

All Glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ MAHĀNET

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Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

*veda, bhāgavata, upaniṣat, āgama
'pūrṇa-tattva' yāṅre kahe, nāhi yāṅra sama*

"The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him." (CC Adi 2.24)

*'nāra'-śabde kahe sarva jīvera nicaya
'ayana'-śabdete kahe tāhāra āśraya*

"The word 'nāra' refers to the aggregate of all the living beings, and the word 'ayana' refers to the refuge of them all." (CC Adi 2.38)

Caitanya-caritāmṛta Ādi 2.24 & 38 Translation

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣaka Śrīdhara
Deva Goswāmī Mahārāja

Verse 4.6

sarvendriyair eva pratikūla-varjane saṅkalpaḥ—

*mā drākṣaṁ kṣīṇa-puṇyān kṣaṇam api bhavato bhakti-hīnān padābje
mā śrauṣaṁ śrāvya-bandhaṁ tava charitam-apāsyānyad-ākhyāna-jātam
mā sprākṣaṁ mādḥava! tvām api bhuvana-pate! chetasāpahnavaṇān
mā bhūvaṁ tvat saparyā-parikara-rahito janma-janmāntare 'pi
(Śrī-Kulaśekharasya)*

The resolve to reject everything unfavorable, by means of all the senses—

O Mādhava, let me not see the unvirtuous persons who are devoid of devotion to Your lotus feet, and let me not hear the narratives which do not describe Your divine personality. O Lord of the universe, may I never have any contact with those bereft of faith in You, and moreover, lifetime after lifetime, may I never be without the company of Your associates who are devoted to Your loving service.

—Śrī Kulaśekhar



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

from *The Loving Search for the Lost Servant*, Chap. 9 Knowledge-Free Devotion



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So, it is not from any qualification on our side that the Absolute can be caught. Whomever He chooses to make Himself known to will know Him. This is explained in the Upaniṣads: He cannot be known by lectures or discussions, by sharp memory or vast intelligence, or by genius or supernatural intellect. One may have extensively studied all the revealed scriptures, but that is no qualification. Kṛṣṇa reserves all independence on His side. There is only one way by which He can be known: whomever He chooses to make Himself known to can know

Him. Otherwise all rights are reserved there by His sweet will.

How can we draw His sweet will? That is the question. How we can tackle His sweet will. That can only be done through śaraṇāgati, surrender, by increasing our negative side. We must think, “I am so poor; without Your grace, I can’t live.” We must think like this to try to arouse pity within His heart. We must appeal to His understanding that we are in extreme need of Him and that without His grace we can’t live. Only such a sincere feeling of necessity can draw His attention to us. Otherwise, we have no possibility for capturing Him.

So, the negative approach has been recommended for capturing Him. Our exclusive prayer is that we are the most needy and sincere. That alone can draw His attention towards us. And that is not an opinion or speculation, it is a fact. It is reality.

I once met a scholarly sannyāsī in Badarik Ashram who posed as an atheist in the course of our discussion. He argued, “What is the evidence that God or the soul exists?” Then I quoted a verse from *Śrīmad Bhāgavatam* (11.22.34):

*ātmāparijñāna-mayo vivādo
hy astīti nāstīti bhidārtha-niṣṭhaḥ
vyartha ‘pi naivoparameta puṁsām
mattaḥ parāvṛtta-dhiyām sva-lokāt*



2

I explained to him that although ātmā, spirit, is self-effulgent, there is a constant quarrel between two opposing parties. One party says, “God exists!” The other says, “God does not exist!” *Śrīmad*

Bhāgavatam says that the ātmā is self-effulgent, but still we find that one class of men say, “He exists, we see Him, He can be seen”, and another says, “He has never existed.” This quarrel has no end because one of the parties hasn’t got the eye to see what is self-evident. This quarrel is a useless waste of time, but still it will never stop; it will continue forever. Why? Because there are those who have the eyes to see God and those who have no eyes to see Him or their own self. One of these classes of men has deviated from God consciousness. There is a barrier between them and God consciousness, between them and self-consciousness. So, the disagreement will only continue on account of their ignorance.

