

All Glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ MAHĀNET

PRINCETON BVISCS NEWSLETTER

Princeton Bhakti Vedanta Institute of Spiritual Culture and Science

Since the beginning of the Millennium

April 2023

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Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

Regarding your questions, matter originally is spirit and when spirit is not distinctly understood, that is matter. Just like a tree is also a manifestation of spirit soul, but the consciousness is covered. When the tree is cut, it does not protest. But the moving entity has stronger consciousness than the tree. There is consciousness in the tree though. Also consciousness in a dormant state is matter; consciousness in a completely developed state is spirit. Matter is the symbol of undeveloped consciousness.

Letter to: Madhava Das
February 17, 1976

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara
Deva Goswāmī Mahārāja

Verse 3.19

*nirupādhika-bhakti-svarūpopalabdhiḥ—
bhaktis tvayi sthīratarā bhagavan yadi syād
daivena nah phalati divya-kiśora-mūrtiḥ
muktiḥ svayaṁ mukulitāñjali sevate 'smān
dharmārtha-kāma-gatayah samaya-pratīkṣāḥ*

(Śrī-Bilvamaṅgalasya)

The realization of the nature of unconditional devotion—

O Supreme Lord, if our devotion for You were more steadfast, Your adolescent form would naturally arise (appear) within our hearts. Then (there would not be the slightest necessity to pray for the triple pursuits of religiosity, gain, and sensual desire [*dharmā, artha, kāma*], and their negation in the form of liberation [*mukti*], because) *mukti* will personally attend us (as a concomitant subsidiary fruit of devotion, in the form of deliverance from ignorance), her hands cupped in prayer (like a preordained maidservant); and the fruits of *bhukti* (transitory pleasure culminating in attainment of heaven) will eagerly await their orders (from us, should any necessity arise for them in the service of Your lotus feet).

— Śrī Bilvamaṅgala Thākura

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

from *The Loving Search for the Lost Servant*, Chap. 7 Brahmā's Illusion



Kṛṣṇa and Balarām

When Kṛṣṇa and Balarām are playing with Their friends in the jungle, They generally play in two groups. Kṛṣṇa is in one group, and Balarām is in another. Kṛṣṇa is considered to be less strong than Balarām. Balarām was the strongest person there, and the next strongest was Śrīdāmā, so Śrīdāmā used to play on the side of Kṛṣṇa.

Whenever Balarām was defeated, He would become enraged. Kṛṣṇa would diplomatically help Balarām's own team, and when He saw that His own team was disloyal due to

Kṛṣṇa's tricks, He would turn to His younger brother Kṛṣṇa and say, "I shall punish You!" But Kṛṣṇa would say, "No, You cannot punish Me; Mother Yaśodā has entrusted Me in Your care. You can't mistreat Me."

One day, Balarām slapped Kṛṣṇa, but Kṛṣṇa went to Mother Yaśodā and told on Him. Balarām was very disturbed and said, "I slap You once, and You complain to Your mother that I do not love You? Kṛṣṇa, how could You do this?" At last, Kṛṣṇa was perplexed and accepted His defeat.

So, *Kṛṣṇa-līlā* moves in a crooked way (*aher iva gatiḥ premṇaḥ...*). This

fundamental point, the foundation of our understanding about *Kṛṣṇa-līlā*, has been given by Rūpa Goswāmī in this verse. He says, "Don't be eager to find reason everywhere in the Pastimes of Divinity. They are naturally crooked. In *Kṛṣṇa-līlā*, we shall find that although no party is defective, still, one will find fault with another and begin a quarrel. No defect can be found there. But still, for the necessity of *līlā*, false defects are found, and some quarrel begins. This is the meaning of *līlā*, Pastimes: what we find here by necessity flows there automatically. We can't try to apply our reason or our standard of measurement to the movements of the Infinite. And whatever gain we have made by connecting with that flow of *līlā* will be lost in our attempts to measure it; that will be the only consequence of our analysis. So, we should try to have a taste of *līlā* with a submissive attitude.

