factually understood by the paramahamsas only. As there is gradual realization of the transcendence from impersonal Brahman to localized Paramatma to the Personality of Godhead, Purusottama, Lord Krsna, similarly there is gradual promotion of one's situation in the spiritual life of sannyasa. Katicaka, bahudaka, parivrajakacarya and paramahamsa are gradual progressive stages in the renounced order of life, sannyasa, and Queen Kuntidevi, the mother of the Pandavas, has spoken about them in her prayers for Lord Krsna (Canto One, Chapter Eight). The paramahamsas are generally found among both the impersonalists and the devotees, but according to Srimad- Bhagavatam (as clearly stated by Kuntidevi),

pure bhakti-yoga is understood by the paramahamsas, and Kuntidevi has especially mentioned that the Lord descends (paritranya sadhunam) especially to award bhakti-yoga to the paramahamsas. So ultimately the paramahamsas, in the true sense of the term, are unalloyed devotees of the Lord. Srila Jiva Gosvami has directly accepted that the highest destination is bhakti-yoga, by which one accepts the transcendental loving service of the Lord. Those who accept the path of bhakti-yoga are the factual paramahamsas.

(Bhag. 2.4.13, purp.)

PARAMAHAMSA IS THE HIGHEST PERFECTIONAL STAGE OF LIFE, FREE FROM COMPETITION AND ENVY

After fulfilling his responsibility to produce a nice child, one should take sannyasa and engage in the perfectional paramahamsa stage. Paramahamsa refers to the most highly elevated perfectional stage of life. There are four stages within sannyasa life, and paramahamsa is the highest order. The Srimad-Bhagavatam is called the paramahamsa-samhita, the treatise for the highest class of human beings. The paramahamsa is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the paramahamsa stage are completely engaged in Krsna consciousness, or devotional service, there is no scope for envy.

(Bhag. 3.22.19, purp.)

AFTER TOURING AND PREACHING THE BHAKTI CULT, A SANNYASI IS ELEVATED TO THE STAGE OF HAMSA OR PARAMAHAMSA

In the sannyasa order there are four divisions--kuticaka, bahudaka, hamsa and paramahamsa. Only when the sannyasi remains on the kuticaka and bahudaka platforms can he carry a staff. However, when one is elevated to the status of hamsa or paramahamsa, after touring and preaching the bhakti cult, he must give up the sannyasa staff.

(Cc. Madhya 5.143, purp.)

SANNYASA ORDER AS MEANS TO STOP IMITATION PARAMAHAMSA

Paramahamsa stage is not to be imitation. So to stop this imitation, Srila Bhaktisiddhanta Sarasvati Thakura introduced this system, sannyasa. He personally became sannyasa, and to many of his disciples, he gave sannyasa.

(LECTURE Bhag. 1.8.41, Oct. 21, 1974, Sri Mayapur)

INEXPERIENCED NEOPHYTES SHOULD NOT IMITATE PARAMAHAMSAS

It is said in Bhagavad-gita, 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.

(Cc. Madhya 5.152, purp.)

A PARAMAHAMSA NEED NOT ACCEPT THE SYMBOLS OF SANNYASA

TRANSLATION: 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.

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.

(Bhag. 7.13.9)

A GREAT KRSNA CONSCIOUS PERSONALITY MAY NOT SHOW HIMSELF BY ACCEPTING THE SIGNS OF SANNYASA

TRANSLATION: Although a saintly person may not expose himself to the vision of human society, by his behavior his purpose is disclosed. To human society he should present himself like a restless child, and although he is the greatest thoughtful orator, he should present himself like a dumb man.

PURPORT: A great personality very much advanced in Krsna consciousness may

not expose himself by the signs of a sannyasi. To cover himself, he may live like a restless child or a dumb person, although he is the greatest orator or poet.

(Bhag. 7.13.10)

FROM THE STAGE OF DHIRA ONE MAY ACCEPT SANNYASA AND THEN
RAISE TO
THE STATUS OF PARAMAHAMSA

Human life is meant for attaining eternal and unlimited happiness by spiritual realization. This spiritual realization is obtained by tapasya, or undergoing voluntarily the path of penance and abstinence from material pleasure. Those who have been trained for abstinence in material pleasures are called dhira, or men undisturbed by the senses. Only these dhiras can accept the orders of sannyasa, and they can gradually rise to the status of the paramahamsa, which is adored by all members of society. King Rsabha propagated this mission, and at the last stage He became completely aloof from the material bodily needs, which is a rare stage not to be imitated by foolish men, but to be worshiped by all.

(Bhag. 1.3.13, purp.)

PARAMAHAMSA HIGHEST OF FOUR STAGES OF SANNYASA

In the sannyasa order also there are four stages of upliftment toward perfection. These stage are called katicaka, bahudaka, parivrajakacarya, and paramahamsa. The paramahamsa stage of life is the highest stage of perfection. This order of life is respected by all others.

(Bhag. 1.3.13, purp.)

A BABAJI, OR ONE WHO HAS REACHED THE PARAMAHAMSA STAGE IS TO
STRICTLY FOLLOW THE MADHUKARI PROCESS

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. madhukari process is strictly to be followed by ababaji, that is, one who has attained the paramahamsa stage.

(Cc. Madhya 20.81, purp.)

4. FOUR STAGES OF SANNYASA DESCRIBED

THE FOUR DIVISIONS OF SANNYASA

The divisions of sannyasa are kuticaka, bahudaka, hamsa and niskrya. There are two kinds of sannyasis, who are called dhiras and narottamas, as stated in Srimad-Bhagavatam (1.13.26-27).

(Cc. Adi 7.34, purp.)

KUTICHAK, BAHUDAK, PARIVRAJAKACARYA AND PARAMAHAMSA EXPLAINED

The paramahamsa stage is the topmost position in renounced life. In sannyasa, the renounced order, there are four stages-- kuticaka, bahudaka, parivrajakacarya and paramahamsa. According to the Vedic system, when one accepts the renounced order, he stays outside his village in a cottage, and his necessities, especially his food, are supplied from home. This is called the kuticaka stage. When a sannyasi advances further, he no longer accepts anything from home; instead, he collects his necessities, especially his food, from many places. This system is called madhukari, which literally means "the profession of the bumblebees." As bumblebees collect honey from many flowers, a little from each, so a sannyasi should beg from door to door but not accept very much food from any particular house; he should collect a little bit from every house. This is called the bahudaka stage. When a sannyasi is still more experienced, he travels all over the world to preach the glories of Lord Vasudeva. He is then known as parivrajakacarya. The sannyasi reaches the paramahamsa stage when he finishes his preaching work and sits down in one place, strictly for the sake of advancing in spiritual life. An actual paramahamsa is one who completely controls his senses and engages in the unalloyed service of the Lord.

(Bhag. 5.1.27, purp.)

A PARIVRAJA, AN ITINERANT MENDICANT, SHOULD NOT LIVE ANYWHERE FOR MORE THAN THREE DAYS

Parivraja means "an itinerant mendicant." A mendicant sannyasi should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Krsna consciousness.

(Bhag. 3.24.34, purp.)

THE FOUR DIVISIONS OF VANAPRASTHA AND SANNYASA

TRANSLATION: 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.

(Bhag. 3.12.43)

FOUR STAGES OF SANNYASA DESCRIBED

The sannyasa stage has got four stages: kuticaka, bahudaka, parivrajakacarya and paramahamsa. Kuticaka. When one takes sannyasa... These are the processes. He is not practiced to beg from door to door. Therefore in the beginning he makes a cottage outside the village. And the foodstuff comes from his home. But he has no connection because by vanaprastha he has already left home, and by sannyasa, completely... But takes prasadam from home. That is called kuticaka. Then when he's practiced, he goes from door to door, and that is called bahudaka. And then, when he's still more practiced, he becomes a preacher, parivrajakacarya, goes from country to country, state to state, for preaching. And after preaching, when the preaching is advanced to some extent, then he sits down in a place as paramahamsa.

(LECTURE Bhag. 1.8.41, Oct. 21, 1974, Sri Mayapur)

5. SANNYASA IS MEANT FOR PREACHING

SANNYASA AS SACRIFICE FOR DELIVERING THE FALLEN SOULS

Thus at the end of His twenty-fourth year the Lord accepted the sannyasa order of life in the month of Magha. After accepting this order He became a full-fledged preacher of the Bhagavata-dharma. Although He was doing the same preaching work in His householder life, when He experienced some obstacles to His preaching He sacrificed even the comfort of His home life for the sake of the fallen souls.

(Bhag. Intro, page 15)

SANNYASA AS A METHOD DEVISED BY THE LORD TO FULFILL HIS MISSION

To fulfill His mission of bestowing love of God upon conditioned souls, Lord Caitanya devised many methods to attract those people disinterested in Love of God. After He accepted the renounced order, all agnostics, critics, atheists and mental speculators became His students and followers. Even many who were not Hindus and who did not follow the Vedic principles accepted Lord Caitanya as the supreme teacher.

(TLC ch. 18, page 190)

SANNYASA IS FOR PREACHING MISSION.

Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyasa. (Cc. Adi 3.34, purp.)

SANNYASA IS MEANT TO FACILITATE PREACHING OF DEVOTIONAL SERVICE

TRANSLATION: Thus the Lord accepted the sannyasa order of life after full consideration.

PURPORT: There was no need for Lord Sri Caitanya Mahaprabhu to accept sannyasa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Sri Caitanya Mahaprabhu did not identify Himself with any of the eight varnas and asramas, namely, brahmana, ksatriya, vaisya, sudra, brahmacari, grihasta, vanaprastha and sannyasa. He identified Himself as the Supreme Spirit. Sri Caitanya Mahaprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyasa on the grounds that when He became a sannyasi everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept sannyasa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyasa was to deliver the Mayavadi sannyasis.

Those who criticize devotional service are called nindakas (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called pasandis, and scholars with a similar viewpoint are called adhama paduyas. The kutarkikas, nindakas, pasandis and adhama paduyas all avoided the benefit of Sri Caitanya Mahaprabhu's movement of developing love of Godhead. Sri Caitanya Mahaprabhu felt compassion for them, and it is for this reason that He decided to accept the sannyasa order, for by seeing Him as a sannyasi they would offer Him respects. The sannyasa order is still respected in India. Indeed, the very dress of a sannyasi still commands respect from the Indian public. Therefore Sri Caitanya Mahaprabhu accepted sannyasa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

(Cc. Adi 7.33)

SANNYASA IS FOR THE DISTRIBUTION OF KNOWLEDGE

The next item is jnana-yoga-vyavastitih: being engaged in the cultivation of knowledge. Sannyasis life is meant for distributing knowledge to the householders and others who have forgotten their real life of spiritual advancement.

(B.g. 16.1-3, purp.)

SANNYASA AS A MEANS TO PREACH

"My mission is to deliver all the fallen souls of this age," He thought, "but if they commit offenses against Me, thinking Me to be an ordinary man, they will not benefit. If they are to begin their life of spiritual realization, they must some way or another offer obeisances to Me." Thus the Lord decided to accept the renounced order of life (sannyasa) because people in general were inclined to offer respect to a sannyasi. (Bhag. Intro, page 14)

THE ATTRACTIVE FEATURE OF LORD CAITANYA'S SANNYASA WAS TO DELIVER LOVE OF GOD TO ALL CLASSES

Lord Caitanya remained a householder until His twenty-fourth year, and in the twenty-fifth year of His life He accepted the renounced order. After accepting the renounced order (sannyasa), He attracted many other sannyasis. When He had been spreading the sankirtan movement as a family man, many Mayavadi sannyasis did not take His movement very seriously, but after the Lord accepted the sannyasa order of life, He delivered speculative students, atheists and those who are attracted to fruitive activities and unnecessary criticism. The Lord was so kind that He accepted all these people and delivered to them the most important factor of life: love of God.

(TLC ch. 17, page 190)

SANNYASA IS COMPULSORY FOR FIRST CLASS HUMAN BEINGS, AND SHOULD BE ACCEPTED TO ELEVATE SOCIETY TO A PROPER UNDERSTANDING OF LIFE

TRANSLATION: O demigods, one who has no compassion for humanity in its suffering and does not sacrifice his impermanent body for the higher causes of religious principles or eternal glory is certainly pitied even by the immovable beings.

PURPORT: In this regard, a very exalted example was set by Lord Sri Caitanya Mahaprabhu and the six Gosvamis of Vrndavana. Concerning Sri Caitanya Mahaprabhu it is said in Srimad- Bhagavatam (11.5.34):

tyaktva sudustyaja-surepsita-rajya-laksmim
dharmistha arya-vacasa yad agad aranyam
maya-mrgam dayitayepsitam anvadhavad
vande maha-purusa te caranaravindam

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal

consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." To accept sannyasa means to commit civil suicide, but sannyasa is compulsory, at least for every brahmana, every first-class human being. Sri Caitanya Mahaprabhu had a very young and beautiful wife and a very affectionate mother. Indeed, the affectionate dealings of His family members were so pleasing that even the demigods could not expect such happiness at home. Nevertheless, for the deliverance of all the fallen souls of the world, Sri Caitanya Mahaprabhu took sannyasa and left home when

He was only twenty-four years old. He lived a very strict life as a sannyasi, refusing all bodily comforts. Similarly, His disciples the six Gosvamis were ministers who held exalted positions in society, but they also left everything to join the movement of Sri Caitanya Mahaprabhu. Srinivasa Acarya says:

tyaktva turnam asesa-mandala-pati-srenim sada tucchavat
bhutva dina-ganesakau karunaya kaupina-kanthasritau

These Gosvamis left their very comfortable lives as ministers, Zamindars and learned scholars and joined Sri Caitanya Mahaprabhu's movement, just to show mercy to the fallen souls of the world (dina-ganesakau karunaya). Accepting very humble lives as mendicants, wearing no more than loin cloths and torn quilts (kaupina-kantha), they lived in Vrndavana and followed Sri Caitanya Mahaprabhu's order to excavate Vrndavana's lost glories. Similarly, everyone else with a materially comfortable condition in this world should join the Krsna consciousness movement to elevate the fallen souls. The words bhuta-dayaya, maya-mrgam dayitayepsitam and dina-ganesakau karunaya all convey the same sense. These are very significant words for those interested in elevating human society to a proper understanding of life. One should join the Krsna consciousness movement, following the examples of such great personalities as Sri Caitanya Mahaprabhu, the six Gosvamis and, before them, the great sage Dadhici. Instead of wasting one's life for temporary bodily comforts, one should always be prepared to give up one's life for better causes. After all, the body will be destroyed. Therefore one should sacrifice it for the glory of distributing religious principles throughout the world.

(Bhag. 6.10.8)

A DEVOTEE CUTS THE TIES OF FAMILY AFFECTION TO WIDEN THE SCOPE OF HIS DEVOTIONAL SERVICE

A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvamis, who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a brahmana, a king, a public leader, or a devotee of the Lord. The Personality of Godhead, as an ideal

king showed this by example. Sri Ramacandra cut off the tie of affection for His beloved wife to manifest the qualities of an ideal king. Such personalities as a brahmana, a devotee, a king, or a public leader must be very broad-minded in discharging their respective duties. Srimati Kuntidevi was conscious of this fact, and being weak she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity toward a weak devotee, breaks the family affection by force of circumstances arranged by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus clears the path for his going back to Godhead.

(TQK, page 178)

6. SANNYASA IS MEANT FOR REACHING ULTIMATE GOAL

SANNYASA IS TO HELP REACH THE ULTIMATE GOAL

So the purificatory process is necessary for reaching this point of Krsna consciousness. Therefore sannyasa, or any purificatory process, is to help reach the ultimate goal of becoming Krsna conscious, without which everything is considered a failure.

(B.g. 3.5, purp.)

SANNYASA IS FOR TOTAL DEDICATION TO THE DEVOTIONAL SERVICE OF THE LORD

TRANSLATION: This is the first synopsis: After accepting the sannyasa order, Caitanya Mahaprabhu proceeded toward Vrndavana.

PURPORT: Clearly these statements are a real account of Sri Caitanya Mahaprabhu's acceptance of the renounced order of life. His acceptance of this renounced order is not at all comparable to the acceptance of sannyasa by Mayavadis. After accepting sannyasa, Caitanya Mahaprabhu's aim was to reach Vrndavana. He was unlike the Mayavadi sannyasis, who desire to merge into the existence of the Absolute. For a Vaisnava, acceptance of sannyasa means getting relief from all material activities and completely devoting oneself to the transcendental loving service of the Lord. This is confirmed by Srila Rupa Gosvami (B.r.s. 1.2.255): *anasaktasya visayan yatharham upayunjatah/ nirbandhah krsna-sambandhe yuktam vairagyam ucyate*. For a Vaisnava, the renounced order means completely giving up attachment for material things and engaging nonstop in the transcendental loving service of the Lord. The Mayavadi sannyasis, however, do not know how to engage everything in the service of the Lord. Because they have no devotional training, they think material objects to be untouchable. *Brahma-satyam jagan-mithya*. The Mayavadis think that the world is false, but the Vaisnava sannyasis do not think like this. Vaisnavas say, "Why should the world be false? It is reality, and it is meant for the service of the Supreme Personality of Godhead." For a Vaisnava sannyasi, renunciation means not accepting anything for personal

sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead.

(Cc. Madhya 1.91)

SANNYASA IS ACCEPTED TO DEDICATE ONESELF TO THE SERVICE OF MUKUNDA

TRANSLATION: The real purpose of accepting sannyasa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

(Cc. Madhya 3.8)

7. SANNYASA AS CIVIL SUICIDE

SANNYASA AS CIVIL SUICIDE

And then, when he is practiced to remain aloof from the [family]..., then wife is also sent back to the family, to the care of elderly children, and the man takes sannyasa, compulsory. It is called "civil suicide." My guru maharaja used to say, "Commit civil suicide". Mean... If you commit suicide it is criminal. It is also suicide, no more connection with family. This is also suicide, but it is civil. There is no criminal action against... But it is also voluntarily committing suicide--no more connection with anyone.

(LECTURE Bhag. 1.8.41, Oct. 21, 1974, Sri Mayapur)

8. PURPOSE OF TYAGA (RENUNCIATION)

PURPOSE OF TYAGA AND SANNYASA

arjuna uvaca
sannyasasya mahabaho
tattvam icchami veditum
tyagasya ca hrsikesa
prtak kesinisudhana

TRANSLATION: Arjuna said, O mighty-armed one, I wish to understand the purpose of renunciation [tyaga] and of the renounced order of life [sannyasa], O killer of the Kesi demon, Hrsikesa.

PURPORT: The purpose of life is indicated to be renunciation and attainment of the transcendental position above the three material modes of nature. Arjuna wants to clarify the two distinct subject matters of Bhagavad-gita, namely

renunciation (tyaga) and the renounced order of life (sannyasa). Thus he is asking the meaning of these two words.

(B.g. 18.1)

sri bhagavan uvaca
kamyanam karmanam nyasam
sannyasam kavayo viduh
sarva-karma-phala-tyagam
prahus tyagam vicaksnah

TRANSLATION: The Supreme Lord said, To give up the results of all activities is called renunciation [tyaga] by the wise. And that state is called the renounced order of life [sannyasa] by great learned men.

PURPORT: The performance of activities for results has to be given up. This is the instruction of Bhagavad-gita. But activities leading to advanced spiritual knowledge are not to be given up.

However, sacrifice for the purification of one's heart or for advancement in the spiritual science should not be given up.

(B.g. 18.2)

A SANNYASI SHOULD UNDERSTAND AND PRACTICE ELEVATING THE SELF BY ASSOCIATING WITH THE SUPERSELF, AND SPECIFICALLY REMOVE HIMSELF FROM THE URGES OF THE TONGUE, BELLY AND GENITALS

Of course, everyone in this material world is interested in maintaining the body for sense gratification, but by cultivating knowledge one should gradually understand that the body is not the self. Both the soul and the Supersoul are transcendental to the material world. This is to be understood in the human form of life, especially when one takes sannyasa. A sannyasi, one who has understood the self, should be engaged in elevating the self and associating with the Superself. Our Krsna consciousness movement is meant for elevating the living being for promotion back home, back to Godhead. Seeking such elevation is one's duty in the human form of life. Unless one performs this duty, why should one maintain the body? Especially if a sannyasi not only maintains the body by ordinary means but does everything to maintain the body, including even eating meat and other abominable things, he must be a lampatah, a greedy person simply engaged in sense gratification. A sannyasi must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

(Bhag. 7.15.40, purp.)

9. A SANNYASI MAKES NO MATERIAL DISTINCTIONS

A SANNYASI SHOULD NOT MAKE DISTINCTIONS ON THE MATERIAL PLANE

Sri Caitanya Mahaprabhu told Sanatana Gosvami, "Since you are a Vaisnava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a sannyasi. Therefore even if your body were material, a sannyasi should see no distinction between a good body and a bad body.

(Cc. Antya 4.174, purp.)

10. A SANNYASI DOES NOT GLORIFY THE BODY AS THE SELF

A SANNYASI WHO GIVES IMPORTANCE TO THE BODY AND GLORIFIES IT AS THE SELF, IS THE GREATEST RASCAL

TRANSLATION: Sannyasis who first consider that the body is subject to death, when it will be transformed into stool, worms or ashes, but who again give importance to the body and glorify it as the self, are to be considered the greatest rascals.

PURPORT: A sannyasi is one who has clearly understood, through advancement in knowledge, that Brahman--he, the person himself-- is the soul, not the body. One who has this understanding may take sannyasa, for he is situated in the "aham brahmasmi" position. Brahma-butah prasannatma na socati na kanksati. Such a person, who no longer laments or hankers to maintain his body and who can accept all living entities as spirit souls, can then enter the devotional service of the Lord. If one does not enter the devotional service of the Lord but artificially considers himself Brahman or Narayana, not perfectly understanding that the soul and body are different, one certainly falls down (patanty adhah). Such a person again gives importance to the body. There are many sannyasis in India who stress the importance of the body. Some of them give special importance to the body of the poor man, accepting him as daridra-narayana, as if Narayana had a material body. Many other sannyasis stress the importance of the social position of the body as a brahmana, ksatriya, vaisya or sudra. Such sannyasis are considered the greatest rascals (asattamah). They are shameless because they have not yet understood the difference between the body and the soul and instead have accepted the body of a brahmana to be a brahmana. Brahmanism (brahmanya) consists of the knowledge of Brahman. But actually the body of a brahmana is not Brahman. Similarly, the body is neither rich nor poor. If the body of a poor man were daridra-narayana, this would mean that the body of a rich man, on the contrary, must be dhani-narayana. Therefore sannyasis who do not know the meaning of Narayana, those who regard the body as Brahman or as Narayana, are described here as asattamah, the most abominable rascals. Following the bodily concept of life, such sannyasis make various programs to serve the body. They conduct farcial missions consisting of so-called religious activities meant to mislead all of human society. These sannyasis have been described herein as apatrapah and asattamah--shameless and fallen from spiritual life.

(Bhag. 7.15.37)

II ACCEPTANCE OF SANNYASA

1. ONLY AFTER PURIFICATION

SANNYASA WITHOUT PURIFICATION OF THE HEART IS A DISTURBANCE TO THE SOCIAL ORDER

na karmanam anarambhan
naiskarmyam puruso 'snute
na ca sannyasanad eva
siddhim samadhigacchati

TRANSLATION: Not by merely abstaining from work can one achieve freedom from reaction, nor by renunciation alone can one attain perfection.

PURPORT: The renounced order of life can be accepted upon being purified by the discharge of the prescribed form of duties which are laid down just to purify the heart of materialistic men. Without purification, one cannot attain success by abruptly adopting the fourth order of life (sannyasa). According to the empirical philosophers, simply by adopting sannyasa, or retiring from fruitive activities, one at once becomes as good as Narayana. But Lord Krsna does not approve this principle. Without purification of heart, sannyasa is simply a disturbance to the social order. On the other hand, if someone takes to the transcendental service of the Lord, even without discharging his prescribed duties, whatever he may be able to advance in the cause is accepted by the Lord (buddhi-yoga). Svalpam apy asya dharmasya trayate mahato bhayat. Even a slight performance of such a principle enables one to overcome great difficulties.

(B.g. 3.4)

DHIRAS ARE TRAINED TO ABSTAIN FROM MATERIAL PLEASURE, AND ONLY THEY CAN ACCEPT THE ORDER OF SANNYASA

Those who have been trained for abstinence in material pleasures are called dhira, or men undisturbed by the senses. Only these dhiras can accept the order of sannyasa, and they can gradually rise to the status of the paramahansa, which is adored by all members of society.

(Bhag. 1.3.13, purp.)

ONE MAY BECOME A SANNYASI BY STRICTLY FOLLOWING THE VEDIC

INSTRUCTIONS

TRANSLATION: Sri Caitanya Mahaprabhu then recited the following verse: "My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brahmana. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Aryan."

PURPORT: The word Aryan means advanced. Unless one is spiritually advanced, he cannot be called an Aryan, and this is the difference between Aryan and non-Aryan. Non-Aryans are those who are not spiritually advanced. By following the Vedic culture, by performing great sacrifices and by becoming a strict follower of the Vedic instructions, one may become a brahmana, a sannyasi or an Aryan. It is not possible to become a brahmana, sannyasi or Aryan without being properly qualified. Bhagavata-dharma never allows one to become a cheap brahmana, sannyasi or Aryan. The qualities or qualifications described herein are quoted from Srimad-Bhagavatam (3.33.7) and were spoken by Devahuti, the mother of Kapiladeva, when she understood the influence of devotional service (bhakti-yoga). In this way Devahuti praised the devotee, pointing out his greatness in all respects.

(Cc. Madhya 11.192)

THOSE WHO ACCEPT SANNYASA PREMATURELY MAY FALL DOWN DUE TO UNSATISFIED MATERIAL DESIRES

Maharaja Yadu was very eager to engage himself in the Lord's service, but there was an impediment: during youth the material desire to enjoy the material senses is certainly present, and unless one fully satisfies these lusty desires in youth, there is a chance of one's being disturbed in rendering service to the Lord. We have actually seen that many sannyasis who accept sannyasa prematurely, not having satisfied their material desires, fall down because they are disturbed. Therefore the general process is to go through grhastha life and vanaprastha life and finally come to sannyasa and devote oneself completely to the service of the Lord.

(Bhag. 9.18.40, purp.)

ONE MAY TAKE SANNYASA WHEN DETACHMENT IS COMPLETE

A student's education, therefore, should begin with brahmacarya, which means freedom from sexual attachment. If he can, he should try to avoid all this nonsense. If not, he can marry and then after some time enter vanaprastha, retired life. At that time one thinks, "Now that I have enjoyed this attachment so much,

let me leave home." Then the man travels all over to various places of pilgrimage to become detached, and the wife goes with him as an assistant. After two or three months he again comes home to see that his children are doing nicely and then again goes away. This is the beginning of detachment. When the detachment is complete, the man tells his wife, "Now go live with your children, and I shall take sannyasa, the renounced order of life." This is final detachment. The whole Vedic way of life is meant for detachment, and therefore Kunti prays, "Kindly help detach me from this family attraction. This is Kuntidevi's instruction.

(T.Q.K., page 185)

ONE SHOULD NOT WHIMSICALLY ACCEPT THE SANNYASA ORDER

A sannyasi's title is svami or gosvami, which means that he completely refrains from sense enjoyment. One should not accept the sannyasa order whimsically; he must be fully confident that he can restrain his desires for sense gratification.

(Bhag. 4.27.7, purp.)

AS LONG AS ONE IS NOT CONVINCED THAT THE LIVING ENTITY IS NEITHER MALE NOR FEMALE HE SHOULD NOT TRY TO BECOME A SANNYASI

TRANSLATION: 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.

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.

(Bhag. 1.4.5)

A SANNYASI WITHOUT KNOWLEDGE SHOULD HEAR FROM SPIRITUAL MASTER

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-samsuddhih (purity) and jnana-yoga (knowledge.)

(B.g. 16.1-3, purp.)

2. ONLY IF MASTER OF THE SENSES

ONE SHOULD NOT ACCEPT SANNYASA UNLESS HE IS MASTER OF HIS SENSES

One who perfectly engages in devotional service is therefore called gosvami or svami, master of the senses. Unless one is master of the senses, he should not accept the renounced order of life, sannyasa.

(Bhag. 7.6.9, purp.)

SANNYASA IS ACCEPTED AFTER TRAINING IN SENSE CONTROL, KNOWLEDGE AND RENUNCIATION IN THE VARNASRAMA SYSTEM

The Vedic system of four varnas and four asramas is very scientific, and its entire purpose is to enable one to control the senses. Before entering household life, (grhastha asrama), a student is fully trained to become jitendriya, a conqueror of the senses. Such a mature student is allowed to become a householder, and because he was first trained in conquering the senses, he retires from household life and becomes vanaprastha as soon as the strong waves of youthful life are past and he reaches the verge of old age at fifty years or slightly more. Then, after being further trained, he accepts sannyasa. He is then a fully learned and renounced person who can move anywhere and everywhere without fear of being captivated by material desires. The senses are considered very powerful enemies, so a householder in grhastha-asrama, household life, can conquer the lusty desires of

youth and be very secure when he takes vanaprastha and sannyasa.
(Bhag. 5.1.18 purp.)

3. ONLY IF SEX DESIRE IS CONTROLLED

BEFORE ACCEPTING THE RENOUNCED ORDER ONE MUST BE ABLE TO
CONTROL GROSS SEX DESIRE

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.

(Bhag. 2.2.12, purp)

ONE SHOULD NOT ACCEPT THE RENOUNCED ORDER LIKE A MONKEY, TO
GET PRAISE FROM OTHERS AND CHEAP ADORATION FROM HIS
FOLLOWERS

TRANSLATION: "There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT: One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one would make progress in spiritual life. If an unfit person sentimentally accepts vairagya or takes sannyasa but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called markata-vairagya, or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called markata-vairagya. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of sannyasa but again becomes agitated by sensual disturbances and talks privately with women is called dharma-dhvaji or dharma-kalanka, which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Srila Bhaktisiddhanta Sarasvati Thakura explains the word markata to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a sannyasi or babaji in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking

about them. Thus for a sannyasi, a person in the renounced order, talking intimately with women is a great offense. Sri Ramananda Raya and Srila Narottama dasa Thakura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

(Cc. Antya 2.120)

4. ONLY OFFERED TO BRAHMANAS

ONLY A BRAHMANA CAN BE OFFERED SANNYASA

According to Vedic injunctions, only a brahmana may be offered sannyasa. The Sankara-sampradaya (ekadanda-sannyasa- sampradaya) awards the sannyasa order only to caste brahmanas, or born brahmanas, but in the Vaisnava system even one not born in a brahmana family may be made a brahmana according to the direction of the Hari-bhakti-vilasa (tatha diksa-vidhanena dvijatvam jayate nrnam).

(Cc. Adi 17.266)

SANNYASA CAN BE OFFERED ONLY TO THE BRAHMANAS

The brahmana, one who is qualified as a brahmana, he has to observe the four asramas, brahmana: the brahmacari asrama, the grhastha asrama, the vanaprastha asrama and sannyasa asrama. The ksatriya, they'll have to observe three asramas: brahmacari, grhastha and vanaprastha. And the vaisyas, two asramas: brahmacari and grhastha. And sudra, only one asrama, only grhastha. A sudra is never offered sannyasa. ... only the brahmana is offered. 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.

(LECTURE Bhag. 1.18.41, Oct. 21, 1974, Sri Mayapura)

ALL THE SANNYASIS OF THE HARE KRISHNA MOVEMENT ARE REGULAR BRAHMANA-SANNYASIS

Any person from any part of the world may be made a brahmana by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyasa. All the sannyasis in the Krsna consciousness movement, who are preaching all over the world, are regular brahmana-sannyasis.

(Cc. Adi 17.266)

SANNYASA IS OFFERED ONLY TO ONE WHO IS QUALIFIED IN TERMS OF THE PRESCRIBED BRAHMINICAL PRINCIPLES

According to Mayavadi sannyasis, only one who takes sannyasa in the disciplic succession from Sankaracarya is a Vedic sannyasi. Sometimes it is challenged that the sannyasis who are preaching in the Krsna consciousness movement are not genuine because they do not belong to brahmana families, for Mayavadis do not offer sannyasa to one who does not belong to a brahmana family by birth. Unfortunately, however, they do not know that at present everyone is born a sudra (kalau sudra sambhava). It is to be understood that there are no brahmanas in this age because those who claim to be brahmanas simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-brahmana family, if he has the brahminical qualifications he should be accepted as a brahmana, as confirmed by Srila Narada Muni and the great saint Sridhara Svami. This is also stated in Srimad-Bhagavatam. Both Narada and Sridhara Svami completely agree that one cannot be a brahmana by birthright but must possess the qualities of a brahmana. Thus in our Krsna consciousness movement we never offer the sannyasa order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a brahmana he cannot become a sannyasi, it is not a valid principle that an unqualified man who is born in a brahmana family is a brahmana whereas a brahminically qualified person born in a non-brahmana family cannot be accepted. The Krsna consciousness movement strictly follows the injunctions of Srimad-Bhagavatam, avoiding misleading heresy and manufactured conclusions.

(Cc. Adi 7.67)

5. ONLY FROM ANOTHER SANNYASI

THE SANNYASA ORDER IS TO BE ACCEPTED FROM ANOTHER SANNYASI

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.

(Bhag. Intro, page 15)

6. FROM ANY BACKGROUND OR PART OF THE WORLD

SANNYASIS WHO ARE FOLLOWERS OF SRI CAITANYA MAHAPRABHU CAN

COME FROM ANY BACKGROUND AND PART OF THE WORLD

TRANSLATION: In distributing love of Godhead, Caitanya Mahaprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Panca-tattva distributed love of Godhead.

PURPORT: There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Krsna consciousness movement for accepting Europeans and Americans as brahmanas and offering them sannyasa. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Krsna consciousness movement should be spread wherever possible, and one should accept those who thus become Vaisnavas as being greater than brahmanas, Hindus or Indians. Sri Caitanya Mahaprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahaprabhu is spread all over the world, should those who embrace it not be accepted as Vaisnavas, brahmanas and sannyasis? These foolish arguments are sometimes raised by envious rascals, but Krsna conscious devotees do not care about them. We strictly follow the principles set down by the Panca-tattva.

(Cc. Adi 7.23)

THE SANNYASIS OF THE HARE KRISHNA MOVEMENT ARE BONA-FIDE

The sannyasis of the Krsna consciousness movement are bona fide. All the students of the Krsna consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilasa by Sanatana Gosvami, *tatha diksa-vidhanena dvijatvam jayate nram*: by the regular process of initiation, any man can become a brahmana. Thus in the beginning the students of our Krsna consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities--illicit sex, gambling, meat-eating and intoxication--they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (hari-nama), and he regularly chants at least sixteen rounds a day. Then after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyasa order. At that time he receives the title svami or gosvami, both of which mean "master of the senses."

(Cc. Adi 17.265)

EUROPEANS AND AMERICANS CAN BE GIVEN SANNYASA

TRANSLATION: The Krsna consciousness movement will inundate the entire

world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind. PURPORT: Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or sannyasa, there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Panca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

(Cc. Adi 7.26)

EUROPEAN AND AMERICANS CAN BE ACCEPTED AS BRAHMANAS AND SANNYASIS

TRANSLATION: The more the five members of the Panca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT: The Krsna consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American mlecchas cannot be accepted as brahmanas and sannyasis. Here it is indicated that this process will spread and inundate the entire world with Krsna consciousness.

(Cc. Adi 7.28)

PEOPLE FROM ALL PARTS OF THE WORLD SHOULD BE TRAINED TO PREACH AND GIVEN SANNYASA WITHOUT DISCRIMINATION

TRANSLATION: Sri Krsna Caitanya Mahaprabhu and His associates of the Panca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT: Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the sankirtana movement with His associates. Lord Caitanya Mahaprabhu has already sanctified the entire universe by His presence 500 years ago, and therefore anyone who attempts to serve Sri Caitanya Mahaprabhu sincerely by following in His footsteps and following the instructions of the acaryas will successfully be able to preach the holy names of the Hare Krsna mahamantra all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered sannyasa, but here we find that Sri Caitanya Mahaprabhu wanted to preach the sankirtana movement all over the universe. For preaching work, sannyasis are essential. These critics think that only Indians or Hindus should be offered sannyasa to preach, but their knowledge is practically nil. Without sannyasis, the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with

the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given sannyasa so that the cult of Sri Caitanya Mahaprabhu's sankirtana movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahaprabhu and His associates, the Panca-tattva.

(Cc. Adi 7.163)

7. ONE MAY DIRECTLY PROCEED TO THE SANNYASA ASRAMA

BECAUSE THE ULTIMATE AIM IS TO UNDERSTAND THE ABSOLUTE TRUTH,
ONE MAY DIRECTLY PROCEED FROM THE BRAHMACARI ASRAMA TO THE
SANNYASA ASRAMA

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.

(Bhag. 7.12.13-14, purp.)

8. ACCEPTED DESPITE ALL DIFFICULTIES

SANNYASA COMPLETES PATH TO SPIRITUAL REALIZATION AND IS
ACCEPTED
DESPITE ALL DIFFICULTIES

In the varnasrama institution, the fourth stage of life, namely the renounced order (sannyasa), is a painstaking situation. But one who is serious about making his life perfect surely adopts the sannyasa order of life in spite of all difficulties. The difficulties usually arise from having to sever family relationships, to give up the connection of wife and children. But if anyone is able to tolerate such difficulties, surely his path to spiritual realization is complete. Similarly, in Arjuna's discharge of duties as a ksatriya, he is advised to persevere, even if it is difficult to fight with his family members or similarly beloved persons. Lord Caitanya took sannyasa at the age of twenty-four, and His dependents, young wife as well as old mother, had no one else to look after them. Yet for a higher cause He took sannyasa and was steady in the discharge of higher duties. That is the way of achieving liberation from material bondage.

(B.g. 2.15, purp.)

SANNYASA IS FOR CUTTING OFF CONNECTIONS WITH FAMILY CASTE AND CREED

He then resolved to be a citizen of the world by cutting off his connection with his particular family, caste and creed, and with this resolution he embraced the position of sannyasi at Katwa, under the guidance of Kesava Bharati of that town, on the 24th year of his age. His mother and wife wept bitterly for his separation, but our hero, though soft in heart, was a strong person in principle. He left his little world in his house for the unlimited spiritual world of Krsna with man in general. (TLC Prologue, page xvii [Bhaktivinoda])

9. ACCEPTED IN VAISNAVA SAMPRADAYA

SANNYASA IS ALSO SANCTIONED IN VAISNAVA SAMPRADAYA

Some so called Vaisnavas say that the renounced order of life is not accepted in the Vaisnava sampradaya, or disciplic succession from Lord Caitanya. This is not a very intelligent proposition. Sri Caitanya Mahaprabhu took the sannyasa order from Sripada Kesava Bharati, who belonged to the Sankara sect, which approves of only ten names for sannyasis. Long before the advent of Sripada Sankaracarya, however, the sannyasa order existed in the Vaisnava line of Visnusvami. In the Visnusvami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tri-danda, the triple staff of sannyasa. This is approved by the Vedic rules. Therefore Vaisnava sannyasa was existent even before the appearance of Sankaracarya, although those who know nothing about Vaisnava sannyasa unnecessarily declare that there is no sannyasa in the Vaisnava sampradaya. During the time of Lord Caitanya, the influence of Sankaracarya in society was very strong. People thought that one could accept sannyasa only in the disciplic succession of Sankaracarya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyasa. Since His acceptance of sannyasa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyasi in the disciplic succession of Sankaracarya, although sannyasa was also sanctioned in the Vaisnava sampradaya.

(Cc. Adi 3.34, purp.)

10. PERSONS WHO ACCEPT VALUE OF SANNYASA ARE RARE

A PERSON WHO ACCEPTS THE VALUE OF THE RENOUNCED ORDER OF LIFE IS VERY RARE

TRANSLATION: O best of the brahmanas, Sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberation is very rare.

]PURPORT: Among many such persons who aspire for liberation, one may actually be liberated during his life. Such a person gives up his attachment for society, friendship, love, country, family, wife and children. Among many such persons, who are in the vanaprastha stage, one may understand the value of becoming a sannyasi, completely accepting the renounced order of life.

(Bhag. 6.14.4)

muktanam api siddhanam
narayana-parayanah
sudurlabhah-prasanatma
kotisv api maha-mune

TRANSLATION: O great sage, among many million who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krsna. Such devotees, who are fully powerful, are extremely rare.

PURPORT: Srila Visvanatha Cakravarti Thakur gives the following purport to this verse. Simply desiring mukti, or liberation, is insufficient: one must become factually liberated. When one understands the futility of the materialistic way of life, one becomes advanced in knowledge, and therefore he situates himself in the vanaprastha order, unattached to family, wife and children. One should then further progress to the platform of sannyasa, the actual renounced order, never to fall again and be afflicted by materialistic life. Even though one desires to be liberated, this does not mean he is liberated. Only rarely is someone liberated. Indeed, although many men take sannyasa to become liberated, because of their imperfections they again become attached to women, material activities social welfare work and so on.

(Bhag. 6.14.5)

11. LORD CAITANYA'S ACCEPTANCE OF SANNYASA

LORD CAITANYA ACCEPTED SANNYASA FROM SRI KESAVA BHARATI

The Sarasvati, Bharati and Puri sampradayas belong to the Sringeri Matha in South India, and Sri Kesava Bharati, who at that time was situated in a monastery in Katwa, belonged to the Bharati-sampradaya. According to some authoritative opinions, although Kesava Bharati belonged to the Sankara-sampradaya, he was formerly initiated by a Vaisnava. He is supposed to have been a Vaisnava on

account of having been initiated by Madhavendra Puri, for some say that he took sannyasa from Madhavendra Puri.

In the Gaura-ganoddesa-dipika, verse 52, it is said...

"Sandipani Muni, who formerly offered the sacred thread to Krsna and Balarama, later became Kesava Bharati." It is he who offered sannyasa to Sri Caitanya Mahaprabhu. There is another statement from the Gaura-ganoddesa-dipika, verse 117. Iti kecit prabhasante 'krurah kesava-bharati: "According to some authoritative opinions, Kesava Bharati is an incarnation of Akrura." Kesava Bharati offered the sannyasa order to Sri Caitanya Mahaprabhu in the year 1432 sakabda (1510 A.D.) in Katwa. This is stated in the Vaisnava-manjusa, Part Two.

(Cc. Adi 9.15, purp.)

LORD CAITANYA'S SANNYASA PART I

TRANSLATION: After saying this, Kesava Bharati, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahaprabhu went there and accepted the renounced order of life [sannyasa]. PURPORT: At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Sri Caitanya Mahaprabhu left Navadvipa and crossed the River Ganges at a place known as Nidayara-ghata. Then He reached Kantaka-nagara, or Katoya (Katwa), where He accepted ekadanda-sannyasa according to the Sankarite system. Since Kesava Bharati belonged to the Sankarite sect, he could not award the Vaisnava sannyasa order, whose members carry the tridanda. Candrasekhara Acarya assisted in the routine ceremonial work of the Lord's acceptance of sannyasa. By the order of Sri Caitanya Mahaprabhu, kirtana was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular sannyasi, with one rod (e adanda).

From that day on, His name was Sri Krsna Caitanya. Before that, He was known as Nimai Pandita. Sri Caitanya Mahaprabhu, in the sannyasa order, traveled all over the Radhadesa, the region where the Ganges River cannot be seen. Kesava Bharati accompanied Him for some distance.

(Cc. Adi 17.272)

LORD CAITANYA'S SANNYASA PART II

At the end of His twenty-fourth year, in the month of Magha, during the fortnight of the waxing moon, the Lord accepted the renounced order of life, sannyasa.

(Cc. Madhya 1.16)

LORD CAITANYA'S SANNYASA PART III

When Sri Caitanya Mahaprabhu accepted sannyasa, three personalities were with Him to perform all the necessary activities. They were Nityananda Prabhu, Candrasekhara Acarya and Mukunda Datta.

(Cc. Adi 17.273, purp.)

LORD CAITANYA'S SANNYASA PART IV

In His householder life His chief assistants were Srila Advaita Prabhu and Srila Srivasa Thakura, but after He accepted the sannyasa order His chief assistants became Srila Nityananda Prabhu, who was deputed to preach specifically in Bengal, and the six Gosvamis (Rupa Gosvami, Sanatana Gosvami, Jiva Gosvami, Gopala Bhatta Gosvami, Raghunatha Dasa Gosvami and Raghunatha Bhatta Gosvami), headed by Srila Rupa and Sanatana who were deputed to go to Vrindavana to excavate the present places of pilgrimage. (Lord Caitanya after accepting sannyasa)

(Bhag. Intro, page 15)

LORD CAITANYA'S SANNYASA PART V

Advaita managed to invite all his friends and admirers from Nadia and brought Sacidevi to see her son. Both pleasure and pain invaded her heart when she saw her son in the attire of a sannyasi. As a sannyasi, Krsna Caitanya put on nothing but a kaupina and a bahirvasa (outer covering). His head was without hair, and his hands bore adanda (stick) and a kamandalu (hermit's water pot).

(TLC Prologue, page xvii [Bhaktivinoda])

WHEN ARRANGEMENTS WERE BEING MADE FOR HIS MARRIAGE, VISVARUPA TOOK SANNYASA AND LEFT HOME

Visvarupa was the elder brother of Gaurahari, Lord Sri Caitanya Mahaprabhu. When arrangements were being made for His marriage, He took sannyasa and left home. He took the sannyasa name of Sankararanya. In 1431, Sakabda Era, He disappeared in Panderapura in the district of Solapura. As an incarnation of Sankarsana, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Sri Caitanya Mahaprabhu, as amsa and amsi, or the part and the whole, are not different. He belongs to the quadruple manifestation of caturvyuha as an incarnation of Sankarsana. In the Gauracandrodaya it is said that Visvarupa, after His so-called demise, remained mixed within Sri Nityananda Prabhu.

