

All Glory to Śrī Guru and Śrī Gaurāṅga

# ŚRĪ MAHĀNET

## PRINCETON BVISCS NEWSLETTER

Princeton Bhakti Vedanta Institute of Spiritual Culture and Science

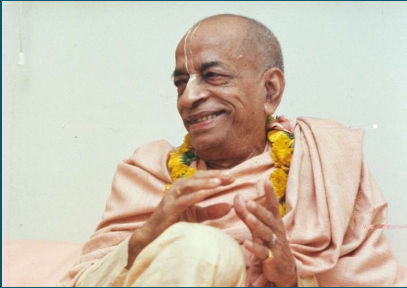
Since the beginning of the Millennium

October 2023

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Śrīla A.C. Bhaktivedānta  
Swāmī Prabhupāda

In this way, after many, many births, he gets this human form of life. *Prāpyam mānuṣyam janma-paryayāt*: by the graduation, gradual evolution process. This is real evolution; not the body is changing. Body is already there. *Jīva-jātiṣu*. The *jīva-jāti*, species, are already there. There is a defect of Darwin's theory. He does not want... he does not know that the living entity is passing through different types of body, not that the body is changing. Bodies are already there. *Bhramadbhiḥ puruṣaiḥ prāpyam mānuṣyam janma-jātiṣu, janma-paryayāt*. *Paryayāt* means chronological.

Śrīmad-Bhāgavatam 2.3.19

June 15, 1972

### ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara  
Deva Goswāmī Mahārāja

Verse 3.24

*nāmābhinna-vraja-bhajana-prārthanā —*

*aghadamana-yaśodānandanau nanda-sūno, kamalanayana-gopūcandra-vṛndāvanendrāḥ  
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe, tvayi mama ratir uccair varddhatām nāma-dheya*

(Śrī-Rūpapādānām)

A prayer to taste the nectar of devotion in Vṛndāvana (*Vraja-rasa*), nondifferent from serving the holy name in pure devotion (*nāma-bhajana*) —

O Aghadamana, O Yaśodānandana, O Nandasūno, O Kamalanayana, O Gopūcandra, O Vṛndāvanendra, O Praṇatakaruṇa, O Kṛṣṇa — You have appeared in many divine forms, such as these. Therefore, O Lord, who are known by these holy names, kindly let my fondness for You flourish.

— Śrī Rūpa Goswāmī



# WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

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



## Absolute Sweetness

The scriptures give us three conceptions of the infinite: Brahma, Paramātmā, and Bhagavān. The Brahma conception is the all-comprehensive infinite. Whatever we can conceive is within it. Paramātmā is the smallest of the small: *aṇor aṇīyān*. Whatever you can conceive of that is small, it is smaller than that. And the Bhagavān, or personal conception of Godhead, is of two types: one is as the master of infinite majesty and power, and the other is of absolute sweetness.

Jīva Goswāmī has given the essential

meaning of Bhagavān in his *Bhakti-sandarbha*. He says, *Bhagavān bhajanīya-sarva-sad-guṇa-viśiṣṭa*. By Bhagavān, he describes this aspect of infinite: *bhajanīya*, worshipping. When we come in touch with Him, then we want to surrender ourselves for His satisfaction—that type of infinite. There are various types of infinite. The highest conception of the infinite is *bhajanīya-guṇa-viśiṣṭa*: He is so beautiful and attractive that He is attracting all to surrender to Him. No other conception of the infinite, neither infinite space, nor time, nor anything else, can approach this highest conception of the infinite: the all-attractive infinite. All the other

aspects of the infinite—infinite time, infinite space, infinite power—are external. But infinite love which attracts love and self-surrender is the highest type of infinite. And that is Kṛṣṇa.

Attraction is the most fundamental element everywhere. All else can be eliminated and forgotten if we come in touch with attraction and love. Everything can be ignored if we are in connection with love. The fulfilment of our existence, of all existence, of everything, is in love. Love is the principle in the center which is the only fulfilment of all existence. The very gist of existence is there; it can't be ignored or challenged by any other forms or aspects of our substantial existence. It is unchallengeable and absolute.



