

# International Society For Krishna Consciousness

ISKCON SANNYASA MINISTRY NEWSLETTER

September–December 2025

## INTRODUCTION

*By Prahladananda Swami*

Dear all,

Please accept my humble obeisances. All glories to Srila Prabhupada!

I'm pleased to introduce this September to December 2025 Sannyasa Newsletter.

In this newsletter you'll find the first of a two-part essay on the history of sannyasa. Also there are appreciations of the 50th anniversary of taking sannyasa of two senior sannyasis, Nava Yogendra Maharaja and Lokanath Maharaja as well as an interview with a another sannyasi about his experiences.

I'm sure Srila Prabhupada is pleased by the efforts of so many sannyasi who are preaching the message of Lord Caitanya to distribute this most valuable gift of Krishna consciousness around the world.

Your servant,

Prahladananda Swami



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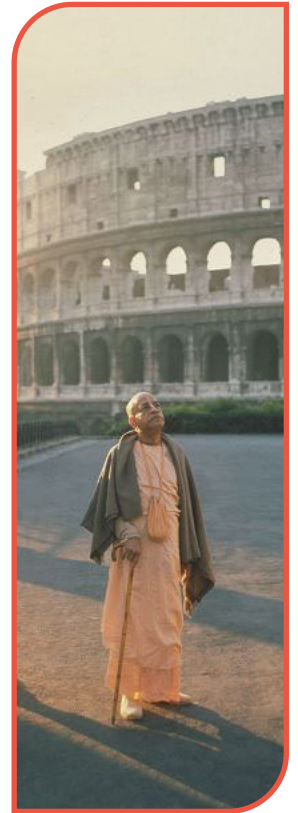
# A DISSERTATION ON THE ANTIQUITY AND THEOLOGY OF TRIDANDI SANNYASA IN THE VAISHNAVA TRADITION

By Bhakti Padma Saurabha Pracharaka Swami

The sacred institution of renunciation, or sannyasa, within the glorious Vaishnava tradition is frequently misunderstood by modern scholars and laypersons alike as a sectarian development introduced during the medieval period by the great Acharyas. However, a profound and rigorous inquiry into the scriptural canon reveals that the Tridandi tradition—the order of ascetics who bear the triple staff—roots itself deep within the eternal Vedic culture of *Bharata-varsha*. Far from being a later innovation, the insignia of the *Tridanda*, the *Sikha*, and the *Yajnopavita* trace their origins to the earliest layers of India’s spiritual memory, serving as the external manifestations of an internal perfection. The Vaishnava sannyasi does not accept the staff merely as a symbol of authority, but as a flag of surrender, declaring his eternal subservience to the Supreme Personality of Godhead, Sri Krishna.

The scriptural foundation for this ancient order is established first in the Shruti, the revealed Vedic texts which stand as the highest evidence for all spiritual truths. The *Shatyayaniya Upanishad* is particularly instructive in this regard, as it delineates the four authentic orders of ascetics: the *Kutikaka*, the *Bahudaka*, the *Hamsa*, and the *Paramahamsa*. Contrary to the misconceptions propagated by the illusionist schools which advocate the abandonment of the sacred thread and the staff, this Upanishad unequivocally asserts that all four orders of ascetics are enjoined to bear the visible signs of their station. The verse proclaims *tridandam upavitam ca vasah kaupina-vestanam nirvanam sarva-dharmanam iti vedanusasanam*. This powerful declaration confirms that the bearing of the Tridanda, the sacred thread, and the loincloth is not merely a social custom but a direct *vedanusasanam*, a commandment of the Vedas, for those seeking the cessation of material existence.

