

All Glory to Śrī Guru and Śrī Gaurāᅅga

ŚRĪ MAHĀNET

PRINCETON BVISCS NEWSLETTER

Princeton Bhakti Vedanta Institute of Spiritual Culture and Science

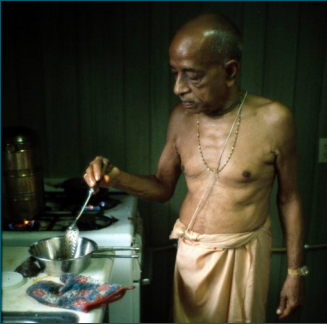
Since the beginning of the Millennium

April 2022

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Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

Transcendental service to the Lord is not mundane. The service attitude of the devotee gradually increases and never becomes slackened. Generally, in old age a person is allowed retirement from mundane service. But in the transcendental service of the Lord there is no retirement at all; on the contrary, the service attitude increases more and more with the progress of age.

(Prabhupāda Purport SB 3.2.3)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakᅅhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.15

asmād ananya-niᅅthā—

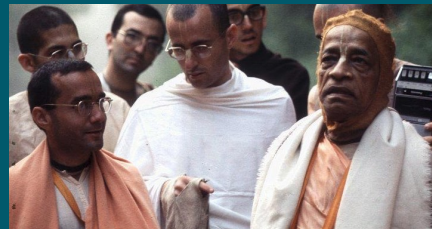
*tyajantu bāndhavāᅅ sarve nindantu guravo janāᅅ tathāpi
paramānando govindo mama jīvanam*

(Śrī-Kulaśekharasya)

Exclusive dedication is born from service to the devotees—

My friends may forsake me and my (traditional) teachers may denounce me, but the light of my life will always be Śrī Govinda, the personification of divine ecstasy.

—Śrī Kulaśekhar



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

from *The Loving Search for the Lost Servant*, Chap. 5 Brahmā's Illusion



Previously, in Vṛndāvan, Brahmā had also had some doubt about the position of the Lord. He thought, “Who is this cowherd boy? His ways are very questionable. He moves in such a way that it appears that He does not care for anyone. He is within my brahmāṇḍa, my universe, but He does not care to know me. What is this attitude? Who is He? He is not Nārāyaṇ. Only Nārāyaṇ is above me. And I am a little accustomed to His ways and manners. But this boy is not Nārāyaṇ. That anything can exist above Nārāyaṇ is impossible. Then, who is He?” To test Kṛṣṇa, Brahmā took away the cowherd boys and calves accompanying Him

and hid them in a cave. After a year, he returned to see how life was continuing in Vṛndāvan, to see how Kṛṣṇa was doing without His calves and cowherd boys. And he found that everything was as before. The Lord, surrounded by His cowherd boyfriends, was carrying His flute under His armpit and a morsel of food in His hand. He found everything going on as it had been.

Then, Brahmā began to think, “What is this? Have the calves and cowherd boys come back without my notice?” He again checked the cave where he had hid them and found that they were all there. Then, he thought, “How is

this possible? I stole the calves and cowherd boys and hid them here, and now that I have returned, I find they are all still here just as before.”

Finally, perplexed, he fell at Kṛṣṇa's lotus feet, praying, “My Lord, I could not recognize You. You have come to play such a plain and ordinary part, that of a cowherd boy. How can anyone believe that You hold an even greater position than that of Nārāyaṇ? Please forgive whatever I have done.”

In many places in *Śrīmad Bhāgavatam*, we find Lord Brahmā, the creator of the universe, being tested by Kṛṣṇa. And still, Brahmā is our Gurudev. He is the original Guru of our line. That he could become bewildered is so perplexing and difficult to understand that Madhva Āchārya eliminated that section from the *Śrīmad Bhāgavatam*.



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He could not accept those two chapters of *Śrīmad Bhāgavatam* where Brahmā was under

illusion, where he had some misunderstanding about Kṛṣṇa. But Śrī Chaitanya Mahāprabhu accepted everything in total. This is a very peculiar thing. How can the original Guru of our sampradāya become bewildered about Kṛṣṇa? It is achintya, inconceivable. Still, everything is intelligible through the philosophy of achintya - bhedābheda - tattva, “inconceivable oneness and difference”. How can we accommodate that our original Guru becomes perplexed, not only once, but twice? That is līlā, a divine Pastime. An example of achintya-bhedābheda-tattva is found in the way Kṛṣṇa deals with His devotees. Kṛṣṇa Himself is independent of everything. Still, sometimes He shows Himself to be completely subordinate to His servants and must do whatever they want Him to. Then again, sometimes He completely ignores them. These are the spontaneous Pastimes of the Sweet Absolute. Sometimes He shows absolute submission to Śrīmatī Rādhārāṇī, and again, sometimes He ignores Her. This is the very nature of Kṛṣṇa's līlā.