Whatever we may experience, the most central need for fulfilment remains: love. The absolute king of everything is love. Nothing can stand in comparison with it. Coming in clash with the principle of love, all will have to accept defeat. Mahāprabhu pointed out that this is the most

substantial thing in this world.

Madhva Āchārya, in his conception of how one should see the Āchārya, the spiritual master, could not harmonise Brahmā's bewilderment. After all, he is the sampradāya Guru, the foremost Guru of the tradition, the Brahmā-Madhva sampradāya. So, Madhva Āchārya omitted these two chapters on the illusion of Brahmā from *Śrīmad Bhāgavatam*. But Mahāprabhu did not. He accepted Śrīdhara Swāmī's edition, which is in accordance with the śuddha-advaita philosophy of Viṣṇu Swāmī. The Viṣṇu Swāmī sampradāya are followers of rāga-mārga, spontaneous devotion. Śrīdhara Swāmī included those two chapters with his commentary, and Mahāprabhu accepted that, and it is corroborated in *Chaitanya-charitāmṛta*. Madhva Āchārya could not accommodate the idea that Guru may be seduced. He could not tolerate that Guru may not know everything, may not be omniscient, but Mahāprabhu could.

## Chapter 8: Sonhood of God

We are worshippers not of the fatherhood of Godhead, but of the sonhood of Godhead. We don't worship Him as the creator or as the controller, out on the circumference, but in the conception of sonhood, He is in the center. He is not on the circumference, but in the center. It is not that from one side He is furnishing everything, creating everything in the background. No; He is in the center. That is the conception of *Śrīmad Bhāgavatam*: sonhood, and then consorthood, a more heavenly expression, is found there. He is there in the center, and His extensions emanate from Him. So in our conception of the Absolute, His father is controlling Him, His mother is abusing Him and punishing Him, and He is also seen to fall at the feet of His beloved. What to speak of Guru, even Godhead Himself may appear to become bewildered about His absolute position.

And why? Love divine. Prema. So how highly precious a thing divine love must be. After liberation,

beyond calculative devotion, in the highest plane of the whole creation, eternal love reigns supreme. And that divine love emanates from Him just as rays of light emanate from the sun.

So, He is at the center, and His extension is on all sides. Baladev on one hand supplies the energy of existence, maintaining everything in the background, and the ecstatic side is controlled by His potency Śrīmatī Rādhārāṇī, who can make the Absolute Independent a ball in the play of Her hand.

It is inconceivable, it is incalculable, but this is the very nature of Divinity. The Lord says, "*Ahaṁ bhakta-parādhīno*: yes, I have freely accepted subjugation to My devotees. I have no independence of My own. The way My devotees treat Me is so wonderful that it makes Me subservient to them." Divine love is so charming that it is considered to be the ultimate goal of life, and Śrī Chaitanya Mahāprabhu personally came along with Nityānanda Prabhu to broadcast that news to the world.

*“Divine love is so charming that it is considered to be the ultimate goal of life, and Śrī Chaitanya Mahāprabhu personally came along with Nityānanda Prabhu to broadcast that news to the world.”*



3





# DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



**Rādhārāṇī's love & Kṛṣṇa's desire** this clearly for us:

We can understand that Śrī Chaitanya Mahāprabhu's Pastimes come as the next edition of Rādhā-Kṛṣṇa's eternal Pastimes. Kṛṣṇa wanted to taste the depth of Rādhārāṇī's love and feelings of separation from Him; He wanted to taste His own beauty and love through Rādhārāṇī's supreme devotional mood. He Himself took Rādhārāṇī's heart and halo to appear in the form of Mahāprabhu, merged into His Kali-yuga-avatār form, and descended to the material world with His associates, abode, and so on. Śrīla Svarūp Dāmodar has explained

