

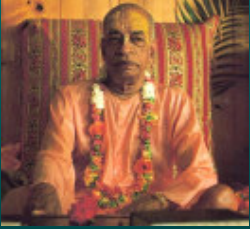


ŚRĪ MAHĀNET



Since the beginning of the Millennium

JUNE 2007



Srila A.C. Bhaktivedanta
Swami Prabhupada

Lord Sri Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed. In the *Brahma-saṁhita* (5.38) it is stated,

*premanjana-cchurita-
bhakti-vilocanena
santah sadaiva
hrdayesu vilokayanti*

One can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him.

Thus for people in general He is not visible.

Here it is said that although He is all-pervading, everywhere present, He is not conceivable by the material senses. This is indicated by the word *avyakta-murtina*. But actually, although we cannot see Him, everything is resting in Him.

ŚRĪ ŚRĪ PRAPANNA-JĪVANĀMṚTAM

"Positive and Progressive Immortality"

by Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

Chapter Ten: *Avasesamrtam* – Divine Remnants of Nectar



10.1

*sankirtyamano bhagavan anantah
srutanubhavo-vyasanam hi pumsam
pravisyā cittam vidhunoty asesam
yatha tamo 'rko 'bhram ivati-vatah*

Śrīmad-Bhāgavatam 12.12.48



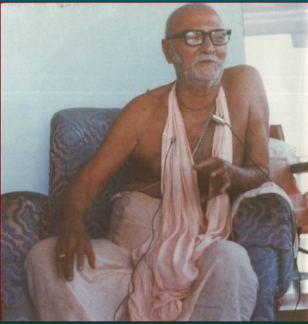
When the singing of the glorious qualities of the Supreme Lord Hari's personality is heard, He enters into the hearts of men to banish all their miseries, as the sun dispels the darkness and strong winds disperse the clouds.

WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja
from *Loving Search for the Lost Servant*

Anyone who takes their stand in consonance, in harmony with the flow of devotion, will find that it can never be checked or given any successful opposition. This is the nature of bhakti according to *Srimad-Bhagavatam* (1.2.6):

*sa vai pumsam paro dharmo
yato bhaktir adhoksaje
ahaituky apratihata
yayatma suprasidati*



Bhakti is the highest function of the soul (*paro dharmo*). Our duty here must have its origin in the plane of bhakti; we must be able to read and

catch and utilize that flow. We must dance in the waves of that flow. Everyone's highest duty will be full submission to the unseen, undetectable causal power, which has no cause, no rhyme, no reason. It is automatic, eternal, and can never be opposed by any forces here.

And then only will we find our soul's greatest satisfaction. We will feel real satisfaction only when we come in touch with that most fundamental harmonious wave. Then we can feel the highest ecstasy. That is bhakti. So in coming to such a great idea of

Srila Sridhar Maharaja :

" Give your full concentration to discharging your duty and not to the result of your work.."

life, whatever obstacles we must cross are only small losses and gains, victories and defeats. We should not allow them to disturb our march towards the truth.

Bhagavad Gita

Krsna tells Arjuna in the Bhagavad-gita (2.47):

*karmany evadhikaras te
ma phalesu kadacana
ma karma-phala-hetur bhur
ma te sango' stv akarmani*

"Give your full concentration to discharging your duty and not to the result of your work. The result is with Me; all responsibility is with Me." Higher calculation is like that. The generals say, "March! Go forward. Onward! You have to go.

You are my soldiers; whatever I shall ask, you must do. You may die and the victory may come afterward; that is not your concern. You are soldiers; many of you may be finished, but the country as a whole will gain." In this way, so many important lives may be sacrificed. And as soldiers, we have no right to calculate whether we shall gain or lose in the long run. There are two things we must be very careful about. We shouldn't think that if we can't enjoy the fruits of our labor, then there is no reason to work. At the same time, we shouldn't think that we must get some share of the fruits. Remembering this, we should go on discharging our duty to Krsna. That is devotion, and that is the meaning of *Bhagavad-gita*.

Bhagavad-gita says, "You can't change the environment. If you want

peace, you must regulate yourself according to the environment." The whole gist of *Bhagavad-gita's* advice is found here: Try to adjust yourself with the environment, because you are not the master of the environment. All your energy should be devoted to regulating yourself and not the outside world. This is the key to success in spiritual life. Bhakti does not depend on the environment or on the dealings of others. It is *ahaituky apratihata*. Nothing can obscure that flow except our own ego. I am my own greatest enemy.