Those who have eyes to see will say, “The sun exists; there is the sun.” And those who have no eyes will say, “No, no, there is no sun.” This argument will continue forever, but that does not mean that the sun is not existing. It can show itself.

An analogy has been given in this connection. A boy is born in a dungeon, a dark prison house. And he grows up there without any experience of

sunlight. One of his friends from outside the prison would come and visit him. One day, the boy's friend said, "Let us go see the sun. Come with me, I shall show you." The boy replied, "Yes, I shall go", but he began to take a lantern with him. His friend remarked, "It is not necessary to take the lantern." The boy said, "What do you say! Do you think that I am a fool? Can anything be seen without the help of a lantern? I am not a fool!" Then his friend forcibly took him by the hand and showed him the sun. The boy said, "Oh, this is the sun! By its light everything can be seen."

The soul is like that. God is like that. He is seen by His own light, and it is only by His light that we can see anything. He is self-effulgent. By His own light He can show Himself to others. He is the source of all knowledge. This is the proper conception of Godhead. He is automatically existing. He cannot be seen by our knowledge, just as the sun cannot be seen by the help of any other light. It is not necessary that we try to acquire God

consciousness through intellect or knowledge. Knowledge of God is independent. It can come and go of its own accord. And if He comes to me, everything comes to me. But nothing can force Him to come within our vision. The sun cannot be taken into your dungeon, but you have to go to the sun and see things by its grace; in the same way, the Lord is self-effulgent. He can be seen only by His own light.

Intellectualism is a disqualification. We are interested in jñāna-sūnyā-bhakti, knowledge-free devotion. Affection, attraction, sympathy—these things are all the outcome of having a heart. The scientists feel that animals have no real brain, no intelligence. Yet we see that even without much of a brain, an animal can live, but without a heart, none can live. As the brain is a representation of a computer, the animals have no real computer to calculate. Animals may follow intuitive knowledge, and so they can work unconsciously. And we can see that intuition can go above brain calculation. So, many birds

“The soul is like that. God is like that. He is seen by His own light, and it is only by His light that we can see anything.”

and beasts can understand that an earthquake is coming, but so far, no human calculation can understand precisely when an earthquake will come. There are many things that our brain cannot feel, cannot catch, whereas even the animals can get some clue about them beforehand. And after a long and deep research, men cannot find what is beyond their reason. The position of reason and intellect is explained in *Śrīmad Bhāgavatam* (10.14.3):

*jñāne prayāsam udapāśya namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyaṁ*

“Hatefully rejecting any attempt in the intellectual line, we must nurture a submissive spirit within ourselves and try to live our lives in association with topics about the Lord. Of course, this does not mean any topics about the Lord; they must come from a genuine source. And it does not matter

what position we hold at present. Whoever wholeheartedly attends to the teachings of His divine agents by thought, word, and deed can conquer Him who is otherwise invincible.”

This is the path of realization recommended by the *Śrīmad Bhāgavatam*, which condemns the path of intellectual attainment:

*śreyaḥ sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave
teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātīnām*

“O Lord, those who want to have a clear conception of You through their intellect find their attempts useless. Their endeavors end only in frustration, like those who try to beat rice from an empty husk” (*SB*: 10.14.4). So jñān, knowledge, is like an empty husk. Energy and knowledge are only outer aspects. The real substance, the rice, is devotion—love. That is the tasteful thing within. Other things are covers (*jñāna-karmādy-anāvṛtam*). But what is within the cover is tasteful, eternal, auspicious, and beautiful: satyam, śivam,



sundaram. Beauty is reality, ecstasy is reality; everything else is only an outer cover. If we concern ourselves too much with the cover, we cannot get the substance within. Then, our life becomes a disappointment:

naiṣkarmyam apy achyuta-bhāva-varjitam

na śobhate jñānam alaṁ nirañjanam

kutaḥ punaḥ śaśvad abhadram īśvare

na chārpitam karma yad apy akāraṇam

“Mere retirement is not considered to be fulfilment in anyone’s life. Although in the stage of liberation, no contamination of death, birth, disease, and infirmity are to be found, still that cannot be considered perfection. Then what to speak of karma, a laborious life of work which is not done for the satisfaction of Kṛṣṇa?” (SB: 1.5.12)