(Cc. Adi 13.74, purp.)

LORD CAITANYA MERCIFULLY ACCEPTED SANNYASA TO ALLOW PEOPLE

TO QUICKLY COME TO THE PLATFORM OF KRSNA CONSCIOUSNESS

TRANSLATION: Lord Sri Caitanya Mahaprabhu thought that unless people accepted Him they would be destroyed. Thus the merciful Lord accepted the sannyasa order.

PURPORT: In the Srimad Bhagavatam it is said, kirtanad eva krsnasya muktah-sangah param vrajet. "Simply by chanting the Hare Krsna mantra, or Lord Krsna's name, one is liberated and goes back home, back to Godhead." (Bhag. 12.3.21) This Krsna consciousness must be achieved through the mercy of Lord Caitanya Mahaprabhu. One cannot be complete in Krsna consciousness unless he accepts Sri Caitanya Mahaprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted sannyasa, for thus people would offer Him respect and very quickly come to the platform of Krsna consciousness. Since Lord Caitanya Mahaprabhu, who is Krsna Himself, inaugurated the Krsna consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Krsna consciousness.

(Cc. Adi 8.10)

LORD CAITANYA ACCEPTED SANNYASA TO BESTOW HIS MERCY TO THOSE WHO CANNOT APPRECIATE HIM AS RADHA AND KRSNA

TRANSLATION: If a person offers obeisances to Lord Caitanya , even due to accepting Him only as an ordinary sannyasi, his material distresses will diminish, and he will ultimately get liberation.

PURPORT: Sri Caitanya Mahaprabhu accepted sannyasa so that even a foolish person who accepted Him as an ordinary sannyasi would offer Him respect, for this would help him diminish his material distresses and ultimately liberate him from the material clutches. Srila Bhaktisiddhanta Sarasvati points out in this connection that Sri Krsna Caitanya Mahaprabhu is the combined form of Sri Radha and Krsna (mahaprabhu sri caitanya, radha-krsna--nahe anya). Therefore when fools considered Caitanya Mahaprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted sannyasa so that they would offer Him obeisances, accepting Him as a sannyasi. Sri Caitanya Mahaprabhu accepted sannyasa to bestow His great mercy to people in general who cannot appreciate Him as Radha and Krsna Themselves.

(Cc. Adi 8.11)

LORD CAITANYA ACCEPTED SANNYASA TO DELIVER THE MAYAVADI SANNYASIS

Although there was actually no need for Him to accept sannyasa, He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting sannyasa was to deliver the Mayavadi sannyasis.

(Cc. Adi 7.33, purp.)

LORD CAITANYA ACCEPTED SANNYASA TO FACILITATE PREACHING

There was no need for Lord Sri Caitanya Mahaprabhu to accept sannyasa, for He is God Himself and therefore has nothing to do with the material bodily concept of life. Sri Caitanya Mahaprabhu did not identify Himself with any of the eight varnas and asramas, namely, brahmana, ksatriya, vaisya, sudra, brahmacari, grhasta, vanaprastha and sannyasa. He identified Himself as the Supreme Spirit. Sri Caitanya Mahaprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept sannyasa on the grounds that when He became a sannyasi everyone would show him respect and in that way be favored.....The sannyasa order is still respected in India. Indeed, the very dress of a sannyasi still commands respect from the Indian public. Therefore Sri Caitanya Mahaprabhu accepted sannyasa to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

(Cc. Adi 7.33 purp.)

12. LORD CAITANYA'S INSTRUCTIONS ON SANNYASA

LORD CAITANYA AND THE REGULATIVE PRINCIPLES OF SANNYASA

The personal associates of Sri Caitanya Mahaprabhu sometimes behaved contrary to regulative principles out of intense love for the Lord, and because of their love Sri Caitanya Mahaprabhu Himself sometimes violated the regulative principles of a sannyasi. In the eyes of the public, such violations are not good, but Sri Caitanya Mahaprabhu was so controlled by His devotees' love that He was obliged to break some of the rules. Although accusing them, Sri Caitanya Mahaprabhu was indirectly indicating that He was very satisfied with their behavior in pure love of Godhead. Therefore in verse twenty-seven He mentions that His devotees and associates place more importance on love of Krsna than on social etiquette. There are many instances of devotional service rendered by previous acaryas who did not care about social behavior when intensely absorbed in love for Krsna. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Sri Caitanya Mahaprabhu's desire.

(Cc. Madhya 7.29, purp.)

LORD CAITANYA'S INSTRUCTIONS ON THE RENOUNCED ORDER OF LIFE

TRANSLATION: "I do not know why I have given up household life," he said.

"What is my duty? Kindly give me instructions."

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth."

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Krsna, and within your mind render service to Radha and Krsna in Vrndavana."

PURPORT: 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.

(Cc. Antya 6.229,232,236-237)

ANYONE ACTING STRICTLY IN THE LINE OF SRI CAITANYA MAHAPRABHU
IS
COMPETENT TO OFFER BLESSINGS EVEN TO A SANNYASI

The word kariha asirvade means, "continue to bestow your blessings upon Me." Being a sannyasi, Caitanya Mahaprabhu was on the highest platform of respect and adoration, whereas Sarvabhauma Bhattacharya, as a householder, was on the second platform. Therefore a sannyasi is supposed to offer blessings to a grhastha. Now Sri Caitanya Mahaprabhu by His practical behavior requested the blessings of a grhastha. This is the special significance of Sri Caitanya Mahaprabhu's preaching. He gave equal status to everyone, regardless of material considerations. His movement is thoroughly spiritual. Although apparently a grhastha (householder), Sarvabhauma Bhattacharya was unlike the so-called karmis interested in sense gratification. After being initiated by Sri Caitanya Mahaprabhu, the Bhattacharya was perfectly situated in the spiritual order; therefore it was quite possible for him to offer blessings even to a sannyasi. He was always engaged in the service of the Lord even at home. In our disciplic line we have the example of a perfect householder paramahansa--Srila Bhaktivinoda Thakura. In his book Saranagati, Bhaktivinoda Thakura stated: ye dina grhe, bhajana dekhi', grhete goloka bhaya (Saranagati 31.6). Whenever a householder glorifies the Supreme Lord in his home, his activities are immediately transformed into the activities of Goloka Vrndavana, spiritual activities taking place in the Goloka Vrndavana planet of Krsna. Activities exhibited by Krsna Himself at Bhauma Vrndavana, the Vrndavana-dhama existing on this planet, are not different from His activities on the planet Goloka Vrndavana. This is proper realization of Vrndavana anywhere. In our Krsna consciousness movement we inaugurated the New Vrndavana activities wherein devotees are always engaged in the transcendental loving service of the Lord, and this is not different from Goloka Vrndavana. The conclusion is

that one who acts strictly in the line of Sri Caitanya Mahaprabhu is competent to offer blessings to sannyasis, even though he be a grhastha householder. Although he is in an exalted position, a sannyasi yet must elevate himself to the transcendental platform by rendering service to the Lord. By his actual behavior, Caitanya Mahaprabhu begged the blessings of Sarvabhauma Bhattacharya. He set the example of how one should expect blessings from a Vaisnava, regardless of his social position.

(Cc. Madhya 7.69, purp.)

13. LORD RISHABADEVA'S INSTRUCTIONS ON SANNYASA

LORD RISHABADEVA'S INSTRUCTIONS ON PREPARATION FOR SANNYASA

TRANSLATION: O My sons, you should accept a highly elevated paramahansa, a spiritually advanced spiritual master. In this way, you should place your faith and love in Me, the Supreme Personality of Godhead. You should detest sense gratification and tolerate the duality of pleasure and pain, which are like the seasonal changes of summer and winter. Try to realize the miserable condition of living entities, who are miserable even in the higher planetary systems. Philosophically inquire about the truth. Then undergo all kinds of austerities and penances for the sake of devotional service. Give up the endeavor for sense enjoyment and engage in the service of the Lord. Listen to discussions about the Supreme Personality of Godhead, and always associate with devotees. Chant about and glorify the Supreme Lord, and look upon everyone equally on the spiritual platform. Give up enmity and subdue anger and lamentation. Abandon identifying the self with the body and the home, and practice reading the revealed scriptures. Live in a secluded place and practice the process by which you can completely control your life air, mind and senses. Have full faith in the revealed scriptures, the Vedic literatures, and always observe celibacy. Perform your prescribed duties and avoid unnecessary talks. Always thinking of the Supreme Personality of Godhead, acquire knowledge from the right source. Thus practicing bhakti-yoga, you will patiently and enthusiastically be elevated in knowledge and will be able to give up the false ego.

(Bhag. 5.5.10-13)

LORD RISHABADEVA'S INSTRUCTIONS FOR SANNYASIS WHO INTEND TO BECOME ADVANCED DEVOTEES

TRANSLATION: Sukadeva Gosvami said: Thus the great well-wisher of everyone, the Supreme Lord Rsabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyasis, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Rsabhadeva instructed His one hundred sons, of whom the eldest, Bharata, was a very advanced devotee and a follower of Vaisnavas. In order

to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Rsabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmavarta to tour the whole world.

PURPORT: Actually the instructions given to Lord Rsabhadeva's sons were not exactly meant for His sons because they were already educated and highly advanced in Knowledge. Rather, these instructions were meant for sannyasis who intend to become advanced devotees. Sannyasis must abide by Lord Rsabhadeva's instructions while on the path of devotional service.

(Bhag. 5.5.28)

14. LORD NITYANANDA NEVER ACCEPTED SANNYASA

LORD NITYANANDA MAINTAINED HIMSELF AS BRAHMACARI

Nityananda Prabhu maintained Himself as a brahmacari; He never took sannyasa. As a brahmacari His name was Nityananda Svarupa, and therefore the sannyasi under whom He was living must have been from the tirthas or asramas because the assistant brahmacari of such a sannyasi is called Nityananda Svarupa.

(Cc. Adi 5.149, purp.)

15. ACCEPTED TO TRANSCEND MATERIAL ACTIVITIES

ONE TAKES SANNYASA TO TRANSCEND MATERIAL ACTIVITIES

A brahmana may renounce his family and accept sannyasa. Others also-- ksatriyas and vaisyas--may also give up their families and take to Krsna consciousness. Such renunciation is called karma-tyaga. By such renunciation, the Supreme Personality of Godhead is satisfied. However, this renouncing of one's activities to Krsna is not uncontaminated and is therefore on the material platform. Such activities are considered within the material universe because, according to Sri Caitanya Mahaprabhu, they refer to the material universe and are therefore external. To correct this, Ramananda Raya recommended that one take to the renounced order of life in order to transcend material activities.

(Cc. Madhya 8.61)

16. ACCEPTED TO BE AN ETERNAL SERVANT OF GURU AND KRSNA

BECAUSE ENTERING THE RENOUNCED ORDER OF LIFE IS AN EXTERNAL AFFAIR, A SANNYASI SHOULD ALWAYS THINK OF HIMSELF AS AN ETERNAL SERVANT OF KRSNA

Srila Bhaktisiddhanta Sarasvati Thakura comments that one should remember that he is eternally a servant of Krsna. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyasa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Krsna. Thus even if one is involved in great material affairs, he will not become attached. As soon as one forgets that he is an eternal servant of Krsna, he becomes involved in material attachments. However, if one is always conscious that Krsna is always the supreme master and that he is an eternal servant of Krsna, he is a liberated person in any condition. Entangling material activities will not affect him.

(Cc. Antya 9.141, purp.)

A VAISNAVA ACCEPTS THE SANNYASA ORDER TO REMAIN AN ETERNAL SERVANT OF HIS SPIRITUAL MASTER

Vaisnavas are all liberated persons, unattached to anything material. Therefore a Vaisnava need not accept the dress of a sannyasi to prove his exalted position. Sri Caitanya Mahaprabhu accepted the renounced order from a sannyasi of the Mayavada school. Present-day Vaisnava sannyasis, however, never think that by accepting the dress of the sannyasa order they have become equal to Caitanya Mahaprabhu. In fact, a Vaisnava accepts the sannyasa order to remain an eternal servant of his spiritual master. He accepts the sannyasa order knowing that he is unequal to his spiritual master, who is a paramahamsa, and he thinks that he is unfit to dress like a paramahamsa. Therefore a Vaisnava accepts sannyasa out of humility, not out of pride. Sanatana Gosvami had adopted the dress of a paramahamsa; therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaisnava sannyasi does not think himself fit to imitate the dress of a paramahamsa Vaisnava. According to the principles set down by Sri Caitanya Mahaprabhu (trnad ap sunicena), one should always think himself in the lowest stage, not on the level of a paramahamsa Vaisnava. Thus a Vaisnava will sometimes accept the sannyasa order just to keep himself below the level of a paramahamsa Vaisnava. This is the instruction of Srila Bhaktisiddhanta Sarasvati Thakura.

(Cc. Antya 13.61, purp.)

17. WHO RETURNS TO MATERIAL ACTIVITIES IS CALLED VANTASI

A SANNYASI WHO RETURNS TO MATERIALISTIC ACTIVITIES IS CALLED A VANTASI, OR ONE WHO EATS HIS OWN VOMIT

TRANSLATION: One who accepts the sannyasa order gives up the three principles of materialistic activities in which one indulges in the field of household life--

namely religion, economic development and sense gratification. One who first accepts sannyasa but then returns to such materialistic activities is to be called a vantasi, or one who eats his own vomit. He is indeed a shameless person.

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.

(Bhag. 7.15.36)

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward every living entity. In this situation, he begins transcendental activities, or devotional service to the Lord." [B.g. 18.54]. Generally, once elevated to the transcendental platform of brahma-sukha, transcendental bliss, one never comes down. But if one does not engage in devotional service, there is a chance of his returning to the material platform. Aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah: one may rise to the platform of brahma-sukha, transcendental bliss, but even from that platform one may fall down to the material platform if he does not engage himself in devotional service.

(Bhag. 7.15.35, purp.)

A SANNYASI WHO AGAIN RETURNS TO FAMILY LIFE LOSES HIS PRESTIGE AND DISGRACES HIS GOOD NAME

Sometimes in our society, ISKCON, a person out of sentiment may take sannyasa, but because his desires are not burned completely, he again takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong desires can be burned out completely when one fully engages in the service of the Lord in devotional service.

(Bhag. 5.14.4)

18. DIFFICULTY IN MAINTAINING SANNYASA FOR YOUNG MEN

DIFFICULTY IN MAINTAINING SANNYASA DHARMA

His brother-in-law Gopinatha Misra introduced our new sannyasi to Sarvabhauma who was astonished at his personal beauty and feared that it would be difficult for the young man to maintain sannyasa-dharma during the long run of his life. (TLC Prologue, page 18 [Bhaktivinode])

19. ACCEPTANCE AS EXTERNAL AFFAIR

Srila Bhaktisiddhanta Sarasvati Thakur comments that one should remember that he is eternally a servant of Krsna. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking sannyasa and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Krsna.

(Cc. Antya 9.141, purp.)

20. ACCEPTANCE NOT ESSENTIAL

NOT ESSENTIAL THAT ONE TAKE 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-manobhiih. 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.

(Bhag. 8.2.30, purp.)

21. A WOMAN DOES NOT TAKE SANNYASA

A WOMAN IS NOT SUPPOSED TO TAKE SANNYASA

A woman is not supposed to take sannyasa. So-called spiritual societies concocted in modern times give sannyasa even to women, although there is no sanction in the Vedic literature for a woman's accepting sannyasa.

(Bhag. 3.24.40, purp.)

III ACTIVITIES OF SANNYASA

1. DOES NOT IMITATE THE PARIVRAJAKACARYA

ONE WHO TAKES THE VOW OF RENUNCIATION FROM FAMILY LIFE NEED NOT IMITATE THE PARIVRAJAKACARYA LIKE LORD CAITANYA MAHAPRABHU

In this age, devotional service of hearing and repeating the holy glories of the Lord is strongly recommended, and one who takes the vow of renunciation of family life need not imitate the parivrajakacarya like Narada or Lord Caitanya, but may sit down at some holy place and devote his whole time and energy to hear and repeatedly chant the holy scriptures left by the great acaryas like the six Gosvamis of Vrindavana.

(Bhag. 1.6.13, purp.)

ONE SHOULD NOT UNNATURALLY IMITATE HARIDAS THAKUR

One reference is made here for those who are very anxious to imitate the behavior of Thakura Haridasa in an unnatural way. One must receive the order of Sri Caitanya Mahaprabhu or His representative before adopting such a way of life. The duty of a pure devotee or a servant of the Lord is to carry out the order of the Lord. Sri Caitanya Mahaprabhu asked Nityananda Prabhu to go to Bengal and preach, and He asked the Gosvamis, Rupa and Sanatana, to go to Vrindavana and excavate the lost places of pilgrimage. In this case the Lord asked Haridasa Thakura to remain there at Jagannatha Puri and constantly chant the holy names of the Lord. Thus Sri Caitanya Mahaprabhu gave different persons different orders, and consequently one should not try to imitate the behavior of Haridasa Thakura without being ordered by Sri Caitanya Mahaprabhu or His representative. Srila Bhaktisiddhanta Sarasvati Thakura condemns such imitations in this way:

dusta mana! tumi kiserai vaisnava?
pratisthara tare, nirjana ghare,
tava hari-nama kevala kaitava

"My dear mind, you are trying to imitate Haridasa Thakura and chant the Hare Krsna mantra in a secluded place, but you are not worth being called a Vaisnava

because what you want is cheap popularity and not the actual qualifications of Haridasa Thakura. If you try to imitate him you will fall down, for your neophyte position will cause you to think of women and money. Thus you will fall into the clutches of maya, and your so-called chanting in a secluded place will bring about your downfall."

(Cc. Madhya 11.195, purp.)

THE MEMBERS OF THE HARE KRSNA MOVEMENT SHOULD RIGIDLY FOLLOW SRILA HARIDAS THAKURA'S EXAMPLE BY CHANTING SIXTEEN ROUNDS DAILY AND OFFERING RESPECT TO THE TULASI PLANT

Haridas Thakur used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Krsna maha-mantra. One should not, however, imitate Haridasa Thakura, for no one else can chant the Hare Krsna maha-mantra 300,000 times a day. Such chanting is for the mukta-purusa, or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Krsna maha-mantra on beads every day and offering respect to the tulasi plant. This is not at all difficult for anyone, and the process of chanting the Hare Krsna maha-mantra with a vow before the tulasi plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Krsna movement to follow Haridasa Thakura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the tulasi plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

(Cc. Antya 3.100, purp.)

2. CONTROLS THE TONGUE, MIND AND SENSES

IT IS A GREAT OFFENSE TO INDULGE IN SATISFYING THE TONGUE

"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."

(Cc. Antya 8.85)

IN THE PATH OF DEVOTIONAL SERVICE ONE MUST FIRST CONTROL THE TONGUE

In the bhakti-marga, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue, sevon-mukhe hi jihvadau svayam eva sphuratyadah). The tongue (jihva) can be controlled if one chants the Hare Krsna maha-mantra, does not speak of any subjects other than those

concerning Krsna and does not taste anything not offered to Krsna. If one can control the tongue in this way, brahmacarya and other purifying processes will automatically follow. It will be explained in the next verse that the path of devotional service is completely perfect and is therefore superior to the path of knowledge. Quoting from the Vedas, Srila Viraraghava Acarya explains that austerity involves observing fasts as fully as possible (tapasanasakena). Srila Rupa Gosvami has also advised that atyahara, too much eating, is an impediment to advancement in spiritual life. Also in Bhagavad-gita (6.17)

Krsna says:

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabhdasya
yogo bhavati dukkha-ha

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system."

(Bhag. 6.1.13-14, purp.)

A SANNYASI SHOULD NOT BE SUBSERVIENT TO THE TONGUE

"If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue. "The duty of a person in the renounced order is to chant the Hare Krsna mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available. "One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Krsna."

(Cc. Antya 6.224-227)

A SANNYASI MUST REMOVE HIMSELF FROM THE URGES OF THE TONGUE, BELLY AND GENITALS

A sannyasi must specifically remove himself from the urges of the tongue, belly and genitals, which disturb one as long as one is not fully aware that the body is separate from the soul.

(Bhag. 7.15.40, purp.)

A SANNYASI IS MEANT TO CONTROL THE MIND AND SENSES

One has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders....Atmendriya-jaya, control of the mind and taming of the senses, is meant for persons in the renounced order of life.

(Bhag 3.32.34-36, purp.)

A SANNYASI WHO IS UNABLE TO CONTROL THE MIND WILL LOSE HIS ORIGINAL TASTE FOR KRSNA CONSCIOUSNESS

If one takes up the sannyasa order of life but is not able to control the mind, he will think of objects of sense gratification--namely family, society, expensive house, etc. Even though he goes to the Himalayas or the forest, his mind will continue thinking of the objects of sense gratification. In this way, gradually one's intelligence will be affected. When intelligence is affected, one loses his original taste for Krsna consciousness.

(Bhag. 4.22.30, purp.)

3. THE PROCESS OF COOKING AND EATING EXPLAINED

SANNYASI'S EATING

"Sri Advaita Acarya and Nityananda Prabhu sat side by side, and when prasada was being distributed, They both engaged in a type of mock fighting."

prabhu ta sannyasi, unhara nahi apacaya
anna-dose sannyasira dosa nahi haya

"Sri Caitanya Mahaprabhu is in the renounced order of life. Consequently He does not recognize discrepancies. As a matter of fact, a sannyasi is not affected by eating food from anywhere and everywhere."

"nanna-dosena mascari"- ei sastra pramana
ami ta grihasta-brahmana, amara dosa sthana

"According to sastra, there is no discrepancy in a sannyasi's eating at another's house. However for a householder brahmana, this kind of eating is faulty."

(Cc. Madhya 12.188-190-191)

A SANNYASI IS NOT SUPPOSED TO COOK

Balabhadra Bhattacharya acted as a brahmacari, or personal assistant of a sannyasi. A sannyasi is not supposed to cook. Generally a sannyasi takes prasada at the house of a grhastha, and a brahmacari helps in this connection. A sannyasi is supposed to be a spiritual master and a brahmacari his disciple. Balabhadra Bhattacharya acted as a brahmacari for Sri Caitanya Mahaprabhu when the Lord toured Mathura and Vrindavana.

(Cc. Adi 10.146)

A SANNYASI MAY BEG FOR HIS FOOD, BUT HE MAY NOT COOK

TRANSLATION: Sanatana replied, "I shall practice the process of madhukari. Why should I accept full meals in the house of a brahmana?"

PURPORT: 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 paramahansa stage. This practice is still current in Vrindavana, and there are many places where alms are offered. Unfortunately, there are many beggars who have come to Vrindavana 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.

yuktahara-viharasya
yukta-cestasya karmasu
yukta-svapnavabodhasya
yogo bhavati dukkha-ha

"He who is temperate in his habits of eating, sleeping, working and recreation can mitigate all material pains by practicing the yoga system." (B.g. 6.17) The ideal sannyasi strictly follows the ways practiced by the Gosvamis.

(Cc. Madhya 20.81)

A SANNYASI HAS NO NEED TO COOK

TRANSLATION: The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyasi, devoid of any relationship with fire or shelter. PURPORT: Here the words anagnir aniketanah are very significant. A sannyasi should be completely detached from fire and any residential quarters. A grhastha has a relationship with fire, either for offering sacrifices or for cooking, but a sannyasi is freed from these two responsibilities. He

does not have to cook or offer fire for sacrifice because he is always engaged in Krsna consciousness; therefore he has already accomplished all ritualistic performances of religion.

(Bhag. 3.24.42, purp.)

FOR A SANNYASI, COOKING FOR THE SUPREME LORD IS NOT PROHIBITED

TRANSLATION: Prescribed duties should never be renounced. If, by illusion, one give up his prescribed duties, such renunciation is said to be in the mode of ignorance.

PURPORT: Work for material satisfaction must be given up, but activities which promote one to spiritual activity, like cooking for the Supreme Lord and offering the food to the Lord and then accepting the food, are recommended. It is said that a person in the renounced order of life should not cook for himself. Cooking for oneself is prohibited, but cooking for the Supreme Lord is not prohibited. Similarly, a sannyasi may perform a marriage ceremony to help his disciple in the advancement of Krsna consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

(B.g. 18.7)

FOODSTUFF TO SATISFY THE TONGUE IN SENSE GRATIFICATION IS NOT TO BE ACCEPTED

The body needs food, but a devotee should not accept foodstuff to satisfy the tongue in sense gratification. It is recommended in Bhagavad-gita that one should accept as much food as necessary to keep the body fit, but one should not eat for luxury. Dhruva Maharaja is an acarya, and by undergoing severe austerities and penances he teaches us how one should execute devotional service.

(Bhag 4.8.72, purp.)

A SANNYASI EATS ONLY TO KEEP BODY AND SOUL TOGETHER

"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."

(Cc. Antya 8.85)

ONE SHOULD NOT EAT LUXURIOUS FOODSTUFFS IN THE NAME OF PRASADA

TRANSLATION: After taking his dinner and having his thirst and hunger satisfied,

King Puranjana felt some joy within his heart. Instead of being elevated to a higher consciousness, he became captivated by Cupid, and was moved by a desire to find his wife, who kept him satisfied in his household life.

PURPORT: This verse is very significant for those desiring to elevate themselves to a higher level of Krsna consciousness. When a person is initiated by a spiritual master, he changes his habits and does not eat undesirable eatables or engage in the eating of meat, the drinking of liquor, illicit sex or gambling. Sattvika- ahara, foodstuffs in the mode of goodness, are described in the sastras as wheat, rice, vegetables, fruits, milk, sugar, and milk products. Simple food like rice, dahl, capatis, vegetables, milk and sugar constitute a balanced diet, but sometimes it is found that an initiated person, in the name of prasada, eats very luxurious foodstuffs. Due to his past sinful life he becomes attracted by Cupid and eats good food voraciously. It is clearly visible that when a neophyte in Krsna consciousness eats too much, he falls down. Instead of being elevated to pure Krsna consciousness, he becomes attracted by Cupid. The so-called brahmacari becomes agitated by women, and the vanaprastha may again become captivated into having sex with his wife.

(Bhag. 4.26.13)

A SANNYASI SHOULD EAT SIMPLY WHAT IS NECESSARY TO MAINTAIN HIS BODY

A sannyasi is expected to collect a little food from each and every householder. That is to say, he should take whatever he requires to eat. This system is called madhukari. The word madhukari comes from the word madhukara and means "honey- collecting bees." Bees collect a little honey from each flower, but all these small quantities of honey accumulate to become a beehive. Sannyasis should collect a little from each and every householder and should eat simply what is necessary to maintain the body.

(Cc. Madhya 15.243, purp.)

A SANNYASI SHOULD NOT EAT PALATABLE DISHES; ALL THE RICH FOODSTUFF OFFERED TO KRSNA IS TO BE GIVEN TO THE GRHASTAS

TRANSLATION: Sri Caitanya Mahaprabhu said: "It is not proper for a sannyasi to eat such a variety of foodstuff. If he does, how can he control his senses?"

PURPORT: The word upakarana indicates a variety of foodstuffs, such as dahl, 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 foodstuffs 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.

(Cc. Madhya 3.70)

PALATABLE DISHES ARE UNFIT FOR A SANNYASI TO EAT

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.

(Cc. Antya 6.237 purp.)

VORACIOUS EATING CAUSES EXCESSIVE SLEEP, SENSE GRATIFICATION AND CHECKS SPIRITUAL PROGRESS

Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being.

(Bhag. 5.8.29, purp.)

ONE SHOULD EAT ONLY PRASADA, AND THAT ONLY AS MUCH AS REQUIRED; IF ONE BECOMES TOO FAT IT IS TO BE ASSUMED THAT HE IS NOT ADVANCING SPIRITUALLY

We can definitely see that to advance in Krsna consciousness one must control his bodily weight. If one becomes too fat, it is to be assumed that he is not advancing spiritually. Srila Bhaktisiddhanta Sarasvati Thakura severely criticized his fat disciples. The idea is that one who intends to advance in Krsna consciousness must not eat very much. Devotees used to go to forests, high hills or mountains on pilgrimages, but such severe austerities are not possible in these days. One should instead eat only prasada and no more than required. According to the Vaisnava calendar, there are many fasts, such as Ekadasi and the appearance and disappearance days of God and His devotees. All of these are meant to decrease the fat within the body so that one will not sleep more than desired and

will not become inactive and lazy. Overindulgence in food will cause a man to sleep more than required. This human form of life is meant for austerity, and austerity means controlling sex, food intake, etc. In this way time can be saved for spiritual activity, and one can purify himself both externally and internally. Thus both body and mind can be cleansed.

(Bhag. 4.28.35-36, purp.)

BEING TOO FAT IS AN IMPEDIMENT TO SPIRITUAL PROGRESS

It is the practice of the yogi, brahmacari, vanaprastha and sannyasi to bathe at least three times daily--early in the morning, during noontime and in the evening. These principles are strictly followed even by some grhasthas, especially brahmanas, who are elevated in spiritual consciousness. ...To be too fat is not very good for spiritually advanced life. Rather, one should reduce because if one becomes fat it is an impediment to progress in spiritual understanding. One should be careful not to eat too much, sleep too much or remain in a comfortable position. Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of yoga, whether bhakti-yoga, jnana-yoga or hatha-yoga.

(Bhag. 3.33.14, purp.)

A SANNYASI SHOULD NOT LEAVE REMNANTS

TRANSLATION: Sri Caitanya Mahaprabhu said, "I will not be able to eat so much food, and it is not the duty of a sannyasi to leave remnants."

PURPORT: According to Srimad-Bhagavatam (11.18.19): "Whatever a sannyasi gets that is edible from a householder's house, he should take outside near some lake or river, and, after offering it to Visnu, Brahma and the sun (three divisions), he should eat the entire offering and should not leave anything for others to eat." This is an injunction for sannyasis given in Srimad- Bhagavatam.

(Cc. Madhya 3.74)

4. THE PROCESS OF ACCEPTING INVITATIONS EXPLAINED

SANNYASI ACCEPTS MEALS FROM ALL CLASSES OF VAISNAVAS

Lord Caitanya appeared in the family of a high-caste brahmana, and over and above that as sannyasi He was the preceptor for all the varnas and asramas. But He used to accept meals from all classes of Vaisnavas. At Mathura the Sanodiya brahmanas are considered to be in the lower status of society, but the Lord accepted meals in the family of such a brahmana also because His host happened

to be a disciple of the Madhavendra Puri family.

(Bhag. Intro, page 37)

A SANNYASI MAY TAKE PRASADAM IN A BRAHMANA'S HOUSE

According to the system of Vedic society, whenever an unknown sannyasi comes to a village or town, someone must invite him to take prasada in his home. Sannyasis generally take prasada in the house of a brahmana because the brahmana worships the Lord Narayana sila, or salagrama-sila, and therefore there is prasada that the sannyasi may take.

(Cc. Adi 17.269, purp.)

LORD CAITANYA ACCEPTED LUNCH FROM A LOWER CLASS BRAHMANA BECAUSE OF THEIR SPIRITUAL RELATIONSHIP

TRANSLATION: The brahmana belonged to the Sanodiya brahmana community, and a sannyasi does not accept food from such a brahmana.

PURPORT: The Sanodiya brahmanas were the guides of the Kalaoyara and Sanoyada. They are therefore considered to be lower-class brahmanas, and a sannyasi is not allowed to take alms or food from them. However, Sri Caitanya Mahaprabhu accepted lunch cooked by a Sanodiya brahmana simply because he belonged to Madhavendra Puri's community. Srila Madhavendra Puri was the spiritual master of Isvara Puri, who was the spiritual master of Sri Caitanya Mahaprabhu. Thus a spiritual relationship is established on the spiritual platform without consideration of material inferiority or superiority.

(Cc. Madhya 17.179)

A VAISNAVA SANNYASI CAN ACCEPT AN INVITATION FROM ANY INITIATED VAISNAVA

Actually a sannyasi or a brahmana will not accept an invitation extended by a person born in a lower family. However, there are many devotees who are raised to the platform of brahmana by their initiation. These people are called sudra-mahajana. This indicates that one who is born in a non-brahmana family has accepted the brahmana status by initiation. Such devotees extended invitations to Balabhadra Bhattacharya. A Mayavadi sannyasi will accept an invitation only from a brahmana family, but a Vaisnava does not accept an invitation from a brahmana if he does not belong to the Vaisnava sect. However, a Vaisnava will accept an invitation from a brahmana or sudra-mahajana if that person is an initiated Vaisnava. Sri Caitanya Mahaprabhu Himself accepted invitations from sudra-mahajanas, and this confirms the fact that anyone initiated by a Vaisnava mantra can be accepted as a brahmana. One can accept an invitation from such a person.

(Cc. Madhya 17.60, purp.)

A SANNYASI SHOULD TAKE PRASADA AT THE HOUSES OF VAISNAVAS

In the days of Haridasa Thakura, all the brahmanas worshiped Narayana in the form of the salagrama-sila. Therefore begging from a brahmana's house meant taking krsna-prasada, which is transcendental (nirguna). If we take food from the house of others, such as karmis, we shall have to share the qualities of those from whom we take alms. Therefore Sri Caitanya Mahaprabhu took prasada in the houses of Vaisnavas. This is the general process. The members of the Krsna consciousness movement are advised not to take food from anywhere but a Vaisnava's or brahmana's house where Deity worship is performed. Sri Caitanya Mahaprabhu has said, *visayira anna khaile dusta haya mana*: if a devotee takes alms or food from the house of a karmi who is simply interested in money, his mind will be unclean.

(Cc. Antya 3.101, purp.)

SANNYASIS OF THE HARE KRSNA MOVEMENT ARE NOT TO ASSOCIATE WITH MAYAVADI SANNYASIS NOR ACCEPT INVITATIONS FROM PEOPLE WHO CONSIDER MAYAVADI SANNYASIS AND VAISNAVA SANNYASIS TO BE ONE AND THE SAME

TRANSLATION: When the brahmanas of Varanasi would invite Sri Caitanya Mahaprabhu to lunch, the Lord would not accept their invitations. He would reply, "I have already been invited somewhere else." Every day Sri Caitanya Mahaprabhu refused their invitation because He feared associating with Mayavadi sannyasis.

PURPORT: A Vaisnava sannyasi never accepts an invitation from a party who considers Mayavadi sannyasis and Vaisnava sannyasis to be one and the same. In other words, Vaisnava sannyasis do not at all like to associate with Mayavadi sannyasis, to say nothing of eating together. This principle must be followed by the sannyasis of the Krsna consciousness movement. That is the instruction of Sri Caitanya Mahaprabhu given by His personal behavior.

(Cc. Madhya 17.102-103)

LORD CAITANYA'S EXAMPLE IN NOT ACCEPTING INVITATIONS FROM MAYAVADIS

PURPORT: This exemplary behavior of Lord Caitanya definitely proves that a Vaisnava sannyasi cannot accept invitations from Mayavadi sannyasis nor intimately mix with them.

(Cc. Adi 7.46)

A SANNYASI SHOULD NOT ACCEPT AN INVITATION TO EAT AT A DEVOTEE'S HOUSE CONTINUOUSLY FOR MANY DAYS

TRANSLATION: Sarvabhauma Bhattacharya said, "Please accept my invitation for lunch for one month." The Lord replied, "That is not possible because it is against the religious principles of a sannyasi."

Sarvabhauma the said, "Please accept the invitation for twenty days," but Sri Caitanya Mahaprabhu replied, "It is not a religious principle of the renounced order." When Sarvabhauma requested Caitanya Mahaprabhu to accept lunch for fifteen days, the Lord said, "I shall accept lunch at your place for one day only." Sarvabhauma Bhattacharya then caught hold of the Lord's lotus feet and submissively begged, "Please accept lunch for at least ten days."

In this way, by and by, Sri Caitanya Mahaprabhu reduced the duration to five days. Thus for five days He regularly accepted the invitation to lunch. After this, Sarvabhauma Bhattacharya said, "My Lord, there are ten sannyasis with You."

PURPORT: 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. The ten sannyasis living with the Lord were (1) Paramananda Puri, (2) Svarupa Damodara, (3) Brahmananda Puri, (4) Brahmananda Bharati, (5) Visnu Puri, (6) Kesava Puri, (7) Krsnananda Puri, (8) Nrsimha Tirtha, (9) Sukhananda Puri and (10) Satyananda Bharati.

(Cc. Madhya 15.188-193)

IT IS RISKY TO ACCEPT FOODSTUFFS FROM MATERIALISTIC PERSONS

It is very risky to accept money or foodstuff from materialistic persons, for such acceptance pollutes the mind of the charity's recipient.

(Cc. Adi 12.50, purp.)

A SANNYASI DOES NOT RESIDE IN A SUDRA'S HOUSE

Lord Caitanya stayed at the house of Candrasekhara, a clerk, although a sannyasi is not supposed to reside in a sudra's house.

(Cc. Adi 7.45, purp.)

5. FOLLOWS THE REGULATIVE PRINCIPLES

TAPASYA IS THE AUSTERITY OF BODY, MIND AND TONGUE AND IS MEANT FOR THOSE WHO HAVE RETIRED FROM FAMILY LIFE

Tapas, or austerity is especially meant for the retired life... A man retired from householder life, must practice austerity of the body, mind and tongue. That is tapasya. The entire varnasrama-dharma society is meant for tapasya. Without tapasya or austerity no human being can get liberation. The theory that there is no need of austerity in life, that one can go on speculating and everything will be nice, is neither recommended in the Vedic literature nor in the Bhagavad-gita. Such theories are manufactured by showbottle spiritualists who are trying to gather more followers. If there are restrictions, rules and regulations, people will not become attracted. Therefore those who want followers in the name of religion, just to have a show only, don't restrict the lives of their students nor their own lives. But that method is not approved by the Vedas.

(B.g. 16.1-3, purp.)

THE FOUR REGULATIVE PRINCIPLES MUST BE FOLLOWED, SIXTEEN
ROUNDS
CHANTED AND PRASADAM OFFERED TO THE LORD ACCEPTED

We must carefully know the process of Dhruva Maharaja's service; how severely he passed his days will be shown in later verses. We should always remember that to become a bona fide devotee of the Lord is not an easy task, but in this age, by the mercy of Lord Caitanya, it has been made very easy. But if we do not follow even the liberal instructions of Lord Caitanya, how can we expect to discharge our regular duties in devotional service? It is not possible in this age to follow Dhruva Maharaja in his austerity, but the principles must be followed; we should not disregard the regulative principles given by our spiritual master, for they make it easier for the conditioned soul. As far as our ISKCON movement is concerned, we simply ask that one observe the four prohibitive rules, chant sixteen rounds and, instead of indulging in luxurious eating for the tongue, simply accept prasada offered to the Lord. This does not mean that with our fasting the Lord should also fast. The Lord should be given foodstuff which is as nice as possible. But we should not make it a point to satisfy our own tongues. As far as possible we should accept simple foodstuff, just to keep the body and soul together to execute devotional service. It is our duty to remember always that in comparison to Dhruva Maharaja we are insignificant. We cannot do anything like what Dhruva Maharaja did for self-realization because we are absolutely incompetent to execute such service. But by Lord Caitanya's mercy we have been given all concessions possible for this age, so at least we should always remember that neglect of our prescribed duties in devotional service will not make us successful in the mission we have undertaken. It is our duty to follow in the footsteps of Dhruva Maharaja, for he was very determined. We should also be determined to finish our duties in executing devotional service in this life; we should not wait for another life to finish our job.

(Bhag. 4.8.72, purp.)

SRI CAITANYA MAHAPRABHU IS HAPPY TO SEE A SANNYASI STRICTLY FOLLOWING THE PRINCIPLES

Sri Caitanya Mahaprabhu felt unlimited happiness to observe Sanatana Gosvami's strict following of the principles of sannyasa.
(Cc. Madhya 20.82)

A SANNYASI CANNOT GIVE UP THE REGULATIVE PRINCIPLES AND MUST CONTINUE FOLLOWING THE RULES AND REGULATIONS OF AUSTERITY AND PENANCE

We have to be very cautious in executing our spiritual duties by observing the rules and regulations and regularly chanting the Hare Krsna maha-mantra. If we neglect doing this, we will eventually fall down. We must rise early in the morning, bathe, attend mangala-arati, worship the Deities, chant the Hare Krsna mantra, study the Vedic literatures and follow all the rules prescribed by the acaryas and the spiritual master. If we deviate from this process, we may fall down, even though we may be very highly advanced. As stated in Bhagavad-gita (18.5):

yajna-dana-tapah-karma
na tyajyam karyam eva tat
yajno danam tapas caiva
pavanani manisinam

"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 souls."

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.
(Bhag. 5.8.8, purp.)

6. CHANTS THE HARE KRSNA MAHA-MANTRA

CHANTING THE HARE KRSNA MAHA-MANTRA SAVES ONE FROM THE ALLUREMENT OF WOMEN

If we stick to the principle of chanting the hare krsna maha- mantra offensively, then, by the grace of Srila Haridasa Thakur, we may be saved from the allurements of women. However, if we are not very strict in chanting the Hare Krsna maha-mantra, we may at any time fall victim to women.

(Bhag. 5.6.3, purp.)

A SANNYASI SHOULD CHANT THE NAMES OF THE LORD AS HIS ONLY OCCUPATION

TRANSLATION: Govinda said to Sri Caitanya Mahaprabhu, "Raghunatha dasa no longer takes prasada here. Now he stands at the Simha-dvara, where he begs some alms to eat."

When Sri Caitanya Mahaprabhu heard this, He was greatly satisfied. "Raghunatha dasa has done well," He said. "He has acted suitably for a person in the renounced order. "A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT: A well-to-do householder Vaisnava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Krsna in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Krsna, should chant the holy name of the Lord with great love and faith, always thinking of Krsna's lotus feet. They should have no other occupation than chanting the holy name of the Lord.

(Cc. Antya 6.221-223)

THE DUTY OF A SANNYASI IS TO ALWAYS CHANT THE HARE KRSNA MAHA-MANTRA

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way. "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. "If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue. "The duty of a person in the renounced order is to chant the Hare Krsna mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available. "One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Krsna."

(Cc. Antya 6.223-227)

(Lord Caitanya Mahaprabhu discussing Ragunatha Dasa's activities with His servant, Govinda)

SANNYASIS SHOULD NOT RENOUNCE CHANTING THE HARE KRSNA MAHA-MANTRA

yajna-dana-tapa-karma
na tyajyamkaryam eva tat
yajno danam tapas caiva
pavanani manisinam

"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 souls." (B.g. 18.5) 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.

The yoga system for control of the mind and senses must be strictly followed. Lord Rshabadeva showed how severe types of tapasya could be performed, and He set an example for all others.

(Bhag. 5.6.2, purp.)

7. SHOULD BE AFRAID OF WEALTH

A SANNYASI SHOULD BE AFRAID OF BOTH MONEY AND WOMEN

As Sri Caitanya Mahaprabhu was playing the part of a world teacher, He did not agree to see the king because a king is a mundane person interested in money and women. Indeed, the very name "king" suggests one who is always surrounded by money and women. As a sannyasi, Sri Caitanya Mahaprabhu was afraid of both money and women. The very word "king" is repugnant to one who is in the renounced order of life. Sri Caitanya Mahaprabhu refused to see the king but indirectly, by the Lord's causeless mercy, the king was able to understand the Lord's mysterious activities. Lord Caitanya Mahaprabhu's activities were exhibited to show Him as a devotee. Both kinds of activity are mysterious and appreciated only by pure devotees.

(Cc. Madhya 13.61)

SANNYASI AND THE POSSESSION OF WEALTH

For a sannyasi, intimate relations with women and possession of wealth for sense gratification are strictly forbidden.

(B.g. 16.1-3, purp.)

A TRANSCENDENTALIST HAS NOTHING TO DO WITH WOMEN AND MONEY

On the principles of the renounced order of life and discipline the Lord knew no compromise, and therefore even though He knew that the King

(Maharaja Prataparudra, king of Orissa) was a great devotee, He refused to see the king only because the king was a dollar-and-cent man. By this example the Lord wanted to emphasize the proper behavior for a transcendentalist. A transcendentalist has nothing to do with women or money. He must always refrain from such intimate relations.

(Bhag. Intro, page 31)

ATTRACTION TO HOUSEHOLDERS' WEALTH IS MORE DANGEROUS THAN DRINKING POISON AND COMMITTING SUICIDE

TRANSLATION: He [Sukadeva Gosvami] was accustomed to stay at the door of a householder only long enough for a cow to be milked. And he did this just to sanctify the residence. 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 householders should be for the purpose of sanctifying his home. One who is in the renounced order of life should not be allured by the glamour 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.

(Bhag. 1.4.8)

8. WRITES LITERATURES AND HOLDS DISCOURSES

SANNYASIS FIRST DUTY IS TO CONTRIBUTE LITERATURE AND HOLD DISCOURSES

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.

(Bhag 2.2.5, purp.)

9. ALL SANNYASIS STUDY THE VEDANTA SUTRA

TRANSLATION The Bhattacharya said: "Hearing the Vedanta philosophy is a sannyasi's main business. Therefore, without hesitation You should study Vedanta philosophy, hearing it without cessation from a superior person."

(Cc. Madhya 6.212)

SANNYASIS MUST READ VEDANTA-SUTRA

The Vedanta- or Brahma-sutra, written by Srila Vyasadeva, is a book studied by all advanced spiritual students, especially by the sannyasis of all religious communities (sampradayas). The sannyasis must read Vedanta-sutra to establish their final conclusions concerning Vedic knowledge.

(Cc. Madhya 6.120, purp.)