Furthermore, the fundamental principle of renunciation is eternally captured in the Sannyasa Suktam of the Mahanarayana Upanishad. Here, the Vedas declare that immortality is not achieved by material exhaustion or social expansion, but by the spirit of renunciation alone. The verse states *na karmana na prajaya dhanena tyagenaike amrtatvamanasuh parena nakam nihitam guhayam vibhrajate tadyatayo visanti*. This indicates that neither by fruitive work, nor by progeny, nor by the accumulation of wealth can one attain the supreme destination. Only by *tyaga*, or renunciation offered to the Supreme Lord, have the great souls attained immortality. The Upanishads further direct the renunciate toward the internal meditation known as *Dahara Vidya*, instructing him to seek the Lord seated within the lotus of the



heart: *dahram vipapam paramesmahutam yatpundarikam puramadhyasamstham*. This establishes that the renunciation of the Vaishnava is not a voidistic attempt to negate reality, but a positive pursuit of the *Antaryami*, the Indwelling.



As the religious culture of the Vedic civilization matured, the Smriti literature and the Dharmasastras gave clearer form to what the Upanishads had gestured toward. The unbroken lineage of the Tridandi tradition is ratified by the great sages such as Atri, Parashara, and Harita whose texts openly describe ascetics who bear the triple staff as a symbol of disciplined conduct and inward restraint. The Atri Smriti specifically identifies the Vaishnava ascetic by these marks, proclaiming *lingam tu vaisnavam tesam tridandam sapavitramkam*. This indicates that the distinct mark, or *linga*, of the Vaishnava is the Tridanda accompanied by the Pavitram, or sacred water purifier. The sage Parashara, who is considered the authority for the Kali Yuga through the dictum *kalau parasara-smrtah*, also validates the bearing of the Tridanda. These texts provide evidence not merely of symbolic theory but of actual social practice, proving that the Tridandi was a visible and respected figure within the Vedic community long before the advent of the modern age.

The Manusmriti, the preeminent code of human conduct, further illuminates the esoteric significance of the triple staff. It defines the danda not merely as a physical stick, but as the symbol of *damanam*, or control. Manu explains that true asceticism involves the control of three distinct faculties: speech, the mind, and the body. He declares *vag-dando 'tha mano-dandah kaya-dandas tathaiva ca yasyaite nihita buddhau tridanditi sa ucyate*. This signifies



that he in whose intellect these three controls are firmly fixed is the true Tridandi. Thus, the external staff is but a visible symbol of this internal tripartite discipline required for spiritual elevation. The Vaishnava carries the external staff to remind himself constantly of the necessity to engage his words in the glorification of Krishna, his mind in the remembrance of Krishna, and his body in the service of Krishna.

The historical continuity of this form of sannyasa is vividly captured in the Itihasas, the great epics which serve as practical illustrations of Dharma. In the Aranya Khanda of the Srimad Ramayana, when the demon Ravana attempts to abduct Mother Sita, he adopts the guise of a Parivrajaka to gain her confidence. It is essential to understand that Ravana's disguise would only be effective if it resembled a form of asceticism that was considered authentic and trustworthy by the chaste wife of Sri Rama. Valmiki describes this form in the verse *slaksna-kasaya-samvitah sikhi chatri upanahi vame camse 'vasajyatha subhe yasti-kamandalu*. Here, Ravana is described as wearing the smooth saffron robes, holding an umbrella and sandals, and bearing the yashti and kamandalu. The commentators and the *Tilaka Vyakhyana* explain that since he is described as *shikhi*, or one possessing a tuft of hair, the term yashti in this context explicitly refers to the Tridanda. This proves that ascetics bearing the tuft and the triple staff existed and were revered in the Treta Yuga. Had Ravana appeared in a form that was unrecognized by Vedic culture, Mother Sita would immediately have been suspicious. The very success of his deception lies in the authenticity of the Tridandi appearance.

While certain texts in the Mahabharata describe the ascetic as munda, or shaven, the Vaishnava tradition reconciles this through the lens of the Harita Smriti. The term munda in the context of a Tridandi does not imply a completely bald head, which is forbidden for the Vaishnava ascetic, but rather the removal of the matted locks, or jata, while retaining a small, subtle tuft. The Smriti clarifies this with the injunction *mundinau sukshma-shikhinau*, instructing the ascetic to keep a small shikha, distinguishing him from the householder who may wear a larger tuft, and from the illusionists who shave their heads completely. Thus, the requirement of shikhitva is maintained as inherent to the Vedic tradition of sannyasa.