Sometimes reason, logic, and analysis are necessary, but only to preach to the people in general who have a lower understanding. Only for the purpose of preaching to people addicted to reason do we have to take the help of reason. But when devotion

becomes automatic, *anurāga*, then both reason and scripture are left in the subterranean position. There is no place for scriptural arguments there. To a certain extent, reason is necessary for our development up to *vaidhī-bhakti*, the elementary stages of devotion. But above that, it has no use.

Anurāga-bhajan is automatic; that is the nature of *līlā*: *aher iva gatiḥ premṇaḥ*. Everything there moves by His sweet will. Sweet will means that it is not a fixed program. It moves in such a way that we can't say, "It will pass by this road."

When the Mahārāj of Mysore used to drive into town, he would not speak to his driver, giving him directions which way to go, because if any fixed program were arranged, then his life might be in danger. So, whenever he would come to a crossing in the road, he would touch his stick to a particular shoulder of the driver. If at the crossing, the Mahārāj wanted to go to the right, he would touch the driver on his right shoulder. In this way, he would never disclose which way he would go, but only at the last moment he would beckon the driver to take a particular course.



WORDS OF OUR GUARDIANS

So, Kṛṣṇa's divine movements are kept in reserve by His sweet will: "All Rights Reserved". We want to search for some law above His sweet will, but this is inconsistent. It is self-contradictory. On the one side, we say that Kṛṣṇa moves by His own sweet will, but on another side, we try to find some law governing His movement. This is a contradiction. *Līlā* moves by sweet will. When we say it is *līlā*, then we can't give any shape to that. We can say that it was shown in a particular place in a particular way. But we cannot be sure whether today the same course will be taken.

This is why we find differences in the explanations given about different *līlās* in different ages. Jīva Goswāmī has explained that the reason for different descriptions of the Pastimes of the Lord in the Purāṇas is because at one time that *līlā* was played

in one way, and another time it was played in another way. So, we find differences even in the explanations of the same Pastime.

Scholars may challenge: "Why is it that somewhere in *Padma-purāṇa* the *līlā* is mentioned in this way, but the *Bhāgavat-purāṇa* reveals the description in another way? Why does *Hari-vaṁśa* differ from *Mahābhārata*?" We say that in different *kalpas*, or ages, the Pastimes are enacted in different ways. In infinite ways, a particular *līlā* of the Lord may be represented within this world, because He is infinite, independent, and absolute. So, leaving aside all doubts and suspicions, we shall be most generous in approaching the Absolute, free from all inhibitions. We shall approach Him with that spirit and try more and more to leave aside our past prejudices and precedents, the records of our past experience.

“ We shall approach Him with that spirit and try more and more to leave aside our past prejudices and precedents, the records of our past experience.



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

from *Revealed Truth*, Chap. 19 The Next Edition of Rādhā-Kṛṣṇa's Pastimes



Loving affairs

If we want to try to understand the supreme position of Rādhārāṇī's devotional mood, which Mahāprabhu appeared to taste, then we must understand something about the loving affairs of Rādhārāṇī and Kṛṣṇa. Rādhārāṇī and Kṛṣṇa lived together in Their youth in Vṛndāvan, enjoying the play of Their intimate love. Eventually Kṛṣṇa, externally, left to protect Vṛndāvan and fulfill His mission as the Yuga-avatār. For Rādhārāṇī, both Kṛṣṇa's Vṛndāvan-līlā and His Mathurā-līlā—His līlā outside of Vṛndāvan—are filled with *mahābhāva*, supreme ecstasy.

After Kṛṣṇa left Vṛndāvan, Rādhārāṇī felt unlimited separation from Him. During Her separation from Kṛṣṇa the depths of Her ecstatic love were revealed. And Kṛṣṇa, wanting to know the depth of the love for Him which She felt in separation, appeared as Śrī Chaitanya Mahāprabhu.

