

All Glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ MAHĀNET

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Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

I had the opportunity of associating with His Holiness. For several years I had the opportunity. Kṛṣṇa and Prabhupāda liked [Śrīla B. R. Śrīdhara Mahārāja] to prepare me. [...] I took his advice, his instruction, very seriously, because from the very beginning I know he's a pure Vaiṣṇava and devotee, and I wanted to associate with him, and try to help him also in so many ways. He also tried to help me. So our relationship is very intimate. After the breakdown of the Gauḍīya Maṭha, I wanted to organize another organization, making Śrīdhara Mahārāja head.

Māyāpur Temple Inauguration
March 17, 1973

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara
Deva Goswāmī Mahārāja

Verse 3.20

vraja-rasa-śreṣṭhatvam—

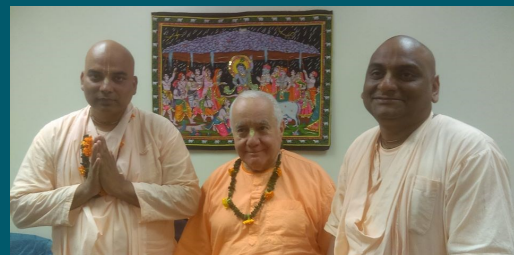
*śrutim apare smṛtim itare bhāratam anye bhajantu bhava-bhūtāḥ
aham iha nandaṁ vande yasyālinde paraṁ brahma [20]*

(Śrī-Raghupati-Upādhyāyasya)

The superexcellence of devotion in the mood of Vṛndāvana —

Of persons afraid of material existence, some worship the *Śruti* Scriptures (Vedas), some worship the *Smṛti* Scriptures (supplementary Religious Codes), and others worship the *Mahābhārata*. But as far as I am concerned, I worship Śrī Nanda Mahārāja, in whose courtyard the Supreme Absolute Truth is playing.

— Śrī Raghupati Upādhyāya



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

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



Is God dead?

We shall approach Him remembering that He is still living. It is not a stereotyped thing. We should not expect only what was done once before. If we expect the same thing, it will only reassure us by its repetition that He is not a living thing, that Divinity is under historical law. Should we think that in the past He showed Himself in a particular way, so He is compelled to show Himself in that way always? Is He not living today? Can He not show anything new?

At every moment, every second, He can show everything in quite a new

way. So, our heart should open wide when we approach the highest authority of the absolute plane of play. That means surrender must be increased to no limit. Surrender is limitless, and His play or līlā is also limitless. With that sort of deep vision, we shall try to read His līlā. So, although Brahmā and the other gods and gurus and the givers of many śāstras may have given some description of His Pastimes, we shall have to realize that Kṛṣṇa's Pastimes are not bound by their descriptions. Kṛṣṇa is not confined within a cage.

So, for this reason, Śrī Chaitanya Mahāprabhu did not hesitate to give a

description of the bewilderment of Brahmā (Brahma-vimohana-līlā). Brahmā was bewildered in Kṛṣṇa-līlā in Vṛndāvan, and again when Brahmā went to have an interview with Kṛṣṇa in Dvārakā, we find the same condition. The boundary of the sweet will of the Infinite is such that anything can be accommodated there, and even Lord Brahmā, the creator of the universe, can be perplexed by Kṛṣṇa.

All these Pastimes are like so many lighthouses showing us which way to go. Brahmā is our Guru, but he was bewildered by Kṛṣṇa. And Vedavyās, the universal Guru, was also chastised by Nārada. Nārada was put to the test many times. All these examples are showing us the way; they are pointing out the direction. It is said, *śrutibhir vimṛgyām*: the authentic books about the revealed truth are only showing the way. They say, "Go in this direction. Where? We do not exactly know, but you may go in this direction." They are only showing the direction. All the śrutis, the guidance given by the scholars of revealed truth, give some

direction: "Go this way, in this direction, and perhaps you may find it."

Kṛṣṇa says, "*Vedaiś cha sarvair Aham eva vedyo*: all the Vedas are intended to reveal Me, the Infinite." They mean to show how the Infinite is moving. If I analyze one atom within my fist, I can analyze it again and again and reanalyze it to no end. It is already within my fist, and yet it is infinite. So, it has been said that we may get the maximum benefit by surrendering. Kṛṣṇa says, "Give up all your prejudices and the limitations drawn from the limited world and be open. Then it will be easy for the Infinite to cast different shades of light on your soul and your knowing faculty. And then it will be easy for you also to cleanse your plane of understanding, cleanse your glass, the mirror of your heart."