Further corroboration of the antiquity of this order is found in the Puranas and the ancient Tamil Sangam literature, which predates the medieval Acharyas by centuries. The Srimad Bhagavatam, the spotless Purana, recounts the narrative of the Avadhuta Brahmana in the Eleventh Canto. The text uses the term trivena to describe the staff held by the ascetic. In the verse *kecit trivenum jagrhuh eke patram kamandalu*, the Srimad Bhagavatam describes how sinful persons desecrated the renunciate by stealing his trivena. The word venu means bamboo, and trivena confirms that the staff consists of three bamboo sticks tied together, representing the integration of the three disciplines of the self in the service of Krishna. This Puranic evidence destroys the argument that the Tridanda was a sectarian invention, placing it firmly within the classical Bhagavata tradition.

(to be continued in the next issue...)





### A LIFE OF TRUE DEVOTION

#### The Glorious Journey of Nava Yogendra Swami Maharaja

Maharaja took birth on the 12th of May, 1946, in the sacred town of Udhampur, Jammu & Kashmir, on the auspicious day of Rukmini Dwadashi, in a pious Rajpurohit family. His father, Pandit Sri Harichandra Ji, and mother, Srimati Durga Devi, were deeply devoted Vaishnavas. Daily worship, Tulasi seva, Ekadashi, and remembrance of Krishna were the very rhythm of their lives. Even as a small child, divine qualities shone in young Nava Yogendra. While other children played, he would sit for hours chanting, meditating, and worshipping his little deities. His only desire was — “I want to become a sadhu.”

In 1974, the long-awaited moment came when he met his eternal spiritual master — His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada. Deeply moved by his sincerity, Srila Prabhupada accepted him as his disciple, gave him the name Nava Yogendra Dasa, and soon after awarded him sannyasa at the age of 29. Following Srila Prabhupada’s instructions, Maharaja fearlessly preached in Africa, in cities like Nairobi and Mombasa. When he sent a Diwali greeting to Srila Prabhupada, His Divine Grace personally replied with powerful words — “Maya cannot even touch you.” This divine blessing became the eternal shield of Maharaja’s life — through every trial, he remained untouched, unshaken, and always blissful in Krishna’s service.

Later, by Srila Prabhupada’s special mercy, Maharaja served him twice personally as his servant — a rare fortune only a handful of disciples ever received. Since then, for the last five decades, He has travelled the world — preaching, singing, and awakening faith in thousands of hearts. Under his guidance, many ISKCON projects have flourished: In Jammu and Kashmir — temples in Jammu, Katra, Srinagar, and Udhampur; a beautiful goshala and a free Gurukul serving poor and orphan children. In Mehsana, Gujarat — a grand temple with a guest house and goshala. In Amritsar, Punjab — three magnificent temples and a large goshala spreading Krishna consciousness far and wide. At present, He is leading a majestic project in Haridwar — Sri Sri Radha Vaikuntha Nath Temple, complete with an international guest house, goshala, prasadam hall, meditation centre, yoga hall, and youth training facilities — a spiritual-cultural lighthouse for future generations. Also, the largest goshala in the Kumaon region has been established at Halduchaur, Uttarakhand, now sheltering over 3,500 rescued cows — all lovingly served as Krishna’s dearest beings.

Even today, at the age of 80, He continues to travel, preach, and organize grand Rathayatras and devotional festivals — inspiring thousands to dedicate their lives to Srila Prabhupada’s mission.

The 50th Sannyasa Anniversary (Golden Jubilee) of Nava Yogendra Swami Maharaja was celebrated with great devotion and grandeur at ISKCON Vrindavan. The event was attended by senior disciples,





godbrothers, temple leaders, and devotees from India and abroad. The celebration began with a vibrant and energetic Nagar Sankirtan, during which devotees chanted and danced joyfully through the streets of Vrindavan.

