

All Glory to Śrī Guru and Śrī Gaurāṅga

ŚRĪ MAHĀNET

PRINCETON BVISCS NEWSLETTER

Princeton Bhakti Vedanta Institute of Spiritual Culture and Science

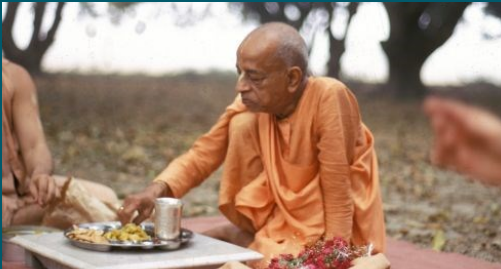
Since the beginning of the Millennium

January 2024

Contents:

- 2-3 - Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj
4-6 - Śrīla B. S. Govinda Dev-Goswāmī Mahārāj
7-8 - Śrīla B. N. Āchārya Dev-Goswāmī Mahārāj
9 - Śrīla B. N. Śhānta Mahārāj scientific saṅkīrtan in Nepal

- 10 - Recent Activities
11 - Recent Videos on Mahaprabhu Broadcasting Channel



Śrīla A.C. Bhaktivedānta
Swāmī Prabhupāda

Those who are *tattva-darśiḥ*, those who have seen the truth, we have to take knowledge from them — that is direction in the *Bhagavad-gītā* — not from the third-class men. One who has seen, one who has known, you have to take knowledge from him, *tattva-darśiḥ*. *Tad viddhi praṇipātena paripraśnena sevayā* (BG 4.34). You have to understand by surrendering, by rendering service and by question, three things. You cannot question simply. There must be service and surrender, then question will be nice. And if all of a sudden you come and question, that answer will not be sufficient.

Room Conversation with Martin
June 04, 1972

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara
Deva Goswāmī Mahārāja

Verse 3.25

*parama-siddhi-saṅkalpaḥ —
kadāhaṁ yamunā-tīre nāmāni tava kīrtayan
udbāṣpaḥ puṇḍarikākṣa rachayiṣyāmi tāṇḍavam*

(Kasyachit)

Divine aspiration in separation is favorable to perfection —

O lotus-eyed Lord, when will I dance on the banks of the Yamunā, chanting Your Holy Name with tears in my eyes?

— votary



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja
from *The Loving Search for the Lost Servant*, Chap. 8 Sonhood of God



Ocean of Love

We may have a taste of that divine life only in that plane of nectar. That we may live in the waves of that ocean of love is the highest objective of our lives.

In that divine realm, our individual personalities can be maintained. It is not necessary that if we dive deep into the plane of consciousness, we must lose our own personality, our own individuality. It is not necessary at all. And yet, the nature of divine love is that you are still living, but you are living on His behalf, whole-sale converted into His service. It is a

wonderful thing: you can keep your personality for the interest of Kṛṣṇa. But you must have no selfish motive, no conception of separate interest. Merging there is not physical, mortal merging, not merging of the losing variety, but the kind of merging spoken of in *Śrīmad Bhāgavatam* (11.29.34):

*martyo yadā tyakta-samasta-karmā
niveditātmā vichikīrṣito me
tadāmṛtatvaṁ pratipadyamāno
mayātma-bhūyāya cha kalpate vai*

“One who is subjected to birth and death attains immortality when he

gives up all material activities, dedicates his life to the execution of My order, and acts according to My directions. In this way, he becomes fit to enjoy the spiritual bliss derived from exchanging loving mellows with Me.”

And in *Bhagavad-gītā* (18.55), Kṛṣṇa says:

*bhaktiṁ mām abhijānāti yāvān yaś chāsmi tattvataḥ
tato mām tattvato jñātvā viśate tad-anantaram*

“Only through love and devotion can I be understood as I am. Thereafter, fully understanding Me, you can merge into My entourage.”