In connection with the Infinite you will find that everywhere there is center, nowhere circumference. But to realize this, you must try to live in eternity, in Vaikuṇṭha. *Kuṇṭha* means "measurement". *Vaikuṇṭha* means "no crookedness, no limit, no measure". That is Vaikuṇṭha.



When Kṛṣṇa opened His mouth, Yaśodā was astonished to find the entire universal creation. Yaśodā was nonplused. “What do I see? The whole universe? The infinite in the finite?” At that moment she almost fainted, but then her cat cried aloud. And Kṛṣṇa, as if He was very much afraid of the sound of the cat, caught hold of His mother out of fear. Then at once, Yaśodā’s apprehension disappeared. She thought, “Oh, no ... He is my son! There is no representation of the infinite within Him; He is my son.” And she embraced Him.

When Brahmā took away the cowherd boys and calves, he thought that he had created some want in the līlā, but he came to find it flowing just as it had been. Not even the least part of it had been disturbed. Kṛṣṇa had expanded Himself to become the calves and the cowherd boys. When Kṛṣṇa Himself took the form of all the calves and the

cowherd boys, then the mothers felt an infinite type of affection, so much so that they could not understand, but were rather entranced, thinking, “How beautiful these boys are!” And the cows were also mad to show their affection to those calves. Then, Brahmā thought, “Have those cowherd boys and calves that I have stolen come here stealthily to join Him?” Again he went to see where he had hidden them. He saw, “No, the boys and calves are where I kept them in the caves of the mountain. They are there!” Again he returned to where Kṛṣṇa was and saw everything continuing as it had been. At that time, Brahmā surrendered and was reassured. He spoke the following prayer:

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripichchha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

(Śrīmad Bhāgavatam: 10.14.1)

“Your complexion is the color of a black cloud, and therefore You are very difficult to see, but You can be seen because of Your yellow garb

“I offer my prayers unto You, O praiseworthy Lord, who is the child of the cowherd Nanda. Your complexion is the dark blue color of a thunder-cloud, and You are clad in silk garments that shine like lightning. Your charming face is adorned with guñjā-mālā ornaments, and Your hair is decorated with a peacock feather. You look beautiful wearing a garland of forest flowers, and that beauty is enhanced by the morsel of food in Your left hand. You carry a buffalo horn and a stick for herding cows tucked beneath Your left arm. You hold a flute and other emblems, and Your feet are as soft as a lotus.” That is the general meaning of this verse. The internal meaning of this verse, however, is this: “O venerable one, we submit our prayers to You. Who are You? You are un-seeable, un-feelable, unknown, and unknowable. Your complexion is the color of a black cloud, and therefore

You are very difficult to see, but You can be seen because of Your yellow garb.” Yellow is Rādhārāṇī’s color.

So, only by the help of Kṛṣṇa’s potency can it be ascertained who He is. *Taḍit* means lightning. By the help of lightning we can see a black cloud at night.

So, although Kṛṣṇa is unknown and unknowable, His potency can reveal Him to us. Brahmā says, “You are the venerable entity I have come to know. Now I bow down to You. Your body is like that of a black cloud, and that is some mystic representation. Black generally cannot be detected. But Your dress of yellow color helps us to know what You are. It is carrying some similarity to the yellow dress of Nārāyaṇ. Your black body and yellow dress hint towards the personification of Nārāyaṇ. You are unknown and unknowable Yourself. But Your yellow dress — Your potency — makes You known to us.

“And You come down to our level as if You were one in our position. You are dressed as a cowherd boy, playing in the jungle with a lump of foodstuffs in Your hand. That deceives us in ascertaining who You are. And You adore ordinary things. Even the garland that You wear is collected from ordinary jungle flowers. Your taste appears to be for lower things.

“And all these signs are misleading us. You take a morsel of food in Your hand and run after cows. That is a sign of being low-class. The higher-caste people like brāhmaṇs and kṣatriyas cannot move like this or behave in such a way with their food.