Maharaja personally led the Sankirtan with deep devotion, uplifting the spiritual mood. Upon entering the Krishna Balaram Hall, Maharaja was welcomed with a beautiful Pushpa Vrishti (flower shower). The entire venue was decorated with artistic rangolis, exquisite flower arrangements, and a beautifully prepared stage, creating a divine ambience befitting the occasion.

Maharaja first offered his respectful obeisances to Srila Prabhupada and performed Guru Puja. He then delivered an inspiring discourse, recalling his early days with Srila Prabhupada, sharing personal life lessons, and speaking about receiving sannyasa at the young age of 29. His words touched the hearts of all present. On the occasion of Maharaja's 50 years of sannyas, several senior ISKCON leaders offered their heartfelt glorifications, including: Lokanath Swami Maharaja, Bhakti Anugrah Janardan Swami Maharaja, Sarvbhaum Prabhu (Pakistan), Shrutakirti Prabhu, Panchgaura Prabhu, And many other senior devotees and well-wishers A special highlight of the celebration was the offering of a 50-pound cake. The cake was cut personally by Nava Yogendra Swami Maharaja, while Lokanath Swami Maharaja lovingly fed a piece of the cake to Maharaja, creating a deeply emotional and joyful moment. Following the program, a grand prasadam feast was served to over 7,000 devotees, lovingly organized by Maharaja's team. The Krishna Balaram Hall was completely packed, filled with ecstatic kirtans, dancing, and a spirit of devotion throughout the day. The Golden Jubilee celebration stood as a heartfelt tribute to five decades of renunciation, service, dedication, and preaching by Nava Yogendra Swami Maharaja.



# th Sannyasa Ceremony of

His Holiness Nava Yogendra Swami Ji Maharaj





## 50<sup>TH</sup> SANNYASA ANNIVERSARY

*Of Lokanath Swami Maharaja*

### A FESTIVAL OF RENUNCIATION

#### Honouring the 50<sup>th</sup> Sannyasa Anniversary of Lokanath Swami Maharaja

The Sannyasa Anniversary Festival held at Fogala Ashram became a heartfelt tribute not only to Lokanath Swami Maharaja, but to His Divine Grace A. C. Bhaktivedanta Swami Prabhupada, who shaped and empowered every step of Maharaja's spiritual journey. Devotees gathered from far and wide to glorify a life dedicated to Srila Prabhupada's mission.

From the outset, the festival's focus remained clear: Lokanath Swami's renunciation is inseparable from Srila Prabhupada's mercy. Senior disciples repeatedly emphasized that Prabhupada recognized his sincerity, trained him through instructions and finally bestowed upon him the sannyasa order in 1975. Speakers recalled how Prabhupada would often speak of the sannyasa order and of his expectations of sannyasa disciples. These recollections invoked deep gratitude, reminding everyone that the strength of a sannyasi flows from his loyalty to the spiritual master.

One of the most moving parts of the festival was the recounting of Srila Prabhupada's direct instruction that became a turning point in Maharaja's life: "You should start a padayatra." With that single order, Srila Prabhupada planted the seed for a preaching movement. Devotees felt that the recognition of Padayatra's World Record on that day was a victory for Srila Prabhupada's mission itself.

Over the decades, Lokanath Swami Maharaja has offered unwavering service to Srila Prabhupada's mission through numerous landmark contributions. He served as Minister of Srila Prabhupada's Centennial Celebrations in 1996, appointed as ISKCON Kumbha Mela Mahant in 2004, and guided the inaugurations of at least 14 major temples such as ISKCON Aravade, ISKCON Noida





amongst others. His innovative outreach includes launching the 'Zoom Mandir' online campaign in 2018 and being honoured with a 2024 World Record for leading the largest Harinama chanting session on Zoom. The inspiring establishment of the Prabhupada Ghat at sacred Pandharpur in 2019 ask well as the new upcoming Bhuvaikuntha Pandharpur project. Recognised with the Maharashtra Journalists Association's Lifetime Achievement Award in 2020 and the Voice of Medis Jivana Puraskar award this year. He also served as ISKCON's Padayatra Minister for more than four decades. To this day, he remains fully absorbed in preaching, writing, and compassionately guiding disciples across the world.

