

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

Third quarter of 2024

Contents:

- 2-3 - Śrīla B. R. Śrīdhara Dev-Goswāmī Mahārāj
4-5- Śrīla B. S. Govinda Dev-Goswāmī Mahārāj
6-7 - Śrīla B. N. Āchārya Dev-Goswāmī Mahārāj
8 - Śrīla B. N. Śhānta Mahārāj New Conference

9 - Announcements about Dr. S.R. Bhatt and Science & Scientist 2024



Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda

Yes, the bumblebee is very much favored by Krishna and Radharani. Sometimes the bumblebee is taken as a messenger by Radharani and she rebukes the bumblebee because the bumblebee is blackish and Krishna is also blackish. Still, in spite of all rebuking, the bumblebee tried always to touch the Lotus Feet of Radharani. Therefore the bumblebee is to be offered our all reverence and respect. So please try to attract always the bumblebee by sufficiently decorating the Deity with flowers.

Letter to: Citralekha | June 15, 1971

ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

Verse 4.1

bhagavad-bhaktayor bhakteḥ prapatteḥ pratikūlake varjyatve niśchayaḥ prātikūlya-varjanam uchyate

The principle to reject everything opposed to the service of the Lord and His devotee, and to similarly abstain from everything opposed to an attitude of surrender, is known as prātikūlya-vivarjanam — rejection of the unfavorable.

— Śrīla B. R. Śrīdhara Mahārāja



WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

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



A Cowherd Boy

But the higher world of Vṛndāvan is a most diplomatic position. Even Mahādev and Brahmā are both bewildered in understanding it. Baffled by Kṛṣṇa, Brahmā surrendered to Him and confessed, “How could I know that the highest truth was a cowherd boy with a rod under His armpit and a morsel of food in His hand, searching for His friends?” Brahmā said: “I have some intimacy with my father Nārāyaṇ; whenever any difficulty appears, I approach Him to get some instruction and then act accordingly. But I have never come in connection with any

supreme power like this. A cowherd boy taking His food in one hand and a rod in the other, going off in search of His friends — He is the highest? It is inconceivable. But now I see that You are far above my father Nārāyaṇ. Vaikuṅṭha is a fair and lawful field we know. But we have never experienced such Pastimes of tactful and obscure diplomacy. That this sort of thing is going on in the highest quarter, we should not be blamed for being unaware of that. It is wonderful and hidden, obscure. And yet there is a plane where so much wealth and sweetness are unknown to us.” Thomas Gray once wrote:

*Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.
—Elegy in a Country Churchyard*

How peculiar it is to find that the master of everything is a thief. Everything is in His possession, and yet He comes as a thief. Everyone belongs to Him, but He plays the part of a debauchee. Kṛṣṇa’s Pastimes are all wonderful. Everything belongs to Him, yet He behaves like a thief, like one of us. That is a peculiar plane and a peculiar type of Pastime.

There, all are equal, and some may even be superior. The father and mother of the Absolute may be chastising Him, and the Lord may be weeping. Here is bhakti. Where is bhakti? What is the symptom of pure devotion? Where the highest authority is submissive to the servant — that is devotion. *Ahaṁ bhakta-parādhīno*: the highest has

been forcibly taken down to serve the devotee. Devotion has such a peculiar position and power. *Kṛtvā Hariṁ prema-bhājam*: the last acquisition of devotion is that which can control the Supreme Lord and forcibly take Him to the devotee as a friendly servant. The master surrenders to the servant.

The Infinite is at the disposal of the finite. Can we conceive of this? Not only that, but it is done stealthily in various diplomatic ways. So, in Kṛṣṇa consciousness, the finite achieves the supreme most unthinkable position when the Infinite comes to serve him. Such a glorious and unthinkable position appears impossible. Yet this impossibility can be effected by devotion, rāga, love. Love’s power is unthinkable. Although it is impossible, the Infinite is defeated by the finite. What is that unthinkable position? It can only be attained through love.

And how adorable and precious and valuable love is! To acquire a drop of that divine love, no sacrifice is sufficient. So, we are encouraged to “die to live”. And in that sense, wholesale death is adorable. To achieve such divine love is the impossible



of the impossible, but Mahāprabhu came to give us that. How magnanimous He is! He Himself took the position of a canvasser begging from door to door, “Enlist your name. I have come to recruit everyone for that highest quarter where the Infinite will be a slave to the finite. Take a drop of that valuable thing.” It is the impossible of the impossible, the inconceivable of the inconceivable.

So, give up your wild-goose-chasing habit and collect and concentrate all your might to progress in this line, to try to go to the temple of love divine.

In *Śrīmad Bhāgavatam* (10.47.61), Uddhava says:

āsām aho charaṇa-reṇu-juṣām ahaṁ syām
 vṛndāvane kim api gulma-latauśadhīnām
 yā dustyajāṁ sva-janam ārya-pathaṁ cha hitvā
 bhejur mukunda-padaṁ śrūtibhir vimṛgyām

“The gopīs of Vṛndāvan gave up their husbands,

children, and families who are very difficult to renounce and sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after even by the Vedas themselves. Oh! Grant me the fortune to take birth as a blade of grass in Vṛndāvan, so that I may take the dust of the lotus feet of those great souls upon my head.”