Rādhārāṇī felt many different types of separation from Kṛṣṇa, and those moods have been expressed by different Vaiṣṇava poets. Śrīla Bilvamaṅgal Thākura wrote,

*tvach-chhaisavam tri-
bhuvanādbhutam ity avehi*

*mach-chāpalam cha tava vā mama vādhigamyam
tat kim karomi viralam muralī-vilāsi
mugdham mukhāmbujam udtkṣitum tkṣaṇābhyām
(Śrī Kṛṣṇa-karṇāmṛta: 32)*

Śrīla Kṛṣṇadās Kavirāj Goswāmī translated into Bengali this verse from *Kṛṣṇa-karṇāmṛta* which expresses Rādhārāṇī's feelings of separation from Kṛṣṇa:

*tomāra mādhurī-bala, tāte mora chāpala,
ei dui, tumi āmi jāni
kāhā karō kāhā yāni, kāhā gele tomā pāni,
tāhā more kaha ta' āpani*

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 2.62)



4

“The attractive power of Your sweetness, the wonder of Your Pastimes, and Your flute-playing in Your youth are impossible to imagine. How much My activity mixed with Your activity in Our youth is known

only to You and somewhat to Me. Only You and I know how We played together during Our youth. No one else can understand this. What right or wrong We have done, what good or bad We have done in Our youth, that even We cannot understand. But it has happened. We did not know then how I became attracted to You and how You became attracted to Me. Now those days have passed, and with the property of Our relationship in My heart, I am feeling separation from You which is too painful for Me. What shall I do now?”

Rādhārāṇī's deepest mood of separation from Kṛṣṇa is called *vipralambha*: union in separation. We cannot express this type of separation. We do not know how to express this type of separation, and our language will never be sufficient to express it. But we can express something that we have heard from Śrīla Guru Mahārāj.

Within the deepest friendship, the deepest relationship in *madhura-rasa* with Kṛṣṇa, Rādhārāṇī felt separation from Kṛṣṇa to be like a fire-bed. *Vipralambha* means the most extreme mood of separation. After Kṛṣṇa left Vṛndāvan Dhām, Rādhārāṇī

DIVINE INSTRUCTION

tasted that most extreme sentiment: union in separation.

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya tāra iṣṭa-deva-sphūrti*

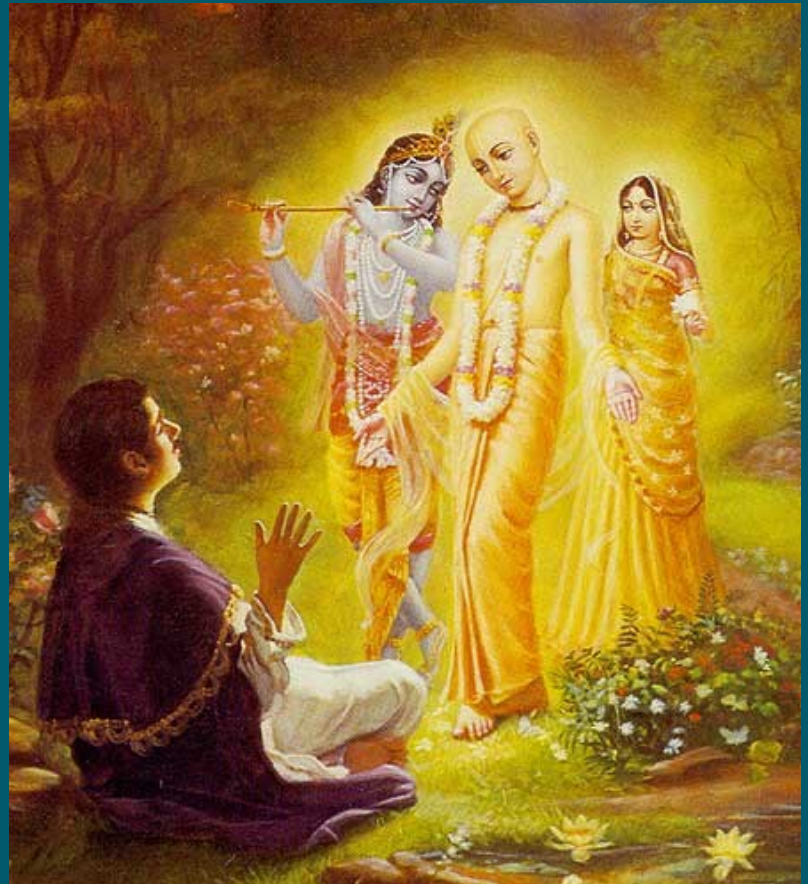
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.274)