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī  
śaktir asmād*

*ekātmānāv api bhuvi purā deha-  
bhedaṁ gatau tau*

*chaitanyākhyam prakāṣam adhunā tad  
-dvayam chaikyam āptam*

*rādhā-bhāva-dyuti-suvalitaṁ naumi  
kṛṣṇa-svarūpam*

(Śrī Chaitanya-charitāmṛta: Ādi-līlā,  
1.5)

Śrī Chaitanya Mahāprabhu is Kṛṣṇa Himself, but He has now become the

divine form of Rādhā and Kṛṣṇa combined to taste Rādhārāṇī's Kṛṣṇa-prema. Rādhārāṇī and Śrī Chaitanya Mahāprabhu are actually nondifferent. Mahāprabhu appeared to taste the divine ecstasy of Kṛṣṇa-prema in the way that Rādhārāṇī tastes it and to see the way She gives Kṛṣṇa super joy and ecstasy through Her love, affection, charm, beauty, and so on. That is the hidden purpose of Kṛṣṇa's appearance as Śrī Chaitanya Mahāprabhu.

## Chapter 20: The Finest Conception

When you are conscious, you want to eat something, you want to feel something, you want to do something, you want to enjoy something. You want a life in which everything is palatable and beautiful. In your room you choose your lights, your windows, different kinds of decorations, and so on. You make everything the way you like it. Your very nature shows that you want a beautiful life.



4

Where does beauty exist? How can we find beauty? There is a

nice story in the Purāṇas about Mother Lakṣmī Devī's owl-carrier which explains this. Once, Mother Lakṣmī Devī tested her owl by giving her a garland of pearls and saying, "Give this garland to whomever you think is most beautiful. Go out and search. When you find someone who appears most beautiful to you, give them this garland."

The owl went out and searched all over the whole world for anyone, any animal, human or thing, who had completely attractive beauty. Everywhere she went, she could always find some deficiency. She saw so many persons who were beautiful but she could always find some deficiency in them. Finally she became thirsty and returned to her home. When she saw her child, she immediately felt, "Oh! So beautiful!" and gave the pearl garland to her child. Later Mother Lakṣmī Devī asked, "What happened in your search?" The owl replied, "I went around the whole world but I did not see anyone who was perfectly beautiful. Finally I became thirsty and went to my house. There I saw that my own child was so beautiful! I gave the garland to her."

## Vision of love

So, where is beauty? Beauty is in the heart. We see beauty through the love and affection in our heart. If someone wants to dissect everything then everything will appear ugly to them. Sometimes people say, “That person has a beautiful face.” Where is the beauty of that person’s face? If you perform a dissection in a laboratory will you find the beauty of that person’s face? No. You will find blood, tissue, DNA, and so on.

You will never find beauty if you search for it externally. Beauty exists within our consciousness. When we understand this then everything around us will become auspicious and beautiful to us through the love and affection we hold in our hearts.

*premāñjana-chchhurita-bhakti-vilochanena*

*santaḥ sadaiva hṛdayeṣu vilokayanti*  
(Śrī Brahma-saṁhitā: 5.38)

Nothing will feel beautiful to you if you do not have love and affection (prema) within your heart. When your heart’s eyes are decorated with love and affection then everything in front of you appears very beautiful. The vision necessary to see universal beauty comes to us through devotion (bhakti).

Many times Śrīla Guru Mahārāj explained, “Beauty is controlling everything.” His expression, “Search for Śrī Kṛṣṇa—Reality the Beautiful” means that beauty is controlling everything. How does beauty come to us? Through love and affection for our Lord. We actually want to play and stay with our Lord in a beautiful place filled with beautiful paraphernalia and surrounded by a beautiful atmosphere. The first condition for this is devotion, and devotion will come through dedication. So everything—love, affection, beauty, devotion, dedication—is related and exists within the one chamber of our hearts.

