

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

October 2022

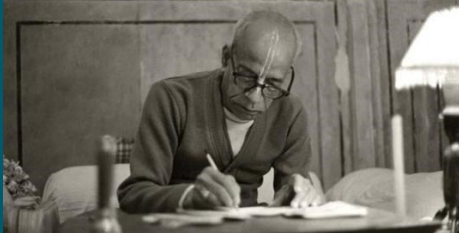
### Contents:

- 2 - Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj
- 3 - Śrīla B. S. Govinda Dev-Goswāmī Mahārāj
- 4 - Śrīla B. N. Āchārya Dev-Goswāmī Mahārāj
- 5 - Kartik (Damodar) Maas 2022 Discourse

### 6 - Present Activities:

Giving Season 2022, Presentations by B. M. Purī Maharaja, & Interreligious Dialogue

- 7 - Interdisciplinary Project
- 8 - Science & Scientist 2022 Invite
- 9 - About the Princeton BVISCS



Śrīla A.C. Bhaktivedānta  
Swāmī Prabhupāda

A living being, naturally being the part and parcel of the supreme whole *puruṣaṁ pūrṇam*, has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Gosvāmī has explained this desirelessness as *bhajanīya-parama-puruṣa-sukha-mātra-sva-sukhatvam* in his *Sandarbha*. This means that one should feel happy only by experiencing the happiness of the Supreme Lord.

ŚB 2.3.10 Purport

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.17

*sādhya-sevā-saṅkalpaḥ —*

*bhavantam evānucaran nirantarāḥ, praśānta-niḥśeṣa-mano-rathāntaraḥ  
kadāham aikāntika-nitya-kīṅkaraḥ, prahaṛṣayiṣyāmi sanātha-jīvitam  
(Śrī-Yāmunācāryasya)*

An earnest aspiration to achieve perfection in devotional service —

When will I bloom in a life of servitude as Your eternal devotee, my heart pacified due to all other desires being consumed by engagement in Your uninterrupted service?

— Śrī Yāmunācāryya



# WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

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



[continued from previous issue]

So *Srimad-Bhagavatam* says: *jñane prayasam udapasya namanta eva*: It is a defect to want to understand everything about divinity. Knowledge may be a qualification here in this world, but in relation to the transcendental truth of the highest order, the tendency to want to know everything is a disqualification.

We want to know the value of everything. We want to have the key to everything in our possession. But this is really a bar to progress. If we assert ourselves in this way, we

rather lose what confidence we might have in divinity, and there will be some delay in extending the key to us. If a servant, upon getting employment in the master's house, is very eager to be entrusted with the house keys, then the master will suspect him. So to want to know everything is a type of disease, it is an enemy to our progress.

This is, of course, difficult to accept. But still, it is true. Surrender is everything. What cultivation of knowledge do we find in the gopis—the most exalted devotees of Kṛṣṇa? What was their acquaintance with scripture? Nothing.

What we understand to be "standard purity," what we think to be knowledge—all these things are disqualifications in giving pleasure to the absolute. An example of how our misconceived standards of "purity" and "chastity" are a disqualification can be seen in the following story.

## A Mystic Physician

In order to prove the supreme position of Srimati Radharani, one day, Kṛṣṇa appeared to suddenly fall ill. As He lay sick, He came in another form, disguised as a physician, and said: "O Yasoda, I have heard that your boy has caught some disease. Is it true?"

"Yes, yes, who are you?"

"I am a physician—a mystic physician. I would like to see your son. What is His disease?"

"He fainted; perhaps He has a headache."

Then Kṛṣṇa in the dress of the physician told Mother Yasoda, "This is a very serious disease. I want to cure Him. But I can only do so if I can have some water brought in a porous pot. Some water should be brought from the Yamuna in a pot that has many holes in it. Only a chaste lady can do this. A chaste girl must bring some water in a porous pot. With the help of that I shall give some medicine to this boy, and He will come to consciousness immediately."

Then Yasoda madly began to search Vrndavana for a chaste lady. Jatila and Kutila were Radharani's mother-in-law and sister-in-law. Because they naturally preached that there was doubt or suspicion about the chastity of the other girls among the gopis, they themselves were generally considered to be chaste. So Yasoda appealed to one of them, Jatila, first. "Take this porous pot and fetch some water from the Yamuna."