This ‘merging’ is explained by Kṛṣṇa: “They enter into Me to become a person in My family. Among the circles of My friends, he enters: *viśate tad-anantaram*. He becomes as if My own. That means that without losing your personality you can be fully My own.” To enter into the Lord’s family is a living merging, not a physical or dead merging into brahma, spirit. That

is the result of prema, divine love.

That ideal is above the general conception of merging into the oneness of brahma, where one loses oneself in the ocean of consciousness as if in a sound sleep. We are not interested in that. Rather, through Kṛṣṇa consciousness, we become lost swimming in the ocean of sweetness. This has been accepted by Śrī Chaitanya Mahāprabhu.

Victory of devotion

Once, Rādhārāṇī left the Rāsa-līlā when She saw that all the gopīs were being dealt with almost equally by Kṛṣṇa. Equal treatment towards one and all did not satisfy Her. So, She decided to display a composition of singing and dancing to please Kṛṣṇa in a most wonderful transcendental way. Rādhārāṇī showed Her skill in various ways, and then at the last moment, She suddenly disappeared. And as Kṛṣṇa was engaged in that combined singing and dancing, He suddenly found that Rādhārāṇī was absent. So, He left everyone to search for Rādhārāṇī. He met Her on the way, and after walking for some time, Rādhārāṇī told Him, “I can’t



move, I can't walk anymore. If You would like to go on, You will have to carry Me. I cannot go further." And suddenly, Kṛṣṇa disappeared.

A disciple of Śrīla Bhakti Siddhānta Sarasvatī Ṭhākura once asked him why Kṛṣṇa had disappeared in such a way. But our Guru Mahārāj was very disturbed to hear such a question. In this līlā, Kṛṣṇa is apparently showing some disregard for Rādhārāṇī. So, our Guru Mahārāj, by his very nature, could not even tolerate such a question. He had so much partiality towards Rādhārāṇī that he was not disposed to hear anything against Her. And so, in a rather excited mood, he answered, "Do you find any devotion here? What bhakti do you find here that you have asked me this question?" The question was rejected. He could not tolerate even an enquiry regarding that Pastime.

When this news came to me, I tried to find what Bhakti Vinod Ṭhākura had written in his own words about this verse of *Śrīmad Bhāgavatam* in his own

translation, *Bhāgavatārka-marīchi-mālā*. Bhakti Vinod Ṭhākura has harmonized the difficulties in the verse. He explains that Kṛṣṇa was thinking, "I would like to see what will be the mentality of separation in Her." Only to appreciate the depth of the separation She felt from Him did Kṛṣṇa disappear. Then of course, Kṛṣṇa returned after some time.

But our Guru Mahārāj could not even tolerate the idea. "Where is devotion to be found here?" But Bhakti Vinod Ṭhākura interpreted this Pastime to mean that Kṛṣṇa was driven to see what kind of happiness in separation Śrīmatī Rādhārāṇī would experience. He took this as an example of how the Absolute becomes subservient to His devotee. And so we find that the negative, Śrīmatī Rādhārāṇī, is so powerful that the positive, Kṛṣṇa, becomes powerless near Her. It is as if the positive loses its separate existence. This is the victory of devotion.

Devotion is represented in the negative side, drawing from the positive. There is the juice in a fruit

"And so we find that the negative, Śrīmatī Rādhārāṇī, is so powerful that the positive, Kṛṣṇa, becomes powerless near Her. It is as if the positive loses its separate existence. This is the victory of devotion."

and the one who extracts the juice from the fruit. The highest devotion is found where the extraction is in its most intensified condition — there is the victory of the devotees: where the Absolute accepts defeat before His servitors. This reveals the real presence of devotion, dedication, surrender.



3



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



Full nourishment

The practice of Kṛṣṇa consciousness is our life, and it is necessary to practice that in a fair and perfect way. In our practicing life, faith is the basis and love is our food. If our love for Kṛṣṇa increases then everything increases. If we realize what we have received from our Gurudev — pure consciousness of Śrī Kṛṣṇa — then in everything — every song, every verse, every advice, every thought — we will feel, “My existence is present there.”

All Kṛṣṇa conscious expressions have a very sweet nature.