The instrument you carry — a bamboo flute — is also unsophisticated. And Your stride is short. All this is misleading us to have a lower conception of You. You are hiding Yourself, so how can we understand You? What fault is there on our part, then, for not recognizing Your supremacy? It is difficult to accept that You, Kṛṣṇa, are the master of everything.

“You have so many plain ornaments. We don’t find anything that is gorgeous or filled with splendor here in Vṛndāvan. We are accustomed to find those things in Vaikuṇṭha. But this is new. You have come here to show Your playful Pastimes. Here in Vṛndāvan we have come across a new conception. And it is wonderful, plain, and charming. Plain, yet most attractive.

“With simple ordinary things You have decorated Yourself, but You are so extraordinarily charming. It is impossible to understand and to describe. Generally in this world, the position of cowherd boys is of no real significance. They represent the lower section of society. But here in Vṛndāvan, such a position is so wonderful and charming that we find You all-attractive — hypnotizing us.

“And Your movement is very slow but sure. Your

movement is such that You don’t care for anything else in this world. Though You are in a lower position, Your posture is such that apparently You don’t care for anything in this world. In You we find the highest conception garbed in a very plain way — but a very wonderful way. In connection with You, things of ordinary value become charming. Although I am the creator and have created everything, I fail to understand this sort of creation. I am proud that I have created so many things in the world, but I am overwhelmed to see the beauty of the environment here in Vṛndāvan. Here Your movement is slow, but sure and beautiful. You may be the son of that human being who keeps the cows — this is not a very high status in society or in the scriptures — but it is the nature of Your personality that whatever You do, You make it hold the highest position. What is this! Whoever You may be, my vanity is defeated. I take refuge at Your holy feet — I surrender. Please help me to understand what You really are.” In this way, Brahmā surrendered. And so, Kṛṣṇa is beyond the understanding even of the creator of the universe. He is infinite. And He is infinite not only in the consideration of space, but also in the consideration of time. He is infinite in every sort of consideration. Infinite. His infinite potency is represented in consciousness, in existence, and then in dealings of love.



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



The extremes of separation

Śrīmatī Rādhārāṇī's most extreme mood of vipralambha is expressed in this verse,

*ayi dīna-dayārdra-nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaram
dayita bhrāmyati kiṁ karomy aham*
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.197)

Her mood here is like someone who was extremely wealthy but has lost all of Her wealth and now has no

property at all. *Ayi Dīna-dayārdra-nātha he*: She cannot feel Her own property and calls out to Kṛṣṇa as though She is very, very poor.

devī kṛṣṇa-mayī proktā rādhikā para-devatā

sarva-lakṣmī-mayī sarva-kāntiḥ sam-mohinī parā

(Bṛhad-Gautamīya-tantra)

Rādhārāṇī is the supreme proprietor of everything — love, beauty, charm, attachment, wealth, and so on — but in separation from Kṛṣṇa She feels She has nothing. She cannot feel Her own wealth because of the intensity of

Her feelings of separation from Kṛṣṇa. She gives up everything and expresses Her feelings to Kṛṣṇa: “You are My dearest, and I cannot tolerate Your separation. But I cannot say that fully because I am not getting any hope from You. My dear friend, You have not given Me the wealth of any hope. *Ayi Dīna-dayārdra-nātha*: You are merciful to those who are very poor. Can't You see Me in front of You? I am very, very poor!

“O Mathurānāth, before You were Vṛndāvanēśvar [the Lord of Vṛndāvan]. You were Rāseśvar [the enjoyer of the Rāsa dance]. You were Rādhā Raman [He who pleases Rādhā]. You filled My heart with joy in Our intimate relationship. You were fully present in Your Vṛndāvan-līlā with Myself and all the Vraja-gopīs. But now You have left and become the king of Mathurā Maṇḍal. Now You are Mathurānāth, the Lord of Mathurā. You are no longer Vṛndāvanēśvar, the Lord of Vṛndāvan. What can I say? *Kadāvalokyase*: I want to see You. At least I want to see

You. *Hṛdayaṁ Tvad-aloka-kātaram*: not seeing You has given so much pain to Me, to My heart. *Dayita bhrāmyati kiṁ karomy Aham*: what shall I do now? I do not know. I feel there is nothing I can do, but I also cannot tolerate Your separation. Feeling such extreme separation from You, I cannot leave My body, but I also cannot stay within My body.” This verse is the heart-expression of Rādhārāṇī.