The only thing that can give fulfilment in both labor and rest is Kṛṣṇa: He is the harmonizing principle of both. If work is done as a service for

Kṛṣṇa, then our labor is converted into gold: it is no longer iron. And only if renunciation is related to divine service does it have any value.

Adam and Eve

Those who are suffering from hard labor naturally want rest. They are dependent on labor to live, yet it is thought to be useless and undesirable. If we are to live, we must labor; still, it is considered a dishonorable life. Generally our aspiration is how to live without labor; we are in search of a peaceful life of rest where we are not the servants of labor. This is the general tendency in our life of struggle and labor. In the Bible, we find that when Adam and Eve were surrendered to God in heaven, their sustenance was automatic. When they fell down, they had to earn their bread by the sweat of their brow. They were forced to labor in order to live. And it is a low and dishonorable form of life. But if we want to live, we must labor. We wonder, “Is there a life where one can live without labor?” We find such a tendency in our life from the beginning of existence. So, we aspire for freedom from karma.



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

from *Golden Reflections*, “Earlier Days”



Question: What size was the original thatched room?

Śrīla Mahārāj: That building was twenty feet long by about twelve feet wide. At first there was not even a bed, but with some bamboo Śrīla Guru Mahārāj presently constructed two. It was perhaps a few months or a year later that the brahmachārīs came and built a house out of bamboo with a corrugated tin roof. When I joined I first stayed in that house.

Giridhārī was in a thatched room measuring about six feet by ten feet made by Guru Mahārāj beside his own room. It was where the present

kitchen and bhoga storeroom stand. After maybe one or two years Guru Mahārāj’s present building was constructed. Its picture is on the front of our *Gauḍīya Gītāñjali* book of kīrtans. When I joined here on Nṛsiṃha Chaturdaśī day of 1946 or ’47 I saw that building. It was then about two years old. The building was made by a donation of bricks from a nearby brickfield owner. The third generation of the man who gave the bricks still comes here and they are very respectful always. Several members of that family came and took dīkṣā from this Maṭh.

The building was made from earth and

bricks and was covered by plaster. No cement was used. Until today it is standing, though I need to repair it from time to time. The upper floor of the building was built much later and is constructed using cement.

Giridhārī and Mahāprabhu were installed there by Śrīla Guru Mahārāj. In the right hand room where Śrīpād Araṇya Mahārāj now stays is where Mahāprabhu used to be. When I joined here Śrīla Guru Mahārāj lived in the room to the left of Mahāprabhu, and later Śrīla Guru Mahārāj came to stay in the right hand room and Mahāprabhu moved to the left room.

I made two latrines, one for the brahmachārīs’ room where Hari Charaṇ Prabhu now stays, and the other for Śrīla Guru Mahārāj’s room. Around 1957 when we made the room upstairs for Śrīla Guru Mahārāj, I moved into Guru Mahārāj’s old room.

The first brahmachārīs who came wanted to serve Śrīla Guru Mahārāj, but some came with some inner intention. It was their understanding from his horoscope that he

would not live for more than 58 years; furthermore his health was not very strong and three or four times each month he would be very sick with severe headaches. They did not consider Śrīla Guru Mahārāj would live very long and they thought that after his disappearance they would become the proprietors of this Maṭh. But Śrīla Guru Mahārāj did not tell any of them that they would be chief sevāite or proprietor of the Maṭh. This was because he wanted to maintain his preceptorial line as well as his Guru-paramparā.

