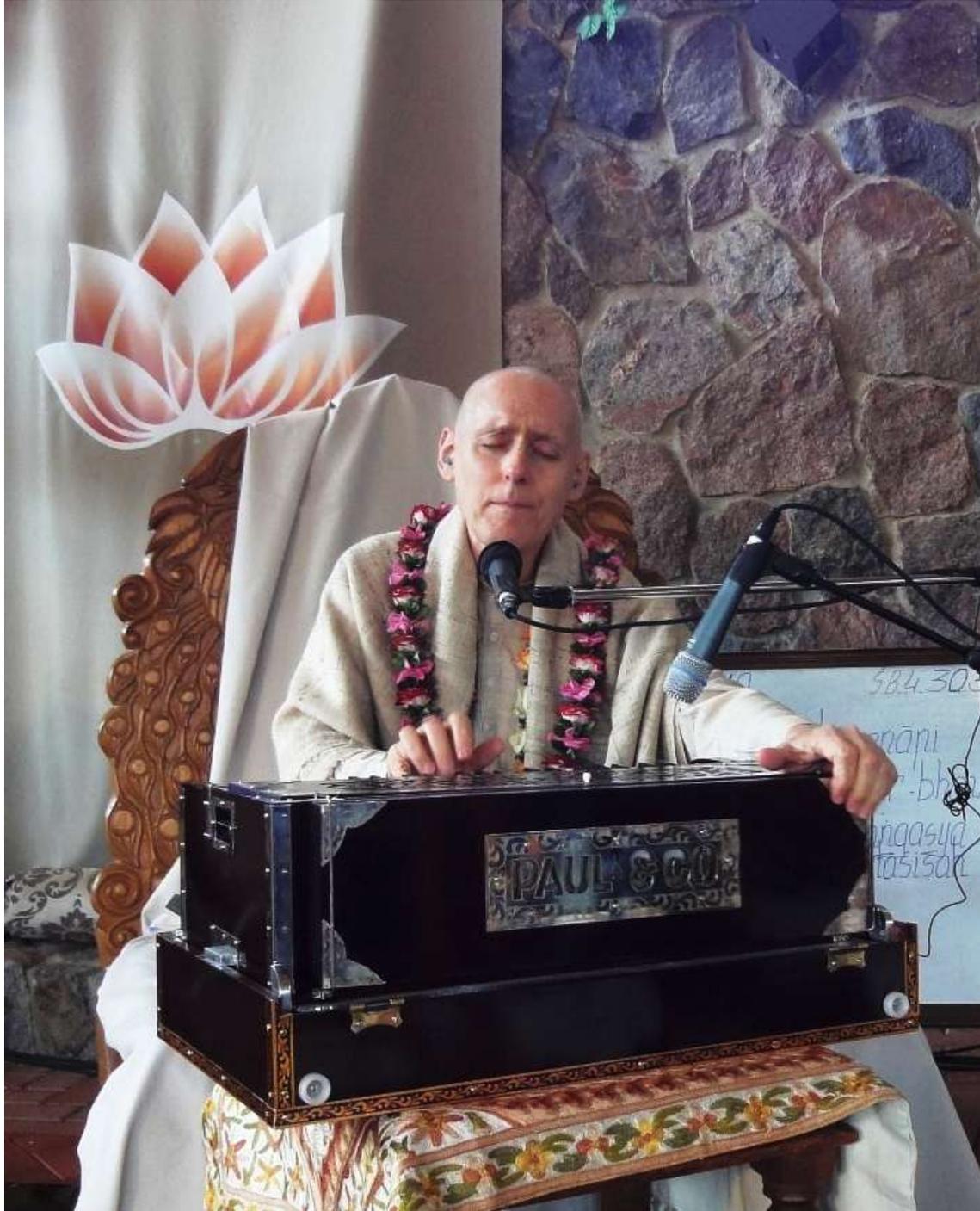


# LECTURES AND SEMINARS

By HIS GRACE SRIMAN SANKARSHAN DAS ADHIKARI



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# GRHASTA SEMINAR

By His Grace Sriman Sankarshan Das Adhikari  
16-Sep-2012  
Denpasar, Bali  
Indonesia.

