



The Divine Voice of Sri Gaudiya Guruvarga

on behalf of Sri Bhakti Siddhanta Vani Seva Trust



Monthly E-Magazine 22th ISSUE YEAR II Contents:

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FOREWORD

Gauḍīya Goṣṭhi Pati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda Paramahansa Jagat-guru said that: “Nowadays many people who do not even perform devotional service but instead indulge in crass immorality, are attired in a manner reserved for devotees on the superlative level of spiritual attainment and renunciation. Hence we propose that it is more appropriate to wear clothing suited to one’s activities and social status, wherefrom to inwardly turn to the Lord.”

Śrīla Sadananda Swami also wrote that: “You must have your own sensitive, i.e., organic system, tailor-made, no suit off the peg. It is only when you sub-serve yourself and your environment to the necessities and rules of living according to your personal conditions that you can render your fellow beings a service. Judges of character can see through your automatic skeleton suit in the same manner as you can see through the armour of conventions, into the corrupt “substance” of the kernel: insincerity. Only those who are truly existing [who are “*sat*”/*premabhaktas*] can teach — and those are the last who adopt the pose of a teacher. The others can “talk about” being more humble than a blade of grass, but cannot live a comrade-leader-fellowship as Christ has done, because in this case they fear — with perfect justice — that they would lose the possibility to be a teacher, in other words: their “respect”. In the best possible way, you should withdraw from the marketplace and shape your life, in all expressions of your being, as a direct consequence of your true relation to God. Watch out for stereotypes, which will kill you, and what is worse, the thing itself. Be free!”

What is the most harmful association in the world?

Śrīla Saccidānanda Bhaktivinoda Ṭhākura said that: “A *dharmadvajī* is a person who has no devotion or renunciation in his heart but makes a show of it externally. He wears the clothes of a devotee to accomplish materialistic ends in a duplicitous manner. There is no worse association in the whole world than that of a *dharmadvajī*. One should rather associate with sense enjoyers. Being deceitful, the *dharmadvajīs* take on the appearance of devotees with a desire to cheat everyone, and to fulfil their crooked desires, they cheat the foolish by helping them in their rascaldom. Some of the *dharmadvajīs* become *gurus* and others become disciples, and by trickery, they accumulate wealth, women, false prestige, and followers. By avoiding the association of such crooked hypocrites, one can honestly engage in devotional service.” (*Sajjana-toṣaṇī* 10/11)

Śrīla Saccidānanda Bhaktivinoda Ṭhākura also wrote that: “The devotee who is in renounced order is rare. The reason is unless a person gives up all material desires and with good behaviour engages in chanting the Holy Name constantly only then will he be able to maintain his purity. **Hence when the number of renounced people seem to keep increasing this means it is the evil work of Kali.**”

Also one of the common accusations repeatedly raised against Śrī Gauḍīya Maṭha is that accepting *sannyāsa* in Kali-yuga is against scripture. Those who hold such views often criticize Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda and the Gauḍīya Maṭha simply because they see saffron cloth and *tridaṇḍa-sannyāsa*. But instead of becoming scared in the face of such criticism, devotees should boldly defend the conclusions of our Sarasvat Gauḍīya *Guru-varga*. We should not become like frightened cats hiding in a corner; we should speak like lions whenever the *siddhānta* of Mahāprabhu is challenged.

The foundation of this misconception lies in a misunderstanding of scripture. The opponent party usually quotes only one or two verses, especially the famous verse beginning *aśvamedham gavālbham...*, claiming that *sannyāsa* is forbidden in Kali-yuga. However, this verse does not prohibit *Vaiṣṇava bhakti-sannyāsa*. It refers to *karma-sannyāsa* and certain Vedic rites that are unsuitable in this age because the people of Kali-yuga lack the spiritual qualification to perform them properly. To extend this prohibition to *Vaiṣṇava tridaṇḍi-sannyāsa* is simply a misunderstanding of the *śāstras*.

Similarly, *sahajiyās* often quote the statement, *rakta-vastra 'vaiṣṇavera' parite nā yuyāya* — "a *Vaiṣṇava* should not wear red cloth" — without understanding the historical context in which it was spoken. That instruction arose from the loving exchange between Jagadānanda Paṇḍita and Śrīla Sanātana Gosvāmī. When Jagadānanda saw Sanātana wearing the red cloth of a Māyāvādī *sannyāsī*, he became overwhelmed — not because he hated red cloth itself, but because his heart was completely absorbed in Śrī Caitanya Mahāprabhu, whose saffron cloth constantly reminded him of his beloved Lord. Unable to tolerate by watching one saffron cloth used by one Māyāvādī on the head of Śrīla Sanātana Gosvāmīpāda who is the most beloved one of Śrīmān Mahāprabhu, Śrīla Jagadānanda Paṇḍita became very angry, because in the first step he was full of ecstasy by watching the saffron cloth on the head of Śrīla Sanātana Gosvāmīpad - he thought this must be a *prasādī* cloth of Śrīmān Mahāprabhu. The entire pastime is an expression of pure *prema*, not a condemnation of *Vaiṣṇava sannyāsa*. If *sannyāsa* were truly forbidden, then why the Supreme Lord would accept saffron cloth and *daṇḍa* for the teaching of the whole world? Any of His action is for the establishment of absolute *siddhānta-vicāra*. His own life itself is the absolute evidence of the fact that *Vaiṣṇava sannyāsa* and *daṇḍa* are absolutely approved by *śāstra*.

By following the example of Śrīmān Mahāprabhu, many of His eternal associates and the entire *guru-varga* also accepted *sannyāsa*. Internally they were exalted *paramahāṁsas*, fully absorbed in divine love, with all qualifications to go for solitary *bhajana*, but really we are lucky in true sense, that out of their causeless mercy — purposely they wanted to come down to the second level (I mean *sannyāsa-vrata* with saffron cloth and *daṇḍa*) to deliver all those fallen souls like us by the help of their absolute preaching throughout the world. Their renunciation surely not dry renunciation, rather their renunciation can be glorified as *yukta-vairāgya* (appropriate *vairāgya* shown by Śrīmān Mahāprabhu Himself).

Real *Vaiṣṇava sannyāsa* means complete dedication unto the Lotus feet of Śrī Kṛṣṇa. The word '*tridaṇḍa*' implies the absolute dedication unto the lotus feet of Śrī Kṛṣṇa by the help of body, speech and mind. This is the meaning hinted at by Śrī Rūpa Gosvāmī in the first verse of Śrī *Upadeśāmṛta*: controlling body, speech, and mind by engaging them exclusively in Kṛṣṇa's service.

The evidence for *Vaiṣṇava sannyāsa* can be found everywhere in all *śāstras* like: *Śrī Caitanya Caritāmṛta*, *Śrī Caitanya Bhāgavatā*, *Śrīmad-Bhāgavatam*,

Bhagavad-gītā, Jābāla Upaniṣad, Padma Purāṇa, Skanda Purāṇa, Mukunda-stotram, Saṁskāra-dīpikā, Dhyānacandra-paddhati, and in many other authentic *śāstras*. The four original *Vaiṣṇava sampradāyas* they all have accepted *sannyāsa-vrata* as authentic scriptural order.

Śrīmān Mahāprabhu ordered His followers to preach the holy name of the Supreme Lord Śrī Kṛṣṇa in every village and town. Those who are going to accept *sannyāsa-vrata* for the purpose of fulfilling His divine order without any duplicity, they by the backing of absolute *ācaraṇa-ādarśa* shown by Śrīmān Mahāprabhu Himself can go in the preaching field to deliver all those fallen souls, not that each and everybody is allowed to go for preaching to destroy the idealism of Śrīmān Mahāprabhu, I mean to destroy the whole world, what is visible at present.

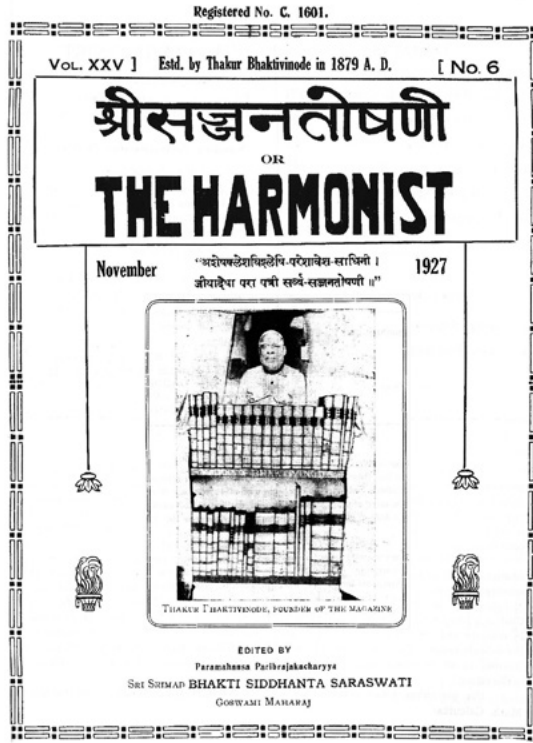
For all these reasons again we have tried our best to select some very, very special articles for the next Issue No. 22 of the magazine named '*The Voice of Gauḍīya Guruvarga*', in which you can discover very powerful articles from our *Sarsavat Gauḍīya Guruvarga* to destroy all kind of misconceptions in regard to *Sannyāsa Āśrama*. There is also a big confusion in regard to *babajis*, so this as well will be covered in this issue.

All those selected articles can surely create a sensation inside the heart of all those devotee readers. We are actually blind in front of *aprākṛta jagat*, so without the backing of *aprākṛta vāṇī* (*śrī caitanya-vāṇī*) one can never realize who really and what our relationship with the Lord Supreme in true sense is. *Aprākṛta-vāṇī* (*śabda-brahma*) is always going against the strong current of *Māyā*, so naturally almost everyone fears to face that Absolute Truth, but still if we have a strong and honest resolution to know that Absolute Truth, then surely this issue can help us to rectify our wrong prejudicial perception.

Thank you all

Truly yours in the service of Śrī Śrī Guru-Gaurāṅga and Go-Mata,
a loyal and sincere servant of The Prabhupāda

Bābā Śrī Śyām Dās



All glories to Śrī Guru & Gaurāṅga

ŚRĪ KṚṢṆA CAITANYA'S RENUNCIATION

(Taken from *The Harmonist* or *Sree Sajjana Toshani* VOL. XXXI, No. 3, October 4, 1934, Chaitanya-Era.)

Srī Caitanya renounced the world at the end of His twenty-fourth year, and He remained visible to the people of this world for a further period of twenty-four years. The date of His Advent was the 17th of February 1485 A.D. He left His Home and became one of the *Sannyāsīs* in 1510 A.D. For a period of six years preceding His renunciation He had been living a singularly detached life. This change came over Him in consequence of His Spiritual Initiation.

We are informed by the author of *Śrī Caitanya-caritāmṛta* that He was compelled to leave Navadvīpa in order to pacify the bitter hostility

of the local *Brāhmaṇa* community. A trivial occurrence was the immediate cause of the outbreak of such open hostility. Nimāi Paṇḍita was one day visited by a *Brāhmaṇa* student from one of the Academies, who subsequently declared that he had gone there to have a sight of the person who was reputed to be a very great *Vaiṣṇava*. The student found the *Paṇḍita* in a state of mind that was unexpected and bewildering. He appeared to be perfectly oblivious of His surroundings and was engaged in reciting aloud the word "*Gopī, Gopī, Gopī,*" which means "milkmaid." This strange performance provoked the curios-

ity of the young student, who demanded to know the meaning of such constant recital of the word "Gopī." But as he could obtain no reply, he told the *Paṇḍita* that it would be more to the purpose to take the Name of Kṛṣṇa instead of reciting the word "Gopī." No sooner did the youth offer his well-meaning advice than Nimāi Paṇḍita was plunged into a paroxysm of anger and losing control over Himself snatched a big stick and dashed at the luckless fellow who in fear of his life beat a precipitous flight. The youth did not even dare to look back till he found himself inside the hall of the nearest Academy. The students and teachers of the institution, who were all *Brahmanas*, gathered round the panting fugitive and enquired as to the cause of his arrival in such agitated and exhausted condition.