SRIMAD BHAGAVATAM IS THE EXPLANATION OF VEDANTA

The Lord posed Himself before the Bhattacharya as a foolish student and pretended that He heard the Vedanta from him because the Bhattacharya felt that this was the duty of a sannyasi. But the Lord did not agree with his lectures. By this the Lord indicated that the so-called Vedantists among the Sankara-sampradaya, or any other sampradaya who do not follow the instructions of Srila Vyasadeva, are mechanical students of Vedanta. They are not fully aware of that great knowledge. The explanation of the Vedanta-sutra is given by the author himself in the text of Srīmad Bhagavatam. One who has no knowledge of the Bhagavatam will hardly be able to know what the Vedanta says.

(Bhag. Intro, page 20)

A SANNYASI SHOULD READ SRIMAD BHAGAVATAM WHICH IS THE REAL COMMENTARY OF VEDANTA-SUTRA AND STRICTLY AVOID SRIPADA SANKARACARYA'S COMMENTARY KNOWN AS SARIRAKA BHASYA

Sri Caitanya Mahāprabhu approved of a sannyasi's reading Vedanta-sutra, or Brahma-sutra, but He did not approve the Sariraka commentary of Sankaracarya. Indeed, He said elsewhere, mayavadi-bhasya sunile haya sarva-nasa: "If one hears the Sariraka-bhasya of Sankaracarya, he is doomed." Thus a sannyasi, a transcendentalist, must read Vedanta-sutra regularly, but he should not read the Sariraka- bhasya. This is the conclusion of Sri Caitanya Mahāprabhu. The real

commentary of Vedanta-sutra is Srimad-Bhagavatam. Artho 'yam brahma-sutranam: Srimad-Bhagavatam is the original commentary of Vedanta-sutra written by the author himself, Srila Vyasadeva.

(Cc. Madhya 6.127, purp.)

THE BHAKTIVEDANTA TITLE IS OFFERED TO VEDANTIST VAISNAVAS

Bhattacharya was the professor of many sannyasis in the order of the Sankaracarya-sampradaya, and he himself also belonged to that cult. As such, the Bhattacharya desired that the young sannyasi Lord Caitanya also hear from him about the teachings of Vedanta. Those who are followers of the Sankara cult are generally known as Vedantists. This does not, however, mean that Vedanta is a monopoly study of the Sankara-sampradaya. Vedanta is studied by all bona-fide sampradayas, but they have their own interpretations. But those in the Sankara-sampradaya are generally known to be ignorant of the knowledge of the Vedantist Vaisnavas. For this reason the Bhaktivedanta title was first offered to the author by the Vaisnavas.

(Bhag. Intro, page 19)

10. STRIVES TO ADVANCE IN SPIRITUAL LIFE

SANNYASIS DO NOT HAVE TO DO ANYTHING EXCEPT STRIVE FOR ADVANCEMENT IN SPIRITUAL LIFE

As for those who are not grhasthas--the brahmacaris, vanaprasthas and sannyasis--they don't have to do anything but strive for advancement in spiritual life. This means that three fourths of the entire population should stop sense gratification and simply be engaged in the advancement of Krsna consciousness. Only one fourth of the population should be grhastha, and that should be according to laws of restricted sense gratification. The grhasthas, vanaprasthas, brahmacaris and sannyasis should endeavor together with their total energy to become Krsna conscious. This type of civilization is called daiva-varnasrama. One of the objectives of the Krsna consciousness movement is to establish this daiva-varnasrama, but not to encourage so-called varnasrama without scientifically organized endeavor by human society.

(Bhag. 7.14.10, purp.)

11. SHOULD NOT ASK FOR MORE THAN REQUIRED

SANNYASI SHOULD NOT ASK FOR MORE THAN IS NECESSARY

Here His Lordship Vamanadeva also teaches sannyasis and brahmacaris that one should not ask more than necessary. He wanted only three paces of land, although Bali Maharaja wanted to give Him anything He wanted.

(Bhag. 8.19.2, purp.)

A SANNYASI IS QUALIFIED TO ASK FOR CHARITY, BUT BECAUSE HE LIVES AT THE COST OF OTHERS, HE IS PUNISHABLE IF HE TAKES MORE THAN NECESSARY. TO ACQUIRE AND SPEND MONEY EXTRAVAGANTLY IS SINFUL

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. Thus Vamanadeva was an ideal beggar, for He asked only three paces of land. Of course, there is a difference between His footsteps and those of an ordinary human being. The Supreme Personality of Godhead, by His inconceivable prowess, can occupy the entire universe, including the upper, lower and middle planetary systems, by the unlimited measurement of His footsteps.

(Bhag. 8.19.17, purp.)

WHATEVER MONEY IS COLLECTED SHOULD BE SPENT ONLY FOR KRSNA

Whatever money is collected should be spent for Krsna, and not a farthing for sense gratification. This is the Bhagavata principle.

(Bhag. 7.13.34, purp.)

12. IS FORBIDDEN TO SEE MATERIALISTS

A SANNYASI IS STRICTLY FORBIDDEN TO SEE MATERIALISTS

A sannyasi is strictly forbidden to see the visayas and materialistic people. However, Sri Caitanya Mahaprabhu, out of His boundless and causeless mercy, could show favor to anyone, regardless of birth and position.

(Cc. Madhya 8.37, purp.)

A SANNYASI SHOULD NOT TAKE INTEREST IN MATERIAL ACTIVITIES

TRANSLATION: Indeed when all the devotees had requested the Lord to bestow His mercy upon Gopinatha Pattanaika, the Lord had said that He could do nothing
PURPORT: When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Sri Caitanya said, *ama haite kichu nahe* ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a sannyasi takes the side of a visayi, a person engaged in material activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

(Cc. Antya 9.148, purp.)

A SADHU SHOULD NEVER FLATTER KINGS OR RICH MEN

A sadhu should never flatter kings or rich men to live comfortably at their cost. A sadhu is to speak to the householders about the naked truth of life so that they may come to their senses about the precarious life in material existence. ...A sadhu like Vidura is meant to awaken such blind persons and thus help them go back to Godhead, where life is eternal. Once going there, no one wants to come back to this material world of miseries. We can just imagine how responsible a task is entrusted to a sadhu like Mahatma Vidura.

(Bhag. 1.13.23, purp.)

SANNYASI'S PRINCIPLES REGARDING MEETING A KING OR A WOMAN ENUNCIATED BY SRI CAITANYA MAHAPRABHU

TRANSLATION: "Since I am in the renounced order, it is as dangerous for Me to meet a king as to meet a woman. They are both just like drinking poison."

Greatly lamenting, the Lord then informed Sarvabhauma Bhattacharya, "Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

PURPORT: This is a quotation from Sri Caitanya-candrodaya-nataka (8.23). Thus Sri Caitanya Mahaprabhu enunciates the principles for a sannyasi renouncing the material world for spiritual advancement.

In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyasi should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous, and they are compared to drinking poison. Sri Caitanya Mahaprabhu was very strict on this point. He therefore refused to see King Prataparudra, who was naturally always engaged in political and economic affairs. The Lord even refused to see the King despite the request of a personality like Sarvabhauma Bhattacharya, who was the Lord's intimate friend and devotee.

(Cc. Madhya 11.7-8)

A SANNYASI AVOIDS POLITICIANS

Previously the Lord had been asked by Sarvabhauma Bhattacharya to visit the great devotee Ramananda Raya at Karur. The Lord could understand that the man approaching the river bank was Ramananda Raya, and He desired to see Him immediately. However, because He was in the renounced order of life, He restrained Himself from going to see a political personage.

(TLC ch. 27, page 292)

A king, governor or any politician is always absorbed in thoughts of political affairs and pound-shillings-pence; therefore such persons are avoided by sannyasis.

(TLC Ch. 27, page 293)

A SANNYASI AVOIDS MONEY-CONSCIOUS MEN

The King requested both Bhattacharya and Raya to arrange his meeting with the Lord. When, however, the Lord was petitioned by His two stalwart devotees, He flatly refused to grant the request, even though it was put forward by personal associates like Ramananda Raya and Sarvabhauma Bhattacharya. The Lord maintained that it is dangerous for a sannyasi to be to be in intimate touch with worldly money-conscious men and with women.

(Bhag. Intro, page 31)

A SANNYASI SHOULD FEAR MATERIALISTIC PERSONS AND WOMEN

TRANSLATION: "Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their

bodily features.'

PURPORT: This is a quotation from Sri Caitanya-candrodaya-nataka (8.24).

(Cc. Madhya 11.11)

A SANNYASI SHOULD NOT MEET A KING

From the spiritual point of view, a sannyasi is strictly forbidden to see materialistic people, especially a king who is always engaged in counting pounds, shillings and pence. Indeed, the meeting between a sannyasi and a king is always considered abominable. A sannyasi is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyasi to preach and not take part in any social or political matters. If a sannyasi is subject to public criticism, his preaching will not be fruitful. Sri Caitanya Mahaprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered.

(Cc. Madhya 12.25 purp.)

TRANSLATION: "If a mendicant meets a king, this world and the next world are both destroyed for the mendicant. Indeed, what is there to say of the next world? In this world, people will joke if a sannyasi meets a king."

(Cc. Madhya 12.48)

IT IS VERY DANGEROUS TO HAVE INTIMATE RELATIONSHIPS WITH MUNDANE PEOPLE OR WITH WOMEN

The word niskincanasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Krsna consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead. To teach His personal associates these principles, Sri Caitanya Mahaprabhu expressed external anger when touched by the King. Since the Lord was very satisfied with the humble behavior of the king, He intentionally allowed the king to touch Him, but externally He expressed anger just to warn His personal associates.

(Cc. Madhya 13.185, purp.)

ONE SHOULD BE CAREFUL IN DEALING WITH MATERIALISTIC MEN

TRANSLATION: Sri Caitanya Mahaprabhu said, "Although it is correct that the

king is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT: Sri Canakya Pandita in his moral instructions has stated: tyaja durjana-sam-sargam bhaja sadhu-samagamam. This means that one has to abandon the association of materialistic people and associate with spiritually advanced people. However qualified a materialist may be, he is no better than a venomous serpent. Everyone knows that a snake is dangerous and poisonous, and when its hood is decorated with jewels, it is no less poisonous or dangerous. However qualified a materialist may be, he is no better than a snake decorated with jewels. One should therefore be careful in dealing with a bejeweled serpent.

(Cc. Madhya 11.10)

13. COMPLETELY DEPENDS ON MERCY OF THE LORD

FOR A SANNYASI, COMPLETE DEPENDENCE ON THE MERCY OF THE SUPREME PERSONALITY OF GODHEAD IS BEST

Although the profession of begging is allowed for a brahmana or sannyasi, one does better if he can avoid such a profession and completely depend on the mercy of the Supreme Personality of Godhead for maintenance.

(Bhag. 9.18.25, purp.)

14. NEVER RETURNS TO HIS HOME

A SANNYASI NEVER RETURNS TO HIS HOME

TRANSLATION: Sacimata submitted: "As far as you are concerned, you can meet Nimai, Sri Caitanya Mahaprabhu, many times somewhere else, but what is the possibility of my ever meeting Him again? I shall have to remain at home. A sannyasi never returns to his home."

(Cc. Madhya 3.170)

A SANNYASI SHOULD NOT REMAIN AT HIS BIRTHPLACE

TRANSLATION: "After accepting sannyasa, it is not the duty of a sannyasi to remain at his birthplace, encircled by relatives. "Make some arrangement so that I may not leave you and at the same time people may not blame Me for remaining with relatives after taking sannyasa."

(Cc. Madhya 3.177-178)

15. SLEEPS ON THE GROUND AND BATHES THRICE DAILY

IT IS A SANNYASIS DUTY TO SLEEP ON THE GROUND AND BATHE THREE TIMES A DAY

TRANSLATION: "Being a sannyasi, it is My duty to lie down on the ground and take a bath three times a day, even during the winter. But Mukunda becomes very unhappy when he sees My severe austerities.

(Cc. Madhya 7.23)

A SANNYASI MUST BATHE THREE TIMES A DAY

A Vaisnava who is supposed to be advanced in spiritual understanding--be he a householder or sannyasi--must bathe three times a day: morning, noon and evening. When one is engaged in the service of the Deity, he must especially follow the principles of Padma Purana and take regular baths. He should also, after bathing, decorate his body with the twelve tilakas.

(Cc. Madhya 8.55, purp.)

A SANNYASI SHOULD BATHE THREE TIMES A DAY

It is the practice of the yogi, brahmacari, vanaprastha and sannyasi to bathe at least three times daily--early in the morning, during noontime and in the evening. These principles are strictly followed even by some grhasthas, especially brahmanas, who are elevated in spiritual consciousness.

(Bhag. 3.33.14. purp.)

16. OBSERVES SOCIAL CUSTOMS

SO LONG AS A SANNYASI IS IN THIS MATERIAL WORLD, HE MUST OBSERVE SOCIAL CUSTOMS TO AVOID CRITICISM

There are many instances of devotional service rendered by previous acaryas who did not care about social behavior when intensely absorbed in love for Krsna. Unfortunately, as long as we are within this material world, we must observe social customs to avoid criticism by the general populace. This is Sri Caitanya Mahaprabhu's desire.

(Cc. Madhya 7.29, purp.)

17. DOES NOT CONSTRUCT TEMPLES OR MONASTERIES

THE FIRST BUSINESS OF A SANNYASI IS TO PREACH KRSNA
CONSCIOUSNESS, NOT TO CONSTRUCT TEMPLES AND MONASTERIES

TRANSLATION: A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

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 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.

(Bhag. 7.13.8)

18. MAY HAVE AN INSTITUTION FOR PREACHING PURPOSES

A SANNYASI CAN HAVE AN INSTITUTION TO PREACH KRSNA
CONSCIOUSNESS BUT MAY NOT ACCUMULATE MONEY FOR HIMSELF

According to Vedic civilization, the ultimate perfection of life is to take sannyasa, but at the present moment people do not know why sannyasa is accepted. Because of misunderstanding, they think that one accepts sannyasa to escape social responsibilities. But one does not accept sannyasa to escape from responsibility to society. Generally one accepts sannyasa at the fourth stage of spiritual life. One begins as a brahmacari then becomes a grhastha, a vanaprastha and finally a sannyasi to take advantage of the duration of one's life by

engaging oneself fully in self-realization. Sannyasa does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature sannyasa is not recommended. Srila Rupa Gosvami writes in his Nectar of Instruction (2):

atyaharah prayasas ca
prajalpo niyamagrahah
jana-sangas ca laulyam ca
sadbhir bhaktir vinasyati

"One's devotional service is spoiled when he becomes too entangled in the following six activities: (1) eating more than necessary or collecting more funds than required; (2) over endeavoring for mundane things that are very difficult to obtain; (3) talking unnecessarily about mundane subject matters; (4) practicing the scriptural rules and regulations only for the sake of following them and not for the sake of spiritual advancement, or rejecting the rules and regulations of the scriptures and working independently or whimsically; (5) associating with worldly-minded persons who are not interested in Krsna consciousness; and (6) being greedy for mundane achievements." A sannyasi should have an institution meant to preach Krsna consciousness; he need not accumulate money for himself. We recommend that as soon as money accumulates in our Krsna consciousness movement, fifty per cent of it should be invested in printing books, and fifty per cent for expenditures, especially in establishing centers all over the world. The managers of the Krsna consciousness movement should be extremely cautious in regard to this point. Otherwise money will be the cause of lamentation, illusion, fear, anger, material attachment, material poverty, and unnecessary hard work. When I was alone in Vrndavana, I never attempted to construct mathas or temples; rather, I was fully satisfied with the small amount of money I could gather by selling Back to Godhead, and thus I would provide for myself and also print the literature. When I went to foreign countries, I lived according to the same principle, but when Europeans and Americans began to give money profusely, I started temples and Deity worship. The same principle should still be followed. Whatever money is collected should be spent for Krsna, and not a farthing for sense gratification. This is the Bhagavata principle.

(Bhag. 7.13.34, purp.)

19. MAY KEEP SMALL DEITIES OF THE LORD

A SANNYASI CAN KEEP SMALL DEITIES OF THE LORD FOR DAILY WORSHIP

Becoming Krsna conscious is the topmost stage in understanding of religious principles. One who reaches this stage performs the arcana process in devotional service. Anyone, whether a grhastha or a sannyasi, can keep small Deities of the Lord suitably packed or, if possible, installed, and thus worship the Deities of Radha-Krsna, Sita-Rama, Laksmi-Narayana, Lord Jagannatha or Sri Caitanya

Mahaprabhu by offering food prepared in ghee and then offering the sanctified prasada to the forefathers, demigods and other living entities as a matter of routine daily work.

(Bhag. 7.15.11, purp.)

20. MAY VISIT TEMPLES OF LORD SIVA

VAISNAVA SANNYASIS CAN ALSO VISIT THE TEMPLES OF LORD SIVA BECAUSE THEY DO NOT BEHAVE IMPUDENTLY TOWARDS THE DEMIGODS

TRANSLATION: When the Lord went to visit the temple of Visvesvara, hundreds and thousands of people assembled to see Him.

PURPORT: The important point in this verse is that Sri Caitanya Mahaprabhu regularly visited the temple of Visvesvara (Lord Siva) at Varanasi. Vaisnavas generally do not visit a demigod's temple, but here we see that Sri Caitanya Mahaprabhu regularly visited the temple of Visvesvara, who was the predominating deity of Varanasi. Generally Mayavadi sannyasis and worshipers of Lord Siva live in Varanasi, but how is it that Caitanya Mahaprabhu, who took the part of a Vaisnava sannyasi, also visited the Visvesvara temple? The answer is that a Vaisnava does not behave impudently toward the demigods. A Vaisnava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead. In the Brahma-samhita there are mantras offering obeisances to Lord Siva, Lord Brahma, the sun god and Lord Ganesha, as well as Lord Visnu, all of whom are worshipped by the impersonalists as pancopasana. In their temples impersonalists also install deities of Lord Visnu, Lord Siva, the sun god, goddess Durga and sometimes Lord Brahma also, and this system is continuing at present in India under the guise of the Hindu religion. Vaisnavas can also worship all these demigods, but only on the principles of Brahma-samhita, which is recommended by Sri Caitanya Mahaprabhu.

(Cc. Adi 7.157)

IV QUALITIES OF SANNYASA

1. FEARLESSNESS

FEARLESSNESS SHOULD BE THE FIRST QUALIFICATION OF A SANNYASI

For a sannyasi, the first qualification should be fearlessness. Because a sannyasi has to be alone without any support or guarantee of support, he has simply to depend upon the mercy of the Supreme Personality of Godhead. If he thinks "After leaving my connections who will protect me?", he should not accept the order of renounced life. One must be fully convinced that Krsna or the

Supreme Personality of Godhead, in His localized aspect of Paramatma is always within, that He is seeing everything and that He always knows what one intends to do. One must have firm conviction that Krsna as Paramatma will take care of a soul surrendered to Him. "I shall never be alone", one should think. "Even if I live in the darkest regions of a forest I shall be accompanied by Krsna, and He will give me all protection." That conviction is called abhayam, without fear. This state of mind is necessary for a person in the renounced order of life.

(B.g. 16.1, purp.)

A PERSON SHOULD NOT BE IN THE RENOUNCED ORDER UNLESS FIRMLY CONVINCED OF THE LORD'S PROTECTION

But Vidura wanted to achieve sincere devotional service of the Lord and therefore became a soul absolutely surrendered to the Absolute Personality of Godhead. He could realize this in the progress of his pilgrims's journey, and thus he was freed from all doubts. He was not at all sorry to be bereft of his hearth and home because he now had experience that dependence on the mercy of the Lord is a greater freedom than so-called freedom at home. A person should not be in the renounced order of life unless he is firmly convinced of being protected by the Lord. This stage of life is explained in Bhagavad-gita as abhayam sattva-samsuddhih: every living entity is factually completely dependent on the mercy of the Lord, but unless one is in the pure state of existence, he cannot be established in this position. This stage of dependence is called sattva-samsuddhih, or purification of one's existence. The result of such purification is exhibited in fearlessness. A devotee of the Lord, who is called narayana-para, is never afraid of anything because he is always aware of the fact that the Lord protects him in all circumstances. With this conviction, Vidura traveled alone, and he was not seen or recognized by any friend or foe. Thus he enjoyed freedom of life without obligation to the many duties of the world.

(Bhag. 3.1.42, purp.)

A SANNYASI IS DUTY BOUND TO TAKE RISKS FEARLESSLY

It is the duty of a mendicant (parivrajakacarya) to experience all varieties of God's creation by traveling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with the message of God. A sannyasi is duty bound to take all these risks without fear, and the most typical sannyasi of the present age is Lord Caitanya, who traveled in the same manner through the central Indian jungles, enlightening even the tigers, bears, snakes, deer, elephants and many other jungle animals.

(Bhag. 1.6.13 purp.)

A sannyasi or one in the renounced order of life must be situated in

fearlessness, sattva-samsuddhih (purity and jnana-yoga (knowledge)).
(B.g. 16.1-3 purp.)

BY PURIFICATION, A SANNYASI FEELS THE PRESENCE OF THE LORD
EVERYWHERE AND THUS DOES NOT FEEL ALONE

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).
(Bhag 2.2.5, purp.)

A SANNYASI IS NOT DEPENDENT ON ANY PERSON OR PLACE

TRANSLATION: The sannyasi, completely satisfied in the self, should live on alms begged from door to door. Not being dependent on any person or any place, he should always be a friendly well-wisher to all living beings and be a peaceful, unalloyed devotee of Narayana. In this way he should move from one place to another.

(Bhag. 7.13.3)

2. HUMILITY

SANNYASIS ARE HUMBLE

"My dear Sir, why are You sitting in that filthy place?" he asked. "Please come and sit with us." "Oh, I belong to an inferior sect of sannyasis," Lord Caitanya replied. "Therefore I think that I should not sit with you. Let Me remain down here."

(TLC ch. 18, page 197)

(Prakasananda Sarasvati to Lord Caitanya in Banaras)

A SANNYASI SHOULD BE HUMBLE AND MEEK

TRANSLATION: The Lord replied: "I belong to a lower order of sannyasis. Therefore I do not deserve to sit with you."

PURPORT: Mayavadi sannyasis are always very puffed up because of their knowledge of Sanskrit and because they belong to the Sankara-sampradaya. They are always under the impression that unless one is a brahmana and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of

life nor become a preacher. Mayavadi sannyasis always misinterpret all the sastras with their word jugglery and grammatical compositions, yet Sripada Sankaracarya himself condemned such jugglery of words in the verse, prapte sannihite khalu marane nahi nahi raksati dukrn-karane. Dukrn refers to suffixes and prefixes in Sanskrit grammar. Sankaracarya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Sripada Sankaracarya's instructions, foolish Mayavadi sannyasis are always busy juggling words on the basis of strict Sanskrit grammar.

Mayavadi sannyasis are very puffed up if they hold the elevated sannyasa titles tirtha, asrama, and sarasvati. Even among Mayavadis, those who belong to other sampradayas and hold other titles such as Vana, Aranya, Bharati, etc., are considered to be lower-grade sannyasis. Sri Caitanya Mahaprabhu accepted sannyasa from the Bharati-sampradaya, and thus He considered Himself a lower sannyasi than Prakasananda Sarasvati. To remain distinct from Vaisnava sannyasis, the sannyasis of the Mayavadi-sampradaya always think themselves to be situated in a very elevated spiritual order, but Lord Sri Caitanya Mahaprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower sampradaya of sannyasis. Thus He wanted to point out clearly that a sannyasi is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Mayavadi-sampradaya sannyasis are generally known as Vedantists, as if Vedanta were their monopoly. Actually, however, Vedanti refers to a person who perfectly knows Krsna. As confirmed in Bhagavad-gita, vedais ca sarvair aham eva vedyah: "By all the Vedas it is Krsna who is to be known." (B.g. 15.15) The so-called Mayavadi Vedantis do not know who Krsna is; therefore their title of Vedanti, or knower of Vedanta philosophy, is simply a pretension. Mayavadi sannyasis always think of themselves as real sannyasis and consider sannyasis of the Vaisnava order to be brahmacaris. A brahmacari is supposed to engage in the service of a sannyasi and accept him as his guru. Mayavadi sannyasis therefore declare themselves to be not only gurus but jagad-gurus, or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as jagad-gurus. Srila Rupa Gosvami, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Prthivim sa sisyat: such a jagad-guru is completely fit to make disciples all over the world. Due to false prestige, Mayavadi sannyasis who do not have these qualifications sometimes harass and blaspheme a Vaisnava sannyasi who humbly engages in the service of the Lord.

(Cc. Adi 7.64)

A SANNYASI PREACHES OUT OF HUMILITY

Humility is also one of the qualifications of a transcendently 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.

(B.g. 16.1-3, purp.)

LORD CAITANYA WAS CONSIDERED HUMBLE AND MEEK BECAUSE HE
RETAINED HIS BRAHMACARI NAME

TRANSLATION: "The sannyasi is very meek and humble by nature, and His person is very beautiful to see. Consequently my affection for Him increases.

PURPORT: Sarvabhauma Bhattacharya considered Sri Caitanya Mahaprabhu a very humble and meek person because although Caitanya Mahaprabhu was a sannyasi, He still retained His brahmacari name. The Lord took sannyasa from Kesava Bharati in the Bharati sampradaya, in which the brahmacaris (the assistants of the sannyasis) are named "Caitanya". Even after accepting sannyasa, Caitanya Mahaprabhu retained the name "Caitanya", meaning a humble servant of a sannyasi. Sarvabhauma Bhattacharya appreciated this very much.

(Cc. Madhya 6.69)

A SANNYASI TAKES THE VOW OF HUMILITY AND NON VIOLENCE

Vratam means that one should take a vow as explained in Bhagavad-gita, amanitvam adambhitvam, without hankering for personal respect and without being proud of one's material position. Ahimsa means not being violent. There are eighteen processes for attaining knowledge and perfection, and by his vow, Kardama Muni adopted all the principles of self-realization.

(Bhag. 3.24.42)

3. MERCY

SANNYASI AS MERCIFUL

Ramananda Raya very much appreciated the Lord's touching a man of wealth. A king, governor or any politician is always absorbed in thoughts of political affairs and pound-shillings-pence; therefore such persons are avoided by sannyasis. Lord Caitanya, however, knew Ramananda Raya to be a great devotee, and therefore He did not hesitate to touch and embrace him. Ramananda Raya was surprised by Lord Caitanya's behavior, and he cited a verse from Srimad Bhagavatam (10.8.4): "The great personalities and sages appear in the homes of worldly men just to show them mercy."

(TLC ch. 27, page 293)

KARUNAIKA (MERCY) AS QUALIFICATION OF A SADHU

TRANSLATION: The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

PURPORT: A sadhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Krsna conscious. Be a devotee of Lord Krsna. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Krsna consciousness." These are the preachings of a sadhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is karunika, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sadhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. One of the qualifications of a sadhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, sarva-dehinam, which indicates all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone--the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Sivananda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendently. There are many instances where a dog got salvation by association with a sadhu, because a sadhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sadhu is not inimical towards anyone, the world is so ungrateful that even a sadhu has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A sadhu behaves with all conditioned souls for their ultimate relief from material entanglement.

Therefore, no one can be more friendly than a sadhu in relieving a conditioned soul. A sadhu is calm, and he quietly and peacefully follows the principles of scripture. A sadhu means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the sastras instruct us to obey the orders of the Personality of Godhead. Sadhu, therefore, means a follower of the scriptural injunctions and a devotee of the Lord.

(Bhag. 3.25.21)

4. EQUANIMITY

EQUANIMITY AS SANNYASA DHARMA

TRANSLATION: "Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud."

PURPORT: It is the duty of a sannyasi, a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaisnava. A Vaisnava, a sannyasi or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud.

Acceptance or rejection of material things is not the concern of a sannyasi, a Vaisnava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Krsna consciousness. A Vaisnava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

(Cc. Antya 4.179)

A SANNYASI SHOULD ALWAYS BE NEUTRAL SEEKING ONLY THE MEANS TO ADVANCE IN SPIRITUAL LIFE

TRANSLATION: Literature that is a useless waste of time--in other words, literature without spiritual benefit--should be rejected. One should not become a professional teacher as a means of earning one's livelihood, nor should one indulge in arguments and counter-arguments. Nor should one take shelter of any cause or faction.

PURPORT: A person desiring to advance in spiritual understanding should be extremely careful to avoid reading ordinary literature. The world is full of ordinary literature that creates unnecessary agitation in the mind. Such literature, including newspapers, dramas, novels and magazines, is factually not meant for advancement in spiritual knowledge. Indeed, it has been described as a place of enjoyment for crows (tad vayasam tirtham). Anyone advancing in spiritual knowledge must reject such literature. Furthermore, one should not concern oneself with the conclusions of various logicians or philosophers. Of course, those who preach sometimes need to argue with the contentions of opponents, but as much as possible one should avoid and argumentative attitude. In this connection, Srila Madhvacarya says:

aprayojana-paksam na samsrayet
naprayojana-paksi syan
na vrtha sisya-bandha-krt
na codasinah sastrani
na viruddhani cabhyaset

na vyakhyayopajiveta
na nisiddhan samacaret
evam-bhuto yatir yati
tad-eka-sarano harim

"There is no need to take shelter of unnecessary literature or concern oneself with many so-called philosophers and thinkers who are useless for spiritual advancement. Nor should one accept a disciple for the sake of fashion or popularity. One should be callous to these so-called sastras, neither opposing nor favoring them, and one should not earn one's livelihood by taking money for explaining sastra. A sannyasi must always be neutral and seek the means to advance in spiritual life, taking full shelter under the lotus feet of the Lord."

(Bhag. 7.13.7)

A SANNYASI SHOULD OBSERVE THE ETERNAL TIME FACTOR AND THE LIVING ENTITIES' ENTANGLEMENT IN IT

TRANSLATION: Since the material body is sure to be vanquished and the duration of one's life is not fixed, neither death nor life is to be praised. Rather, one should observe the eternal time factor, in which the living entity manifests himself and disappears.

PURPORT: The living entities in the material world, not only at the present but also in the past, have been involved in trying to solve the problem of birth and death. Some stress death and point to the illusory existence of everything material, whereas others stress life, trying to preserve it perpetually and enjoy it to the best of their ability. Both of them are fools and rascals. It is advised that one observe the eternal time factor, which is the cause of the material body's appearance and disappearance, and that one observe the living entity's entanglement in this time factor. Srila Bhaktivinoda Thakura therefore sings in his Gitavali:

anadi karama-phale, padi 'bhavarnava-jale,
taribare na dekhi upaya

One should observe the activities of eternal time, which is the cause of birth and death. Before the creation of the present millennium, the living entities were under the influence of the time factor, and within the time factor the material world comes into existence and is again annihilated. Bhutva bhutva praliyate. Being under the control of the time factor, the living entities appear and die, life after life. This time factor is the impersonal representation of the Supreme Personality of Godhead, who gives the living entities conditioned by material nature a chance to emerge from this nature by surrendering to Him.

(Bhag. 7.13.6)

5. DETERMINATION

A SANNYASI REQUIRES PARATMA-NISTHA, DETERMINATION TO SERVE

THE LORD

TRANSLATION: Sri Caitanya Mahaprabhu approved the purport of this verse on account of the determination of the mendicant devotee to engage in the service of Lord Mukunda. He gave His approval of this verse, indicating that it was very good.

The real purpose of accepting sannyasa is to dedicate oneself to the service of Mukunda. By serving Mukunda, one can actually be liberated from the bondage of material existence.

PURPORT: In this connection, Srila Bhaktivinoda Thakura says that Sri Caitanya Mahaprabhu accepted the sannyasa order and recommended the determination of the Avantipura bhiksu to engage in the service of Mukunda. He accepted the brahmana's version due to his determination to serve Mukunda. The sannyasi dress is actually an attraction for material formality. Sri Caitanya Mahaprabhu did not like such formality, but He wanted the essence of it--service to Mukunda. Such determination in any condition is paratma-nistha. That is required. The conclusion is that the sannyasa order depends not on the dress but the determination to serve Mukunda.

(Cc. Madhya 3.7-8)

6. SIMPLICITY

SIMPLICITY IS THE FIRST QUALIFICATION IN A SANNYASI

TRANSLATION: 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.

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.

(Cc. Antya 2.117)

7. SPIRITUAL HEROISM

UNLESS ONE IS MASTER OF THE SENSES HE CANNOT BECOME A GOSVAMI, A SPIRITUAL HERO

One can also become a hero by being master of the senses, a gosvami. Material activities are false heroic activities, whereas restraining the senses from material engagement is great heroism. ...Being part and parcel of Krsna, the living entity is

certainly a great hero, but due to his own weakness he becomes attracted to the material features.

krsna-bahirmukha hana bhoga-vancha kare
nikata-stha maya tare japtiya dhare

It is said in the Prema-vivarta that when a living entity wants to enjoy material nature, he is immediately victimized by the material energy. A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women. Every living entity has the freedom to be attracted by material nature or to stand as a hero and resist that attraction. It is simply a question of the living entity's being attracted or not being attracted. There is no question of his being forced to come into contact with material energy. One who can keep himself steady and resist the attraction of material nature is certainly a hero and deserves to be called a gosvami. Unless one is master of the senses, he cannot become a gosvami. The living entity can take one of two positions in this world. He may become a servant of his senses, or he may become master of them. By becoming a servant of the senses, one becomes a great material hero, and by becoming master of the senses, he becomes a gosvami, or spiritual hero.

(Bhag. 4.25.25, purp.)

8. SILENCE

A SANNYASI IS SILENT

Mauna means "silence." Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of mauna. Rather, one becomes silent so that people will not disturb him. It is said by Canakya Pandita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist svami indicates that he has nothing to say; he simply wants to beg. But the silence adopted by Kardama Muni was not like that. He became silent for relief from nonsensical talk. One is called a muni when he remains grave and does not talk nonsense. Maharaja Ambarisa set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. Mauna necessitates refraining from nonsensical talking, and engaging the talking facility in the pastimes of the Lord. In that way one can chant and hear about the Lord in order to perfect his life.

(Bhag. 3.24.42, purp.)

9. SURRENDER

SANNYASI AS SURRENDERED SOUL

There is no essential difference between a fully surrendered soul and a person in

the renounced order of life. The only difference is that a fully surrendered soul is completely dependent upon Krsna. There are six basic guidelines for surrender. The first is that one should accept everything that is favorable for the discharge of devotional service, and one should be determined to accept the process. The second is that one should give up everything that is unfavorable to the discharge of devotional service, and that one should be determined to give it all up. Thirdly, one should be convinced that only Krsna can protect him and should have full faith that the Lord will give that protection. An impersonalist thinks that his actual identity is in being one with Krsna, but a devotee does not destroy his identity in this way. He lives with full faith that Krsna will kindly protect him in all respects. Fourthly, a devotee should always accept Krsna as his maintainer. Those who are interested in the fruits of activities generally expect protection from the demigods, but a devotee of Krsna does not look to any demigod for protection. He is fully convinced that Krsna will protect him from all unfavorable circumstances. Fifth, a devotee is always conscious that his desires are not independent; unless Krsna fulfill them, that cannot be fulfilled. Lastly, one should always think of himself as the most fallen among souls so that Krsna will take care of him. Such a surrendered soul should take shelter of a holy place like Vrindavana, Mathura, Dvaraka, Mayapur, etc., and should surrender himself unto the Lord saying, "My Lord, from today I am

Yours. You can protect me or kill me as You like." A pure devotee takes shelter of Krsna in such a way, and Krsna is so grateful that He accepts him and gives him all kinds of protection. This is confirmed in Srimad-Bhagavatam (11.29.34) where it is said that if a person who is about to die takes full shelter of the Supreme Lord and places himself fully under His care, he actually attains immortality and becomes eligible to associate with the Supreme Lord and enjoy transcendental bliss.

(TLC ch. 12 p. 123)

10. SEES THE LORD EVERYWHERE

A SANNYASI SEES THE SUPREME IN EVERYTHING AND EVERYTHING RESTING ON THE SUPREME

TRANSLATION: The sannyasi should always try to see the Supreme pervading everything and see everything, including this universe, resting on the Supreme.

(Bhag. 7.13.4)

AN ADVANCED DEVOTEE SEES THE LORD EVERYWHERE

TRANSLATION: During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

PURPORT: The unconscious state is nothing but ignorance, darkness or material existence, and in the conscious state one is awake. The marginal state, between consciousness and unconsciousness, has no permanent existence. Therefore one who is advanced in understanding the self should understand that unconsciousness and consciousness are but illusions, for they fundamentally do not exist. Only the Supreme Absolute Truth exists. As confirmed by the Lord in Bhagavad-gita (9.4):

maya tatam idam sarvam
jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." Everything exists on the basis of Krsna's impersonal feature; nothing can exist without Krsna. Therefore the advanced devotee of Krsna can see the Lord everywhere, without illusion.

(Bhag. 7.13.5)

V SANNYASA AND RENUNCIATION

1. MATERIAL POSSESSIONS AS CREATIONS OF MAYA

ONE SHOULD RETIRE TO THE FOREST CONSIDERING HIS MATERIAL POSSESSIONS AS CREATIONS OF THE ILLUSORY ENERGY

Thus Dhruva Maharaja, at the end, left his kingdom, which extended all over the earth and was bounded by the great oceans. He considered his body, his wives, his children, his friends, his army, his rich treasury, his very comfortable palaces and his many enjoyable pleasure-grounds to be creations of the illusory energy. Thus in due course of time he retired to the forest in the Himalayas known as Badarikasrama.

(Bhag. 4.12.16)

2. THE PERFECT STAGE OF RENUNCIATION

TO THINK ONESELF PART AND PARCEL OF THE LORD IS THE PERFECT STAGE OF RENUNCIATION

asakta-buddhih sarvatra

jitatma vigata-sprhah
naiskarmya-siddhim paramam
sannyasenadhigacchati

TRANSLATION : One can obtain the results of renunciation simply by self-control and by becoming unattached to material things and disregarding material enjoyments. That is the highest perfectional stage of renunciation.

PURPORT: Real renunciation means that one should always think himself part and parcel of the Supreme Lord. Therefore he has no right to enjoy the results of his work. Since he is part and parcel of the Supreme Lord, the results of his work must be enjoyed by the Supreme Lord. This is actually Krsna consciousness. The person acting in Krsna consciousness is really a sannyasi, one in the renounced order of life. By such mentality, one is satisfied because he is actually acting for the Supreme. Thus he is not attached to anything material; he becomes accustomed to not taking pleasure in anything beyond the transcendental happiness derived from the service of the Lord. A sannyasi is supposed to be free from the reactions of his past

activities, but a person who is in Krsna consciousness automatically attains this perfection without even accepting the so-called order of renunciation. This state of mind is called yogarudha, or the perfectional stage of yoga, as confirmed in the Third Chapter: yas tv atma-ratir eva syat. One who is satisfied in himself has no fear of any kind of reaction from his activity.

(B.g. 18.49)

3. HUMAN LIFE IS MEANT FOR AUSTERITY

IN OLD AGE, AUSTERITY SHOULD BE PRACTICED

Practice of austerity is the main business of human life. As Maharaja Dhruva practiced austerity in his early age, his father, Maharaja Uttanapada, in his old age also practiced austerity in the forest.

(Bhag. 4.9.67)

A VOLUNTARY LIFE OF RENUNCIATION IS ADVISED

In the system of sanatana-dharma, of four divisions of social life and four orders of progressive realization, there are ample opportunities and sufficient directions for a happy termination of the progressive life, and the sincere followers are advised therein to accept a voluntary life of renunciation in order to achieve the desired goal of life. If one is not accustomed to abiding by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Srila Sukadeva Gosvami, and that will help one to achieve the desired success.

(Bhag. 2.2.4, purp.)

PENANCE IS THE BEAUTY OF THE RENOUNCED ORDER

TRANSLATION: While thus engaged in thinking, in the water, Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparsa alphabets, and both joined to become the wealth of the renounced order of life.

PURPORT: In Sanskrit language, the consonant alphabets are divided into two divisions, namely the sparsa-varnas and the talavya-varnas. From ka to ma the letters are known as the sparsa-varnas, and the sixteenth of the group is called ta, whereas the twenty-first letter is called pa. So when they are joined together, the word tapa, or penance, is constructed. This penance is the beauty and wealth of the brahmanas and the renounced order of life.

(Bhag. 2.9.6)

4. ATTACHMENT TO OPULENCE AND WOMEN IS SUICIDAL

ATTACHMENT TO MATERIAL OPULENCE AND TO A BEAUTIFUL WIFE ARE CONDEMNED EVEN MORE THAN SUICIDE

TRANSLATION: By the grace of the Supreme Personality of Godhead, Maharaja Priyavrata reawakened to his senses. He divided all his earthly possessions among his obedient sons. He gave up everything, including his wife, with whom he had enjoyed so much sense gratification, and his great and opulent kingdom, and he completely renounced all attachment. His heart, having been cleansed, became a place of pastimes for the Supreme Personality of Godhead. Thus he was able to return to the path of Krsna consciousness, spiritual life, and resume the position he had attained by the grace of the great saint Narada.

PURPORT: Maharaja Priyavrata was able to give up his opulent kingdom, and he also gave up the association of his beautiful wife as if she were a dead body. However beautiful one's wife and however attractive her bodily features, one is no longer interested in her when her body is dead. We praise a beautiful woman for her body, but that same body, when bereft of a spirit soul, is no longer interesting to a any lusty man. Maharaja Priyavrata was so strong, by the grace of the Lord, that even though his beautiful wife was alive, he could give up her association exactly like one who is forced to give up the association of a dead wife. Sri Caitanya Mahaprabhu said:

na dhanam na janam na sundarim
kavitam va jagadisa kamaye
mama janmani janmanisvare
bhavatad bhaktir ahaituki tvayi

"O almighty Lord, I have no desire to accumulate wealth, nor do I desire beautiful women, nor do I want any number of followers. I only want your causeless devotional service birth after birth." For one who desires to advance in spiritual life, attachment to material opulence and attachment to a beautiful wife are two great impediments. Such attachments are condemned even more than suicide. Therefore anyone desiring to cross beyond material nescience must, by the grace of Krsna, be freed from attachment to women and money. When Maharaja Priyavrata

became completely free from these attachments, he could again peacefully follow the principles instructed by the great sage Narada.

(Bhag. 5.1.38)

5. RENUNCIATION IS FOR BECOMING ATTACHED TO KRSNA

AFTER RENOUNCING FAMILY LIFE ONE SHOULD BE VERY CAUTIOUS NOT TO BECOME ATTACHED TO ANYTHING BUT KRSNA

Maharaja Bharata left his home, wife, children, kingdom and everything else to advance his spiritual life in the forest, but again he fell victim to material affection due to his attachment to an insignificant pet deer. What, then, was the use of his renouncing his family? One who is serious in advancing his spiritual life should be very cautious not to become attached to anything but Krsna. Sometimes, in order to preach, we have to accept many material activities, but we should remember that everything is for Krsna. If we remember this there is no chance of our being victimized by material activities.

(Bhag. 5.8.13)

FOR THE SAKE OF THE LORD A SADHU, OR SANNYASI, RENOUNCES ALL CONNECTIONS

TRANSLATION: Such a sadhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

PURPORT: A person in the renounced order of life, a sannyasi, is also called a sadhu because he renounces everything--his home, his comfort, his friends, his relatives, and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyasi is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktim kurvanti ye drdham. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sadhu. A sadhu is one who has given up all responsibility to society, family, and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has so many responsibilities and obligations--to the public, to the demigods, to the great sages, to the general living beings, to his parents, to the family forefathers and to many others. When he gives up all such obligations for the sake of the service of the Supreme Lord, he is not punished for such renunciation of obligation. But if for sense gratification a person renounces all such obligations, he is punished by the law of nature.

(Bhag. 3.25.22)

RENUNCIATION MEANS NOT DOING ANYTHING BUT SERVING THE

SUPREME PERSONALITY OF GODHEAD, SRI KRSNA

Renunciation means not doing anything but serving the Supreme Personality of Godhead, Sri Krsna. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyasi and a yogi. This is confirmed in the Bhagavad- gita (6.1):

sri bhagavan uvaca
anasritah karma-phalam
karyam karma karoti yah
sa sannyasi ca yogi ca
na niragnir na cakriyah

"The Blessed Lord said: One who is unattached to the fruits of his work and who works as he is obligated is in the renounced order of life, and he is the true mystic, not he who lights no fire and performs no work."

(Cc. Mad 10.108, purp.)

AFTER RENOUNCING HOME, WE SHOULD BE CAREFUL NOT TO MISUSE OUR POSITION AND THINK WE CAN DO WHATEVER WE LIKE

TRANSLATION: In the body of a deer, Bharata Maharaja began to lament: What misfortune! I have fallen from the path of the self-realized. I gave up my real sons, wife and home to advance in spiritual life, and I took shelter in a solitary holy place in the forest. I became self-controlled and self-realized, and I engaged constantly in devotional service, hearing, thinking, chanting, worshiping and remembering the Supreme Personality of Godhead, Vasudeva. I was successful in my attempt, so much so that my mind was always absorbed in devotional service. However, due to my personal foolishness, my mind again became attached-- this time to a deer. Now I have obtained the body of a deer and have fallen far from my devotional practices.