So, I have been requested to do a seminar on grhasta life. I am not a grhasta though, I am Vanaprasta. So by giving prabhupada's words, I can speak, even though I am not a grhasta, I still give a grhasta seminar. Because, I am not speaking my own words. I am giving the teachings of Prabhupad.

So, to invoke the mercy of great acharya, Srila Prabhupada, first, I would like to say some mantras:

*vande 'ham śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca  
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānviṭaṁ taṁ sa-jīvam  
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ  
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānviṭaṁś ca*

*nama om viṣṇu-pādāya kṛṣṇa-preṣṭhāya bhū-tale  
śrīmate bhaktivedānta-svāmīnī itī nāmīne  
namaḥ te sārāsvate deve gaura-vāṇī-pracāriṇe  
nirviśeṣa-sūnyavādi-pāścātya-deśa-tāriṇe*

I have written one article, which is posted in the internet, called "spiritual perfection in householder life". Our ISKCON temple in Pune is publishing a manual for a householder. And they asked me to write an article for their book. So, my article is one chapter in their book. And anyone can read my article. It is in English. If you can read English, you can read my article. Go to [www.iskconstandards.com](http://www.iskconstandards.com) and there is a link, that will take you to my article.

So, this householder life, if it is conducted according to the instructions of the great acharyas, very powerful tool for obtaining spiritual perfection. So, what is the meaning of spiritual perfection? Spiritual perfection means to awaken the dormant love of God, which is currently lying within the heart.

So, within the Vedic culture, therefore different ashrams: brahmachari, grhasta, vanaprasta, sanyasi. In any one of these four ashrams, there is sufficient tool for awakening love of God within the heart, if it is conducted according to the instructions of the spiritual master.

So Prabhupada was giving a lecture in Gorakhpur, India on 12<sup>th</sup> February 1971. He was talking about the twelve mahajanas. These are the great authorities in the bhakti. Prabhupada calls them Krishna's GBC. So, these original GBCs Prabhupada said, seven are grhastas and five are brahmacharis. The twelve great authorities in bhakti, seven are grhastas and five are brahmacharis.

Lord Brahma – Grhasta  
 Narada muni – Brahmachari  
 Lord Siva – Grhasta  
 Kumaras – Brahmachari  
 Lord Kapila dev – Brahmachari  
 Swavayam bhuvā manu – Grhasta  
 Prahlada maharaj – Grhasta  
 Janaka maharaj – Grhasta  
 Grandfather Bhishma – Brahmachari  
 Bali maharaj – Grhasta  
 Sukadev Gosvami – Brahmachari  
 Yamaraj – Grhasta.

So, we don't want brahmachari's and sanyasi's to get discouraged. So we have a loop hole for brahmachari's and sanyasis filled in my room. If you count the four Kumaras as four, brahmacharis and sanyasis win. They are actually are four. So actually, there is truly fifteen mahajanas and brahmacharis win. But, that is not the way, traditionally, the mahajanas are listed. They are always listed twelve mahajanas. Kumaras are taken as a group – candidate one. Therefore, the grhastas actually win. So the brahmacharis and sanyasis can take the esoteric understanding of there was someone.

So, Prabhupada points out that anyone who knows the science of Krishna can become a mahajana, a great transcendentalist. So, the householder should not think, Oh, I am trapped in the door at well. The householder should realise that I have equal facility as with the brahmacharis and sanyasis for becoming pure devotee of Krishna. Just as the brahmacharis and sanyasis can follow the order of spiritual master to become perfect, the same way, the householder can follow the order of spiritual master to become perfect. So, prabhus and matajis, it is not your ashrams, it is how dedicated you are in following the orders of spiritual master. That is the choice that each and every one has to make. You get to choose how much you want to be dedicated in following the orders of your spiritual masters orders, it is your choice. Would you like to be a little bit dedicated and get a little bit of Krishna consciousness or would you like to be completely dedicated and experience a whole ocean of Krishna consciousness. It is your choice. Actually, oceans and oceans of bliss available. This is described by Srila Rupa Goswami. I have been mentioning this verse in many of my classes, may be the other day I have mentioned.