*tad eva ramyaṁ ruchiraṁ navaṁ navaṁ
tad eva śaśvan manaso mahotsavam
tad eva śokārṇava-śoṣaṇaṁ nṛṇāṁ
yad uttamaḥśloka-yaśo 'nugṛīyate
(Śrīmad Bhāgavatam: 12.12.50)*

Tad eva ramyam: Kṛṣṇa consciousness is very tasteful, beautiful, and ecstatic. *Ruchiraṁ navaṁ navaṁ:* it can reveal new light and inspiration at every moment. As someone hears about Kṛṣṇa consciousness he will not be satisfied by hearing only a little bit of discussion; he will want to hear more and more. *Tad eva śaśvan manaso mahotsavam:* Kṛṣṇa consciousness always gives everyone's heart the transcendental feeling of a great

festival, just as we always happily expect there will be many varieties of very palatable mahāprasādam on a festival day. Kṛṣṇa consciousness is like a generator: it may be a little difficult to start, but once it is going and giving power it will run happily and give more and more light to everyone's heart. When Kṛṣṇa consciousness once enters the heart and receives good nourishment there, it will sprout, grow happily, and become strong enough to bind an elephant. Parīkṣit Mahārāj said,

*yach-chhṛṇvatām rasa-jñānām svādu svādu pade pade
(Śrīmad Bhāgavatam: 1.1.19)*

“If you discuss Kṛṣṇa consciousness as much as possible at every moment, very tasteful nectar will come to you again and again and take on newer and newer forms.”

Vedavyās also said,

*nigama-kalpa-taror galitaṁ phalaṁ
śuka-mukhād amṛta-drava-saṁyutam
pibata bhāgavatāṁ rasam ālayaṁ*

*muḥur aho rasikā bhuvi bhāvukāḥ
(Śrīmad Bhāgavatam: 1.1.3)*

Kṛṣṇa consciousness is like a very sweet ripened fruit that has neither skin nor a seed. As you taste it, at every moment it gives you more and more ecstatic feelings and strength.

*bhaktiḥ pareśānubhavo viraktir
anyatra chaiṣa trika eka-kālaḥ
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo 'nu-ghāsam
(Śrīmad Bhāgavatam: 11.2.42)*

How will you know whether you have Kṛṣṇa consciousness or not? You will feel it just as a hungry person feels the effects of taking prasādam: with every mouthful that prasādam gives good taste, good nourishment, and removes hunger. When Kṛṣṇa consciousness is revealed in our hearts, our devotional feelings and activity will increase, we will feel the joy and happiness of a connection with Kṛṣṇa in our hearts, and we will experience detachment from mundane attractions, the end of our



hunger for material things.

Hankering for Kṛṣṇa-prema

Kṛṣṇa consciousness has no end. The Upaniṣads say,

*om pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam
udachyate*

pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate
(Bṛhad-āraṇyaka-upaniṣad: 5.1.1)

“Kṛṣṇa consciousness is infinite, and a sincere seeker will really get that type of ecstasy — infinite ecstasy — through Kṛṣṇa consciousness.”

As Kṛṣṇa consciousness reveals itself more and more in our hearts we may even become mad. What did Mahāprabhu Himself say?

*na prema-gandho 'sti darāpi me harau
krandāmi saubhāgya-bharam prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinā
bibharmi yat prāṇa-pataṅgakān vṛthā*
(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 2.45)

“Really, I have no love for Kṛṣṇa. If I did then how could I be alive? I am living without Kṛṣṇa, so how can I say I have love for Kṛṣṇa?”

Mahāprabhu is full of Kṛṣṇa-prema, but His heart's expression is, “*Na prema-gandho 'sti darāpi Me Harau*: I do not have even a little bit of hankering for Kṛṣṇa.”

Actually, Mahāprabhu was hankering for Kṛṣṇa-prema so much, and He showed us the degree of hankering that is necessary for Kṛṣṇa consciousness. He showed us that if we clearly and perfectly, without any haziness, realize that we need Kṛṣṇa-prema, then even Kṛṣṇa will not be able to check us. We will get it. If I am very disturbed by the mundane environment and I sincerely pray to Kṛṣṇa, “Please give me Kṛṣṇa-prema”, then Kṛṣṇa must give that to me.