*uddhared atmanatmanam
natmanam avasadayet
atmaiva hy atmano bandhur
atmaiva ripur atmanah*

"We can elevate ourselves or

degrade ourselves. We are our own best friend or worst enemy." No force outside can check us if we are sincere. Of course for beginners there is some concern about a proper environment for spiritual cultivation, but even that is also dependent on the nature of their sincerity, or *sukrti: na hi kalyana-krt kascid durgatim tata gacchati*. The assurance is given here by Krsna. He says, "I'll be there to look after you in any unfavorable circumstance. I am omniscient. And I am omnipotent also. So if anyone is directed towards Me, I'll look after him." And it has also been seen in history, in the cases of Dhruva, Prahlada, and so many others. Sincerity is invincible. Even obstacles may improve our position if we can take them in the right way. From a higher angle of vision it may be seen that everything is coming to help us.

"Try to adjust yourself with the environment, because you are not the master of the environment."

*Bullock cart
Sri Chaitanya Saraswat
Math
Sri Nabadwip, India*



DIVINE GUIDANCE

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja
(excerpt from *Divine Guidance*)

Puri is a special place of pilgrimage. There you will see that the servitors of the Jagannāth temple, known as *Pāṇḍās*, hold a very special position. There is a saying, 'if you love me, love my dog.' It means, if you love me, you will also show your love to my dog; then I will know that you really love me. Lord Jagannāth has given the *Pāṇḍās* the position of controllers there, so whatever they do, we have no say in that.

Mahāprasāda is available all over the world, but in Jagannāth-kshetra it is different. There the *Pāṇḍās* don't let just anyone go inside the temple. They especially do not let anyone enter the temple whom they consider to be low-class or *mlecchas*. But when *Mahāprasāda* comes out of that very same temple, then they will eat it out of the hands of the most low-class people, the *mlecchas*. This means that they

follow some customs. They follow a custom introduced by Lord Jagannāth.

Rāmānujāchāryya wanted to break that custom, but what was the result of that? Rāmānujāchāryya wanted the worship of Lord Jagannāth to be done in the *vidhi-mārga*. There are some rules and regulations in the Vedas, and especially in the *Manu-saṅhitā*, and he wanted the worship to be done in a bona fide way following these rules and regulations. He thought



*Srila Bhakti Sundar Govinda
Deva Goswami Maharaja*

the way the *Pāṇḍās* were doing the worship was not the customary way, the mantras they were using were not the right ones, and he wanted that the worship be done in the right way. All the scholars there were defeated by him. The next day, the final meeting was supposed to take place, and the King would have been forced to introduce the Vedic way of worship. While Rāmānujāchāryya was sleeping that night, his bed was thrown three hundred miles away to Kūrmakṣetra. In the morning he wondered where he was, and found that it was Kūrmakṣetra. In those days there were no aeroplanes. It was not possible that someone chloroformed him at night and carried him away by aeroplane. But Rāmānujāchāryya really saw that he was in Kūrmakṣetra, with his whole entourage; Lord Jagannāth had transported them Himself. Lord Jagannāth also gave him a dream in which He told him, “The way I am being served here will continue. Please do not interfere. Go from here.”

It is hard to find accommodation in a special place like this. But by the influence of Śrīla Guru Mahārāj and the mercy of Lord Jagannāth we found some accommodation there, and now we have been able to acquire a bit more space. Now Śrīla Guru Mahārāj’s

shore of the sea. Mahāprabhu has said, “From today this ocean has become a *mahā-tīrtha*.” As it is, the ocean is a great place of pilgrimage, because the waters of all the holy rivers merge there. In addition to that, at the disappearance of Śrīla Haridās Thākur, Mahāprabhu danced with his body in His arms, and when He bathed his body in the ocean, Mahāprabhu said, “From today the ocean has really become a great place of pilgrimage.”

Why?