In the mood of *vipralambha*, when Rādhārāṇī was separate from Kṛṣṇa, She would see Kṛṣṇa in front of Her, all around Her—everywhere—and try to embrace Him.

*kṛṣṇa-mayī—kṛṣṇa yāra bhitare bāhire
yāhā yāhā netra paḍe tāhā kṛṣṇa sphure*
(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 4.85)

Everywhere Rādhārāṇī would see Kṛṣṇa with Her. When She would go for a walk She would see Kṛṣṇa all around Her, and everywhere She would try to embrace Him. She would be separate from Kṛṣṇa but feel filled with Kṛṣṇa's presence. From moment to moment She would feel Kṛṣṇa's presence and then feel separate from Him. Every day, all the time, union with Kṛṣṇa would come to Her and then leave Her. Lastly, She would think Kṛṣṇa was only a dream, feel hopeless, and show Herself in the most helpless way. Rādhārāṇī's love for Kṛṣṇa is most rare and exists only in Goloka Vṛndāvan. Her *prema* is known as *atī-gūḍha mahābhāva*, the most confidential form of ecstatic love.

“ Everywhere Rādhārāṇī would see Kṛṣṇa with Her. When She would go for a walk She would see Kṛṣṇa all around Her, and everywhere She would try to embrace Him. She would be separate from Kṛṣṇa but feel filled with Kṛṣṇa's presence.



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance*—Volume 1



Morning Practice

20 December 2010

The meaning of the songs that we sing every morning is very nice. If you just sing them and read their meaning line by line, you can easily give a one-hour lecture.

First we sing *ārati* songs for Gurudev, then *Guru vandana*, ‘*Bhajare bhajare mana*,’ *Vaiṣṇav vandana*, *Pañcha Tattva vandana*, ‘*Ṭhākura Vaiṣṇava gana*,’ a song about Nityānanda Prabhu, and a song about Mahāprabhu.

‘*Emona durmati*’ is a song glorifying Mahāprabhu. Gurudev would always sing it. This song by Bhakti Vinod Ṭhākur teaches us about Mahāprabhu:

*tomā hena kata, dīna-hīna jane
karilena bhava-pāra
tomāre tārīte śrī-kṛṣṇa-chaitanya
navadvīpe avatāra
mahāprabhu nāme nadīyā mātāya
saṅge bhāi avadhūta*

“He has brought many humble souls just like you to the shore of the ocean of material existence. Śrī Kṛṣṇa Chaitanya has appeared in Nabadwīp

to deliver you. In the company of His brother Nityānanda, Mahāprabhu drove all Nadia mad with the Holy Name.”

(*Śaraṅāgati*, 8.3-4, by Śrīla Bhakti Vinod Ṭhākur)

Bhakti Vinod Ṭhākur at that time sang ‘*Nadīyā mātāya*’ (driving all Nadia mad with the Holy Name), but you can sing now ‘*jagata mātāya*’, the whole universe (driving the whole world mad with the Holy Name).

After Mahāprabhu’s song you can sing any song. For example, in the morning we usually sing ‘*Vibhāvarī śeṣa*,’ a song about the Lord. Gurudev says this song is very nice.