"How is it possible? To fetch water in a porous pot is impossible."

[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



[continued from previous issue]

## Distributing pure love

Sometimes we see that when the government of a country changes or some very respectable persons come to a country, prisoners are released. Sometimes thousands of prisoners are released. Similarly, when Kṛṣṇa appears as a devotee, everything changes, and He freely gives the souls His full mercy. He can give Himself, and there can be no opposition to that by any law. So Mahāprabhu Śrī Chaitanyadev is the supreme giver of His own self, and by His merciful appearance all souls can receive the supreme spiritual fortune: Kṛṣṇa-prema.

The souls of this Kali-yuga are so fortunate because they are receiving the most special form of mercy in a very wide way. Without Mahāprabhu it is very rare to get a connection with Kṛṣṇa and His līlā in Vṛndāvan, where He plays with the gopīs. Kṛṣṇa has so many Avatārs: Yuga-avatārs, Līlā-avatārs, Manvantār-avatārs, Śaktyāveś-avatārs, and so on. To get a connection with Kṛṣṇa in His original form, the ever-playful Sweet Absolute, who is enjoying with the gopīs in mādhubya-līlā, is very rare. Only when Kṛṣṇa Himself wants to distribute that is it possible to enter there; only through

Śrīman Mahāprabhu's audārya-līlā can we enter Kṛṣṇa's mādhubya-līlā.

In a more exclusive way we can say that Kṛṣṇa does not have full right to distribute Himself or entrance into His Pastimes. Only Kṛṣṇa's chief potency, Śrīmatī Rādhārāṇī, who has 'all rights reserved' over Kṛṣṇa, can fully distribute Kṛṣṇa and Kṛṣṇa-prema. When Kṛṣṇa appears as Śrī Chaitanya Mahāprabhu, with the heart and halo of His supreme devotee, Rādhārāṇī, He has the opportunity to distribute Himself, that is, Rādhārāṇī distributes Her own divine mood of ecstatic love for Kṛṣṇa.

The mood of a devotee is to always distribute, and Rādhārāṇī is always merciful. She does not want to taste the sweetness of Kṛṣṇa's Pastimes alone. *Ānuṣaṅge prema-maya kaile tribhuvana* (Cc: Madhya 8.280): Mahāprabhu, as Rādhā-Kṛṣṇa combined, could not hide His mood; He distributed Kṛṣṇa-prema to everyone, and

He is truly the supremely merciful form of the Lord (the mahāvadānya Avatār). The Lord proved that He is infinitely merciful and that He attracts all souls and fills their hearts with ecstasy (Kṛṣṇa-prema) by appearing as Śrī Chaitanya Mahāprabhu.

## The golden gift of the golden Lord

Mahāprabhu appeared as the Yuga-avatār to rescue the conditioned souls through Hari-nām-saṅkīrtan. This is the external cause of His appearance, but there is also some speciality within that. Mahāprabhu is the combined form of Rādhārāṇī and the Supreme Personality of Godhead, Kṛṣṇa. When He comes in that way, the power of His gift in saṅkīrtan is much more than that of a general Yuga-avatār, who comes in other Kali-yugas to spread the yuga-dharma. If normally someone would feel 10 percent of the power of saṅkīrtan, then they will feel 50 percent or 100 percent of Hari-nām-saṅkīrtan's power when it is distributed by Śrī Chaitanya Mahāprabhu.

[to be continued in the next issue]



# SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Deva Goswāmī Mahārāja

from *Guidance*—Volume 1



[continued from previous issue]

But Gurudev told me when I am in danger I will remember him...” He began to pray and call out to his Gurudev. All night he had been praying and begging for help—he knew the next day he would be dead. In the end, his Gurudev appeared in front of him and said, “I told you before that in this area all were equal, and I told you that you could not stay here, but you did not go with me. Now listen to what I am going to tell you, and you must follow this instruction. When people will be taking you to the *śūl*, I will also go with you. I will tell

everybody that I want to die instead of you—”

“No, no, Gurudev, you have not done any wrong, I have made all the problem. It was me who did wrong, I will die!”

“Hey! ‘*Guru-mukha-padma-vākya, chittete kariyā aikya!*’ (Make the teachings from Śrī Guru’s lotus mouth one with your heart!) *Now* is your time. Listen to what I am telling you, then you will be OK.”