Kṛṣṇa knows everything, and Kṛṣṇa understands everything. Kṛṣṇa is everywhere, and His divine play as the Sweet Absolute never stops. Even if Kṛṣṇa does not want to give Kṛṣṇa-prema to us, His devotees will (*patitānām pāvanebhyo*). Sometimes Kṛṣṇa likes to hide, but His devotees are always

“We need transcendental ecstasy. We do not want sadness, sorrow, or inauspiciousness. We always need the opposite. We need something eternal, glorious, and beautiful. There is only one way to get that: hankering. Hankering gives us real property in our spiritual life.

merciful. If they see anyone drowning they will rescue him. The devotees will always give full support to a hankering soul.

Even if Kṛṣṇa ousts me from His jurisdiction, I still have hope if I have hankering for the service of Kṛṣṇa under the affectionate guidance of His devotees. That is my life experience; it is not only a theory. I have seen many things in my life, and through that I am sure that even if Kṛṣṇa wants to oust me, He will not be able to if I have the affection of His devotees. So only self-realisation is necessary: “Do I want Kṛṣṇa-prema or not?”



*kṛṣṇa-bhakti-rasa-bhāvitā matih
krīyatām yadi kuto 'pi labhyate
tatra laulyam api mūlyam ekalaṁ
janma-koṭi-sukṛtair na labhyate*
(Padyāvalī: 14)

We need transcendental ecstasy. We do not want sadness, sorrow, or inauspiciousness. We always need the opposite. We need something eternal, glorious, and beautiful. There is only one way to get that: hankering. Hankering gives us real property in our spiritual life.

If I have hankering for Kṛṣṇa-prema then I must search, “Where is Kṛṣṇa-prema?” It is very rare, but if I find anyone who has Kṛṣṇa-prema in their heart, then I must try to get his association. Through that person I can understand what Kṛṣṇa-prema is, how much I need it, how much I will be satisfied by it, and so on. I will be able to understand everything through the sādhu who has Kṛṣṇa-prema in his heart.

All the scriptures always praise the sādhus. A sādhu is chaste, honest, and dedicated to the Lord with extreme love and affection. If we have a connection with a sādhu, with our Guru, and we are

conscious about that, then we can receive prema, love and affection, from him on the conscious level. Love and affection are transmitted from consciousness to consciousness, from heart to heart.

The presence of love within the sādhu's consciousness can be transmitted to you and transform your consciousness. Hankering is our first necessity. Without hankering we will not find that sādhu or Kṛṣṇa-prema. Many frustrated persons are searching in the wrong way. Our search should be filled with happiness, peace, and beauty. In that way we will seek, "Is it here or there?" If we are frustrated in one place then we must look in another place, and wherever we can find the devotional mood of Kṛṣṇa-prema we must immediately buy it with our hankering. Hankering can give us everything. But *krīyatām* does not mean, "Try to buy it." *Krīyatām* means, "Buy it!" The price of Kṛṣṇa-prema is hankering. Without hankering, without intense desire, we will never get Kṛṣṇa-prema, even if we have an ocean of sukṛti. The only qualification and means is hankering, and without that we will not get anything.



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance*—Volume 1



One More Year Passed

31 December 2010

2010 is going to finish today at midnight. Only four hours are left, and one more year will be gone...

*jīvana anitya jānaha sāra
tāhe nānā-vidha vipada bhāra
nāmāśraya kari' yatane tumi
thākaha āpana kāje*

“Understand the essence: this life is temporary and filled with all sorts of danger. Carefully take shelter of the Name and do your work.”

(*Gītāvalī*, Aruṇodaya kīrtan, 1.3, by Śrīla Bhakti Vinod Ṭhākura)

Life is very uncertain, temporary — we do not know when this life will be gone.

