

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

April 2024

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Śrīla A.C. Bhaktivedānta  
Swāmī Prabhupāda

When the senses are purified by the discharge of pure devotional service (*hr̥ṣīkeṇa hr̥ṣīkeśa-sevanam bhaktir ucyate*), the pure senses can see Kṛṣṇa without covering. Now one may inquire that since factually the devotee has the same material existential body, how is it possible that the same materialistic eyes become purified by devotional service? The example, as stated by Lord Caitanya, is that devotional service cleanses the mirror of the mind. In a clean mirror one can see one's face very distinctly. Similarly, simply by cleansing the mirror of the mind one can have a clear conception of the Supreme Personality of Godhead.

Śrīmad-Bhāgavatam 4.3.23 Purport

## ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara  
Deva Goswāmī Mahārāja

Verse 3.26

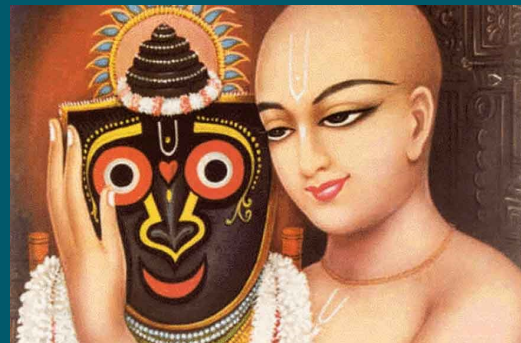
*vipralambhe milana-siddhau nāma-bhajanānukūlyam —  
nayanam galad-aśru-dhārayā  
vadanam gad-gada-ruddhayā girā  
pulkair nichitam vapuh kadā  
tava nāma-grahane bhaviṣyati*

(Śrī-Śrī-Bhagavataś-Chaitanyachandrasya)

Serving the Holy Name in pure devotion (Nām-bhajan) in the pain of separation is favorable to achieve union with the Lord —

O Lord, when will my eyes be adorned with tears of love, flowing like waves? When will my words choke with ecstasy, and when will the hairs of my body stand erect while chanting Your Holy Name?

— the Supreme Lord Śrī Chaitanyachandra



# WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

from *The Loving Search for the Lost Servant*, Chap. 8 Sonhood of God



## Lord of Love

Surrender is so powerful that it can even capture the Absolute. We are aspiring for that kind of potency. And whoever possesses that — they are all-in-all; they are our masters. For our highest interest, we must look towards the direction in which that power is intensified. We shall try to look wherever we find surrender in a thick, condensed stage. Our aim should be directed towards that. We are beggars of that. We are not beggars for anything which can be found in this mundane world: *na dhanam na janam na sundarīm*, not wealth, followers, or the enjoyment

of women, but eliminating everything else, our aim should be directed towards one thing — that most intensified condition of divine service to the Lord of love.

We should try to convert everything in such a way that it can go to that unknown quarter beyond the jurisdiction of our sense experience or mental acquisition, like a rocket sent towards deep space. *Śrīmad Bhāgavatam*, which draws the essence from all of the revealed scriptures, says that divine love is the most desirable and original thing. We must not allow ourselves to run here and there searching for base fulfilment. We must forcibly

concentrate our attention on divine love. Divine love is the highest thing for us; it is the highest in creation, the highest in eternity.

And to take our stand in the negative position is the strategy of remaining in the relativity of the highest quarter of service to Kṛṣṇa. Śrīla Bhakti Siddhānta Saraswatī Ṭhākura once composed a verse expressing the proper attitude, “*Pūjala rāga-patha gaurava-bhaṅge mātala sādhu-jana viṣaya-raṅge*: the path of divine love is worshipable to us and should be held overhead as our highest aspiration.”

He ordered that a cottage be built for him in Govardhan and said, “I shall live there. I am not fit to live in Rādhā Kuṇḍa. So, I shall live in a lower position, but my Gurus — Gaura Kīśor Dās Bābājī,

Bhakti Vinod Ṭhākura, and others — are fit to serve there. So, I shall go and serve them there in Rādhā Kuṇḍa and then return to a little lower position, in Govardhan. There I shall stay.” That is the proper tactic to maintain a subjective position in the subjective world.