How many hours are necessary for that? Most offices open at ten o’clock, so if somebody does a job, leads a householder life, they can also practice. It is not so hard. Wake up early in the morning, take a bath, come to the *maṅgal ārati*, sing, then go to

work. Is it possible or not? Everything is impossible for those who do not do anything.

*nidrālasya-hata sukārye virata
akārye udyogī āmi*

“I am subdued by laziness and sleep, averse to performing good deeds, and eager to perform sinful deeds.”

(*Śaraṅāgati*, 5.4, by Śrīla Bhakti Vinod Ṭhākur)

Kali-yuga has come and everything is going to the bad side. It lasts four 400,000 years, and only about 5,500 years have passed so far, but it is becoming very difficult. Kṛṣṇa Himself will have to appear, otherwise so many bad things are coming, waiting for us in future. At the same time, everything is possible if people only chant the Holy Name and engage in *kīrtan*, *Kṛṣṇa saṅkīrtan* movement—it is the only way that can rescue the whole universe, nothing else.

In Mahāprabhu’s time also there was much opposition and many problems. Gurudev said that Mahāprabhu rejected Nabadwīp and accepted Purī



SPIRITUAL GUIDANCE

because He could not tolerate it. One of His classmates was a debating man. He always came to Mahāprabhu and debated with Him, and he even arranged for some *guṇḍā* to beat Mahāprabhu. There were so many problems, and Mahāprabhu rejected and suddenly left everything and everyone—Viṣṇupriyā, Śachī Mātā, and others.

Mahāprabhu even went to Bangladesh for preaching, but some are telling the opposite about Mahāprabhu. He went to Bangladesh only one time, and you can go and see that everyone there knows Gaurāṅga Mahāprabhu. They do not know the pure conception, but they know Mahāprabhu, and they all respect Mahāprabhu. There is not so much misconception, nonsense, but they are a little *sahajiyā*—they do not get good guidance, an expert Guru. Prabhupād Bhakti Siddhānta Saraswatī

Ṭhākur went there only a few times, he did not spend there much time, that is why they did not get good guidance. *Kīrtan*, chanting *Hare Kṛṣṇa mahā-mantra* are all over Bangladesh, but they do not follow the rules and regulations properly. Still, they are devotees—they have a devotional mind...



“ *At the same time, everything is possible if people only chant the Holy Name and engage in kīrtan, Kṛṣṇa saṅkīrtan movement—it is the only way that can rescue the whole universe, nothing else.* ”

*pujya-sri-guru-varga-
vanditamahabhavanvitayah sada*

*paurvaparya-parampara-prachalita-prajya-
pramurtakrteh*

*bhakter nirmala-nirjharasya nibhrtam
samraksakam sadaram*

*vande sri-gurudevam anata-sira acharya-
varyam nijam*

I bow my head in eternal obeisance to my Gurudev, the best of acharyas, Srila Bhakti Nirmal Acharya Maharaj. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshipping Sri Rupanuga Guru-varga in their exclusive dedication to Mahabhav, Srimati Radharani.

*prerakam prachya-paschatya-
sisyanam bhakti-vartmani*

*bhakti-nirmalam-acharya-
svaminam pranamamy aham*

I offer my respectful obeisances to Swami Bhakti Nirmal Acharya, who is energetically inspiring all of Eastern and Western disciples on the path of pure devotion.





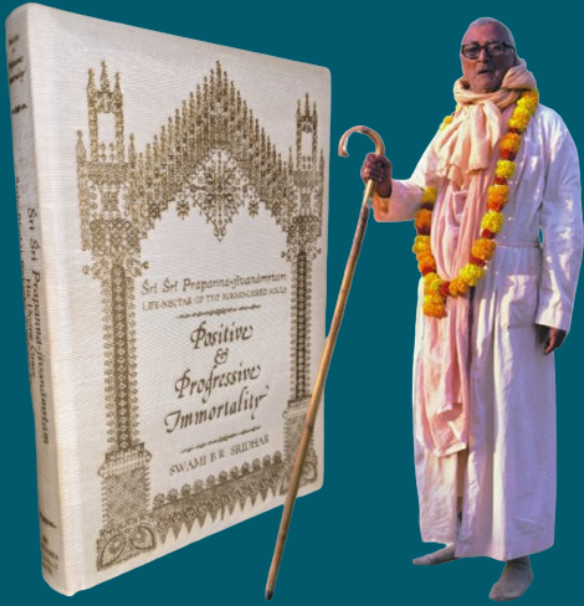
ONE MONTH LONG PREACHING TOUR WITH ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