*tunde tāṇḍavinī ratim vitanute tuṇḍāvalī-labdhaye  
 kaṛṇa-kroḍa-kaḍambinī ghaṭayate kaṛṇārbudebhyah sprhām  
 cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṅām kṛtim  
 no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī*

Rupa Gosvami says, I do not know how much nectar these two syllables have produced. What are those two syllables? Krish na. I don't know, how much nectar, these two syllables produce, because, when I vibrate Krishna, He dances on my tongue and there are so much nectar that my one little tongue cant capture all that nectar. So, Krishna, you can kindly give me millions of tongues. Then I can capture at least a little bit more of that nectar. And when those two syllables enter the holes of my ears, there is so much nectar

'WOW'. My two little ears are given up to capture that nectar. So, I need billions and trillions of ears to capture that nectar, at least little bit more of that nectar. And when Krishna dances on the courtyard of my heart, my mind is completely conquered and I am stunned in a state of transcendental wonder. So, this verse applies equally to brahmacharis, grhastas, vanaprastas and sanyasis. You don't have to be a sanyasi to taste Krishna prem.

Bhakti Vinoda Thakur has written - one day while engaged in householder activities, my house transformed into Goloka vrindavana. So, the key is you can't think as your house, you can't think as your wife, you can't think as your husband, your kids, your bank account, your scooter. There is a nice song written by Bhakti Vinoda in this connection. He teaches the perfect mood for the householders:

*'āmāra' bolite prabhu! āre kichu nāi  
tumi-i āmāra mātra pitā-bandhu-bhāi*

O Lord, nothing further remains that may be called "mine." Father, friend, brother-You alone are all these to me.

*bandhu, dārā, suta, sutā-tava dāsī dās  
sei to' sambandhe sabe āmāra prayās*

My friends, wife, sons and daughters are now Your servants and maidservants. Whatever care I take for them is only as they are related to You.

*dhana, jana, gr̥ha, dāra 'tomāra' boliyā  
rakhā kori āmi mātro sevaka hoiyā*

Declaring that my wealth, family members, home, and wife are truly Yours, I continue as a mere servant to dutifully protect them.

*tomāra kāryera tore uparjibo dhan  
tomāra saṁsāre-vyaya koribo vahan*

For the purpose of Your service I will earn money and bear the expense of maintaining Your household.

*bhālo-manda nāhi jāni sevā mātro kori  
tomāra saṁsāre āmi viṣaya-praharī*

I know nothing of what is good or bad; I simply render my service. I am but a watchman set to guard the properties of Your household.

*tomāra icchāya mora indriya-cālanā  
śravana, darśana, ghrāna, bhojana-vāsanā*

I exercise my senses only according to Your direction, and thus I desire to hear, see, smell, and taste.

*nija-sukha lāgi' kichu nāhi kori ār  
bhaktivinoda bole, tava sukha-sār*

I no longer do anything for my own pleasure. Bhaktivinoda says, "Your pleasure is the essence of everything."

So, if the householder will adopt this mood, he becomes paramahansa. Prabhupada one time said, the grhastas who were assisting in preaching mission, they are in the highest order of sanyas, they were paramahansas. So, there are different rules for different ashrams. Brahmachari addresses every woman as mataji. He doesn't intermingle with opposite sex. He absorbs deeply and study, in preaching work, in puja, in developing all the saintly qualities. And the householder - he has a different duty. He takes a wife. He takes the responsibility to deliver her from the cycle of birth and death. The wife is not accepted as a machine for sex enjoyment. She is taken as partner in Krishna consciousness. So, Prabhupada has given very nice instruction on householders. When we joined the movement back in 60's, the early devotees, we were all hippies. We know nothing about Hindu culture or Vaishnava principles. We didn't know anything, nothing. Prabhupada did teach us absolutely everything. We were actually 'the free love movement', our hippy movement – Free Love. There was no restriction on sex pleasure in hippies' movement. But Prabhupada's mercy was so powerful. The nectar of Krishna Consciousness is so unbelievably sweet that we can give up the sex life easily and becomes happily situated in brahmacharis, grhastas, vanaprastas, sanyasis.