*mahābhāva-svarūpā śrī-rādhā-ṭhākuraṇī
sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi*
(Śrī Chaitanya-charitāmṛta, Ādi-līlā, 4.69)

“Rādhārāṇī is Mahābhāva Herself, the supreme servitor of Kṛṣṇa.”

Who can express what is in Her heart? Who can feel and express Rādhārāṇī's deepest, hopeless mood of separation?

*ei śloka kahiyāchhena rādhā-ṭhākuraṇī
tāra kṛpāya sphuriyāchhe mādhavendra-vāṇī*
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.194)



Only She Herself could reveal the full depth of Her separation from Kṛṣṇa. By Her grace only, Her feelings manifested in this world through the heart of Mādhavendra Purī. Mādhavendra Purī tasted Rādhārāṇī's ecstatic mood of separation through this verse, *ayi Dīna-dayārdra-nātha he*, as he departed from this world.

*śeṣa-kāle ei śloka paṭhite paṭhite
siddhi-prāpti haila purīra ślokerā sahite
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.196)*

When Mādhavendra Purī was leaving his body he constantly recited this verse and expressed its meaning. Later, Mahāprabhu Śrī Chaitanyadev tasted Rādhārāṇī's mood of devotion through this verse of Mādhavendra Purī. In *Śrī Chaitanya-charitāmṛta* it is described that when Mahāprabhu visited the Temple of Gopīnāth in Remuna He was overcome with the mood of vipralambha expressed in this verse. He recited this verse only once or twice and then was unable to speak any further.

*'ayi dīna, ayi dīna' bale bāra-bāra
kaṇṭhe nā niḥsare vāṇī, netre āsru-dhāra
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.201)*

He could only say, “*Ayi dina! Ayi dina!* I am so poor! I have nothing!” Over and over again this was all He could say. Crying in this mood of vipralambha, He fainted and fell to the floor of Gopīnāth's Temple.

*kibā gaurachandra ihā kare āśvādāna
ihā āśvādite āra nāhi chauṭha-jana
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 4.195)*

“Mahāprabhu tasted the meaning of this verse and in that way opened the door of Kṛṣṇa-prema. No fourth man in this mundane world has tasted this verse like that. Only Rādhārāṇī, Mādhavendra Purī, and Mahāprabhu Śrī Chaitanyadev have tasted the meaning.”

This verse and the description of its manifestation

“ By Her grace only, Her feelings manifested in this world through the heart of Mādhavendra Purī. Mādhavendra Purī tasted Rādhārāṇī's ecstatic mood of separation through this verse, ayi Dīna-dayārdra-nātha he, as he departed from this world

in this world is explained by Śrīla Kṛṣṇadās Kavirāj Goswāmī in his *Śrī Chaitanya-charitāmṛta*, so we can also say that Kṛṣṇadās Kavirāj Goswāmī has given us this verse. He tells us that no one else can understand this verse's meaning. He means that the deepest meanings of this verse cannot be opened by anyone. But Kavirāj Goswāmī himself opened a door to this verse for us through his *Śrī Chaitanya-charitāmṛta*. He did not open every door; He opened one door. Through that he gave some nourishment to others. There are many other doors to this verse, and he said, “Now I will not say anything more. What will be will be.” So we can say that he knows the meaning of the verse perfectly and that he is the fourth man who can taste it because he knows and is telling us that no one else can taste its meaning.



6

We will also say though that by the grace of Rādhārāṇī, Mādhavendra Purī, Kavirāj Goswāmī, and our Guru Mahārāj, we can

feel something of this verse's meaning. Śrīla Guru Mahārāj was very much intoxicated with this verse and many times we heard from him his heart's expression of this verse. By the grace of Śrīla Guru Mahārāj we know something of what is inside this verse. But what I have explained here about this verse is, no doubt, external. It only follows the language of the verse and is an explanation of this verse's external meaning.



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance*—Volume 1



Gurudev's Vyāsa Pūjā Is Coming

21 December 2010

You all know that Gurudev's appearance day is coming soon. Gurudev came to this world on this day to rescue the whole universe.