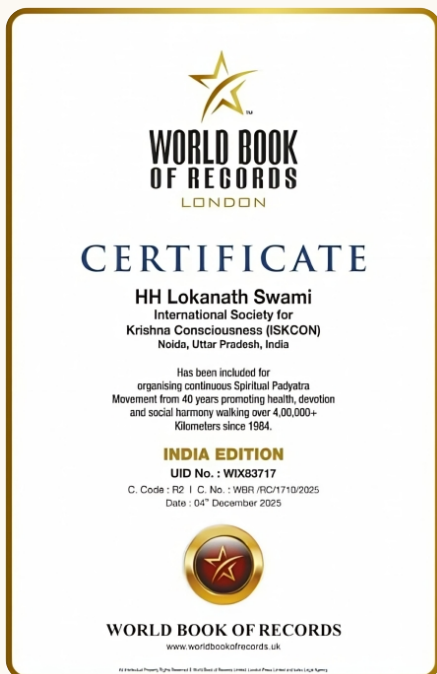
Throughout the festival, devotees recalled how Maharaja embodies Prabhupada's principles: renunciation without pride, service without expectation, and preaching without fatigue. His melodious kirtanas, tireless travel, and affectionate dealing were repeatedly described as direct reflections of Prabhupada's mood. Maharaja's literary works were also acknowledged as a service to Prabhupada.

The cultural programs and drama also centered around renunciation - Sri Caitanya Mahaprabhu's sannyasa lila, Remembering Srila Prabhupada's sannyasa and Lokanath Swami's sannyasa.

What stood out most was the spirit of gratitude permeating the celebrations. Every achievement of Lokanath Swami was presented not as personal accomplishment, but as Prabhupada's mercy working through a faithful disciple. The festival became a collective offering of thanks.

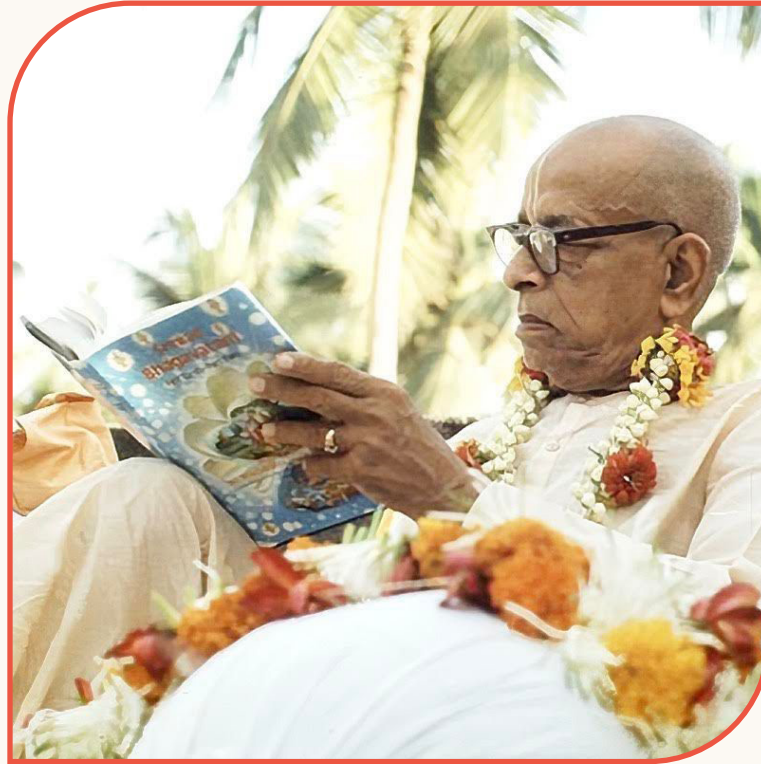
The Sannyasa Anniversary Festival at Fogala Ashram honored not only a life of renunciation, but a life lived entirely as a servant of Srila Prabhupada.