On hearing the youth's story they were extremely indignant at the violent conduct of Nimāi Paṇḍita towards a student and a *Brāhmaṇa*. The teachers did not hesitate to speak their minds and in no uncertain language. Were they not in all respects the equals of Nimāi Paṇḍita? They declared that they were not prepared to put up with His arrogance any more. He had the audacity to behave like a *Gosain* (Lord of the world). But He was a fellow-student at the Academy with many of them and they did not consider Him in any way better than themselves. As He had chosen to be violent towards a *Brāhmaṇa* it was their sacred duty not to rest till He was paid back in His own coin. The runaway had not forgot to inform his sympathetic hearers that Nimāi Paṇḍita had not only threatened to beat a *Brāhmaṇa* but had used extremely abusive language against Kṛṣṇa Himself, that this proved that Nimāi Paṇḍita was no devotee at all as He was supposed to be by His ignorant admirers. It is not very difficult to gather from the

narratives of Ṭhākura Vṛndāvana dāsa and Kavirāja Gosvāmī that Nimāi Paṇḍita was at that time not loved by the *Brāhmaṇas* of Navadvīpa. He, however, appears to have been adored by the humble citizens. This may have been the real cause of the sudden anger of all the *Brāhmaṇa* teachers who worked up their *Brāhmaṇa* students to the strange resolve of forming themselves into an association for putting down Nimāi Paṇḍita by the use of violent methods. A combination of the numerous *Brāhmaṇa* community and the students would be in every way the most spectacular occurrence at Navadvīpa at that period as even now.

To compare the greater to the less, or otherwise, Navadvīpa has been reputed to be the Oxford of Bengal. It was almost the universal practice of the *Brāhmaṇas* of that period to acquire some knowledge of Sanskrit. The highest ambition of every *Brāhmaṇa* student was to study at Navadvīpa. The students formed the most numerous element of the population of that University town. If the students of Navadvīpa headed by their teachers were compelled to form themselves into a close association for putting down by violence a renegade member of their community, for teaching heretical opinions, it certainly bore extraordinary testimony to the success of the propagandist activity and reputation of the individual against whom such an enormous movement had to be directed in such violent fashion and with such apparent unanimity.

The hostility of the *Brāhmaṇa* community of Navadvīpa was the cause of the decision of Śrī Caitanya to become a *Sannyāsī* and thus prevent a real split in the Hindu society. Śrī Caitanya is also reported by Ṭhākura Vṛndāvana dāsa to have confessed this to be His real motive.



He was not willing that the cause of the doctrines of pure theism as revealed by the *Śāstras* should come to be regarded with disfavour at the premier seat of Sanskrit learning. He thought that He might not only disarm the opposition of the *Paṇḍitas* of Navadvīpa but actually win their regard and goodwill simply by ceasing to be a householder. He had already given up His profession of teaching and was devoting all His time to the performance of the chanting of Kṛṣṇa's Name. He was gaining adherents for His practices among the humbler classes of the citizens of Navadvīpa. But His teachings and conduct were not understood by the *Paṇḍitas*. They did not consider them to be in conformity with the teaching of the *Śāstras*. But the *Paṇḍitas* had never cared to study the religious books. They studied only such subjects as Grammar, Rhetoric, Poetry, Astronomy, *Smṛti*, and specially New Logic. They looked down upon the *Purāṇas*, and neglected the philosophical studies including the *Upaniṣads*. The Vedic

Samhitās, the *Vedānta* philosophy and the *Upaniṣads* were studied at Benares, where the philosophy of Śaṅkara was dominant. It was then as now necessary for any person who was desirous of enlisting the support of the *Brāhmaṇa* community of Bengal to come to an understanding with Navadvīpa and Benares. Śrī Caitanya was extremely anxious to propitiate the *Brāhmaṇa* opinion, although both Nityānanda and Advaita were disposed to adopt a different method.

After making up His mind to renounce domestic life Nimāi Paṇḍita communicated His momentous decision to five of His associates and to His mother. He left home with three companions at the dead of night in the month of Māgha. The *Vaiṣṇava* community and the people of Navadvīpa came to know of it on the following morning. The effect on Navadvīpa was tremendous. His opponents began to speak of Him with restraint and sympathy. His supporters were overwhelmed with grief and despair.

Śrī Caitanya accepted *Sannyāsa* from Keśava Bhāratī. He was given the appellation of Śrī Kṛṣṇa Caitanya. A *Sannyāsī* disciple of Bhāratī should have the designation of Bhāratī. But the Name Śrī Kṛṣṇa Caitanya was suggested to Keśava Bhāratī by Nīmāi Paṇḍita Himself and His suggestion was accepted by Bhāratī. Keśava Bhāratī belonged to the order of *Sannyāsīs* of one staff (*ekadaṇḍa*) instituted by Śrī Śaṅkarācārya.

(II)

Śrī Kṛṣṇa Caitanya at the age of twenty four renounced His family consisting of His aged widowed mother and His newly married spouse. These ladies were left to the care of Śrī Kṛṣṇa. He became a *Sannyāsī* who must never again enter his abandoned home nor own any relationship with his kin. As a *Sannyāsī* Śrī Caitanya met His mother only once again at Śāntipura shortly after His assumption of the saffron robe. He did not inform His girl-wife about His decision of renunciation, nor did He take formal leave of her at the time He left home.

It had been the only wish of His father that He might not become a *Sannyāsī*. His mother at first expostulated with Him and tried to dissuade Him from a course that appeared to her to be opposed to *Dharma* (natural duty). We do not hear at all about His wife in this connection.

A considerable number of persons had already realised that Śrī Caitanya was Godhead Himself, These devotees, with the exception of five persons, were not informed about His decision. They were overwhelmed with the most poignant grief when they came to know of it on the morning following His departure from Navadvīpa. Śrī Kṛṣṇa Caitanya renounced



the world for pacifying the adverse opinion of the *Brāhmaṇas* of Navadvīpa. He did not wish that the *Brāhmaṇas* as a community should be opposed to His preaching. But Śrī Caitanya had never before shown any such misgivings for the success of His movement. He had met the efforts of the Muhammedan administrator by organising a public demonstration of the citizens of Navadvīpa which had the effect of inducing the Kāzī not only to withdraw his opposition but to enlist himself and his posterity among the supporters of the movement. The Kāzī was convinced that it was a genuine religious movement. He was not outwardly proselytised. But his inner conversion appears to have been complete.



But the Brāhmaṇa Paṇḍitas of Navadvīpa proved adamant. They had their reasons for being angry. They disliked the unrivalled reputation for scholarship that had been gained by a person in his teens. Nimāi Paṇḍita's victory over Keśava Kāśmīrī was hailed by all the citizens as a triumph over the Paṇḍitas of Navadvīpa. That was six years ago when Nimāi Paṇḍita was still uninitiated. But the conduct of Nimāi Paṇḍita after His initiation was also in several very important respects opposed to the practice of religion sanctioned by the Paṇḍitas of Navadvīpa and Benares.

The chanting of the Name of Kṛṣṇa by a number of persons singing together was a new thing. Nimāi Paṇḍita began to preach that the Saṅkīrtana was the only form of religion's performance sanctioned by the Śāstras for the present controversial or rationalistic age (Kali-yuga). Even before his initiation He had declared to Tapana Miśra His faith in the chanting of a particular *Mantra*, the *Mahāmantra*, as the only creed of the Age. If this view was universally adopted and acted upon it would at once destroy the supremacy of the hereditary Brāhmaṇas. The creed did not

require the help of the Brāhmaṇa priests. Everyone chanting the Name was put on a common platform irrespective of caste, creed or colour. The Brāhmaṇa Paṇḍitas were led by their selfish interests as well as their inadequate sectarian knowledge of the Śāstras to oppose the Teaching and Practice of Nimāi Paṇḍita, from the outset. But Nimāi Paṇḍita was so much loved and admired by the humble folk of Navadvīpa that the Paṇḍitas did not wish to lose the support of the masses by any imprudent display of their anger.

When Nimāi Paṇḍita threatened to use the cudgel against the officious student the incident was naturally made the most, of by the Brāhmaṇas beaded by the Paṇḍitas. They now resolved to openly oppose His preaching by every possible way. But the authors of *Caitanya Bhāgavata* and *Caitanya Caritāmṛta* inform us that the Paṇḍitas had not the best of the controversy. The experience of Keśava Kāśmīrī repeated itself also in their ease. They forgot even what they know quite well in these hostile disputations, at the time of need.

There is a large body of so-called *Śāstras* that has been deliberately manufactured from time immemorial for sectarian purposes. These can always be quoted by a person well versed in such *Śāstras* for proving the support of the *Śāstras* for his narrow views. A people who are fanatically disposed to rely exclusively on the evidence of the *Śāstras* could be easily misled by that dishonest method. But even these last resources of priestly pedantry failed to be remembered and used by those hapless pedants in the present controversy. They could not remember those casuistries on which they have been taught to put their hypocritical reliance.

This confusion and childishness of thought was subsequently put into writing and can be read in the institutes of Raghunandana Bhaṭṭācārya who belonged to the next generation and undertook to put the views of the *Paṇḍitas* of Navadvīpa, as regards the theory and practice of the *Sanātana dharma*, into the form of a code. But although the code of Raghunandana is also never actually followed in its details by even the most orthodox of the *Brāhmaṇa Paṇḍitas* of Bengal, it still remains the memorial of those childish opinions and practices which were put forward in opposition to the perfect practice and Teaching of the Supreme Lord.

This utterly unphilosophical and offensive attitude of the intelligentsia of Navadvīpa only served to call forth the most magnanimous Mercy of the Supreme Lord in re-

sponse. Śrī Krishna Caitanya is ever most merciful to the least deserving. The Supreme Lord withdrew Himself from Navadvīpa by an act which would not be misunderstood either by friend or foe. The institution of *Sannyāsa* provided the golden bridge by which He could beat a magnanimous retreat for saving His opponents from continuing to perpetrate their utterly foolish blasphemies against Himself.

Nimāi Paṇḍita knew that the service of the Absolute included and perfected one's duties to all entities. It is undoubtedly a crime to abandon one's aged and helpless mother and equally helpless girl-wife for the service of country or humanity, because such conduct may be sought to be justified only by the bankrupt argument of a forced choice between so-called greater and lesser evils. But even the commission of a so called lesser evil cannot be excused except as a concession to the malicious and perverse ignorance of our nature in the conditioned state. The service of the Absolute does not make us choose between a greater and a lesser evil. It provides the only method that can make us choose the unmixed highest good of all entities. Nimāi Paṇḍita's choice of renunciation was of this nature. Renunciation in the service of the Absolute is not the abandonment of one's duty to any entity.

All glories to Śrī Guru & Gaurāṅga

THE PATH TO KṚṢṆA: FROM VARṆĀŚRAMA TO PURE DEVOTIONAL SERVICE

(Taken from the book
'Encounters with Divinity'
by Śrīla Bhakti Rakṣaka Śrīdhara
Dev-Goswāmī Mahārāja)



Adjustment for preaching

I heard from Sakhi-caraṇa Bābu that when Prabhupāda took *sannyāsa* he went to Vṛndāvana with two of his followers, Paramānanda and Kuñja Bābu. Prabhupāda's dress was that of a red cloth *sannyāsī*, but the *bābājīs* did not like this, and they said, "*Caitanya-caritāmṛta* states that a *Vaiṣṇava* should not wear red cloth because that represents *Māyāvādī* or *Tāntrika*. So, they will always take white cloth, but Prabhupāda took red cloth, and his dress was a *sannyāsī*."