From mid-March through mid-April, Śrīla Bhakti Niskām Śhānta Mahārāja, Ph. D. toured Indian states Odisha and Andhra Pradesh sharing Mahāprabhu's teachings and presenting the scientific *sāṅkīrtan* to educated people. Details can be found here: <https://www.facebook.com/scsises.org>. Mahārāja is currently preparing for Śrī Jagannāth Purī Dhām Ratha Yātrā from June 15th-21st, 2023. You are most welcome to join the devotees for this auspicious occasion and service. More information available [here](#).

What is the real meaning of *Bhajan*? #BNSDailyquotes

“The real meaning of *bhajan* is not mere melodious singing. Moreover, pleasing one's own mind under the pretext of *bhajan* cannot be called *bhajan*. When one sincerely seeks the association of a real Vaiṣṇava, one must not come to the Vaiṣṇava in the mood that the Vaiṣṇava will serve our lower interests. A real Vaiṣṇava is already engaged in serving another higher Vaiṣṇava, and that Vaiṣṇava is also serving another higher Vaiṣṇava. In this way, a real Vaiṣṇava is serving the interests of Kṛṣṇa in the chain of bonafide disciplic succession. We have to come in a mood to engage in the services that a real Vaiṣṇava is already engaged in under *Guru-paramparā*, and our intention must be to please the mind of that Vaiṣṇava. This is the real meaning of *bhajan*, as explained by Śrīla Bhakti Siddhānta Saraswatī Thākura Prabhupād.” :: Śrīla B. N. Śhānta Mahārāja





Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D. originally read this book to sincere seekers on December 28, 2019 at the original Princeton BVISCS at 20 Nassau Street, and concluded on February 03, 2023. Śrīpād Purī Mahārāja has started reading this book again, during the Online Sadhu-Sanga via Zoom every Saturday from 1:00-2:00 PM ET USA, due to its beauty and importance for practicing Bhakti-yoga with the proper conception. Mahārāja has expressed:

“So, we're very fortunate to have some connection with such a high saint (Śrīla B. R Śrīdhara Mahārāja on the left), although we are very unqualified ourselves. To have a chance to have the connection of such a highly exalted saint, it is miraculous we could say, pure mercy. So, we hold these things very dear to our heart, especially this book, I find it is my favorite book — the *Prapanna-jīvanāmṛtam* — so many things are contained here of such high-quality devotion and the pure element of surrender.”

THE GLORIES OF ŚRĪ ŚRĪ PRAPANNA-JĪVANĀMṚTAM

Śrīla Bhakti Sundar Govinda Dev-Goswāmī Mahārāj — “Physically, verbally, and mentally if we will surrender to Lord Kṛṣṇa, then that surrender will be full surrender. Śrīla Guru Mahārāj, Śrīla Bhakti Rakṣhaka Śrīdhara Dev-Goswāmī Mahārāja, composed *Śrī Śrī Prapanna-jīvanāmṛtam*. There, he gave this knowledge: if anyone fully surrenders with these three properties, they must get finally a good result. Otherwise, it is depending upon their mood of surrender: however much they can do, according to the percentage of their surrender, they will get the result.” [<https://premadharma.org/new-years-resolution-full-surrender/>]