PURPORT: Due to his stringent execution of devotional service, Maharaja Bharata could remember the activities of his past life and how he was raised to the spiritual platform. Due to his foolishness, he became attached to an insignificant deer and thus fell down and had to accept the body of a deer. This is significant for every devotee. If we misuse our position and think that we are fully engaged in devotional service and can do whatever we like, we have to suffer like Bharata Maharaja and be condemned to accept the type of body that impairs our devotional service. Only the human form is able to execute devotional service, but if we voluntarily give this up for sense gratification, we certainly have to be punished. This punishment is not exactly like that endured by an ordinary materialistic person. By the grace of the Supreme Lord, a devotee is punished in such a way that his eagerness to attain the lotus feet of Lord Vasudeva is increased. By his intense desire, he returns home in the next lifetime. Devotional service is very completely described here: tad-anusravana-manana-sankirtanaradhananusmaran bhiyogena. The constant hearing and chanting of the

glories of the Lord is recommended in Bhagavad-gita: satatam kirtayanto mam yatantas ca drdha-vratah. Those who have taken to Krsna consciousness should be very careful that not a single moment is wasted and that not a single moment is spent without chanting and remembering the Supreme Personality of Godhead and His activities. By His own actions and by the actions of His devotees, Krsna teaches us how to become cautious in devotional service. Through the medium of Bharata Maharaja, Krsna teaches us that we must be careful in the discharge of devotional service. If we want to keep our minds completely fixed without deviation, we must engage them in devotional service full time. As far as the members of the International Society for Krishna Consciousness are concerned, they have sacrificed everything to push on this Krsna consciousness movement. Yet they must take a lesson from the Life of Bharata Maharaja to be very cautious and to see that not a single moment is wasted in frivolous talk, sleep or voracious eating. Eating is not prohibited, but if we eat voraciously we shall certainly sleep more than required. Sense gratification ensues, and we may be degraded to a lower life form. In that way our spiritual progress may be checked at least for the time being. The best course is to take the advice of Srila Rupa Gosvami: avyatha-kalatvam. We should see that every moment of our lives is utilized for the rendering of devotional service and nothing else. This is the secure position for one wanting to return home, back to Godhead.

(Bhag. 5.8.29)

RENUNCIATION MEANS EXCLUSIVE SERVICE TO THE SUPREME PERSONALITY OF GODHEAD

TRANSLATION: "Svarupa Damodara was a great renunciate as well as a great learned scholar. With heart and soul he took shelter of the Supreme Personality of Godhead, Sri Krsna.

"He was very enthusiastic to worship Sri Krsna without disturbance; therefore it was almost in madness that he accepted the sannyasa order.

PURPORT: Renunciation means not doing anything but serving the Supreme Personality of Godhead, Sri Krsna. When one acts on this platform, trying to please the Supreme Personality of Godhead, one is both a sannyasi and a yogi.

(Cc. Madhya 10.107-108)

RENUNCIATION AS MEANS TO SATISFY LORD CAITANYA

TRANSLATION: Renunciation is the basic principle sustaining the lives of Sri Caitanya Mahaprabhu's devotees. Seeing this renunciation, Sri Caitanya Mahaprabhu, the Supreme Personality of Godhead, is extremely satisfied.

(Cc. Antya 6.220)

PENANCE IN DEVOTIONAL SERVICE IS KRSNA'S HEART AND SOUL

TRANSLATION: O sinless Brahma, you may know from Me that it was I who first

ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent. PURPORT: The penance by which one can see the Personality of Godhead face to face is to be understood as devotional service to the Lord and nothing else because only by discharging devotional service in transcendental love can one approach the Lord. Such penance is the internal potency of the Lord and is nondifferent from Him. Such acts of internal potency are exhibited by non-attachment for material enjoyment. ...Penance in devotional service of the Lord, either by voluntary submission or by being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

(Bhag. 2.9.23)

PENANCE IN DEVOTIONAL SERVICE IS NECESSARY FOR PERFECTION AND IS THE INTERNAL POTENCY OF THE LORD

Penance in devotional service of the Lord, either by voluntary submission or by being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

(Bhag. 2.9.23)

A FIRST CLASS HUMAN BEING IS ONE WHO LEAVES HOME TO DEPEND FULLY ON THE PERSONALITY OF GODHEAD

TRANSLATION: He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

PURPORT: There are three classes of transcendentalists, namely, (1) the dhira, or the one who is not disturbed by being away from family association, (2) one in the renounced order of life, a sannyasi by frustrated sentiment, and (3) a sincere devotee of the Lord, who awakens God consciousness by hearing and chanting and leaves home depending completely on the Personality of Godhead, who resides in his heart. The idea is that the renounced order of life, after a frustrated life of sentiment in the material world, may be the stepping stone on the path of self-realization, but real perfection of the path of liberation is attained when one is practiced to depend fully on the Supreme Personality of Godhead, who lives in everyone's heart as Paramatma. One may live in the darkest jungle alone out of home, but a steadfast devotee knows very well that he is not alone. The Supreme Personality of Godhead is with him, and He can protect His sincere devotee in any awkward circumstance. One should therefore practice devotional service at home, hearing and chanting the holy name, quality, form, pastimes, entourage, etc., in association with pure devotees, and this practice will help one awaken God consciousness in proportion to one's sincerity of purpose. One who desires

material benefit by such devotional activities can never depend on the Supreme Personality of Godhead, although He sits in everyone's heart. Nor does the Lord give any direction to persons who worship Him for material gain. Such materialistic devotees may be blessed by the Lord with material benefits, but they cannot reach the stage of the first- class human being, as above mentioned. There are many examples of such sincere devotees in the history of the world, especially in India, and they are our guides on the path of self- realization. Mahatma Vidura is one such great devotee of the Lord, and we should all try to follow in his lotus footsteps for self-realization.

(Bhag. 1.13.27)

6. SERVICE TO THE LORD BURNS UP MATERIAL DESIRES

SANNYASIS CAN BURN UP THE STRONG DESIRES FOR FAMILY LIFE BY FULLY ENGAGING IN THE SERVICE OF THE LORD

TRANSLATION: Every year the plowman plows over his grain field, completely uprooting all weeds. Nonetheless, the seeds lie there and, not being completely burned, again come up with the plants sown in the field. Even after being plowed under, the weeds come up densely. Similarly, the grhastha-asrama [family life] is a field of fruitive activity. Unless the desire to enjoy family life is completely burned out, it grows up again and again. Even though camphor may be removed from a pot, the pot nonetheless retains the aroma of camphor. As long as the seeds of desire are not destroyed, fruitive activities are not destroyed.

PURPORT: Unless one's desires are completely transferred to the service of the Supreme Personality of Godhead, the desire for family life continues, even after one has taken sannyasa. Sometimes in our society, ISKCON, a person out of sentiment may take sannyasa, but because his desires are not burned completely, he again takes to family life, even at the risk of losing his prestige and disgracing his good name. These strong desires can be burned out completely when one fully engages in the service of the Lord in devotional service.

(Bhag. 5.14.4)

ATTACHMENT TO THE SERVICE OF UTTAMASLOKA (KRSNA), IS THE MEANS OF GIVING UP EVERYTHING WITHIN THIS MATERIAL WORLD

yo dustyajan dara-sutan
suhrid rajyam hridi-sprisah
jahau yuvaiva malavad
uttamasloka lalasa

TRANSLATION: While in the prime of life, the great Maharaja Bharata gave up everything because he was fond of serving the Supreme Personality of Godhead,

Uttamasloka. He gave up his beautiful wife, nice children, great friends and an enormous empire. Although these things were very difficult to give up, Maharaja Bharata was so exalted that he gave them up just as one gives up stool after evacuating. Such was the greatness of His Majesty.

(Bhag. 5.14.43)

BY ATTRACTION TO KRSNA EVERYTHING CAN BE RENOUNCED

TRANSLATION: Sukadeva Gosvami continued: My dear King, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Krsna. Krsna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

(Bhag. 5.14.44)

KING BHARATA EASILY GAVE UP ALL OTHER ATTACHMENTS THROUGH THE ATTACHMENT TO THE SERVICE OF THE LORD

"The great soul King Bharata was so much attached to the service of the lotus feet of Krsna that he very easily gave up his lordship over the earthly planet and his affection for his children, society, friends, royal opulence and beautiful wife. He was so very lucky that the goddess of fortune was pleased to offer him all kinds of material concessions, but he never accepted any of these material opulences."

(NOD ch. 4, page 37)

ATTACHMENT TO VASUDEVA (KRSNA) IS THE WAY TO GAIN RELEASE FROM MATERIAL BONDAGE

TRANSLATION: Brahma spoke to his sons after generating them. "My dear sons," he said, "now generate progeny." But due to their being attached to Vasudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

PURPORT: The four sons of Brahma, the Kumaras, declined to become family men even on the request of their great father, Brahma. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumaras could refuse the

orders of Brahma, who was their father and above all the creator of the universe. The reply is that one who is vasudeva-parayana, or seriously engaged in the devotional service of the Personality of Godhead, Vasudeva, need not care for any other obligation. It is enjoined in the Bhagavatam (11.5.41):

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

"Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives and members of human society." Thus there was nothing wrong in the acts of the Kumaras when they refused their great father's request that they become family men.

(Bhag. 3.12.5)

BY THE MERCY OF LORD KRSNA ONE CAN RENOUNCE THIS MATERIAL
HELLHOLE

TRANSLATION: Lord Sri Caitanya Mahaprabhu said, "The mercy of Lord Krsna is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

PURPORT: According to the law of karma, everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Krsna is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Sri Caitanya Mahaprabhu specifically drew attention to the mercy of Lord Krsna. That mercy is more powerful than anything else, for it had saved Raghunatha dasa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Sri Caitanya Mahaprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A grhavrata, one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Krsna can save one from such misery. Without Krsna's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Krsna can he give it up. Lord Caitanya Mahaprabhu knew very well that Raghunatha dasa was already liberated. Nevertheless He emphasized that Raghunatha dasa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

(Cc. Antya 6.193)

SUCCESSFUL RENUNCIATION IS BY THE BLESSINGS OF THE SUPREME PERSONALITY OF GODHEAD

TRANSLATION: Thinking like that, King Anga could not sleep at night. He became completely indifferent to household life. Once, therefore, in the dead of night, he got up from bed and left Vena's mother [his wife], who was sleeping deeply. He gave up all attraction for his greatly opulent kingdom, and, unseen by anyone, he very silently gave up his home and opulence and proceeded towards the forest.

PURPORT: It was not a very easy task for the king to give up his opulent kingdom and young, faithful wife, but it was certainly a great blessing of the Supreme Personality of Godhead that he could give up the attachment and go out to the forest without being seen by anyone. There are many instances of great souls' leaving home in this way in the dead of night, giving up attachment for home, wife and money.

(Bhag. 4.13.47)

7. SHOULD NOT RENOUNCE ANYTHING CONNECTED WITH THE LORD

SANNYASIS SHOULD NOT GIVE UP ANYTHING CONNECTED WITH THE SUPREME LORD THINKING IT MATERIAL OR ENJOYABLE FOR THE MATERIAL SENSES

Srila Rupa Gosvami has stated:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhih parityago
vairagyam phalgu kathyate

Everything, even that which is material, is connected with the Supreme Personality of Godhead. Therefore everything should be engaged in the service of the Lord. Srila Bhaktisiddhanta Sarasvati Thakura translates this verse as follows:

hari-sevaya yaha haya anukula
visaya baliya tahara tyage haya bhula

"One should not give up anything connected with the Supreme Personality of Godhead, thinking it material or enjoyable for the material senses." Even the senses, when purified, are spiritual.

In our preaching work also, we deal with so much property and money and so many books bought and sold, but because these dealings all pertain to the Krsna consciousness movement, they should never be considered material. That one is absorbed in thoughts of such management does not mean that he is outside of Krsna consciousness. If one rigidly observes the regulative principle of chanting sixteen rounds of the maha-mantra every day, his dealings with the material world for the sake of spreading the Krsna consciousness movement are not different from

the spiritual cultivation of Krsna consciousness.

(Bhag. 5.16.3, purp.)

MARKATA AND YUKTA VAIRAGYA DESCRIBED

The word markata-vairagya, indicating false renunciation, is very important in this verse. Srila Bhaktisiddhanta Sarasvati Thakura, in commenting on this word, points out that monkeys make an external show of renunciation by not accepting clothing and by living naked in the forest. In this way they consider themselves renunciants, but actually they are very busy enjoying sense gratification with dozens of female monkeys. Such renunciation is called markata-vairagye--the renunciation of a monkey. One cannot be really renounced until one actually becomes disgusted with material activity and sees it as a stumbling block to spiritual advancement. Renunciation should not be phalgu, temporary, but should exist throughout one's life. Temporary renunciation, or monkey renunciation, is like the renunciation one feels at a cremation ground. When a man takes a dead body to the crematorium, he sometimes thinks, "This is the final end of the body. Why am I working so hard day and night?" Such sentiments naturally arise in the mind of any man who goes to a crematorial ghata. However, as soon as he returns from the cremation grounds, he again engages in material activity for sense enjoyment. This is called smasana-vairagya, or markata- vairagya.

In order to render service to the Lord, one may accept necessary things. If one lives in this way, he may actually become renounced. In the Bhakti-rasamrta-sindhu (1.2.108), it is said:

yavata syat sva-nirvahah
svikuryat tavad arthavit
adhikye nyunatayam ca
cyavate paramarthatah

"The bare necessities of life must be accepted, but one should not superfluously increase his necessities. Nor should they be unnecessarily decreased. One should simply accept what is necessary to help one advance spiritually."

In his Durgama-sangamani, Sri Jiva Gosvami comments that the word sva-nirvahah actually means sva-sva-bhakti-nirvahah. The experienced devotee will accept only those material things that will help him render service to the Lord. In Bhakti-rasamrta-sindhu (1.2.256), markata-vairagya, or phalgu-vairagya, is explained as follows:

prapancikataya buddhya
hari-sambandhi-vastunah
mumuksubhah parityago
vairagyam phalgu kathyate

"Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." Yukta-vairagya, or befitting

renunciation, is thus explained:

anasaktasya visayan
yatharham upayunjatah
nirbandhah krsna-sambandhe
yuktam vairagyam ucyate

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Krsna, one's renunciation is called yukta-vairagya." Since Krsna is the Absolute Truth, whatever is accepted for His service is also the Absolute Truth.

The word markata-vairagya is used by Sri Caitanya Mahaprabhu to indicate so-called Vaisnavas who dress themselves in loincloths trying to imitate Srila Rupa Gosvami. Such people carry a bead-bag and chant, but at heart they are always thinking about getting women and money. Unknown to others, these markata-vairagis maintain women but externally present themselves as renunciants. Sri Caitanya Mahaprabhu was very much opposed to these markata-vairagis, or pseudo-Vaisnavas.

(Cc. Madhya 16.238, purp.)

8. RENUNCIATION IS BY AWAKENING KNOWLEDGE

RENUNCIATION TAKES PLACE BY AWAKENING KNOWLEDGE

All the sons of Prajapati Daksa 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.

(Bhag. 6.5.40)

9. PRACTICED TO UPHOLD PRESTIGE OF THE SANNYASA ORDER

ONE MUST PRACTICE SENSE CONTROL TO PROTECT THE PRESTIGE OF THE SANNYASA ORDER

According to Sarvabhauma Bhattacharya, among sannyasis the cultivation of Vedanta philosophy helps in becoming detached from sense gratification. Thus a sannyasi can protect the prestige of wearing a loincloth (kaupina). One has to practice sense control as well as mind control and subdue the six forces of speech, mind, anger, tongue, belly and genitals. Then one can become expert in understanding the devotional service of the Lord and thus become a perfect sannyasi. For that purpose one must cultivate knowledge and renunciation regularly. When one is attached to material sense gratification, he cannot protect

his sannyasa order. Sarvabhauma Bhattacharya suggested that by the study of vairagya (renunciation), Sri Caitanya Mahaprabhu might be saved from the clutches of full-fledged youthful desires.

(Cc. Madhya 6.75, purp.)

10. DOES NOT LIVE IN PALATIAL BUILDINGS

COMFORTS OF LIFE, SUCH AS PALATIAL BUILDINGS FURNISHED WITH GOOD FURNITURE AND SO-CALLED AMENITIES OF LIFE, ARE DETRIMENTAL FOR PROGRESSIVE CIVILIZATION

Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life. They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection. Srila Rupa Gosvami and Srila Sanatana Gosvami were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree. They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities. And still they were able to give us most important literatures of self-realization. So-called comforts of life are not actually helpful for progressive civilization; rather, they are detrimental to such progressive life.

(Bhag. 2.2.4, purp.)

11. SHOULD NOT HAVE A HOUSE OF HIS OWN

A SANNYASI SHOULD NOT HAVE HIS OWN HOUSE

Aniketanah means "without lodging." He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.

(Bhag. 3.24.42, purp.)

12. DOES NOT ACCEPT ANYTHING FOR SENSE GRATIFICATION

IT IS ABOMINABLE FOR A SANNYASI TO BE ADDICTED TO SENSE GRATIFICATION AND IF HE ACTS IN THAT WAY HE IS CONSIDERED THE LOWEST RENEGADE AND SHOULD BE REJECTED

TRANSLATION: It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmachari not to follow the brahmachari 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. PURPORT: If a brahmachari 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. (Bhag. 7.15.38-39)

A VAISNAVA SANNYASI DOES NOT ACCEPT ANYTHING FOR PERSONAL SENSE ENJOYMENT

For a Vaisnava sannyasi, renunciation means not accepting anything for personal sense enjoyment. Devotional service means engaging everything for the satisfaction of the Supreme Personality of Godhead. (Cc. Madhya 1.91)

13. SHOULD NOT USE OIL ON HIS BODY

A SANNYASI SHOULD NOT USE OIL ON HIS BODY

TRANSLATION: Govinda therefore told Sri Caitanya Mahaprabhu, "Jagadananda Pandita has brought some scented sandalwood oil.

"It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

"He prepared a large jug of it in Bengal, and with great care he has brought it here." The Lord replied, "A sannyasi has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT: According to Raghunandana Bhattacharya, the spokesman for the smarta regulative principles: ..."If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the sraddha ceremony, or on dvadasi day, he may as well pour wine over his body. Therefore, oil should be rejected." This word vrata (vow) is sometimes understood to refer to the sannyasa-vrata. Raghunandana Bhattacharya has also said in his book Tithi-tattva ...that clarified butter (ghee), mustard oil, floral oil and boiled oil may be used only by grhasthas, householders.

(Cc. Antya 12.105-108)

14. DOES NOT ACCEPT BEDS, SPICES, MASSAGE ETC.

IT IS NOT FITTING FOR A SANNYASI TO ACCEPT A NICE BED,
SANDALWOOD
PULP, SPICES, MESSAGES ETC.

Sri Caitanya Mahaprabhu is here telling Advaita Acarya that it is not befitting for a sannyasi to accept nice beds to lie on or to chew cloves and cardamom and have his body smeared with sandalwood pulp. Nor is it befitting for him to accept fragrant garlands and have his legs massaged by a pure Vaisnava.

(Cc. Madhya 3.106, purp.)

A SANNYASI SHOULD NOT ACCEPT MASSAGE

TRANSLATION: When ten days had passed, Govinda again told Sri Caitanya Mahaprabhu, "It is the desire of Jagadananda Pandita that Your Lordship accept the oil."

When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?"

"Have I taken sannyasa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

"If someone passing on the road smelled this oil on My head, he would think Me a dari sannyasi, a tantric sannyasi who keeps women."

PURPORT: Sri Caitanya Mahaprabhu declared Himself a strict sannyasi. A sannyasi is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Sri Caitanya Mahaprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

(Cc. Antya 12.111-114)

15. DOES NOT LEAD A LUXURIOUS LIFE AT THE COST OF OTHERS

ONE SHOULD NOT LEAD A LUXURIOUS LIFE AT THE COST OF OTHERS

We must always remember that a devotee's life is one of vairagya-vidya, or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. Grhasthas living within the jurisdiction of the temple must be careful not to imitate karmis by acquiring opulent clothing, food and conveyances. As far as possible these should be avoided. A member of the temple, whether grhastha, brahmacari or sannyasi, must practice a life of renunciation, following in the footsteps of Haridasa Thakura and the six Gosvamis. Otherwise, because maya is very strong, at any time one may

become a victim of maya and fall down from spiritual life.
(Cc. Antya 3.101, purp.)

A SANNYASI SHOULD NOT ACCUMULATE MANY THINGS AND AMASS
MONEY FROM THE INNOCENT PUBLIC

TRANSLATION: Today I have something to ask from You, who are the Lord of all living entities. Since I have now been liberated by you from my debts to my father, and since all my desires are fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart. [Kardama Muni to Lord Kapiladeva]

PURPORT: Actually, sannyasa, or renunciation of material household life, necessitates complete absorption in Krsna consciousness and immersion in the self. One does not take sannyasa, freedom from family responsibility in the renounced order of life, to make another family or to create an embarrassing transcendental fraud in the name of sannyasa. The sannyasi's business is not to become proprietor of so many things and amass money from the innocent public. A sannyasi is proud that he is always thinking of Krsna within himself.

(Bhag. 3.24.34)

16. DOES NOT ACCEPT SERVANT OR MAID

IT IS THE CUSTOM THAT A SANNYASI DOES NOT ACCEPT SERVICE FROM
ANY SERVANT OR MAID

It is customary in the renounced order of life that one should not take any service from from a servant or maid, but Devahuti was being served by the celestial maidservants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke she looked completely pure although it seemed that she was living in a luxurious way.

(Bhag. 3.33.28)

HOWEVER, LORD CAITANYA GAVE THE SANNYASI, PARAMANANDA PURI A
ROOM AND A SERVANT

TRANSLATION: There was a solitary room at Kasi Misra's house, and Sri Caitanya Mahaprabhu gave it to Sri Paramananda Puri. He also gave him one servant.

(Cc. Madhya 10.101)

17. SLEEPS ON THE FLOOR

A SANNYASI SHOULD SLEEP ON THE FLOOR

TRANSLATION: "I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

(Cc. Antya 13.15)

18. WALKS BAREFOOT

SANNYASIS SHOULD ALWAYS WALK BAREFOOT

TRANSLATION: As soon as Sri Caitanya Mahaprabhu saw the sannyasi He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT: By offering His obeisances to the Mayavadi sannyasi Sri Caitanya Mahaprabhu 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 manadena: 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. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Sri Caitanya Mahaprabhu is an ideal acarya, and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

(Cc. Adi 7.59)

19. WEARS A LOINCLOTH AND CARRIES A STAFF AND WATERPOT

A SANNYASI SHOULD WEAR A LOINCLOTH AND CARRY NOTHING EXCEPT A DANDA (STAFF) AND A KAMANDALU (WATER-POT)

TRANSLATION: A person in the renounced order of life may try to avoid even a dress to cover himself. If he wears anything at all, it should be only a loincloth, and when there is no necessity, an sannyasi should not even accept a danda. A sannyasi should avoid carrying anything but a danda and kamandalu.

(Bhag. 7.13.2)

20. SEVEREST RENUNCIATION IS EXECUTING THE GURU'S ORDER

THE SEVEREST TYPE OF PENANCE IS TO EXECUTE THE ORDER OF THE LORD OR OF THE SPIRITUAL MASTER

In executing penance, one must be determined to return home, back to Godhead, and must decide to undergo all types of tribulations for that end. Even for material prosperity, name and fame, one has to undergo severe types of penance, otherwise no one can become an important figure in this material world. Why, then, are there severe types of penance for the perfection of devotional service? An easygoing life and attainment of perfection in transcendental realization cannot go together. The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or through the bona fide spiritual master, and to execute that order, however painstaking, is the severe type of penance. One who follows the principle rigidly is sure to achieve success in attaining the Lord's mercy.

(Bhag. 2.9.24, purp.)

21. HELD IN HIGH ESTEEM DUE TO PRACTICAL RENUNCIATION

SANNYASIS ARE HELD IN HIGH ESTEEM ON THE STRENGTH OF THEIR PRACTICAL RENUNCIATION

Srila Vyasadeva was a householder, yet his residential place is called an asrama. An asrama is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole varnasrama system is so designed that each and every status of life is called an asrama. This means that spiritual culture is the common factor for all. The brahmacaris, the grhasthas, the vanaprasthas and the sannyasis all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyasis are held in high estimation on the strength of practical renunciation.

(Bhag. 1.7.2, purp.)

22. ARTIFICIAL AND FALSE RENUNCIATION DISCUSSED

FALSE RENUNCIANTS CANNOT RELISH THE PLEASURE OF DEVOTIONAL SERVICE

Srila Rupa Gosvami mourns in this connection for persons who are in the fire of false renunciation, the dry speculative habit, and who neglect devotional service. Persons who are attached to the ritualistic ceremonies recommended in the Vedas

and to the impersonal Brahman cannot relish the transcendental pleasure of devotional service.

(NOD ch. 34, page 281)

ARTIFICIAL RENUNCIATION IS NOT FAVORABLE FOR DEVOTIONAL SERVICE

In the Eleventh Canto, Twentieth Chapter, verse 31, of Srimad-Bhagavatam, Krsna says, "My dear Uddhava, for persons who are seriously engaged in My service, the cultivation of philosophical speculation and artificial renunciation are not very favorable. When a person becomes My devotee he automatically attains the fruits of the renunciation of material enjoyment, and he gets sufficient knowledge to understand the Absolute Truth." That is the test of advancement in devotional service. A devotee cannot be in darkness, because the Lord shows him special favor and enlightens him from within.

In the Eleventh Canto, Twentieth Chapter, verses 32 and 33, of Srimad-Bhagavatam the Lord further instructs Uddhava, "My dear friend, the profits derived from fruitive activities, austerities, the culture of philosophical knowledge, renunciation, the practice of mystic yoga, charity and all similar auspicious activities are automatically achieved by My devotees--those who are simply attached to Me by loving service. These devotees have everything at their disposal, but they desire nothing outside of My devotional service. If ever a devotee should desire some material profit, like promotion to the heavenly planets, or some spiritual profit--to go to the Vaikunthas--by My causeless mercy his desires are very easily fulfilled."

(NOD ch. 14, pages 113-114)

VI SANNYASI AS GURU

1. CONSTITUTIONALLY GURU

A SANNYASI IS CONSTITUTIONALLY GURU OF ALL DIVISIONS

The society of human beings is naturally divided into eight by orders and statuses of life--the four divisions of occupation and four divisions of cultural advancement. The intelligent class, the administrative class, the productive class and the laborer class are the four divisions of occupation. And the student life, the householder's life, retired life and renounced life are the four statuses of cultural advancement towards the path of spiritual realization. Out of these, the renounced order of life, or the order of sannyasa, is considered the highest of all, and a sannyasi is constitutionally the spiritual master for all the orders and divisions.

(Bhag. 1.3.13 purp.)

A SANNYASI CAN BE A SPIRITUAL MASTER PART I

kiba vipra, kiba nyasi, sudra kene naya
yei krsna-tattva-vetta, sei `guru' haya

"Whether one is a brahmana, a sannyasi or a sudra--regardless of what he is--he can become a spiritual master if he knows the science of Krsna."

(Cc. Madhya 8.128)

A SANNYASI CAN BE A SPIRITUAL MASTER PART II

Thus Lord Caitanya clearly showed that a sincere student never cares whether his spiritual master is born in a high brahmana family or ksatriya family, or whether he is a sannyasi, brahmacari or whatever. Whoever can teach one about the science of Krsna is to be accepted as guru.

(TLC ch. 30, page 316)

2. ACCEPTS SERIOUS STUDENTS

THE PROCESS OF ACCEPTING DISCIPLES BY A SANNYASI DESCRIBED

One who has accepted the sannyasa order of life is forbidden to accept as a disciple anyone who is not fit. A sannyasi should first of all examine whether a prospective student is sincerely seeking Krsna consciousness. If he is not, he should not be accepted. However, Lord Caitanya's causeless mercy is such that He advised all bona-fide spiritual masters to speak about Krsna consciousness everywhere. Therefore, in the line of Lord Caitanya, even the sannyasi can speak about Krsna consciousness everywhere, and if someone is seriously inclined to become a disciple, the sannyasi always accepts him. However, if one increases the number of disciples simply for some prestige or false honor, he will surely fall down in the matter of executing Krsna consciousness.

(NOD ch. 7, page 65)

3. SPIRITUAL MASTER OF VARNAS AND ASRAMAS

THE SANNYASA ORDER IS THE MOST ELEVATED, THEREFORE THE SANNYASI IS THE SPIRITUAL MASTER OF ALL THE VARNAS AND ASRAMAS

TRANSLATION: "If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

"I must certainly deliver all these fallen souls who blaspheme Me and do not

offer Me obeisances.

"I should accept the sannyasa order of life, for thus people will offer Me their obeisances, thinking of Me as member of the renounced order.

PURPORT: Among the spiritual orders, ...the sannyasa order is the most elevated. Therefore a sannyasi is the spiritual master of all the varnas and asramas, and a brahmana is also expected to offer obeisances to a sannyasi. Unfortunately, however, caste brahmanas do not offer obeisances to a Vaisnava sannyasi. They are so proud that they do not offer obeisances even to Indian sannyasis, not to speak of European and American sannyasis. Sri Caitanya Mahaprabhu, however, expected that even the caste brahmanas would offer respectful obeisances to a sannyasi because five hundred years ago the social custom was to offer obeisances immediately to any sannyasi, known or unknown. The sannyasis of the Krsna consciousness movement are bona fide. All the students of the Krsna consciousness movement have undergone the regular process of initiation. As enjoined in the Hari-bhakti-vilasa by Sanatana Gosvami, *tatha diksa-vidhanena dvijatvam jayate nrnam*: by the regular process of initiation, any man can become a brahmana. Thus in the beginning the students of our Krsna consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities--illicit sex, gambling, meat-eating and intoxication--they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nama*), and he regularly chants at least sixteen rounds a day. Then after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the sannyasa order. At that time he receives the title *svami* or *gosvami*, both of which mean "master of the senses." Unfortunately, debauched so-called brahmanas in India neither offer them respect nor accept them as bona fide sannyasis. Sri Caitanya Mahaprabhu expected the so-called brahmanas to offer respect to such Vaisnava sannyasis. Nevertheless, it does not matter whether they offer respect, nor whether they accept these sannyasis as bona fide, for the sastra describes punishment for such disobedient so-called brahmanas. The sastric injunction declares:

devata-pratimam drstva
yatim caiva tridandinam
namaskaram na kuryad yah
prayascittiyate narah

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a tridandi sannyasi must undergo prayascitta [atonement]." If one does not offer obeisances to such a sannyasi, the prescribed prayascitta is to fast for one day.

(Cc. Adi 17.265)

THE SANNYASI IS CONSTITUTIONALLY SPIRITUAL MASTER OF ALL OTHER DIVISIONS

The society of human beings is naturally divided into eight by orders and statuses of life... Out of these, the renounced order of life, or the order of sannyasa, is considered the highest of all, and a sannyasi is constitutionally the spiritual master for all the orders and divisions.

(Bhag. 1.3.13, purp.)

THE SANNYASI AS MASTER OF VARNASRAMA

Sri Caitanya Mahaprabhu decided to accept the order and become an ideal sannyasi so that the general populace would show Him respect. One is duty bound to show respect to a sannyasi, for a sannyasi is considered to be the master of all varnas and asramas.

(Bhag. Intro., page 15)

A SANNYASI IS THE PRECEPTOR OF ALL THE VARNAS AND ASRAMAS

Lord Caitanya appeared in the family of a high-caste brahmana, and over and above that as sannyasi He was the preceptor for all the varnas and asramas.

(Bhag. Intro., page 37)

A SANNYASI IS THE SPIRITUAL MASTER OF THE HOUSEHOLDERS

A person who is a householder but is initiated by a sannyasi has the duty to spread Krsna consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Krsna consciousness. Holding a class means chanting the holy name of Krsna and speaking from Bhagavad-gita or Srimad-Bhagavatam. There are immense literatures for spreading Krsna consciousness, and it is the duty of each and every householder to learn about Krsna from his sannyasi spiritual master.

(Bhag. 3.21.31, purp.)

4. SPIRITUAL MASTER OF THE BRAHMANAS

A SANNYASI IS ALSO THE SPIRITUAL MASTER OF THE BRAHMANAS

In the varnasrama institution the sannyasi, or the person in the renounced order of life, is considered to be the head or the spiritual master of all the social statuses and orders. A brahmana is considered to be the spiritual master of the three other sections of society, namely, the ksatriyas, the vaisyas, and the sudras,

but a sannyasi, who is on the top of the institution, is considered to be the spiritual master of the brahmanas also.

(B.g. 16.1-3 purp.)

SANNYASI IS THE PRECEPTOR OF ALL VARNAS AND ASRAMAS

Lord Caitanya appeared in the family of a high-caste brahmana, and over and above that as sannyasi He was the preceptor for all the varnas and asramas.

(Bhag. Intro., page 37)

5. AS SPIRITUAL MASTER WITH BRAHMACARI AS DISCIPLE

A SANNYASI IS SUPPOSED TO BE A SPIRITUAL MASTER AND A BRAHMACARI HIS DISCIPLE

TRANSLATION: As a bona fide devotee, Balabhadra Bhattacharya, the twenty-third principal associate, acted as the brahmacari of Sri Caitanya Mahaprabhu when He toured Mathura.

PURPORT: Balabhadra Bhattacharya acted as a brahmacari, or personal assistant of a sannyasi. A sannyasi is not supposed to cook. Generally a sannyasi takes prasada at the house of a grhastha, and a brahmacari helps in this connection. A sannyasi is supposed to be a spiritual master and a brahmacari his disciple. Balabhadra Bhattacharya acted as a brahmacari for Sri Caitanya Mahaprabhu when the Lord toured Mathura and Vrndavana.

(Cc. Adi 10.146)

A BRAHMACARI ACCEPTS A SANNYASI AS HIS GURU

A brahmacari is supposed to engage in the service of a sannyasi and accept him as his guru.

(Cc. Adi 7.64 purp.)

THE MEANING OF THE NAME CAITANYA IS: HUMBLE SERVANT OF THE SANNYASI

The Lord took sannyasa from Kesava Bharati in the Bharati sampradaya, in which the brahmacaris (the assistants of the sannyasis) are named "Caitanya".

Even after accepting sannyasa, Caitanya Mahaprabhu retained the name "Caitanya", meaning a humble servant of a sannyasi.

(Cc.

Madhya 6.69 purp.)

6. GIVES NAMES TO BRAHMACARIS

THE SANNYASI'S BRAHMACARI ASSISTANTS ARE CALLED VARIOUS NAMES ACCORDING TO THE NAME OF THE SANNYASI

Among the sannyasis of the Sankara-sampradaya there are different names for brahmacaris. Each sannyasi has some assistants, known as brahmacaris, who are called by different names according to the name of the sannyasi.

(Cc. Adi 5.149, purp.)

7. DOES NOT ATTRACT DISCIPLES THROUGH MATERIAL ALLUREMENT

A SANNYASI IS PROHIBITED TO MAKE DISCIPLES THROUGH MATERIAL ALLUREMENTS

TRANSLATION: A sannyasi must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.

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.

(Bhag. 7.13.8)

ONE SHOULD NOT ACCEPT DISCIPLES FOR THE SAKE OF FASHION OR POPULARITY

Nor should one accept a disciple for the sake of fashion or popularity.

(Bhag. 7.13.7, purp.)

8. MUST BE FREE FROM VICES BEFORE SITTING ON VYASASANA

A GOSVAMI MUST BE FREE FROM ALL VICES BEFORE HE CAN DARE SIT ON THE VYASASANA; INDEED, HE SHOULD NOT BE ALLOWED TO SIT ON THE VYASASANA UNLESS HE IS SPOTLESS IN CHARACTER

A gosvami, or the bona fide representative of Sri Vyasadeva, must be free from all kinds of vices. The four major vices of Kali-yuga are (1) illicit connection with women, (2) animal slaughter, (3) intoxication, (4) speculative gambling of all sorts. A gosvami must be free from all these vices before he can dare sit on the vyasasana. No one should be allowed to sit on the vyasasana who is not spotless in character and who is not freed from the above-mentioned vices. He not only should be freed from all such vices, but must also be well versed in all revealed scriptures or in the Vedas. The Puranas are also parts of the Vedas. And histories like the Mahabharata or Ramayana are also parts of the Vedas. The acarya or the gosvami must be well acquainted with all these literatures. To hear and explain them is more important than reading them. One can assimilate the knowledge of the revealed scriptures only by hearing and explaining. Hearing is called sravana, and explaining is called kirtana. The two processes of sravana and kirtana are of primary importance to progressive spiritual life. Only one who has properly grasped the transcendental knowledge from the right source by submissive hearing can properly explain the subject.

(Bhag. 1.1.6, purp.)

9. DEFINITION OF JAGAT GURU

DEFINITION OF JAGAT GURU

Srila Rupa Gosvami, however, has explained that jagad-guru properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. Prthivim sa sisyat: such a jagad-guru is completely fit to make disciples all over the world.

(Cc. Adi 7.64)

10. GURU MUST BE AN UTTAMA ADHIKARY

ONE SHOULD NOT BECOME A GURU UNLESS ONE HAS ATTAINED THE PLATFORM OF UTTAMA-ADHIKARY, AND A DISCIPLE SHOULD BE CAREFUL TO ACCEPT AS SPIRITUAL MASTER AN UTTAMA-ADHIKARY

In this verse Srila Rupa Gosvami advises the devotee to be intelligent enough to distinguish between the kanistha-adhikary, madhyama-adhikary, and uttama-adhikary. The devotee should also know his own position and should not try to imitate a devotee situated on a higher platform. Srila Bhaktivinode Thakura has given some practical hints to the effect that an uttama-adhikary Vaisnava can be recognized by his ability to convert many fallen souls to Vaisnavism. One should not become a spiritual master unless he has attained the platform of uttama-adhikary. A neophyte Vaisnava or a Vaisnava situated on the intermediate platform

can also accept disciples, but such disciples must be on the same platform, and it should be understood that they cannot advance very well towards the ultimate goal of life under his insufficient guidance. Therefore a disciple should be careful to accept an *uttama-adhikary* as a spiritual master.

(NOI text 5, page 58)

11. SOME POSE AS GURUS TO CHEAT

SOME SANNYASIS BECOME GURUS JUST TO MAINTAIN A HIGH STANDARD OF LIVING

Srila Bhaktisiddhanta Sarasvati Thakura comments that there are many materialistic persons who become preachers, gurus, religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a sannyasi or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on the plea of maintaining temples. Although such persons may call themselves preachers, live in Vrindavana or Navadvipa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the Bhagavatam or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become babajis or collect money on the plea of worshipping the poor, whom they call *daridra-narayana*, or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahma and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

(Cc. Antya 9.69, purp.)

VII SANNYASA AND PREACHING

1. PROPAGATES SANKIRTANA

SANKIRTAN AS AN UNIQUE EXHIBITION OF PREACHING FOR THE MASSES

The Lord's congregational sankirtan movement at Puri was a unique exhibition for the mass of people. That is the way to turn the mass mind towards spiritual realization. The Lord inaugurated this system of mass sankirtan, and

leaders of all countries can take advantage of this spiritual movement in order to keep the mass of people in a pure state of peace and friendship with one another. This is now the demand of the present human society all over the world.

(Bhag. Intro., page 32)

PEOPLE IN GENERAL BECOME ATTRACTED BY LORD CAITANYA'S MASS SANKIRTAN MOVEMENT

At that time Varanasi was headed by a great sannyasi of the Mayavada school named Sripada Prakasananda Sarasvati. When the Lord was at Varanasi, the people in general became more attracted to Lord Caitanya Mahaprabhu on account of His mass sankirtan movement. Wherever He visited, especially the Visvanatha temple, thousands of pilgrims would follow Him. Some were attracted by His bodily features, and others were attracted by His melodious songs glorifying the Lord.

In India there is always a kind of spiritual rivalry between the Mayavada and Bhagavata schools, and thus when the news of the Lord reached Prakasananda he knew that the Lord was a Vaisnava sannyasi, and therefore he minimized the value of the Lord before those who brought him the news. He deprecated the activities of the Lord because of His preaching the sankirtan movement, which was in his opinion nothing but religious sentiment. Prakasananda was a profound student of the Vedanta, and he advised his followers to give attention to the Vedanta and not to indulge in sankirtan.

(Bhag. Intro., page 33)

PREACHING PURE BHAKTI

The sannyasis of Benares soon fell at the feet of Caitanya and asked for His grace (kripa). Caitanya then preached pure bhakti and instilled into their hearts spiritual love for Krsna which obliged them to give up sectarian feelings. The whole population of Benares, on this wonderful conversion of the sannyasis, turned vaisnavas, and they made a master sankirtan with their new Lord.

(TLC Prologue, page xxi [Bhaktivinode])

2. GOES DOOR TO DOOR

SANNYASIS BEG DOOR TO DOOR FOR MISSIONARY PURPOSES, NOT FOR MONEY

In the Vedic literature, charity is also to be awarded to the renouncer of life, the sannyasi. The sannyasi beg form door to door, not for money, but for

missionary purposes. The system is that they go from door to door to awaken the householders from the slumber of ignorance. Because the householders are engaged in family affairs and have forgotten their actual purpose in life--awakening their Krsna consciousness--it is the business of the sannyasis to go as beggars to the householders and encourage them to be Krsna conscious. As it is said in the Vedas, one should awake and achieve what is due him in this human form of life. This knowledge and method is distributed by the sannyasis; hence charity is to be given to the renouncer of life, to the brahmanas, and similar good causes, not to any whimsical cause.

(B.g. 10.5 purp..)

A SANNYASI IS NOT A BEGGAR

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 transcendently 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.

(B.g. 16.1-3 purp.)

A SANNYASI GOES DOOR TO DOOR NOT EXACTLY FOR BEGGING, BUT TO INTRODUCE KRSNA CONSCIOUS LITERATURE

TRANSLATION: "It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there. PURPORT: 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-patisrenim sada tucchavat bhutva dina-ganesakau karunaya kaupina-kanthasritau. 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 literatures about Krsna consciousness so that people can read them and be benefited. However, if one gives some contribution to a Krsna conscious man, he never refuses it.

(Cc. Madhya 8.39)

A SANNYASI GOES DOOR TO DOOR TO AWAKEN HOUSEHOLDERS TO KRSNA CONSCIOUSNESS

Humility is also one of the qualifications of a transcendently 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.

(Bg. 16.1-3, purp.)

A SANNYASI DISTRIBUTES KNOWLEDGE OF SPIRITUAL LIFE TO EVERY HOME

After preparing himself fully, he should become a sannyasi to distribute the knowledge of spiritual life to each and every home.

(Bhag. 3.30.14, purp.)

3. TRAVELS ALL OVER THE WORLD

IT IS THE DUTY OF A SANNYASI TO GO DOOR TO DOOR ALL OVER THE WORLD TO ENLIGHTEN THE HOUSEHOLDERS IN KRSNA CONSCIOUSNESS AND GIVE THEM ASSURANCE OF FEARLESSNESS

A sannyasi, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of maya, becomes absorbed in family affairs and forgets his relationship with Krsna. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a sannyasi, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A sannyasi, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about

Krsna consciousness. A person who is a householder but is initiated by a sannyasi has the duty to spread Krsna consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Krsna consciousness. Holding a class means chanting the holy name of Krsna and speaking from Bhagavad-gita or Srimad-Bhagavatam.

There are immense literatures for spreading Krsna consciousness, and it is the duty of each and every householder to learn about Krsna from his sannyasi spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a sannyasi is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Krsna consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rupa Gosvami, so devotees should follow it.

(Bhag. 3.21.31, purp.)

THE SANNYASIS' DUTY IS TO TRAVEL EVERYWHERE JUST TO FAVOR THE HOUSEHOLDERS

TRANSLATION: A person who is not very rich and is attached to family life becomes highly glorified when saintly persons are present in his home. The master and servants who are engaged in offering the exalted visitors water, a sitting place and paraphernalia for reception are glorified, and the home itself is also glorified.

PURPORT: Materially if a man is not very rich, he is not glorious, and spiritually if a man is too attached to family life, he is also not glorious. But saintly persons are quite ready to visit

the house of a poor man or a man who is attached to material family life. When this happens, the owner of the house and his servants are glorified because they offer water for washing the

feet of a saintly person, sitting places and other things to receive him. The conclusion is that if a saintly person goes to the house of even an unimportant man, such a person becomes glorious by his blessings. It is therefore the Vedic system that a householder invite a saintly person in his home to receive his blessings. This system is still current in India, and therefore

saintly persons, wherever they go, are hosted by the householders, who in turn get an opportunity to receive transcendental knowledge. It is the duty of a sannyasi, therefore, to travel everywhere just to favor the householders, who are generally ignorant of the values of spiritual life.

(Bhag. 4.22.10)

A SANNYASI TRAVELS ALL OVER THE WORLD TO SPREAD THE LORD'S GLORIES

TRANSLATION: Thus I began chanting the holy name and fame of the Lord by

repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

PURPORT: The life of a sincere devotee of the Lord is thus explained in a nutshell by Narada Muni by his personal example. Such a devotee, after his initiation by the Lord or His bona fide representative, takes very seriously chanting of the glories of the Lord and traveling all over the world so that others may also hear the glories of the Lord. Such devotees have no desire for material gain. They are conducted by one single desire: to go back to Godhead. This awaits them in due course on quitting the material body. Because they have the highest aim of life, going back to Godhead, they are never envious of anyone, nor are they proud of being eligible to go back to Godhead. Their only business is to chant and remember the holy name, fame and pastimes of the Lord and, according to personal capacity, to distribute the message for others' welfare without motive of material gain.

(Bhag. 1.6.26)

A SANNYASI SHOULD TRAVEL ALL OVER THE WORLD

TRANSLATION: 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.

(Bhag. 7.13.1)

SANNYASIS MUST TAKE CHARGE OF TRAVAILING ALL OVER THE WORLD

If my young disciples, especially those who have taken sannyasa, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

(Bhag. 6.5.43)

4. TRAVELS ALONE TO ENLIGHTEN EVERYONE

A SANNYASI IS DUTY BOUND TO TRAVEL ALONE TAKING RISKS FEARLESSLY

It is the duty of a mendicant (parivrajakacarya) to experience all varieties of God's creation by traveling alone through all forests, hills, towns, villages, etc., to gain faith in God and strength of mind as well as to enlighten the inhabitants with

the message of God.