Otherwise, if we think that we are in the highest quarter, that higher reality will vanish from us. Only from a little lower position shall we view that higher plane with respect. But whenever we think that we have attained that higher position, that we are there — we are nowhere. That is the nature of the higher world. So, we must maintain a respectable distance. If we try to look directly, we lose, but if we try to look at that plane through a screen or from a hidden place, then we may see. It is most peculiar. If we want to come in direct contact with things of a higher order, then they vanish from our experience. If you can’t come in direct connection with some thing, you may find out about it by espionage — it is something like espionage. If you try to know it directly, it is impossible. Only from behind a screen can we have a glimpse.

In that way, we can experience the highest ontological truth. As if by chance ontological truth comes to us, He accepts us suddenly, and we can find Him. He is absolute, He is an autocrat, He is independent; whenever He comes by His own whim to give His connection to us, we can have it. It is never within my clutches. He is not an object to come



directly within my control. He is always above.

By this system we can come to the highest realization. In the highest order of līlā of Rādhā-Govinda, Kṛṣṇa asks Rādhārāṇī to do something, and She refuses, saying “No, I won’t do that.” And yet this has been accepted as the highest mood of the negative side. To deny Kṛṣṇa whatever He may want is called vāmya-bhāva. And Rādhārāṇī is full of that nature. But that enhances the eagerness, the earnestness of Kṛṣṇa. The whole system is a crooked one. And yet this is the way recommended for the poorest to come in contact with the highest. It is a wonderful device. The direct transaction, the clear face-to-face transaction, is absent there. Everything is like stealing. Everything there is a stealthy performance. In the highest area, in the area of autocracy, it is wholly black marketeering. And for that reason it is known as aprākṛta — just similar to the lowest conception of things. In our present living condition, we can’t tolerate autocracy. It is considered the lowest thing. But autocracy is there

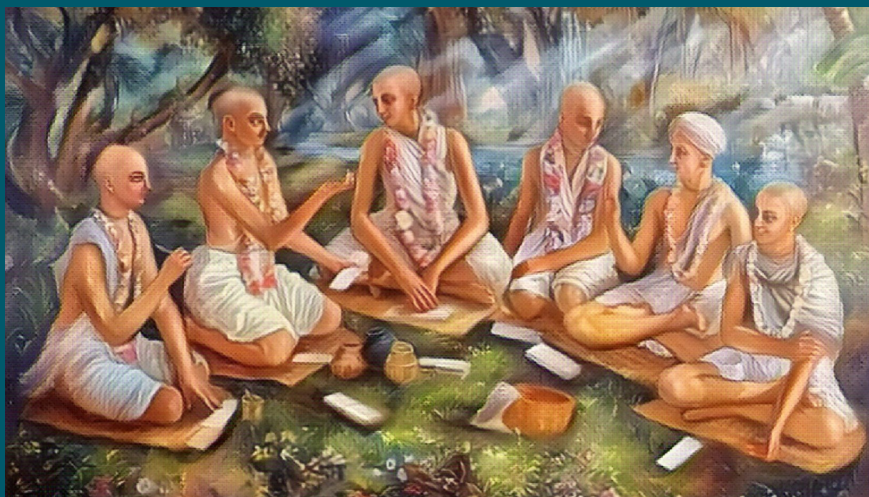
in the highest world. So, it is known as aprākṛta: the highest quarter of the transcendental world which can harmonize everything.

The beauty of that plane is that even what is considered to be of the lowest type here is all harmonized there. The harmonious strength is so great there that what is undesirable, nasty, and bad here is harmonized in such a way that it gets the highest position there. Kṛṣṇa’s peculiar position is such that the lowest has been proven to be the highest by His magical touch. Because He is there, no blot is a blot; it is pure. Kṛṣṇa consciousness is the touch of Kṛṣṇa, the beauty of the highest order. Just as the touchstone will not only convert silver into gold, but it will also transform even iron, lead, or any lower thing into gold; the touchstone of Kṛṣṇa is so powerful that the lowest type of everything within our conception receives the highest position by His magical touch.

Raghunāth Dās Goswāmī says that if you are

“*Pūjala rāga-patha gaurava-bhaṅge mātala sādhu-jana viṣaya-raṅge: the path of divine love is worshipable to us and should be held overhead as our highest aspiration.*”

unable to accept this as truth, then you will be thrown down into Vaikuṅṭha: “Go live there, where general law rules, where there are fair dealings. Go down to the land of fair dealings, simple dealings, where you can calculate and go on living very nicely.”





# DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

from *Revealed Truth*, Chap. 20 The Finest Conception



## Intoxicated with Mundane Activity

During the Ratha Yātrā Mahāprabhu prayed to Lord Jagannāth:

*nāhaṁ vipro na cha nara-patir nāpi  
vaiśyo na sūdro*

*nāhaṁ varṇī na cha gṛha-patir no  
vanastho yatir vā*

*kintu prodyan-nikhila-paramānanda-  
pūrnāmṛtābdher*

*gopī-bhartuḥ pada-kamalayor dāsa-  
dāsānudāsaḥ*

(Śrī Chaitanya-charitāmṛta: Madhya-  
līlā, 13.80)

“We are not brāhmaṇs, kṣatriyas, vaiśyas, or sūdras. We are not sannyāsīs, vānaprasthas, gṛhasthas, or brahmachārīs. Our identity is not mundane. We are eternal servants of the servants of the servants of Reality the Beautiful Śrī Kṛṣṇa. *Gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ*: we are the servants of the servants of the servant of the cowherd boy of Vṛndāvan who is the protector, prestige, and everything of the gopīs. That Kṛṣṇa is our enjoyer, and all our service is meant to supply enjoyment to Him.”

This is the conception of Śrī Chaitanya Mahāprabhu, and through

His conception we are approaching Guru-Vaiṣṇava with strong faith and hankering to be engaged in service. How we can properly serve the servants of Rādhā-Kṛṣṇa according to Śrī Chaitanya Mahāprabhu’s conception in our lives has been revealed by Prabhupād Śrīla Saraswatī Ṭhākur.

Our Param Gurudev, Śrīla Saraswatī Ṭhākur, composed a Bengali song during the inauguration festival of the Bag Bazaar Gauḍīya Maṭh in Kolkata. Before that ashram opened Śrīla Saraswatī Ṭhākur and his disciples stayed in a rented house in Ultadanga. One gentleman, Jagabandhu Prabhu, donated three lakhs of rupees to Prabhupād so that he could establish the Kolkata headquarters of his Mission. Today that would equal a donation of at least one crore of rupees. All of Prabhupād’s disciples were very happy and enjoyed their new ashram very much. All the activities of an ashram externally look like material activities (viṣaya). Internally they are the service of Guru and Gaurāṅga, but externally they look like material activities: eating, sleeping, singing, dancing, and so on (viṣaya-raṅga).

When the festival was held for the inauguration of the new ashram a Ratha Yātrā style procession brought the Deities Śrī Śrī Guru Gaurāṅga Gāndharvikā Giridhārī from Ultadanga to Bag Bazaar. At that time Śrīla Saraswatī Ṭhākur composed this line explaining the activities of his Mission:

*pūjala rāga-patha gaurava-bhaṅge*

*mātala sādhu-jana viṣaya-raṅge*

Here Śrīla Saraswatī Ṭhākur explains that the *sādhu-jana*, the devotees, all appear very intoxicated with mundane activity, *viṣaya-raṅge*, but their activities are actually not mundane at all: they are regulated worship of the higher path of rāga-mārg, the path of loving service to the Divine Couple Śrī Śrī Rādhā-Kṛṣṇa.

Śrīla Saraswatī Ṭhākur gave everyone the divine knowledge that we should not emotionally jump into the external activities of the residents of Vṛndāvan. Rather, we should respect and honor their service as above us and pray for their mercy. If we try to jump from our egoistic



mountain to the highest plane of divine līlā we will fall down very close to where we started. It is not the proper procedure to try to enter the higher plane from our existing position. We need to transform ourselves and be empowered by the residents of that higher plane before we can enter there.

Hanumānjī can jump from mountain to mountain because He acts solely for service of His Lord, Rāmachandra. We need to have power like him, that is, a pure serving mood, before we can jump from our position into the divine Pastimes of Rādhā-Kṛṣṇa. *Pūjala rāga-patha gaurava-bhaṅge*: until we are qualified with a pure serving mood we will honor the Divine Couple's Sweet Absolute Pastimes from a respectful distance.