“Yes, I will do as you say, I will.”

The next day the disciple was escorted

to the *śūl*. Everybody assembled there—the mayor, his wife, and thousands of people. They saw there was some old bearded man also walking next to the thief. The old man, Gurudev, cried out, “Hey! I want to go there instead!” The mayor asked, “Who is this man? Why does he want to go to the *śūl*?”

“You do not know me. I am Janak Rāja’s astrologer.”

“An astrologer? What have you come here for?”

“You made this platform and the *śūl* at a very good time — it is *amṛta yoga* (effective accomplishment) and *mahendra yoga* (success). One who goes to this *śūl* will go to Vaikuṅṭha!”

The mayor thought, “I made this *śūl*, and why should *they* go to Vaikuṅṭha? My father is sick and suffering so much. I would rather send my father there. I did not make this *śūl* and spend all the money to

send them to Vaikuṅṭha!” Finally, he said, “My father will go to Vaikuṅṭha! Hey, get out of there!”

At this moment, Gurudev told his disciple, “Now is the time to run!” and the mayor put his father in that “Vaikuṅṭha”...

— • —

*se chhala se-kāle kṛṣṇa sphurābe tomāre*

*kṛṣṇa-kṛpā yāre, tāre ke rākhite pāre*

(Śrī Chaitanya-charitāmṛta, Madhya-līlā, 16.241)

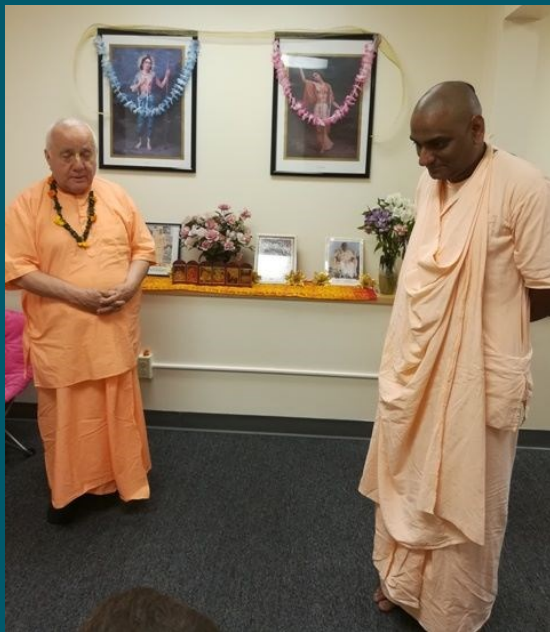
Raghunāth Dās Goswāmī Prabhu once asked Mahāprabhu, “Prabhu, how can I come out of this kind of illusory environment? I have eleven security men...” Mahāprabhu said to him, “That is not your concern. It is not your concern how Kṛṣṇa will rescue you — if you surrender, He can save you any time.” It is necessary to surrender first.

[to be continued in the next issue]





**KARTIK (DAMODAR) MAAS 2022: DISCOURSE WITH ŚRĪPĀD BHAKTI MĀDHAVA PURĪ MAHĀRĀJA & ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ**



**ŚRĪPĀD B. M. PURĪ MAHĀRĀJA:** Damo-dar. It means who is bound by His belly. Damodara. We usually think of Krishna as the totality of all things — *Adi-purusha*. So we think of Krishna as the embodiment of everything. Everything is there in Krishna, or Damodar. He is the representation of all things. And yet, Mother Yashoda was able to bind Him — but the representation of all things is infinite, and how can you bind the infinite? What is there that is so infinite, that you can actually bind the infinite? So that rope is not just a rope, that binding of Damodar is not just with a rope, its with the affection of Yashoda Mata. She was able to bind Him with her affection; out of affection for Yashoda Mata, Damodar allowed Mother Yashoda to bind Him. Maharaja, do you know what Nalakuvara and Manigriva represent?

**ŚRĪLA B. N. ŚHĀNTA MAHĀRĀJ:** They are the sons of Kuvera. They had some enjoying spirit, a mood of enjoyment, and they were not very respectful to the Sadhus. When

Narada Muni came, they took his association too lightly. They were naked in front of Narada, so he cursed them to remain naked in their next life as trees. He was thinking about Vrindavan when the curse was given, so Nalakuvara and Manigriva became trees in Vrindavan.