(Bhag. 1.6.13, purp.)

LORD CAITANYA TRAVELED IN S.INDIA PREACHING SRIMAD BHAGAVATAM

After taking sannyasa, the Lord made His headquarters at Jagannatha Puri due to the request of His mother, Srimati Sacidevi. The Lord remained for twenty-four years at Puri. For six years of this time He travelled continuously all over India (and especially throughout southern India) preaching the Srimad-Bhagavatam.

(Bhag. Intro., page 4)

4. DOES NOT STAY IN ONE PLACE MORE THAN THREE DAYS

A SANNYASI SHOULD NOT LIVE MORE THAN THREE DAYS IN ANY PLACE

Parivraja means "an itinerant mendicant." A mendicant sannyasi should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Krsna consciousness.

(Bhag. 3.24.34)

BY THE CURSE OF PRAJAPATI DAKSA A PREACHER CANNOT REMAIN IN ONE PLACE

TRANSLATION: You have made me lose my sons once, and now you have again done the same inauspicious thing. Therefore you are a rascal who does not know how to behave toward others. You may travel all over the universe, but I curse you to have no residence anywhere.

PURPORT: Because Prajapati Daksa was a grhamedhi who wanted to remain in household life, he thought that if Narada Muni could not remain in one place, but had to travel all over the world, that would be a great punishment for him. Actually, however, such a punishment is a boon for a preacher. A preacher is known as parivrajakacarya--an acarya, or teacher, who always travels for the benefit of human society. Prajapati Daksa cursed Narada Muni by saying that although he had the facility to travel all over the universe, he would never be able to stay in one place. In the parampara system from Narada Muni, I have also been cursed. Although I have many centers that would be suitable places of residence, I cannot stay anywhere, for I have been cursed by the parents of my young disciples. Since the Krsna consciousness movement was started, I have traveled all over the world two or three times a year, and although I am provided comfortable places to

stay wherever I go, I cannot stay anywhere for more than three days or a week. I do not mind this curse by the parents of my disciples, but now it is necessary that I stay in one place to finish another task--this translation of Srimad-Bhagavatam. If my young disciples, especially those who have taken sannyasa, take charge of traveling all over the world, it may be possible for me to transfer the curse of the parents to these young preachers. Then I may sit down conveniently in one place for the work of translation.

(Bhag. 6.5.43)

6. DOES NOT TRAVEL DURING RAINY SEASON

SANNYASIS OBSERVE CATURMASYA VRATA

sannyasis are generally meant to travel all over the country for preaching work, but during the four months of the rainy season in India, from September through December, they do not travel, but take shelter in one place and remain there without moving. This non-movement of the sannyasi is called Caturmasya-vrata. When a sannyasi stays in a place for four months, the local inhabitants of that place take advantage of his presence to become spiritually advanced. Arjuna, in the dress of a tridandi-sannyasi, remained in the city of Dvaraka for four months, devising a plan whereby he could get Subhadra as his wife. The inhabitants of Dvaraka as well as Lord Balarama could not recognize the sannyasi to be Arjuna; therefore all of them offered their respect and obeisances to the sannyasi without knowing the actual situation.

(Krsna Book Vol. 3, Ch. 17, The Kidnaping of Subhadra, p. 121)

6. DISSEMINATES KNOWLEDGE TO EVERYONE

PARIVRAJAKACARYAS DISSEMINATE TRANSCENDENTAL KNOWLEDGE TO EVERYONE

The difference between the Vedas and the Puranas is like that between the brahmanas and the Parivrajakas. The brahmanas are meant to administer some fruitive sacrifices mentioned in the Vedas, but the parivrajakacaryas, or learned preachers, are meant to disseminate transcendental knowledge to one and all. As such, the parivrajakacaryas are not always expert in pronouncing the Vedic mantras, which are practiced systematically by accent and meter by the brahmanas who are meant for administering Vedic rites. Yet it should not be considered that the brahmanas are more important than the itinerant preachers. They are one and different simultaneously because they are meant for the same end in different ways.

(Bhag. 1.4.13, purp.)

8. HOLDS DISCOURSES

A SANNYASI SHOULD CAREFULLY PREACH, ESPECIALLY BY HOLDING DISCOURSES FROM BHAGAVAD-GITA, SRIMAD BHAGAVATAM, NECTAR OF DEVOTION AND CAITANYA CARITAMRITA

The Krsna consciousness movement is spreading all over the world simply by describing Krsna. We have published many books, including Sri Caitanya-caritamrta in seventeen volumes, four hundred pages each, as well as Bhagavad-gita and The Nectar of Devotion. We are also publishing Srimad-Bhagavatam, in sixty volumes. Wherever a speaker holds discourses from these books and an audience hears him, this will create a good and auspicious situation. Therefore the preaching of Krsna consciousness must be done very carefully by the members of the Krsna consciousness movement, especially the sannyasis. This will create an auspicious atmosphere.

(Bhag. 8.1.32, purp.)

9. HIS ONLY BUSINESS IS TO PREACH

A SANNYASI'S ONLY BUSINESS IS TO PREACH KRSNA CONSCIOUSNESS

The only business of a saintly person or sannyasi, a person in the renounced order, is to preach Krsna consciousness.

(Bhag. 10.10.17, purp.)

A SANNYASI'S DUTY IS TO ENLIGHTEN PEOPLE IN KRSNA CONSCIOUSNESS AND SHOULD THEREFORE NOT BE RESTRICTED OR REFUSED ANY GIFT HE MAY DEMAND FROM A HOUSEHOLDER

According to the Vedic system, a sannyasi, a person in the renounced order of life, is dressed in saffron-colored garments. This saffron dress is practically a passport for the mendicant and sannyasi to go anywhere. The sannyasi's duty is to enlighten people in Krsna consciousness. Those in the renounced order of life have no other business but preaching the glories and supremacy of the Supreme Personality of Godhead. Therefore the Vedic sociological conception is that a sannyasi should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder.

(Bhag. 3.15.31, purp.)

10. EXAMPLE OF HOW TO PREACH

EXAMPLE OF HOW A SANNYASI SHOULD PREACH

Here is an example of how a sannyasi should preach. When Sri Caitanya Mahaprabhu went to Varanasi, He went there alone, not with a big party. Locally, however, He made friendships with Candrasekhara and Tapan Misra, and Sanatana Gosvami also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local sannyasis on Vedanta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

(Cc. Adi 7.153)

EXAMPLE OF HOW A SANNYASI SHOULD PREACH BY VERY RESPECTFULLY FOLLOWING IN THE FOOTSTEPS OF SRI CAITANYA MAHAPRABHU

TRANSLATION: Thus Lord Caitanya excused all the offenses of the Mayavadi sannyasis and very mercifully blessed them with Krsna-nama.

PURPORT: Sri Caitanya Mahaprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Srila Rupa Gosvami as mahavadanyavatara, or the most magnanimous incarnation. Srila Rupa Gosvami also says, karunayavatirnah kalau: it is only by His mercy that He has descended in this age of Kali. Here this is exemplified. Sri Caitanya Mahaprabhu did not like to see Mayavadi sannyasis because He thought of them as offenders to the lotus feet of Krsna, but here He excuses them (tan-sabara ksami' aparadha). This is an example in preaching. Apani acari' bhakti-sikhaimu sabare. Sri Caitanya Mahaprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Krsna consciousness, but it is a preacher's duty to convince them of the Krsna consciousness movement and then induce them to chant the Hare Krsna maha- mantra. Our propagation of the sankirtana movement is continuing, despite many opponents, and people are taking this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Krsna mantra, Lord Caitanya Mahaprabhu exemplified the success of the Krsna consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

(Cc. Adi 7.150)

A SANNYASI SHOULD PREACH BY FOLLOWING IN THE FOOTSTEPS OF SRI CAITANYA MAHAPRABHU, BY QUOTING FROM THE SASTRAS AND PRESENTING THE CONCLUSION OF THE PREVIOUS ACARYAS

Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or inpolitely their enmity will merely increase. We should therefore follow

in the footsteps of Lord Caitanya Mahaprabhu as far as possible and try to convince the opposition by quoting from the sastras and presenting the conclusion of the acaryas. It is in this way that we should try to defeat all the enemies of the Lord.

(Cc. Adi 7.99)

11. CRITICISM CAN HAMPER PREACHING WORK

A SANNYASI IS ALWAYS SUBJECT TO PUBLIC CRITICISM WHICH CAN HAMPER HIS PREACHING WORK

A sannyasi is always subjected to public criticism, and a small fault on his part is taken seriously by the public. People actually expect a sannyasi to preach and not take part in any social or political matters. If a sannyasi is subject to public criticism, his preaching will not be fruitful. Sri Caitanya Mahaprabhu specifically wanted to avoid such criticism so that His preaching work would not be hampered.

(Cc. Madhya 12.25 purp.)

A SANNYASI MUST BE SPOTLESS

TRANSLATION: "As soon as the general public finds a little fault in the behavior of a sannyasi, they advertise it like wildfire. A black spot of ink cannot be hidden on a white cloth. It is always very prominent."

(Cc. Madhya 12.51)

VIII SANNYASA AND SEX

1. SEX IS STRICTLY FORBIDDEN

IN THE NIVRITTI MARGA SEX IS COMPLETELY FORBIDDEN

In the nivrtti-marga, however, on the path of transcendental realization, sex is completely forbidden. The social orders are divided into four parts--brahmacari, grhastha, vanaprastha and sannyasa--and only in the householder life can the pravrtti-marga be encouraged or accepted according to Vedic instructions. In the orders of brahmacarya, vanaprastha and sannyasa, there are no facilities for sex.

(Bhag. 4.25.39, purp.)

LORD CAITANYA STRICTLY PROHIBITED ILLICIT SEX

Sri Caitanya Mahaprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

(Cc. Antya 2.143, purp.)

SEX INDULGENCE IS WORSE THAN SUICIDE

Therefore, it is essential that one practice self-control by celibacy without the least desire for sex indulgence. For a man desiring to improve the condition of his existence, sex indulgence is considered suicidal, or even worse.

(Bhag. 2.1.16, purp.)

THE SANNYASI IS COMPLETELY RENOUNCED FROM SEX

There is no sex life except in the grhastha, or householder, asrama. The brahmacari is not allowed any sex, a vanaprastha voluntarily refrains from sex, and the sannyasi is completely renounced.

(Bhag. 4.25.38, purp.)

SEXUAL INDULGENCE IS STRONGLY RESTRICTED FOR SANNYASIS AND BRAHMACARIS

TRANSLATION: All the rules and regulations apply equally to the householder and the sannyasi, the member of the renounced order of life. The grihastha, however, is given permission by the spiritual master to indulge in sex during the period favorable for procreation.

PURPORT: In spiritual life, whether one is a grihastha, vanaprastha, sannyasi or brahmacari, everyone is under the control of the spiritual master. For brahmacaris and sannyasis there are strong restrictions on sexual indulgence.

(Bhag. 7.12.11)

2. SEX IS NOT AT ALL NECESSARY

SEX IS NOT AT ALL NECESSARY

In the previous chapters the great sage Narada has explained how a brahmacari, a vanaprastha and a sannyasi should act. He first explained the dealings of a brahmacari, vanaprastha and sannyasi because these three asramas, or statuses of

life, are extremely important for fulfillment of the goal of life. One should note that in the brahmacari-asrama, vanaprastha-asrama and sannyasa-asrama there is no scope for sex life, whereas sex is allowed in grhastha life under regulations. Narada Muni, therefore, first described brahmacarya, vanaprastha and sannyasa because he wanted to stress that sex is not at all necessary, although one who absolutely requires it is allowed to enter grhastha life, or household life, which is also regulated by the sastras and guru.

(Bhag. 7.14.1, purp.)

3. BRAHMACARYA DEFINED

EIGHT TYPES OF BRAHMACARYA EXPLAINED

Tapah is explained in the smṛti-saṅgṛha as follows: manasas cendriyanam ca aikagryam paramam tapah. "Complete control of the mind and senses and their complete concentration on one kind of activity is called tapah." Our Kṛṣṇa consciousness movement is teaching people how to concentrate the mind on devotional service. This is first-class tapah. Brahmacarya, the life of celibacy, has eight aspects: one should not think of women, speak about sex life, dally with women, look lustfully at women, talk intimately with women or decide to engage in sexual intercourse, nor should one endeavor for sex life or engage in sex life. One should not even think of women or look at them, to say nothing of talking with them. This is called first-class brahmacarya. If a brahmacari or sannyasi talks with a woman in a secluded place, naturally there will be a possibility of sex life without anyone's knowledge. Therefore a complete brahmacari practices just the opposite. If one is a perfect brahmacari, he can very easily control the mind and senses, give charity, speak truthfully and so forth. To begin, however, one must control the tongue and the process of eating. In the bhakti-marga, the path of devotional service, one must strictly follow the regulative principles by first controlling the tongue sevon-mukhe hi jihvadau svayam eva sphuratyadaḥ). The tongue (jihva) can be controlled if one chants the Hare Kṛṣṇa maha-mantra, does not speak of any subjects other than those concerning Kṛṣṇa and does not taste anything not offered to Kṛṣṇa. If one can control the tongue in this way, brahmacarya and other purifying processes will automatically follow.

(Bhag. 6.1.13-14, purp.)

BRAHMACARI TRAINING EXPLAINED

Before entering household life, one should be trained as a brahmacari, living under the care of the guru, whose place is known as the guru-kula. Brahmacari guru-kule vasan danto guror hitam (Bhag. 7.12.1). From the very beginning, a

brahmacari is trained to sacrifice everything for the benefit of the guru. A brahmacari is advised to go begging alms door to door, addressing all women as mother, and whatever he collects goes to the benefit of the guru. In this way he learns how to control his senses and sacrifice everything for the guru. When he is fully trained, if he likes he is allowed to marry. Thus he is not an ordinary grhastha who has learned only how to satisfy his senses.

(Bhag. 7.6.9, purp.)

BRAHMACARYA MEANS FREEDOM FROM SEXUAL ATTACHMENT

A student's education, therefore, should begin with brahmacarya, which means freedom from sexual attachment.

(TQK page 185)

WITHOUT BRAHMACARYA, ADVANCEMENT IN SPIRITUAL LIFE IS VERY DIFFICULT

TRANSLATION: Persons learned in the Vedas, who utter omkara and who are great sages in the renounced order, enter into Brahman. Desiring such perfection, one practices celibacy. I shall now explain to you this process by which one may attain salvation.

PURPORT: In the Vedic system of knowledge, students, from the very beginning, are taught to vibrate om and learn of the ultimate impersonal Brahman by living with the spiritual master in complete celibacy. In this way they realize two of Brahman's features. This practice is very essential for the student's advancement in spiritual life, but at the moment such brahmacari (unmarried celibate) life is not at all possible. The social construction of the world has changed so much that there is no possibility of one's practicing celibacy from the beginning of student life. Throughout the world there are many institutions or different departments of knowledge, but there is no recognized institution where students can be educated in the brahmacari principles. Unless one practices celibacy, advancement in spiritual life is very difficult. Therefore Lord Caitanya has announced, according to the scriptural injunctions for this age of Kali, that no process of realizing the Supreme is possible except the chanting of the holy name of Lord Krsna: Hare Krsna, Hare Krsna, Krsna

Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare.

(B.g. 8.11)

A NAISTHIKA-BARAHMACARI VOWS TO BE FREE FROM FAMILY ENCUMBRANCE

During student life the brahmacaris were given full instructions about the

importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a permanent brahmacari, observing complete abstinence from sex life for his whole life. It all depended on the quality of the student's training. We had the opportunity to meet an avowed brahmacari in the personality of our spiritual master, Om Visnupada Sri Srimad Bhaktisiddhanta Gosvami Maharaja. Such a great soul is called a naisthika-brahmacari.

(Bhag. 3.12.42, purp.)

CELIBACY AS AUSTERITY OF THE BODY

TRANSLATION: The austerity of the body consists in this: worship of the Supreme Lord, the brahmanas, the spiritual master, and superiors like the father and mother. Cleanliness, simplicity, celibacy and nonviolence are also austerities of the body. Austerity of speech consists in speaking truthfully and beneficially and in avoiding speech that offends. One should also recite the Vedas regularly. And serenity, simplicity, gravity, self-control and purity of thought are the austerities of the mind. This threefold austerity, practiced by men whose aim is not to benefit themselves materially but to please the Supreme, is of the nature of goodness.

(B.g. 17.14-17)

THE BRAHMACARI ASRAMA IS FOR TRAINING BOTH THOSE WHO ARE ATTACHED AND THOSE WHO ARE DETACHED

The main purpose of asrama-dharma is to awaken knowledge and detachment. The brahmacari 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 brahmacari-asrama is especially meant for training both the attached and detached.

(Bhag. 1.9.26, purp.)

THE COMBINATION WITH WOMEN IS AN UNNECESSARY BURDEN WHICH

CHECKS SPIRITUAL REALIZATION

Great vows of austerity are undertaken by sages to achieve success in self-realization. Human life is meant for such tapasya, with the great vow of celibacy, or brahmacarya. In the rigid life of tapasya, there is no place for the association of women. And because human life is meant for tapasya, for self-realization, factual human civilization, as conceived by the system of sanatana-dharma or the school of four castes and four orders of life, prescribes rigid dissociation from woman in three stages of life. ...There are many brahmacaris who do not go home to become householders but continue the life of naisthika-brahmacaris, without any connection with women. They accept the order of sannyasa, or the renounced order of life, knowing well that combination with women is an unnecessary burden that checks self-realization. restrictions, after a thorough training of brahmacarya, cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a vanaprastha to be trained to live alone without the association of woman. When the practice is complete, the same retired householder becomes a sannyasi, strictly separate from woman, even from his married wife. Studying the whole scheme of disassociation from women, it appears that a woman is a stumbling block for self-realization, and the Lord appeared as Narayana to teach the principle of womanly disassociation with a vow in life.

(Bhag. 2.7.6, purp.)

A BRAHMACARI IS FORBIDDEN TO SEE THE WIFE OF THE SPIRITUAL MASTER IF SHE HAPPENS TO BE YOUNG

A brahmacari is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a brahmacari is forbidden to render service to her.

(Bhag. 9.19.17)

A BRIHAD VRATA BRAHMACARI TAKES VOW TO REMAIN BRAHMACARI PERPETUALLY AND LATER DIRECTLY TAKES SANNYASA

There are two kinds of brahmacaris. One may return home, marry and become a householder, whereas the other, known as brhad-vrata, takes a vow to remain a brahmacari perpetually. The brhad-vrata brahmacari does not return from the place of the spiritual master; he stays there, and later he directly takes sannyasa.

(Bhag. 9.4.1, purp.)

A SANNYASI SHOULD BETTER DIE THAN TOUCH A WOMAN

TRANSLATION: One day when the Lord was going to the temple of Yamesvara, a female singer began to sing in the Jagannatha temple. She sang a gujjari tune in a very sweet voice, and because the subject was Jayadeva Gosvami's Gita-govinda, the song attracted the attention of the entire world. Hearing the song from a distance, Sri Caitanya Mahaprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing. As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

Sri Caitanya Mahaprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

(Cc. Antya 13.78-85)

A SANNYASI GIVES UP THE SHACKLES OF MAYA IN THE FORM OF BEAUTIFUL WOMEN

Maya has many activities, and in the material world her strongest shackle is the female. Of course, in actuality we are neither male nor female for these designations refer only to the outer dress, the body. We are all actually Krsna's servants. In conditioned life, however, we are shackled by the iron chains which take the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, he must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion.

Lord Caitanya Mahaprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy, and He was the only male member of the family. Although He was a brahmana and not rich, He took sannyasa, the renounced order of life, and thus extricated Himself from family entanglement. If we wish to become fully Krsna conscious, we have to give up the shackles of maya, or, if we remain with maya, not be subject to illusion. It is not necessary for one to abandon his family, for there were many householders amongst Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridas for glancing lustfully at a young woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life.

(Cc. Adi Intro., page 2)

AVOIDS ASSOCIATION WITH WOMEN

The Lord maintained that it was dangerous for a sannyasi to be in intimate touch with worldly money-conscious men and women. The Lord was an ideal sannyasi. No woman could approach the Lord even to offer respects. Women's seats were accommodated far away from the Lord. As an ideal teacher and acarya, He was very strict in the routine work of a sannyasi. Apart from being a divine incarnation, the Lord was an ideal character as a human being. His behavior with other persons was also above suspicion. In His dealings as acarya, He was harder than the thunderbolt and softer than the rose.

(Bhag. Intro., page 31)

A transcendentalist has nothing to do with women or money. He must always refrain from such intimate relations.

(Bhag. Intro., page 31)

IT IS VERY DANGEROUS TO BE INTIMATELY RELATED WITH WOMEN

The word niskincanasya refers to a person who has finished his material activities. Such a person can begin to execute his activities in Krsna consciousness to cross over the ocean of nescience. It is very dangerous for such a person to have intimate relationships with mundane people or to become intimately related with women. This formality is to be observed by anyone who is serious about going back home, back to Godhead.

(Cc. Madhya 13.185, purp.)

A SANNYASI IS STRICTLY FORBIDDEN WOMENS' ASSOCIATION

Most important of all, a sannyasi is strictly forbidden to have any intimate relationship with a woman. He is even forbidden to talk with a woman in a secluded place. Lord Caitanya was an ideal sannyasi, and when He was at Puri His feminine devotees could not even come near to offer their respects. They were advised to bow down from a distant place. This is not a sign of hatred for women as a class, but it is a stricture imposed on the sannyasi not to have close connections with women. One has to follow the rules and regulations of a particular status of life in order to purify his existence. For a sannyasi intimate relations with women and possessions of wealth for sense gratification are strictly forbidden. The ideal sannyasi was Lord Caitanya Himself, and we can learn from His life that He was very strict in regards to women. Although He is considered to be the most liberal incarnation of Godhead, accepting the most fallen conditioned souls, He strictly followed the rules and regulations of the sannyasa order of life in

connection with association with women. One of His personal associates, namely Chota Haridasa, was personally associated with Lord Caitanya along with His other confidential personal associates, but somehow or other this Chota Haridas looked lustily on a young woman, and Lord Caitanya was so strict that He at once rejected him from the society of His personal associates. Lord Caitanya said, "For a sannyasi or anyone who is aspiring to get out of the clutches of material nature and trying to elevate himself to the spiritual nature and go back to home, back to Godhead, for him, looking toward material possessions and women for sense gratification-not even enjoying them, but just looking toward them with such a propensity- is so condemned that he had better commit suicide before experiencing such illicit desires."

(B.g. 16.1-3, purp.)

LORD CAITANYA ENFORCED THE HARD AND FAST RULE THAT A SANNYASI IS STRICTLY NOT ALLOWED TO INTIMATELY MIX WITH WOMEN

Srila Bhaktisiddhanta Sarasvati Thakura says in this connection that Sri Caitanya Mahaprabhu, the ocean of mercy, chastised Junior Haridasa, although Junior Haridasa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridasa as an example to future sahajiyas who might adopt the dress of the renounced order to imitate Rupa Gosvami and other bona fide sannyasis but secretly have illicit connections with women. To teach such men, Sri Caitanya Mahaprabhu chastised His dear devotee Haridasa for a slight deviation from the regulative principles. Srimati Madhavidēvi was a highly elevated devotee; therefore approaching her to ask for some rice to serve Sri Caitanya Mahaprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Sri Caitanya Mahaprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Sri Caitanya Mahaprabhu not chastised Junior Haridasa for this slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridasa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaisnava. But it is strictly not allowed. Sri Caitanya Mahaprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaisnava philosophy. This was His purpose in chastising Junior Haridasa. Sri Caitanya Mahaprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

(Cc. Antya 2.143)

THE MEANING OF SANNYASA IS TO GIVE UP THE ASSOCIATION OF WOMEN

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.

(Bhag. 4.25.62, purp.)

A SANNYASI SHOULD STRICTLY AVOID WOMEN

niskincanasya bhagavad-bhajanonmukasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha ha hanta visa-bhaksanato 'pi asadhu
(Caitanya-candrodaya nataka 8.27)

TRANSLATION: Greatly lamenting, the Lord then informed Sarvabhauma Bhattacharya, "Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

PURPORT: In the material world, the via media for sense gratification is mainly a woman. One who is seriously interested in spiritual life should strictly avoid women. A sannyasi should never see a man or a woman for material benefit. In addition, talks with materialistic men and women are also dangerous and they are compared to drinking poison.

(Cc. Madhya 11.7-8)

A SANNYASI IS STRICTLY PROHIBITED FROM HAVING RELATIONSHIPS WITH WOMEN

Devotional service is the path of vairagya-vidya (renunciation and knowledge). Haridas Thakur was following this path, but Ramacandra Khan planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a brahmacari, sannyasi or vanaprastha is strictly prohibited from having relationships with women. Haridasa Thakura was strictly renounced, and thus Ramacandra Khan called for

prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Ramacandra Khan to induce any other women to break Haridasa Thakura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes.

(Cc. Antya 3.105, purp.)

A SANNYASI IS COMPLETELY FORBIDDEN TO ASSOCIATE WITH WOMEN

According to Vedic civilization, one's association with women should be very much restricted. In spiritual life there are four asramas--brahmacarya, grhastha, vanaprastha and sannyasa. The brahmacari, vanaprastha and sannyasi are completely forbidden to associate with women. Only grhasthas are allowed to associate with women under certain very restricted conditions--that is, one associates with women to propagate nice children. Other reasons for association are condemned.

(Cc. Madhya 22.90, purp.)

A SANNYASI SHOULD BE CAREFUL IN DEALING WITH THE MIND, WHICH IS SPECIFICALLY AGITATED THROUGH THE ASSOCIATION OF WOMEN

TRANSLATION: Sri Caitanya Mahaprabhu said, "Although it is correct that the king is a great devotee, he is still to be considered a venomous snake. Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form.

PURPORT: Even though a woman be made of wood or stone, she becomes attractive when decorated. One becomes sexually agitated even by touching the form. Therefore one should not trust his mind, which is so fickle that it can give way to enemies at any moment. The mind is always accompanied by six enemies--namely, kama, krodha, mada, moha, matsarya and bhaya--that is, lust, anger, intoxication, illusion, envy and fear. Although the mind may be merged in spiritual consciousness, one should always be very careful in dealing with it, just as one is careful in dealing with a snake. One should never think that his mind is trained and that he can do whatever he likes. One interested in spiritual life should always engage his mind in the service of the Lord so that the enemies of the mind, who always accompany the mind, will be subdued. If the mind is not engaged in Krsna consciousness at every moment, there is a chance that it will give way to its enemies. In this way we become victims of the mind.

Chanting the Hare Krsna mantra engages the mind at the lotus feet of Krsna constantly; thus the mind's enemies do not have a chance to strike. Following Sri Caitanya Mahaprabhu's example in these verses, we should be very careful in dealing with the mind, which should not be indulged in any circumstance. Once we indulge the mind, it can create havoc in this life, even though we may be

spiritually advanced. The mind is specifically agitated through the association of materialistic men and women. Therefore Sri Caitanya Mahaprabhu, through His personal behavior, warns everyone to avoid meeting a materialistic person or a woman.

(Cc. Madhya 11.10)

IF A SANNYASI LOOKS AT A WOMAN WITH SENSUAL INTENTIONS, THE ONLY PROCESS OF ATONEMENT IS TO GIVE UP HIS LIFE AT THE CONFLUENCE OF THE GANGES AND YAMUNA RIVERS

TRANSLATION: Thus at the end of one night, Junior Haridasa, after offering Sri Caitanya Mahaprabhu his respectful obeisances, departed for Prayaga without saying anything to anyone.

Junior Haridasa had conclusively decided to attain shelter at the lotus feet of Sri Caitanya Mahaprabhu. Thus he entered deep into the water at Triveni, the confluence of the Ganges and Yamuna at Prayaga, and in this way gave up his life.

TRANSLATION: One day Sri Caitanya Mahaprabhu inquired from the devotees, "Where is Haridasa? Now you may bring him here."

TRANSLATION: Then Srivasa Thakura related the details of Haridasa's decision and his entering the waters at the confluence of the Ganges and Yamuna.

When Sri Caitanya Mahaprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

Then all the devotees, headed by Svarupa Damodara Gosvami, concluded that because Haridasa had committed suicide at the confluence of the rivers Ganges and Yamuna, he must have ultimately attained shelter at the lotus feet of Sri Caitanya Mahaprabhu.

PURPORT: Srila Bhaktivinoda Thakura remarks that after one adopts the renounced order and accepts the dress of either a sannyasi or a babaji, if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamuna. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Sri Caitanya Mahaprabhu. Without such punishment, however, the shelter of Sri Caitanya Mahaprabhu is very difficult to regain.

TRANSLATION: This incident manifests the mercy of Sri Caitanya Mahaprabhu, His teaching that a sannyasi should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

(Cc. Antya 2.146,147,150,166,168)

UNRESTRICTED MIXING WITH THE FAIR SEX LEADS TO ONE'S DOWNFALL

TRANSLATION: O Vidura, we have heard that Brahma had a daughter named Vak

who was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

PURPORT: Balavan indriya-gramo vidvamsam api karsati (Bhag. 9.19.17). It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man.

Therefore it is advised that one should not indulge in living alone even with one's mother, sister or daughter. Vidvamsam api karsati means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahma, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahma himself, although he is the primeval living being and the most learned within the whole universe. If Brahma could be a victim of the sexual urge, then what of others, who are prone to so many mundane frailties? This extraordinary immorality on the part of Brahma was heard to have occurred in some particular kalpa, but it could not have happened in the kalpa in which Brahma heard directly from the Lord the four essential verses of Srimad-Bhagavatam because the Lord benedicted Brahma, after giving him lessons on the Bhagavatam, that he would never be bewildered in any kalpa whatsoever. This indicates that before the hearing of Srimad-Bhagavatam he might have fallen a victim to such sensuality, but after hearing Srimad-Bhagavatam directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestricted mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahma just to bring to our notice this great danger.

(Bhag. 3.12.28)

LORD CAITANYA AND ASSOCIATION WITH WOMEN

TRANSLATION: "I am a sannyasi," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

(Cc. Antya 5.36)

IN THE HARE KRSNA MOVEMENT THE BRAHMACARIS AND SANNYASIS MUST KEEP STRICTLY ALOOF FROM WOMEN

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.

(Bhag. 7.15.36)

TO SEE A WOMAN'S FACE AND APPRECIATE IT'S BEAUTY OR TO HEAR A
WOMAN'S VOICE AND APPRECIATE HER SINGING, IS A SUBTLE FALLDOWN
FOR A BRAHMACARI OR SANNYASI

sarat-padmotsavam vaktram
vacas ca sravanamritam
hridayam ksura-dharabham
strinam ko vada cestinam

TRANSLATION: A woman's face is as attractive and beautiful as a blossoming lotus flower in autumn. Her words are very sweet, and they give pleasure to the ear, but if we study a woman's heart, we can understand it to be extremely sharp, like the blade of a razor. In these circumstances, who could understand the dealings of a woman?

PURPORT : Woman is now depicted very well from a materialistic point of view by Kasyapa Muni. Women are generally known as the fair sex, and especially in youth at the age of sixteen or seventeen, women are very attractive to men. Just as a lotus is very beautiful in autumn, a woman on the threshold of youthful beauty is extremely attractive. In Sanskrit a woman's voice is called nari-svara because women generally sing and their singing is very attractive. At the present moment, cinema artists, especially female singers, are especially welcome. Some of them earn fabulous amounts of money simply by singing. Therefore, as taught by Sri Caitanya Mahaprabhu, a woman's singing is dangerous because it can make a sannyasi fall a victim to the woman. Sannyasa means giving up the company of women, but if a sannyasi hears the voice of a woman and sees her beautiful face, he certainly becomes attracted and is sure to fall down. There have been many examples. Even the great sage Visvamitra fell a victim to Menaka. Therefore a person desiring to advance in spiritual consciousness must be especially careful not to see a woman's face or hear a woman's voice. To see a woman's face and appreciate its beauty or to hear a woman's voice and appreciate her singing as very nice is a subtle falldown for a brahmacari or sannyasi.

(Bhag. 6.18.41, purp)

ONE SHOULD BE EXTREMELY CAREFUL ABOUT MIXING WITH WOMEN
LEST HIS INTELLIGENCE BECOME BEWILDERED

TRANSLATION: As long as a living entity is not completely self-realized--as long as he is not independent of the misconception of identifying with his body, which is nothing but a reflection of the original body and senses--he cannot be relieved of the conception of duality, which is epitomized by the duality between man and woman. Thus there is every chance that he will fall down because his intelligence

is bewildered.

PURPORT: Here is another important warning that a man must save himself from attraction to woman. Until one is self-realized, fully independent of the illusory conception of the material body, the duality of man and woman must undoubtedly continue, but when one is actually self-realized this distinction ceases.

vidya-vinaya-sampanne
brahmane gavi hastini
suni caiva svapake ca
panditah sama-darsinah

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brahmana, a cow, an elephant, a dog and a dog-eater [outcaste]." (B.g. 5.18) On the spiritual

platform, the learned person not only gives up the duality of man and woman, but also gives up the duality of man and animal. This is the test of self-realization. One must realize perfectly that the living being is spirit soul but is tasting various types of material bodies. One may theoretically understand this, but when one has practical realization, then he actually becomes a pandita, one who knows. Until that time, the duality continues, and the conception of man and woman also continues. In this stage, one should be extremely careful about mixing with women. No one should think himself perfect and forget the sastric instruction that one should be very careful about associating even with his daughter, mother or sister, what to speak of other women.

(Bhag. 7.12.10)

NO ONE SHOULD THINK HIMSELF LIBERATED IN THE PRESENCE OF A BEAUTIFUL WOMAN

Srila Visvanatha Cakravarti Thakura remarks that Mohini- murti dragged Lord Siva to so many places, especially to where the great sages lived, to instruct the sages that their Lord Siva had become mad for a beautiful woman. Thus although they were all great sages and saintly persons, they should not think themselves free, but should remain extremely cautious about beautiful women. No one should think himself liberated in the presence of a beautiful woman.

(Bhag. 8.12.34, purp.)

A SANNYASI SHOULD FEAR MATERIALISTIC PERSONS AND WOMEN

akarad api bhetyam
strinam visayinam api
yathaher manasah ksobhas
tatha tasyakrter api

TRANSLATION: "Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features.'

PURPORT: This is a quotation from Sri Caitanya-candrodaya-nataka (8.24).

(Cc. Madhya 11.11)

THE STAGES OF VARNASRAMA ARE SO DEvised THAT ONE MAY BECOME DETACHED FROM THE ASSOCIATION OF WOMEN

The word pramada-sanga-dusitah indicates that apart from all other contamination, if one simply remains attached to a woman, that single contamination will be sufficient to prolong one's miserable material existence. Consequently, in Vedic civilization one is trained from the beginning to give up attachment for women. The first stage of life is brahmacari, the second stage grhastha, the third stage vanaprastha, and the fourth stage sannyasa. All these stages are devised to enable one to detach himself from the association of women.

(Bhag. 4.28.27, purp.)

ATTRACTION TO BEAUTIFUL WOMEN CAUSE THE LIVING ENTITY TO COME TO THE MATERIAL WORLD

A living entity is not forced to come into the material world. He makes his own choice, being attracted by beautiful women.

(Bhag. 4.25.25, purp.)

5. SHOULD NOT TALK INTIMATELY WITH WOMEN

A SANNYASI SHOULD NOT TALK INTIMATELY WITH WOMEN

TRANSLATION: Sri Caitanya Mahaprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

(Cc. Antya 2.124)

A SANNYASI SHOULD NOT TALK TO WOMEN EVEN IN DREAMS

TRANSLATION: After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT: 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, *matravat para-daresu*. Thus not only a person in the renounced order or one engaged in devotional service but everyone would avoid mingling with women. One should consider another's wife his mother.

(Cc. Antya 2.144)

IT IS A GREAT OFFENSE FOR A SANNYASI TO TALK INTIMATELY WITH WOMEN

There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a sannyasi, a person in the renounced order, talking intimately with women is a great offense. Sri Ramananda Raya and Srila Narottama dasa Thakura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

(Cc. Antya 2.120)

LORD CAITANYA CANNOT TOLERATE SEEING THE FACE OF A SANNYASI WHO TALKS INTIMATELY WITH WOMEN

TRANSLATION: 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.

(Cc. Antya 2.117)

6. SHOULD NOT EVEN HEAR A WOMAN'S NAME

A SANNYASI IS RESTRICTED EVEN FROM HEARING A WOMAN'S NAME

TRANSLATION: Hearing the name of Mukundara Mata, Lord Caitanya hesitated, but because of affection for Paramesvara, He did not say anything.

PURPORT: A sannyasi is restricted from even hearing a woman's name, and Sri Caitanya Mahaprabhu conducted Himself very strictly in His vow. Paramesvara informed the Lord that his wife, Mukundara Mata, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Paramesvara, He did not say anything. Sri Caitanya Mahaprabhu had known Paramesvara Modaka since His childhood, and therefore Paramesvara did not think twice about informing the Lord of his wife's arrival.

(Cc. Antya 12.59)

7. FORBIDDEN TO HEAR WOMEN'S SINGING

LORD CAITANYA DID NOT HEAR THE SONGS OF THE DEVA-DASIS IN THE TEMPLE OF JAGANNATHA

Lord Caitanya was a strict sannyasi, so much so that He did not allow any woman to come near Him, not even to bow down and offer respects. He never even heard the prayers of the deva-dasis offered in the temple of Jagannatha because a sannyasi is forbidden to hear songs sung by the fair sex.
(Bhag. 2.4.20, purp.)

8 FORBIDDEN TO ASSOCIATE WITH WOMEN IN A SECLUDED PLACE

A SANNYASI SHOULD BE VERY CAREFUL WHEN ASSOCIATING WITH WOMEN, AND IS FORBIDDEN TO DO SO IN A SECLUDED PLACE

TRANSLATION: All the learned scholars have given their opinion. The mind is by nature very restless, and one should not make friends with it. If we place full confidence in the mind, it may cheat us at any moment. Even Lord Siva became agitated upon seeing the Mohini form of Lord Krsna, and Saubhari Muni also fell down from the mature stage of yogic perfection.

PURPORT: In the Srimad-Bhagavatam (9.19.17) it is specifically stated:

matra svasra duhitra va
naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

A grhastha, vanaprastha, sannyasi and brahmacari should be very careful when associating with women. One is forbidden to sit down in a solitary place even with one's mother, sister or daughter. In our Krsna consciousness movement it has been very difficult to disassociate ourselves from women in our society, especially in Western countries. We are therefore sometimes criticized, but nonetheless we are trying to give everyone a chance to chant the Hare Krsna maha-mantra and thus advance spiritually. If we stick to the principle of chanting the Hare Krsna maha-mantra offenselessly, then, by the grace of Srila Haridasa Thakura, we may be saved from the allurements of women. However, if we are not very strict in chanting the Hare Krsna maha-mantra, we may at any time fall victim to women.

(Bhag. 5.6.3)

ONE SHOULD STAY STRICTLY ALOOF FROM THE ASSOCIATION OF WOMEN AND SHOULD NOT IMITATE NARADA MUNI OR HARIDAS THAKUR

One should not remain in a secluded place with a woman, even one's mother, sister, or daughter. Nonetheless, although one is strictly prohibited from staying with a woman in a secluded place, Narada Muni gave shelter to Prahlada Maharaja's young mother, who rendered service to him with great devotion and faith. Does this mean that Narada Muni transgressed the Vedic injunctions? Certainly he did not. Such injunctions are intended for mundane creatures, but Narada Muni is transcendental to mundane categories. Narada Muni is a great saint and is transcendently situated. Therefore, although he was a young man, he could give shelter to a young woman and accept her service. Haridasa Thakura also spoke with a young woman, a prostitute, in the dead of night, but the woman could not deviate his mind. Instead, she became a Vaisnavi, a pure devotee, by the benediction of Haridasa Thakura. Ordinary persons, however, should not imitate such highly elevated devotees. Ordinary persons must strictly observe the rules and regulations by staying aloof from the association of women. No one should imitate Narada Muni or Haridasa Thakura. It is said, *vaisnavera kriya-mudra vijne na bujhaya*. Even if a man is very advanced in learning, he cannot understand the behavior of a Vaisnava. Anyone can take shelter of a pure Vaisnava, without fear. Therefore in the previous verse it has been distinctly said, *devarser antike sakuto-bhaya: Kayadhu*, the mother of Prahlada Maharaja, stayed under the protection of Narada Muni without fear from any direction. Similarly, Narada Muni, in his transcendental position, stayed with the young woman without fear of deviation. Narada Muni, Haridasa Thakura and similar acaryas especially empowered to broadcast the glories of the Lord cannot be brought down to the material platform. Therefore one is strictly forbidden to think that the acarya is an ordinary human being (*gurusu nara-matih*).

(Bhag. 7.7.14, purp.)

9. DOES NOT NEED ENCOURAGEMENT FROM WOMEN

SANNYASIS DO NOT NEED ENCOURAGEMENT FROM WOMEN

In the varnasrama-dharma system, certain classes, such as the brahmanas and sannyasis, do not need encouragement from the opposite sex.

(Bhag. 5.1.29, purp.)

10. DOES NOT ASSOCIATE WITH ANYONE INTERESTED IN SEX

TO CROSS THE MATERIAL OCEAN, ONE MUST GIVE UP THE ASSOCIATION OF PERSONS INTERESTED IN SEX LIFE AND MONEY

TRANSLATION: A person desiring liberation from material bondage must give up the association of persons interested in sex life and should not employ his senses

externally [in seeing, hearing, talking, walking and so on]. One should always stay in a secluded place, completely fixing his mind on the unlimited Personality of Godhead, and if one wants any association at all, he should associate with persons similarly engaged.

PURPORT: Saubhari Muni, giving conclusions derived from his practical experience, instructs us that persons interested in crossing to the other side of the material ocean must give up the association of persons interested in sex life and accumulating money. This is also advised by Sri Caitanya Mahaprabhu:

niskincanasya bhagavad-bhajanonmukasya
param param jigamisor bhava-sagarasya
sandarsanam visayinam atha yositam ca
ha hanta hanta visa-bhaksanato 'py asadhu
(Caitanya-candrodaya nataka 8.27)

"Alas, for a person seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification and seeing a woman who is similarly interested is more abominable than drinking poison willingly."

(Bhag. 9.6.51, purp.)

11. LORD CAITANYA'S STRICT EXAMPLE AS REGARDS TO WOMEN

LORD CAITANYA WAS EXTREMELY STRICT REGARDING THE ASSOCIATION OF WOMEN NOR DID HE TALK ABOUT WOMEN

In Sri Caitanya-bhagavata, Adi-khanda, Chapter Fifteen, it is said:

sabe para-strira prati nahi parihasa
stri dekhi dure prabhu hayena eka-pasa

"Sri Caitanya Mahaprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking." He was extremely strict regarding the association of women. The sahajiyas, however, pose as followers of Sri Caitanya Mahaprabhu, although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women.

(Cc. Adi 17.276, purp.)

LORD CAITANYA SHOWED BY EXAMPLE HOW A SANNYASI SHOULD BE MOST STRICT IN DEALING WITH WOMEN

matra svarsa duhitra va

naviviktasano bhavet
balavan indriya-gramo
vidvamsam api karsati

TRANSLATION: One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

PURPORT: Learning the etiquette of how to deal with women does not free one from sexual attraction. As specifically mentioned herewith, such attraction is possible even with one's mother, sister or daughter. Generally, of course, one is not sexually attracted to his mother, sister or daughter, but if one allows himself to sit very close to such a woman, one may be attracted. This is a psychological fact. It may be said that one is liable to be attracted if he is not very advanced in civilized life; however, as specifically mentioned here, vidvamsam api karsati: even if one is highly advanced, materially or spiritually, he may be attracted by lusty desires. The object of attraction may even be one's mother, sister or daughter. Therefore, one should be extremely careful in dealings with women. Sri Caitanya Mahaprabhu was most strict in such dealings, especially after He accepted the sannyasa order. Indeed, no woman could come near Him to offer Him respect. Again, one is warned herewith that one should be extremely careful in dealings with women. A brahmachari is forbidden even to see the wife of his spiritual master if she happens to be young. The wife of the spiritual master may sometimes take some service from the disciple of her husband, as she would from a son, but if the wife of the spiritual master is young, a brahmachari is forbidden to render service to her.

(Bhag. 9.19.17)

12. BY CONTROLLING SEX ONE CAN WORK WONDERFULLY

BY CONTROLLING SEX LIFE ONE CAN WORK WONDERFULLY WITH HIS
BRAIN

The word urdhva-retasah in this verse is very significant. Urdhva-retah refers to one who can control sex life and who instead of wasting semen by discharging it, can use this most important substance accumulated in the body to enrich the brain. One who can completely control sex life is able to work wonderfully with his brain, especially in remembering. Thus students who simply hear Vedic instructions once from their teacher could remember them verbatim without needing to read books, which therefore did not exist in former times.

(Bhag. 5.1.26, purp.)

VALUE OF NOT DISCHARGING SEMEN IS NOT UNDERSTOOD IN KALI YUGA

The people of this age especially do not know the value of not discharging semen. As such, they are variously entangled with material qualities and suffer an existence of struggle

only.

(Bhag. 4.11.5, purp.)