*bhajahū re mana śrī-nanda-nandana
abhaya-charaṇāravinda re
śīta ātapa vāta variṣaṇa
e dina yāminī jāgi re*

“O mind, serve the son of Nanda — His lotus feet will make you fearless! Day and night I remain awake, suffering from the heat and cold, wind and rain...”

(‘Bhajahū re mana’, 1, 2, by Śrīla Govinda Dās Kavirāj)

*kamala dala jala, jīvana ṭalamala
bhajahū hari-pada niti re*

“Life is shaky — it is just like a drop of water tottering on a lotus leaf. Serve the Lord’s feet!”

(‘Bhajahū re mana’, 3 by Śrīla Govinda Dās Kavirāj)

*hari hari! vipahale janama goṇāinu
manuṣya-janama pāiyā rādhā-kṛṣṇa nā bhajiyā
jāniyā śuniyā viṣa khāinu*

Everybody knows that, but still they do not worship — it is the same as taking poison.

*golokera prema-dhana hari-nāma-saṅkīrtana
rati nā janmila kena tāya
saṁsāra-viṣānale divā-niśi hiyā jvale
juḍāite nā kainu upāya*

(‘Hari Hari vipahale’, 2, by Śrīla Narottam Dās Ṭhākura)

This is glorification of the Holy Name. “Harinām saṅkīrtan comes from Goloka Vṛndāvan, and it is its very wealth, but I do not have any taste, any attachment to that... I always suffer so much in my family life, and I cannot find any relief or solution.”

*vrajendra-nandana yei śachī-suta haila sei
balarāma ha-ila nitāi
dīna-hīna yata chhila hari-nāme uddhārila
tāra sākṣī jagāi mādhai*

(‘Hari Hari vipahale’, 3, by Śrīla Narottam Dās Ṭhākura)



7

“O Lord! My life has passed uselessly. I have got a human birth, but I did not serve Rādhā and Kṛṣṇa. Knowingly I drank poison.”

(‘Hari Hari vipahale’, 1, by Śrīla Narottam Dās Ṭhākura)

“He who is known as Vrajendra Nandan (Vraja Kumār, Lord Kṛṣṇa Himself) came as Gaurāṅga Mahāprabhu (Śachī Suta, the son of Śachī Mātā); and Balarām appeared as Nityānanda Prabhu. How did They rescue the souls through the Holy Name? Jagāi and Mādhāi are the witnesses to that.”

*hā hā prabhu nanda-suta vṛṣabhānu-sutā-yuta
karuṇā karaha ei-bāra
narottama-dāsa kaya nā theliha rāṅgā pāya
tomā vine ke āchhe āmāra?*

(‘Hari Hari vīphale’, 4, by Śrīla Narottam Dās Ṭhākura)

“Narottam Dās Ṭhākura is praying to Chaitanya Mahāprabhu, asking the Lord, ‘Please, give me some mercy, please allow me to take some shelter at Your lotus feet. Do not reject me. Please accept me.’ Narottam Dās Ṭhākura cries and sings, ‘Prabhu, You are my only hope, without You there is nothing, no one. My hope is only You — I can depend only upon You.’”

*anya-abhilāṣa chhāḍi jñāna karma parihari
kāya mane kariba bhajana
sādhu-saṅge kṛṣṇa-sevā nā pūjiba devī-devā
ei bhakti parama-kāraṇa*

“Serve the Lord with body and mind, giving up all other desires and the pursuit of material benefit and knowledge. One should serve Lord Kṛṣṇa in the association of devotees without worshipping any demigods.”

(Śrī Prema-bhakti-chandrikā, 13, by Śrīla Narottam Dās Ṭhākura)

If you do something for the Lord but do not get good association, proper guidance, then it will not be proper service, this is why it is said, “*Sādhu-saṅge Kṛṣṇa-sevā, nā pūjiba devī-devā*: serve Kṛṣṇa in the association of devotees without worshipping any demigods.” Some also worship so many demigods, but we must follow our Guru-paramparā line and follow the way they serve, the instruction they give:

“Please, give me some mercy, please allow me to take some shelter at Your lotus feet. Do not reject me. Please accept me.”

mahājanera yei patha, tāte habe anurata

“Love and be attached to the path of the great souls.”