The Guru-paramparā descends through the disciples, therefore Śrīla Guru Mahārāj searched for someone a little younger who he could train up to continue his paramparā. It was under such circumstances that I joined in 1947, and after talking with me Śrīla Guru Mahārāj decided within seven days that he would train me to be his successor. He could not hide anything, and he expressed this wish to Kṛṣṇadās Bābājī Mahārāj, Ramā Didi, Gopāl’s mother, his aunt, Kṛṣṇamayī Didi, his godbrothers, and others.



Question: In those days what was the daily routine?

Śrīla Mahārāj: There was a full program of worship.

Mahāprabhu was installed in 1944 or '45, so on the altar were Mahāprabhu and Giridhārī. The morning, noon, and evening āratis along with the other programs were going on, just as at present. The programs were held on the veranda.

Question: How many devotees were here when you first came?

Śrīla Mahārāj: There were eighteen devotees: twelve adults and six youths. They would go to preach in Kolkata. Śrīla Guru Mahārāj established the Kolkata Maṭh some two or three years before I joined. It was started by the desire of Śrīla A.C. Bhaktivedānta Swāmī Mahārāj.

Śrīla Swāmī Mahārāj was always very affectionate with Śrīla Guru Mahārāj and he would come to meet him from time to time. He requested Śrīla Guru Mahārāj, "I have two houses, one of which I am living in with my family. The other has a laboratory downstairs. I shall give you the free use

of two rooms above the laboratory for the purpose of preaching. In order to have your association I can spare these two rooms. If you will kindly go there and stay, I shall be very happy." This is how the 7 Sitakanta Banerjee Lane branch of Śrī Chaitanya Sāraswat Maṭh was begun.

Question: Śrīla Guru Mahārāj particularly came to Koladwīp to be withdrawn from the preaching field, so was it purely Śrīla Swāmī Mahārāj's petition that led him to start another Maṭh in order to preach in Kolkata?

Śrīla Mahārāj: Śrīla Guru Mahārāj always wanted to stay in the background. He did not want to take a prominent role to recruit others, make disciples, and so on. But Śrīla Swāmī Mahārāj very much wanted to do something: to make another Gauḍīya Mission headed by our Śrīla Guru Mahārāj. He many times told Śrīla Guru Mahārāj his wish, but Śrīla Guru Mahārāj was not enthusiastic to do so. It was because of Śrīla Guru Mahārāj's close, affectionate relationship with Śrīla Swāmī Mahārāj that he accepted his proposal.

During their stay in Sitakanta Banerjee Lane some very prominent people came to see Śrīla Guru Mahārāj through Swāmī Mahārāj, and in that way

“ Śrīla Swāmī Mahārāj was always very affectionate with Śrīla Guru Mahārāj and he would come to meet him from time to time.

some gr̥hastha devotees joined. Bhutabrt Prabhu and Nṛsīmḥānanda Prabhu were big brahmachārīs, and they also stayed in Śrīla Swāmī Mahārāj's house and preached in Kolkata. From time to time Śrīla Guru Mahārāj would go there, and he would sometimes stay for two or three months during which time the other brahmachārīs would run the Maṭh here in Nabadwīp.

Question: What service duties were here for those in the Maṭh?

Śrīla Mahārāj: At that time all the regular temple programs were running as well as cultivation.

When I joined I made a very nice flower garden in front of the building. Also we cultivated vegetables and fruits. One day we picked a ten foot long 'stick-sabji' plant from the garden and took it to Sakhī Bābu's house. He was greatly surprised to see it.



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance* — Volume 1



Śrī Rādhāṣṭamī: Worship with Extreme Care

Vṛndāvan, 5 September 2011

Today is a very auspicious day in our spiritual life, a very important day. Today is Rādhāṣṭamī: Śrīmatī Rādhārāṇī's appearance day. Śrīla Gurudev and Śrīla Guru Mahārāj always worship this day in the most proper way.