### The Posture of Mahāprabhu's Saṅkīrtan

When I wanted to make a diorama expressing Śrīla Saraswatī Ṭhākura's siddhānta on the front of our Maṭh in Nabadvīp, I used this verse. However I changed one of the lines in the verse with the permission of Śrīla Guru Mahārāj. Through Śrīla Guru Mahārāj we can understand the desire of Śrīla Saraswatī Ṭhākura and for preaching purposes

I changed this verse to make it more understandable to general people. I engraved these two lines on our naṭ mandir:

*mātala hari-jana kīrtana-raṅge*

*pūjala rāga-patha gaurava-bhaṅge*

Later, I also posted this expression on the wall of my veranda so I could see it every day. Śrīla Saraswatī Ṭhākura's phrase *viṣaya-raṅge* is very deep. To say that work and activity which may appear completely material are actually completely transcendental is not easy for the public to understand. I wanted to show in the diorama that it is through Mahāprabhu's saṅkīrtan that we must worship Rādhā-Kṛṣṇa in Kali-yuga. For that reason I used the phrase *mātala Hari-jana kīrtana-raṅge* instead. It means that devotees are intoxicated with the practice of Mahāprabhu's saṅkīrtan. They are hearing and chanting the Holy Name and the glories of Mahāprabhu, and through that they are serving and satisfying the Divine Couple Rādhā-Kṛṣṇa, whose nondifferent form is Śrī Chaitanya Mahāprabhu. In the formal posture (*gaurava-bhaṅge*) of Mahāprabhu's saṅkīrtan the devotees are offering their worship to Rādhā-Govinda and Their intimate

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servitors.

At present we do not live in the domain of Rādhā-Kṛṣṇa, and we are not trying to forcefully enter that abode. Rather we are trying to honor that abode through our life in Kali-yuga under the proper shelter of the practice of saṅkīrtan at the lotus feet of Śrī Chaitanya Mahāprabhu. So we are proceeding systematically towards the goal of our lives, the service of Rādhā-Govinda, under the

guidance of Their intimate associates headed by Śrīla Rūpa Goswāmī Prabhu.



# SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance* — Volume 1



## Do Not Fear Service

23 January 2011

*ye-dina gr̥he, bhajana dekhi,  
gr̥hete goloka bhāya*

“On the days when I see devotional service taking place at my home, I feel that Goloka has manifested there.”

(*Śaraṇāgati*, 31.6, by Śrīla Bhakti Vinod Thākura)

“Kṛṣṇa personally appears wherever His *sankīrtan* is going on.” Mahāprabhu said, “I stay at the kitchen of Mother Sachi, where Nityānanda Prabhu dances,

at the house of Śrīvās Paṇḍit, and at the house of Rāghav Paṇḍit.” Wherever there is service of the Lord going on, wherever the Lord’s glory and Name are chanted, the Lord always stays and plays there. The Lord’s Name, Form, Qualities, Pastimes, associates and features (*Nāma, guṇa, rūpa, līlā, parīkar, vaiśiṣṭya*) are all nondifferent from the Lord Himself.

*brahmāṇḍa bhramite kona bhāgyavān jīva*

*guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

“Having travelled throughout the universe and having got the mercy of Guru and Kṛṣṇa, a fortunate soul receives a seed of the devotional creeper.”

(*Śrī Chaitanya-charitāmṛta*, Madhya-līlā, 19.151)

Only the fortunate souls can get that kind of devotional seed, and it does not take just a little fortune:

*alpa-bhāgye sevā nāhi haya  
koṭi janma thākle bhāgya  
viṣaye sei haye vairāgya*

“Service does not come by just a little fortune. Only after ten million births of good fortune, can you leave this material world behind.”

A great fortune is necessary.

Once I said to Gurudev that a *brahmachārī* wanted to leave, and Gurudev replied in Bengali, “*Yāoyā tāi sambhāvit, thākā tāi asambhāvit*: it is probable that people will come, but it is not probable that they will stay.” It is not so easy to stay here. My duty is to engage everybody in service to Gurudev, but some do not

come to me, and it has been like this early since the days. Some are afraid, “Oh, if I go to Mahārāj, he will give me service” — they think it is bad, or they think, “What if I cannot do it? I am afraid.” If you think *you* are doing it, then the burden will come to you, but if you understand that you cannot do anything and the Guru does everything, then what is the problem?

Gurudev does everything, and we must depend on him, “I have no qualification or quality, Prabhu, but you can easily take my service, you can easily accept me...”

When I was a young boy I would often sing one song, and at that time I did not understand what I was singing, but that song’s meaning is that my mind always takes me away, but if I engage my mind in the Lord’s service, then I will get the result.

Gurudev told it to me many times, and I have also told many times to you: if you serve Vaiṣṇavs, if you serve your Guru, Kṛṣṇa Himself will come to serve you.







