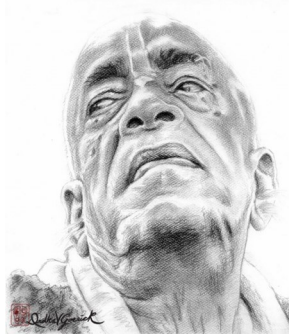


Volume 12 | January-June 2020

ISKCON Sannyasa Ministry Newsletter

"So you are sannyasi, but if you have to stay there for some time to manage, that is all right. Sannyasi simply means to do as I am doing, and sometimes I have to manage, sometimes cook, sometimes go to the bank, keep the money, write books, chant, preach in the class, keep accounts - sannyasi should be expert in every department"



(SPL to Satsvarupa, 5th November, 1972)

From the Sannyasa Minister:

Welcome to vol. 12 of the "Sannyasa Newsletter." Srila Prabhupada adopted parts of the Vedic social system of varnasrama that are useful for ISKCON's organization as well as the well-being of its members and their spiritual advancement. Sannyasa is an important part of that system. As Srila Prabhupada writes in the Bhagavad-gita 3.35: *"as long as one is on the material platform, he must perform his duties according to the modes of material nature. At the same time, he must have a full sense of Krsna consciousness."*

Those who have developed a sufficient degree of purity, spiritual knowledge, and fearlessness can use these qualities as sannyasis in the mission of Lord Caitanya. A sannyasi's exemplary behavior and clear spiritual instructions assist others to live a regulated and cultured life and at the same time advance in Krishna consciousness and pure devotional service.

Your servant,
Prahlanananda Swami



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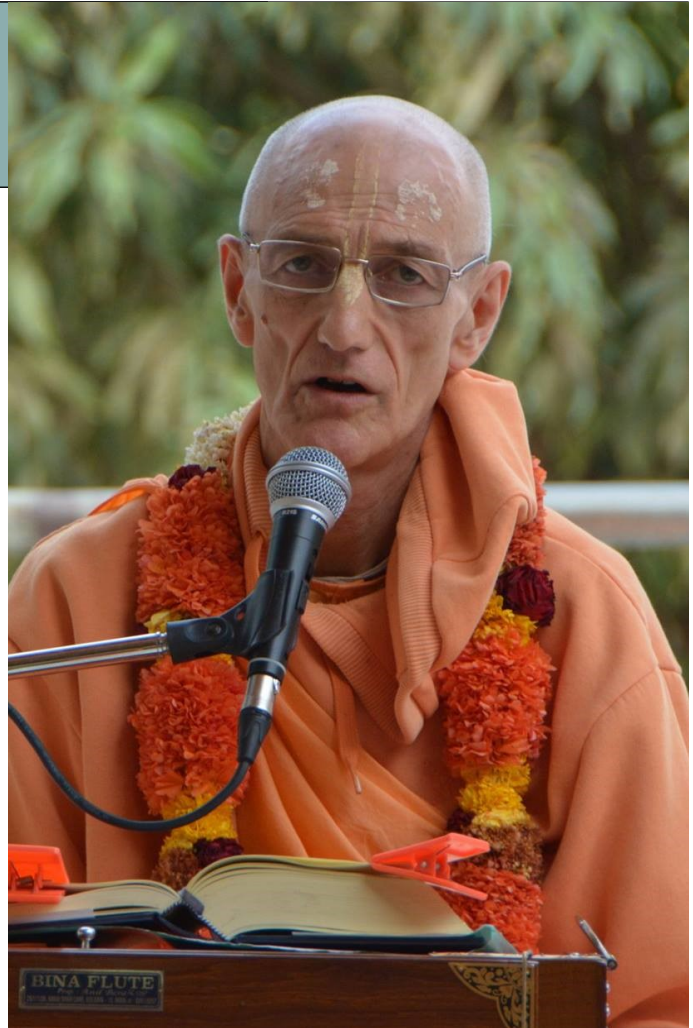
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PROFILE: DAYANANDA SWAMI

Dayananda Swami joined ISKCON in 1983 at the age of 31. From 1986 to 2002 he steadily served in a suburban temple in Manchester (UK) where he engaged in sankirtan, temple services and catering to the needs of the congregation. In 2002 he moved to Bhaktivedanta Manor and became the head of the Brahmachari ashram till 2015.

In 2005, from his base at Bhaktivedanta Manor, Dayananda Swami began preaching further afield in the UK and abroad. He began visiting Russia and other neighboring countries. HH Radhanatha Swami initiated him into the renounced order of life in 2011 on the auspicious appearance day of Sri Ramanujacarya.

Dayananda Swami is currently giving invaluable help in spreading the Krishna consciousness movement in the Caucus region including South Russia, Georgia and Armenia. He is the Zonal Supervisor for Georgia, Northern England & Scotland.



HH Ananta Krishna Das Goswami



On the auspicious day of Gaura Purnima 2020, HH Radha Govinda Swami initiated HG Asim Krishna prabhu into the sannyasa order of life. His new name is His Holiness Ananta Krishna Das Goswami!

Ananta Krishna Das Goswami first met the devotees in 1984 and joined as a full-time devotee shortly after. In the last 35 years he has travelled and preached throughout India, distributing books, training devotees, and cultivating the congregation. His base will be ISKCON Juhu, but he will continue traveling and preaching far and wide.

Research on Sannyasa

Brajsunder Dasa

Three Types of Sannyasa

The brahmacaris, grhasthas, and vanaprasthas engage in activities of contradictory nature to achieve their respective aims in life. To completely renounce everything is called sannyasa.