*sādhyaṁ tat-prītim evety upadiśati janān gaura-  
chandraḥ svayaṁ saḥ*

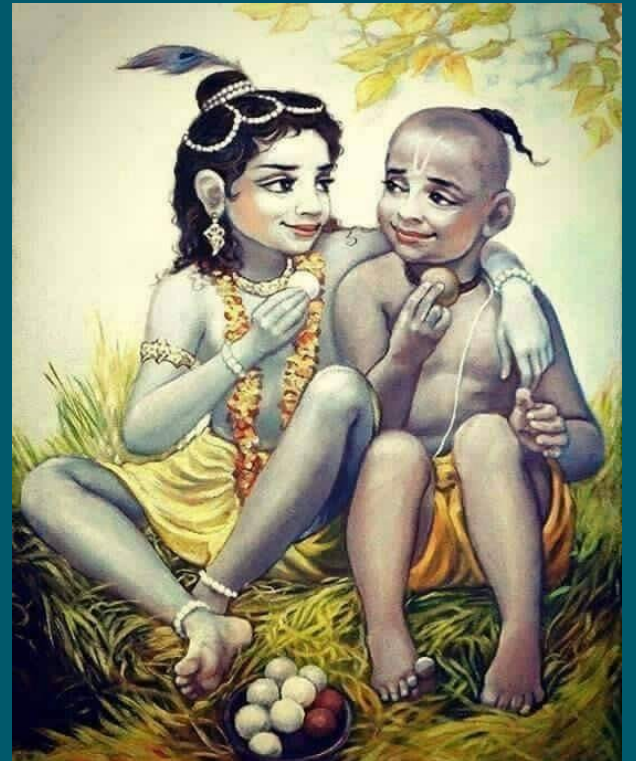
(Daśa-mūla-tattva-niryāsa)

“Sometimes people say, ‘That person has a beautiful face.’ Where is the beauty of that person’s face? If you perform a dissection in a laboratory will you find the beauty of that person’s face? No. You will find blood, tissue, DNA, and so on. You will never find beauty if you search for it externally.

*Sādhya* means what you want, your destination, your ultimate hankering. Mahāprabhu taught us, *sādhyaṁ tat-prītim*: our *sādhya* is love for the Lord, as well as love for ourselves. When you have love for the Lord, love automatically returns to you.

*tach chātmane prati-mukhasya yathā mukha-śrīḥ*  
(Śrīmad Bhāgavatam: 7.9.11)

If you put on tilak, in the mirror you will see that your face is beautifully decorated with tilak. Everything you give to your Lord returns to you a thousand times more beautiful. That is *prīti*, Kṛṣṇa-prema, our supreme aspiration, and Śrī Chaitanya Mahāprabhu has given that consciousness to us.



# SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance*—Volume 1



## Intolerable

26 December 2010

“*Maryādā-laṅghana Prabhu sahite nā pāre*”: Mahāprabhu cannot tolerate disrespect of senior, bonafide Vaiṣṇavs.

Once Jagadānanda Paṇḍit advised Sanātan Goswāmī to go to Vṛndāvan, but when Mahāprabhu heard it, He said to him, “Sanātan is My Guru. You were born only yesterday, and now you are teaching Sanātan Goswāmī?! It is not right.”

Mahāprabhu chastised Jagadānanda

Paṇḍit very much, and Sanātan Goswāmī became shy to see how much affection Mahāprabhu was giving to Jagadānanda Paṇḍit, “Prabhu, You are giving sweet to him, but You are not giving sweet to me.” Now, however, is the Age of Kali, it is not like at that time: now if you chastise some *brahmachārī*, he will at once say, “I do not need such a guru. There are so many other gurus, better I go to another one.” But Sanātan Goswāmī was *crying* because he was not chastised.

You heard also about Śrīkaṇṭha, the nephew of Śivānanda Sen. When Nityānanda Prabhu and all the

devotees went to Purī from Nabadwīp, there was a dog who followed them. On their way, they had to cross a river, but the boatman did not want to let the dog into the boat (he considered it inauspicious). Śivānanda Sen negotiated with the boatman, “I will pay you ten times the fare,” and he immediately allowed the dog in—suddenly the ‘inauspiciousness’ was gone. That dog reached Mahāprabhu in Gambhīra long before the devotees. (Do you see? How will you recognize a Vaiṣṇav? Just imagine it—devotees had not reached yet, but the dog was already with Mahāprabhu.) Śivānanda Sen

was searching, “Where has the dog gone? Where has the dog gone?” He fasted that day, “I will not eat today, and everybody has to fast this night too.” He was anxious about the dog, but when the devotees finally came to Mahāprabhu, they saw that very dog eating a coconut that Mahāprabhu had given to it.



