

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

July 2022

Contents:

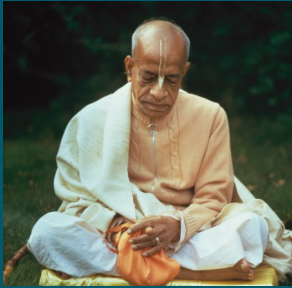
- 2 - Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj
- 3 - Śrīla B. S. Govinda Dev-Goswāmī Mahārāj
- 4 - Śrīla B. N. Āchārya Dev-Goswāmī Mahārāj
- 5 - Ratha Yātrā 2022 Śrī Jagannāth Purī Dhām

6 - Present Activities:

Bhaktivedanta Institute seminar
& Interreligious Dialogue

7 - Book Review of *Idols of the Mind vs. True Reality*

8 - About the Princeton BVISCS



Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

Science must be based on logic and philosophy. Science means that. And religion means sometimes sentiments. So religion without philosophy is sentiment, and philosophy without religion is mental speculation. Both must be combined. Then it is perfect. You cannot have religion without philosophy. That is sentiment, fanaticism. And if you simply take philosophy without religion, without sense of God, this is mental speculation. So religion must be on the basis of science and logic. That is first-class religion.

Lecture on BG 7.1-3 -- Stockholm,
September 10, 1973 (#730910)

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.16

aprākṛta-raty-udayaś ca —

*yat tad vadantu śāstrāṇi, yat tad vyākhyāntu tārkiṅkaḥ
jīvanam mama caitanya-, pādāmbhoja-sudhaiva tu*

(Śrī-Prabodhānandapādānām)

Supramundane attachment also develops —

The Scriptures may say whatever they have to say (in their various areas of jurisdiction), and the expert logicians may interpret them as they wish. But as far as I am concerned, the sweet nectar of the lotus feet of Śrī Caitanyacandra is my life and soul.

— Śrī Prabodhānanda Saraswatī



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

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



Crooked Pastimes

Rūpa Goswāmī has supplied a verse from his *Ujjvala-nīlamanī* as the basis of the proper understanding of Kṛṣṇa-līlā. When we think about the Pastimes of the Absolute, we, the finite, will have to wear this armour: *aher iva gatiḥ premṇaḥ svabhāva-kuṭilā bhavet*. We must understand that Kṛṣṇa's Pastimes are naturally crooked, just like the movement of a snake. A snake cannot move in a straight line; he moves in a zig-zag way. The waves that flow from the Absolute move in the same way. That characteristic of Kṛṣṇa-līlā is always maintained

above everything else. Kṛṣṇa can never be ruled by any law. With this initial consideration we should approach any study of the Absolute. We must always keep in mind that He is absolute, and we are infinitesimal. He is adhokṣaja, transcendental, beyond the world of our experience.

Once, I asked our Prabhupād, "Why is there a difference between Sanātan and Rūpa in their conception of the final part of Kṛṣṇa-līlā? Sanātan closed his summary of Kṛṣṇa's Pastimes in his *Kṛṣṇa-līlā-stava* in Mathurā, and Rūpa took it another step towards Dvārakā in his *Lalita-mādhava*. He wrote two plays dealing

with Kṛṣṇa-līlā: one about Dvārakā and one about Vṛndāvan. *Vidagdha-mādhava* takes place in Vṛndāvan; *Lalita-mādhava* takes place in Dvārakā. But Sanātan Goswāmī liked to complete Kṛṣṇa's Pastimes in Mathurā.

According to Sanātan Goswāmī, after a long separation between Kṛṣṇa and His family and friends, like a wheel, the Pastime moves from Mathurā again to Vṛndāvan. After Kṛṣṇa has gone to Mathurā, the residents of Vṛndāvan, overwhelmed by separation, begin to think, "Kṛṣṇa has been gone for such a long time. Nanda and Yaśodā have lost their child!" The separation intensifies and develops further until they begin to think, "Oh, Nanda and Yaśodā have no child!" Then, they think, "They must have a child," and begin to pray for the appearance of Kṛṣṇa. Then, Kṛṣṇa appears as the son of Nanda and Yaśodā. The cycle is complete and everyone is happy thinking, "Oh yes, Yaśodā has got a child." In this way, Kṛṣṇa's Pastimes again begin developing in Vṛndāvan and move to Mathurā, where He kills Kaṁsa.