(Śrī Prema-bhakti-chandrikā, 14, by Śrīla Narottam Dās Ṭhākura)

mahājano yena gataḥ sa panthāḥ

“The true path is the one that the great souls have walked.”

(Mahābhārata)

sādhana-smaraṇa-līlā ihāte nā kara helā

karmī jñānī parihari dūre

*kevala bhakata-saṅga prema-kathā rasa-raṅga
līlā-kathā braja-rasa-pure*

“Always reject bad association, give up attachment to the songs, and always keep away from karmīs and jñānīs. Keep devotees’ association only and take joy in the nectar of the talks about love and devotion to the Lord and the Pastimes of Vṛndāvan.”

(Śrī Prema-bhakti-chandrika, 15, by Śrīla Narottam Dās Ṭhākura)



8

(Śrī Prema-bhakti-chandrikā, 14, by Śrīla Narottam Dās Ṭhākura)

“Do not neglect, do not avoid your sādhana (practicing) and smaraṇa (remembering).”

*asat-saṅga sadā tyāga chhāḍa anya
gīta-rāga*

“Avoid dishonest association, take association of devotees.” Association means consulting, talking about Kṛṣṇa consciousness, about your service, spiritual life — not about material things. “Avoid yogīs, nyāsis, karmīs, jñānīs (pursuers of mystic powers, renunciation, material benefit, or knowledge)” — reject all this, and only worship Girivardhārī, worship your Guru, the Lord.



SCIENTIFIC SĀṆKĪRTAN IN NEPAL

WITH ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

During his recent tour in Nepal, Śrīla Bhakti Niskām Śhānta Mahārāj, Ph. D., participated in the Seminar on Harmony in Science and Religion, organized by Sri Chaitanya Saraswat Sabha and Kaligandaki Gyanbigyan Pratisthan, from December 25-26, 2023. While there, he also initiated several children from the Kaligandaki Gurukul. It is notable and wonderful that the Gurukul tradition is still very much alive throughout Nepal. Śrīla B. N. Śhānta Mahārāj also lectured on the harmony of science and religion at the Akshra School and Nexus International Academy, both in Kathmandu, Nepal.





In addition to our ongoing distributions with the Princeton YMCA and Princeton Kindness Food Project, we are happy to have expanded our free sanctified vegetarian meal (prasadam) distribution to include the residents of Project Freedom in Hamilton, NJ, affordable housing designed for people with disabilities and their families. More information on our prasadam distribution here:

<https://bviscs.org/prasadam-distr/>

RECENT ACTIVITIES

Science & Scientist 2023: Life & Cognition at the Intersection of Science, Philosophy, & Religion was held on Sunday, December 17, 2023. In the description section of the YouTube recording, the timestamps are provided that link directly to a given speaker's presentation. Here were the topics discussed:

DENIS NOBLE - Purposive Explanations Are More Useful For Identifying Lower-Level Activity In Living Systems Than The Other Way Round



BRIAN J FORD - Superseding the Synaptic Network: How Cellular Complexity Transcends the Digital Neuron

B MADHAVA PURI - Death & Desire: Negativity at the Foundation of Life

B NISKAMA SHANTA - Understanding the Vedantic View on the Difference between Life & Non-Life

B VIJNANA MUNI - Emotional Intelligence in Cows

RAJAKISHORE NATH - The Problem of Embodied Consciousness in the Lens of Vedantic View of Consciousness