It is said in the *Śrīmad-Bhāgavatam*,

*bhavad-vidhā bhāgavatās
tīrthī-bhūtāṅ svayaṅ vibho
tīrthī-kurvanti tīrthāni
svāntāṅ-sthena gadābhṛtā
(Śrīmad-Bhāgavatam, 1.13.10)*

Those who always carry Gadādhara, the Supreme Lord, in their heart—if they cannot purify the places of pilgrimage then who can? They are places of pilgrimage personified, and they have no need to go on pilgrimage.

Then why do they go to places of pilgrimage? The

desires are fulfilled, so we can see that Lord Jagannāth has some special goodwill towards us. Before, I could not go there in spite of a lot of effort, but now Lord Jagannāth is dragging me there every now and then.

I do not know if tomorrow I will be able to go with you. I am praying to Lord Jagannāth, because I know I will only be able to go if He takes me there, not otherwise. But He has attracted all of you. That is why you have all come here, and joining with the *sādhus* and the devotees of this *Āśrama*, you have found the opportunity to go there. You see, money is needed in every situation in life. To survive and go through our daily lives, money is always spent. Yet money is not everything. There is no guarantee that if I have money I will be able to go. This is a truth that has been proved many times in my life. You all pray to Lord Jagannāth that He will take us safely there, and then bring us all back safely to where we are doing our respective *sevā*. This is our only prayer today. We have nothing else for which to pray.

We are not going sightseeing but we are going to a place of pilgrimage, a holy place. Going there will purify us—body, mind, and soul. We are going to the

really sinful people contaminate the places of pilgrimage. Everyone and everything has a particular capacity. We also have a particular capacity, that is, the burden of our sin is so great that even a place of pilgrimage cannot digest it. This is how a place of pilgrimage automatically becomes contaminated. At that time the great personalities who carry the Supreme Lord in their heart, appear there. As soon as they bathe in the holy water, the water becomes clean, as if a purifying agent has cleansed it. That is their natural capacity. Mahāprabhu has demonstrated the supreme example of this. Mahāprabhu said that the ocean at Purī became the greatest place of pilgrimage when He bathed the body of Haridās Thākur there. Haridās Thākur used to chant three hundred thousand names of the Lord every day. He even purified the animate and inanimate environment around him when he chanted aloud. His purity was beyond question.

VAISNAVA CALENDAR

for Sri Dham Navadvip, India

JUNE 2007

11. (Mon) Krishna-ekadasi. Fast of Parama ekadasi.

12. (Tue) Krishna-dvadasi. Paran by 9:22 a.m.

15. (Fri) Amavasya.

16. (Sat) Gaura-pratipad. Sree Chaitanya Saraswata Krishnanushilana Sangha, Dum Dum Park, Calcutta: Sri Sri Guru-Gauranga-Radha-Madana-Mohanjiu installation day festival.

19. (Tue) Gaura-chaturthi. Disappearance of Srila Bhakti Gaurava Giri Maharaj (Sripad Paramananda Vidyaratna Prabhu).

25. (Mon) Gaura-dasami. Dasahara. Sri Ganga Puja. Appearance of Sri Ganga Mata Goswamini. Disappearance of Srila Baladeva Vidyabhusan Prabhu.

26. (Tue) Gaura-ekadasi. Fast of Nirjala-ekadasi (without water).

27. (Wed) Gaura-dvadasi. Paran by 9:24 a.m.

28. (Thu) Gaura-trayodasi. Grand Festival of Srila Raghunath das Goswami at Sripat Panihati.

30. (Sat) Purnima. Snan Yatra (bathing) of Sri Jagannath Dev. Disappearance of Srila Mukunda Datta and Srila Sridhar Pandit.

LINKS TO ONLINE NECTAR

Home page of Sri Chaitanya Saraswat Math, Navadwip Dham

<http://www.scsmath.com>

Pictorial updates of projects, news, programs

<http://scsmath.com/new.htm>

Audio Index of talks by Srila Govinda Maharaja

<http://www.scsmath.org/audio/>

List of SCsMath International Centers

<http://www.scsmath.com/centers.html>

Credit card contributions to the Math

<http://scsmath.com/events/creditcardontations.html>

California Math Web page in honor of Srila Govinda Maharaja

<http://california.scsmath.org>

Veranda Views - Topical photos from the Math

<http://verandaviews.com>

from Srimati Jamuna Priya devi dasi

Sri Guru Vandana

<http://www.vaisnava.com/>

SCsMath Bookstore/purchase with credit card

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from Sripad Premavatar Prabhu