As you know, he appeared in Bamunpara, but actually, Vaiṣṇav's āvirbhāv, Guru's āvirbhāv (appearance) are non-different from the Lord's appearance day, that is why we celebrate this festival every year all over the world.

Gurudev always stayed here in

Nabadwīp for his appearance day, and he is still here, but in *samādhi*. He can see everything — who offers a flower on his appearance day, who does not, and so on.

*adyāpiha sei līlā kare gorā rāya
kona kona bhāgyavāne dekhibāre
pāya*

“Gorā Rāy continues performing His Pastimes, and those who are fortunate can see it.”

Gurudev's *līlā* is also going on, but only the fortunate souls can see it, that is why we must engage everybody in service on his appearance day. Whatever capacity we have — in *kāya*,

mana, *vākya*, (body, mind, and speech) — we must serve his appearance day.

There are so many services here — cleaning, decoration, picking mango leaves, etc. The new *samādhi mandir* is there, and we can hang some decorations. The construction is still going on, and I cannot say how many more days it will continue, but we are trying heart and soul to install Gurudev's *mūrti* very soon. It depends on his wish — it will happen when he wants it to happen.

Gurudev is very merciful. We have no quality or qualification, but still he keeps us, tolerates us so much. Everybody has some fault, nobody is pure, but Gurudev is very merciful — he tolerates us and engages us in service to his lotus feet. We must think of it in this way.



All over the world on this day, devotees are celebrating Gurudev's Vyāsa Pūjā, appearance day, but somebody thinks, “Oh, Gurudev is not here, what we will go there for?” But I think

they do not have a relation with Gurudev then. A relationship must come when you realize that Gurudev never disappears, never appears. Guru always stays with us, always gives instruction to us. If we remember his instruction, his words, read his books, then we will always get his association through that, and you can easily understand it.

Śrīla Śrīdhara Mahārāj also left and is now in *samādhi*, but Gurudev always said, “Śrīla Guru Mahārāj always protects me, he always gives me energy, gives me enthusiasm and shelter. He gives me everything.” We must also think like this. Gurudev has left, but he has left many things here — he has left his devotees, his Deities, his temples; he has left the scriptures, his words. We will find Gurudev there.

We must worship and serve him properly, then we will get everything. Gurudev can see everything — if somebody thinks Gurudev cannot see anymore, this is a misconception, a wrong conception.

Very soon we are going to celebrate his festival, and we are only praying to him for his mercy,

“Give me some power, some energy, some devotional activities, devotion so that I can serve your lotus feet until death.” That is our only hope and prayer to the Guru. Nothing else.

*guru-mukha-padma-vākya, chittete kariyā aikya,
āra nā kariha mane āśā*

Make the teachings from Śrī Guru’s lotus mouth one with your heart and do not desire anything else within your heart. (‘Śrī Guru-Vaiṣṇava Māhātmya-gīti’, 2, by Śrīla Narottam Dās Ṭhākura)

Wherever you stay, you must distribute Gurudev’s mercy, but first you must accept his mercy — we must empty our heart to make space to accept and keep his mercy. We only ask, “Mercy, mercy, mercy,” but we have no place to keep his mercy. It is necessary to make ourselves qualified through practicing, otherwise, we will not be able to accept and keep his mercy.

If you have a glass full of water and pour more water in it, the water will spill. You must empty your glass first — you have some desires in your heart,

and you must remove them first. It is not easy to remove these bad elements from your heart — *bhukti*-, *mukti*-, *siddhi-kāmī*, *kanak*, *kāminī*, *pratiṣṭhā*, *kāma*, *krodha*, *lobha*, *mada*, *moha*, *mātsarya* (desire for enjoyment, liberation, power, money, women, fame, lust, anger, greed, illusion, madness, envy), ego — but it is possible through *śravaṇam*, *kīrtanam*, and also mercy from the Guru, the Vaiṣṇavs, through the service to the Vaiṣṇavs. Once you get some space in your glass, you will be able to get some mercy and you can fill your glass with that.