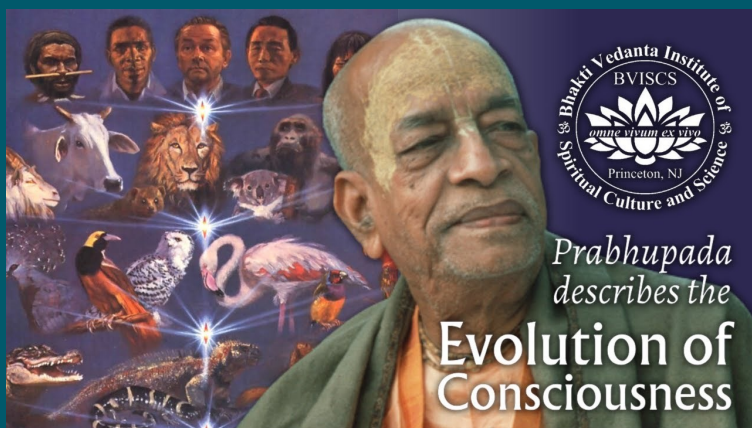
ANANDI RAVINATH - Journey into Mind - DNA - Consciousness

J SCOTT TURNER - Evolution is Cognitive Thermodynamics

ALICIA JUARRERO - Complexity Theory & Purposiveness

INTERDISCIPLINARY DIALOGUE





Srila Prabhupada explains that the transmigration of the soul through the 8,400,000 lifeforms in the material world — throughout the various planetary systems described in Vedic literature — is guided by an individual's evolution of consciousness which is determined by their particular desires in the plane of exploitation. He concludes that when one reaches the rarely attained human form of life, they can develop Krishna consciousness by inquiring about the purpose of life and actively cultivating their relationship with God through self-surrender, sincere inquiry, and devotional service to the bonafide Guru. Then, Srila B. R. Sridhara Maharaja elaborates on the continuation of the evolution of consciousness in the spiritual world, where an individual establishes their loving serving relationship with Krishna based on their particular desires in the plane of dedication. Srila Sridhara Maharaja also explains that he originally recommended Srila Prabhupada to construct a temple showcasing the evolution of consciousness described in the book *Bṛhad-bhāgavatāmṛta*.

RECENT VIDEOS ON MAHAPRABHU BROADCASTING CHANNEL

Srila A.C. Bhaktivedanta Swami Prabhupada showed his scientist disciples that life comes from life, and matter comes from life, and Srila Prabhupada further explained that these principles support a theistic conclusion regarding the origin of life. The Bhaktivedanta Institute, founded in 1976, was established to formally present these empirically verifiable truths to the scientific community at large. Vaishnava authorities like Srila Bhakti Rakshak Sridhara Dev-Goswami Maharaja — who said that he was the lifelong advisor to the Bhaktivedanta Institute — confirmed that this is in line with the Vedantic view. This video — created for online presentation at the International Seminar on Consciousness organized by The Art of Bliss in Jagannath Puri, Odisha, India — is a humble attempt at presenting the most up-to-date information showing that life and matter come from life, and what the implications of this are.



In summary, research based on abiogenesis has attempted, on several occasions, to convince the public that life has been created de novo in the lab, but it has not. Thus, insightful synthetic chemists are pushing back against this misleading hype. On the other hand, the Law of Biogenesis is empirically observed every day. Life and matter come from life. This necessarily leads to a posteriori reasoning that recognizes that the origin of life is categorically different from natural life, while simultaneously identical with it.

This requires dialectic metaphysics to properly comprehend — such as that of GWF Hegel or Sri Krishna Chaitanya Mahaprabhu's *achintya bheda-abheda tattva*. Unlike natural life which is always dependent on other preexisting lives, the original life is independent of preexisting life. It is self-caused, *causa sui*, *sarvva-karana-karanam*. The thoughtful recognition and exposition of the transcendent qualities and activities of this self-caused Absolute Idea, which is subject as much as substance, i.e. Divine Personality, constitute the framework of a science of Spirit.

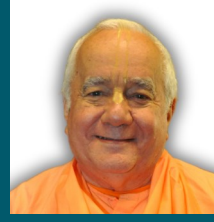




ABOUT THE PRINCETON BVISCS

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.



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

for quarterly newsletters discussing the spiritual science of biogenesis (life and matter come from life), the conclusion of knowledge (Bhagavat Vedanta philosophy), the subjective evolution of consciousness, and the path of devotion (Bhakti yoga).

[Kindly join our WhatsApp group](#)

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

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