Actually, in this Vedic culture, everyone is a brahmachari. Prabhupada says, those who use sex only for producing Krishna Conscious children are also brahmacharis, grhastabrahmachari. So, that means, we have five kinds of brahmacharis in ISKCON.

Brahmachari brahmacharis  
Brahmacharini brahmacharis  
Grhastabrahmacharis  
Vanaprastabrahmacharis and  
Sanyasbrahmacharis.

Brahmachari, brahmachari, brahmachari, brahmachari, brahmachari. That is the ISKCON brahmachari means, one who use sex only for procreation. There is nothing wrng with sex, if it is used according to the religious principles.

*balam balavatām cāham  
kāma-rāga-vivarjitam  
dharmāvīruddho bhūteṣu  
kāmo 'smi bharatarṣabha*

Krishna says in Bhagavad-gita, chapter -7, text number 11 that sex is me, if it is according to religious principles, that is me.

But, sex, which is not according to religious principles, that is the gateway to hell. Even though it is pleasurable, that pleasure is only lasts for a second, then you dragged down to hell. But if one can restrain his senses and use that only for Krishna according to the religious principles, you can live in Vaikunta, you can live in Goloka, in every minute,

meditating in the pastimes of Krishna, the husband and wife can talk about Krishna, the whole family can get-together and talk about Krishna everyday, you see

*mac-citta mad-gata-prana  
bodhayantah parasparam  
kathayantas ca mam nityah  
tusyanti ca ramanti ca*

The thoughts of My pure devotees dwell in Me, their lives are fully devoted to My service, and they derive great satisfaction and bliss from always enlightening one another and conversing about Me.

So, the sex pleasure gives us a brief heavenly pleasure for instant only and then it is gone. While, if you go deep, deep, deep in to Krishna bhaktiras, it becomes sweeter, sweeter and sweeter for the whole family. This is how a man can remain brahmachari the whole life, be completely happy. The karmis can't imagine how you can be a brahmachari, it must be hell. They can't understand how the Hare Krishna devotees can practice celibacy, the whole life in bliss. This reminds us that sloka in the Bhagavad-gita.

*yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī  
yasyām jāgrati bhūtāni sā niśā paśyato muneh*

What is night for all beings is the time of awakening for the self-controlled, and the time of awakening for all beings is night for the introspective sage

So, what is the time awakening for the karmi? Sex life. That is what awakes them up. That is what awakens them up. But for devotees that is simply the darkness of the night. So, in this way, he has completely opposite mentality. Prabhupada said, Freud was correct, the famous psychologist, the Sigmund Freud, everything revolves around sex. Prabhupada said for the material life it is right. So, please prabhus and matajis we don't live in this material world, we live with Krishna, we live with Prabhupada, we live with the great acharyas, we open our hearts to all the gurus, all the vaishnavas, we invite all vaishnavas to live within our hearts. In this way, we do not live in this material world.

The four Kumaras they might have nothing aware about this sex pleasure. Lord Brahma wanted Kumaras get married and have children. They said, no way, we will remain brahmacharis. Then Brahma became so angry that then Siva came out of His forehead. So, the Kumaras have a happy life as brahmachari. Were they frustrated brahmacharis? No. completely blissful. We don't want to be entangled with wife and children. We just want totally entangled with Krishna, Krishna, Krishna, Krishna.

So, this principle of having brahmachari is very important thing. The brahmachari ashram is the most important institution, educational institution. It is meant for training two kinds of men, the detached men and the attached men. Those who are detached they remain brahmachari and someday they become sanyasi. Those who are attached become grhastha. But they become grhastas based with a mood of detachment. They cannot fully manifest detachment; they carry that mood with them. Grhastha life means detached life. Detached from sense pleasure. If a householder is attached with sense pleasure, is he

called a grhastha? No, No, No, No. he is called griha-medhi. So, our householder, they have a choice. Will we be grhastha? Will we be griha-medhi? If I am griha-medhi, I can have sex pleasure anytime I want, I have a wife, I have a private apartment, I have no restrictions. That is real griha-medhi meant. But, actually that is called dark well, because the more you get into sense pleasure, the more you lose your Krishna consciousness. You may gratify your senses, but you won't be happy.