*rādhā-bhajane yadi mati nāhi bhelā
kṛṣṇa-bhajana tava akāraṇa gelā*

“If you do not worship Śrīmatī Rādhārāṇī, your worship of Kṛṣṇa is useless.”

(*Gītāvalī*, Śrī Rādhāṣṭaka, 8, by Śrīla Bhakti Vinod Ṭhākura)

How can we worship Śrīmatī Rādhārāṇī? We do not know the process how to worship Her. We sing, “Śrī-guru-charaṇapadma, kevala-bhakati-sadma, vandō muṇi sāvadhāna mate: we must worship the lotus feet of Śrī Gurudev very carefully.” If we are not careful, an offence can come, so we must be very careful when we worship Śrīmatī Rādhārāṇī's lotus feet — it is very difficult.

Śrīla Śrīdhara Dev-Goswāmī Mahārāj showed that he was cautious to read the chapter in *Śrī Chaitanya-charitāmṛta* about Rādhā-Kṛṣṇa's Pastimes: antaraṅga-līlā, prema-līlā, Rāmānanda Rāy's prema-kathā. He said we must have qualification to read that chapter, and that is very difficult. We can, however, do what Gurudev told us to do. Gurudev told us that we can worship Lalitā Devī, who controls Śrīmatī Rādhikā, and also we can worship Nityānanda Prabhu. Guru is called āśraya vigraha, and Lalitā Devī is Rādhārāṇī's āśraya vigraha. If we do not worship āśraya vigraha, we cannot worship vijaya vigraha.

When Gurudev heard somebody saying, “Jaya Rādhē!” he would always become angry. When Rādhārāṇī's Name always comes to somebody's mouth, it is not serious because it is actually not so easy to take Her Name. If we always say, “Jaya Rādhē!” it means we are sahajiyā. We must be very careful.



*rādhāra dāsīra kṛṣṇa sarva-vede
bale*

Who does Kṛṣṇa belong to? “Kṛṣṇa is ‘Rādhāra dāsīra’: He is the property of the servants of Rādhārāṇī. All Vedas state this.”

(*Gītāvalī*, Śrī Rādhāṣṭaka, 1, by Śrīla Bhakti Vinod Ṭhākura)

*rādhā-padāṅkita dhāma, vṛndāvana yāra nāma,
yatane ye nāhi ārādhila*

“(How will they bathe in the ocean of rasa if they have never made an effort to worship the abode called Vṛndāvan that bears the footprints of Śrī Rādhā's feet?”

(*Gītāvalī*, Śrī Rādhāṣṭaka, 1, by Śrīla Bhakti Vinod Ṭhākura)

But how to worship Rādhārāṇī — how? “Yatane ye nāhi ārādhila, Rādhā-padāṅkita Dhām.” Gurudev said, “You must walk in Rādhārāṇī's place on your head, not on your legs.” It is that kind of place, but how can we see it? “Andhībhūta chakṣu yāra viṣaya dhūlite”: our eyes are blind. If I take poison, how can I taste anything after that? “Jāniyā śuniyā viṣa

khāinu: I knew that it was poison, I had heard that it was poison, but still I drank it.” If I take poison, and I know it is poison, I will have to die.

We are now in Vṛndāvan Dhām, but we do not sing, do not practice, do not do kīrtan; we are staying here but living like in an ordinary house—sleeping, eating, doing all these same things... but this is Goloka Vṛndāvan!

*rādhā-padāṅkita dhāma, vṛndāvana yāra nāma,
yatane ye nāhi ārādhila*

“(How will they bathe in the ocean of rasa if they have never made an effort to worship the abode called Vṛndāvan that bears the footprints of Śrī Rādhā’s feet?”