When one gives up the fruits of one's karma, it is called karma-sannyasa. When one gives up all forms of material knowledge, it is called jnana-sannyasa. When one gives up the propensity for enjoying material objects and becomes inclined towards the service of the Supreme Lord, then one's sannyasa on the path of devotional service is successful.

The goals of a karma-sannyasi are religiosity, economic development, and sense gratification, the goal of a jnana-sannyasi is liberation, and the goal of Vaisnava sannyasis is krsna-prema.

History of Sannyasa

Long before the advent of Sripada Sankaracarya, the tridandi sannyasa order existed in the Vaisnava line of Sri Visnusvami. In the Visnusvami Vaisnava sampradaya, there are ten different kinds of sannyasa names and 108 different names for sannyasis who accept the tridanda, the triple staff of sannyasa. But at the time of Sankaracarya, who was a Vedantist inclined to impersonalism and who preached the philosophy of monism, the sect of pancopasakas (those who worship five gods) had again become prominent in India.

The ten names of the Sankara sannyasis are Tirtha, Asrama, Vana, Aranya, Giri, Parvata, Sagara, Sarasvati, Bharati, and Puri. The title and abode of each sannyasi and Brahmacari is as follows: Sannyasis with the titles Tirtha and Asrama generally stay at Dvaraka, and their Brahmachari name is Svarupa. Those known by the names Vana and Aranya stay at Purusottama or Jagannatha Puri, and their brahmacari name is Prakasa. Those with the names Giri, Parvata, and Sagara generally stay at Badarikasrama, and their Brahmachari name is Ananda. Those with the titles Sarasvati, Bharati, and Puri usually live at Sringeri in South India, and their Brahmachari name is Caitanya.

Sripada Sankaracarya established four monasteries in India, in the four directions north, south, east, and west, and he entrusted them to four sannyasi disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Anandavara, Bhogavara, Kitavara, and Bhumivara, and in course of time, they have developed different ideas and different slogans.

According to the regulation of Sankara's sect, one who wishes to enter the renounced order in the disciplic succession must first be trained as a brahmacari under a bona fide

sannyasi. The brahmacari's name is ascertained according to the group to which the sannyasi belongs. This custom is current in this sampradaya up to the present day.

Lord Caitanya's Sannyasa Pastimes

Lord Caitanya superficially accepted sannyasa from Kesava Bharati and became known as Sri Krishna Caitanya. The Lord kept His brahmacari name even after accepting sannyasa. Those who recorded the Lord's pastimes did not mention that the Lord ever identified Himself as Bharati. Although a sannyasi in the Sankara-sampradaya thinks that he has become the Supreme, Sri Caitanya Mahaprabhu considered Himself the eternal servant of Lord Krishna even after He took ekadanda-sannyasa.

As the friend of the living entities and spiritual master of the universe, He benefited the conditioned souls by preaching pure devotional service of Lord Krishna among them and never exhibited the pride of an ekadandi-sannyasi. The brahmacaris' only pride is their service to their spiritual master, which is not unfavorable to devotional service. The authentic biographies also mention that when Lord Caitanya took sannyasa He accepted the danda (rod) and begging pot, which are symbolic of the sannyasa order.

The Main Purpose of Sannyasa in The Age of Kali

In Kali-yuga the injunction is that no one should accept sannyasa. Of course, those who actually follow the rules and regulations must take sannyasa. Generally, however, people are unable to accept sannyasa life, and therefore Caitanya Mahaprabhu stressed, *kalau nasty eva nasty eva nasty eva gatih anyatha*. In this age, there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Krishna, Hare Krishna, Krishna, Krishna Hare Hare. The main purpose of sannyasa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking maybe disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Krishna. Krishna and the sound vibration "Krishna" are nondifferent, so if one loudly vibrates Hare Krishna, he will be able to think of Krishna immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

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2020 Sannyasa Waiting List

As of the GBC Meetings 2020, the following are the candidates for sannyasa along with their respective waiting periods:

Asim Krishna Dasa (India)	This year
Sundarlala Dasa (Mauritius)	This year
Venudhari Dasa (Mayapur, India)	This year
Raghava Pandit Dasa (Delhi, India)	This year
Ekalavya Dasa (India / Middle East / USA)	1 year
Kamalalochan Dasa (Mumbai, India)	1 years
Radhashyamsunder Dasa (Vrindavan, India)	1 years
Bhaktipada Dasa (Hungary)	1 years
Vanamali Dasa (Mumbai, India)	2 years
Adhoksaja Dasa (Russia)	2 years
Sankarsana Nitai Dasa (Mayapur, India)	2 years
Savyasaci Dasa (JPS)	2 years
Vishvavasu Dasa (Germany/Baltics/Russia)	2 years
Gopendra Dasa (Vrindavan, India)	2 years
Sutapa Dasa (United Kingdom)	2 years
Valmiki Dasa	2 years
Atmarama Dasa	2 years
Prana Govinda Dasa (USA)	2 years
Govindananada Dasa (West Bengal, India)	3 years
Trailokyanatha Dasa	3 years
Savyasaci Dasa (BCS)	5 years

SANNYASA TRAINING SEMINARS 2020



The Team for the Assessment of Sannyasa Candidates (TASC) is continuing to develop a dynamic training program to facilitate all the future sannyasis of ISKCON. In February 2020, all sannyasa candidates were requested to meet in Sridham Mayapur for a four-day seminar. The sessions were conducted by HH Prahladananda Swami, HH Bhakti Gauravani Swami and HG Mahendra prabhu. The sessions explored topics such as codes and conduct of sannyasis, culture and etiquette of the ashram, vision and mission of sannyasis, and the development of a curriculum for a future 'Sannyasa College.'

The next training will be a two-week residential in Sri Vrindavana Dham at the newly established Bhagavata Vidyalaya School. This will take place in the first two weeks of November this year.