There is so much service we can do. Somebody always says, “Gurudev, Gurudev, Gurudev,” but when Gurudev wants a glass of water, you cannot give it to him. You keep saying, “Oh, my father is very nice, my father is very affectionate to me.” Day and night you keep on praising your father, but you do not give food to your father, and you kick him out of your temple or house, “You are now an old man, you cannot do anything. Get out of here.” Such is our position: we always say, “Gurudev, Gurudev,” but we are not following what Gurudev wants. You always say “Gaura Hari, Gaura Hari”,

“*Wherever you stay, you must distribute Gurudev’s mercy, but first you must accept his mercy — we must empty our heart to make space to accept and keep his mercy. We only ask, “Mercy, mercy, mercy,” but we have no place to keep his mercy.*

“Rādhē Rādhē”, “Nītāi Nītāi,” but you do not do what Rādhārāṇī wants, what Gaura Hari wants, what Nītāi wants. Then what is the use?

That is why we are praying to everybody — serve Gurudev’s mission, serve his devotees. Do service, it will bring benefit to you. Whatever your capacity is, serve with your *kāya*, *mana*, *vākya* (body, mind, and words). Everybody has different qualifications. Maybe somebody cannot do something nicely, but they have another qualification. Somebody may not be a good singer, somebody cannot sing Hare Kṛṣṇa *mahā-mantra* so well, but Kṛṣṇa

does not want your tune, Kṛṣṇa knows what you are singing, what you want to say. Gurudev knows it. You must understand it. Somebody may not be doing something well, but they have some other qualification.

In Prabhupād Bhakti Siddhānta Saraswatī Ṭhākura’s time, a well-educated man, Sundarānanda Vidyā Vinod Prabhu, came to the main Gauḍīya Maṭh from Bangladesh. At that time, it was rare to see an educated person, so if somebody passed the BA (Bachelor of Arts), people would come to see them from far away villages. So, when Sundarānanda Vidyā Vinod Prabhu came to Gauḍīya Maṭh, everybody complained, “He is not doing any service.” Prabhupād saw that boy and asked Kuñja Bābu,

“Why are you not engaging this boy in any service? What can he do?”

“That boy has no quality or qualification. He cannot do anything.”

“You are the one who has no quality or qualification, that is why you cannot engage him in service.”



Do you understand? Sometimes we say, “Oh, he cannot do anything, he has no quality or qualification,” but we must see our own fault first — before you blame anybody, you must first see your fault.

Vaiṣṇav is *adoṣa-daraśi* (forgiving), he does not see others’ fault, but he sees his own fault. That is the quality of a Vaiṣṇav. If somebody does not like you, you must see: maybe you have some fault, that is why they do not like you. In this way, you can correct yourself.

*viṣaye ye prīti ebe āchhaye āmāra
sei-mata prīti hauka charaṇe tomāra*
(*Gītāvalī*, Śrī Śikṣāṣṭaka, 4.5, Śrīla Bhakti Vinod
Ṭhākura)

People feel affection to their children, wife, husband, relatives, and if you think that kind of relation is coming to you towards your Guru, towards your Guru’s mission, then you can think that some devotion is coming to your heart...



*pujya-sri-guru-varga-vandita maha-
bhavanvitayah 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.





SRI GURU PŪRNIMĀ 2023

WITH ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

The Self-Destruction Squad #BNSDailyquotes (<https://www.facebook.com/scsiscs.org>)

“Generally, the common people merely dress like devotees but do not possess enough intelligence to accept what is proper. They are living in ‘society consciousness’, and in the name of following their Guru, they never accept or appreciate what is genuine and coming down from above. Thus, such foolish individuals are bound to experience self-destruction. The Founder-Acharya of Sri Chaitanya Saraswat Math [Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja] has told about such people. He said that:

‘To deny divine revelation through another agent in the name of being chaste to one’s guru can be offensive and even suicidal.’”

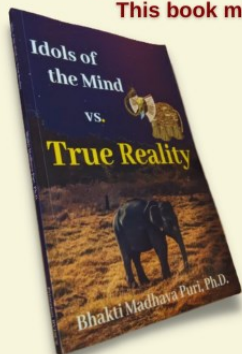
:: Śrīla B. N. Śhānta Mahārāja, Ph. D.