How should I worship this place? Śrīla Gurudev made this temple here in Vṛndāvan to sing kīrtan,

“ Gurudev said to me, ‘If you serve the Vaiṣṇavs, Rādhārāṇī’s servants, Lalitā Devī’s servants, Kṛṣṇa will come to serve you.’ ”

Kṛṣṇa will come to serve you.”

Once Rādhārāṇī Herself came to cook sweet rice for Sanātan Goswāmī. Sanātan Goswāmī wanted some sweet rice, and Rūpa Goswāmī thought, “How can I get sugar, rice, milk, and the other ingredients?” Suddenly, a girl came, and offered him the ingredients,

“Please take this.”

“Who are You?”

“I live in this village.”

“But I do not know how to cook sweet rice...”

“My mother knows how to make it, and she has taught Me something. I can try to make it.” She actually cooked it herself — brought the pot, made the fire, did everything!

When Sanātan Goswāmī tasted it, he was astonished, “What nectar! How much nectar this is!!” He searched for that girl, “I want to see that girl, that girl’s father,” but he could not find Her. Sanātan Goswāmī began to cry, “Rūpa, you

to practice, and we must do that, and worship it through that. If, however, you follow your mind, how will you serve?

Gurudev always tells us, “Do not follow your mind. You must follow what I am saying.” Something may be going on in your mind — dismiss it. If your mind and heart are full of other things, how will you follow Gurudev? You must become a proper, good receiver. Everything is in your heart, but you must make the fuse.

We take initiation from Gurudev, but what is the meaning of śiṣya, being a disciple? “Dīkṣā-kāle bhakta kare ātma-samarpaṇa: at the time of the initiation, the devotee offers himself to the Guru.” We are not in charge anymore.

Gurudev said to me, “If you serve the Vaiṣṇavs, Rādhārāṇī’s servants, Lalitā Devī’s servants,

do not know... We are here to serve Her, but She Herself came to serve us!”

Then you must understand what this place is...

Gurudev got this place, here is Rādhā Rāsa Bihārī, here is Śrīla Kṛṣṇa Dās Kavirāj Goswāmī’s place, here is Rādhā Dāmodar also...

Once, a godbrother of Śrīla Gurudev, a disciple of Śrīla Śrīdhara Dev-Goswāmī Mahārāj came to Gurudev and offered to make a puṣpa-samādhi of Śrīla Guru Mahārāj in Rūpa Goswāmī’s place. Gurudev answered, “We do not want that. Here everything is mixed — any sahajiyā people or anybody else can give some money, and their father or mother can also be buried here. I do not want to give my Guru’s puṣpa-samādhi there.” Fortunately, he got this place, on the same land with Śrīla Rūpa Goswāmī’s place.

Also Śrīla Swāmī Mahārāj spent here ten years, and after translating Bhāgavatam he went to the foreign land. At his old age he went to a foreign country! What sort of impression did he get here? Also, before going abroad, he first went to Nabadwīp: he took shelter of Śrīla Śrīdhara Mahārāj and asked him for permission to go there...

That is that place. You must worship this place. If



anybody sits in this place, plays kartāls and chants, “Hare Kṛṣṇa, Hare Kṛṣṇa,” they will go to Goloka Vṛndāvan — such kind of place this is! But we are not chanting, we are not practicing properly; we are thinking about our own self, we are thinking about eye exercise, ear exercise, mind exercise... We are doing all kinds of exercise, and “andhībhūta chakṣu yāra viṣaya dhūlite”: our eyes become blind with so much illusory dust. How then shall we see this kind of environment?

Once a sannyāsī came to me and said, “Oh, Mahārāj, Vṛndāvan is nothing special. Monkeys are always disturbing and passing stool there...” I told him, “Your eyes are like that, that is why your eyes saw monkeys disturbing and passing stool, but some can see the nitya dhām, Rādhārāṇī’s Pastimes here...”