Lokanath Swami Maharaja Awarded by Guinness World Book of Record for 40+years of padyatra all over the world and spreading message of Bhagavad-gita. Such a Glorious Gurudeva Srila Lokanath Swami Guru Maharaja ki Jai! Srila Prabhupada ki Jay!





## QUOTES FROM SRILA PRABHUPADA'S BOOKS



“My Guru Maharaja wanted me to preach in the Western countries. Therefore, I accepted sannyasa so that there would be no hindrance.”

*Srila Prabhupada Lilamrita, Vol. 2, Chapter 13*

“Sannyasa is the ultimate responsibility — not for begging respect, but for saving the fallen souls.”

*Reference: Lecture on BG 6.1  
(Los Angeles, February 13, 1969)*

“I had no money, no support, but I had complete faith in the holy name and the order of my Guru Maharaja. That is sannyasa.”

*Lilamrita, Vol. 2, Chapter 15  
(The Jaladuta)*

“Taking sannyasa is easy, but remaining fixed in preaching is the real test. I have tried only to serve without deviation.”

*Conversations (1976)*





## TRANSCRIPTION OF INTERVIEWS WITH SANTOSHA SWAMI (NAME CHANGED)

The Lives and Challenges of Vaishnava Sannyasis in Modernity by Yadunandana Swami is aptly subtitled "A study of the renounced order in ISKCON". The particular focus of this work is – the practice and challenges in practice of the renounced order in the Gaudiya Vaishnava tradition. Among the features of this book is a series of interviews of contemporary and erstwhile sannyasis of ISKCON by the author, sometimes with their names changed. We sincerely hope that these interviews certainly serve as a comprehensive set of guidelines and reminders for practising sannyasis and aspirants alike.

**Q: They knew, you told them or...**

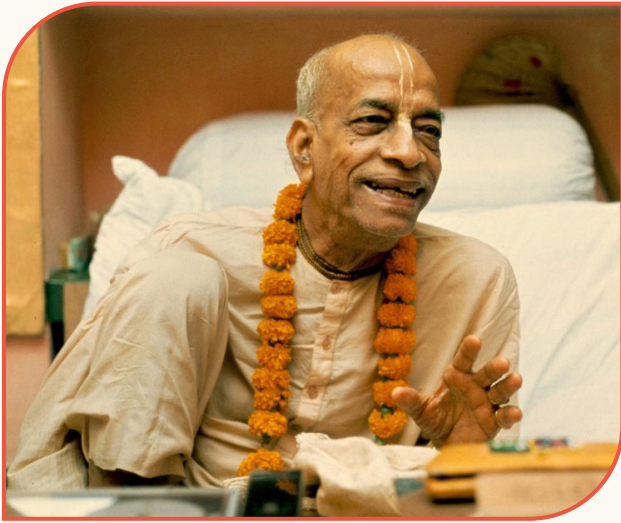
S: I didn't tell them but they knew that that was the problem (...). From my childhood I was not having relationships with women, I was always keeping away. Naturally I was always keeping away from women. And they knew that as boys moving with girls they don't see me like that so they knew that I was not keeping...

**Q: And this was like natural you didn't feel, what was your feeling about women, like you don't like to mix with them, why?**

S: It was just natural in me that I feel, yes I am very shy, feel shy to see them and feel ashamed even to talk with them and like that ashamed, I feel ashamed and very shy so I don't want to... I was always away. Even when there are occasions we have to come together I always felt very shy and tried to keep myself away. So the reason why I didn't get married and took to sannyasa, frankly speaking I would say that it is from a previous life. It is not something I just developed here. I remember one devotee asked me if I knew I was going to take sannyasa and I said yes; it is not that I was forced into it. I was not forced into it, no body forced me and I did not do it out of ignorance, I went into it with full consciousness and with full awareness. I knew that I was not going to marry. I was a Christian and before I came to know about Krishna consciousness so I can see that something good is coming from my previous life. I didn't take to sannyasa like out of pride or out of hatred towards women or like a denier of responsibility; no. I naturally followed this path. This is my life...