[to be continued in the next issue]

DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



Śrīman Mahāprabhu's hidden identity

After hearing from Rāmānanda Rāy, Mahāprabhu was so happy that He could not hide His internal form from Rāmānanda. When their discourses were almost finished, Rāmānanda became very surprised by how Mahāprabhu's divine form appeared to him. He knew what he was seeing, but he could not believe it. He asked Mahāprabhu:

*pahile dekhilu tomāra
sannyāsī-svarūpa
ebe tomā dekhi muñi*

*śyāma-gopa-rūpa
tomāra sammukhe dekhi
kāñchana-pañchālikā
tāra gaura-kāntyē tomāra
sarva aṅga dhākā
(Śrī Chaitanya-charitāmṛta:
Madhya-līlā, 8.268–269)*

“Prabhu, what is this? What am I seeing? It is Your form, but I cannot believe it. At first I saw You as a sannyāsī, a glorious sannyāsī no doubt. But now I am not seeing You as only a sannyāsī: inside You I am seeing Kṛṣṇa Himself, and He appears to have the heart of Rādhārāṇī and to be covered by Her halo. What is this?”

Mahāprabhu first tried to hide Himself from Rāmānanda. Mahāprabhu said, “Oh! You are a great Kṛṣṇa-bhakta! You have so much love for Kṛṣṇa that you see Kṛṣṇa's presence everywhere. Now you are looking at Me, and because you see Kṛṣṇa everywhere, you are seeing Me as Kṛṣṇa. Why would you not see Kṛṣṇa within Me?”

Rāmānanda Rāy replied very strongly:

*rāya kahe, “prabhu tumi chhāḍa bhāri-bhūri
mora āge nija-rūpa nā kariha churi
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.278)*

“Prabhu, why are You trying to cheat me? I understand who You are; You cannot hide Your identity from Me. I can see that You are the divine form of Rādhā-Kṛṣṇa combined, and it is not an illusion. Please do not cheat me. Tell me the truth.

You have come here to see me and show me Your divine form. Why are You now hiding Yourself?”

Mahāprabhu said, “*Bhakti-bale pāra tumi brahmāṇḍa śodhite*: you know everything; what can I say? The power of your devotion can purify the whole universe. You are My very exclusive devotee, and I cannot hide Myself in front of you. Really, I am what you are seeing.”

*tabe hāsi' tāre prabhu dekhāila svarūpa
'rasa-rāja', 'mahābhāva'—dui eka rūpa
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.282)*

Mahāprabhu smiled and showed Rāmānanda His full divine form as Rasarāj-Mahābhāva — Rādhā-Kṛṣṇa — combined: as the emporium of all *rasa* combined with the reservoir of all divine ecstasy.

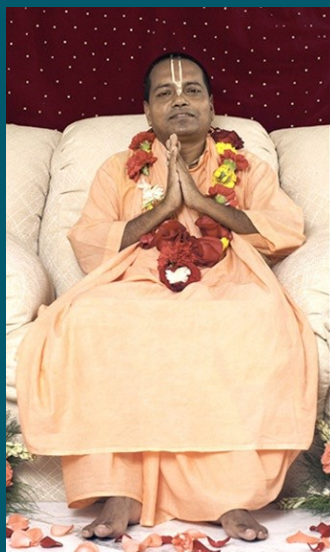
[to be continued in the next issue]



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Deva Goswāmī Mahārāja

from *Guidance*—Volume 1



Impaled by Illusion

Transcript from lecture
spoken on 18 December 2010

There was once a guru who was walking with his disciple to some place. At that time there were no cars, so they had to walk. They had been walking for a long time when the disciple said, “Gurudev, I cannot walk any further, I am very hungry!” Gurudev is merciful, and he immediately gave him one rupee coin and said, “OK, bring some chānā, chick-pea dal.”

The disciple took Gurudev’s coin

and happily went to the market. Gurudev told him to bring some chānā, but instead he began looking around, “Oh, such a big market, such big shops...” He started asking the price of everything—fruit, apples, oranges, paneer, sweets, etc. He bargained about everything.

(Gurudev says, “Bring some chānā,” so you must go to the chānā place immediately, but he began bargaining, and that is our mood—our mind is always disturbing, always going everywhere...)

So, he asked the price of so many things, and the shopkeeper said,

“Everything is the same price: one rupee per one kilo.” The disciple was impressed, “What a nice area! Everything here is the same price!” (Everything is the same: you worship Durgā, Kālī, Ganeśa, or Kārtik, you go to Rāma Kṛṣṇa Mission, Bhārat Sevāśram, or Sat Saṅga...) He thought, “It is a very nice area. I do not want to leave this place. Here is my own interest, my own enjoyment.”