In his *Kṛṣṇa-līlā-stava*, his summary of Kṛṣṇa-līlā, Sanātan Goswāmī did not take Kṛṣṇa into Dvārakā from Mathurā Maṇḍal. But Rūpa Goswāmī, in his play *Lalita-mādhava*, showed the parallels between Kṛṣṇa-līlā in Vṛndāvan and Kṛṣṇa-līlā in Dvārakā. And so, in his *Lalita-mādhava*, Rūpa Goswāmī draws a parallel between Lalitā as Jāmbavatī, Rādhārāṇī as Satyabhāmā, and Chandrāvalī as Rukmiṇī. In this way, he shows the transformation between Vṛndāvan and Dvārakā.

Beyond experience

I asked Śrīla Bhakti Siddhānta Saraswatī Prabhupād about this difference between Rūpa and Sanātan. He simply said, "It is adhokṣaja, beyond our understanding." So, Kṛṣṇa-līlā is "ununderstandable" (achintya). Everything is not bound to come within our fist. The Supreme Lord has "All Rights Reserved". This must be understood if we at all want to be in connection with that plane of reality.

[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]

*dekhi' rāmānanda hailā ānande
mūrchchhite*

dharite nā pāre deha, paḍilā bhūmite

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.283)

When Rāmānanda saw Mahāprabhu's form as Kṛṣṇa fully manifested with Rādhārāṇī's heart and halo, he could not stand; he fainted to the ground unconscious. Mahāprabhu touched Rāmānanda's body, and Rāmānanda returned to his normal consciousness. Rāmānanda then saw Mahāprabhu as a sannyāsī again and became puzzled. Mahāprabhu said,

āmi—eka bātula, tumi—dviṭīya bātula

ataeva tomāya āmāya ha-i sama-tula

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.291)

“I am crazy, and you are also crazy. No one else has seen this divine form of Mine as Rādhā-Kṛṣṇa combined, but it is My own true form. Do not tell others that you have seen this form. Keep what you have seen hidden in your heart.”

The most merciful Avatār

The hidden treasure of Śrī Chaitanya Mahāprabhu's divine identity first came out in this way through the heart

of Rāmānanda Rāy. Later Śrī Chaitanya Mahāprabhu fully spread this consciousness to Śrīla Rūpa Goswāmī Prabhu. Śrī Chaitanya Mahāprabhu wanted the flow of His mercy to continue in this world after His presence here, so when Śrī Chaitanya Mahāprabhu met Śrīla Rūpa Goswāmī in Prayag, He personally taught Śrīla Rūpa Goswāmī everything He had revealed to Rāmānanda Rāy. Later, Mahāprabhu told all His devotees, “I have given everything to Rūpa Goswāmī.” In this way He identified Śrīla Rūpa Goswāmī Prabhu as His successor. So there is no question whether there is a continuation of the flow of Śrī Chaitanya Mahāprabhu's mercy.

Later, by Mahāprabhu's mercy, Śrīla Rūpa Goswāmī Prabhu composed some verses which gloriously and perfectly explain Mahāprabhu's appearance and gift to the world:



3

*namo mahā-vadānyāya kṛṣṇa-
prema-pradāya te*

kṛṣṇāya kṛṣṇa-chaitanya-nāmne gaura-tviṣe namaḥ

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 19.53)

Mahā is used as a superlative in this verse: “No one is more merciful, or has ever given more, than Śrī Chaitanya Mahāprabhu, who appeared to distribute Kṛṣṇa-prema to everyone.”