**Q: In your life it came natural, as if from a previous life, more like something normal, right? What do you like the most of sannyasa life?**

S: As a sannyasi I very much appreciate the fact that the sannyasi is supposed to be a father of everyone. You don't have self-interest, this is mine, this is not mine, this is my family, this is not my family. I like and appreciate the idea of being (very good for everyone) the duty of a sannyasi to be an example for others. In any organization, where there are so many failures is a bad signal for everyone; people want to see success. And I always feel that we should be a good example for others and a sannyasi is supposed be a carrier of love, the carrier of selflessness in contrast to selfishness. I feel very happy that I can be able to sacrifice my personal interest



for others, which is the main reason why I wanted to take to sannyasa life, not that you cannot be fatherly in another ashrama but in sannyasa life you have more opportunity to do that. Once he thinks differently and sees everyone as one, you don't have a situation where you can... you are restricted to thinking in terms of my family. my people, and my race. Sannyasi has to be fearless and fully depend on Krishna with confidence. Of course, there is not so much experience in other ashramas but a sannyasi has to be fully dependent on Krishna and have an unflinching faith. There is a sloka in the Bhagavatam for a sannyasi; One

should take to sannyasa life as a sacrifice to constantly serve Radha and Krishna in Vrindavana; It means a sannyasi should, in his consciousness, live in Vrindavana as a servant of Radha and Krishna. It is a very high consciousness, so now it's a road to Vrindavana, as we sacrifice everything, my personal pleasure, for the purpose of me to be able to give wonderful service to Radha and Krishna, exclusively. Brahmacharis can serve, householders can serve, others can serve Krishna, we all are the servant of the servant of Krishna. In different capacities we are rendering service to Krishna. A sannyasi has more potency because of his sacrifice, a great sacrifice, which he has done. If we watch carefully we see that there are millions of people who have never taken alcohol before (any form of intoxicants), millions of people they never take any form of intoxicants in their life and they will never take until they give up this lifetime. There are millions of people who have never eaten flesh, any form of flesh, varieties of meat of animal, they have never eaten flesh and they will never eat, millions of people you find that. And millions of people have never gambled in their life, they live a just life; but you hardly find someone who is not having sex. Of course, they see this life for having sex; you hardly find that. And in ISKCON if someone falls down it's not alcohol, it's not flesh, it is not gambling, it's sex. So sex is very, very powerful. Sex in this material state is the transformation of pure love in the spiritual world. So when that is used for Krishna selflessly it carries a great amount of potency. That is a sannyasi and he is present to encourage others to take to spiritual life. That is the reason why in the Vedic culture sannyasis are highly respected because they have done something, which is not common for everyone. My Gurudeva calls devotees in Krishna consciousness Spiritual Warriors, why warrior? A warrior is someone who has done something, which is not common for everyone; that is why he is a warrior. That is how a sannyasi should be; a sannyasi should (also) be a mirror, a transparent medium for others to see the path back to Godhead; a sannyasi carries that potency. So I feel that (indistinct) from my life, from the previous to this present life, I have no interest in marriage. But did help women, I have loved everyone and I feel very much caring for women, children or men. Like the scriptures say. In Bhagavatam Lord Krishna said women are defenseless creatures; women, children, brahmanas, cows and old men. Krishna said these are defenseless creatures and they are my body. So a sannyasi should be the shelter for defenseless creatures.

Transcription of Interviews with Santosha Swami (Name Changed),  
Page 290-293, Sannyasis in Modernity by Yadunandana Swami



## NEWS UPDATE FROM THE SANNYASA MINISTRY

Interviews for Sannyasa Applicants, Potential Candidates and Candidates have been scheduled from 31<sup>st</sup> January to 3<sup>rd</sup> February at Sri Dhama Mayapura.