Śrīla A.C. Bhaktivedānta Swāmī Prabhupād — “Another fruit of the spiritual association at 7 Banerjee Lane was a book called *Prapanna-jīvanāmṛtam*, compiled by Śrīdhara Mahārāja. A collection of verses from various Vaiṣṇava scriptures, including excerpts from the works of Rūpa Goswāmī, it was divided into six chapters, according to the six divisions of surrender. Abhay, along with the sannyāsīs of the Devananda Sarasvatī Math, financed the publication. Thus it was published as a joint effort by friends.” [*Śrīla Prabhupāda-līlāmṛta*, Volume 1 ch 5 - <https://vedabase.io/en/library/spl/1/5/>]

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja — “Tell me, who of you has read Sri Sri Prapanna-jivanamritam properly? It is an important book in our line. There are many slokas from Srimad Bhagavatam, Sri Brahma-vivarta, and many other books. There are so many highest things written here in a very beautiful way. I read it today again after many years, and I liked it a lot, I am thinking I must read it again and again.” [www.scsmathinternational.com/guidance/2020/201227-3IdealOfSurrender.php]

“Mahāprabhu's parishads are coming from Goloka Vṛndāvan to join with us, to preach to us, to rescue our fallen souls. In this way, teaching us proper Kṛṣṇa consciousness. He (Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D.) is attending too much to me, to Gurudev, and to Śrīdhara Mahārāja also. So many services he has done in this world. Some problem came where he cannot come to India, but he is staying in New Jersey and it is a very good place. He always gives *Prapanna-jīvanāmṛtam* class, a book by our Param Gurudev (Śrīla Bhakti Rakṣhaka Śrīdhara Dev-Goswāmī Mahārāja). He is very kind. It is a Vaiṣṇava's quality to be humble, tolerant, and to give honor to others. He has that kind of quality.” [www.youtube.com/live/1wDepxq-B0E?feature=share&t=1470]



In February 2023, we had an inter-faith dialogue considering the topics: (1) the wholeness, completeness, and concreteness of God, and (2) the essential concepts which underlie Christian apostolic succession and Vedic disciplic succession. We hope to move forward with the momentum that this dialogue inspired in the near future.

To watch the dialogue, kindly consider clicking the image on the right.

**INTERRELIGIOUS DIALOGUE:
THE WHOLENESS OF GOD &
APOSTOLIC/DISCIPLIC SUCCESSION**

Christopher Newport University /
Graduate Theological Union
Professor, Graham M. Schweig

Harvard Divinity School
Professor, Francis X. Clooney

Princeton Theological Seminary
Doctoral Student, Henry Burt

Princeton Bhakti Vedanta Institute
Bhakti Madhava Puri Mhj & Krishna Keshava Das

RECENT ACTIVITIES

We have started a study group discussing *Idols of the Mind vs. True Reality* (2020) by Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D. For those interested in joining, regular updates are posted in the BVISCS Facebook group (<https://www.facebook.com/groups/bviscs>) and summaries of each chapter's study will be published on our new blog <https://spiritualscience.substack.com/>. The collective published works of Śrīpād B. M. Purī Mahārāja can be categorized into three periods. From **1968-1971**, two technical papers were published in *The Journal of Chemical Physics*, as well as Dr. Puri's dissertation from Georgetown University. As a scientist influenced by the materialistic Western educational system working as a Quantum Chemist, Dr. Puri's postdoc work with the National Bureau of Standards (now the National Institute of Standards and Technology) involved atmospheric ozone computations. While Editor of the Bhaktivedanta Institute Bulletin from **1980-1982**, 21 issues were published with each issue containing 3-5 articles by different authors. A total of 24 articles were authored "by Editor," i.e. by Dr. Puri. These written works reflect a new perspective influenced by a decade of spiritual education in Bhagavat Vedanta and practicing Bhakti-yoga, as well as a continued developing interest in the philosophy of science. Then, from **1997-2022**, Dr. Puri's writings reflected a further matured perspective of how Vedic wisdom helps modern science develop beyond its limitations regarding consciousness and life, a deeper grasp of the philosophy of science and the history of the development of ideas, as well as new and profound insights from the philosophy of G.W.F. Hegel. Throughout the numerous platforms established or inspired by Dr. Puri — GWFHegel.org, Sadhu-Sanga Google Group, Science & Scientist annual international conference series, *Darwin Under Siege* blog, *The Harmonizer* newsletter, and more — a total of 66 articles and conference papers were published (available on ResearchGate), in addition to countless valuable messages offered to the Sadhu-Sanga Google Group.