BY REFRAINING FROM SEX ONE CULTIVATES STEADINESS AND DETERMINATION

The yogi must also be "completely free from sex life." If one indulges in sex, he cannot concentrate; therefore brahmacharya, complete celibacy, is recommended to make the mind steady. By practicing celibacy, one cultivates determination. One modern example of such determination is that of Mahatma Gandhi, who was determined to resist the powerful British empire by means of nonviolence. At this time, India was dependent on the British, and the people had no weapons. The Britishers, being more powerful, easily cut down whatever violent revolutions the people attempted. Therefore Gandhi resorted to nonviolence, noncooperation. "I shall not fight with the Britishers," he declared, "and even if they react with violence, I shall remain nonviolent. In this way the world will sympathize with us."

Such a policy required a great amount of determination, and Gandhi's determination was very strong because he was a brahmachari. Although he had children and a wife, he renounced sex at the age of thirty-six. It was this sexual renunciation that enabled him to be so determined that he was able to lead his country and drive the British from India. Thus, refraining from sex enables one to be very determined and powerful. It is not necessary to do anything else. This is a secret people are not aware of. If you want to do something with determination, you have to refrain from sex. Regardless of the process--be it hatha-yoga, bhakti-yoga, jnana-yoga, or whatever--sex indulgence is not allowed. ...If we want something valuable, we must pay for it. We cannot expect to walk into a jewelry store and demand the most valuable jewel for a mere ten cents. No, we must pay a great deal. Similarly, if we want perfection in yoga, we have to pay by abstaining from sex. Perfection in yoga is not something childish, and Bhagavad-gita instructs us that if we try to make yoga into something childish, we will be cheated. There are many cheaters awaiting us, waiting to take our money, giving us nothing, and then leaving. But according to Sri Krsna's authoritative statement in Bhagavad-gita, one must be "completely free from sex life." Being free from sex, one should "meditate upon Me within the heart and make Me the ultimate goal of life." This is real meditation.

(Path Of Perfection, pages. 46-47)

PURPOSE OF HUMAN LIFE IS ACHIEVED BY STOPPING SEX LIFE

Human life is meant for such tapasya, or austerity. By the austerity of voluntarily stopping sex life at home and going to the forest to engage in spiritual activities in the association of devotees, one achieves the actual purpose of human life.

(Bhag. 9.19.11, purp.)

TO REALIZE VISNU WITHIN THE HEART, COMPLETE ABSTINENCE FROM
SEX
LIFE IS REQUIRED

Krsna is the ultimate goal of life, and the Visnu-murti situated in one's heart is the object of yoga practice. To realize this Visnu-murti within the heart, one has to observe complete abstinence from sex life; therefore one has to leave home and live alone in a secluded place, remaining seated as mentioned above. One cannot enjoy sex life daily at home or elsewhere and attend a so-called yoga class and thus become a yogi. One has to practice controlling the mind and avoiding all kinds of sense gratification, of which sex life is the chief. In the rules of celibacy written by the great sage Yajnavalkya it is said:

karmana manasa vaca sarvavasthasu sarvada
sarvatra maithuna-tyago brahmacaryam pracaksate.

"The vow of brahmacarya is meant to help one completely abstain from sex indulgence in work, words and mind--at all times, under all circumstances, and in all places." No one can perform correct yoga practice through sex indulgence. Brahmacarya is taught, therefore, from childhood when one has no knowledge of sex life. Children at the age of five are sent to the guru-kula, or the place of the spiritual master, and the master trains the young boys in the strict discipline of becoming brahmacaris. Without such practice, no one can make advancement in any yoga, whether it be dhyana, jnana or bhakti. One who, however, follows the rules and regulations of married life, having sexual relationship only with his wife (and that also under regulation), is also called brahmacari. Such a restrained householder brahmacari may be accepted in the bhakti school, but the jnana and dhyana schools do not admit even householder brahmacaris. They require complete abstinence without compromise. In the bhakti school, a householder brahmacari is allowed controlled sex life because the cult of bhakti-yoga is so powerful that one automatically loses sexual attraction, being engaged in the superior service of the Lord. In the Bhagavad-gita it is said:

visaya vinivartante niraharasya dehinah
rasa-varjam raso 'py asya param drstva nivartate

Whereas others are forced to restrain themselves from sense gratification, a devotee of the Lord automatically refrains because of superior taste. Other than the devotee, no one has any information of that superior taste.

(B.g. 6.13-14, purp.)

13. VARIOUS METHODS TO STOP PARTICIPATING IN SEX DESCRIBED

ONE MAY STOP PARTICIPATING IN MATERIALISTIC ACTIVITIES BY OBSERVING THEIR CONTRARY RESULTS

TRANSLATION: In this human form of life, a man and women unite for the sensual pleasure of sex, but by actual experience we have observed that none of them are happy. Therefore, seeing the contrary results, I have stopped taking part in materialistic activities.

(Bhag. 7.13.26)

STRONG DESIRE FOR SEX CAN BE SUBDUED BY ADVANCEMENT IN KRSNA CONSCIOUSNESS

TRANSLATION: For those who are too attached to material enjoyment, sense gratification is very difficult to give up. Even when one is an invalid because of old age, one cannot give up such desires for sense gratification. Therefore, one who actually desires happiness must give up such unsatisfied desires, which are the cause of all tribulations.

PURPORT: We have actually seen, especially in the Western countries, that men who have reached more than eighty years of age still go to nightclubs and pay heavy fees to drink wine and associate with women. Although such men are too old to enjoy anything, their desires have not ceased. Time deteriorates even the body itself, which is the medium for all sensual satisfaction, but even when a man becomes old and invalid, his desires are strong enough to dictate that he go here and there to satisfy the desires of his senses. Therefore, by the practice of bhakti-yoga, one should give up his lusty desires. As explained by Sri Yamunacarya:

yadavadhi mama cetah krsna-padaravinde
nava-nava-rasa-dhamany udyatam rantum asit
tadavadhi bata nari sangame smaryamane
bhavati mukha-vikarah susthu-nisthivanam ca

When one is Krsna conscious, he gets more and more happiness by discharging duties for Krsna. Such a person spits on sense gratification, especially that of sexual enjoyment. An experienced, advanced devotee is no longer interested in sex life. The strong desire for sex can be subdued only by advancement in Krsna consciousness.

(Bhag. 9.19.16)

LUSTY DESIRES ARE AUTOMATICALLY CONQUERED BY THE DETERMINATION NOT TO HAVE SEX

TRANSLATION: By making plans with determination, one should give up lusty desires for sense gratification. Similarly, by giving up envy one should conquer

anger, by discussing the disadvantages of accumulating wealth one should give up greed, and by discussing the truth one should give up fear.

PURPORT: Srila Visvanatha Cakravarti Thakura has suggested how one can conquer lusty desires for sense gratification. One cannot give up thinking of women, for thinking in this way is natural; even while walking on the street, one will see so many women. However, if one is determined not to live with a woman, even while seeing a woman he will not become lusty. If one is determined not to have sex, he can automatically conquer lusty desires. The example given in this regard is that even if one is hungry, if on a particular day he is determined to observe fasting, he can naturally conquer the disturbances of hunger and thirst. If one is determined not to be envious of anyone, he can naturally conquer anger. Similarly, one can give up the desire to accumulate wealth simply by considering how difficult it is to protect the money in one's possession. If one keeps a large amount of cash with him, he is always anxious about keeping it properly. Thus if one discusses the disadvantages of accumulating wealth, he can naturally give up business without difficulty.

(Bhag. 7.15.22)

SANNYASIS ACCEPT A LIFE OF BEGGING THUS BECOMING HUMBLE, MEEK AND FREE FROM LUSTY DESIRES

TRANSLATION: One who desires to conquer the mind must leave the company of his family and live in a solitary place, free from contaminated association. To maintain the body and soul together, he should beg as much as he needs for the bare necessities of life.

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. In this regard, the following verse appears in the Smṛti literature:

dvandvahatasya garhasthyam
dhyana-bhangadi-karanam
laksayitva grhi spastam
sannyased avicarayan

In this world of duality, family life is the cause that spoils one's spiritual life or meditation. Specifically understanding this fact, one should accept the order of sannyasa without hesitation.

(Bhag. 7.15.30)

SENSES MUST BE PURIFIED AND ENGAGED IN DEVOTIONAL SERVICE

TRANSLATION: "So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT: The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

(Cc. Antya 2.118)

SAUBHARI MUNI FELL DOWN BY ASSOCIATION WITH THE SEXUAL ACTIVITIES OF THE FISH

TRANSLATION: Thereafter, one day while Saubhari Muni, who was expert in chanting mantras, was sitting in a secluded place, he thought to himself about the cause of his falldown, which was simply that he had associated himself with the sexual affairs of the fish.

PURPORT: Visvanatha Cakravarti Thakura remarks that Saubhari Muni had fallen from his austerity because of a vaisnava-aparadha. The history is that when Garuda wanted to eat fish, Saubhari Muni unnecessarily gave the fish shelter under his care. Because Garuda's plans for eating were disappointed, Saubhari Muni certainly committed a great offense to a Vaisnava. Because of this vaisnava-aparadha, an offense at the lotus feet of a Vaisnava, Saubhari Muni fell from his exalted position of mystic tapasya. One should not, therefore, impede the activities of a Vaisnava. This is the lesson we must learn from this incident concerning Saubhari Muni.

(Bhag. 9.6.49)

ONE CAN LOSE THE RESULTS OF LONG AUSTERITIES SIMPLY BY ASSOCIATING WITH SEXUAL AFFAIRS

TRANSLATION: Alas! While practicing austerity, even within the depths of the water, and while observing all the rules and regulations practiced by saintly persons, I lost the results of my long austerities simply by association with the sexual affairs of fish. Everyone should observe this falldown and learn from it.

(Bhag. 9.6.50)

14. SRI JAGADANANDA PANTITA'S INSTRUCTIONS ON SEX LIFE

SRI JAGADANADA PANDITA'S INSTRUCTIONS ON SANNYASA AND ILLICIT SEX

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:

vairagi bhai gramya-katha na sunibe kane
gramya-varta na kahibe yabe milibe ane

svapane o na kara bhai stri-sambhasana
grhe stri chadiya bhai asiyacha vana

yadi caha pranaya rakhite gaurangera sane
chota haridasera katha thake yena mane

bhala na khaibe ara bhala na paribe
hrdayete radha-krsna sarvada 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."

(NOI Text 1, page 12-13)

15. LORD CAITANYA'S RECOMMENDATION FOR WORSHIP

LORD CAITANYA RECOMMENDED THE MODE OF WORSHIP PREFERRED BY THE GOPIS AS THE TOPMOST LOVING SERVICE TO THE LORD

Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion, and certainly Sukadeva Gosvami was never interested in the sex life of the mundane world. Nor does the manifestation of the Lord's pleasure potency have any connection with such degraded things. Lord Caitanya was a strict sannyasi, so much so that He did not allow any woman to come near Him, not even to bow down and offer respects. He never even heard the prayers of the deva-dasis offered in the temple of Jagannatha because a sannyasi is forbidden to hear songs sung by the fair sex. Yet even in the rigid position of a sannyasi He recommended the mode of worship preferred by the gopis of Vrndavana as the

topmost loving service possible to be rendered to the Lord.
(Bhag. 2.4.20, purp.)

16. HOMOSEXUALITY AS DEMONIC

THE HOMOSEXUAL APPETITE OF ONE MAN FOR ANOTHER IS DEMONIC

TRANSLATION: Lord Brahma, approaching the Lord, addressed Him thus: My dear Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me. PURPORT: It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahma. In other words, the homosexual appetite of a man for another man is demonic and not for any sane male in the ordinary course of life.

(Bhag. 3.20.26)

IX SANNYASA IN VARNASRAMA

1. AS TRAINING FOR TRANSCENDENTAL LIFE

SANNYASA IN VARNASRAMA DHARMA IS TO COME TO THE
TRANSCENDENTAL POSITION

The Vedic activities are so designed that the conditioned soul who has come to enjoy the material world may do so under direction so that at the end he becomes detached from such material enjoyment and is eligible to enter into the transcendental position. The four different social orders-- brahmacharya, grhastha, vanaprastha and sannyasa--gradually train a person to come to the platform of transcendental life. The activities and dress of a grhastha, or householder, are different from those of a sannyasi, one in the renounced order of life. It is impossible for one person to adopt both orders. A sannyasi cannot act like a householder, nor can a householder act like a sannyasi, but above these two kinds of persons, one who engages in material activities and one who has renounced material activities, there is the person who is transcendental to both.

(Bhag. 4.4.20, purp.)

HUMAN LIFE IS MEANT FOR FINISHING THE MISERIES OF MATERIAL
EXISTENCE

TRANSLATION: Despite your unwillingness to die and your desire to live even at the cost of honor and prestige, your miserly body will certainly dwindle and deteriorate like an old garment.

PURPORT: The words *krpanasya jijiviso* are significant. There are two classes of men. One is called the *krpana*, and the other is called the *brahmana*. The *krpana*, or the miserly man, has no estimation of his material body, but the *brahmana* has a true estimation of himself and the material body. The *krpana*, having a wrong estimation of his material body, wants to enjoy sense gratification with his utmost strength, and even in old age he wants to become a young man by medical treatment or otherwise. *Dhrtarastra* is addressed herein as a *krpana* because without any estimation of his material body he wants to live at any cost. *Vidura* is trying to open his eyes to see that he cannot live more than his term and that he must prepare for death. Since death is inevitable, why should he accept such a humiliating position for living? It is better to take the right path, even at the risk of death. Human life is meant for finishing all kinds of miseries of material existence, and life should be so regulated that one can achieve the desired goal. *Dhrtarastra*, due to his wrong conception of life, had already spoiled eighty percent of his achieved energy, so it behooved him to utilize the remaining days of his miserly life for the ultimate good. Such a life is called miserly because one cannot properly utilize the assets of the human form of life. Only by good luck does such a miserly man meet a self-realized soul like *Vidura* and by his instruction gets rid of the nescience of material existence.

(Bhag. 1.13.25)

KRSNA CONSCIOUSNESS SURPASSES ALL RITUALS OF VARNASRAMA

By carrying out the orders of *brahmacari*, householder, *vanaprastha*, and finally *sannyasa*, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more advanced they are liberated in the spiritual sky, either in the impersonal *brahmajyoti* or in the *Vaikuntha* planets or *Krsnaloka*. This is the path outlined by Vedic literatures.

The beauty of *Krsna* consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life.

(B.g. 8.28, purp.)

2. DEvised FOR PERFECTION IN SPIRITUAL LIFE

SANNYASA WITHIN VARNASRAMA IS FOR PERFECTION IN SPIRITUAL LIFE

The four division of human life, namely the *brahmacari*, the *grhastha*, the *vanaprastha*, and the *sannyasi*, are all meant to help men become perfect yogis or transcendentalists. Since human life is not meant for our enjoying sense gratification like the animals, the four orders of human life are so arranged that one may become perfect in spiritual life.

(B.g. 4.26, purp.)

VARNASRAMA IS DESIGNED TO BECOME DETACHED FROM THE ASSOCIATION OF WOMEN

The first stage of life is brahmacari, the second stage grhastha, the third stage vanaprastha, and the fourth stage sannyasa. All these stages are devised to enable one to detach himself from the association of women.

(Bhag. 4.28.27, purp.)

SPIRITUAL CULTURE IS THE COMMON FACTOR OF VARNASRAMA

For spiritual advancement of knowledge a suitable place and atmosphere are definitely required. The place on the western bank of the Sarasvati is especially suitable for this purpose. And there is the asrama of Vyasadeva at Samyaprasa. Srila Vyasadeva was a householder, yet his residential place is called an asrama. An asrama is a place where spiritual culture is always foremost. It does not matter whether the place belongs to a householder or a mendicant. The whole varnasrama system is so designed that each and every status of life is called an asrama. This means that spiritual culture is the common factor for all. The brahmacaris, the grhasthas, the vanaprasthas and the sannyasis all belong to the same mission of life, namely, realization of the Supreme. Therefore none of them are less important as far as spiritual culture is concerned. The difference is a matter of formality on the strength of renunciation. The sannyasis are held in high estimation on the strength of practical renunciation.

(Bhag. 1.7.2, purp.)

HOUSEHOLD LIFE IS A LICENSE FOR THOSE WHO CANNOT REMAIN ALONE AS RENUNCIATES

It is best to remain alone as a brahmacari, sannyasi or vanaprastha and cultivate Krsna consciousness throughout one's whole life. Those who are unable to remain alone are given license to live in household life with wife and children, not for sense gratification but for cultivation of Krsna consciousness.

(Bhag. 3.33.12, purp.)

BY PROGRESSIVELY FOLLOWING VARNASRAMA ONE IS ELEVATED TO THE PERFECTIONAL STAGE

By carrying out the orders of brahmacari, householder, vanaprastha, and finally sannyasa, one becomes elevated to the perfectional stage of life. Some are then elevated to the heavenly kingdoms, and when they become even more

advanced they are liberated in the spiritual sky, either in the impersonal brahmajyoti or in the Vaikuntha planets or Krsnaloka. This is the path outlined by Vedic literatures.

The beauty of Krsna consciousness, however, is that by one stroke, by engaging in devotional service, one can surpass all rituals of the different orders of life.

(B.g. 8.28, purp.)

PERFECTION OF LIFE IS TO ACCEPT SANNYASA FROM THE HOUSEHOLDER OR VANAPRASTHA ASRAMA

Although in this age a lifetime of one hundred years is generally not possible, even if one has one hundred years, the calculation is that fifty years are wasted in sleeping, twenty years in childhood and boyhood, and twenty years in invalidity (jara-vyadhi). This leaves only a few more years, but because of too much attachment to household life, those years are also spent with no purpose, without God consciousness. Therefore, one should be trained to be a perfect brahmachari in the beginning of life and then to be perfect in sense control, following the regulative principles, if one becomes a householder. From household life one is ordered to accept vanaprastha life and go to the forest and then accept sannyasa. That is the perfection of life. From the very beginning of life, those who are ajitendriya, who cannot control their senses, are educated only for sense gratification, as we have seen in the Western countries. Thus the entire duration of a life of even one hundred years is wasted and misused, and at the time of death one transmigrates to another body, which may not be human. At the end of one hundred years, one who has not acted as a human being in a life of tapasya (austerity and penance) must certainly be embodied again in a body like those of cats, dogs and hogs. Therefore this life of lusty desires and sense gratification is extremely risky.

(Bhag. 7.6.8, purp.)

3. COMPULSORY TO GIVE UP HOME AT THE AGE OF FIFTY

VARNASRAMA IS THE TRAINING PROCESS FOR ACCEPTANCE OF SANNYASA BEFORE INEVITABLE DEATH

The life of a human being is a chance to prepare oneself to go back to Godhead, or to get rid of the material existence, the repetition of birth and death. Thus in the system of varnasrama- dharma every man and woman is trained for this purpose. In other words, the system of varnasrama-dharma is known also as sanatana-dharma, or the eternal occupation. The system of varnasrama- dharma prepares a man for going back to Godhead, and thus a householder is ordered to go to the forest as vanaprastha to acquire complete knowledge and then to take sannyasa

prior to his inevitable death.

(Bhag. 1.19.4 purp.)

SEX LIFE IS ALLOWED FOR TWENTY FIVE YEARS BETWEEN THE AGES OF TWENTY FIVE AND FIFTY

The word pravayasah indicates Ajamila's sinfulness because although he was eighty-eight years old, he had a very young child. According to Vedic culture, one should leave home as soon as he has reached fifty years of age; one should not live at home and go on producing children. Sex life is allowed for twenty- five years, between the ages of twenty-five and forty-five or, at most, fifty. After that one should give up the habit of sex life and leave home as a vanaprastha and then properly take sannyasa.

(Bhag. 6.1.24, purp.)

ONE SHOULD RETIRE FROM FAMILY ENCUMBRANCE AT THE AGE OF FIFTY, PRACTICE SELF CONTROL AND CELIBACY WITHOUT DESIRE FOR SEX INDULGENCE

TRANSLATION: One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified. PURPORT: To prepare oneself for the better next life, one must get out of one's so-called home. The system of varnasrama-dharma, or sanatana-dharma, prescribes retirement from family encumbrances as early as possible after one has passed fifty years of age.

/...In order to be saved from the danger of spoiling the human form of life and being attached to unreal things, one must take warning of death at the age of fifty, if not earlier. The principle is that one should take it for granted that the death warning is already there, even prior to the attainment of fifty years of age, and thus at any stage of life one should prepare himself for a better next life. The system of the sanatana- dharma institution is so made that the follower is trained for the better next life without any chance that the human life will be spoiled. The holy places all over the world are meant for the residential purposes of retired persons getting ready for a better next life. Intelligent persons must go there at the end of life, and for that matter, after fifty years of age, to live a life of spiritual regeneration for the sake of being freed from family attachment, which is considered to be the shackle of material life. One is recommended to quit home just to get rid of material attachment because one who sticks to family life until death cannot get rid of material attachment and as long as one is materially attached one cannot understand spiritual freedom. One should not, however, become self-complacent simply by leaving home or by creating another home at the holy place, either lawfully or unlawfully. Many persons leave home and go to such holy places, but due to bad association, again become family men by illicit connection with the opposite sex. The illusory energy of matter is so strong that

one is apt to be under such illusion at every stage of life, even after quitting one's happy home. Therefore, it is essential that one practice self-control by celibacy without the least desire for sex indulgence. For a man desiring to improve the condition of his existence, sex indulgence is considered suicidal, or even worse. Therefore, to live apart from family life means to become self-controlled in regard to all sense desires, especially sex desires.

(Bhag. 2.1.16)

FOR THE VANAPRASTHAS AND SANNYASIS IT IS COMPULSORY TO GIVE UP HOME

The King began to think in terms of attachment and detachment from one's material home. According to Prahlada Maharaja, the material home is compared to a blind well. If a man falls down into a blind well, it is very difficult to get out of it and begin life again. Prahlada Maharaja has advised that one give up this blind well of home life as soon as possible and go to the forest to take shelter of the Supreme Personality of Godhead. According to Vedic civilization, this giving up of home by vanaprastha and sannyasa is compulsory. But people are so attached to their homes that even up to the point of death they do not like to retire from home life. King Anga, therefore, thinking in terms of detachment, accepted his bad son as a good impetus for detachment from home life. He therefore considered his bad son his friend since he was helping him become detached from his home. Ultimately one has to learn how to detach oneself from attachment to material life; therefore, if a bad son, by his bad behavior, helps a householder to go away from home, it is a boon.

(Bhag. 4.13.46, purp.)

AT THE AGE OF FIFTY OR EARLIER, ONE IS REQUIRED TO GIVE UP HIS ATTACHMENT FOR FAMILY, SOCIAL AND POLITICAL LIFE

Death is nothing but sleeping for a few months in order to develop another term of bodily engagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life, from the stage of brahmacarya, and gradually progress to the grhastha, vanaprastha and sannyasa orders of life. The institution which gives such training is called varnasrama- dharma, or the system of sanatana-dharma, the best procedure for making the human life perfect. One is therefore required to give up the attachment to family or social or political life just at the age of fifty years, if not earlier, and the training in the vanaprastha and sannyasa-asramas is given for preparation of the next life. Foolish materialists, in the garb of leaders of the people in general, stick to family affairs without attempting to cut off relations

with them, and thus they become victims of nature's law and get gross bodies again, according to their work. /...The best thing is, therefore, that everyone voluntarily give up family relations by transferring the attachment from family, society, country and everything thereof to the devotional service of the Lord. It is stated herein that one should give up all desires of family attachment. One must have a chance for better desires; otherwise there is no chance of giving up such morbid desires. Desire is the concomitant factor of the living entity. The living entity is eternal, and therefore his desires, which are natural for a living being, are also eternal. One cannot, therefore, stop desiring, but the subject matter for desires can be changed. So one must develop the desires for returning home, back to Godhead, and automatically the desires for material gain, material honor and material popularity will diminish in proportion to the development of devotional service.

(Bhag. 2.1.15, purp.)

AT THE END OF HIS LIFE ONE MUST BECOME A SVAMI OR GOSVAMI

Too much enjoyment of any of the senses (not only sex) results in sinful activities. Therefore one has to become a svami or gosvami at the end of his life. One may beget children up to the age of fifty, but after fifty, one must stop begetting children and should accept the vanaprastha order. In this way he must leave home and then become a sannyasi.

(Bhag. 4.27.7, purp.)

BEFORE THE SYMPTOMS OF DEATH BEGIN TO ATTACK, ONE SHOULD LEAVE HOME AND TAKE SANNYASA

When the vital force within the body becomes weak, the body itself also becomes weak. At such a time the death symptoms-- that is, the dangerous soldiers of death's superintendent, Yamaraja--begin to attack very severely. According to the Vedic system, before coming to such a stage one should leave home and take sannyasa to preach the message of God for the duration of life.

(Bhag. 4.28.2, purp.)

PRAHLADA MAHARAJA ADVISES ONE TO LEAVE HOME, WHICH IS SIMPLY A MEANS OF KILLING THE SOUL

TRANSLATION: The great saint Maitreya continued: After that, the Pracetas lived at home for thousands of years and developed perfect knowledge in spiritual consciousness. At last they remembered the blessings of the Supreme Personality of Godhead and left home, putting their wife in charge of a perfect son.

PURPORT: After the Pracetas had finished their penances, they were blessed by the Supreme Personality of Godhead. The Lord blessed them by telling them that after finishing their family life they would return home, back to Godhead, in due course of time. After finishing their family life, which lasted thousands of years according to the calculations of the demigods, the Pracetas decided to leave home, putting their wife in the charge of a son named Daksa. This is the process of Vedic civilization. In the beginning of life, as a brahmacari, one has to undergo severe penances and austerities in order to be educated in spiritual values. The brahmacari, or student, is never allowed to mingle with women and learn from the beginning of life about sex enjoyment. The basic flaw in modern civilization is that boys and girls are given freedom during school and college to enjoy sex life. Most of the children are varna-sankara, meaning "born of undesirable fathers and mothers." Consequently, the whole world is in chaos. Actually, human civilization should be based on the Vedic principles. This means that in the beginning of life boys and girls should undergo penances and austerities. When they are grown, they should get married, live for some time at home and beget children. When the children are grown up, the man should leave home and search for Krsna consciousness. In this way one can make one's life perfect by going home to the Kingdom of God.

Unless one practices penances and austerities in his student life, he cannot understand the existence of God. Without realizing Krsna, one cannot make his life perfect. The conclusion is that when the children are grown, the wife should be put in the children's charge. The husband may then leave home to develop Krsna consciousness. Everything depends on the development of mature knowledge. King Pracinarhisat, the father of the Pracetas, left home before the arrival of his sons, who were engaged in austerity within the water. As soon as the time is ripe, or as soon as one has developed perfect Krsna consciousness, he should leave home, even though all his duties may not be fulfilled. Pracinarhisat was waiting for the arrival of his sons, but following the instructions of Narada, as soon as his intelligence was properly developed, he simply left instructions for his ministers to impart to his sons. Thus without waiting for their arrival, he left home.

Giving up a comfortable home life is absolutely necessary for human beings and is advised by Prahlada Maharaja. Hitvatma- patam grham andha-kupam: to finish the materialistic way of life, one should leave his so-called comfortable home life, which is simply a means for killing the soul (atma-patam). The home is considered to be a dark well covered by grass, and if one falls within this well, he simply dies without anyone's caring. One should therefore not be too much attached to family life, for it will spoil one's development of Krsna consciousness.

(Bhag. 4.31.1)

IN MIDDLE AGE ONE HAS TO VOLUNTARILY RETIRE FROM FAMILY LIFE

According to the varnasrama institution, one has to retire from family life in middle age: pancasordhvam vanam vrajet. One should voluntarily retire from family life at the age of fifty

and go to Vrndavana or a forest. ...There is no benefit in transferring from one forest to another. One must go to the Vrndavana forest and take shelter of Govinda. That will make one happy. The International Society for Krishna Consciousness is therefore constructing a Krsna-Balarama temple to invite its members as well as outsiders to come and live peacefully in a spiritual atmosphere. That will help one become elevated to the transcendental world and return home, back to Godhead. ...Being disgusted with family life, one separates from the family by divorce or some other means. If one has to separate, why not separate willingly? Systematic separation is better than forced separation. Forced separation cannot make anyone happy, but by mutual consent or by the Vedic arrangement one must separate from his family affairs at a certain age and fully depend on Krsna. This makes one's life successful.

(Bhag. 5.13.8, purp.)

HOUSEHOLDER LIFE IS ALLOWED ONLY UNTIL THE FIFTIETH YEAR

No one should waste his time in the so-called happiness of materialistic household life. In the Vedic civilization, this type of crippled life is allowed only until one's fiftieth year, when one must give up family life and enter either the order of vanaprastha (independent retired life for cultivation of spiritual knowledge) or sannyasa (the renounced order, in which one completely takes shelter of the Supreme Personality of Godhead).

(Bhag. 5.18.13, purp.)

ONE MUST GIVE UP HOUSEHOLD LIFE AT THE END OF THE FIFTIETH YEAR; HOWEVER, THE YOUNGER GENERATION CAN JOIN THE HARE KRSNA MOVEMENT IMMEDIATELY

The Vedic civilization therefore enjoins that at the end of one's fiftieth year one must give up household life. This is compulsory. However, because modern civilization is mislead, householders want to remain in family life until death, and therefore they are suffering. In that case the disciples of Narada Muni advise all the members of the younger generation to join the Krsna Consciousness movement immediately. There is nothing wrong in this.

(Bhag. 6.5.36, purp.)

THE VEDAS ENJOIN THAT AT FIFTY ONE MUST GIVE UP FAMILY LIFE AND LIVE ALONE IN THE FOREST

In the Vedic way of life one has to give up family life when he is strong enough. It is advised that before getting too weak and being baffled in material activities, and before becoming diseased, one should give up family life and engage oneself

completely in the service of the Lord for the remaining days of his life. It is enjoined, therefore, in the Vedic scriptures, that as soon as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a sannyasi to distribute the knowledge of spiritual life to each and every home.

(Bhag. 3.30.14, purp.)

THE MEANING OF GOING TO THE FOREST EXPLAINED

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a vanaprastha. Forest-going means to take one-hundred-percent shelter of the Supreme Lord, as explained by Prahlada Maharaja in his talks with his father. Sada samudvigna-dhiyam (Bhag. 7.5.5). People who have accepted a temporary, material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Krsna consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahlada Maharaja (hitvatma-patam grham andha-kupam), one should not remain always engaged in the responsibilities of family life because family life without Krsna consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahlada Maharaja advised that one should give up this well somehow or other and take to Krsna consciousness and thus be freed from material entanglement, which is full of anxieties.

(Bhag. 3.24.41, purp.)

IN INDIA, IT WAS THE PRACTICE OF SAINTLY KINGS TO GIVE UP THEIR KINGDOMS AND GO TO THE FOREST TO PRACTICE AUSTERITIES

TRANSLATION: After considering his advanced age and deliberating on the welfare of his spiritual self, King Uttanapada detached himself from worldly affairs and entered the forest. PURPORT: This is the sign of a rajarsi. King Uttanapada was very opulent and was emperor of the world, and these attachments were certainly very great. ...It is within our experience that the politicians in India do not quit their positions until death. This was not the practice in olden days, as it

is evident from the behavior of King Uttanapada. Immediately after installing his worthy son Dhruva Maharaja on the throne, he left his home and palace. There are hundreds and thousands of instances like this in which kings, in their mature age, would give up their kingdoms and go to the forest to practice austerity.

(Bhag. 4.9.67)

VEDIC LITERATURES ENJOIN LEAVING HOME AND MEETING DEATH GLORIOUSLY WITHOUT THE KNOWLEDGE OF FAMILY MEMBERS

Before meeting death one is sure to become a diseased invalid, and when he is neglected by his family members, his life becomes less than a dog's because he is put into so many miserable conditions. Vedic literatures enjoin, therefore, that before the arrival of such miserable conditions, one should leave home and die without the knowledge of his family members. If a man leaves home and dies without his family's knowing, that is considered to be a glorious death.

(Bhag. 3.30.15, purp.)

ONE WHO HAS SPOILED HIS LIFE WITHOUT HAVING CULTIVATED DEVOTIONAL SERVICE TO THE LORD SHOULD FREE HIMSELF FROM ALL OBLIGATIONS TO FRIENDS AND FAMILY AND GIVE UP HIS BODY AT AN UNKNOWN PLACE

TRANSLATION: He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless. PURPORT: Narottama dasa Thakura, a great devotee and acarya of the Gaudiya Vaisnava sect, has sung: "My Lord, I have simply wasted my life. Having obtained the human body, I have neglected to worship Your Lordship, and therefore I have willingly drunk poison." In other words, the human body is especially meant for cultivating knowledge of devotional service to the Lord, without which life becomes full of anxieties and miserable conditions. Therefore, one who has spoiled his life without such cultural activities is advised to leave home without knowledge of friends and relatives and, being thus freed from all obligations of family, society, country, etc., give up the body at some unknown destination so that others may not know where and how he has met his death.

(Bhag. 1.13.26)

TO STICK TO FAMILY LIFE UNTIL THE END IS THE GROSSES TYPE OF DEGRADATION

The system of varnasrama religion sets aside a part of one's life completely for the purpose of self-realization and attainment of salvation in the human form of

life. That is a routine division of life, but persons like Dhrtarastra, even at their weary ripened age, want to stay home, even in a degraded condition of accepting charity from enemies. Vidura wanted to point this out and impressed upon him that it was better to die like his sons than accept such humiliating charity. Five thousand years ago there was one Dhrtarastra, but at the present moment there are Dhrtarastras in every home. Politicians especially do not retire from political activities unless they are dragged by the cruel hand of death or killed by some opposing element. To stick to family life to the end of one's human life is the grossest type of degradation and there is an absolute need for the Viduras to educate such Dhrtarastras, even at the present moment.

(Bhag. 1.13.24, purp.)

UNDUE AFFECTION FOR FAMILY OBSTRUCTS SELF-REALIZATION

Dhira means one who is not disturbed, even when there is sufficient provocation. One cannot give up a comfortable family life due to his affectionate relation with wife and children. Self-realization is obstructed by such undue affection for family, and if anyone is at all able to forget such a relation, he is called undisturbed, or dhira. This is, however, the path of renunciation based on a frustrated life, but stabilization of such renunciation is possible only by association with bona fide saints and self-realized souls by which one can be engaged in the loving devotional service of the Lord. Sincere surrender unto the lotus feet of the Lord is possible by awakening the transcendental sense of service. This is made possible by association with pure devotees of the Lord. Dhrtarastra was lucky enough to have a brother whose very association was a source of liberation for this frustrated life.

(Bhag. 1.13.26, purp.)

TO CONTINUE IN FAMILY LIFE UNTIL THE END IS CONSIDERED SUICIDAL

We have discussed many times before that the system of varnasrama-dharma, as it was strictly followed by the inhabitants of the world, specifically by those who inhabited the Aryavarta province of the world, emphasizes the importance of leaving all household connections at a certain stage of life. The training and education was so imparted, and thus a respectable person like Maharaja Yudhisthira had to leave all family connection for self-realization and going back to Godhead. No king or respectable gentleman would continue family life till the end, because that was considered suicidal and against the interest of the perfection of human life. In order to be free from all family encumbrances and devote oneself cent percent in the devotional service of Lord Krsna, this system is always recommended for everyone because it is the path of authority. The Lord instructs in the Bhagavad-gita (18.62) that one must become a devotee of the Lord at least at the last stage of one's life. A sincere soul of the Lord like Maharaja Yudhisthira must abide by this instruction of the Lord for his

own interest.

(Bhag. 1.15.44, purp.)

DESPITE HAVING THE SUPREME PERSONALITY OF GODHEAD AT HOME AS HIS SON, KARDAMA MUNI LEFT HOME JUST TO OBEY THE AUTHORITY OF VEDIC INJUNCTIONS

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home--why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the Vedas and whatever is practiced in accordance with the injunctions of the Vedas is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. Panca-sordhvam vanam vrajet: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the Vedas, based on the division of social life into four departments of activity--brahmacarya, grhastha, vanaprastha and sannyasa. Kardama Muni practiced yoga very rigidly as a brahmacari before his marriage, and he became so powerful and attained so much mystic power that his father, Brahma, ordered him to marry and beget children as a householder. Kardama did that also; he begot nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the Vedas. This is a very important lesson. Even if one has God in his home as his son, one should still follow the Vedic injunctions. It is stated, mahajano yena gatah sa panthah: one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni stated here the main purpose of his leaving home: while traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence.

The main purpose of sannyasa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Krsna. Krsna and the sound vibration "Krsna" are nondifferent, so if one loudly vibrates Hare Krsna, he will be able to think of Krsna immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

(Bhag. 3.24.35, purp.)

IF ONE PERMANENTLY CONCENTRATES ON LIVING WITH HIS FAMILY WITHOUT PROMOTING HIMSELF TO VANAPRASTHA AND SANNYASA IT IS TO BE UNDERSTOOD THAT HE IS KILLING HIMSELF

The vanaprasthas, who have retired from family life, generally lament about their past family life because it engaged them in trying to fulfill lusty desires. Prahlada Maharaja said that one should retire from family life as soon as possible, and he described family life as the darkest well (hitvatma-patam grham andha-kupam). If one continuously or permanently concentrates on living with his family, he should be understood to be killing himself. In the Vedic civilization, therefore, it is recommended that one retire from family life at the end of his fiftieth year and go to vana, the forest. When he becomes expert or accustomed to forest life, or retired life as a vanaprastha, he should accept sannyasa. Vanam gato yad dharim asrayeta. Sannyasa means accepting unalloyed engagement in the service of the Lord. Vedic civilization therefore recommends four different stages of life--brahmacharya, grhastha, vanaprastha and sannyasa. One should be very much ashamed of remaining a householder and not promoting oneself to the two higher stages, namely vanaprastha and sannyasa.

(Bhag. 9.19.2, purp.)

ONE SHOULD RETIRE BY FORCE FROM ATTACHED FAMILY LIFE, THEN HE WILL BE SUCCESSFUL

When Maharaja Yayati accepted Devayani, he became too attached and had sex life not only with her but with others, like Sarmistha. Yet still he was dissatisfied. Therefore one should retire by force from such family life as Yayati's. When one is fully convinced of the degrading nature of worldly family life, one should completely renounce this way of life, take sannyasa, and engage himself fully in the service of the Lord. Then one's life will be successful.

(Bhag. 9.19.3, purp.)

VEDIC CIVILIZATION IS SUCH THAT ONE MUST TAKE VANAPRASTHA (RETIRED LIFE) AND CUT OFF AFFECTION FOR FAMILY

Therefore the Vedic civilization is that the affection is to be cut off compulsory at a certain age, not that the affection should continue. If the affection continues, then there is no chance of my becoming free from this material world. There is no chance. Therefore vanaprastha. Because the wife's, affection with the wife, is very, very strong. So vanaprastha means the husband and wife, they give up the affection, not give up, go away from home, and they travel in the holy places just to purify, and again, when the affection draws, they come to the family. Again remain for one or two months, then again go away. So the wife, there is no sex connection, but wife remains as assistant to the man to be accustomed how to remain aloof from the family.

(LECTURE Bhag. 1.8.41 Oct. 21, 1974, Sri Mayapur)

IT IS ESSENTIAL TO RENOUNCE FAMILY RESPONSIBILITY AND FULLY CONCENTRATE ON THE LOTUS FEET OF VASUDEVA

TRANSLATION: Srila Sukadeva Gosvami continued: Thereafter, because of his advanced position in devotional life, Maharaja Ambarisa, who no longer desired to live with material things, retired from active family life. He divided his property among his sons, who were equally as qualified, and he himself took the order of vanaprastha and went to the forest to concentrate his mind fully upon Lord Vasudeva.

PURPORT: Maharaja Ambarisa was undoubtedly liberated in any condition, but as an ideal king he accepted the vanaprastha order of retirement from family life. It is essential for one to renounce family responsibilities and fully concentrate on the lotus feet of Vasudeva. Therefore Maharaja Ambarisa divided the kingdom among his sons and retired from family life.

(Bhag. 9.5.26)

AFTER HOUSEHOLDER LIFE ONE SHOULD RETIRE

Tapas, or austerity is especially meant for the retired life. One should not remain a householder throughout his whole life; he must always remember that there are four divisions of life, brahmacarya, grhastha, vanaprastha and sannyasa. So after grhastha, householder life, one should retire. If one lives for a hundred years, he should spend twenty-five years in student life, twenty-five years in householder life, twenty-five years in retired life and twenty-five in the renounced order of life. These are the regulations of the Vedic religious discipline.

(B.g. 16.1-3, purp.)

VARNASRAMA IS PLANNED SO THAT ONE MAY TAKE SANNYASA IN DUE COURSE

Varnasrama is planned for material life in a systematic way so that, in due course of time, one may give up the family relationship and take sannyasa, and completely devote for Kṛṣṇa's service. This is the plan of varnasrama-dharma. Varnasrama-dharma is not meant for planning something, and you remain in the family.

(LECTURE Bhag. 1.8.41, Oct. 21, 1974, Sri Mayapur)

BECAUSE HE HAS NO WIFE, A SANNYASI IS NOT CONSIDERED TO LIVE AT "HOME"

Another significant phrase here is naite grhan hy avasan, "they did not live at home." Grha means "home" as well as "wife". In fact, "home" means wife; "home" does not mean a room or a house. One who lives with a wife lives at home, otherwise a sannyasi or brahmacari, even though he may live in a room or in a house, does not live at home. That they did not live at home means that they did not accept a wife.

(Bhag. 4.8.1, purp.)

AFTER ENJOYING FAMILY LIFE, ONE SHOULD TAKE SANNYASA AT THE AGE OF FIFTY TO PLEASE LORD VISNU

Prahlada Maharaja recommends that while one's senses are there and one is strong enough, he should abandon the grhastha- asrama and take shelter of the lotus feet of the Lord, going to the forest of Vrndavana. According to Vedic civilization, one has to give up family life at a certain age (the age of fifty), take vanaprastha and eventually remain alone as a sannyasi. That is the prescribed method of Vedic civilization known as varnasrama-dharma. When one takes sannyasa after enjoying family life, he pleases the Supreme Lord Visnu.

(Bhag. 4.29.54, purp.)

ONE WHO LEAVES HOME TO DEPEND FULLY ON THE PERSONALITY OF GODHEAD IS A FIRST CLASS MAN

TRANSLATION: He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

(Bhag. 1.13.27)

FALSE RELATIONSHIPS OF FAMILY BONDAGE ARE AN ENTANGLEMENT

PURPORT: The four sons of Brahma, the Kumaras, declined to become family men even on the request of their great father, Brahma. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage.

(Bhag. 3.12.5, purp.)

4. A SANNYASI CANNOT MEET FORMER WIFE

A SANNYASI'S RELATIONSHIP WITH FORMER WIFE EXPLAINED

The Lord stayed at Sri Advaita Prabhu's house for a few days, and knowing well that the Lord was leaving His hearth and home for good, Sri Advaita Prabhu sent His men to Navadvipa to bring mother Saci to have a last meeting with her son. Some unscrupulous people say that Lord Caitanya met His wife also after taking sannyasa and offered her His wooden slipper for worship, but the authentic sources give no information about such a meeting.

(Bhag. Intro, page 16)

5. WIFE CANNOT REMAIN AS SERVITOR IN THE SANNYASA STAGE

THE WIFE CAN REMAIN AS A VOLUNTARY SERVITOR IN THE VANAPRASTHA STAGE, BUT NOT IN THE SANNYASA STAGE

TRANSLATION: The gentle and chaste Gandhari, who was the daughter of king Subala of Kandahar [or Gandhara], followed her husband, seeing that he was going to the Himalaya Mountains, which are the delight of those who have accepted the staff of the renounced order like fighters who have accepted a good lashing from the enemy.

PURPORT: As a woman, Gandhari could have remained at home at her father's house, but as a chaste and gentle lady she followed her husband without consideration. Instructions for the renounced order of life were imparted to Dhrtarastra by Vidura, and Gandhari was by the side of her husband. But he did not ask her to follow him because at that time he was fully determined, like a great warrior who faces all kinds of dangers on the battlefield. He was no longer attracted to so called wife or relatives, and he decided to start alone, but as a chaste lady Gandhari decided to follow her husband till the last moment. 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. A sannyasi is considered to be a dead man civilly, and therefore the wife becomes a civil widow without connection with her former husband. Maharaja Dhrtarastra did not deny his faithful wife, and she followed her husband at her own risk.

(Bhag. 1.13.30)

THE RETIRED HOUSEHOLDER, AFTER TRAINING IN THE VANAPRASTHA ASRAMA WOULD BECOME A SANNYASI STRICTLY SEPARATED FROM WOMEN, EVEN FROM HIS WIFE

The householder who associates with woman under scriptural restrictions, after a thorough training of brahmacharya, cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a vanaprastha to be trained to live alone without the association of woman. When the practice is complete, the same retired householder becomes a

sannyasi, strictly separate from woman, even from his married wife.
(Bhag. 2.7.6, purp.)

A SANNYASI DOES NOT TAKE HIS WIFE WITH HIM

A sannyasi is not supposed to take his wife with him. At the vanaprastha stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the sannyasa order of life one cannot keep his wife with him.

(Bhag. 3.24.40, purp.)

SRIMATI VISNUPRIYA BORE SEPARATION FROM LORD CAITANYA THROUGHOUT HER LIFE

For His first twenty-four years He remained at Navadvipa as a student and householder. His first wife was Srimati Laxmiprya, who died at an early age when the Lord was away from home. When He returned from East Bengal He was requested by His mother to accept a second wife, and He agreed. His second wife was Srimati Visnupriya Devi, who bore the separation of the Lord throughout the her life because the Lord took the order of sannyasa at the age of twenty-four, when Srimati Visnupriya was barely sixteen years old.