Sevaite-President-Acharya of Śrī Chaitanya Sāraswat Maṭh, Nṛsimha Pallī, West Bengal, India



"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."**

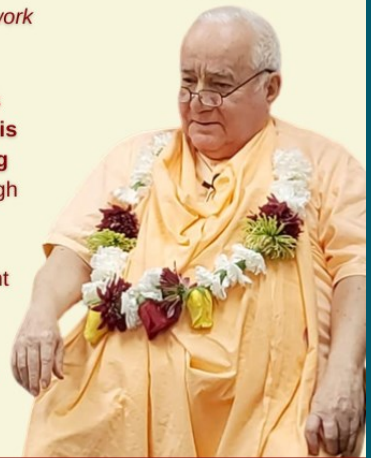
::David Lorimer, Programme Director of the Scientific and Medical Network



Now Available
amazon

"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



www.bviscs.org/books

#IMVTRSTUDY PROGRESS

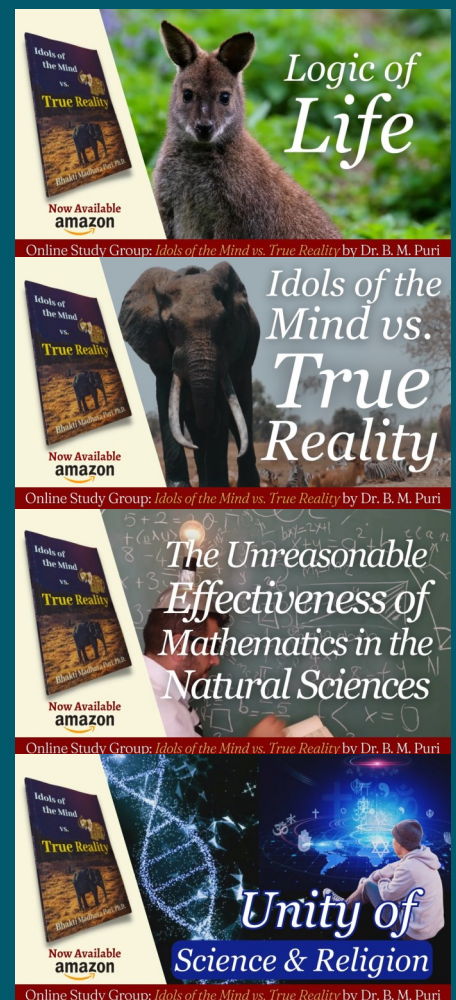
The complete study of Chapter 1 includes some nice group discussion in addition to dialogues with cell biologist Brian Ford and cardiologist Sundeeep Mishra, where Dr. Mishra realized the importance of dialectic metaphysics for progressing science. The logic of life articulates the three distinct kinds of systems/objects found in nature — mechanical, chemical, and teleological/biological.

Chapter 2 was discussed with Edi Bilimoria, an engineer and independent research who has presented internationally on Sir Isaac Newton's broad range of mystical and scientific writings. Mr. Bilimoria recognized the fundamental role of thought and metaphysics in science. We considered how the intelligibility of nature implies the all-pervasiveness of universal reason throughout reality, and agreed on the necessity for dialectic metaphysics to account for the dynamic organic nature of True Reality and overcome the abstract dichotomy between nondual and dualistic views once and for all.

The study of Chapter 3 considered interesting perspectives — including that of Perry Marshall (world-renown business strategist and founder of the \$10M Evolution 2.0 Prize, the world's largest science research challenge) — on why mathematics does not apply to the whole of nature (mechanical, chemical, and biological systems) but only to mechanical systems, and how, despite this, the popular application of math to nature and specifically biology has possibly led to a disconnect between scientific/technological advancement and human health/well-being.



We will conclude our study of the final part of *Idols of the Mind vs. True Reality* in August, after a discussion with Hegelian scholar Robert Wallace, Ph. D.



This is a dialogue from 1982 between Śrīla B. R. Śrīdhara Mahārāja and his sannyasa disciple Śrīpād B. M. Purī Mahārāja, Ph. D. (one of Śrīla Prabhupāda's original three scientists and founding charter member of the Bhaktivedanta Institute). The various collected videos show moments where Śrīpād Purī Mahārāja is seen sitting or walking with Śrīla Śrīdhara Mahārāja, alongside worshipable Vaiṣṇavas like Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja. Topics include (1) New Delhi conference and the role of consciousness and its higher development in Bhāgavat Vedānta, (2) Fossil Fatherism and the changing scientific paradigm, and (3) that the Bhāgavat is the ripened fruit of the tree of Vedic knowledge.