Sri Chaitanya Shridhara Govinda Mission

<http://krsna.cc>

Audio Discourses by Srila Govinda Maharaja

from Spd. Madhusudana Prabhu, Hawaii

Sri Vaishnava Tosani

<http://www.toshani.com>

from Spd. Srutasrava Prabhu

Weblog of an Itinerant Monk

<http://www.imonk.net>

from H.H. Bhakti Lalita Akinchan Maharaja

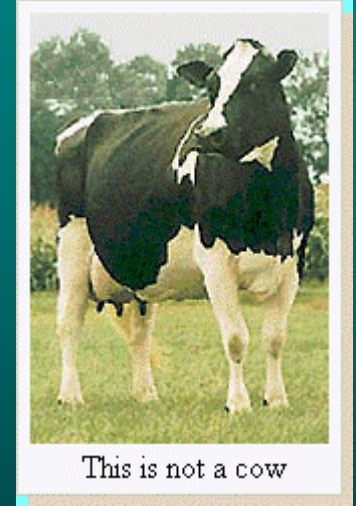
Sacred Cybertemple of The Beautiful Goldenlord

<http://www.mahaprabhu.net>

from H.H. Bhakti Madhava Puri Maharaja

New Subscribers to Sri Mahanet

<http://groups.yahoo.com/group/mahanet/join>



A picture of a cow is not the same as a real cow. Likewise, whatever we picture ourselves to be is not the real self.

“The Vedic literatures teach us that the living being or life is beyond molecules. Its ontological nature is non-molecular, it is spiritual. Therefore modern science needs to incorporate a spiritual dimension by adopting a new paradigm if it is to remain a true science. This required new paradigm will emerge from a synthesis of science and religion.”

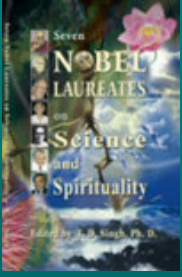
- Bhaktisvarupa Damodara Maharaja -

FAITH AND KNOWLEDGE

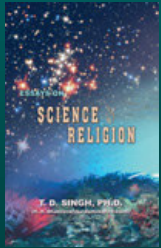
Synthesis of Science and Spirit

Mendeleev's Periodic Table and the Sanskrit Alphabet

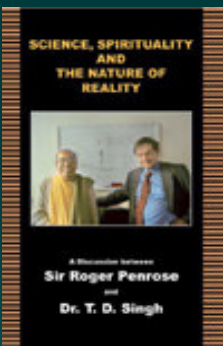
By Bhakti Madhava Puri, Ph.D.



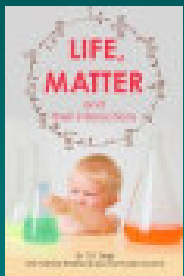
Seven Nobel Laureates on Science and Spirituality



Essays on Science and Religion



Science, Spirituality and the Nature of Reality



Life, Matter and Their Interactions

The Russian scientist, Dmitri Mendeleev (1834-1907), is recognized as one of the major figures in the history of science. In 1869 he published an article on the arrangement of the atomic elements of nature known in his time, in the form of a periodic table based on their increasing atomic weights. In this table he left spaces for new elements that he predicted would be discovered, including what he termed "eka-silicon," "eka-boron" and others. It is interesting that the term "eka" comes from the Sanskrit meaning "one," which also has the sense of "beyond." In addition, the original names used by Mendeleev for Gallium and Germanium were Eka-aluminum and Eka-silicon, which were predicted by Mendeleev and not discovered until 1875 and 1886. It was from these discoveries as well as his correction of some of the errors in the already known elements, that his periodic table became widely accepted. He used a total of eight elements with Sanskrit names including the prefixes "eka," "dvi" and "tri."