(Bhag. Intro, page 4)

6. A SANNYASI'S SON STAYS AT HOME TO DELIVER THE MOTHER

WHEN A MAN TAKES SANNYASA, HIS SON STAYS AT HOME TO DELIVER THE MOTHER

Kardama Muni was anxious about his good wife, Devahuti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahuti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the sannyasa order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A sannyasi is not supposed to take his wife with him. At the vanaprastha stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the sannyasa order of life one cannot keep his wife with him. Otherwise, a person like Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization.

Kardama Muni followed the Vedic injunction that no one in sannyasa life can have any kind of relationship with women. But what is the position of a woman

who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take sannyasa. So-called spiritual societies concocted in modern times give sannyasa even to women, although there is no sanction in the Vedic literature for a woman's accepting sannyasa. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her sannyasa. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth, and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of woman depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

(Bhag. 3.24.40, purp.)

7. SANNYASA IS NOT MEANT FOR KSATRIYAS

DIRECT SANNYASA NOT MEANT FOR KSATRIYAS

The ksatriyas are especially trained for challenging and killing because religious violence is sometimes a necessary factor. Therefore ksatriyas are never meant for accepting directly the order of sannyasa or renunciation.

(B.g. 2.31, purp.)

8. HOUSEHOLDER'S DUTY IS TO GIVE ALMS TO THE MENDICANT

HOUSEHOLDERS SHOULD TREAT MENDICANTS AS THEIR OWN CHILDREN

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.

(Bhag. 2.2.5, purp.)

IT IS THE DUTY OF HOUSEHOLDERS TO MAINTAIN THE SANNYASIS LIKE THEIR CHILDREN

TRANSLATION: O powerful brahmana, it is said that you hardly stay in the houses of men long enough to milk a cow.

PURPORT: Saints and sages in the renounced order of life go to the houses of the householders at the time they milk the cows, early in the morning, and ask some

quantity of milk for subsistence. A pound of milk fresh from the milk bag of a cow is sufficient to feed and adult with all vitamin values, and therefore saints and sages live only on milk. Even the poorest of the householders keep at least ten cows, each delivering twelve to twenty quarts of milk, and therefore no one hesitates to spare a few pounds of milk for the mendicants. It is the duty of householders to maintain the saints and sages, like the children. So a saint like Sukadeva Gosvami would hardly stay at the house of a householder for more than five minutes in the morning. In other words, such saints are very rarely seen in the houses of householders, and Maharaja Pariksit therefore prayed to him to instruct him as soon as possible. The householders also should be intelligent enough to get some transcendental information from visiting sages. The householder should not foolishly ask a saint to deliver what is available in the market. That should be the reciprocal relation between the saints and the householders.

(Bhag. 1.19.39)

IT IS THE DUTY OF A GRIHASTA TO INVITE A SANNYASI TO HIS HOME

It is the duty of all grhasthas to invite a sannyasi to their homes if he happens to be in the neighborhood or village. This very system is still current in India. If a sannyasi is in the neighborhood of a village, he is invited by all householders, one after another. As long as a sannyasi remains in the village, he enlightens the inhabitants in spiritual understanding. In other words, a sannyasi has no housing or food problems even when he travels extensively.

(Cc. Madhya 3.168, purp.)

HOUSEHOLDERS ALSO MAKE ADVANCEMENT BY HELPING THE OTHER THREE ORDERS

There are four social orders for cooperation in the endeavor for liberation from material existence. The orders of brahmacarya, or pious student life, household life with a wife, retired life and renounced life all depend for successful advancement on the householder who lives with a wife. This cooperation is essential for the proper functioning of the institution of the four social orders and the four spiritual orders of life. This Vedic varnasrama system is generally known as the caste system. The man who lives with a wife has a great responsibility in maintaining the members of the other social order--the brahmacaris, vanaprasthas and sannyasis. Except for the grhasthas, or the householders, everyone is supposed to engage in the spiritual advancement of life, and therefore the brahmacari, the vanaprastha and the sannyasi have very little time to earn a livelihood. They therefore collect alms from the grhasthas, and thus they secure the bare necessities of life and cultivate spiritual understanding. By helping the other three sections of society cultivate spiritual values, the householder also makes advancement in spiritual life. Ultimately every member of society automatically becomes spiritually advanced and easily crosses the ocean of nescience.

(Bhag. 3.14.18, purp.)

A HOUSEHOLDER SHOULD GIVE A SANNYASI WHATEVER HE WANTS

Therefore the Vedic sociological conception is that a sannyasi should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder.

(Bhag. 3.15.31, purp.)

9. A SANNYASI MAY BEG ONLY WITHIN THE PRESCRIBED LIMIT

A SANNYASI SHOULD NOT BEG INAPPROPRIATE SUMS

TRANSLATION: "Of course a sannyasi or brahmana may beg for up to five gandas, but why should he be granted the inappropriate sum of 200,000 kahanas of conchshells?"

(Cc. Antya 9.40)

PURPORT: The kaudi is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a kaudi. Four kaudis made one ganda, twenty gandas made one pana, and sixteen panas made one kahana.

(Cc. Antya 9.119, purp.)

A SANNYASI IS PUNISHABLE IF HE TAKES MORE THAN NECESSARY

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.

(Bhag. 8.19.17, purp.)

ONE SHOULD BE CONTENT WITH THE BAREST NECESSITIES

To teach this highest culture, varnasrama-dharma is recommended. The aim of the varnasrama divisions--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhasta, vanaprastha and sannyasa--is to train one to control the senses and be content with the bare necessities.

(Bhag. 8.19.21, purp.)

10. SANNYASIS ARE NOT MEANT TO BE PARASITES

SANNYASIS ARE NOT MEANT TO BE PARASITES AT THE EXPENSE OF SOCIETY

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. Pseudo-mendicants, therefore, should not take advantage of the charitable disposition of the faithful householders.

(Bhag 2.2.5, purp.)

11. A SANNYASI IS NATURALLY OFFERED RESPECT

A SANNYASI IS NATURALLY OFFERED RESPECT

Sri Caitanya Mahaprabhu decided to take sannyasa so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a sannyasi is naturally offered respect.

(Cc. Adi 17.250, purp.)

TRANSLATION: If a person offers obeisances to Lord Caitanya, even due to accepting Him only as an ordinary sannyasi, his material distresses will diminish, and he will ultimately get liberation.

(Cc. Adi 8.11)

ONE SHOULD IMMEDIATELY OFFER RESPECT UPON SEEING A SANNYASI

Devotees and saintly persons advanced in the renounced order can deliver even the Ganges. Tirthi-kurvanti tirthani svantah-sthena gadabhrita (Bhag. 1.13.10). Because saintly devotees always keep the Lord within the core of their heart, they can perfectly cleanse the holy places of all sinful reactions. Therefore, people in general must always respectfully honor saintly persons. It is ordered that as soon as one sees a vaisnava or even a sannyasi, one should immediately offer respects to such a holy man. If one forgets to show respect in this way, one must observe a fast for that day. This is a Vedic injunction. One must be extremely careful to refrain from committing offenses at the lotus feet of a devotee or saintly person.

(Bhag. 9.9.6 purp.)

IF ONE NEGLECTS TO OFFER OBEISANCES TO A SANNYASI THE
PRESCRIBED PRAYASCITTA (ATONEMENT) IS TO FAST FOR ONE DAY

The sastric injunction declares:

devata-pratimam drstva
yatim caiva tridandinam
namaskaram na kuryad yah
prayascittiyate narah

TRANSLATION: "One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a tridandi sannyasi must undergo prayascitta [atonement]." If one does not offer obeisances to such a sannyasi, the prescribed prayascitta is to fast for one day.

(Cc. Adi 17.265)

OFFERING OBEISANCES TO A SANNYASI DIMINISHES OFFENSES AND
PURIFIES THE HEART

TRANSLATION: "Offering obeisances will relieve them of all the reactions to their offenses. Then by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT: According to Vedic injunctions, only a brahmana may be offered sannyasa. The Sankara-sampradaya (ekadanda-sannyasa- sampradaya) awards the sannyasa order only to caste brahmanas, or born brahmanas, but in the Vaisnava system even one not born in a brahmana family may be made a brahmana according to the direction of the Hari-bhakti-vilasa (tatha diksa-vidhanena dvijatvam jayate nram). Any person from any part of the world may be made a brahmana by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered sannyasa. All the sannyasis in the Krsna

consciousness movement, who are preaching all over the world, are regular brahmana-sannyasis. Thus the so-called caste brahmanas should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Sri Caitanya Mahaprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, nitya-siddha krsna-prema sadhya kabhu naya: krsna-prema can be awakened in a purified heart. The more we offer obeisances to sannyasis, especially Vaisnava sannyasis, the more we diminish our offenses and purify our hearts. Only in a purified heart can krsna-prema awaken. This is the process of Sri Caitanya Mahaprabhu's cult, the Krsna consciousness movement.

(Cc. Adi 17.266)

A SANNYASI IS OFFERED A HIGHER SEAT OUT OF RESPECT TO HIS POSITION

TRANSLATION: When they entered the temple, Sarvabhauma Bhattacharya offered Caitanya Mahaprabhu a seat, while he himself sat down on the floor out of due respect for a sannyasi.

(Cc. Madhya 6.119)

12. A GRHASTA CANNOT FALSELY ADOPT THE TITLE OF GOSVAMI

A GRHASTA CANNOT FALSELY ADOPT THE TITLE GOSVAMI

One who is still in family life should not misuse the title gosvami. Srila Bhaktisiddhanta Sarasvati Thakura did not recognize the caste gosvamis because they were not in the line of the six Gosvamis in the renounced order who were direct disciples of Lord Caitanya Mahaprabhu--namely, Srila Rupa Gosvami, Srila Sanatana Gosvami, Srila Bhatta Raghunatha Gosvami, Sri Gopala Bhatta Gosvami, Sri Jiva Gosvami and Srila Raghunatha dasa Gosvami. Srila Bhaktisiddhanta Sarasvati Thakura said that the grhasthasrama, or the status of family life, is a sort of concession for sense gratification. Therefore a grhastha should not falsely adopt the title gosvami. The ISKCON movement has never conferred the title gosvami upon a householder. Although all the sannyasis we have initiated in ISKCON are young, we have awarded them the titles of the renounced order of life, svami and gosvami, because they have completely dedicated their lives to preach the cult of Sri Caitanya Mahaprabhu.

(Cc. Adi 12.27, purp.)

13. GRIHASTA STAGE IS SURPASSED THROUGH PROPER TRAINING

THROUGH PROPER TRAINING ONE SURPASSES THE STAGE OF GRIHASTA AND GOES TO THE FOREST TO TAKE SANNYASA

A trained grhastha can gradually give up household life and go to the

forest to become increasingly enlightened in spiritual life and at last take sannyasa. Prahlada Maharaja explained to his father that to be freed from all material anxieties one should go to the forest. Hitvatma-patam grham andha-kupam. One should give up his household, which is a place for going further and further down into the darkest regions of material existence. The first advice, therefore, is that one must give up household life (grham andha-kupam). However, if one prefers to remain in the dark well of household life because of uncontrolled senses, he becomes increasingly entangled by ropes of affection for his wife, children, servants, house, money and so on. Such a person cannot attain liberation from material bondage. Therefore children should be taught from the very beginning of life to be first-class brahmacaris. Then it will be possible for them to give up household life in the future.

To return home, back to Godhead, one must be completely free from material attachment. Therefore, bhakti-yoga means vairagya-vidya, the art that can help one develop a distaste for material enjoyment. ...If one engages in devotional service from the beginning of life, he easily attains vairagya-vidya, or asakti, detachment, and becomes jitendriya, the controller of his senses. One who perfectly engages in devotional service is therefore called gosvami or svami, master of the senses. Unless one is master of the senses, he should not accept the renounced order of life, sannyasa. A strong inclination for sense enjoyment is the cause of the material body. Without full knowledge one cannot be unattached to material enjoyment, but as long as one is not in that position one is not fit to return home, back to Godhead.

(Bhag. 7.6.9, purp.)

14. A SANNYASI CAN ENCOURAGE MARRIAGE CEREMONY

SANNYASIS CAN ENCOURAGE MARRIAGE CEREMONY

Should a sannyasi, who is in the renounced order of life and who has given up his family relations, encourage the marriage ceremony? The Lord says here that any sacrifice which is meant for human welfare should never be given up. Vivahayajna, the marriage ceremony, is meant to regulate the human mind to become peaceful for spiritual advancement. For most men, this vivahayajna should be encouraged even by persons in the renounced order of life. sannyasis should never associate with women, but that does not mean that one who is in the lower stages of life, a young man, should not accept a wife in the marriage ceremony.

(B.g. 18.5, purp.)

TO SPREAD KRISHNA CONSCIOUSNESS A SANNYASI MAY SOMETIMES TAKE PART IN A MARRIAGE CEREMONY

Sometimes we take part in a marriage ceremony for our disciples, but this does not mean that we are interested in karma-kanda activities. Sometimes, not

knowing the Vaisnava philosophy, an outsider criticizes such activity, maintaining that a sannyasi should not take part in a marriage ceremony between a young boy and girl. However, this is not a karma-kanda activity because our purpose is to spread the Krsna consciousness movement. We are giving all facility to the general populace to take to Krsna consciousness, and in order to fix the devotees in concentration on the service of the Lord, marriage is sometimes allowed. We have experienced that such married couples actually render very important service to the mission. Therefore, one should not misunderstand when a sannyasi takes part in a marriage ceremony. Sri Caitanya Mahaprabhu and Nityananda Prabhu took great pleasure in hearing about the marriage ceremony between the young brahmana and the daughter of the elderly brahmana.

(Cc. Madhya 5.24, purp.)

SANNYASI MAY PERFORM THE MARRIAGE CEREMONY FOR HIS DISCIPLE

Similarly, a sannyasi may perform a marriage ceremony to help his disciple in the advancement of Krsna consciousness. If one renounces such activities, it is to be understood that he is acting in the mode of darkness.

(B.g. 18.7, purp.)

TO ESTABLISH DAIVA VARNASRAMA A SANNYASA CAN TAKE PART IN THE MARRIAGE OF HIS DISCIPLES

Sometimes we are criticized because although I am a sannyasi, I have taken part in the marriage ceremonies of my disciples. It must be explained, however, that since we have started a Krsna conscious society and since a human society must also have ideal marriages, to correctly establish an ideal society we must take part in marrying some of its members, although we have taken to the path of renunciation. This may be astonishing to persons who are not very interested in establishing daiva-varnasrama, the transcendental system of four social orders and four spiritual order. Srila Bhaktisiddhanta Sarasvati Thakura, however, wanted to re-establish daiva-varnasrama. In daiva-varnasrama there cannot be acknowledgment of social status according to birthright because in Bhagavad-gita it is said that the determining considerations are guna and karma, one's qualities and work. It is this daiva-varnasrama that should be established all over the world to continue a perfect society for Krsna consciousness. This may be astonishing to foolish critics, but it is one of the functions of a Krsna conscious society.

(Bhag. 5.1.24, purp.)

SANNYASIS DO NOT GENERALLY PARTICIPATE IN MARRIAGE CEREMONIES

Since boys and girls in the Western countries freely intermingle, special

concessions regarding their customs and habits are necessary to bring them to Krsna consciousness. The acarya must devise a means to bring them to devotional service. Therefore, although I am a sannyasi I sometimes take part in getting boys and girls married, although in the history of sannyasa no sannyasi has personally taken part in marrying his disciples.

X SANNYASA IN KALI-YUGA

1. NOT RECOMMENDED OR FAVORED BY THE LORD

SANNYASA IN KALI YUGA NOT FAVORED BY THE LORD

Five hundred years ago the condition of society was not as degraded as it is today. At that time people would show respect to a Sannyasi, and the Sannyasi was rigid in following the rules and regulations of the renounced order of life. Sri Caitanya Mahaprabhu was not very much in favor of the renounced order of life in this age of kali, but that was only for the reason that very few sannyasis in this age are able to observe the rules and regulations of Sannyasa life.

(Bhag. Intro., page 15)

IF ONE IS NOT IN THE TRANSCENDENTAL POSITION, ARTIFICIALLY TAKING SANNYASA IS NO GREAT CREDIT. THEREFORE IN KALI YUGA SANNYASA IS NOT RECOMMENDED

In the fighting between the elephant and the crocodile, the difference was that although the elephant was extremely powerful, he was in a foreign place, in the water. During one thousand years of fighting, he could not get any food, and under the circumstances his bodily strength diminished, and because his bodily strength diminished, his mind also became weak and his senses less powerful. The crocodile, however, being an animal of the water, had no difficulties. He was getting food and was therefore getting mental strength and sensual encouragement. Thus while the elephant became reduced in strength, the crocodile became more and more powerful. Now from this we may take the lesson that in our fight with maya we should not be in a position in which our strength, enthusiasm and senses will be unable to fight vigorously. Our Krsna consciousness movement has actually declared war against the illusory energy, in which all the living entities are rotting in a false understanding of civilization. The soldiers in this Krsna consciousness movement must always possess physical strength, enthusiasm and sensual power. To keep themselves fit, they must therefore place themselves in a normal condition of life. What constitutes a normal condition will not be the same for everyone, and therefore there are divisions of varnasrama--brahmana, ksatriya, vaisya, sudra, brahmacarya, grhastha, vanaprastha and

sannyasa. Especially in this age, Kali-yuga, it is advised that no one take sannyasa.

asvamedham gavalambham
sannyasam pala-paitrkam
devarena sutotpattim
kalau panca vivarjayet
(Brahma-vaivarta Purana)

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-manobhiih. 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.

(Bhag. 8.2.30, purp.)

IMMATURE SANNYASA IS NOT RECOMMENDED; ESPECIALLY IN KALI-YUGA

Sannyasa does not mean begging from door to door to accumulate money for sense gratification. However, because in Kali-yuga people are more or less prone to sense gratification, immature sannyasa is not recommended.

(Bhag. 7.13.34, purp.)

SANNYASA IS PROHIBITED IN KALI-YUGA BECAUSE SUDRAS CANNOT FOLLOW THE RULES OF SANNYASA LIFE

In this age of Kali-yuga sannyasa is prohibited because persons in this age are all sudras and cannot follow the rules and regulations of sannyasa life. It is very commonly found that so-called sannyasis are addicted to nonsense--even to having private relationships with women. This is the abominable situation in this age.

Although they dress themselves as sannyasis, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as svamis.

(Bhag. 3.24.35, purp.)

FORMAL ACCEPTANCE OF SANNYASA IS NOT SUFFICIENT

TRANSLATION: "The words of Sri Kṛṣṇa Caitanya Mahāprabhu are firm and convincing, and I accept them as true. In this age of Kali, one cannot be delivered from material clutches simply by formally accepting the renounced order.

(Cc. Madhya 25.28)

2. ONLY FOR EXALTED PERSONS

IN THIS AGE OF KALI ONLY A VERY EXALTED PERSON ADVANCED IN SPIRITUAL UNDERSTANDING SHOULD ATTEMPT TO TAKE SANNYASA. IT IS MEANT FOR SINCERE AND SERIOUS PERSONS AND NOT AS A MEANS OF LIVELIHOOD OR FOR SOME MATERIAL PURPOSE

TRANSLATION: When King Indra was taking away the horse, he dressed himself to appear as a liberated person. Actually this dress was a form of cheating, for it falsely created an impression of religion. When Indra went into outer space in this way, the great sage Atri saw him and understood the whole situation.

PURPORT: The word pakhandā used in this verse is sometimes pronounced pasanda. Both of these words indicate an impostor who presents himself as a very religious person but in actuality is sinful. Indra took up the saffron-colored dress as a way of cheating others. This saffron dress has been misused by many impostors who present themselves as liberated persons or incarnations of God. In this way people are cheated. As we have mentioned many times, the conditioned soul has a tendency to cheat; therefore this quality is also visible in a person like King Indra. It is understood that even King Indra is not liberated from the clutches of material contamination. Thus the words amuktam iva, meaning "as if he were liberated," are used. The saffron dress worn by a sannyasi announces to the world that he has renounced all worldly affairs and is simply engaged in the service of the Lord. Such a devotee is actually a sannyasi, or liberated person. One who offers the results of his activities to the Supreme Personality of Godhead is actually a sannyasi and yogi. Cheating sannyasis and yogis have existed since the time of Prthu Maharaja's sacrifice. This cheating was very foolishly introduced by King Indra. In some ages such cheating is very prominent, and in other ages not so prominent. It is the duty of a sannyasi to be very cautious because, as stated by Lord Caitanya, sannyasira alpa chidra sarva-loke gaya: a little spot in a sannyasi's character will be magnified by the public (Cc. Madhya 12.51). Therefore, unless one is very sincere and serious, he should not take up the order of sannyasa. One

should not use this order as a means to cheat the public. It is better not to take up sannyasa in this age of Kali because provocations are very strong in this age. Only a very exalted person advanced in spiritual understanding should attempt to take up sannyasa. One should not adopt this order as a means of livelihood or for some material purpose.

(Bhag. 4.19.12)

IN KALI YUGA SANNYASA IS FORBIDDEN FOR ORDINARY MEN

In this age of kali, sannyasa is forbidden for ordinary men. One who changes his dress to make propaganda is a different man from the original ideal Sannyasi. One should, however, take the vow to stop social intercourse completely and devote life exclusively to the service of the Lord. The change of dress is only a formality.

(Bhag. 1.6.13, purp.)

IN KALI-YUGA ONE MAY TAKE SANNYASA TO DEDICATE HIS LIFE FOR THE SERVICE OF THE LORD

TRANSLATION: "My dear mother and father," the Lord said, "it is very good that Visvarupa has accepted the sannyasa order, for thus He has delivered both His father's family and His mother's family."

PURPORT: It is sometimes said that Lord Caitanya Mahaprabhu did not approve of the acceptance of the sannyasa order in this Kali-yuga because in the sastra it is said:

asvamedham gavalambham sannyasam pala-paitrkam
devarena sutotpattim kalau panca vivarjayet

"In this Kali-yuga the performance of the asvamedha-yajna or gomedha-yajna sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of sannyasa, the renounced order of life." (Brahma-vaivarta Purana, Krsna-janma- khanda 185.180) Nevertheless we see that Sri Caitanya Mahaprabhu Himself accepted sannyasa and approved of the sannyasa of His elder brother, Visvarupa. It is clearly said here; bhala haila,-- visvarupa sannyasa karila pitr-kula, matr-kula--dui uddharila. Therefore, should it be thought that Sri Caitanya Mahaprabhu made statements that are contradictory? No, Actually He did not. It is recommended that one accept sannyasa to dedicate his life for the service of the Lord, and everyone must take that kind of sannyasa, for by accepting such sannyasa one renders the best service to both his paternal and maternal families. But one should not accept the sannyasa order of the Mayavada school, which has practically no meaning. We find many Mayavadi sannyasis simply loitering in the street thinking themselves Brahman or Narayana and spending all day and night begging so they can fill their hungry bellies. Mayavadi sannyasis have become so degraded that there is a section of them who eat everything, just

like hogs and dogs. It is such degraded sannyasa that is prohibited in this age. Actually, Srila Sankaracarya's principles for the acceptance of sannyasa were very strict, but later the so-called Mayavadi sannyasis became degraded because of their false philosophy, which propounds that by accepting sannyasa one becomes Narayana. Sri Caitanya Mahaprabhu rejected that kind of sannyasa. But the acceptance of sannyasa is one of the items of the varnasrama-dharma. How then can it be rejected?

(Cc. Adi 15.14)

ONLY ONE WHO IS VERY SERIOUS, FOLLOWS THE REGULATIVE PRINCIPLES AND STUDIES VEDIC LITERATURES MAY ACCEPT SANNYASA IN KALI YUGA

When Caitanya Mahaprabhu was having His discussion with the Chand Kazi, the Mohammedan magistrate of Navadvipa, He recited a verse from Vedic literature to the effect that the order of sannyasa is prohibited in this age of Kali. Only those who are very serious and who follow the regulative principles and study Vedic literature should accept sannyasa.

(Cc. Madhya 6.127, purp.)

THOSE WHO FOLLOW THE RULES MUST TAKE SANNYASA EVEN IN KALI-YUGA

In Kali-yuga the injunction is that no one should accept sannyasa. Of course, those who actually follow the rules and regulations must take sannyasa. Generally, however, people are unable to accept sannyasa life, and therefore Caitanya Mahaprabhu stressed, kalau nasty eva nasty eva nasty eva gatir anyatha. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare.

(Bhag. 3.24.35, purp.)

3. ACCEPTED FOR CHEATING PURPOSES

THE VEDAS PRACTICALLY FORBID THE SANNYASA ORDER IN THE AGE OF KALI BECAUSE LESS INTELLIGENT PERSONS MAY ACCEPT IT FOR CHEATING PURPOSES

TRANSLATION: In this way, King Indra, in order to steal the horse from King Prthu's sacrifice, adopted several orders of sannyasa. Some sannyasis go naked, and sometimes they wear red garments and pass under the name of kapalika. These are simply symbolic representations of their sinful activities. These so-called sannyasis are very much appreciated by sinful men because they are all godless atheists and

very expert in putting forward arguments and reasons to support their case. We must know, however, that they are only passing as adherents of religion and are not so in fact. Unfortunately, bewildered persons accept them as religious, and being attracted to them, they spoil their life.

PURPORT: As stated in Srimad-Bhagavatam, men in this age of Kali are short-lived, devoid of spiritual knowledge, and susceptible to accept false religious systems due to their unfortunate condition. Thus they always remain mentally disturbed. The Vedic sastras practically prohibit the adoption of sannyasa in the age of Kali because less intelligent men may accept the sannyasa order for cheating purposes. Actually the only religion is the religion of surrender unto the Supreme Personality of Godhead. We must serve the Lord in Krsna consciousness. All other systems of sannyasa and religion are actually not bona fide. In this age they are simply passing for religious systems. This is most regrettable.

(Bhag. 4.19.24-25)

IRREGULAR SANNYASA ORDERS INTRODUCED BY KING INDRA

TRANSLATION: Maharaja Prthu, who was celebrated as very powerful, immediately took up his bow and arrows and prepared to kill Indra himself, because Indra had introduced such irregular sannyasa orders.

PURPORT: It is the duty of the king not to tolerate the introduction of any irreligious systems. Since King Prthu was an incarnation of the Supreme Personality of Godhead, certainly his duty was to cut down all kinds of irreligious systems. Following in his footsteps, all heads of state should themselves be bona fide representatives of God and should cut down all irreligious systems. Unfortunately they are cowards who declare a secular state. Such a mentality is a way of compromising religious and irreligious systems, but because of this citizens are generally becoming uninterested in spiritual advancement. Thus the situation deteriorates to such an extent that human society becomes hellish.

(Bhag. 4.19.26)

ACTIVITIES OF FALSE SANNYASIS ARE ATTRACTIVE TO PEOPLE IN GENERAL

TRANSLATION: Just see how Indra, the king of heaven, was creating a disturbance in the midst of the sacrifice by stealing the sacrificial horse. These attractive sinful activities he has introduced will be carried out by the people in general. PURPORT: For his own sense gratification, King Indra thought to defeat Maharaja Prthu in the performance of one hundred horse sacrifices. Consequently he stole the horse and hid himself amid so many irreligious personalities, taking on the false guise of a sannyasi. Such activities are attractive to the people in general; therefore they are dangerous.

(Bhag. 4.19.36)

IN KALI YUGA MENDICANTS WHO ADOPT SANNYASA TO SOLVE THEIR ECONOMIC PROBLEMS ARE IN ABUNDANCE

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 loin cloth 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 that 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 copartner 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.

(Bhag. 2.2.5, purp.)

KALI YUGA SANNYASIS WHO DO WHATEVER THEY LIKE ARE MORE ABOMINABLE THAN MATERIALISTIC GRHASTAS

TRANSLATION: Prajapati Daksa continued: If you think that simply awakening the sense of renunciation will detach one from the material world, I must say that unless full knowledge is awakened, simply changing dresses as you have done cannot possibly bring detachment. PURPORT: Prajapati Daksa 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 Daksa 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):

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Sri Krsna, 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 Daksa's accusation that Narada had not actually elevated his sons to the platform of knowledge was not factual. All the sons of Prajapati Daksa 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.

(Bhag. 6.5.40)

4. EASILY DEVIATED FROM PATH

IN KALI-YUGA SANNYASIS ARE EASILY DEVIATED FROM THE RIGID PATH

In this age, men are victims not only of different political creeds and parties, but also of many different types of sense- gratificatory diversions, such as cinemas, sports, gambling, clubs, mundane libraries, bad association, smoking, drinking, cheating, pilfering, bickering, and so on. Their minds are always disturbed and full of anxieties due to so many different engagements. In this age, many unscrupulous men manufacture their own religious faiths which are not based on any revealed

scriptures, and very often people who are addicted to sense gratification are attracted by such institutions. Consequently, in the name of religion so many sinful acts are being carried on that the people in general have neither peace of mind nor health of body. The student (brahmacari) communities are no longer being maintained, and householders do not observe the rules and regulations of the grhastha-asrama. Consequently, the so-called vanaprasthas and sannyasis who come out of such grhastha-asramas are easily deviated from the rigid path.

(Bhag. 1.1.10, purp.)

5. LORD CAITANYA'S ACCEPTANCE

LORD CAITANYA ACCEPTED SANNYASA IN KALI YUGA BECAUSE HE IS COMPLETE IN RENUNCIATION

In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Sri Rama was an ideal King. He accepted the order of Sannyasa and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of Sannyasa. Although in Kali-yuga acceptance of the Sannyasa order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the sastras to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

(Cc. Adi 2.5, purp.)

6. AS THE PREFERRED VANAPRASTHA SITUATION

KSETRA SANNYASA AS PREFERRED VANAPRASTHA SITUATION IN KALI YUGA

TRANSLATION: When Gadadhara Pandita started to go with the Lord, he was forbidden to come and was asked not to give up the vow of ksetra-sannyasa.

PURPORT: When one takes ksetra-sannyasa, he leaves his household life and goes to a place of pilgrimage devoted to Lord Visnu. Such places include Purusottama (Jagannatha Puri), Navadvipa-dhama and Mathura-dhama. The ksetra-sannyasi lives in these places alone or with his family. Srila Bhaktivinoda Thakura considers ksetra-sannyasa to be the preferable vanaprastha situation in this age of Kali. Sarvabhauma Bhattacharya lived in this way, and he has been called a ksetra-sannyasi--that is, a sannyasi living in Jagannatha Puri.

(Cc. Madhya 16.130)

7. PRACTICALLY NONE QUALIFIED

SANNYASA IS ACCEPTED ACCORDING TO THE PARAMPARA SYSTEM AND PRACTICALLY SPEAKING NONE OF THE SANNYASIS IN KALI YUGA ARE BONA FIDE

TRANSLATION: Whatever different forms Indra assumed as a mendicant because of his desire to seize the horse were symbols of atheistic philosophy.

PURPORT: According to Vedic civilization, sannyasa is one of the essential items in the program of the varna-asrama institution. One should accept sannyasa according to the parampara system of the acaryas. At the present moment, however, many so-called sannyasis or mendicants have no understanding of God consciousness. Such sannyasa was introduced by Indra because of his jealousy of Maharaja Prthu, and what he introduced is again appearing in the age of Kali. Practically none of the sannyasis in this age are bona fide. No one can introduce any new system into the Vedic way of life; if one does so out of malice, he is to be known as a pasandi, or atheist. In the Vaisnava Tantra it is said:

yas tu narayanam devam
brahma-rudradi-daivataih
samatvenaiva vikseta
sa pasandi bhaved dhruvam

Although it is forbidden, there are many pasandis who coin terms like daridra-narayana and svami-narayana, although not even such demigods as Brahma and Siva can be equal to Narayana.

(Bhag. 4.19.23)

8. MATERIALISTS' IDEA OF SANNYASA

MATERIALISTS DO NOT APPRECIATE SANNYASA

In the vedas it is distinctly said that the perfection of life is never to be attained either by voluminous work, or by accumulation of wealth or even by increasing the population. But it is so attained only by renunciation. The materialistic men do not care for to listen to such injunctions. According to them, the so-called renounced order of life is meant for those who are unable to earn their livelihood because of some corporeal defects, or for persons who have failed to achieve prosperity in family life.

(Bhag. 1.5.15, purp.)

9. DEMONS IN SANNYASA DRESS

DEMONS TAKE THE DRESS OF SANNYASA AND ENGAGE IN NONSENSE

Sometimes such demons take up the role of preacher, mislead the people, and become known as religious reformers or as incarnations of God. They make a show of performing sacrifices, or they worship the demigods, or manufacture their own God. Common men advertise them as God and worship them, and by the foolish they are considered advanced in the principles of religion, or in the principles of spiritual knowledge. They take the dress of the renounced order of life and engage in all nonsense in that dress.

(B.g. 16.17, purp.)

DEMONS DO NOT CARE FOR RESTRICTIONS IN THE RENOUNCED ORDER

Actually there are so many restrictions for one who has renounced this world. The demons, however, do not care for such restrictions. They think whatever path one can create is one's own path; there is no such thing as a standard path one has to follow.

(B.g. 16.17, purp.)

10. KALI YUGA SANNYASIS AND ANIMAL KILLING

BY THE GRACE OF KALI, SANNYASIS SPRING UP TO PREACH ANIMAL KILLING

Maharaja Parikshit said that only the animal-killer cannot relish the transcendental message of the Supreme Lord. Therefore if people are to be educated to this path of Godhead, they must be taught first and foremost to stop the process of animal-killing as above mentioned. It is nonsensical to say that animal-killing has nothing to do with spiritual realization. By this dangerous theory many so-called Sannyasis have sprung up by the grace of Kali-yuga who preach animal-killing under the garb of the Vedas.

(Bhag. 1.3.24, purp.)

VAISNAVA

1. DO NOT CLAIM TO BE NARAYANA

A VAISNAVA SANNYASI DOES NOT FALSELY CLAIM TO BE NARAYANA

TRANSLATION: The Supreme Lord, Narayana, is present among devotees who are engaged in hearing and chanting the holy name of the Supreme Personality of Godhead. Lord Narayana is the ultimate goal of sannyasis, those in the renounced order of life, and Narayana is worshiped through this sankirtana movement by those who are liberated from material contamination. Indeed, they recite the holy name again and again.

PURPORT: In this verse it is said that Narayana is nyasinam gatih, the ultimate goal of the sannyasis. The goal of those who have renounced the material world is the attainment of Narayana. A Vaisnava sannyasi therefore dedicates his life to serving Narayana; he does not falsely claim to be Narayana.

(Bhag. 4.30.36, purp.)

EVEN A SANNYASI IS PART AND PARCEL OF THE COMPLETE WHOLE

TRANSLATION: "A sannyasi in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Krsna is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole.

(Cc. Madhya 18.112)

2. AS FOLLOWERS OF VAISNAVA ACARYAS

TRIDANDI SANNYASIS ARE FOLLOWERS OF VAISNAVA ACARYAS LIKE RAMANUJACARYA, MADHVACARYA AND SO ON, AND TAKE THE TROUBLE TO ENLIGHTEN HOUSEHOLDERS

Generally the sannyasis, or those in the renounced order of life, take trouble to enlighten the householders. There are ekadandi sannyasis and tridandi sannyasis. The ekadandi sannyasis are generally followers of Sankaracarya and are known as Mayavadi sannyasis, whereas the tridandi sannyasis are followers of Vaisnava acaryas--Ramanujacarya, Madhvacarya and so on--and they take trouble to enlighten the householders. /...Wherever he goes, a Vaisnava immediately makes that place a tirtha, a place of pilgrimage. The Vaisnava sannyasis travel all over the world to make every place a place of pilgrimage by the touch of their lotus feet. It is mentioned here that any house which does not receive a Vaisnava in the manner already explained in the previous verse is to be considered the residential quarters of venomous serpents.

(Bhag. 4.22.11, purp.)

3. TRIDANDI SANNYASI'S STAFF

TRIDANDI SANNYASIS CARRY THREE DANDAS (RODS), SIGNIFYING SURRENDER TO KRSNA WITH BODY, MIND AND WORDS

TRANSLATION: Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words)--these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge. PURPORT: After performing sacrifices, sometimes a person engaged in fruitive activity customarily offers the results to Visnu. But here it is said, bhagavatya addha: one must directly offer everything to Visnu. This is called sannyasa (not merely nyasa). A tridandi-sannyasi carries three dandas, signifying kaya-mano-vakya--body, mind and words. All of these should be offered to Visnu, and then one can begin devotional service. Fruitive workers first perform some pious activities and then formally or officially offer the results to Visnu. The real devotee, however, first offers his surrender to Krsna with his body, mind and words and then uses his body, mind and words for the service of Krsna as Krsna desires.

(Bhag. 7.5.23-24)

THE SANNYASA DANDA (STAFF) SIGNIFIES FULL ENGAGEMENT OF MIND, SPEECH AND BODY IN DEVOTIONAL SERVICE

All the previous acaryas, being induced to engage themselves fully in the service of the Lord, gave up attachment for material life and thus accepted the staff, which signifies full engagement of the mind, speech and body in the service of the Lord.

(Cc. Madhya 5.158, purp.)

ONE SHOULD ADD THE JIVA DANDA TO THE TRI-DANDA (STAFF)

In addition, according to the exact regulative principles, one should add the jiva-danda to the tri-danda. These four dandas, bound together as one, are symbolic of unalloyed devotional service to the Lord.

(Cc. Madhya 3.5-6)

TRIDANDI SANNYASIS ACCEPT A FOURTH DANDA (STAFF)

Those who are completely dedicated to the lotus feet of Krsna in service are

actually sannyasis. As a matter of formality, the devotee accepts the sannyasa dress as previous acaryas did. He also accepts the three dandas. Later Visnusvami considered that accepting the dress of a tri-dandi was parat-ma-nistha: Therefore sincere devotees add another danda, the jiva-danda, to the three existing dandas.

(Cc. Madhya 3.5-6)

WHEN A SANNYASI REACHES THE PARAMAHAMSA STAGE HE NO LONGER REQUIRES TO CARRY THE SANNYASA DANDA (STAFF)

TRANSLATION: When Lord Caitanya Mahaprabhu went to the temple of Lord Siva known as Kapotesvara, Nityananda Prabhu, who was keeping His sannyasa staff in custody, broke the staff in three parts and threw it into the River Bharginadi. Later this river became known as Danda-bhanga-nadi.

PURPORT: The mystery of the sannyasa-danda (staff) of Sri Caitanya Mahaprabhu has been explained by Srila Bhaktisiddhanta Sarasvati Thakura. Sri Caitanya Mahaprabhu accepted the order of sannyasa from a Mayavadi sannyasi. The Mayavadi sannyasis generally carry one staff, or danda. Taking advantage of Sri Caitanya Mahaprabhu's absence, Srila Nityananda Prabhu broke the staff into three parts and threw it into the river now known as the Danda-bhanga-nadi. In the sannyasa order there are four divisions--kuticaka, bahudaka, hamsa and paramahamsa. Only when the sannyasi remains on the kuticaka and bahudaka platforms can he carry a staff. However, when one is elevated to the status of hamsa or paramahamsa, after touring and preaching the bhakti cult, he must give up the sannyasa staff. Sri Caitanya Mahaprabhu is Sri Krsna, the Supreme Personality of Godhead. It is therefore said, sri-krsna-caitanya, radha-krsna nahe anya: "Two personalities--Srimati Radharani and Sri Krsna--are combined in the incarnation of Sri Caitanya Mahaprabhu." Therefore, considering Sri Caitanya Mahaprabhu to be an extraordinary person, Lord Nityananda Prabhu did not wait for the paramahamsa stage. He reasoned that the Supreme Personality of Godhead is automatically on the paramahamsa stage; therefore He does not need to carry the sannyasa-danda. This is the reason Sri Nityananda Prabhu broke the staff into three pieces and threw it into the water.

(Cc. Madhya 5.143)

A SANNYASI SHOULD NOT GIVE UP THE STAFF BEFORE ATTAINING THE STAGE OF PARAMAHAMSA

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 Bhagavad-gita, 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.

(Cc. Madhya 5.152, purp.)

IN THE PARAMAHAMSA STAGE THERE IS NO NEED TO ACCEPT THE DANDA

Sri Caitanya Mahaprabhu accepted the regulative principles of the renounced order of life. That is completely clear. However, in the paramahamsa stage there is no need to accept a danda (staff), and Sri Caitanya Mahaprabhu was certainly in the paramahamsa stage. Nonetheless, to indicate that everyone should take sannyasa at the end of life in order to engage fully in the service of the Lord, even paramahamsas like Sri Caitanya Mahaprabhu and His confidential devotees follow the regulative principles unfailingly. Indeed, that was His purpose. Nityananda Prabhu, who was His eternal servitor, believed that there was no need for Sri Caitanya Mahaprabhu to carry the staff, and to declare to the world that Sri Caitanya Mahaprabhu was above all regulations, He broke it into three pieces. The pastime known as danda-bhanga-lila is thus explained by Srila Bhaktisiddhanta Sarasvati Thakura.

(Cc. Madhya 5.158, purp.)

TRIDANDI SANNYASIS ACCEPT THREE RODS

The tridandi-sannyasi of the Vaisnava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the ekadandi-sannyasi takes the vow to become one with the Supreme.

(Bhag. 3.6.36, purp.)

The Mayavadi sannyasis take one danda, or one rod, whereas the Vaisnava sannyasis take three danda, or three rods. The three rods, or tridanda, indicate that a Vaisnava sannyasi vows to render service to the Supreme Personality of Godhead by his body, mind and words. The system of tridanda-sannyasa has been in existence for a long time, and the Vaisnava sannyasis are called tridandis, or sometimes tridandi-svamis or tridandi-gosvamis.

(Krsna Book Vol. III Ch. 17, The Kidnapping of Subhadra, p. 121)

4. TRIDANDI BHIKSHU TITLE EXPLAINED

TRIDANDI BHIKSHU TITLE EXPLAINED

The words bhikṣor marga, "the path of the renounced order," are very significant in this regard. A sannyasi is called tridandi-bhikṣu because his duty is to beg alms from the homes of grhasthas and to give the grhasthas spiritual instructions. A sannyasi is allowed to beg from door to door, but a grhastha cannot do so. ...Unless one becomes a brahmana, one cannot take sannyasa. sannyasis and brahmacaris may beg alms door to door, but a grhastha cannot. Prajapati Dakṣa condemned Narada Muni because Narada, a brahmacari who could beg from door to door, had made sannyasis of Dakṣa's sons, who were being trained to be grhasthas. Dakṣa was extremely angry at Narada because he thought that Narada had done him a great injustice. According to Dakṣa's opinion, Narada Muni had misled Dakṣa's inexperienced sons (asadhv akary arbhakanam). Dakṣa regarded his sons as innocent boys who had been misled when Narada showed them the renounced order of life. Sometimes a saintly person is misunderstood by grhasthas, especially when he instructs their young sons to accept Kṛṣṇa consciousness. Generally a grhastha thinks that unless one enters grhastha life he cannot properly enter the renounced order. If a young man immediately adopts the path of the renounced order in accordance with the instructions of Narada or a member of his disciplic succession, his parents become very angry. This same phenomenon is occurring in our Kṛṣṇa consciousness movement because we are instructing all the young boys in the Western countries to follow the path of renunciation. We allow grhastha life, but a grhastha also follows the path of renunciation.

(Bhag. 6.5.36, purp.)

5. BLESS EVERYONE WITH THE GREETING: KRSNE MATIR ASTU

VAISNAVA SANNYASIS BLESS EVERYONE WITH THE WORDS `KRSNE MATIR ASTU'

TRANSLATION: Offering his obeisances to Caitanya Mahaprabhu, Sarvabhauma Bhattacharya said, "Namo narayanaya" [I offer my obeisances to Narayana]. In return, Caitanya Mahaprabhu said, "Kṛṣṇe matir astu" [Let your attention be on Kṛṣṇa].

Hearing these words, Sarvabhauma understood Lord Caitanya to be a Vaisnava sannyasi.

PURPORT: It is the etiquette among sannyasis, those on the fourth platform of spiritual life, to offer respects by saying om namo narayana ("I offer my respectful obeisances unto Narayana"). This greeting is used especially by Mayavadi sannyasis. According to the smṛti scriptures, a sannyasi should not expect anything from anyone, nor should he consider himself identical with the Supreme Personality of Godhead. Vaisnava sannyasis never think of themselves as being one with the Lord; they always consider themselves eternal servants of Kṛṣṇa, and they want to see everyone in the world become Kṛṣṇa conscious. For this reason, a Vaisnava sannyasi always offers his blessings to everyone saying kṛṣṇe matir astu ("May you become Kṛṣṇa conscious").

(Cc. Madhya 6.48-49)

6. KEEP SACRED THREAD AND SIKHA (TUFT)

VAISNAVA SANNYASIS KEEP THE SACRED THREAD AND TUFT OF
UNSHAVEN
HAIR

To date, all the devotees of Sri Caitanya Mahaprabhu, following in His footsteps, accept the sannyasa order and keep the sacred thread and tuft of unshaved hair.

(Cc. Madhya 3.6, purp.)

7. VAISNAVA AND MAYAVADI SANNYASIS DESCRIBED

VAISNAVA AND MAYAVADI SANNYASIS DESCRIBED

The sannyasis accept a rod as the sign of the renounced order of life. There are two types of sannyasis. Those who follow the Mayavada philosophy, headed by Sripada Sankaracarya, accept only one rod (ekadanda), but those who follow the Vaisnavite philosophy accept three combined rods (tri-danda). The Mayavadi sannyasis are ekadandi-svamis, whereas the Vaisnava sannyasis are known as tridandi-svamis, or more distinctly, tridandi-gosvamis, in order to be distinguished from the Mayavadi philosophers. The ekadandi-svamis are mostly fond of the Himalayas, but the Vaisnava sannyasis are fond of Vrndavana and Puri. The Vaisnava sannyasis are narottamas, whereas the Mayavadi sannyasis are dhiras. Maharaja Dhrtarastra was advised to follow the dhiras because at that stage it was difficult for him to become a narottama.