When he went to Vṛndāvana, Paramānanda and Kuñja Bābu were clad in European dress. Sakhi Bābu said that it created a commotion amongst the *Sahajiyās*. "What is this? He is coming to Vṛndāvana in red cloth, and his *brahmacārīs* are wearing European dress." Generally, we use Indian dress, but he entered Vṛndāvana with revolutionary dress. So, they began to criticize him from all sides, for what Prabhupāda showed: "We see

that you people don't appreciate what Mahāprabhu has given for us."

Prabhupāda's reply was that, "All your attention is drawn by the glamour of the European culture. So, Europeans should be approached, and then it will be possible for us to accept them into Mahāprabhu's creed. After the Europeans have accepted this, then you will come and accept."

"You are followers of the glamour of the European civilization. You have become slaves to European civilization — all your attention is towards that, so first the Europeans should be taken in. I am couching myself in such a way so that I can approach the present scientific culture, because the attention is on the Europeans. India is charmed by the European civilization, but European civilization must be crushed! The west is attracting all the stalwarts of this world — that must come under our feet and then these foolish Indians will automatically come."



So, his attitude was to prepare himself as a general and attack the present European civilization. "These fools are simply blind followers of that culture." That was his attitude. We shall search more for the spirit, and not so much for the form. Whether it is a cloth, a pen or a coat — all these have some value. It is not that they have no value, but that the spirit within is all-important.

If necessary for one's service, one may wear the dress of a *gr̥hastha*. Even in our Prabhupāda's time, the suit was sometimes used by his disciples, and some were clad in white dress, although they were high level *Vaiṣṇavas*. They had to approach so many officers and higher ranking people — so that dress was suitable.

To fulfill the orders of our Gurudeva suitably, we may take any dress. It is the question of purity of purpose — a question of the heart.

***Sannyasa* Names**

For *sannyāsa* names, Prabhupāda used first *Bhakti* and then a three syllable word, and then one of the one-hundred and eight names from the *Sattvata-saṁhitā*. This type of *sannyāsa* name was not in vogue before Prabhupāda. He always gave the names *Bhakti* and *Dāsa*, and he did not use the name *Ānanda* for *sannyāsīs* — generally this was used by *Vivekānanda* and the *Śāṅkara* section. *Ānanda* is generally added in the *brahmacārī-āśrama* — *Svarūpa*, *Ānanda*, *Caitanya* and *Prakāśa* — these are generally recommended for the *brahmacārī*. We find that in the *Ramakrishna Mission* and the *Śāṅkara sampradāya* also, in their *sannyāsa* names they use *Prakāśānanda*, *Prabodhānanda* etc, but Prabhupāda used them according to scripture only — *Ānanda*, *Prakāśa*, *Svarūpa* and *Caitanya* as *brahmacārī* names, and not in the name of the *sannyāsīs*.

Nityananda Not a *Sannyasi*

Nityānanda was not a *sannyāsī*, he was a *brahmacārī*. There are some who say that he was a *sannyāsī*, but he had no special garment of a *sannyāsī* or a *brahmacārī* — He was a very independent spirit.

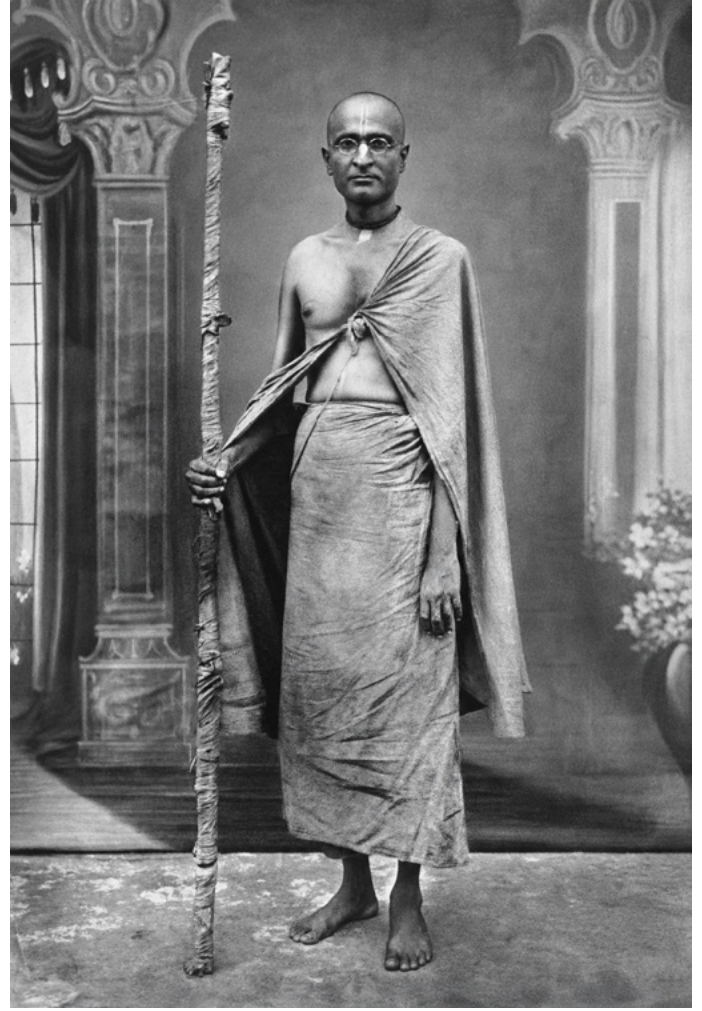
Nityānanda Prabhu was known as an exalted *avadhūta* absorbed in the esoteric mellows of devotion. *Avadhūta* indicates one who is not very particular of his external activities — it does not indicate that he is a *sannyāsī*. When a higher level person engages in practices of a lower nature, although they are actually above these activities, they are considered an *avadhūta*.

It is not a proven fact that Nityānanda was a *sannyāsī*. This Ānanda in the name Nityānanda indicates the suffix normally added to *brahmacārī* names — Ānanda, Svarūpa and Prakāśa are different *brahmacārī* names. The *dīkṣā-guru* of Nityānanda is known to be Mādhavendra Purī but we do not find the *sannyāsa* guru of Nityānanda mentioned anywhere.

The meeting of Lord Nityānanda with His consort Śrīmatī Jāhnavā-devī is described in the *Bhakti-ratnākara*. Lord Nityānanda and Jāhnavā-devī are eternal associates and their marriage is part of Their eternal *līlā*. Some, so-called *sannyāsīs*, use the marriage of Nityānanda as an excuse to marry and give up their vows of celibacy.

Paramahansa Babaji

After attaining the qualities of a *brāhmaṇa* and a *sannyāsī*, then one can aspire for the position of *bābājī* (*paramahansa-veśa*) — the dress of the *guru* of the *sannyāsīs* — *pañcama-āśrama* (the fifth order). Those *bābājīs* who have not surpassed the stage of *sannyāsa* are not



accepted as *bābājīs* proper — they have deviated. They are only wearing the external dress, but they cannot maintain the position of a *bābājī*.

Only imitating the dress cannot give one the position of a real *bābājī*. Before you take the dress of a general, you have to learn what is battle, what it is to fight, and how to handle so many weapons — only the dress of a soldier does not make one a soldier. Similarly, you must acquire the inner attributes of a *bābājī* — only the mere dress cannot make you a *bābājī*. So many *bābājīs* are in Vṛndāvana and in Navadvīpa, but our Guru Mahārāja did not recognize any of them. He put his hand to his forehead and exclaimed, “I came to such a sacred land, but it was my own misfortune that I did not see a single *Vaiṣṇava* here.” That was his disappointment. That was his statement in Vṛndāvana. So *Vaiṣṇavas* cannot be judged by their garments.

One is judged to be a *Vaiṣṇava* by his internal realization — those who have the real eye to see the internal realization, won't care for any external dress. If a man takes only the dress of a *vidvān*, a *paṇḍita*, that does not make him a *paṇḍita*. *Tāvac ca śobhate mūrkhō yāvat kiñcin na bhāṣate* — a well-dressed fool goes unrecognised until he speaks. But only the dress of a *paṇḍita* will not make him a *paṇḍita* — when we have a talk with a real *paṇḍita*, we will detect whether he is a scholar or not.

So, a *Vaiṣṇava* can only be measured by a *Vaiṣṇava*. A *Vaiṣṇava* can see who is a *Vaiṣṇava*. He has that eye, to see what is the criterion of a *Vaiṣṇava* — he has the *divya-drṣṭi* by which he can feel that, "This is a *Vaiṣṇava*, here is *Vaiṣṇavism*." Otherwise, there is only the external form of a *Vaiṣṇava*, the outer show — *tilaka*, *mālā* and dress cannot make anyone a *Vaiṣṇava*.

Babaji-vesa

The position of *bābājī* was given by Mahāprabhu — *bābājī-vesa* was first taken by Sanātana Gosvāmī in Benares in the presence of Mahāprabhu. Mahāprabhu must have given His consent. That *paramahansa-vesa* is considered to be above *sannyāsa*.

*nāhaṁ vipro na ca nara-patir nāpi vaiśya na śūdro
nāhaṁ varṇī na ca gr̥ha-patir no vana-stho yatir vā
kintu prodyan-nikhila-paramānanda-pūrṇāmṛtābdher
gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*

(Śrī Caitanya-caritāmṛta, Madhya 13.80)

"I am not a priest, a king, a merchant, or a laborer (*brāhmaṇa*, *kṣatriya*, *vaiśya*, *śūdra*); nor am I a student, a householder, a retired householder, or a mendicant (*brahmacārī*, *gr̥hastha*, *vānaprastha*,

sannyāsī). I identify myself only as the servant of the servant of the servant of the lotus feet of Śrī Kṛṣṇa, the Lord of the *gopīs*, who is the personification of the eternally self-revealing nectarean ocean that brims with the totality of divine ecstasy." *Nāhaṁ varṇī — brahmacārī, na ca gr̥ha-patir — gr̥hastha, no vana-stho — vānaprastha, yatir vā — sannyāsa*.

These are the four stages in *āśrama-dharma*. Even a *sannyāsī* has some sort of position — he is also to follow some regulations in his life."

But *bābājīs* are considered to be above any sort of law — they have no position in society. The *sannyāsīs* have some position as general guides for society. But *bābājīs* do not care for anything — they have cut off all connection with society. They have given themselves wholesale towards *vṛndāvana-sevā*, and they are engaged in *parakīya-bhajana*.

Our Guru Mahārāja saw that the imitationists were accepting the dress of *bābājīs*, but they did not come up to the standard required. So the *bābājī* dress was being misused by the *Sahajiyas*, and in the name of that dress they were going on with adulteration. That degraded *bābājī* section produced many deviations.

It is impossible for them to catch the real spirit of that life. So they become degraded and create so many disturbances in the society — creating a bad name for Rūpa, Sanātana, Mahāprabhu, and the Gauḍīya *sampradāya* at large.

So Prabhupāda gave stress to this *sannyāsa* order. "First prepare yourself as the head of society. Then when such a time comes, you may take the position of *bābājī*, if you find it necessary. That does not depend on external dress — that thing

depends on internal improvement of ones heart or ones realization. It does not depend on the external dress.” So in this way Prabhupāda came and created this *tridaṇḍa sannyāsa* order, and preached that the *bābājīs* are our *gurus*.

He said of them, “We do not recognize anyone taking the dress of *bābājī*. No, you are not *bābājīs*. Simply the external dress does not give you the honor of the post of a *bābājī*. You are all hypocrites, and you are disserving the society and the real *Vaiṣṇavas*. You should not venture to pollute the dress of Rūpa and Sanātana.”

This is the warning of our Guru Mahārāja. Prabhupāda also introduced the sacred thread — become a *brāhmaṇa* first. First one must come to Brahmaloḥa, then Virajā, then Paravyoma, the *Vaiṣṇavas* place. First become a *brāhmaṇa*, then *dai-va-brāhmaṇa* — try to acquire the quality of a *brāhmaṇa*, and take the sacred thread. Then above this is the *Vaiṣṇava*.