*Śrīla Śhānta Mahārāja took devotees around Nabadwīp just before Gaura Pūrṇimā 2024. This was taken in Murāri Gupta Śrīpāṭ.*

## SOME RECENT ACTIVITIES OF ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

During his regular online Zoom classes, Śrīla Śhānta Mahārāja recently discussed the significance of Asura-mohana līlā in Kṛṣṇa’s pastimes, as discussed by Śrīla Bhakti Rakṣak Śrīdhara Dev-Goswāmī Mahārāj in *Centenary Anthology*, Chapter 9: Faith and Harmony. Śrīla Śrīdhara Mahārāj explained that:

“Here in the mundane plane, eliminating God, everyone is self-centered. Therefore, there is clash and reaction. But in the higher realm, with harmony, there is no clash. In that plane any apparent clash exists to promote inner wealth.

In this mundane plane there is apparent friendship but inner animosity, but in the God-centered plane there is apparent competition but inner friendship because the flow of God-service is common to everyone.”

Śhānta Mahārāja commented:

“Activities which are going on without self-interest, that is very hard to find. Everybody is doing things for their own separate interest, separate from the Absolute. Thus, different relationships like friendship, motherhood, fatherhood, everything is centered around some outward show but inside there is some other thing dominating. But in the plane of the Absolute, maybe outside there is some conflict, but the inner intensity of the relationship is more prominent because the activities are centered around the satisfaction and service of the Absolute. So there is a common interest, that is God-centered, but here there are many individuals acting against the Absolute, so there are conflicts.”

**Full class [here](#)**





Śrīmatī Priyatama Devī Dāsī was withdrawn from this world on Gaura Pūrṇimā — March 26, 2024. As a disciple of Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāj, Sevaite-President-Acharya of Śrī Chaitanya Sāraswat Maṭh, she will always be honored and remembered as a humble devotee who filled many notebooks with just the Holy Name, was blessed to have a family of other wonderful devotees — Hari Ānanda Prabhu, Ānandita Didi, Bhagavatī Didi, Priyadarshini Didi, and Lakṣmī — as well as someone who won the sincere love and affection of His Holiness Śrīpād Bhakti Mādhava Purī Mahārāja, Ph. D.

We humbly pray for her blessings so that we may continue to render enthusiastic service to Śrī Śrī Guru Gaurāṅga.

## ANNOUNCEMENTS

These Science & Scientist 2023 conference proceedings — *Life & Cognition at the Intersection of Science, Philosophy, & Religion* — contribute to academia by sharing interdisciplinary insights across the sciences and humanities from Eastern and Western perspectives regarding life and cognition. The conference resulted in our realization of the congruence between nonreductionist systems approaches to modern science (especially biology) and Hegelian philosophy, thus we intend to explore this further and encourage others to consider the same.

Here are audio recordings from November 2008 - March 2009 of Śrīpād Purī Mahārāja giving classes on the book *Subjective Evolution of Consciousness* by Śrīla Śrīdhar Mahārāj.

Kindly consider clicking each image to reach the webpage.





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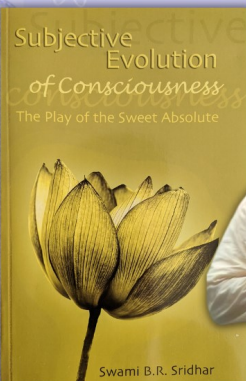
“ —  
I have had an opportunity to view the recording of the Life & Cognition symposium and want to congratulate the organizers and speakers for an outstanding intellectual accomplishment.

James A Shapiro | Molecular Biologist and author of *Evolution: A View from the 21st Century. Fortified.* (2022)


[www.bviscs.org/ss23](http://www.bviscs.org/ss23)

### Transcendental Nectar of Sadhu-Sanga

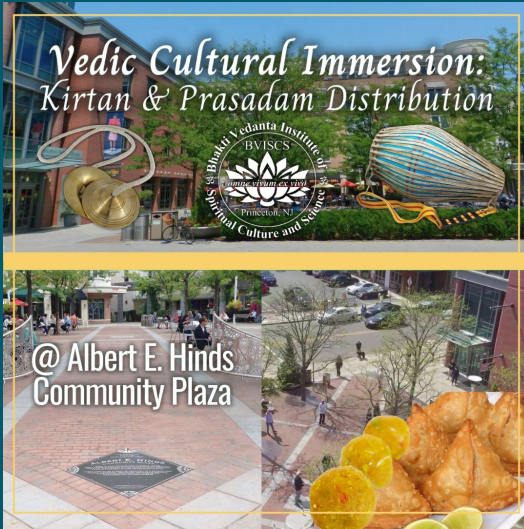
Under the holy association of Sripad Bhakti Madhava Puri Maharaja, Ph.D.