(Bhag. 1.13.30)

MAYAVADI AND VAISNAVA SANNYASIS STUDY DIFFERENT PHILOSOPHIES
AND PERFORM DIFFERENT ACTIVITIES

There are two classes of sannyasis, or persons in the renounced order of life. The Mayavadi sannyasis are engaged in the study of sankhya philosophy, whereas the Vaisnava sannyasis are engaged in the study of Bhagavatam philosophy, which affords the proper commentary on the Vedanta-sutras. The Mayavadi sannyasis also study the Vedanta-sutras, but use their own commentary, called Sariraka-bhasya, written by Sankaracarya. The students of the Bhagavata school are engaged in devotional service of the Lord, according to pancaratrici regulations, and therefore the Vaisnava sannyasis have multiple engagements in the transcendental service of the Lord. The Vaisnava sannyasis have nothing to do with material

activities, and yet they perform various activities in their devotional service to the Lord. But the Mayavadi sannyasis, engaged in the studies of sankhya and Vedanta and speculation, cannot relish transcendental service of the Lord. Because their studies become very tedious, they sometimes become tired of Brahman speculation, and thus they take shelter of the Bhagavatam without proper understanding. Consequently their study of the Srimad-Bhagavatam becomes troublesome. Dry speculations and impersonal interpretations by artificial means are all useless for the Mayavadi sannyasis. The Vaisnava sannyasis, who are engaged in devotional service, are happy in the discharge of their transcendental duties, and they have the guarantee of ultimate entrance into the kingdom of God. The Mayavadi sannyasis some times fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Krsna consciousness are better situated than the sannyasis engaged in simple Brahman speculation, although they too come to Krsna consciousness after many births.

(Bg. 5.6, purp.)

8. DO NOT ASSOCIATE WITH MAYAVADI SANNYASIS

LORD CAITANYA AVOIDED THE ASSOCIATION OF MAYAVADIS

All these criticisms were carried to Lord Caitanya when He was at Benares, and He was not at all surprised at them. He even smiled when the news was carried to Him. He did not associate with the Mayavadi sannyasis but remained alone and executed His own mission.

(TLC ch. 17, page 192)

THE SANNYASIS OF THE HARE KRSNA MOVEMENT MUST FOLLOW THE PRINCIPLE OF NOT ASSOCIATING WITH MAYAVADI SANNYASIS

In other words, Vaisnava sannyasis do not at all like to associate with Mayavadi sannyasis, to say nothing of eating together. This principle must be followed by the sannyasis of the Krsna consciousness movement. That is the instruction of Sri Caitanya Mahaprabhu given by His personal behavior.

(Cc. Madhya 17.102-103)

ASSOCIATION WITH MAYAVADIS IS ONLY FOR PREACHING

All the sannyasis had been invited but Caitanya Mahaprabhu, and now the brahmana came to invite Him. Knowing that the Lord did not associate with Mayavadi sannyasis, the brahmana fell down at Caitanya Mahaprabhu's feet and

implored Him: "Although I know that You do not accept invitations, I will consider it a special favor." The lord took this opportunity and accepted the brahmana's invitation in order to meet the Mayavadi sannyasis. Actually this was an arrangement made by the Lord Himself.

(TLC ch. 18, page 196)

PREACHERS OF THE KRSNA CONSCIOUSNESS MOVEMENT SHOULD
GENERALLY NOT WASTE TIME TALKING WITH MAYAVADI SANNYASIS,
BUT COME FORWARD TO DEFEAT THEM PHILOSOPHICALLY

TRANSLATION: "You belong to our Sankara-sampradaya and live in our village, Varanasi. Why then do you not associate with us? Why is it that You avoid even seeing us?"

PURPORT: 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.

(Cc. Adi 7.67)

VAISNAVA SANNYASIS CANNOT ACCEPT INVITATIONS NOR INTIMATELY
MIX WITH MAYAVADI SANNYASIS

TRANSLATION: As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Misra. He never mixed with other sannyasis, nor did He accept invitations from them.

PURPORT: This exemplary behavior of Lord Caitanya definitely proves that a Vaisnava sannyasi cannot accept invitations from Mayavadi sannyasis nor intimately mix with them.

(Cc. Adi 7.46)

9. THEIR DUTY IS TO ETERNALLY REMEMBER KRSNA

IT IS THE DUTY OF A VAISNAVA SANNYASI TO REMEMBER KRSNA

Sri Caitanya Mahaprabhu offered obeisances to Ramacandra Puri in consideration of his being a disciple of Srila Madhavendra Puri, the spiritual master of His own spiritual master, Isvara Puri. When a Vaisnava sannyasi meets another Vaisnava sannyasi, they both remember Krsna. Even Mayavadi sannyasis generally remember Narayana, who is also Krsna, by saying om namo bhagavate narayana or namo narayana. Thus it is the duty of a sannyasi to remember Krsna.

(Cc. Antya 8.9, purp.)

VAISNAVA SANNYASIS REMAIN THE ETERNAL SERVITORS OF THE LORD

Since the Lord is the Absolute, there is no distinction between Him and His glories. The glories of the Lord as chanted by the Vaisnava sannyasi are as substantial as the Lord Himself, and thus while glorifying the Lord the devotee becomes one with Him in transcendental interest, although he remains eternally a transcendental servitor. This simultaneously one and different position of the devotee make him eternally purified, and thus his life becomes a complete success.

(Bhag. 3.6.36, purp.)

XII MAYAVADI SANNYASIS

1. MAYAVADI SANNYASIS DESCRIBED

MAYAVADIS SANNYASIS DESCRIBED I

Srila Bhaktisiddhanta Sarasvati Thakura has explained the term "Mayavadi" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Mayavadi is one who considers the body of the Supreme Personality of Godhead Krsna to be made of maya and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be maya. The Mayavadi considers all the paraphernalia of devotional service to be maya. Maya refers to material existence, which is characterized by the reactions of fruitive activities. Mayavadis consider devotional service to be among such fruitive activities. According to them, when bhagavatas or devotees are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called kutarkikas (false logicians), and those who consider devotional service to be fruitive activity are also called karma-nisthas. Those who criticize devotional service are called nindakas (blasphemers). Similarly nondevotees who consider devotional activities to be material are also called pasandis, and scholars with a similar viewpoint are called adhamapaduyas

(Cc. Adi 7.33, purp.)

MAYAVADI SANNYASIS DESCRIBED II

TRANSLATION: After hearing Lord Sri Caitanya Mahaprabhu, all the Mayavadi sannyasis were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT: The Mayavadi sannyasis met Caitanya Mahaprabhu at Varanasi to criticize the Lord regarding His participation in the sankirtana movement, which they did not like. This demonic nature of opposition to the sankirtana movement perpetually exists. As it existed in the time of Sri Caitanya Mahaprabhu, similarly it existed long before that, even in the time of Prahlada Maharaja. He used to chant in sankirtana although his father did not like it, and that was the reason for misunderstanding between the father and son. In Bhagavad-gita the Lord says:

na mam duskrtno mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me." (B.g.. 7.15) The Mayavadi sannyasis are asuram bhavam asritah, which means that they have taken the path of the asuras (demons) who do not believe in the existence of the form of the Lord. The Mayavadis say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs and hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Mayavadis' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedantists, they are factually mayayapahrta-jnana; in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away. Impersonalist Mayavadis always try to defy Vaisnavas because Vaisnavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Mayavadi sannyasis. Therefore the original purpose of the Mayavadi sannyasis of Benares in meeting Caitanya Mahaprabhu was to defeat His personal conception of God. Sri Caitanya Mahaprabhu, however, as a preacher, turned the minds of the Mayavadi sannyasis. They were melted by the sweet words of Sri Caitanya Mahaprabhu and thus became friendly and spoke to Him also in sweet words.

(Cc. Adi 7.99)

2. CONSIDER THEMSELVES BRAHMAN AND SPEAK OF THEMSELVES AS NARAYANA

TRANSLATION: "A sannyasi in the renounced order is certainly part and parcel of the complete whole, just as a shining molecular particle of sunshine is part and parcel of the sun itself. Krsna is like the sun, full of six opulences, but the living entity is only a fragment of the complete whole."

TRANSLATION: "A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame."

PURPORT: Mayavada sannyasis consider themselves Brahman, and superficially speak of themselves as Narayana. The monistic disciples of the Mayavada school (known as smarta brahmanas) are generally householder brahmanas who accept the Mayavadi sannyasis as Narayana incarnate; therefore they offer their obeisances to them. Sri Caitanya Mahaprabhu immediately protested this unauthorized system, specifically mentioning that a sannyasi (cit kana jiva) is nothing but a fragmental portion of the Supreme. In other words, he is nothing more than an ordinary living being. He is never Narayana, just as a molecular portion of the sunshine is never the sun itself. The living entity is nothing but a fragmental part of the Absolute Truth; therefore at no stage of perfection can a living entity become the Supreme Personality of Godhead. This Mayavada viewpoint is always condemned by the Vaisnava school. Sri Caitanya Mahaprabhu Himself protested this philosophy. When the Mayavadis accept sannyasa and consider themselves Narayana, they become so puffed up that they do not even enter the temple of Narayana to offer respect, for they falsely think themselves Narayana Himself. Although Mayavadi sannyasis may offer respect to other sannyasis, and address them as Narayana, they do not go to a Narayana temple and offer respects. These Mayavadi sannyasis are always condemned and are described as demons. The Vedas clearly state that living entities are subordinate parts and parcels of the supreme. Eko bahunam yo vidadhati kaman: the Supreme Being, Krsna, maintains all living entities.

(Cc. Madhya 18.112-113, purp.)

CONSIDER A SANNYASI AS A MOVING NARAYANA

TRANSLATION: Sri Caitanya Mahaprabhu then asked them, "Where have you seen Krsna directly?" They replied, "You are a sannyasi, a renunciant; therefore You are a moving Narayana [jangama-narayana]."

PURPORT: This is the viewpoint of Mayavadi philosophy. Mayavada philosophy supports the impersonal view that Narayana, the Supreme Personality of Godhead, has no form. One can imagine impersonal Brahman in any form--as Visnu, Lord Siva, Vivasvan, Ganesa, or Devi Durga. According to the Mayavada philosophy, when one becomes a sannyasi, he is to be considered a moving Narayana.

Mayavada philosophy holds that the real Narayana does not move because, being impersonal, He has no legs. Thus, according to Mayavadi philosophy, whoever becomes a sannyasi declares himself Narayana. Foolish people accept such ordinary human beings as the Supreme Personality of Godhead. This is called vivarta-vada.

In this regard, Srila Bhaktisiddhanta Sarasvati Thakura comments that jangama-narayana means that the impersonal Brahman takes shape and moves here and there in the form of a Mayavadi sannyasi. The Mayavada philosophy confirms this. Danda-grahana-mantrena naro narayano bhaved: "Simply by accepting the danda of the order of sannyasa, one is immediately transformed into Narayana." Therefore Mayavadi sannyasis address themselves by saying, om namo narayanaya. In this way one Narayana worship another Narayana.

Actually an ordinary human being cannot become Narayana. Even the chief Mayavadi sannyasi, Sri Sankaracarya, says, narayanah paro 'vyaktat: "Narayana is not a creation of this material world. Narayana is above the material creation." Due to their poor fund of knowledge, Mayavadi sannyasis think that Narayana, the Absolute Truth, takes birth as a human being and that when He realizes this, He becomes Narayana again. They never consider why Narayana, The Supreme Personality of Godhead, accepts an inferior position as a human being and then again becomes Narayana when He is perfect. Why should Narayana be imperfect? Why should He appear as a human being? Sri Caitanya Mahaprabhu very nicely explained these points while at Vrndavana.

(Cc. Madhya 18.109)

3. HAVE NO KNOWLEDGE OF DEVOTIONAL SERVICE

MAYAVADIS HAVE NO KNOWLEDGE OF DEVOTIONAL SERVICE

TRANSLATION: "I am a Mayavadi sannyasi," Lord Caitanya protested, "I have no knowledge of the transcendental features of devotional service. By the greatness of Sarvabhauma Bhattacharya My mind has become clear and I am now trying to understand the nature of devotional service to Lord Krsna.

(TLC ch. 30, page 315)

4. FALSELY THINK THEMSELVES LIBERATED

According to Srimad Bhagavatam, Mayavadi sannyasis who falsely think themselves as liberated from the clutches of maya are called vimuktah-maninah. Actually, they are not liberated, but they think that they have become liberated and have become Narayana Himself. Although they have apparently realized that they are not the material body but spirit soul, they nonetheless neglect the duty of the spirit soul, which is to render service to the Supreme Soul. Therefore their intelligence remains unsanctified. Unless one's intelligence is sanctified, he cannot

apply it to undemanding devotional service. Devotional service begins when the mind, intelligence and ego are completely purified. Mayavadi sannyasis do not purify their intelligence, mind and ego, and consequently cannot engage in the service of the Lord nor expect the causeless mercy of the Lord. Although they rise to a very high position by executing severe austerities and penances, they still hover in the material world without the benediction of the lotus feet of the Lord. Sometimes they rise to the Brahman effulgence, but because their minds are not completely purified, they must return to material existence.

(Cc. Madhya 6.235, purp.)

PROUD OF BECOMING LIBERATED

MAYAVADI SANNYASIS ARE PROUD OF BECOMING LIBERATED, BUT ACTUAL LIBERATION IS OBTAINED ONLY BY DEVOTIONAL SERVICE

The word *urdhva-retasah* especially indicates the Mayavadi sannyasis, who undergo strict principles of austerity. But in the Bhagavad-gita (8.16) the Lord says that even if one goes up to Brahmaloka, he again comes back (*abrahma-bhuvanal lokah punar avartino 'rjuna*). Therefore, actual *mukti*, or liberation, can be attained only by devotional service, because by devotional service one can go above Brahmaloka, or to the spiritual world, wherefrom he never comes back. Mayavadi sannyasis are very proud of becoming liberated, but actual liberation is not possible unless one is in touch with the Supreme Lord in devotional service. It is said, *harim vina na srtim taranti*: without Krsna's mercy, no one can have liberation.

(Bhag. 4.11.5, purp.)

5. INCOMPLETE IN RENUNCIATION

MAYAVADIS ARE INCOMPLETE IN RENUNCIATION

The Mayavadi sannyasis renounce this world (*brahma satyam jagan mithya*). It is very good to preach renunciation of the world, but side by side we must have attraction for something, otherwise our renunciation will not remain. We see many Mayavadi sannyasis who say *brahma satyam jagan mithya*, but after they take *sannyasa* they return to the material world to open hospitals and do philanthropic work. Why? If they have left this world, considering it *mithya*, false, why do they return to take up politics, philanthropy and sociology? Actually this is bound to happen, for we are living entities and are active. If out of frustration we try to become inactive, we shall fail in our attempt. We must engage in activities.

(TQK page 190)

6. COME TO KRSNA CONSCIOUSNESS AFTER MANY BIRTHS

MAYAVADI SANNYASIS ALSO COME TO KRSNA CONSCIOUSNESS AFTER MANY BIRTHS

The Mayavadi sannyasis some times fall down from the path of self-realization and again enter into material activities of a philanthropic and altruistic nature, which are nothing but material engagements. Therefore, the conclusion is that those who are engaged in Krsna consciousness are better situated than the sannyasis engaged in simple Brahman speculation, although they too come to Krsna consciousness after many births.

(B.g. 5.6, purp.)

7. DO NOT APPROVE OF CHANTING AND DANCING

MAYAVADI SANNYASIS DO NOT APPROVE OF CHANTING AND DANCING, BUT STRESS THE STUDY OF VEDANTA

TRANSLATION: "Although a sannyasi, He does not take interest in the study of vedanta but instead always engages in chanting and dancing in sankirtana."

PURPORT: Fortunately, or unfortunately, we also meet such Mayavadis who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our student study them and distribute them all over the world. No Mayavadi school can present as many books as we have; nevertheless, they accuse us of not being fond of study. But although we study, we do not study the nonsense of the Mayavadis.

Mayavadi sannyasis neither chant nor dance. Their technical objection is that this method of chanting and dancing is called tauryatika, which indicates that a sannyasi should completely avoid such activities and engage his time in the study of Vedanta. Actually, such men do not understand what is meant by Vedanta. In Bhagavad-gita it is said: vedais ca sarvair aham eva vedyo vedanta-krid veda-vid eva caham. "By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas." (B.g. 15.15)

(Cc. Adi 7.41)

MAYAVADIS CONSIDER CHANTING AND DANCING THE ACTIVITIES OF FANATICS

TRANSLATION: "You are a sannyasi. Why then do you indulge in chanting and dancing, engaging in Your sankirtan movement in the company of fanatics?"

PURPORT : This is a challenge by Prakasananda Sarasvati to Sri Caitanya Mahaprabhu. Srila Bhaktisiddhanta Sarasvati Thakur writes in his Anubhasya that Sri Caitanya Mahaprabhu, who is the object of Vedanta philosophical research, has very kindly determined who is an appropriate candidate for study of vedanta philosophy. The first qualification of such a candidate is expressed by Sri Caitanya Mahaprabhu in His siksastaka:

trinad api sunicena taror api sahisnuna
amanina manadena kirtaniyah sada harih

This statement that one can hear or speak about Vedanta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

(Cc. Adi 7.68)

MAYAVADI SANNYASIS DID NOT APPROVE LORD CAITANYA'S CHANTING AND DANCING

While Caitanya Mahaprabhu was in Benares or Kasi, the Mayavadi sannyasis blasphemed Him in many ways because although He was a sannyasi He was indulging in chanting and dancing.

(Cc. Adi 7.50 purp.)

8. LORD CAITANYA ACCEPTED PRASADAM WITH

LORD CAITANYA TOOK PRASAD WITH THE MAYAVADI SANNYASIS AFTER THEY WERE PURIFIED BY CHANTING THE HARE KRSNA MAHA MANTRA

TRANSLATION: After this, all the sannyasis took the Lord in their midst, and thus they all took their meal together.

PURPORT: Previously Sri Caitanya Mahaprabhu neither mixed nor talked with the Mayavadi sannyasis, but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Krsna and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch or Bhagavat-prasada with them, although Sri Caitanya Mahaprabhu knew that the foodstuffs were not offered to the Deity. Mayavadi sannyasis do not worship the Deity, or if they do so they generally worship the deity of Lord Siva or

the pancopasana (Lord Visnu, Lord Siva, Durgadevi, Ganesa and Surya). Here we do not find any mention of the demigods or Visnu, and yet Caitanya Mahaprabhu accepted food in the midst of the sannyasis on the basis that they had chanted the Hare Krsna maha-mantra and that He had excused their offenses.

(Cc. Adi 7.151)

9. GENERALLY REMEMBER NARAYANA

EVEN MAYAVADI SANNYASIS GENERALLY REMEMBER NARAYANA

Even Mayavadi sannyasis generally remember Narayana, who is also Krsna, by saying om namo bhagavate narayana or namo narayana.

(Cc. Antya 8.9, purp.)

10. GENERALLY RESIDE IN BENARES

MAYAVADI SANNYASIS GENERALLY RESIDE IN VARANASI

Generally Mayavadi sannyasis and worshipers of Lord Siva live in Varanasi

(Cc. Adi 7.157)

MAYAVADI SANNYASIS OF BENARES

The only persons who avoided the mercy of Sri Caitanya Mahaprabhu were those sannyasis who were known as the Mayavadi philosophers of Benares. The plight of such Mayavadi philosophers is described by Sri Bhaktisiddhanta Sarasvati Gosvami: "The Mayavadi Philosophers of Benares were less intelligent because they wanted to measure everything by direct perception. The Absolute Truth is transcendence, but according to them there is no variegatedness in transcendence, for they say that anything that is full of variegatedness is maya.

However, the Lord, His devotee and His devotional service are not subject to direct perception. In other words, spiritual variegatedness is unknown to the Mayavadi philosophy; therefore all the Mayavadi philosophers and sannyasis criticized Lord Caitanya when He was conducting His sankirtan movement. They were surprised to see Lord Caitanya after He accepted His sannyasa order from Kesava Bharati, for Kesava Bharati belonged to the Mayavada school. Since Lord Caitanya therefore belonged to the Mayavadi sect of sannyasis, the Mayavadis were surprised to see Him engaged in chanting and dancing instead of hearing or reading the Vedanta, as is the custom.

The Mayavadi philosophers are very fond of Vedanta, and they misinterpret it in their own way. Instead of understanding their own position, they criticized

Lord Caitanya as an unauthorized sannyasi, arguing that because He was a sentimentalist, He was not actually a bona-fide sannyasi.

(TLC ch. 17, page 191)

11. FOUR MONASTERIES CREATED BY SANKARACARYA DESCRIBED

SANKARACARYA ESTABLISHED FOUR MONASTERIES IN INDIA

Sripada Sankaracarya established four monasteries in India, in the four directions, north, south, east and west, and he entrusted them to four sannyasis who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Anandavara, Bhogavara, Kitavara and Bhumivara, and in course of time they have developed different ideas and different slogans.

(Cc. Adi 3.34, purp.)

12. ACCEPT VEDANTA COMMENTARY BY SRIPAD SANKARACARYA

MAYAVADI SANNYASIS ACCEPT THE VEDANTA COMMENTARY BY SANKARACARYA KNOWN AS SARIRAKA BHASYA WHICH IS BASED ON MONISM,

WHEREAS VAISNAVA SANNYASIS ACCEPT THE COMMENTARIES ON VEDANTA WRITTEN BY THE VAISNAVA ACARYAS

TRANSLATION: "Dear sir, there is no objection to You being a great devotee of Lord Krsna. Everyone is satisfied with this. But why do You avoid discussion on the Vedanta sutra? What is the fault in it?"

PURPORT: Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection, " Mayavadi sannyasis accept that the commentary by Sri Sankaracarya known as Sariraka-bhasya gives the real meaning of Vedanta-sutra. In other words, Mayavadi sannyasis accept the meanings expressed in the explanations of Vedanta-sutra by Sankaracarya, which are based on monism. Thus they explain Vedanta-sutra, the Upanisads and all such Vedic literatures in their own impersonal way." The great Mayavadi sannyasi Sadananda Yogindra has written a book known as Vedanta-sara in which he writes:

vedanto nama upanisat-pramanam
tad-upakarini sariraka-sutradini ca

According to Sadananda Yogindra, the Vedanta and Upanisads, as presented by Sri Sankaracarya in his Sariraka-bhasya commentary, are the only sources of Vedic evidence. Actually, however, Vedanta refers to the essence of Vedic knowledge,

and it is not a fact that there is nothing more than Sankaracarya's Sariraka-bhasya. There are other Vedanta commentaries written by Vaisnava acaryas, none of whom follow Sri Sankaracarya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Sankaracarya and his followers want to establish that God and the living entities are one, and instead of worshipping the Supreme Personality of Godhead they present themselves as God. They want to be worshipped as God by others. Such persons do not accept the philosophies of the Vaisnava acaryas, which are known as suddhadvaita (purified monism), suddha-dvaita (purified dualism), visistadvaita (specific monism), dvaitadvaita (monism and dualism) and acintya-bhedabheda (inconceivable oneness and difference). Mayavadis do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevaladvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of Vedanta-sutra, they believe that Krsna has a body made of material elements and that the activities of loving service to Krsna are sentimentality. They are known as Mayavadis because according to their opinion Krsna has a body which is made of maya, and the loving service of the Lord executed by devotees is also maya. They consider such devotional service to be an aspect of fruitive activities (karma-kanda). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Mayavadi and Vaisnava philosophies.

(Cc. Adi 7.101)

SANNYASIS STUDY THE VEDANTA-SUTRA

The Vedanta- or Brahma-sutra, written by Srila Vyasadeva, is a book studied by all advanced spiritual students, especially by the sannyasis of all religious communities (sampradayas). The sannyasis must read Vedanta-sutra to establish their final conclusions concerning Vedic knowledge. Here, of course, the Vedanta mentioned is the commentary of Sankaracarya, known as Sariraka-bhasya. Sarvabhauma Bhattacharya intended to convert Caitanya Mahaprabhu, who was a Vaisnava sannyasi, into a Mayavadi sannyasi. He therefore made this arrangement to instruct Him in Vedanta-sutra according to the Sariraka commentary of Sankaracarya. All the sannyasis of the Sankara-sampradaya enjoy seriously studying the Vedanta-sutra with the Sariraka-bhasya commentary. It is said, vedanta-vakyesu sada ramantah: "One should always enjoy the studies of the Vedanta-sutra."

(Cc. Madhya 6.120, purp.)

SANNYASIS SHOULD READ VEDANTA SUTRA REGULARLY BUT NOT THE SARIRAKA-BHASYA COMMENTARY

Sri Caitanya Mahaprabhu approved of a sannyasi's reading Vedanta-sutra, or Brahma-sutra, but He did not approve the Sariraka commentary of Sankaracarya. Indeed, He said elsewhere, mayavadi-bhasya sunile haya sarva-nasa: "If one hears the Sariraka-bhasya of Sankaracarya, he is doomed." Thus a sannyasi, a

transcendentalist, must read Vedanta-sutra regularly, but he should not read the Sariraka-bhasya. This is the conclusion of Sri Caitanya Mahaprabhu. The real commentary of Vedanta-sutra is Srimad-Bhagavatam. Artho 'yam brahma-sutranam: Srimad-Bhagavatam is the original commentary of Vedanta-sutra written by the author himself, Srila Vyasadeva.

(Cc. Madhya 6.127, purp.)

13. DO NOT KEEP SACRED THREAD OR SIKHA (TUFT)

MAYAVADI SANNYASIS GIVE UP THE SACRED THREAD AND DO NOT KEEP ANY TUFT OF HAIR

The ekadandi-sannyasis of the Mayavadi school give up the sacred thread and do not keep any tuft of hair. Therefore they are unable to understand the purport of tridanda-sannyasa, and as such they are not inclined to dedicate their lives to the service of Mukunda. They simply think of merging into the existence of Brahman because of their disgust with material existence.

(Cc. Madhya 3.6 purp.)

TRANSLATION: Upon accepting sannyasa, Purusottama Acarya followed the regulative principles by giving up his tuft of hair and sacred thread, but he did not accept the saffron colored dress. Also, he did not accept a sannyasi title but remained as a naisthika-brahmacari.

PURPORT: There are regulative principles governing the renounced order. One has to perform eight kinds of sraddha. One must offer oblations to one's forefathers and perform the sacrifice of viraja-homa. Then one must cut off the tuft of hair called a sikha and also give up the sacred thread.

(Cc. Madhya 10.108)

14. CARRY WATERPOT

A SANNYASI CARRIES A WATERPOT

The karanga is a kind of waterpot especially carried by Mayavadi sannyasis and generally carried by all other sannyasis.

(Cc. Madhya 12.207, purp.)

15. TAKE VOW TO BECOME ONE WITH THE SUPREME

EKADANDI SANNYASIS TAKE A VOW TO BECOME ONE WITH THE SUPREME

The tridandi-sannyasi of the Vaisnava school accepts three rods, representing the vow to engage in the service of the Lord with body, mind and speech, whereas the ekadandi-sannyasi takes the vow to become one with the Supreme.

(Bhag. 3.6.36, purp.)

16. MANY DECEPTIVELY KNOWN AS JAGAD GURU

In India there are many Mayavadi sannyasis known as jagad guru, although they have hardly visited the whole world. Some are not even sufficiently educated, yet they make accusations against our movement and accuse us of destroying the principles of Hindu religion by accepting Mohammedans and yavanas as Vaisnavas. Such people are simply envious. We are not spoiling the Hindu system of religion but are simply following the footsteps of Sri Caitanya Mahaprabhu by traveling all over the world and accepting those who are interested in Krsna as Krsnadasa or Ramadasa. By the process of initiation their names become changed.

(Cc. Madhya 18.207, purp.)

MANY DECLARE THEMSELVES JAGAD-GURU ALTHOUGH INSUFFICIENTLY LEARNED AND TRAVELLED

Mayavadi sannyasis in India are very accustomed to declaring themselves jagad-gurus, teachers of the world, although they have no information of the outside world and are limited in their experience to a small town or village, or perhaps to the country of India. Nor do such sannyasis have sufficient education.

Unfortunately, at the present moment there are many foolish sannyasis, both in India and elsewhere, who simply read and study Vedic literature without understanding the purports.

(Cc. Madhya 6.127, purp.)

XIII MISCELLANEOUS FACTS

1. NAMES OF SANNYASIS

NAMES OF SANNYASIS

According to the Sankara sect there are ten different names for sannyasis. Out of them, three names--Tirtha, Asrama and Sarasvati--are given to the sannyasis considered to be the most enlightened and cultured. Since Lord Caitanya was a vaisnava, He was naturally humble and meek, and He wanted to give the better sitting place to Prakasananda, who belonged to the sarasvati sampradaya. According to sankara's principles, a brahmacari of the Bharatic school is called Caitanya. However, although Sri Krsna Caitanya Mahaprabhu took sannyasa, He kept His brahmacari name and did not take up the title of Bharati.

(TLC ch. 18, page 197)

NAMES OF SANNYASIS IN THE SANKARA SAMPRADAYA

In the Sankara-sampradaya there are ten different names awarded to sannyasis: (1) Tirtha, (2) Asrama, (3) Vana, (4) Aranya, (5) Giri, (6) Parvata, (7) Sagara, (8) Sarasvati, (9) Bharati and (10) Puri. Before one enters sannyasa, he has one of the various names for a brahmacari, the assistant to a sannyasi. Sannyasis with the titles Tirtha and Asrama generally stay at Dvaraka, and their brahmacari name is Svarupa. Those known by the names Vana and Aranya stay at Purusottama, or Jagannatha Puri, and their brahmacari name is Prakasa. Those with the names Giri, Parvata and Sagara generally stay at Badarikasrama, and their brahmacari name is Ananda. Those with the titles Sarasvati, Bharati and Puri usually live at Sringeri in South India, and their brahmacari name is Caitanya.

(Cc. Adi 3.34, purp.)

SRILA BHAKTISIDDHANTA SARASVATI GOSVAMI MAHARAJA EXPLAINS WHY LORD CAITANYA KEPT HIS BRAHMACARI NAME

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bharati after He took sannyasa from a Bharati, until Srila Bhaktisiddhanta Sarasvati Gosvami Maharaja volunteered the explanation that because a sannyasi in the Sankara-sampradaya thinks that he has become the Supreme, Lord Caitanya, wanting to avoid such a misconception, kept the name Sri Krsna Caitanya, placing Himself as an eternal servitor. A brahmacari is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographers also mention that Lord Caitanya accepted the danda (rod) and the begging pot, symbolic of the sannyasa order, at the time He took sannyasa.

(Cc. Adi 3.34, purp.)

LORD CAITANYA KEPT BRAHMACARI NAME PLACING HIMSELF AS ETERNAL SERVITOR

Lord Caitanya remained an householder until His twenty fourth-year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eight year. Therefore sesa-lila, or the final portion of His activities, lasted twenty-four years. Some so-called Vaisnavas say that the renounced order of life is not accepted in the Vaisnava sampradaya, or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Sri Caitanya Mahaprabhu took the sannyasa order from Sripada Kesava Bharati, who belonged to the Sankara sect, which approves of only ten names for sannyasis. Long before the advent of Sripada Sankaracarya, however, the sannyasa order existed in the Vaisnava line of Visnusvami. In the Visnusvami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tri- danda, the triple staff of sannyasa. This is approved by the Vedic rules. Therefore Vaisnava sannyasa was existent even before the appearance of Sankaracarya, although those who know nothing about Vaisnava sannyasa unnecessarily declare that there is no sannyasa in the Vaisnava sampradaya. During the time of Lord Caitanya, the influence of Sankaracarya in society was very strong. People thought that one could accept sannyasa only in the disciplic succession of Sankaracarya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, sannyasa. Since His acceptance of sannyasa was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a sannyasi in the disciplic succession of Sankaracarya, although sannyasa was also sanctioned in the Vaisnava sampradaya.

(Cc. Adi 3.34)

SANNYASIS SHOULD NOT CHANGE THEIR FORMER NAMES

Lord Caitanya did not accept the name of a sannyasi, and in this age of kali the so called sannyasis should not change their former names, following in the footsteps of Lord Caitanya.

(Bhag. 1.6.13, purp.)

THE NAME BRAHMANANDA IS ACCEPTED BY VAISNAVA SANNYASIS.

Brahmananda Puri. Sri Brahmananda Puri was one of the associates of Sri Caitanya Mahaprabhu while He was performing kirtana in Navadvipa, and he also joined Lord Caitanya in Jagannatha Puri. We may note in this connection that the

name Brahmananda is accepted not only by Mayavadi sannyasis but Vaisnava sannyasis also. One of our foolish Godbrothers criticized our sannyasi Brahmananda Svami, saying that this was a Mayavadi name. The foolish man did not know that Brahmananda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Krsna. A devotee of Krsna can therefore also be called Brahmananda; this is evident from the fact that Brahmananda Puri was one of the chief sannyasi associates of Lord Caitanya Mahaprabhu.

(Cc. Adi 9.13-15, purp.)

SANNYASA NAMES AND ATTRIBUTES DESCRIBED

Sri Caitanya Mahaprabhu accepted sannyasa from the Bharati sampradaya (community), which belongs to the disciplic succession of Sankaracarya. Sankaracarya introduced names for his sannyasa disciples, and these are ten in number. Out of these, the surnames Tirtha, Asrama and Sarasvati are considered topmost. In the monastery at Sringeri, the surname Sarasvati is considered first class, Bharati second class and Puri third class. A sannyasi who has very nicely understood the slogan tat tvam asi and who takes his bath at the confluence of the rivers Ganges, Yamuna and Sarasvati is called a Tirtha. A person who is very eager to accept sannyasa, who is detached from worldly activities, who has no desire for any kind of material facilities and who is thus saved from repeated birth and death is known as Asrama. When a sannyasi lives in a beautiful, solitary place in the forest and is freed from all material desires, he is called Vana. A sannyasi who always lives in the forest and renounces all connection with the world in order to be elevated to the heavenly planets, where he can live in the nandana-kanana, is called Aranya. One who prefers living in the mountains engaging in the study of Bhagavad-gita and whose intelligence is fixed is called Giri. One who prefers living in great mountains, even among ferocious animals, to attain the summit of philosophical speculation (understanding that the essence of this material world is useless) is called Parvata. A sannyasi who has dipped into the ocean of the Absolute Truth and collected some valuable stones of knowledge from that ocean, who never falls from the regulative principles of a sannyasi, is called Sagara. One who has learned the classical art of music, who engages in its culture and who has become expert and completely aloof from material attachment is called Sarasvati. Sarasvati is the goddess of music and learning, and in one hand she holds a musical instrument called a vina. A sannyasi who is always engaged in music for spiritual elevation is called Sarasvati. One who has become completely educated and is freed from all kinds of ignorance and who is never unhappy, even in a distressed condition, is called Bharati. One who has become very expert in absolute knowledge, who is situated in the Absolute Truth and who always discusses the Absolute Truth is called Puri.

All these sannyasis are assisted by brahmacaris, who are described as follows: One who knows his real identity and is fixed in his particular occupational duty, who is always happy in spiritual understanding, is called Svarupa-brahmacari. One who completely knows the Brahman effulgence and is always engaged in the practice of yoga is called Prakasa-brahmacari. One who has acquired absolute

knowledge and who always meditates on the Absolute Truth, knowledge, the unlimited and the Brahman effulgence, thus keeping himself in transcendental bliss, is called Ananda-brahmacari. One who is able to distinguish between matter and spirit, who is never disturbed by material transformations and who meditates on the unlimited, inexhaustible, auspicious Brahman effulgence is a first-class, learned brahmacari and is named Caitanya. When Sarvabhauma Bhattacharya was talking with Gopinatha Acarya about Sri Caitanya Mahaprabhu's sannyasa community, he appreciated the first name, "Sri Krsna", but did not like the surname "Caitanya", which is the name for a brahmacari belonging to the Bharati community. He therefore suggested that the Lord be elevated to the Sarasvati community. However, Gopinatha Acarya pointed out that the Lord does not depend on any external formality. Gopinatha Acarya was firmly convinced that Sri Caitanya Mahaprabhu was Krsna Himself and therefore independent of any external ritual or formality. If one wants to engage in pure devotional service, he does not require titular superiority as a Bharati or a Sarasvati.

(Cc. Madhya 6.73, purp.)

NAMES OF BRAHMACARIS AND SANNYASIS

In the Vedic discipline there are ten names for sannyasis, and it is customary for a brahmacari assisting a sannyasi of the designation Tirtha or Asrama to receive the title Svarupa. Damodara Svarupa was formerly a resident of Navadvipa, and his name was Purusottama Acarya. When he went to Varanasi, he took sannyasa from a sannyasi designated Tirtha. Although he received the title Svarupa in his brahmacari stage, he did not change his name when he took sannyasa. Actually as a sannyasi he should have been called Tirtha, but he chose to retain his original brahmacari title as Svarupa.

(Cc. Madhya 10.102, purp.)

MUNI REFERS TO ONE IN THE RENOUNCED ORDER

TRANSLATION: "The word muni refers to one who is thoughtful, one who is grave or silent, an ascetic, one who keeps great vows, one in the renounced order, a saint. These are the different meanings of the word muni.

(Cc. Madhya 24.15)

2. PROMOTED TO BRAHMALOKA

EVEN THOUGH PROMOTED TO BRAHMALOKA, SANNYASIS ARE STILL
SUBJECT
TO DEATH

Elevated sannyasis are promoted to Brahma's particular planet, Brahmaloaka, which is the highest planet in the material universe and which survives all the heavenly planets in the upper strata of the planetary system, but in due course Brahma and inhabitants of Brahmaloaka are subject to death, according to the law of material nature.

(B.g. 8.17, purp.)

3. CAN ENTER INTO SUN GLOBE

SANNYASIS ARE ELIGIBLE TO ENTER INTO SUN GLOBE IF ABSOLUTELY DEVOTED TO SPIRITUAL CULTURE

It is said that two kinds of men, namely the ksatriya who dies directly in front of the battlefield under Krsna's personal orders and the person in the renounced order of life who is absolutely devoted to spiritual culture, are eligible to enter into the sun-globe, which is so powerful and dazzling.

(B.g. 1.31, purp.)

4. ADDRESSED AS MAHARAJA

BECAUSE THEY ARE KINGS OF THEIR SENSES SANNYASIS ARE ADDRESSED AS MAHARAJA

In this verse Vidura is addressed as rajan, which means "O King." In this regard, Srila Visvanatha Cakravarti Thakura comments that a dhira never becomes angry because he is always situated in devotional service. Advanced devotees can control their senses; therefore a devotee can be addressed as rajan. A king controls and rules in various ways among citizens; similarly, one who can control his senses is the king of his senses. He is svami or gosvami. The svamis and gosvamis are therefore sometimes addressed as maharaja, or king.

(Bhag. 4.30.45, purp.)

5. DO NOT OFFER BLESSINGS OR OBEISANCES

A SANNYASI DOES NOT OFFER BLESSINGS OR OBEISANCES TO ANYONE

According to smṛti-saṣtra, a sannyasi does not offer obeisances or blessings to anyone. It is said, sannyasi nirasir nirnamaskriyah: a sannyasi should not offer anyone blessings or obeisances.

(Cc. Antya 8.9, purp.)

6. SANNYASA DRESS

DRESS FOR ACCEPTANCE OF SANNYASA

As a sannyasi, Krsna Caitanya put on nothing but a kaupina and a bahirvasa (outer covering). His head was without hair, and His hands bore a danda (stick) and a kamandalu (hermit's water pot).

(TLC Prologue, page xvii [Bhaktivinode])

SANNYASIS DRESS IN SAFFRON CLOTH

According to the Vedic system, a sannyasi, a person in the renounced order of life, is dressed in saffron-colored garments. This saffron dress is practically a passport for the mendicant and sannyasi to go anywhere.

(Bhag. 3.15.31, purp.)

VAISNAVA SANNYASIS USE SAFFRON COLORED LOINCLOTH

Brahmananda Bharati. Brahmananda Bharati went to see Sri Krsna Caitanya Mahaprabhu at Jagannatha-dhama. At that time he used to wear only a deerskin to cover himself, and Sri Caitanya Mahaprabhu indirectly indicated that He did not like this deerskin covering. Brahmananda Bharati therefore gave it up and accepted a loincloth of saffron color as used by Vaisnava sannyasis. For some time he lived with Sri Caitanya Mahaprabhu at Jagannatha Puri.

(Cc. Adi 9.14-15, purp.)

A SANNYASI SHOULD NOT WEAR A DEERSKIN

Brahmananda Bharati belonged to the Sankara-sampradaya. The title bharati indicates one of the ten sannyasis in the Sankara- sampradaya. It is customary for a person who has renounced the world to cover his body with a deerskin or the bark of a tree. This is enjoined by Manu-samhita. However, if a sannyasi who has renounced the world simply wears a deerskin and does not spiritually advance, he is simply puffed up and conceited. Sri Caitanya Mahaprabhu did not like to see Brahmananda Bharati wearing a deerskin.

(Cc. Madhya 10.154, purp.)

TRANSLATION: As soon as Brahmananda Bharati gave up his deerskin and covered himself with sannyasi robes, Sri Caitanya Mahaprabhu came and offered His respects at his lotus feet.

(Cc. Madhya 10.161)

Brahmananda Bharati went to see Sri Krsna Caitanya Mahaprabhu at Jagannatha-dhama. At that time he used to wear only a deerskin to cover himself, and Sri Caitanya Mahaprabhu indirectly indicated that He did not like this deerskin covering. Brahmananda Bharati therefore gave it up and accepted a loincloth of saffron color as used by Vaisnava sannyasis.

(Cc. Adi 9.15 purp.)

A SANNYASI SHOULD NOT DRESS HIMSELF IN CLOTHES SEWN BY A NEEDLE

The Vedas enjoin that for every ritualistic ceremony one must first become clean by bathing either in the water of the Ganges or Yamuna or in the sea. Then one may perform the ritualistic ceremony and offer clarified butter into the fire. In this verse the words paridhaya ahatani are especially significant. A sannyasi or a person about to perform a ritualistic ceremony should not dress himself in clothing sewn with a needle.

(Bhag. 8.9.14-15, purp.)

SANNYASA DRESS AS A MATERIAL FORMALITY

The sannyasi dress is actually an attraction for material formality. Sri Caitanya Mahaprabhu did not like such formality, but He wanted the essence of it--service to Mukunda.

(Cc. Madhya 3.8, purp.)

7. A SANNYASI'S BODY IS BURIED, NOT BURNED

BODIES OF SPIRITUALLY HIGH PERSONALITIES ARE BURIED, NOT BURNED

According to the Vedic system, the body of a high personality, a sannyasi, is not burned but buried, because a sannyasi's body is considered spiritual, having ceased to engage in material activities.

(Path Of Perfection, page 5)

8. VARIOUS SANNYASIS AND PSEUDO SANNYASIS DESCRIBED

EVEN AMONG SANNYASIS THERE ARE ENEMIES OF THE KRSNA
CONSCIOUS
MOVEMENT

TRANSLATION: By no means could he find any fault in the character of Haridasa Thakur. Therefore he called for local prostitutes and began a plan to discredit His Holiness. PURPORT: This is typical of atheistic men, but even among so-called religionists, sadhus, mendicants, sannyasis, and brahmacaris there are many enemies of the Krsna consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Sri Caitanya Mahaprabhu, who wanted it spread all over the world, in every town and village.

(Cc. Antya 3.104)

VARIOUS TYPES OF SANNYASIS, PSEUDO SANNYASIS, AND THEIR
ACTIVITIES DESCRIBED

TRANSLATION: Then the great hero, Vijitasva, the son of King Prthu, again took the horse and returned to his father's sacrificial arena. Since that time, certain men with a poor fund of knowledge have adopted the dress of a false sannyasi. It was King Indra who introduced this. PURPORT: Since time immemorial, the sannyasa order has carried the tridanda. Later Sankaracarya introduced the ekadandi-sannyasa. A tridandi-sannyasi is a Vaisnava sannyasi, and an ekadandi-sannyasi is a Mayavadi sannyasi. There are many other types of sannyasis, who are not approved by Vedic rituals. A type of pseudo-sannyasa was introduced by Indra when he tried to hide himself from the attack of Vijitasva, the great son of King Prthu. Now there are many different types of sannyasis. Some of them go naked, and some of them carry a skull and trident, generally known as kapalika. All of them were introduced under some meaningless circumstances, and those who have a poor fund of knowledge accept these false sannyasis and their pretenses, although they are not bona fide guides to spiritual advancement. At the present moment some missionary institutions, without referring to the Vedic rituals, have introduced some sannyasis who engage in sinful activities. The sinful activities forbidden by the sastras are illicit sex, intoxication, meat-eating and gambling. These so-called sannyasis indulge in all these activities. They eat meat and flesh, fish, eggs and just about everything. They sometimes drink with the excuse that without alcohol, fish and meat, it is impossible to remain in the cold countries near the Arctic zone. These sannyasis introduce all these sinful activities in the name of serving the poor, and consequently poor animals are cut to pieces and go into the bellies of these sannyasis. As described in the following verses, such sannyasis are pakhandis. Vedic literature states that a person who puts lord Narayana on the level with Lord Siva or Lord Brahma immediately becomes a pakhandi. ...In Kali-yuga the pakhandis are very prominent. However, Lord Sri Caitanya Mahaprabhu has tried to kill all these pakhandis by introducing His sankirtana movement.

Those who take advantage of this sankirtana movement of the International Society for Krishna Consciousness will be able to save themselves from the influence of these pakhandis.

(Bhag. 4.19.22)

END