I have been married and my wife is sitting here now, Vishnupriya Devi Dasi. We married since 1984. That means almost 29 years married. We remain brahmachari the whole time, strict brahmachari. I am not saying that every householder should do that, because householder life is meant for producing children. But Prabhupada said if a householder do not want to have sex life, that is very good. They can remain brahmachari. They can do that. There is a very nice verse in Srimad Bhagavatam, 7<sup>th</sup> canto. Srila Prabhupada talks about the rules and regulations for the householders and sanyasis. I recommend that all householders should study this verse very carefully. If you have some paper, you can note it down. 7<sup>th</sup> canto, chapter 12, text number 11.

*etat sarvaṁ grhasthasya  
samāmnātaṁ yater api  
guru-vṛttir vikalpena  
grhasthasyartu-gāminah*

#### TRANSLATION

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

#### PURPORT

It is sometimes misunderstood that a grhastha, a householder, is permitted to indulge in sex at any time. This is a wrong conception of grhastha life. In spiritual life, whether one is a grhastha, vānaprastha, sannyāsī or brahmacārī, everyone is under the control of the spiritual master. For brahmacārīs and sannyāsīs there are strong restrictions on sexual indulgence. Similarly, there are strong restrictions for grhasthas. Grhasthas should indulge in sex life only in accordance with the order of the guru. Therefore it is mentioned here that one must follow the orders of the spiritual master (guru-vṛttir vikalpena). When the spiritual master orders, the grhastha may accept sex life. This is confirmed in Bhagavad-gītā (7.11). Dharmāvīruddho bhūteṣu kāmo 'smi: indulgence in sex life without disobedience to the religious rules and regulations constitutes a religious principle. The grhastha is allowed to indulge in sex life during the period favorable for procreation and in accordance with the spiritual master's order. If the spiritual master's orders allow a grhastha to engage in sex life at a particular time, then the grhastha may do so; otherwise, if the spiritual master orders against it, the grhastha should abstain. The grhastha must obtain permission from the spiritual master to observe the ritualistic ceremony of garbhādhāna-saṁskāra. ( Prabhupada said 50 rounds of japa, that is how we do garbhadaṇa samskara) Then he may approach his wife to beget children, otherwise not. A brāhmaṇa generally remains a brahmacārī throughout his entire life, but although some brāhmaṇas become grhasthas and indulge in sex life, they do so under the complete control of the spiritual master. The kṣatriya is allowed to marry more than one wife, but this also must be in accordance with the instructions of the spiritual master. It is not that

because one is a gr̥hastha he may marry as many times as he likes and indulges in sex life as he likes. This is not spiritual life. In spiritual life, one must conduct one's whole life under the guidance of the guru. Only one who executes his spiritual life under the direction of the spiritual master can achieve the mercy of Kṛṣṇa. *Yasya prasādād bhagavat-prasādaḥ* If one desires to advance in spiritual life but he acts whimsically, not following the orders of the spiritual master, he has no shelter. *Yasyāprasādān na gatiḥ kuto 'pi*. Without the spiritual master's order, even the gr̥hastha should not indulge in sex life.

So, by following Prabhupada's instruction very sincerely, you become qualified to see Krishna.

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

So, one who remains attached to sex life they cannot see Krishna. For one who is detached from sex life, everything is for Krishna's satisfaction including sex life itself, if that can be used for Krishna.

The point is nothing for my sense gratification; everything is for Krishna's satisfaction. When one takes that mood, then gradually, gradually, gradually Krishna become reveals to that person. Krishna reveals himself. So, even though, it may be an austerity to give up sense enjoyment, it's worth it. We will have to give it up anyway, at the time of death. Why not giving it up now, become more and more Krishna consciousness.