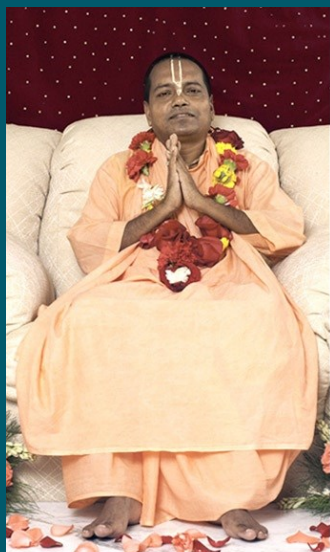
Only Mahāprabhu can be known as the mahāvadānyā Avatār because only He has fully distributed Kṛṣṇa-prema to the world. So many forms of the Lord have appeared in the world to bless the jīva-souls. Among them Kṛṣṇa and His Vṛndāvan-līlā are supreme, but Gaurāṅga Mahāprabhu is more merciful than Kṛṣṇa. Mahāprabhu is Kṛṣṇa Himself appearing in the form of His devotee. A devotee's nature is to distribute Kṛṣṇa, and when Kṛṣṇa Himself is a devotee, then He distributes mercy to the conditioned souls in the most merciful mood. And there is no question whether He can bestow His own mercy!

[to be continued in the next issue]

SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Deva Goswāmī Mahārāja

from *Guidance*—Volume 1



[continued from previous issue]

“OK, stay here. I am going.”

(Sanātan Goswāmī also left his disciple, Īśān. How is it possible? It is the same thing—the disciple’s bad karma...)

When the Guru was leaving, he said to his disciple, “You do not want to go with me now, what can I do? The illusory environment can attack anyone... but Kṛṣṇa is merciful, so when you are in danger, you will remember me.” He gave this boon to him and left for his own place.

The disciple remained under the banyan tree. Later, he thought, “What am I going to eat?” He put on the tilak, and whenever he saw anybody was coming down the road he shouted loudly, “Hare Kṛṣṇa! Hare Kṛṣṇa!” The people had never seen anybody chanting, and they thought, “Oh, such a good devotee, such a big sādhu!” and they gave him a coin. In this way, he got some money. He went to the market and again bought some chaana, paneer. Gradually, he grew a big fat belly.

Soon some problem came to that area. Every day somebody went house to house stealing, and all the villagers

went to the local leader, like the mayor, or you can say the king, and complained that there was so much stealing going on in the area, and there was no police, no security... In the end, one night a big rich and powerful man’s house was burgled. That rich man went to the mayor to complain. The mayor asked him,

“Did you see the thief?”

“Yes! I was sleeping, but then I thought I heard some noise and I saw him.”

“What does he look like?”

“Very fat.”

“Very fat?”

“Yes, he is very fat.”

The mayor sent a policeman to search the area for a fat man. Finally, the policeman saw a

stranger, a new person in the area, sitting under a banyan tree—and he was fat. “This is the fat man!” The policeman ordered his men to take that disciple to the mayor’s house. Then the trial happened and he was unanimously found guilty. The disciple thought, “Oh, Gurudev told me not to stay in this area... All are equal... I am not a thief, and they are saying I am a thief. They are making a thief out of me...”

Then the sentence was announced. In those days there was no microphone, no megaphone, so they would come out and give a public announcement of the sentence. The sentence was death. In those days they killed people by means of ‘śūl’, impalement. Śūl is a kind of a wooden pole that would, from bottom to head, pierce (impale) the body of the man placed on it. So, they announced that the thief had been caught and would be executed.

The disciple of the sādhu was crying in the jail, “Oh, why did I not listen to my Gurudev?”

[to be continued in the next issue]





RATHA YATRA 2022: ŚRĪ JAGANNATH PURI DHĀM PARIKRAMĀ LED BY HIS DIVINE GRACE ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.



From #BNSdailyquotes on Facebook

When we go for a darshan of a deity, a Vaishnava or a Dham, we should remember that we are not going to see things with our fleshy eyes. Srila Bhakti Rakshak Sridhar Dev-Goswami Maharaja has said that we should not believe what our experience tells us about the environment but rather follow how revealed truth wants us to read the environment. Every genuine deity represents a specific rasa, or mood of worship. A genuine Vaishnava reveals to us a specific aspect of the higher transcendental abode, and a genuine Dham reveals a specific characteristic of the pastime of the Supreme Absolute. To have a genuine darshan, we have to cultivate the vision of our inner eyes, or in other words, we have to catch the conception that deity, Vaishnava, and Dham are revealing. We should not go to Them to simply conduct an eye exercise, and any such attempt to develop a mundane experience of reality is simply a waste of time.





Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D., will be giving two presentations during the The Legacy of the Bhaktivedanta Institute seminar which is being held this Saturday and Sunday, July 30th and 31st. More details of the event are included here:



PRESENT ACTIVITIES

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 discuss questions pertaining to universal religious principles, such as:

What is the true identity of any given living entity found in this world?

What is the purpose of life?

What are the proper activities which people should engage in to cultivate love for God?

What is the relationship between science, philosophy, and religion?

We hope that this video inspires further dialogue, and encourage sincere seekers to contact us with any questions, comments, or ideas for further discussion.

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, and Organic Wholism, are now available on ResearchGate and PhilPapers.



BOOK REVIEW OF

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

By Jennifer A. Lyke, Ph.D.

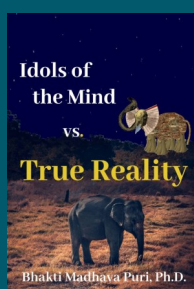
Professor of Psychology, Stockton University, Galloway, New Jersey

This short book is a wide-ranging exploration of the arguments against the modern tendency to use materialist science, which generally presumes consciousness results from interactions of matter and not the reverse, as the metric of truth. Dr. Puri holds a doctorate in Theoretical Chemistry as well as helping to found the Bhaktivedanta Institute in 1976, whose mission is “to conduct fundamental research into the nature of consciousness and the self” (p. 85). These credentials prove advantageous for Dr. Puri’s arguments, which rest on juxtaposing conclusions regarding ultimate truth drawn by science versus those proposed by philosophy and religion. Dr. Puri uses the terms “Idols of the mind” to refer to images and ideas subjectively experienced by humans as opposed to “true reality”, by which he means objective reality. He addresses the distinction between these concepts in a few brief chapters, and the result is a whirlwind tour through some of the greatest hits of consciousness studies. Readers looking for a bridge between ancient Hindu philosophy and its Western counterpart will appreciate the general nature of this text. However, scientists, philosophers, and religious scholars may object to the expansive nature of Dr. Puri’s arguments, which do not differ substantially from those expressed by interdisciplinary writers across many areas of consciousness studies.

The book is divided into four main chapters. The first of which, “Logic of Life”, lays the groundwork for Dr. Puri’s argument that science is insufficient for describing the nature of reality. The next chapter, “Idols of the Mind vs. True Reality,” is a wide-ranging treatise on free will and sense of

self, both of which Dr. Puri proposes are illusory. The third chapter, “The Unreasonable Effectiveness of Mathematics in the Natural Sciences,” argues that mathematics, as the primary tool of science, insufficiently addresses the subjective nature of experience; and the fourth, “Unity of Science and Religion”, proposes that these disparate perspectives can be unified by looking beyond the apparent subject-object duality of ordinary awareness. To support his position that Western science is seriously limited, if not fundamentally misguided, Dr. Puri quotes sources as disparate as Aristotle, Deepak Chopra, Francis Bacon and Donald Hoffman, to name just a few. This range of references seems necessary given the breadth of the issues Dr. Puri addresses, but readers who lack broad exposure to the main ideas pervading the history of science and philosophy may feel unmoored since there is no mention of the historical or disciplinary contexts for these references.

To some extent, Dr. Puri’s argument boils down to the idea that the whole is greater than the sum of its parts and that traditional scientific understanding relies on probing the parts in ever-increasing detail while ignoring the whole in which they are embedded. 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.



Available for purchase as paperback through:

BARNES & NOBLE

Google
Books

amazon

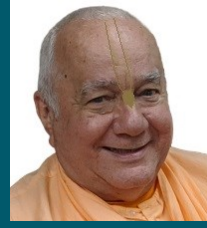
United States, United Kingdom,
India, Spain, Brazil, Germany, &
Japan



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.



[Kindly subscribe to the ŚRĪ MAHĀNET mailing list here](#)

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).

[Kindly join our WhatsApp group](#)

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

[MBC TV - Mahaprabhu Broadcasting Channel on YouTube + Other Social Media Platforms](#)