Also, on the way at that time there was some tax to be paid.

Nityānanda Prabhu was walking at the head of the devotees, and Śivānanda Sen was managing everyone behind. The tax collector asked Nityānanda Prabhu for the tax, but Nityānanda Prabhu replied, “The leader is behind, he will pay.” All the devotees went through saying the same, “Our leader is behind.” There was a big line, and Śivānanda Sen was very busy, managing everyone, helping them pass the place.

While Śivānanda Sen was busy with the crowd, Nityānanda Prabhu became very hungry. He sat under a tree and was waiting, waiting — one hour passed, two hours passed, but Śivānanda was not coming. “Where is Siva? Where has he gone? These householder people are misers! How is it possible to deal with them?” Nityānanda Prabhu began swearing. Angry that Śivānanda was so late, Nityānanda Prabhu gave a curse that his two sons would die. When Śivānanda Sen’s wife heard this, she began to cry, but what is the meaning of that curse?

Śivānanda Sen finished bargaining with the tax collector and ran to Nityānanda Prabhu. Understanding that Nityānanda Prabhu was angry, he paid full



obeisance to Him saying, “Prabhu, everything is my fault,” and Nityānanda Prabhu kicked him. Hearing the curse, he said, “If you get mercy from Nityānanda Prabhu and your child dies, it is good! It is a great mercy.” Śivānanda began dancing, “I have got mercy today!”

While Śivānanda Sen was dancing for joy, his nephew, Śrīkaṇṭha, became angry, “My uncle is an honorable person, a great personality. He brought so many devotees, and so many devotees give honor to him, but Nityānanda Prabhu is giving so much dishonor to him. What kind of a *sādhū* is He?!” Śrīkaṇṭha went to Mahāprabhu to complain. Mahāprabhu had already understood what happened there and asked Śrīkaṇṭha, “Do you wish to say something?” but Śrīkaṇṭha could not say anything: when he saw Mahāprabhu, he could not complain — he forgot everything.

Śrīkaṇṭha thought that people would see Nityānanda Prabhu giving so much disrespect to a big *sādhū*, then they would criticize Him, but those who have some pure devotion, who have a deep devotional mood, can easily understand why Nityānanda Prabhu had kicked Śivānanda Sen. It is a very important matter. If you understand it, then

you can understand how merciful Nityānanda Prabhu is.

Mahāprabhu Himself gave a certificate to Nityānanda Prabhu, “If Nityānanda Prabhu brings a drunkard Muslim lady along — if He pulls and catches her — He has no fault. Moreover, seeing this, even Lord Brahmā will come and pay *daṇḍavat* to Him.”

It is said in the scriptures that if somebody does some sinful work unknowingly, Kṛṣṇa does not ask for his *prāyaścitta* (atonement) — *prāyaścitta* is not necessary. Bhagavān, the Lord Himself always rescues His servitors. Through chanting, through service, everything can be removed, but practice is necessary — practice, strongest faith, and full surrender (*ṣaḍaṅga śaraṇāgati*):

*ṣaḍ-aṅga śaraṇāgati ha-ibe yāhāra*

*tāhāra prārthanā śune śrī-nanda-kumāra*

“Śrī Kṛṣṇa hears the prayers of those who surrender in this six-fold way.”

(*Śaraṇāgati*, 1.5, by Śrīla Bhakti Vinod Ṭhākura)

“*Bhagavān, the Lord Himself always rescues His servitors. Through chanting, through service, everything can be removed, but practice is necessary — practice, strongest faith, and full surrender.*”

*pujya-sri-guru-varga-vandita mahabha-  
vanvīṭayah sada*

*paurvaparya-parampara-prachalita-prajya-  
-pramurtakṛteḥ*

*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, Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshippable Śrī Rūpānuga Guru-varga in their exclusive dedication to Mahābhāva, Śrīmatī Rādhārāṇī.