He got one kilo chaana, paneer, and came back to his Gurudev.

“Let me see what you have bought—give me the chānā.”

“Oh, no, Gurudev, it is a very nice area, and the market is very nice. Everything is the same price...”

“What? Everything is the same?! We cannot stay here any longer. We have to leave at

once!” Then he saw that the disciple had brought paneer (chaana) instead of chānā, and he became angry that the disciple had not listened to him, “Eat it yourself, I will not take it.” The disciple ate everything—the whole kilo of paneer.

“Have you finished? Let us go now. We have to go to our destination, Vaikuṅṭha, Goloka Vṛndāvan.”

“Gurudev, I will not go... It is a very nice area, there are so many good things here.” The disciple became attached. “I have never seen such kind of enjoyment... I will not go from here.”

“Tsk, bad karma... Please, come with me.” Gurudev asked him many times to come with him, but the disciple refused,

“No, Gurudev, you go, I am tired now. I have just eaten a kilo of paneer, I have got to sleep now...”

[to be continued in the next issue]





GAURA PŪRNIMĀ 2022: ŚRĪ NAVADWĪP DHĀM PARIKRAMĀ LED BY HIS DIVINE GRACE ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

Sriman Navadvipa-dhama-vandana verses 14-20

By Śrīla Bhakti Vinod Ṭhākura

An abundance of holy places, surrounded by water, shine eternally throughout this land. Attended by Siva, Brahma, and all the other gods, these places destroy all sin and are worshipping to all the sages. I bow here to Nabadwip, the abode of supreme joy.

Here, Praudha Maya, the Lord's warden, along with her husband, deceives the enemies of the Vaisnavas by giving them material happiness and bewilders those who are blinded by pride in their futile study of the scriptures. I bow here to Nabadwip, the abode of supreme joy.

Here, Kali, the wife of Sambhu and destroyer of the demons, sincerely protects the devotees of the Lord out of affection for them. Lost in divine love, she eternally worships Gaura in ecstasy. I bow here to Nabadwip, the abode of supreme joy.

Saraswati, the goddess of speech, whose heart is given to the service of the Lord's feet, eternally resides on the bank of the Ganga in this land and personally bestows upon the brahmins knowledge of all the scriptures on conduct and other subjects. I bow here to Nabadwip, the abode of supreme joy.

Adorned with the lustre of Sri Radha, the Lord appeared here from the womb of Sri Sachi. Intent on purging the filth of Kali, He engaged in supremely purifying chanting of the Name, accompanied by His associates. I bow here to Nabadwip, the abode of supreme joy.

Oh! Here, some devotees, expert in the service of the Lord, directly see with their own eyes Sri Gauranga dancing amidst His associates and their wives in this supremely beautiful city! I bow here to Nabadwip, the abode of supreme joy.

One who resides in Nabadwip without duplicity and recites this prayer with devotion at the time of worshipping the Lord, genuinely attains the supremely delightful joy of love for the Lord, the embodiment of spiritual ecstasy—the son of Sachi, who is Krishna Himself.



"With all our science, all the scientists in the world together cannot make a single blade of grass."

:: Śrīpād Bhakti Mādhava
Purī Mahārāja, Ph. D.

Three Fundamental Principles of Organic Wholism: the Spiritual Science

- 1) Life and Matter come from Life (biogenesis). The original Life is self-caused.
- 2) Living entities experience a subjective evolution of consciousness from the plane of exploitation to the plane of dedication and on to further spiritual development - not an objective evolution of bodies.
- 3) Sincerely singing the glories of Reality the Beautiful, the Sweet Absolute Truth, requires that one is more humble than a blade of grass, more tolerant than a tree, and gives all respect to others without expecting it in return.

LEARN MORE ABOUT THE SCIENTIFIC SANKĪRTAN

The Scientific Saṅkīrtan is the cultivation of devotion to the Absolute Truth - by surrendering to and glorifying Him - Reality the Beautiful. This is the recognition that there is reason in reality, and that our greatest purpose is to seek out and harmonize with the positive progression of that reason, which results in the blissful realization that we are loving serving parts or members of the Organic Whole.

Articles written by Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D. from over the last 20 years, regarding reconsidering Darwin's theory of the objective evolution of bodies, the subjective evolution of consciousness, G.W.F. Hegel's Conceptual Realism (including Hegel's Phenomenology, or the progressive experience of consciousness), and Organic Wholism, are now available on ResearchGate and PhilPapers.



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Kindly [click on the images](#) to the right to visit the respective webpage. The "Genesis of the Scientific Saṅkīrtan" video shows that Śrīla Śrīdhara Mahārāja and Śrīla Prabhupāda together catalyzed the genesis of the scientific saṅkīrtan of Mahāprabhu's saṅkīrtan mission.