**ŚRĪPĀD B. M. PURĪ MAHĀRĀJA:** Damodar was able to liberate them from their lust and enviousness of the devotees. So Damodar also has that potency for us. This is the significance of that pastime. Damodar is able to liberate everyone from their material natures within the heart. Nalakuvara and Manigriva were cursed by Narada, and they were living in the playground where Krishna was, where Damodar was, in the backyard. So they were not ordinary sinful persons. They were cursed by Narada then they took birth where the pastimes of the Lord were taking place. That is the mercy of the devotee's curse.



# Support Nonsectarian Spiritual Education

Kindly consider donating to the Princeton BVISCS, a 501(c)(3) charitable nonprofit educational organization, during this upcoming Giving Season 2022.



The Princeton BVISCS traces its roots back to 1976 and has produced valuable educational media content and programming throughout the 80s, 90s, and into the current Millennium. Our Serving Director and Serving Scholars all have Ph. D.s in scientific fields from highly respected institutions in the USA and India. Over the past 8 years, our Serving Scholars have produced 7 publications in peer-reviewed scientific journals/books. Since 2013, we have held the annual international conference series Science & Scientist in India, Nepal, and the USA. Local community programs include the Vedic Cultural Immersion: Prasadam & Kirtan at the Princeton YMCA since March 2021, where we distribute free sanctified vegetarian meals (prasadam) and engage in ecstatic mantra meditation (kirtan), on the last Sunday of every month all year round. We also have other free prasadam distributions in partnership with the Princeton Kindness Food Project, for the low-income and senior/disabled community run by the Princeton Housing Authority.

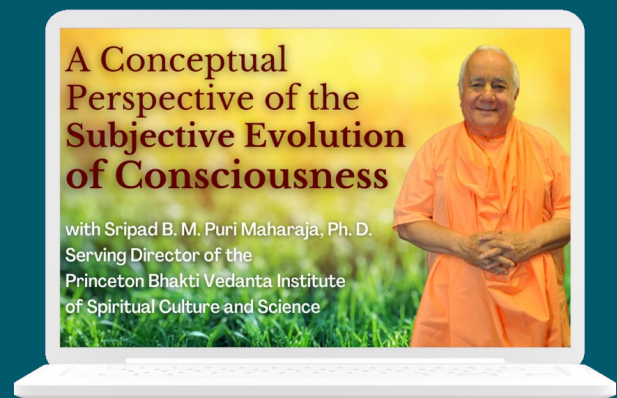
See this 6 minute video for further details: [bit.ly/BVISCS-funding-video](https://bit.ly/BVISCS-funding-video)

## PRESENT ACTIVITIES

We have published two important presentations given by His Holiness Śrīpād Bhakti Mādhava Purī Mahārāja, Ph.D. on our YouTube channel Mahaprabhu Broadcasting Channel - MBC.

A Historical Perspective of the Bhaktivedanta Institute - <https://youtu.be/D7zFdavQQDQ>

The Subjective Evolution of Consciousness - <https://youtu.be/HSUftXDc3bo>



Also, Henry Burt, a doctoral student from Princeton Theological Seminary, and Krishna Keshava Das, Serving Assistant to the Serving Director of the Princeton Bhakti Vedanta Institute, had a second interreligious dialogue discussing the concept of twice-born, suffering, and transcendence.



## Two-Step Evaluation on the Origin of Life & the Relationship Between Scientific & Spiritual Worldviews

Discussion Group 1 - June 06, 2022



# INTERDISCIPLINARY PROJECT

“Towards a Spiritual Science — A Holistic Approach to the Big Questions in Modern Science” is a response to some issues that emerged during the interdisciplinary dialogues of our recent project, the “Two-Step Evaluation on the Origin of Life and the Relationship Between Scientific and Spiritual Worldviews,” which was conducted by the Princeton Bhakti Vedanta Institute as part of the Georgetown University Undergraduate Virtual Internship and Experiential Work (VIEW) Initiative. The paper is available on ResearchGate (click the image to the right to go to the webpage).