The *bābājī* class uses the *kaupīna*, but they are afraid of using the *brāhmaṇa* thread. Our Guru Mahārāja told us that the *kaupīna* is higher — *kaupīna* means to stop all mundane sensual inclination to the utmost, so they should not venture to take *kaupīna* as Rūpa and Sanātana did.

Before that you should try to come to the position of a *brāhmaṇa* — take the sacred thread if you have courage and real sincerity to go towards the spiritual world, then come forward and take the red cloth of a *sannyāsī*. Make some substantial progress in the spiritual line — then you will find yourself quite safe — not only that, but you will be established in *krṣṇa-līlā* in Vṛndāvana. Then you will give honor to that dress of Rūpa and Sanātana — otherwise you will dishonor them. That was the temperament of our Guru Mahārāja,



and he inaugurated this *tridaṇḍī-sannyāsa* order into the Gauḍīya Vaiṣṇava school.

There was one Rāmakṛṣṇa Dāsa Bābājī, who was considered by all the *vraja-vāsīs* in general as a *siddha-mahātmā* — only Prabhupāda disregarded him. One *bābājī* disciple of Rāmakṛṣṇa Dāsa Bābājī came to Prabhupāda at Rādhā-kuṇḍa, telling him that the *bhajana-kuṭīra* of Lokanātha Gosvāmī Prabhu was in ruins and requested him to reconstruct it. Prabhupāda agreed to rebuild it, but departed in the meantime. Sometime later, Sakhi Bābu reminded me that the man in charge of the *bhajana-kuṭīra* of Lokanātha Gosvāmī, had come to Prabhupāda and Prabhupāda gave his consent to rebuild that *kuṭīra*.

“If you arrange for this work,” Sakhi Bābu told me, “I will give you the money.” I consented and went there and reconstructed the building and put also a marble plaque in the name of Śrī Caitanya

Sārasvata Maṭha — mentioning the name of Sakhi Bābu, who supplied the money. That place, at that time was under some direct disciple of Rāmakṛṣṇa Dāsa Bābājī, whose name was Rameśa Dāsa Bābājī.

The *bhajana-kuṭīra* of Lokanātha Gosvāmī was in Maimansingh, Bangladesh. This Rameśa Dāsa Bābājī was perhaps a B.Sc. He was a good scholar with variegated capacity, who could capture men by talking. He had so many qualifications.

Rameśa Dāsa Bābājī was engaged in *bhajana* there when I came to reconstruct that *kuṭīra*. These *bābājīs* are generally apathetic to us — because we wear red cloth, they are reluctant to accept us amongst them and we also do not care for them, because they are imitationists. Anyhow, the reconstruction of the *bhajana-kuṭīra* had to be done, so we went on with that work.

One day I told him that we take the red cloth of the *varṇāśrama sannyāsī* to prove that *bābājī* is higher than *sannyāsa*. First we must become a *sannyāsī*, and then we may be promoted to the position of *bābājī*. He was highly satisfied with this explanation. I told him that our Guru Mahārāja filled the gap — we won't venture from any position to accept the position of a *bābājī*. He was highly pleased with this statement. Then I told him that we do not consider that the present imitationists are holding the proper position of *bābājīs* — they are false, all hypocrites.

He could not tolerate that we were *sannyāsīs*, that considered the *bābājīs* to be our gurus, but at the same time we did not consider them to be worthy of that position. He was infuriated, and proclaimed, "You are an atheist!" We replied, "Yes, we may be considered so-called atheists by



you, because we reject the false *bābājīs* in Vṛndāvana." After finishing the work I left, then I heard from Kṛṣṇa Dāsa Bābājī Mahārāja, who was staying in Nandagrāma, that this gentleman used to keep one sweeper's daughter of a very young age, who used to help him wash his cloth, etc. Outwardly he showed that their relationship was that of father and daughter. Finally, that gentleman was caught there with that girl, then he had to leave the place. He gave up his *bābājī-veśa* and went straight to Mathurā and being an educated man, he began teaching students as a private tutor.

***Kaupina* Higher Than *Brahmana* Thread**

I am told that at that time, when this former *bābājī* took up teaching in Mathurā, he met Bhakti Prajñāna Keśava Mahārāja and the same question arose. Keśava Mahārāja told him that, “You complain that we give this sacred thread to anyone and everyone.” That was their complaint. That anyone and everyone will come and the Gauḍīya Maṭha will confer the sacred thread on them, as well as the red cloth. Then Keśava Mahārāja put a question to him, whether the sacred thread is superior or the *kaupina* is superior. Whoever comes to the *bābājī* section is given *kaupina*, and they make them a *bābājī*. So Keśava Mahārāja put this question, “We admit that we are lavishly giving this sacred thread to anyone and everyone, but you give *kaupina* to anyone and everyone, without much consideration. Which is superior, the *kaupina* or sacred thread?” He could not but say that the *kaupina* was superior to the sacred thread. He was compelled to admit that. “We give the sacred thread to anyone and everyone lavishly, that is of inferior quality — but you give that higher thing, that *kaupina*, to anyone and everyone. Then, who does greater wrong to the society?” He could not say anything.

We consider the *kaupina* to be higher — what Śrīman Mahāprabhu gave to Sanātana Gosvāmī is the highest thing. Anyone venturing to take this garb, must first become a *brāhmaṇa*, they must acquire the qualifications of a *brāhmaṇa*. Then, in the higher position, they will get exclusive remembrance of Rādhā-Govinda. That is the highest thing — the *gopīs* are only for that form of life, and the preliminary thing is, that spirit is above matter.

First accustom yourself to think like that: the importance of spirit is always above

that of matter. Come to this stage, consolidating your position there, and from that position try to go up in the highest position of spiritual conception. Omitting this, it will be imitation — they will mistake the material things as spiritual — that means to imitate. You are smearing mud on your body and saying that it is nectar — that we can’t admit! It is wholesale forgery. On this path we have to consciously cross many steps. From here, you are dreaming of that thing and thinking you are a *siddha-mahātmā* — we hate it. You are blasphemous — you are all blasphemous to Mahāprabhu and His *sampradāya* — it is *kalaṅka* (contamination).

Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda gave *bābājī-veśa* to some, but that was considered something like *vānaprastha*. Those who were bona-fide in their life of renunciation, but not very fit to preach, received *bābājī-veśa*. Some stayed in Vṛndāvana, and had no bad tendencies. They were of good character and were very earnest for chanting the Holy Name, but were not fit to preach. Such persons got *bābājī-veśa* from him in their old age.

Vaiṣṇava-dharma

So, *sannyāsa* is the highest order in the *varṇāśrama* system, and *varṇāśrama* is a step towards *vaiṣṇava-dharma*. It is utilized as a favorable step. We may begin from *varṇāśrama-dharma*, but we are to leave that when we enter the domain of *nirguṇa*. *Varṇāśrama* is concerned with *sattva-guṇa*.

Because of our *karma*, our activities, our attention is there. *Jñāna* means our acquisition — when one lives true to their own creed, and surrenders unto a complete dedicated life, then it becomes *Vaiṣṇavism*



In different companies, such as an insurance company, a banking company, etc., if the government does not withdraw its support from them, they can work. But if the government withdraws, they cannot exist. They can thrive, they can work well with the passive support of the government. But if the government withdraws, they are nowhere.

So if the potency of Kṛṣṇa, His sympathy is withdrawn, then *karma*, *yoga*, and *jñāna* are nowhere. But on the basis of the supposed support of the government, the support of Kṛṣṇa's will, they can continue independently, and give their own result.

Bhakti-mukha-nirīkṣaka karma-yoga-jñāna — *karma* and *jñāna* are always looking at the face of *bhakti*, service to Kṛṣṇa. *Ei saba sādhana ati tuccha bala* — what they give is a very negligible thing.

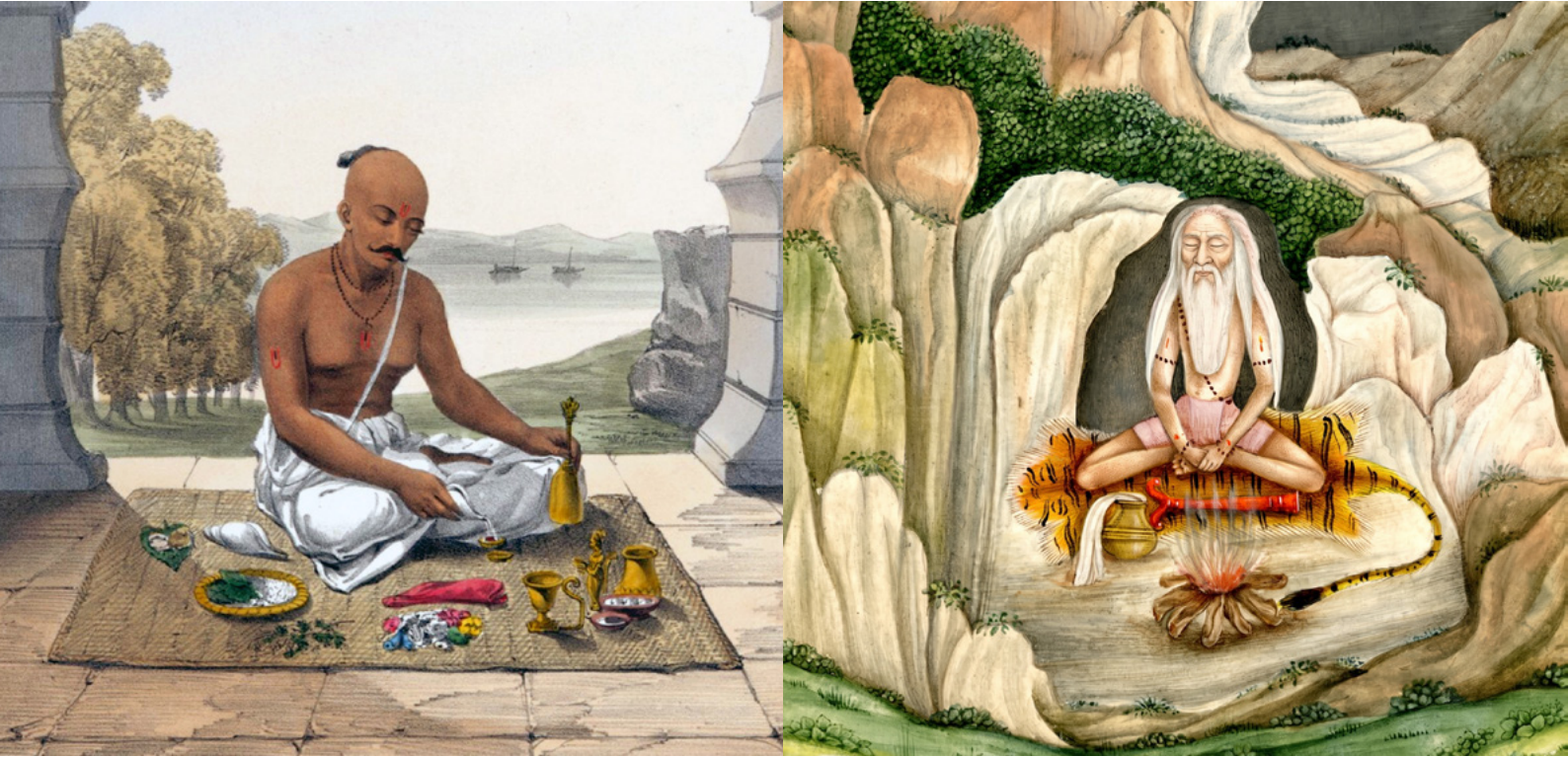
Our *bhakti*, our service, does not depend on anything else — it can go independently from any point. From any point of our life — only with the connection of a bona-fide agent can we link with *bhakti* — we can go on independently without taking any help from the energy. Everything may be rejected, and only through service, through a *sādhu*, can one go safely towards *bhakti*. So *varṇāśrama* or *sanātana-dharma* generally means the *varṇāśrama* orders of *brāhmaṇa*, *kṣatriya*, *vaiśya*, and *śūdra*.