YouTube

philpapers



ResearchGate

BOOK REVIEW OF

Idols of the Mind vs. True Reality by B. M. Puri, Ph. D.

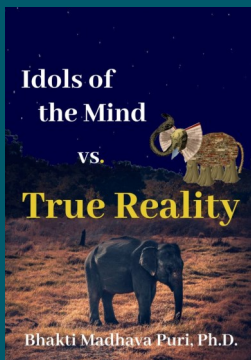
By David Lorimer

Program Director of The Scientific & Medical Network and Editor of *Paradigm Explorer*

*This review was originally published in *Paradigm Explorer* –137 pg 65

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. The book covers the logic of life, idols of the mind compared with true reality, the status of mathematics, the limitations of the false ego and the unity of science and religion. The central philosophical error of materialistic science is leaving the observer and consciousness out of the picture of Nature. By contrast, Vedanta proposes a more holistic ontology and epistemology.

The fundamental metaphysical proposition is that God, the Universal I, is also Self-consciousness and not merely consciousness – which removes an inherent duality separating self from reality - a panentheistic position also reflected by Hegel's Phenomenology of Spirit: 'the part cannot be understood apart from its unity with the whole.' The false ego understands itself as separate, which is an illusion (*maya*), whereas true identity realises its relational integrity with the whole in and through love (and freedom). This in turn relates epistemologically to the unity of the knower, knowing and the known. For Hegel these are respectively being-for-self, being-for-consciousness of the object and being-in-itself. Science focuses too exclusively on the object to be known, which corresponds to its omission of the knower and knowing, i.e. consciousness (Kant had a clearer understanding of this). This book makes a sophisticated and significant contribution to an emerging science of consciousness.



Available for purchase as paperback through:

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United States, United Kingdom, India, Spain, Brazil, Germany, & Japan



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40 minute presentations for each chapter of *Idols of the Mind vs True Reality* are available on YouTube at

Mahaprabhu Broadcasting Channel—MBC ([click on image to access link](#))



RESEARCH PROJECT

Princeton BVISCS Two-Step Evaluation in collaboration with Georgetown University Virtual Immersions & Experiential Work (VIEW) Initiative

The Princeton Bhakti Vedanta Institute seeks to engage students and academic professionals in an educational initiative which aims to answer the following question:

In a global culture increasingly influenced by Newtonian scientific materialist worldview and a neoliberal political philosophy, what interest is there in learning more about a post-materialist science, and the metamodern possibilities of a transcendent reality that are either ignored or rejected by modern and postmodern theorists?

The Princeton BVISCS intends to conduct a two-step evaluation which requests participants to thoughtfully respond to six open-ended questions at two different points in time.

Step 1: Participants will respond to the questions as they are initially given, and email responses to princeton@bviscs.org. Participants will then receive the same questions with an additional preamble which provides a conceptual context, based on Eastern and Western wisdom, regarding how each question is relevant to considering the

harmony of science and religion, and the role of consciousness in modern science.

Step 2: Six to eight participants will meet together via Zoom to discuss their thoughts about the questions in light of this new conceptual context. About 20 minutes will be allotted for discussing each of the six questions, for a total of 120 minutes. The Zoom meeting will conclude with each participant providing another written response to the questions, in light of whatever new realizations they may have gained from the preambles and the discussion process. The Zoom meeting will be 2 1/2 hours all together.

In order to ensure fair and amicable participation, Dr. Joan Walton, Senior Lecturer in the School of Education at York St. John University in the United Kingdom, will be moderating this Zoom discussion. Depending on the level of continued interest after this two-step evaluation, opportunities for further engagement will be discussed. We humbly feel that continuing productive dialogue concerning these topics is paramount for the positive progression of modern science and scholarship in general.

This project is being conducted in collaboration with the Georgetown University Undergraduate Virtual Immersions & Experiential Work (VIEW) Initiative

We are currently seeking students and academic professionals to actively participate during May 23-June 30, 2022. Kindly email krishna.keshava.dasa@gmail.com or call (732) 672 - 5116 if you or someone you know are interested or have further questions.



GEORGETOWN UNIVERSITY

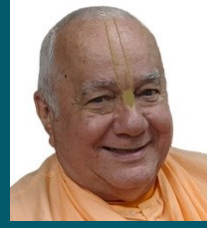




ABOUT THE PRINCETON BVISCS

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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for quarterly newsletters discussing the spiritual science of biogenesis (life and matter come from life), the conclusion of knowledge (Bhagavat Vedanta philosophy), the subjective evolution of consciousness, and the path of devotion (Bhakti yoga).

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for regular updates regarding the service activities of the Princeton Bhakti Vedanta Institute.

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