Rādhārāṇī’s birthplace is nearby, in Rāmakeli, and the house of Her parents — King Vṛṣabhānu and Kīrtidā Mayī — is in Varṣāṇā. When King Vṛṣabhānu and Kīrtidā Mayī lived in Rāmakeli,

King Vṛṣabhānu went every day to the Yamunā to bathe. One day when he went to the bank of the Yamunā, he saw a big lotus with a baby inside it. Rāja Vṛṣabhānu brought the baby home, and the feeling came to Kīrtidā Mayī that the baby had been born like this.

So many demigods came then disguised to their house, so many people came to see Her, but no one could recognize who She was. Kīrtidā Mayī and Rāja Vṛṣabhānu also invited Nanda Mahārāj and Yaśodā. Everyone was wondering how the girl had appeared and why, although so beautiful, She did not open Her eyes. While everyone was talking like this in a crowd, Kṛṣṇa crawled away to Rādhārāṇī’s room, and when He saw Her face, She opened Her eyes. First She saw Her Lord. She had asked Him before, “Promise Me that when I am born I will not see anyone’s face until I have seen Your face.”

There are so many līlās in Vṛndāvan Dhām, Govardhan, Uddhav Kuṇḍa, Rādhā Kuṇḍa...



HEARTFELT WISDOM

Śrīpād Bhakti Mādhava Purī Mahārāja, PhD

from Facebook



All Glory to Śrī Guru and Gaurāṅga

Over the course of the last six months of His Holiness Śrīpād Bhakti Mādhava Purī Mahārāja's pastimes in this world, he published a number of personal notes on Facebook, which often preceded an article that he was sharing from one of our Rūpānuga Āchāryas. This new section of ŚRĪ MAHĀNET will share one of these posts from Śrīpād Purī Mahārāja.

Bhaktivinoda Ṭhākura's Worship of Śrī Gaura-Gadādhara

June 25, 2025

The heart yearns for more than rules and rituals on the path of devotion. It longs for entrance into the hidden, inner treasure of the Divine. With the compassion of a loving guide, Śrīla Bhaktivinoda Ṭhākura unveiled this secret for the world to know. While the public pastimes of Śrī Caitanya Mahāprabhu and Lord Nityānanda flooded Bengal with the holy names, Bhaktivinoda gently drew our hearts to a quieter, more intimate vision: the sacred, inner love shared between Śrī

Caitanya and Śrī Gadādhara Paṇḍita. He taught us that the highest service to the Lord lies not only in public glorification, but in honoring the tender, affectionate love the Lord relishes within His own heart — embodied perfectly in Gadādhara.

To understand this love is to glimpse the deepest interior of Mahāprabhu Himself. Śrī Caitanya is Kṛṣṇa, but He appears bathed in the golden hue and ecstatic longing of Śrīmatī Rādhārāṇī — His foremost devotee and dearest beloved. Outwardly, He descended to preach the yuga dharma of chanting the Holy Names; inwardly, He burned with a singular desire to taste: “What is the sweetness of Rādhā's love for Me?” Standing silently beside Him, bearing that very mood, was Gadādhara Paṇḍita — the embodied essence of

Rādhā's selfless devotion. He is not merely a companion; he is Mahāprabhu's inner feeling personified. When Caitanya looked upon Gadādhara, He beheld the very prema that had drawn Him into the world.

Their time together in Purī overflowed with sacred intimacy. There, Gadādhara would read the *Śrīmad-Bhāgavatam* aloud to Mahāprabhu. As his soft voice narrated Kṛṣṇa's separation from His beloved gopīs, Mahāprabhu would weep uncontrollably, His heart ruptured by the pain of divine longing. Overwhelmed by the mood of Rādhā, tears would stream down His golden cheeks. And only Gadādhara, who felt the same ache in his own soul, could console Him. With great care, he would close the book and speak of Kṛṣṇa's joyful pastimes, offering the Lord heartfelt relief. This was more than friendship — it was a divine empathy so complete that no other presence could suffice. Gadādhara's love was so absolute, so rooted in surrender, that he vowed never to leave his beloved deity, Ṭoṭā-Gopīnātha — the very deity into whom Mahāprabhu would disappear at the end of His earthly pastimes. Separation from his Lord was unthinkable.