The next phase of the project is arranging preliminary interest groups within universities and other relevant institutions to meet and further explore specific topics that were introduced in “Towards a Spiritual Science.” Such groups may be organized in person or via Zoom calls. The goal is to organize a symposium with faculty and students from each institution, around the specific topic of interest as determined by the preliminary group. Topics may include but are not limited to:

- ⇒ Social consequences of the mechanistic scientific paradigm
- ⇒ Bioethical consequences of underestimating the irreducibility of life
- ⇒ The relationship between science, philosophy, & religion
- ⇒ Exploring the role of the self in empirical science



### TOWARDS A SPIRITUAL SCIENCE — A HOLISTIC APPROACH TO THE BIG QUESTIONS IN MODERN SCIENCE

By Krishna Keshava Das  
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Princeton, New Jersey, USA

**Abstract.** Three publications over the last decade, each from a platform unrelated to the others, demonstrate renewed interest in considering the biggest questions that modern science has not yet satisfactorily answered. Inquiring into the origin and nature of life was mentioned three times while inquiring into consciousness was mentioned twice. This paper considers the historical context of the current scientific approach to identify ways that may inhibit comprehensive explanations of consciousness and life. A holistic approach indicates recognition that nothing exists in isolation and that everything has a context within which it can be reasonably understood. Modern scientists embracing open-minded and holistic perspectives candidly describe living phenomena in terms of volition, cognition, and “endogenous self-organization,” revealing the necessity for a coherent concept of “self” in science. This paper offers a working description for “self” that may encourage modern scientists to transcend reductionist limitations which hinder a sober assessment of true reality, thus contributing to a solid foundation for modern spiritual science.

**Keywords:** Aristotle; Hegel; Vedanta; self; endogenous self-organization; embryonic stem cells; teleology; cognition; volition; dialectic; organic whole; spiritual science

#### Introduction

Over the past decade, there have been several public attempts to clearly articulate the biggest questions with which modern science is currently grappling. *The Big Questions in Science: The Quest to Solve the Great Unknowns* published by Andre Deutsch Ltd. considered the following 20 questions (Birch 2013):

1. What is the universe made of?
2. How did life begin?
3. Are we alone in the universe?
4. What makes us human?

10th International Conference  
**SCIENCE & SCIENTIST 2022:**  
Difference between Artificial  
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Organizers:



## SCIENCE & SCIENTIST 2022 INVITATION

**Date:** December 12-13, 2022

**Time:** 9:00 am - 8:00 pm IST [GMT / UTC + 5:30]

**Venue:** Rabindra Bhawan, Krishnanagar, Nadia, West Bengal, India / Online

**Conference Webpage:** <https://scienceandscientist.org/conference/2022/>

**Registration:** Please note that to confirm your registration and to access the online conference joining information, participants outside India have to pay a Registration fee of USD 15 via PayPal submitted at: <https://bviscs.org/donation> while the participants from India have to pay a Registration fee of Rs. 250 via internet banking (in case of cash deposit an additional charge of Rs. 100 is applied) to following account:

Account Name: Sri Chaitanya Saraswat Institute; Account Number: 072205001150; Bank Address: ICICI Bank, Branch: Paharganj, New Delhi, India; IFSC Code: ICIC0000722

Registration will continue until the conference date. Registration fee includes access to all sessions. Registration fee is non-refundable. The Scientific Committee will select a number of abstracts to be presented as a few short talks at the meeting. It is not mandatory to register for the conference prior to submitting abstract.

*Submit your abstract no later than November 15, 2022 at 6:00 pm IST. Send to [editors@scienceandscientist.org](mailto:editors@scienceandscientist.org)*

**Travel Support:** The conference organizers are offering Travel Support to speakers attending the conference. Up to twenty travel grants will be awarded to the best paper submitters and the organizers will also take care of their stay expenses during the event. Award amounts will be determined based on where the submitter is located:

Within India: Up to Rs. 15000 Outside India: USD 1000

For consideration for the Travel Support, please submit your abstract (within 1000 words) online. Email an abbreviated CV (two to four pages) to organizers at [info@scsiscs.org](mailto:info@scsiscs.org) no later than November 10, 2022 at 6:00 p.m. IST



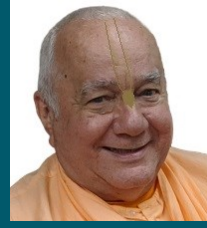




## ABOUT THE PRINCETON BVISCS

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

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