The qualification of the *brāhmaṇa*, the highest section, is that they seek something which is not mundane, which is conscious. Generally, they do not have any clear conception of the conscious world, and only some vague conception of the spiritual world. So, *brāhmaṇām sahasrebhyaḥ satrayājī viśiṣyate*, refers to one who is engaged in sacrifice — meaning the model, the standard that everything

— one has to leave their past life. If all *karma* is done only for the satisfaction of Kṛṣṇa, then it is all well and good — that is *Vaiṣṇavism*. When all inquiry (*jñāna*) is serious and surrendered to the sweet will of Kṛṣṇa — one enters the realm of *Vaiṣṇavism*. And when *yoga*, the direction of our energy, stops seeking any other achievement and is concentrated wholly for the satisfaction of Kṛṣṇa, then it enters the area of *Vaiṣṇavism*.

Bhakti-mukha-nirīkṣaka karma-yoga-jñāna — without *bhakti*, *karma*, *jñāna*, and *yoga* cannot succeed. They promise results without the help of *bhakti* — without the support of the aid of the universal wave or force. If God withdraws all His energy from them to support, then they are nowhere — they are powerless and can only give their suggestions, just like so many companies.

should be done to satisfy Him, the central Truth, Kṛṣṇa. *Satrayājī sahasrebhyaḥ sarva-vedānta-pāragah*. Then it may come to the stage of an inquirer, *Vedānta*, who loves to deal with consciousness, with fine things — *sarva-vedānta-vit-koṭyā viṣṇu-bhakto viśiṣyate*. There the *yogī* and the *jñānī* are like the *karmī* — they are not dealing with gross things, but they are busy in their dealings with the very subtle things of consciousness.



But mere consciousness does not mean God-consciousness. There is consciousness of the self, consciousness of the cause of this material world, and consciousness of so many things. So *brāhmaṇas*, who are the head of *varṇāśrama-dharma*, are more addicted to spirit than matter. But they have not understood the complete ideal of the spiritual world — the purely spiritual world of Vaikuṇṭha or Goloka. In regard to the *jñānīs*:

bahūnām janmanām ante jñānavān mām prapadyate

(Śrīmad Bhagavad-gītā 7.19)

“When the *jñānīs* surrender to the feet of Vāsudeva, then they become *Vaiṣṇavas*.”

And the *karmīs*:

yajñārthāt karmaṇo 'nyatra, loko 'yaṁ karma-bandhanaḥ

(Śrīmad Bhagavad-gītā 3.9)

“When the *karmīs* can come to understand that any work which is not for Viṣṇu, will bind them with the matter, reaction — then they become *Vaiṣṇavas*.”

And the *yogīs*:

yogīnām api sarveṣāṁ mad-gatenāntar-ātmanā

(Śrīmad Bhagavad-gītā 6.47)

"They are following so many mystical tactics in body or mind, and trying to raise their consciousness into the higher subtle sphere of the world. But when leaving all those things, they come into contact with the devotees, and begin their *bhajana*, then they become *Vaiṣṇavas*."

So *varṇāśrama* has been accepted in so many steps — the *śūdra* mentality, *vaiśya* mentality, *kṣatriya* mentality, and *brāhmaṇa* mentality, then *Vaiṣṇava* mentality. When they accept the *Vaiṣṇava* mentality — that Viṣṇu is all-in-all, and that our real position is that of a servant of Him, and they begin that life, dismissing all their ambitions in this mundane world whether gross or subtle, then they become *Vaiṣṇavas*.

You are a *vaiśya* if you earn money, but spend at least a greater portion for the service of Kṛṣṇa, for the propaganda of His Name. If you organize protection and try to help *Vaiṣṇavism*, the service of Kṛṣṇa, we give recognition to you as a *kṣatriya* — the organizing capacity, the fighting capacity will be utilized for Him. The *brāhmaṇas* explain the Vedic scriptures and *Purāṇas*, etc. But connection with Kṛṣṇa is all-in-all, no other gods are equal or more than Him. So in that way they connect, so we shall accept them. And the *śūdras* can try to utilize their energy for the service of Kṛṣṇa.

Whoever you are, if you come to utilize yourself in the service of Kṛṣṇa, we are in your favor, we have recognition for you.

cari varṇāśramī yadi kṛṣṇa nāhi bhaje svakarma karite se raurave paḍi maje
(Śrī Caitanya-caritāmṛta, Madhya 22.26)

"But if you do not connect with the service of Kṛṣṇa, then in doing your own respective duty you will be the prey of a difficult reaction that is to go down. Up and down, up and down — you can't get out of this vicious circle. Only with the connection of Kṛṣṇa, the Autocrat, the great repository of love and beauty, can you get out. Connect with Him and you are saved — otherwise in whatever position you are, if you are apathetic to that, you will get a bad reaction. That is our position."

THE REASON BEHIND ŚRĪLA BĀBĀ MAHĀRĀJA'S SAFFRON CLOTH? (PART 1)

In course of glorifying Gauḍīya Gosthīpati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Thakura Paramahamṣa Jagad-guru Prabhupāda, the guardian of pure *bhakti* — Śrīla Bhakti Rakshaka Śrīdhara Dev Gosvāmī Mahārāja said that:

***paramahṁsa-varam-paramārtha-patim
patitoddharane kṛta-veśa-yatim***

"The crown-jewel of the *paramahamṣas*, the prince of the treasure of the supreme perfection of life, *śrī kṛṣṇa-prema*, he accepted the robes of a mendicant *sannyāsī* just to deliver those fallen souls. The topmost *tridaṇḍī sannyāsīs* attend his lotus feet. I make my obeisance unto him; perpetually do I bow down to the effulgence emanating from the toenails of the holy feet of my Divine Master."

Which means that: even though being eternally situated in the supreme idealism of those *paramahamṣas*, Śrīla Prabhupāda (the unparalleled messiah who is sent by the Supreme Lord Himself) was bound to accept the *veśa* of *sannyāsa* (saffron cloth and *tridaṇḍa*) for the favourable arrangement of the absolute preaching of *śrī caitanya vānī*. We can find such a commitment in his *aprākṛta līlā* that: "I can come down to any level for the absolute preaching of *śrī caitanya vānī*."

Who can realise the secrecy of the *sevā* mood hidden in this absolute *siddhānta vichar*? Here there is not even the smell of any material desire except the desire of the completely satisfying of The Supreme

Lord. Though the *paramahamṣa* nature is spontaneous in him (The Prabhupāda), still externally he came down to the level of *sannyāsa* — as a preacher and as a teacher. His *līlā* of accepting the vows of *sannyāsa* is solely for the purpose of following the idealism and instructions of Bhagavān and preaching *caitanya vānī* fearlessly. As per the scriptural statement: "*saṅga śakti kalau yuge*", to establish the idealism of Śrīman Mahāprabhu, he has instructed us about the procedure of *gosthī-bhajana*. Similarly, Śrīla Bābā Mahārāja, whose whole *bhajana*-life is totally dedicated to establishing the Absolute Truth, brings a flood of *hari-kathā*, which is more than enough to inundate the whole world. The immense glories of the topics of *akaitava sevā* of Śrī Guru, Gaurāṅga and Go-mātā can be realised by watching his divine *sevā* life. His lion-like roar in the form of *hari-kathā* can drive away all those evil personalities, those who are in the guise of devotees going to destroy the whole devotional field. Those *kapat* devotees start perspiring very badly in front of him. He always avoids matters like foreign trips, making disciples, constructing temples, etc. In spite of that, many are there who never hesitate to pass dirty comments about him, such audacity they have. So only for this reason he is bound to take such a step to wear saffron cloth for the absolute purpose of preaching *śrī caitanya vānī*, because people are always in confusion to accept him on the same level of those *sahajiyā bābājīs*, though it is true that with *sannyāsa veśa* at present all

nonsense going on. Śrīla Bābā Mahārāja is absolutely less interested about any kind of *lābha-pūjā-pratiṣṭhā*, so by avoiding the *pratiṣṭhā* of *paramahaṁsa veśa* if at all he is coming down to this level for the absolute preaching of *caitanya vānī*, then what problem can be there?

The following verse from *Śrīmad Bhāgavatam* can be discussed:

*jñāna-niṣṭho virakto vā mad-bhakto vānapekṣakah
sa-liṅgān āśramāns tyaktvā cared avidhi-gocarah*

(*Śrīmad Bhāgavatam* 11.18.28)

“A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation — both neglect those duties based on external rituals or paraphernalia. Thus, their conduct is beyond the range of rules and regulations.”

I mean those who are established in *jñāna*, materially detached and always neutral — such devotees of Mine, have their conduct devoid of any kind of external symptom or sign to prove his own *adhikāra*. They are beyond the range of any particular rules and regulation relating to scriptural analysis.

According to the *sāstras* there are four *varṇas*, namely: *brahmaṇā*, *ksatriya*, *vaiśya* and *sūdra* and four *āśramas*, namely — *brahmacārī*, *grhastha*, *vānaprastha* and *sannyāsa*. But beyond all of these also there is a state — the state of those *paramahaṁsa Vaiṣṇavas*. According to the *vichar* of Śrīla Prabhupalāda the *paramahaṁsa-veśa* in Śrī Gauḍīya Matha is the compensating factor to the *sannyāsa-vrata*. The eternal associates of Śrī Gaurāṅga Deva like Śrīla Sanātana Gosvāmī, Śrīla Rūpa Gosvāmī, etc.

they are all natural *paramahaṁsas*; again, Śrīla Narottama Dāsa Thākura Mahāsaya was also naturally on the platform of *paramahaṁsa Vaiṣṇava*, though he always used to wear ordinary *dhoti* throughout his life. The *babaji-veśa* of those Gauḍīyas is nothing but symbolic to the *paramahaṁsa* position. In this context, it is established that the *paramahaṁsa-veśa* is symbolic to the *niṣṭhā* towards *bhajana* and the *sannyāsa* *veśa* is symbolic to the *niṣṭhā* of preaching with perfect idealism.

A devotee who has truly attained the *paramahaṁsa* state, he naturally also having the qualities of the highest order of all *āśramas*—*sannyāsa-āśrama*. That is why naturally *paramahaṁsa-baba* is also a *sannyāsī* in one sense, because naturally he is above *sannyāsa-āśrama* and is supposed to reach the *paramahaṁsa* stage, so he has accepted the *paramahaṁsa* attire. Just as a 100 rupee note surely having 50 rupees in it. Therefore, if a *sannyāsī* voluntarily abandons the attire appropriate to his *āśrama*, then it is considered a disregard for the scriptures. However, if a *paramahaṁsa* transcending the range of rule and regulations, outwardly descends from his elevated position or *paramahaṁsa* position, to the lower stage of *sannyāsa veśa*, then there should not be any complain against him at all. But one *sannyāsī* surely cannot leave his *sannyāsa veśa* fancifully to accept *paramahaṁsa* white *veśa*. All those above *siddhānta vichars* are supported by those authentic scriptural analysis.

Thanks a lot,

Truly yours in the service of Śrī Śrī
Guru, Gaurāṅga and Go-mātā,

All the member of Sri Bhakti Siddhānta
Vānī Sevā Trust (regd.)



All glories to Śrī Guru & Gaurāṅga

THE REASON BEHIND ŚRĪLA BĀBĀ MAHĀRĀJA'S SAFFRON CLOTH? (PART 2)

Gauḍiya Goṣṭhipati Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda, Paramahaṁsa Jagad-guru, said that: "Without hearing from an authentic source with submissive mood — it is impossible to realise the real meaning of *śāstra*."

Although we have already published an article named: "The Reason behind Śrīla Bābā Mahārāja's Saffron cloth?", we are bound to publish another writing to clear the last trace of doubts and suspicions in regard to the same.