Mendeleev's name	Modern name
Eka-aluminum	Gallium
Eka-boron	Scandium
Eka-silicon	Germanium
Eka-manganese	Technetium
Tri-manganese	Rhenium
Dvi-tellurium	Polonium
Dvi-cesium	Francium
Eka-tantalum	Protactinium

One of his chief contributions was to show that the elements could be comprehensively arranged in a two-dimensional tabular format according to increasing atomic weights in vertical rows, such that the horizontal rows contain similarly related elements. This presents the interesting possibility that he may have been inspired by the two-dimensional arrangement of Sanskrit sounds, considering his familiarity with Sanskrit in naming the elements. The Sanskrit alphabet is traditionally presented in a two dimensional matrix arranged according to the way the sounds are produced (Fig. 1). The first group consists of the simple vowels and diphthongs, while the remaining consonants are classified according to how they are produced, primarily from the throat (gutturals), palate (palatals), roof of mouth (cerebrals), teeth (dentals) or lips (labials).

अ आ इ ई उ ऊ	a ā i i u ū
ऋ ॠ ऌ ॡ	ṛi ṛī ṛi ṛī
ए ऐ ओ औ अं अः	e ai o au am ah
क ख ग घ ङ	k kh g gh ṅ
च छ ज झ ञ	c ch j jh ṅ
ट ठ ड ढ ण	ṭ ṭh ḍ ḍh ṇ
त थ द ध न	t th d dh n
प फ ब भ म	p ph b bh m
य र ल व	y r l v
श ष स ह	ś ṣ s h

Figure 1. Table of Sanskrit Alphabet in Devanagiri script and English transliteration.

Panini (5th century BC), who is the famous author of Sanskrit Grammar, came up with another scheme in his Shiva Sutras, which shows a division into 14 classes based on the phonological properties of the Sanskrit sounds. It is reported that Mendeleev had a friend and colleague at that time who was a Sanskrit scholar preparing a publication on Panini's work, and Mendeleev wished to honor Panini by using the Sanskrit nomenclature. Thus it is likely that it was, in fact, the scheme of Panini's that Mendeleev was familiar with, rather than the traditional pattern of Fig. 1.

Periodic Table of Elements based on Mendeleev's Periodic Law																		
©NCSSM 2002																		
I																		
0	II		III	IV	V	VI	VII											
He 4.00	Li 6.94	Be 9.01	B 10.8	C 12.0	N 14.0	O 16.0	F 19.0											
Ne 20.2	Na 23.0	Mg 24.3	Al 27.0	Si 28.1	P 31.0	S 32.1	Cl 35.5	VIII										
Ar 40.0	K 39.1	Ca 40.1	Sc 45.0	Ti 47.9	V 50.9	Cr 52.0	Mn 54.9	Fe 55.9	Co 58.9	Ni 58.7								
Kr 83.8	Rb 85.5	Sr 87.6	Y 88.9	Zr 91.2	Nb 92.9	Mo 95.9	Tc (99)	Ru 101	Rh 103	Pd 106								
Xe 131	Ce 133	Ba 137	La 139	Hf 179	Ta 181	W 184	Re 180	Os 194	Ir 192	Pt 195								
Rn (222)	Fr (223)	Ra (226)	Ac (227)	Th 232	Pa (231)	U 238												

Dobereiner's triads
 Known to Mendeleev
 Lanthanide series
 Actinide series
● Known to Ancients

Fig. 2 Mendeleev's Periodic Table of Elements

It is possible to produce the tabular form of the Sanskrit alphabet because of the two factors that constitute each sound, viz. articulation and aspiration. Mendeleev appears to have recognized that the valences and atomic weights of the elements likewise allowed for the construction of a two dimensional array.

Furthermore, many European scholars studied Sanskrit in the nineteenth century, and philological

and natural science papers were published together in the proceedings of the St. Petersburg Academy of Sciences in Russia. Thus it is likely that Mendeleev would have been well aware of the two dimensional arrangement of the Sanskrit alphabet.

It took nearly half a century after Mendeleev's discovery of the periodicity of the elements for scientists to found the quantum theory that would explain it. The modern periodic table of elements is now ordered according to atomic number (based on the number of nuclear protons) rather than their weight or mass. In this way it is also possible to easily account for isotopes (varying number of nuclear neutrons). Since this is a minor modification, the periodic table is still associated with the name of Mendeleev. However, the connection between Sanskrit grammar and the theory of matter remains generally unrecognized in the 150 year history of science since his discovery.

*This essay was inspired by an original article by Subash Kak entitled, "Mendeleev and the Periodic Table of Elements" (10 Nov 2004); <http://arxiv.org/ftp/physics/papers/0411/0411080.pdf> (accessed 4/15/2007).