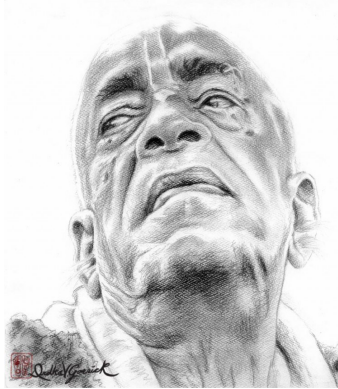


Volume 9 | July-December 2018

## ISKCON Sannyasa Ministry Newsletter

### **Srila Prabhupada on “What is a Sannyasi?”**



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

*(Srimad Bhagavatam 4.22.30, Purport)*

*(Srimad Bhagavatam 4.22.30, Purport)*

### **From the Sannyasa Minister:**

Welcome to the 9th Sannyasa Ministry Newsletter. In this newsletter there is an article on the meaning of sannyasa by Kripamoya Dasa, who is a leader and senior teacher of Krishna consciousness in the UK. We also congratulate two devotees who accepted the sannyasa order of life and we give our appreciation to 20 sannyasa candidates who did missions around the world from India, to Europe to South America. Also included in this newsletter is a profile of a very active sannyasi, Bhakti Prabhava Swami.

Your servant,  
Prahlanananda Swami



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#### **Website:**

[www.sannyasacandidates.com](http://www.sannyasacandidates.com)

#### **Email (Secretary):**

[brajsunderdas@gmail.com](mailto:brajsunderdas@gmail.com)

## PROFILE: BHAKTI PRABHAVA SWAMI

His Holiness Bhakti Prabhava Swami, born in Brussels in Belgium, in 1960, met devotees in Ghent in the summer of 1992. From 1992 to 1996 he was active in Nama Hatta preaching in Ghent (Flanders), and joined the Radhadesh temple in 1996. In 1994 he met His Holiness Bhakti Charu Swami who accepted him as his disciple and gave him first initiation on 12 March 1998 and second initiation on 25 August 1999. On the 31st of May 2015 he was awarded sannyasa initiation by His Holiness Bhakti Charu Swami. Right after his first initiation he became the first secretary for the newly formed European RGB. He organised the first European Leaders Meetings (ELM) and went on several missions for the European RGB. In 2004 His Holiness Bhakti Prabhava Swami was requested to become to Secretary for the Global GBC Body and the Secretary for the GBC Executive Committee. He fulfilled that role until September 2009.



During that period he attended all GBC meetings and all GBC mid-year meetings. He organised the first GBC midyear meeting held at Prabhupadesh in Italy in October 6-9, 2006.

In 2004, he opened a new ISKCON centre in Brussels, and from 1999 to 2004 he served as legal director for New Mayapura in France. In March 2006 he received a Global Excellence Award for “Acting in the Interest of ISKCON”.

From 1996 to 2007 he engaged in management of the Radhadesh projects, mainly taking care of supervising the administration, tax defense and legal matters as Chartered Accountant. He also served as chartered accountant, legal director, trustee, teacher and student in the Bhaktivedanta College.

Maharaja studied at the University of Wales from 2004 to 2016, and earned a PhD in the Study of Religion in June 2016. He also graduated for studies in Bhakti Sastri (MI), Bhaktivaibhava (VIHE) and Bhaktivedanta (VIHE) engaged in from 2001 to 2011. Since 2012, Maharaja is serving as Bhakti Sastri and Bhaktivaibhava teacher in Leicester (UK), presently conducting on-line teaching programmes for the College of Vedic Studies.

Bhakti Prabhava Swami is also a member of the ISKCON Board for Examination, and a member of the Ministry for Sannyasa. He has been preaching internationally since 1996, presenting seminars and lectures in Belgium, France, Spain, Portugal, Sweden, Germany, Czech Republic, Switzerland, Slovenia, Serbia, Romania, Bulgaria, Ukraine, Ireland, Scotland, England, and Northern Ireland. He is also serving as siksa-guru for many devotees in ISKCON. At present he is acting as Temple President for ISKCON Belfast in Northern Ireland.

## *Sannyasa for Broadcasting the Message*

### *By Kripamoya Dasa*

Adoption of the sannyasa path does represent a spiritual step forward. It provides a dramatically altered lifestyle in which a desired radical change is most likely to be brought about. Sannyasa signifies a man's complete withdrawal from the affairs of the world, along with his sense of control and personal power over his environment. It is achieved by placing all his life – even the food he eats - solely in the charity of strangers and the support of the natural world. Placing his future in the hands of the Divine, it is a facility for a man's consciousness to change before the end of his life.

However, true renunciation of the world is a level of consciousness that arises within oneself, and it takes place whenever one has realised the flickering nature of worldly happiness. Such a level of consciousness is not limited by any external factor, and so the spirit of sannyasa can arise whatever the material circumstances in one's life. Once having understood the true nature of the world a person can continue to work in a spirit of detachment. This is the consciousness of the true sannyasi, as explained by Shri Krishna in the Bhagavad-gita:

*"The giving up of activities that are based on material desire is what great learned men call the renounced order of life (sannyasa). And giving up the results of all activities is what the wise call renunciation (tyaga)." (Bhagavad-gita 18.2)*

The entire dialogue of the Bhagavad-gita takes place because Arjuna wants to abandon his life as a warrior, arguing that it will be a spiritually superior choice to fighting. Shri Krishna stresses that even something as mundane as fighting done in a spirit of genuine detachment is a superior path. The consciousness behind the action, and not the action itself, is the measure of the morality. Therefore, although Krishna is the original creator of the sannyasa order of life, He argues that it is the type of consciousness that makes the detached sannyasi and not the robes, the homeless wandering and the begging bowl.