Just recently we have received a question from one devotee, who wrote that:

"Regarding the example of Śrīla Bhaktisiddhānta Sarasvatī Prabhupāda, it is observed that although he was an eternal *paramahaṁsa*, he

specifically accepted the saffron cloth only after formally undergoing the procedure of accepting *sannyāsa-veśa*. He followed the formal *vidhi* of that *āśrama* to set an example. Furthermore, our *Gauḍīya-bhajan-mārga* is essentially *anugata-bhajana*. Looking at the Six Gosvāmīs and subsequent *ācāryas*, even though they were on the highest platform of *paramahaṁsa*, they did not adopt saffron robes, remaining instead in the traditional attire of Vraja. If the path is defined by following the previous *ācāryas*, my humble question remains: If a devotee has already accepted *paramahaṁsa-veśa*, how is it consistent with our *anugata-mārga* to then adopt the saffron cloth of a *sannyāsī* without the formal transition of *āśrama*? How do we reconcile this with the traditional conduct of the Gosvāmīs and the specific sequence followed by Śrīla Prabhupāda himself?"

The answer to the question:

First of all we would like to say that if one has truly observed, standing on neutral platform, the absolute *ācāra* and *ādarśa* shown by Śrīla Bābā Mahārāja — who is always in line with Śrīla Bhakti Pramoda Purī Gosvāmī Mahārāja and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda — then surely such a question cannot even arise, because it is absolute impossible for Śrīla Bābā Mahārāja to introduce something new in the way of Gauḍīya-bhajana. Still, for all those suspicious minds, those who are still today not able to recognise the absolute *aprākṛta* idealism of Śrīla Bābā Mahārāja, we are bound to say a few words.

First of all Śrīla Bhakti Rakṣaka Śrīdhara Dev a Gosvāmī Mahārāja said that—"We are not worshipers of form but of substance." He further also said that:

"First understand the degree of purity in Kṛṣṇa consciousness. The followers of form are only imitationists; they want only to exploit Mahāprabhu and not to serve Him. They are our worst enemies. They are traitors; they have taken the garb of Mahāprabhu's *sampradāya*, and they are saying something bogus. This is cheap marketing; they are extensively selling adulterated things very cheaply."

Actually those who are *Paramahaṁsa Guru-Vaiṣṇavas* it is not obligatory to take *sannyāsa vrata* to establish their absolute *Bhāgavata sevā* mood, because they are already having natural *Paramahaṁsa bhāva* to swim in the ocean of *prema*. But still under the humble guidance of our *Gauḍīya Guruvarga* and Śrīman Mahāprabhu or four *sampradāik ācāryas* etc. if at all some devotee going to accept *sannyāsa vrata* to hide his natural *Paramahaṁsa bhāva* then it can be accepted as more and more excellent, because their natural *trṇād api bhāva* can be found exposed in their *līlā*.

The same thing declared by Śrīman Mahāprabhu Himself after taking *sannyāsa vrata* at Katwa. The following *śloka* from *Śrī Caitanya Caritāmṛta* can prove this point:

prabhu kahe — sādhu ei bhikṣura vacana mukunda sevana-vrata kaila nirdhāraṇa

(Śrī Caitanya-caritāmṛta, Madhya 3.7)

"Śrī Caitanya Mahāprabhu 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."

From *Śrīmad Bhāgavatam* we know the following corresponding *śloka* on the basis of which Śrīman Mahāprabhu wanted to confirm his *bhāva*:

etām sa āsthāya parātma-niṣṭhām adhyāsītām
pūrvatamair maharṣibhiḥ
aham tariṣyāmi duranta-pāram tamo
mukundāṅghri-niṣevayaiva
(Śrīmad Bhāgavatam 11.23.57)

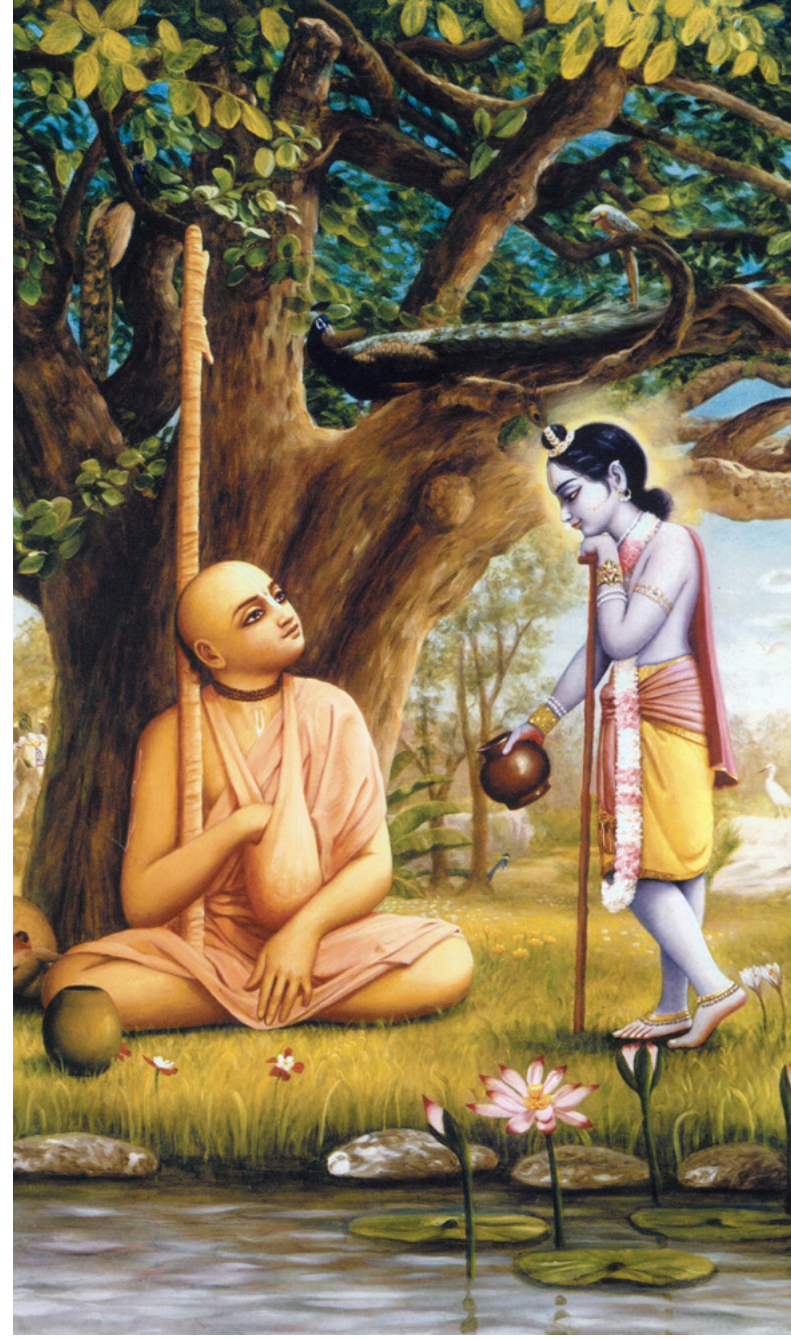
"I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Kṛṣṇa.

This was approved by the previous ācāryas, who were fixed in firm devotion to the Lord, *Paramātmā*, the Supreme Personality of Godhead."

Śrī Śrīla Bhakti Siddhānta Sarasvatī Gosvāmī Ṭhākura Prabhupāda said that: "We cannot stay in this world forever. The Warning Bell has already rung, at this very moment we may have to leave this world; therefore everybody must do the *bhajana* of Mukunda (Kṛṣṇa) by accepting Tridaṇḍa." By this declaration Śrīla Prabhupāda wanted to say that by body, speech & mind we should engage ourselves absolutely in *Kṛṣṇa-bhajana* like that *Tridaṇḍī Sannyāsī* of Avanti Nagara.

From *The Harmonist* (Śrī Sajjana-toṣaṇī) FEBRUARY 14, 1935, we read the following:

"The other section, however, holds that Śrīpāda Mādhavendra Purī, as a Guru of the Doctrine of Transcendental Love, must have accepted his Dīkṣā (Divine Initiation) from the bona fide line of Transcendental Dualism of Madhvācārya though he might have taken his sannyāsa (formal ascetic order) from any other community. The section attaches the real importance to Dīkṣā and points out the remarkable indifference with which a Vaiṣṇava Ācārya treats the formal taking of an ascetic order. This party draws our attention to Madhvācārya himself who took his sannyāsa from Acyutaprekṣa of the Māyāvāda school only to refute the



professing faith of the very Guru. The fact that the Vaiṣṇava school does not attach much importance to this external formality of ascetic order, but considers it merely as an ostentatious advantage for propaganda work, is also maintained by Śrī Rāmānuja's example of going through the order himself without the help of any Guru of any sect whatsoever. On the other hand the same Rāmānujācārya was seen perseveringly trying for the Grace (in the form of Mantra Dīkṣā) from a Vaiṣṇava Guru, times without number. Later on Lord Caitanya too, showing His anxiety for sannyāsa, took it at once from the immediate available Keśava Bhāratī of Śāṅkara school after giving him

necessary instructions for the same, and is seen mentioning in modest sportive expression at times this Māyāvāda connection which an adventurous and interested critic often misreads and very prudently gives his decree to count Him as one in the Māyāvāda fold. So it is not definitely known whether Śrīpāda Mādhavendra Purī had his ascetic order from Madhva Sampradāya. But it is sure that he was an Ācārya of the very Sampradāya. It is also sure that he was not a mere convert too, from any other sect. Because his faith and love to Śrī Kṛṣṇa and His service was far too sublime and soaring to keep him even within the bounds of Madhva school itself, what to speak of Māyāvāda theory which propounds God soul and service as all illusion. In fact Mādhavendra Purī was not sādhana-siddha i.e. not one who had to realise his goal in this life, but nitya-siddha or eternally self-realised one."

Śrīla Bhakti Prajñāna Keśava Gosvāmī Mahārāja has said that:

"Vaiṣṇava cinite nāre devera śakati — it is impossible even for the demigods to properly identify a *Vaiṣṇava*." This may lead me to wonder how I — a helpless and feeble being who is ignorant and foolish — can ever hope to recognise a *Vaiṣṇava*? How will I be able to understand his "*Vaiṣṇavatā*"? As long as I remain ignorant of *sambandha-tattva*, the principle of one's relationship with Śrī Kṛṣṇa, and continue to lack faith in the mercy of the *Vaiṣṇavas*, I will be subject to various types of misgivings and be deprived of this mercy."

Śrī Sanātana Gosvāmī, the very crest-jewel of renunciation, once placed a saffron turban upon his head while joking with Jagadānanda Paṇḍita. Sanātana Gosvāmī joked with Jagadānanda Paṇḍita because he wanted to relish and reveal the love of Jagadānanda Paṇḍita towards



Śrīman Mahāprabhu. And in a similar way, our Śrīla Bābā Mahārāja is playing with those *jīvas* who are reluctant to accept a *bābājī* who is preaching so extensively — all is done for their eternal benefit. Here, as it was already said in the previous article, it is important to understand very carefully that inside one note of 100 rupees, the 50 rupees note is already included. So Śrīla Bābā Mahārāja is playing the role of *sannyāsī*, or in other words, he manifests this "*sannyāsa* feature" — which is already present in his heart — during his *Harikathā*. Just as the position, the mood and eternal vows of Śrīla Sanātana Gosvāmī are not hampered by wearing a *sannyāsa* garment, in the same way the position, the mood and vows of our Śrīla Bābā Mahārāja are also not disturbed. The *paramahansa* may wear anything — or nothing (he can follow *vidhi* or not) still, in both cases, he remains totally untouched. Please refer to the following passage from *Jaiva Dharma*:

"It is said in the *Śrīmad-Bhāgavatam* (4.29.46): *sa jahāti matim loke vede ca pariniṣṭhitām*, 'A *bhakta* who has received the mercy of Bhagavān gives up attachment for all worldly activities, and for all ritualistic duties prescribed in the Vedas.' There is no injunction for such *bhaktas* to accept the outward dress of renunciation. It is necessary only as long as there is some dependence on public consideration."