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"The title of this book comes from Sir Francis Bacon (where human concepts are thought to be objectively true) and it synthesises a Vedantic approach with that of Hegel grounded in the primacy of the idea, Spirit and Consciousness. On the basis that there is no equivalence between organisms and machines, the author criticises the attribution of metaphysical qualities to inanimate robots as a serious category error: **life and consciousness do not derive ultimately from matter**. Interestingly, Nobel laureate and emeritus Honorary Member George Wald was persuaded by this approach on encountering Vedantic philosophy and switched his views accordingly to assert that mind had always been present in evolution. [...]

This book makes a sophisticated and significant contribution to an emerging science of consciousness."

::David Lorimer, Programme Director of the Scientific and Medical Network

"Readers looking for a bridge between ancient Hindu philosophy and its Western counterpart will appreciate the general nature of this text. [...] **This book serves as a useful synopsis of the main arguments for looking beyond materialist science toward a more holistic worldview.** Although some readers will find the pace and breadth of Dr. Puri's arguments disorienting, others will appreciate its **comprehensiveness and straightforward presentation**. In any case, the message is an important one, as materialist philosophy continues to wreak havoc on social relationships and the environment around the world."

::Jennifer Lyke, Ph.D., Professor of Psychology at Stockton University

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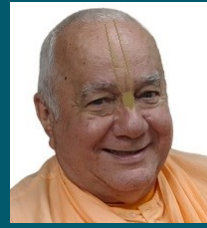
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ABOUT THE PRINCETON BVISCS

The Princeton BVISCS is a center for the advanced study of the nature and origin of life and matter, utilizing the ancient Vedic insights into consciousness and the self. The Institute consists of a body of scientists and scholars who feel that existing scientific models are too restrictive to account for the observed phenomena of life. Modern science revolves around the concept that everything, including life and consciousness, can be fully explained and understood by recourse to matter alone. The Vedic scholars on the other hand, who made the study of consciousness their primary concern, held that conscious life is primordial and cannot be reduced to physicochemical phenomena. This is the essence of *Bhagavad-gita* verse 10.8: *adham sarvasya prabhavo mattah sarvam pravartate* "I, Krishna, am the source of all spiritual and material worlds. Everything emanates from Me." Taking this hint, members of the BVISCS are developing new scientific paradigms incorporating consciousness and other higher order spiritual phenomena as irreducible features of nature.

Editor: Krishna Keshava Das



Śrīpād Bhakti Mādhava
Purī Mahārāja, Ph. D.
Serving Director

Śrīpād B. M. Purī Mahārāja, Ph. D., earned his undergraduate degree at Rutgers University and completed a Masters and Ph. D. in Theoretical Chemistry from Georgetown University in 1970. After completing postdoc work with the National Bureau of Standards in Washington D.C., Dr. Purī moved on to rigorous study and practice of the Bhagavat Vedantic philosophy and Bhakti yoga. He was one of the five founding charter members of the original Bhaktivedanta Institute in 1976, and became the Regional Director of the office in Juhu, Mumbai, India for a number of years. After diving deeper into the study of the philosophical relation between Bhagavat Vedanta and Hegel's Conceptual Realism, Dr. Purī returned to the United States in the 1990's. He opened the Princeton Bhakti Vedanta Institute in 2012. Śrīpād B. M. Purī Mahārāja, Ph. D., is a harinam and brahmin diksha disciple of His Divine Grace Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda and a śannyasi disciple of Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja.



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