Bhaktivinoda Ṭhākura saw in this bond the deepest mystery of Gauḍīya Vaiṣṇava theology. Chanting the holy names, distributed freely by Lord Nityānanda, is the entrance. But within those names lies an inner chamber — a sanctum sanctorum



opened only through love. In Gaura-Gadādhara, Bhaktivinoda revealed this chamber. He taught that the ultimate goal of kīrtana is not merely sound, but the inner taste of love that binds Rādhā and Kṛṣṇa in Vṛndāvana. To worship Gaura-Gadādhara is to worship Kṛṣṇa in union with the one who loves Him most — not in power, but in affection; not in majesty, but in shared intimacy.

With the clarity of an ācārya and the heart of a devotee, Bhaktivinoda Ṭhākura saw that many had lost sight of this simple, essential truth. He called the world back — not toward liberation in impersonal silence, but toward a living relationship with the Divine Person. In placing Gadādhara beside Gaura, Bhaktivinoda offered a vision of devotion's perfection: that the Lord holds His devotee so dear He cannot be without him. In his own home, he worshiped Gaura-Gadādhara deities, living this truth daily. His life was his message: that the quiet

love shared between the Lord and His devotee is the highest treasure of the soul.

Thus, the path that Bhaktivinoda Ṭhākura revealed is one of depth, tenderness, and confidential intimacy. He taught that to truly know Śrī Caitanya, we must strive to see Him through the loving eyes of Gadādhara. The love between Gaura and Gadādhara is not a dry historical detail — it is a living invitation from the sacred heart of a Vaiṣṇava to the inner life of divine love. To turn our hearts toward them is to move from the outer shell of religion into its sweet, living core. Following Bhaktivinoda's footsteps, we may humbly pray for just one drop of the selfless, ecstatic love that Śrī Gadādhara Paṇḍita feels for His golden Lord, Śrī Gaurāṅga.

<https://www.facebook.com/share/p/16KBZB7aJ2/>

“ Thus, the path that Bhaktivinoda Ṭhākura revealed is one of depth, tenderness, and confidential intimacy.





On November 19, 2025, Professor J. Scott Turner discussed purposiveness in biology and the need for intellectual freedom with Stockton University's Science of Life Club.

The full recording of the presentation plus discussion is available by clicking the left image.

SCIENTIFIC SANKIRTAN UPDATES



We are honored to present conference proceedings from SS2024 on **Systems Biology: The Scientific Understanding of Life Beyond Reductionism** and presentation recordings from SS2025 **Considering a Hegelian Dialectical Approach to the Science and Philosophy of Biology**. Continuing this important work would be impossible without the foundation and scaffolding that Bhakti Madhava Puri, PhD (1943-2025), provided for us.

The SS2024 proceedings contain summaries of presentations from

Michael Levin, B. Madhava Puri, Rasmus S. Haukedal, Bernd Rosslenbroich, and James A. Shapiro. Also, here is a list of talk titles from the SS2025 conference:

- + **Towards a New Biology of Life: On Plant, Animal, and Human Wholes** - Johannes Wirz
- + **The Dialectics of Niche Construction and Biomimicry** - Krishna Keshava Das
- + **Dialectical Ecosystems: Reconciling Opposites in the Science & Philosophy of Life** - David Angeler & Julie Maybee
- + **From Hegelian Organicism to Ecosystems Thinking** - Darrell Arnold
- + **Interdisciplinary Discussion on Dialectics** with D. Angeler, J. Maybee, J. Wirz, D. Arnold, & K. Das

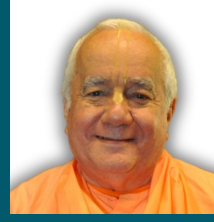




ABOUT THE PRINCETON BVISCS

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: *aham 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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