*prerakam prachya-paschatya-  
sisyanam bhakti-vartmani*

*bhakti-nirmalam-acharya-  
svaminam pranamamy aham*

I offer my respectful obeisances to Swāmī Bhakti Nirmal Āchārya, who is energetically inspiring all of Eastern and Western disciples on the path of pure devotion.



## ŚRĪLA ĀCHĀRYADEV'S VYĀSA PŪJĀ 2023 WITH ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

“He was a very noble soul, very renounced and fixed in his dedication. Here, in this mantra for Āchārya Mahārāja, Govinda Mahārāja even notes this. It says ‘He is a very vigilant stalwart guardian of the current of pure devotion.’ Vigilant and stalwart — that describes him very nicely. He was always working very hard to maintain the temple, serve the devotees, serve the deities, and keep things going despite so many obstacles, difficulties, and opposition. Throughout his whole life there as the guardian, the captain, of Śrī Chaitanya Sāraswat Maṭh, he kept it all together, he kept it all going on.”

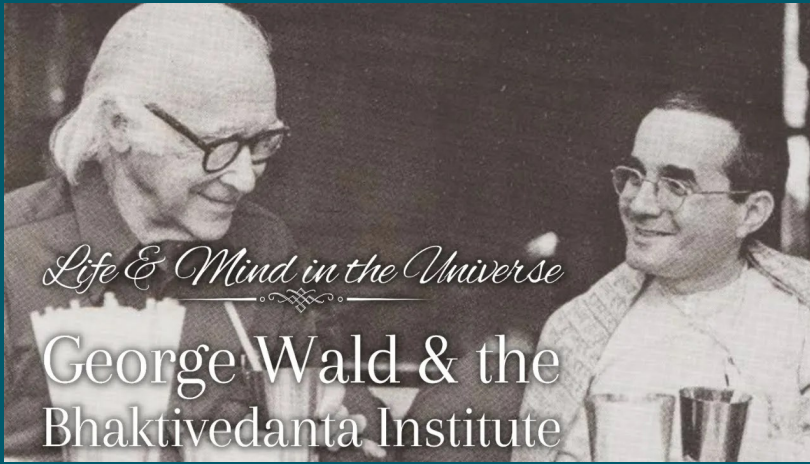
:: Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D.

Quote taken from our online sadhu-sanga on this auspicious occasion

(<https://youtu.be/bfnn7s9skEI?si=c7ZPsUwUyF08UzRd>)







Dr. Bhakti Mādhava Purī (Mādhava Das) pioneered the educational activities of the Bhaktivedanta Institute in Boston, Massachusetts, USA during the mid-late 1970s. This is acknowledged in Śrīla A.C. Bhaktivedānta Swāmī Prabhupād's letters to disciples, and also by a prominent disciple of Śrīla Prabhupād,

Ambarīṣa Prabhu (Alfred Ford). Closed Captions are provided for the audio of the dialogues. Dr. B. M. Purī inspired the profound transformation in Nobel laureate George Wald's worldview as it is presented in his lectures and publications on consciousness and the origin of life circa 1976. Dr. Wald went from embracing the standard materialistic conclusions of modern scientists to recognizing that mind is fundamental to matter and life. His publication "Life and Mind in the Universe" was encouraged by interactions with the Bhaktivedanta Institute. Dr. Wald lectured on this important topic throughout the USA, India, Germany, and Mexico to university students, other Nobel laureates, scientists, and scholars. It was also published on several occasions.