Also, we can remember the following *śloka* from *Śrīmad Bhāgavatam*:

*jñāna-niṣṭho virakto vā
mad-bhakto vānapekṣakah
sa-liṅgān āśramāṁs tyaktvā
cared avidhi-gocarah*
(*Śrīmad Bhāgavatam* 11.18.28)

"A learned transcendentalist dedicated to the cultivation of knowledge and thus detached from external objects, or My devotee who is detached even from desire for liberation — both neglect those duties based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations."

In the Vedic tradition there are four progressive stages of *sannyāsa* — *kuṭīcaka*, *bahūdaka*, *haṁsa*, and *paramahaṁsa* — which indicates a progressively greater detachment and inner realization. Especially in traditions like that of Ādi Śaṅkarācārya these stages are widely accepted, while in other *sampradāyas* such as those of Śrī Rāmāṇujācārya and Śrī Madhvācārya they appear more as natural gradations of renunciation and realization rather than formal institutional divisions. However, in the Gauḍīya understanding, such external gradations are secondary. The essence lies not in formal sequence, but in *śuddha-bhakti*, expressed through *śara-*

ṇāgati and *sevā-vṛtti*.

According to conventional understanding, a *sannyāsī* is not authorized to give *bābājī-veśa*, because a *bābājī* is recognized as situated on the *paramahaṁsa* platform, beyond the designations of *varṇa* & *āśrama*, and in this way transcending *sannyāsa* itself. Śrīla Sarasvatī Ṭhākura Prabhupāda being an eternally liberated *paramahaṁsa*, merely externally adopting the dress of a *sannyāsī* for the purpose of divine service, and was absolutely qualified to initiate and guide those few aspiring devotees who wanted to take *bābājī-veśa*. Prabhupāda, strictly followed all the injunctions of *Samśkāra-dīpikā* and performed *bābājī-veśa* initiating for a few of his disciples.

Also, please consider who gave *bābājī-veśa* to our Bābā Mahārāja: a *sannyāsī*, Śrī Śrīmad Bhakti Pramod Purī Gosvāmī Mahārāja. But again, how is it possible that a *sannyāsī* can give *paramahaṁsa-veśa*? This means that this *sannyāsī* must himself be a *paramahaṁsa* — meaning he is disguised as a *sannyāsī* only. Does this mean that Purī Mahārāja is not in *anugāṭya* because he gives initiation into the order to which he himself does not externally belong? In the same way, our Śrīla Bābā Mahārāja also sometimes disguises himself as a *sannyāsī*, following in the footsteps of his Paramahaṁsa Gurudeva.

Śrī Caitanya Mahāprabhu instructed Śrīla Sanātana Gosvāmī to adopt simple white cloth and engage exclusively in *bhajana*. Are we to conclude that Śrīla Sanātana Gosvāmī is lacking *anugāṭya* because he did not undergo any so-called "formal initiation" for accepting *bābājī-veśa*?

Śrīla Sadananda Svāmī wrote in an article named 'The Bhakta in the Age of Dis-cord' that:



"The real bhakta is satisfied if he can find the way to induce worthy people to detach themselves completely from all social interests and to devote himself to the exclusive, direct service of Kṛṣṇa, though the society will not hesitate to decry such attitude as antisocial. The bhakta is not inclined to take seriously the merely speculative values for which modern society quarrels. He minds very little the reaction of society, when he transgresses the ethical and social standards of that society, as he really does nothing but serve Kṛṣṇa. He is at freedom to disregard the values, whenever he thinks it to be necessary in course of the fulfilment of the service of Kṛṣṇa. His boldness and fearlessness increases in the degrees of the intensity of his service of Kṛṣṇa and he is completely satisfied if his service pleases Kṛṣṇa, even at the cost of the utter dissatisfaction of the wisest and most efficient

non-bhaktas of humanity. It is the sweet will of the bhakta if he consents to abide by the standards of society, and he is under no obligation to serve its ends. And society cannot compel him to do so, if he does not like to keep up the show of doing so. It may be objected that very often in history in the name of service of God people tried to evade their social obligations. And where is the proof that a person transgressing the social values does it really for the service of Kṛṣṇa. There can be no proof intelligible to the non-bhakta such as there can be no proof of the existence of the ātmā to the one who has not realised it, but everybody who likes to realise it is invited by the bhakta to take up the proper method to the realisation of the ātmā. But Truth cannot be realised by persons intent to contest the Truth or to know without unreserved service and dedication. The rationalist will object and say: You employ the same methods of all dogmatists, who fail to prove the truth of their statements, escaping to the fields of belief, where intellectual control and justification are impossible. But the bhakta will reply: Rational can only be that which is consistent with reality and human ratio belongs to the category of supposed but not actual reality. The only proof that the bhakta as ātmā-being is serving Kṛṣṇa is the satisfaction of Kṛṣṇa with that service, and society will be in the dark as to the nature of the person in question. Society will not be able to find out who is a bhakta or who is not with any criterion whatsoever and society is deceived and deluded in the degree of its unwillingness to serve Kṛṣṇa."

External arrangements — white cloth, saffron cloth, kaupīna, or otherwise — are not so important. It is only genuine sevā-vṛtti based on absolute renunciation (vairāgya) and exclusive dedication (śaraṇāgati), then changing cloth for the sake of service, preaching, or representing

the *sampradāya* does not contradict *anugatya-bhajana*. Rather, it can be counted as a divine strategy to deliver all those bonded *jīvas*. In this regard we want to mention one incident in the life of Śrī Bhakti Dayita Mādhava Mahārāja:

While Guru Mahārāja (Śrī Bhakti Dayita Mādhava Mahārāja) was still a brahmacārī, Śrīla Prabhupāda instructed him to take *sannyāsa*. He asked Śrīla Prabhupāda, "What must I do after accepting *sannyāsa*?" Śrīla Prabhupāda replied, "You should continue performing whatever *sevā* you are performing now." "In that case," Guru Mahārāja said, "this brahmacārī dress (*veśa*) seems more favorable for the services I am rendering now. When I preach, I usually request younger brahmacārī boys to accept seats higher than my own, and then tell all the devotee donors present there, 'Do not think these boys are ordinary persons. They are worthy of even my service, and are worshipful even for me. You are very fortunate to receive the opportunity to serve them, so take full advantage of it.' In this way, I am able to collect sizeable donations for the service of Śrī Hari-guru-*vaiṣṇavas*. But if I were to accept *sannyāsa*, these younger brahmacārīs, who are hesitant even now to accept a seat higher than mine, will definitely refuse to do so in the future. This will be an obstacle to my *sevā*. You have always given service the highest priority, and I wish to follow your ideal conduct from the core of my heart. I therefore request you not to award me *sannyāsa* at the present moment." After hearing Guru Mahārāja's words, Śrīla Prabhupāda said, "You are *prakṛta-tridaṇḍi-sannyāsī*, a *sannyāsī* in the truest sense. A person does not become a *sannyāsī* by simply accepting the dress of a *sannyāsī*. The inclination to perform *sevā* is the only measure of seniority. It is very much possible that the actual position of a person formally situated as a brahmacārī

may be that of a *gṛhastha*, *vānaprastha* or *sannyāsī*, depending on his heart's propensity (*citta-vṛtti*). Similarly, according to his *citta-vṛtti*, a person who has been formally awarded *sannyāsa* may actually be a brahmacārī, *gṛhastha* or a *vānaprastha*" *jei bhaje sei baḍa, abhakta—hīna, chāra kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra* Śrī Caitanya-caritāmṛta (Antya-līlā 4.67) Those who perform *bhajana* are exalted, whereas non-devotees are destitute and contemptible. In the worship of Kṛṣṇa, there is no consideration of caste or familial lineage.

So we can only conclude that there is absolutely no contradiction in Śrīla Bābā Mahārāja's decision to wear saffron cloth from time to time; rather, it is fully harmonized with Śrīla Prabhupāda and all our *Gauḍīya Ācāryas*, because all of his actions are guided by the necessity of absolute *sevā* according to time, place, and circumstance (*deśa-kāla-pātra*).

*bhidyate hṛdaya-granthiś
chidyante sarva-saṁśayāḥ
kṣīyante cāśya karmāṇi
mayi drṣṭe 'khilātmani*

(Śrīmad Bhāgavatam 11.20.30)

"When the Supreme Lord, the all-pervading Self, is directly realized within the heart, the tightly bound knot of material attachment (*hṛdaya-granthi*) is cut asunder. All doubts (*saṁśaya*) are completely dispelled, and the chain of karmic reactions (*karma-bandhana*) is destroyed. In that divine vision of the Lord present everywhere (*akhilātmani*), the conditioned soul becomes freed from illusion and firmly situated in eternal service."

Gaura Hari Hari Bol

GRHASTHAS AND SANNYĀSĪS

By Śrīla Saccidānanda Bhaktivinoda Ṭhākura



Should a householder *ācārya* set the example of awarding *sannyāsa*?

When the devotee householders act as *ācārya* and award mantras and symbols of *sannyāsa*, great inauspiciousness is created for the recipient of the *sannyāsa*. (*Sajjana-toṣaṇī* 4/2)

Can a householder award one *sannyāsa*?

One should take *sannyāsa* only from a renounced *vaiṣṇava*. Since a devotee householder has not relished the behaviour of a renunciate, he should not give *sannyāsa* to anyone. (*Jaiva Dharma*, chapter 7)

How does one measure the different levels of the *vaiṣṇavas*?

The renunciate *vaiṣṇavas* should not think that they are more respectable than the *grhastha*

vaiṣṇavas. One should know that the difference in respect among the *vaiṣṇavas* lies only between *uttama-adhikārī* and *madhyama-adhikārī*. Both *uttama-adhikārī* and *madhyama-adhikārī* are found among the *gr̥hasthas*. This also applies to the renunciate *vaiṣṇavas*. The glories of the renunciate *vaiṣṇavas* are that they have given up the association of women, greed for money, and bodily pleasure. The *gr̥hastha vaiṣṇavas* have special glories. Many of them work hard to earn money, and after serving Kṛṣṇa, they serve *gr̥hastha* and *sannyāsī vaiṣṇavas*. Whether one is a *gr̥hastha* or a *sannyāsī*, the principal cause for respect is the attainment of devotional service. One should be respected as a *vaiṣṇava* according to one's advancement in devotional service. There is no other cause to distinguish the level of a *vaiṣṇava*. (*Sajjana-toṣaṇī* 5/11)

Does one's position as a *vaiṣṇava* depend on *varṇāśrama*, high birth, opulence, scriptural knowledge, or beauty?

One who has devotion is a *vaiṣṇava*, whether he is *gr̥hastha*, *sannyāsī*, rich, poor, learned, foolish, weak, or strong. (*Sajjana-toṣaṇī* 10/2)

Should a devotee become a *sannyāsī* or a householder?

For a devotee to remain a householder or to become a *sannyāsī* is the same thing. (*Sajjana-toṣaṇī* 11/12)

What is the position of a householder? Should one remain a householder forever?

The position of the householder is like a school for the living entity to learn and awaken the science of the self. (*Jaiva-dharma*, Chapter 7)

Why is dry renunciation not pleasing to Kṛṣṇa? How does Śrī Hari bestow His

mercy on one who favourably cultivates devotional service to Kṛṣṇa and is devoid of material enjoyment, fruitive activities, and mental speculation?