Kindly Contact Sannyasa Secretariat for more details.

### PRESENT SANNYASA CANDIDATES

1. Rukmini Krsna Dasa
2. Santa Narasimha Dasa
3. Nanda Kumara Dasa
4. Caru Candra Dasa
5. Madana Mohana Dasa
6. Padma Nayana Dasa

### POTENTIAL CANDIDATES

1. Balarama Dasa
2. Vrajabasi Dasa

#### TSCS

(TEAM FOR SANNYASA CANDIDATE SERVICES)

- ✦ Prahladananda Swami
- ✦ Bhakti Prabhava Swami (Chairman)
- ✦ Bhakti Dhira Damodara Swami
- ✦ Bhakti Carudesna Swami
- ✦ Mahendra Dasa
- ✦ Raghunatha Dasa
- ✦ Vrajendra Krsna Dasa (Secretary)
- ✦ Deena Paavana Krsna Dasa

#### TASC

(TEAM FOR ASSESSING SANNYASA CANDIDATES)

- ✦ Prahladananda Swami (Chairman)
- ✦ Bhakti Prabhava Swami
- ✦ Braja Sundara Dasa
- ✦ Bhakti Pracara Parivrajaka Swami
- ✦ Srivasa Dasa
- ✦ Mahendra Dasa
- ✦ Raghunatha Dasa
- ✦ Vamsidhari Dasa (Secretary)

#### SMCSC (SUB-COMMITTEE OF TASC)

(THE SANNYASA MINISTRY CO-ORDINATION SUB-COMMITTEE MEMBERS)

- ✦ Bhakti Prabhava Swami (Chairman)
- ✦ Vaidyanatha Dasa
- ✦ Mahendra Dasa
- ✦ Vamsidhari Dasa
- ✦ Krsna Kisora Dasa (Secretary)
- ✦ Srivasa Dasa
- ✦ Raghunatha Dasa
- ✦ Ganga Prasada Dasa
- ✦ Anantasesa Dasa



# SMC

(THE SANNYASA MISSION COMMITTEE MEMBERS)



- ✦ SB Kesava Swami (Chairman)
- ✦ Bhakti Asraya Vaishnava Swami (India)
- ✦ Vaidyanatha Dasa (Europe)
- ✦ Ganga Prasada Dasa (West Africa)
- ✦ Sri Gauranga Dasa (East Africa)
- ✦ Bhakti Sarvajna Gauranga Swami (South Africa)
- ✦ Sadhu Priya Dasa (Russia)
- ✦ Mathuresa Dasa (Bolivia)
- ✦ Ananta Sesa Dasa (Secretary)
- ✦ Braja Sundara Dasa (EC)
- ✦ Ramiya Dasa (USA)
- ✦ Baladeva Dasa (India)

## SECRETARIES

- ✦ Vamsidhari Dasa
- ✦ Anantasesa Dasa
- ✦ Vrajendra Krsna Dasa
- ✦ Radha Rasikaraja Dasa
- ✦ Syama Gopal Dasa
- ✦ Dhruva Dasa
- ✦ Pitambaradhara Dasa
- ✦ Madana Mohana Krsna Dasa
- ✦ Krsna Kisora Dasa

## STANDING COMMITTEE

- ✦ Prahladananda Swami (Chairman)
- ✦ Bhakti Vaibhava Swami
- ✦ Bhakti Caitanya Swami
- ✦ Bhakti Gauravani Goswami
- ✦ Hrdaya Caitanya Dasa
- ✦ Devaki Nandana Dasa

*The principle should be that we utilize our talents for the service of the Lord. That is real sannyasa. Formal acceptance of sannyasa, as required for all old men, means that one should retire from materialistic life, and devote his time and energy for the service of the Lord.*

**- SRILA PRABHUPADA**  
(Letter to Hayagriva, August 29)