This does not mean that all the scriptural prescriptions for the sannyasi are made irrelevant by the teachings of the Bhagavad-gita, but it does mean that the spirit of sannyasa life can also be had if one, in any condition of life, 'gives up activities based on material desire' and acts completely without selfish interest. Since selfish interest is bypassed whenever one acts to serve the Supreme, acts of divine service, or bhakti-yoga, result in elevated states of God-consciousness. This level of spiritual consciousness - the very opposite of the ordinary self-consciousness induced by bodily identification - is the perfection of renunciation of the world and hence the factual supreme goal of the sannyasi.

The Vaishnava accepts that everything within the universe is owned and controlled by Vishnu, or God, and that he cannot renounce anything because it never belonged to him. Renunciation for the Vaishnava is not, therefore, the giving up of something, but the full comprehension of its owner, the renunciation of the tendency to enjoy that object, and the return of the object to the owner by offering it in divine service. The conclusion of this line of thought is that the pure Vaishnava is the true sannyasi, whatever stage of life he might be in.

The Goswamis of Vrindavan made these theological points very clear. Rupa Goswami wrote as follows: "Not being attached to anything yet properly using everything in relation to Krishna is yukta-vairagya, renunciation suitable for bhakti. Renunciation, by persons desiring liberation, of items related to God, considering them material, is called phalgu-vairagya (insignificant and worthless renunciation)"

Four hundred years later, Srila Bhaktisiddhanta Saraswati Thakur created his mission for widely broadcasting the teachings of Chaitanya Mahaprabhu and the Goswamis. Accordingly,



when he published his newspaper, *The Gaudiya*, he featured two Bengali verses of his own composition alongside Rupa Goswami's yukta/phalgu maxim on the header of each newspaper. Translated, his verses read as follows:

“All sense objects which are used without personal attachment and in relation to Krishna are non-different from Krishna. It is a mistake to reject anything suitable for serving Krishna, considering it an object of sense gratification.”

So although he'd created a missionary movement led by celibate monks, he nevertheless employed everything possible in the service of preaching his gospel. Although sadhus traditionally walked from village to village, slept under trees, and didn't mix with worldly men, Srila Bhaktisiddhanta had his missionaries living in cities, sometimes in apartments or spacious temples; and even had them using cars for transport as they went to visit important men in the city. In Calcutta he even had a river launch, a steamship, and dressed his followers



in tailored shirts and overcoats, presenting themselves with visiting cards to big businessmen. His followers even went so far as to present kirtan on the BBC radio using traditional Indian instruments and a European piano. He was prepared to do whatever was required to facilitate the spiritual awakening of others – even when it seemed to contradict standard behaviour for holy men.

When he sent disciples to London in 1933 he cautioned them about not appearing unkempt, because people in London were: “...hasty to judge a person by his external appearance.” Even at home in British-ruled Calcutta he wore a London-made, Savile Row overcoat and explained: “I have to go various places for propagating Hari-katha, so I must present myself as a learned and decent gentleman; otherwise non-devotees will not give me their time.”

When questioned about all these innovations to the traditional life of Indian holy men and whether it wasn't all a step too far, he remarked: “It depends on the capacity of the individual.” He reasoned that if everything belongs to Krishna, then everything can be used to serve Krishna. And since spreading the message of Krishna is the best service to Him, there should be no question of not utilizing everything possible in the preaching mission.

But he recognised the risk in allowing his followers who were not free from selfish desires contact with money, buildings, vehicles, and worldly men – and their wives; and he cautioned them: “not to become entrapped in the deceitfulness of subtle enjoyment, and thus while ostensibly performing Hari-seva actually become inimical to it.”

## *2018 Sannyasa Missions*

<b>Devotee</b>	<b>Mission</b>	<b>Traveling with Mentor</b>
<b>Bhaktipada Dasa</b>	Romania	Moscow / Moldova
<b>Ekalavya Dasa</b>	Ministry Service	Poland
<b>Pushpalila Shyam Dasa</b>	-	Jagannatha Puri
<b>Raghava Pandita Dasa</b>	Ghana, Togo, Ivory Coast	India
<b>Priti Vardhana Dasa</b>	Ministry Service	Coimbatore, South India
<b>Navadvipa Dwija Gauranga Dasa</b>	-	Odissa & Bengal
<b>Vrindavana Candra Dasa</b>	Myanmar	India
<b>Asim Krishna Dasa</b>	Suriname & Guyana	Vrindavana
<b>Sundarlal Dasa</b>	-	Paris & London
<b>Venudhari Dasa</b>	Ghana	Vrindavana
<b>Kamal Locan Dasa</b>	Peru & Bolivia	-
<b>Radha Shyamsundara Dasa</b>	Patna	Mauritius
<b>Vanamali Dasa</b>	-	Nairobi, West Africa, India
<b>Vishvasu Dasa</b>	-	Germany
<b>Sankarshan Nitai Dasa</b>	Ghana	Bulgaria
<b>Sutapa Dasa</b>	Luxembourg, Belgium & Germany	France

-Devotee	Mission	Traveling with Mentor
<b>Gopendra Dasa</b>	India Padayatra	India
<b>Adhoksaja Dasa</b>	-	Russia
<b>Govindananda Dasa</b>	Gujarat. Nepal	Myanmar, Thailand

## *New Sannyasis 2018*

In March 2018, Ananda Vardhana Dasa accepted the order of sannyasa in Sri Vrindavana Dham from His Holiness Bhakti Vijnana Goswami. His new sannyasa name is: Ananda Vardhana Swami.



In September 2018, Adi Purusha Dasa accepted the order of sannyasa at ISKCON Ujjain Temple from His Holiness Bhakti Charu Swami. His new sannyasa name is: Bhakti Dayita Adi Purush Swami.