The role of *sannyāsa* is a sort of *karma* befitting an *āśrama* and is not pleasing to Kṛṣṇa when it aims at liberation. *Sannyāsīs* receive the fruits of their *karma* and even if they are unmotivated, their *karma* ends in *ātma-mamatā*, self-pleasure. Pure devotees always serve Kṛṣṇa by gratifying His senses. They forsake all attempts of *karma* and *jñāna*, being free from all desires except to serve Kṛṣṇa. Kṛṣṇa has fully destroyed the *karma*, desires and nescience of such devotees. (*Śrī Brahma-saṁhitā* 5/54)

Is it proper to accept a living entity or a *sannyāsī* as Lord Nārāyaṇa?

The *māyāvādī sannyāsīs* consider themselves Brahman and address each other as Nārāyaṇa. It is the custom of the *smārtas* that if the *brāhmaṇas* and the householders see a *sannyāsī*, they should offer him obeisances, thinking him to be Nārāyaṇa. To stop this wrong belief, Śrīmān Mahāprabhu said that any living entity, including a *sannyāsī*, can never become Kṛṣṇa, who is full of six opulences. The living entity is only a spiritual spark; therefore he is like a particle of the rays of the sun Kṛṣṇa. It is improper to offer obeisances to a living entity because one considers him to be Nārāyaṇa. (*Amṛta-pravāha-bhāṣya*, *Caitanya-caritāmṛta*, *Madhya* 18/112 to 116)

— *Bhaktivinod-vāṇī-vaibhava* (Touchstone Media. Vrindavan 2002)

THE LIVING MR̥DAṄGAS OF SRI CHAITANYA

By Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda



The following is an excerpt from a lecture given by Śrīla Sarasvatī Ṭhākura Prabhupāda on the occasion of sending his first sannyāsī preachers to the West. — The Lecture was given in Madras, 18 March 1933.

The happy day has come when we are about to spread the message of our great master to distant corners of the earth. The devotional service to which we are dedicated has now passed the bud stage and blown fully into a flower whose aroma we have to carry across the seas — with the same eagerness that characterized Sri Hanuman when he leapt over the wide ocean with the message

of Sri Rama. This extension of Sri Chaitanya Mahaprabhu's spiritual gift to foreign countries is our humble offering at His Feet.

The words of instruction of Sri Gaurasundara are verily His beautiful body. The preachers of His word through the ages are His secondary limbs. The teaching of Sri Gaurasundara is His potent weapon. And the grace of Sri Hari

Himself, established in the word of Sri Chaitanya, is His eternal associate. Therefore, for truly presenting Sri Gaurasundara, the Lord of the Gaudiyas, to the aliens, I am addressing a few words to the preachers who are about to proceed to countries beyond India.

We find the following great precepts (*mahāvākyas*) in the body of the teaching that has been vouchsafed to us by the supreme master of all masters:

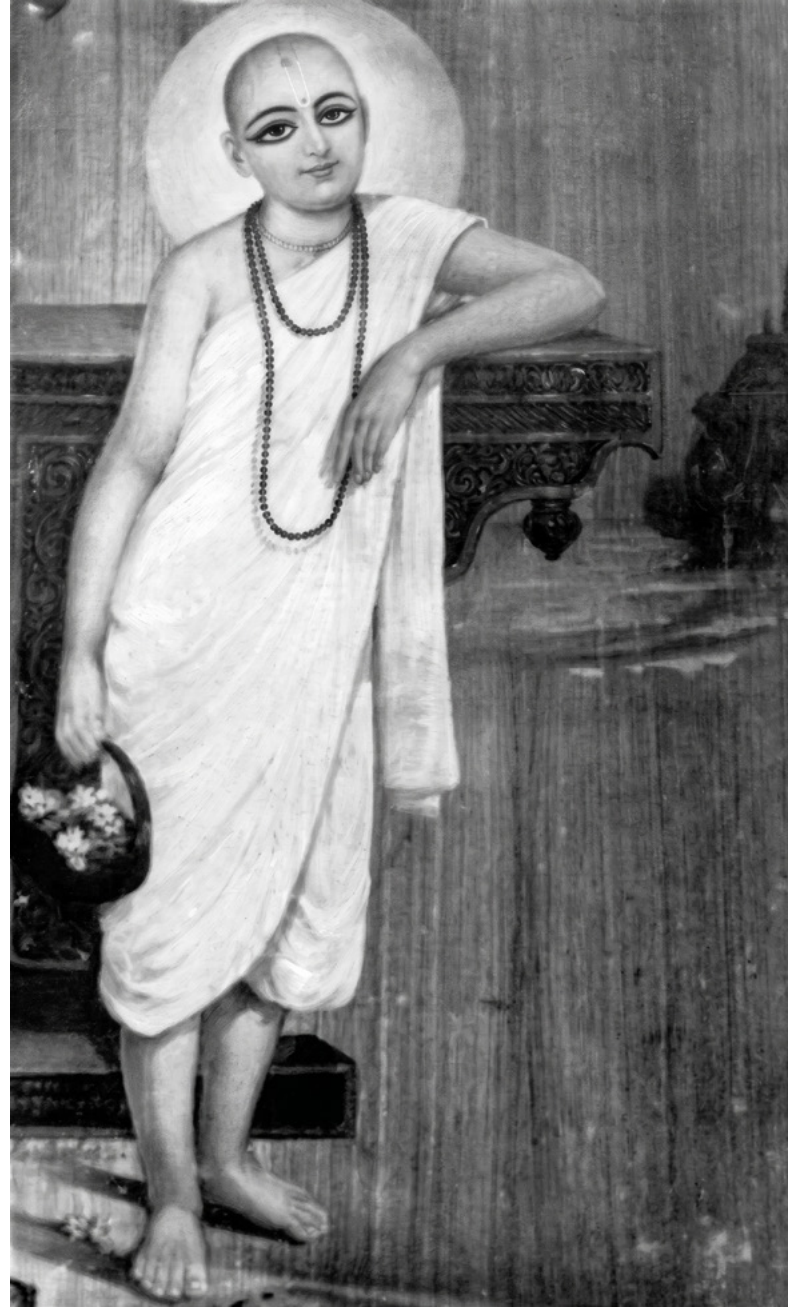
To chant constantly the discourse of Hari, being extremely more humble than the blade of grass, being as forbearing as the tree, seeking no honour for oneself and offering due honour to all entities. This is the highest natural function of the unalloyed individual souls (*jīvas*).

The lotus feet of my Sri Gurudeva attracted me to his service by his manifestation as the living embodiment of these four great precepts. My friends will be in a position to attract all souls of the world to the foot stool of the real truth by purchasing the same unfailing method.

The crest jewel of the order of the *san-nyāsīs* of the triple-staff, Srila Prabho-dananda Saraswati Goswamipad, has taught the same process to those who assume the triple staff of renunciation in the following words:

I say this by holding the straw between my teeth, by falling at your feet, and by uttering hundreds of the humblest entreaties. All ye good souls, by throwing off everything to a distance, should practice love to the feet of Sri Chaitanya, who is so surpassingly beautiful.

Following in the footsteps of all the predecessor devotees, I am making my submission to them to pursue the identical method of propaganda.



Sri Krishna Chaitanya Deva is the supreme teacher of all teachers of this world and the ideal possessor of intelligence that is the highest of all. It should be our only duty to constantly chant those words regarding the cleansing of the mirror of the heart of which He speaks in His eight precepts (*Śikṣāṣṭakam*). We are only the bearers of the transcendental word. We shall never in any way hesitate to offer every honour and facility, for which they are eligible, to all persons of this world. We must pray to all for the boon of an aptitude for the service of Krishna. We shall come across many persons in this world possessing an endless variety of charac-

ters disposed or hostile to the service of Krishna.

But we should not slacken in our loving service of the Lord of our hearts and should offer due honour to all persons.

We will have opportunities, as we approach different persons in all parts of the world with the vendor's bag of the discourse of Hari, to see a good many sights, to hear much, and to seek to derive much benefit from our experience. May we never forget that all entities of this world are essentially *proteges* of the lotus-feet of Sri Guru for helping the expansion of His service. May we always remember that they are excellent only if they are prepared to wait with the utmost eagerness on the particle of dust of the lotus feet of my Sri Guru, and that otherwise they are merely the mirage devised by the deluding potency for our ruin. I wish to remind those friends of mine who are proceeding to the west for preaching the words of Sri Chaitanya, of the two precepts of my master Sri Rupa:

(1) The constant endeavour for cultivating relationship with Krishna of a person who, being free from all mundane affinity, enjoys the entities of this world, having due regard to the propriety of each case, in pursuance of his purpose, is called the proper kind of renunciation.

(2) The abnegation, by persons desirous of liberation, of entities that have an affinity with Hari, in considering their mundane nature, is termed renunciation possessing little real value.

Those nations to whom you are going for the propagation of the chant of Hari are mounted on the summit of proficiency in all affairs of this world. They are practiced in the exercise of their rational judgment and are endowed with the quality of

good manners. This should maintain our hope unshaken that they will prove to be the worthiest recipients of the heard transcendental voice, if we unlock to them the gates of the natural exhibition of abiding argument and enduring judgment. If we unpack our baggage of the genuine discourse of Hari by relying on the qualities of forbearance, it will certainly receive the garland of welcome from the hearts of nations gifted with keen intelligence.

We have not been actuated by any attempt of rivalry or hostility in undertaking this propaganda. This should always be borne in mind. We should call at the door of every seeker of the truth, bearing on our heads the baggage of the real truth to be offered to them. It is no business of ours to be elated or discouraged by the praise or neglect of any person. We must be constantly alive to the duty of enhancing the pleasure of our Master by serving Him with perfect sincerity.

We must not look at the world by being weighed down with the mentality that is oppressed with the sense of deficiency or otherwise, by the poverty or otherwise, of the display of worldly erudition, rank, etc., by any particular person. This is the state of forgetfulness of our real selves. All persons of this world are superior to us in every way as far as this world is concerned. Such material matters are not commodities that are to be coveted by us. We are merely beggars carrying the triple staff of renunciation and devoted to the chanting of the words of Sri Chaitanya. We have no more, nor any higher desirable object than the pleasure of serving *śrī-hari-guru-vaiṣṇavas*.

We are not the operators of the instruments. We are only the instruments. We must always bear this in mind. The triple *bhikṣus*, *tridaṇḍi-sannyāsīs*, are the living

mṛdaṅga drums of Sri Chaitanya. We must constantly give forth our music at the lotus feet of Sri Guru. We should practice the function of the peripatetic preacher, *parivrājakācārya*, of carrying aloft the victorious banner of the commands of the divine Sri Gaurasundara by constant submission to Sri Guru and the *vaiṣṇavas*, fixing our eye on the pole-star of the heard transcendental voice. We must always bear in mind that we have been initiated in the vow of peripatetic preacher for the sole purpose of promulgating the heart's desire of Sri Guru and Gauranga. If we are constantly inspired with the duty of discoursing about the truth under the guidance of Sri Guru, then no hankering after traveling, nor any veiled form of desire other than the chanting of *hari-nāma*, will ever strike any terror in our hearts.

The vowed service of the name, the transcendental abode, and the desire of Sri Gaurasundara, is our only eternal function. We are *bhikṣus* of the triple-staff. The in-gathering of the smallest alms, even such as are gathered by the bees, is our only means for serving the manifestation of the manifestive divine form of Sri Chaitanya Math all over the world. We are neither enjoyers nor abnegators of mundane entities. We recognize as our highest objective the desire for carrying with veneration the shoes of the order of the *paramahamṣas*.

It will be our only duty to proclaim to all the people that complete reliance on the transcendental absolute truth is by far the

highest form of freedom. That freedom is infinitely superior to the partial independent mastery over the distorted reflected entity in the shape of this mundane world. By holding the straw between our teeth in supplication, we shall carry aloft the banner of that real freedom to all persons. We should be constantly engaged in chanting the exhilarating name of Sri Hari by adopting as our fundamental enlightening principle that the highest path is the path of submission, endorsed by Sri Rupa, with the further exhortation to cherish the unwavering faith that He will always protect us.



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