Satsanga Archive | Nov. 09, 2008 - Mar. 22, 2009  
[www.mahaprabhu.net/satsanga](http://www.mahaprabhu.net/satsanga)







In addition to our ongoing program at the Princeton YMCA on the last Sunday of every month, we've also started holding the Vedic Cultural Immersion at a new location in downtown Princeton — Albert E. Hinds Community Plaza. It's right in front of the library.

We will be back at Hinds Plaza on Sunday, May 19, 2024, from 1:00 – 3:00 PM.

## EXPANDING PRASADAM DISTRIBUTION

In March 2024 we started offering free sanctified vegetarian meals (prasadam) to another Project Freedom community. In addition to their Hamilton, NJ, location which we started with in January 2024, prasadam is now also given to their Robbinsville location. Project Freedom is affordable housing designed for people with disabilities and their families. More information on our prasadam distribution here:

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

Town Topics, Princeton's weekly community newspaper, published an article about the Vedic Cultural Immersion: Prasadam Distribution & Kirtan back in July 2023. It's available at <https://www.towntopics.com/wordpress/2023/07/05/vedic-cultural-program-offers-free-meals-and-spiritual-nourishment/>

### Vedic Cultural Program Offers Free Meals and Spiritual Nourishment

For more than a decade, a spiritual organization has offered vegetarian meals to the community the last Sunday of each month, and served a side of spiritual nourishment for those who want to partake.

Since 2012 from 20 Nassau Street, and currently from the YMCA at 50 Paul Robeson Place, the Princeton Bhakti Vedanta Institute has been distributing sanctified vegetarian meals, and also offering, for those who desire, the spiritual piece called kirtan (ecstatic mantra meditation).

The free program, next held on Sunday, July 30 from 1 to 3 p.m., is called Vedic Cultural Immersion: Prasadam & Kirtan. Prasadam refers to the sanctified vegetarian meal, and kirtan, to the spiritual aspect, both practiced in the Vedic culture since ancient times in India, according to the Institute. Prasadam is specially prepared food that has been offered to God and then consumed for spiritual purification. Not only is it vegetarian, but it excludes garlic and onions.

The Sunday meal and community engagement have taken place at the Princeton YMCA since 2021. Krishna Keshava Das, speaking for the group, said that since partnering with the Y, there is more visibility both indoors and outdoors when weather permits, especially outdoors in a red tent.

The food distribution has expanded to include the Princeton Food Kindness Project, every Tuesday from 3:45 to 5 p.m. at the Clubhouse at 100 Redding Circle for the Princeton Housing Authority. With the meals offered in both places, the group offers 75 meal trays a month.

The Vedic Cultural Immersion is intended for anyone who would simply like a vegetarian meal, and also for "sincere seekers interested in learning more about the nonsectarian approach to

spiritual life that Vedic philosophy and culture offers." The full program was initiated during the pandemic to engage with the community.

According to Das, the group has established some positive connections with community members who have attended the program, and some interfaith dialogues have ensued, he said.

The group hopes more people take advantage of the program, he said, with the objective to promote vegetarianism, "which is positive for society," and for those interested, to learn about spiritual life, and engage in kirtan.

The nonprofit is also seeking donations, as the food is an out-of-pocket expense.

"We look forward to continuing this program and remain grateful to the Princeton YMCA for being an incredible community partner," he said.

The Bhakti Vedanta Institute of Spiritual Culture and Science (BVISCS) is a nonprofit educational organization with a mission to "disseminate relevant knowledge through multimedia content and educational resources/programming that encourages and facilitates the practical application of wisdom found in the East from the lineage of Sri Chaitanya-Saraswat and in the West from the lineage of Plato-Aristotle-Hegel, towards contemporary investigations of the origin, purpose, relationship, and organic unity-in-diversity of nature (matter), life, consciousness, and Spirit," according to its website.

In addition to the meal distribution, the Institute holds a Science & Scientist annual international conference, interdisciplinary discussions between the sciences and humanities, interfaith dialogues, and provides online educational resources.