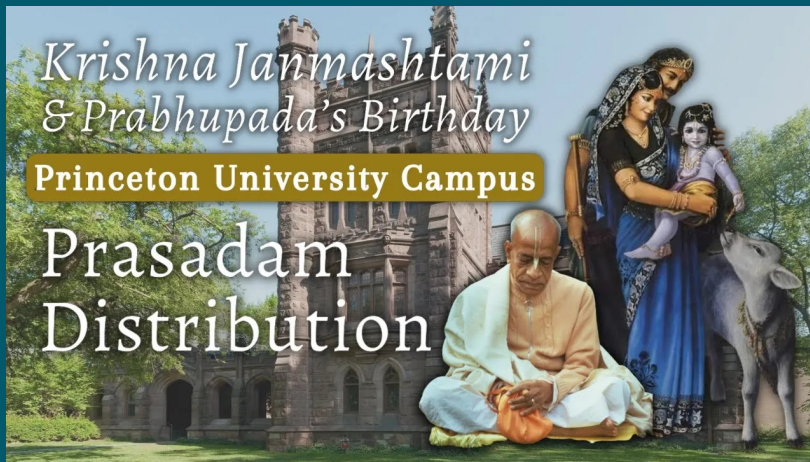
## NOBEL LAUREATE GEORGE WALD & THE BI

Dr. Wald began to recognize that conceiving reality as a product of Brahman's (God's) thoughts is a rational conclusion, and he tried to discuss this with other scientists. When "Life and Mind in the Universe" was published in the *International Journal of Quantum Chemistry*, Dr. Wald concluded the abstract by acknowledging "an evolution of consciousness parallel with though independent of anatomical and physiological evolution." Although he seemed to not question Darwin's objective evolution of insentient bodies, Dr. Wald's recognition of "an evolution of consciousness" is significant. The evolution of consciousness is one of the main topics discussed within the Princeton Bhakti Vedanta Institute's publications, in which insights offered throughout Vedic wisdom and G.W.F. Hegel's philosophy are presented.



9

Dr. Wald said: "The Bhaktivedanta Institute is greatly to be congratulated for having produced so crucial and productive a discussion. It should be given every encouragement and support in going ahead with an enterprise so well begun."



Members of the Princeton Bhakti Vedanta Institute distribute prasād (sanctified vegetarian meals) at Princeton University to honor Kṛṣṇa Janmāṣṭamī and the birthday of Śrīla A.C. Bhaktivedānta Swāmī Prabhupād, on Friday, September 08, 2023.

## RECENT ACTIVITIES

During our last dialogue for the Online Study of *Idols of the Mind vs. True Reality* (2020) by Dr. B. M. Purī, we had a discussion with Hegelian scholar and long-time friend of Dr. Purī, Dr. Robert Wallace. The recording of this received some appreciation from other Hegelian scholars, as it was shared on the “Hegelian News” Twitter feed.

Dr. Purī inquired about the reason behind Hegel discussing the category of Life initially in Logic and then again in Nature. What is the difference between the logical idea of life and the natural phenomena of living organisms? Further details can be found in our [blog post about this exchange](#).

After Dr. Wallace acknowledged that “Your book is so full of rich ideas [...] it’s a lovely introduction to all sorts of major concepts,” Dr. Purī offered that *Idols of the Mind vs. True Reality* is intended to be a general outline of important concepts to consider at the intersection of science, philosophy, and religion so that people who go deeper into these studies have a general direction to move in, in order to put together a more detailed account of the subject matter.



**Hegelian News**

@HegelianNews

Discussion: The Unity of Science & Religion | with Hegel-scholar Dr. Robert Wallace & Dr. Bhakti Madhava Puri. August 2023. | #IMvT... [youtu.be/YDRk9aMvZys](https://youtu.be/YDRk9aMvZys) via @YouTube

YouTube

**Unity of Science & Religion**  
Discussion with  
Dr. Robert Wallace



Online Study Group: *Idols of the Mind vs. True Reality* by Dr. B. M. Purī

Unity of Science & Religion |  
Discussion with Dr. Robert Wallace |...  
Online Study of *Idols of the Mind vs. True Reality*

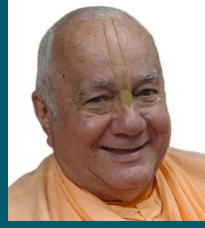




## ABOUT THE PRINCETON BVISCS

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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