Scientific Sankirtan

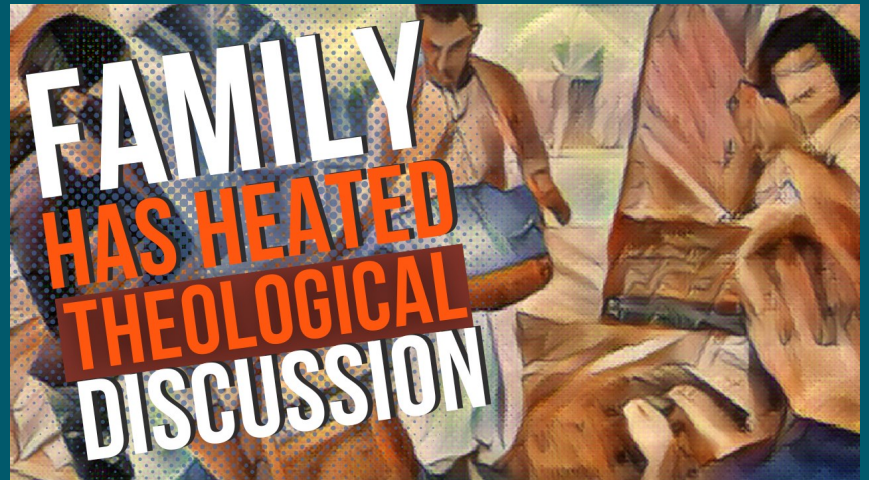
Discussion between
**Srila Bhakti Rakshak
 Sridhara Maharaja**
 &
**Sripad Bhakti Madhava
 Puri Maharaja, Ph. D.**



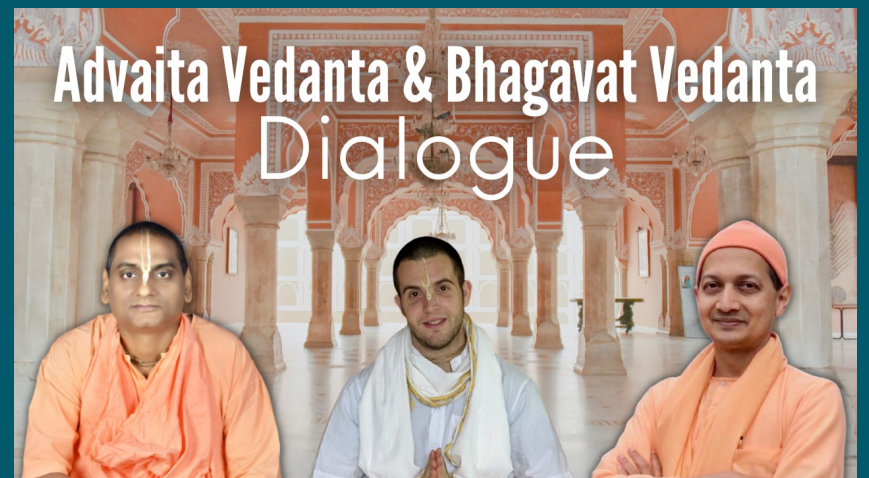
RECENT ACTIVITY ON MAHAPRABHU BROADCASTING CHANNEL — MBC

This top video is a discussion from a recent Vedic Cultural Immersion: Prasadam & Kirtan program at the Princeton YMCA. An agnostic bordering atheistic father talks with his theistic son practicing bhakti-yoga.

The bottom video is a clip from the "OSA Spirituality Forum" held by the Odisha Society of the Americas. Sarvapriyananda Swami from the Vedanta Society of New York talks with serving members of the Princeton Bhakti Vedanta Institute. In this dialogue, we tried to address and discuss some main points that depict Vedānta as more of a self-centered philosophy and spiritual practice — from the Advaita Vedānta interpretation — and respectfully offer some insights from the Bhāgavat perspective that show Vedānta as God-centered.



Advaita Vedanta & Bhagavat Vedanta Dialogue



12

This sort of dialogue seems to be important for public interaction between the diverse students of Vedāntic studies.

The video was uploaded on June 14, 2023. As of the publication of this July 2023 issue of ŚRĪ MAHĀNET, there has been over 30K views, 798 likes, and 308 comments.



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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