For more information, visit [bviscs.org](https://bviscs.org).

—Wendy Greenberg







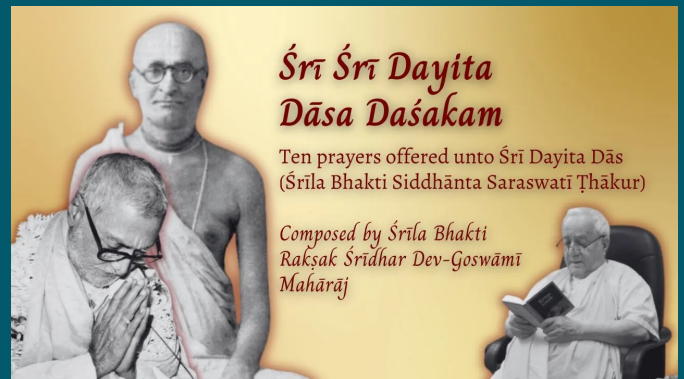
By the grace and instruction of Śrīpād B Mādhava Purī Mahārāja, we humbly offer complete readings of Śrīmad-Bhāgavatam, Cantos 1-3 on Mahāprabhu Broadcasting Channel - MBC on YouTube.

Continuing on to Canto 4, we read every Monday, Wednesday, and Friday from 7:30-7:45 AM ET USA. All are welcome to intend and engage in discussion after the reading. To receive the Zoom link, kindly consider joining our WhatsApp group from the link provided at the bottom of the next page.

## RECENT VIDEOS ON MAHAPRABHU BROADCASTING CHANNEL

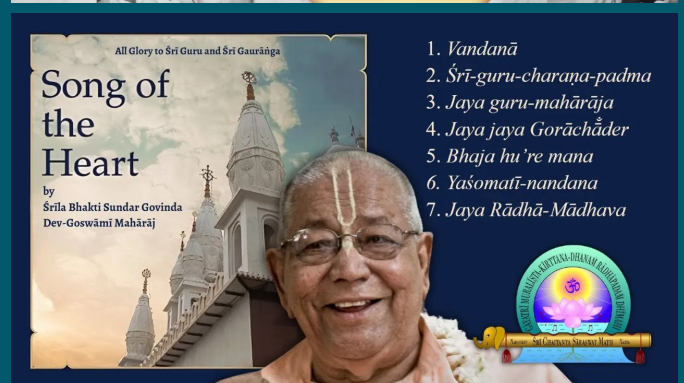
### Srila Bhaktisiddhanta Saraswati Thakur's Vyasa Puja 2024 | Reading Sri Sri Dayita Dasa Dasakam

Honoring the divine appearance of Om Viṣṇupād Śrīla Bhaktisiddhānta Saraswatī Prabhupād in this world by studying a composition of Śrīla B R Śrīdhar Mahārāj glorifying him, in the holy association of the Vaiṣṇavas.



### Song of the Heart | Bhajans with Srila Bhakti Sundar Govinda Dev-Goswami Maharaja

Originally published by Śrī Chaitanya Sāraswat Maṭh in 1996.



### Nitai Charan Prabhu Tirobhava | Glorification of a Pure Vaishnav | Glorificación de un Vaisnava puro

Śrīpād Nitāi Charaṇ Prabhu was born into an affluent and loving family in Guadalajara, Mexico. In his twenties, he left a promising career in electrical engineering to join the Kṛṣṇa consciousness movement. A few years later he received the shelter of Śrī Chaitanya Sāraswat Maṭh's Guru-paramparā. Nitāi Charaṇ Prabhu served for many years at a temple in Mexico before permanently moving to India. He was withdrawn from this world on April 29, 2021, while serving in Śrī Ekachakrā Dhām, the holy birthplace of Nityānanda Prabhu. This occurred 12 days before Om Viṣṇupād Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāj, Sevaite-President-Acharya of Śrī Chaitanya Sāraswat Maṭh, was also withdrawn from this world on May 11, 2021. Nitāi Charaṇ Prabhu also traveled with Śrīla Bhakti Niṣkāma Śānta Mahārāja to Nepal for sevā and preaching programs on several occasions.



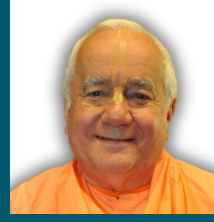




## ABOUT THE PRINCETON BVISCS

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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