Risk enhances the mood of love. It is a necessary part of the highest form of love: to risk so-called worldly achievement. The quest of divine love must be undertaken even at the risk of so much so-called purity of this world. That commands the highest position. Still, it should be very carefully taken. It should follow the line of humility shown by Newton, who was considered by scientists of his day to know everything. He said, “I know nothing.” That is the way of proper realization: as much as one is in the midst of genuine purity, so much he thinks that “I am impure.” That is the nature of infinite measurement. Because the charm is so infinite, it cannot but be estimated in that way.

“Risk enhances the mood of love. It is a necessary part of the highest form of love: to risk so-called worldly achievement.”

The more they achieve, the more they thirst, the more earnestness is found within them. This is the characteristic of realization of the Infinite. As much as one progresses, so much he thinks himself helpless in going further for measurement. No part of the infinite comes into the plane of measurement.

mūkaṁ karoti vāchālaṁ paṅguṁ laṅghayate girim
 yat kṛpā tam ahaṁ vande śrī-guruṁ dīna-tāraṇam

We cannot understand the Infinite; we don’t find ourselves qualified to give any expression about that, so we become dumb, thinking, “What shall I say?” But He makes us speak, He makes us open our mouths. Otherwise, the reader, the knower, becomes dumb. A bona fide searching person is struck dumb with Kṛṣṇa’s ways. He cannot give any expression to that. But the power from on high

comes down to make him give some statement. In that way, the truth from that part comes here. He begins to speak, to give vent to his feelings, being pressed by the higher plane, that higher entity. He has no power of his own to walk, but

the Lord’s wonderful power can help him cross mountains. This is the nature of the grace of the Almighty, of the Absolute: by His power, everything can move and live. *Yato vā imāni bhūtāni jāyante, yena jātāni jīvanti, yat prayanty abhisamviśanti*: “He is the cause of production, sustenance, and again withdrawal. Evolution, dissolution, and sustenance in the middle. He is the prime, universal cause.”

We are quarreling in a foreign land for fictitious gain. But Kṛṣṇa is engaged in a loving search for His long lost servants. He wants to save them and take them all home. Only by the grace of that Absolute is it possible. A wave is coming from there to take us home, to where everything finally enters. Everything which is created disappears into the subtle existence at the wholesale dissolution of this world. But again with a new evolution they come out. And some enter into the permanent līlā and do not come back into this world of exploitation and renunciation.



DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



Service in Gupta Govardhan

Once when we were painting Śrīla Guru Mahārāj's building in Nabadwīp I decided to put a verse on the front of the building above his veranda.

śrī-rādhāra bhāve yini suvarṇa varāṇa
sāṅgopāṅge navadvīpe yāra saṅkīrtana
kalite upāsya sei kṛṣṇa gaurahari
navadhā bhaktite tāra upāsanā kari
(Śrīla Bhakti Vinod Thākura)

“Through the nine-fold practice of devotion I worship Kṛṣṇa's golden form in Kali-yuga, Gaurahari, who

performs saṅkīrtan in the mood of Śrī Rādhā with His associates in Śrī Nabadwīp Dhām.”

When I had this verse written on the front of his building Śrīla Guru Mahārāj did not say anything. Years later when we were maintaining the building we white-washed all the walls and that verse was painted over. When Śrīla Guru Mahārāj came out onto the roof of the naṭ mandir and saw the wall where the verse had been written he asked me, “Where is that verse? I do not see it.” Then I understood that Śrīla Guru Mahārāj noticed everything and that he was very happy when I put this verse on the front of

his building. I felt that Śrīla Guru Mahārāj knew everything I was doing and was always watching over me. Then I had that verse written there again, and still it is there today.

Our Maṭh is located in Gupta Govardhan, Hidden Govardhan, in Śrī Nabadwīp Dhām. Govardhan is the primary place of rāga-mārg worship of Rādhā-Kṛṣṇa.

pramada-madana-līlāḥ kandare kandare te
rachayati nava-yūnor dvandvam asminn amandam
iti kila kalanārthaṁ lagnakas tad-dvayor me
nija-nikaṭa-nivāsaṁ dehi govardhana tvam
(Śrī Govardhana-vāsa-prārthanā-daśakam: 2)

Girirāj Govardhan is the highest place in Rādhā-Kṛṣṇa's Pastimes. Rādhā-Kṛṣṇa's highest līlās happen in the groves around Govardhan Hill. Rādhā Kuṇḍa, Śyāma Kuṇḍa, Govinda Kuṇḍa, Kusum Sarovar, and many, many kuñjas surround Govardhan, and Rādhā-Kṛṣṇa's confidential līlās happen at different times and in these places around Govardhan.



Rādhā-Kṛṣṇa enjoy Their intimate Pastimes around Govardhan as all the sakhīs and mañjarīs busily serve Them day and night. Chiefly Lalitā Devī organizes the service of Rādhā-Kṛṣṇa, and she gives the highest service to the group of Rūpa Mañjarī. *Gokula-pateḥ premāmṛtāplāvanāt*: in this way the nectar of Kṛṣṇa-prema overflows all around Govardhan Hill.

We presented our diorama on the front of our Maṭh to show everyone that through the saṅkīrtan of Mahāprabhu we can properly honour the most worshippable plane of rāga-mārg service of Rādhā-Kṛṣṇa — Govardhan — and that we will automatically enter there when we become qualified through our sincere practice of saṅkīrtan. Śrīla Guru Mahārāj accepted all of my ideas. In that way we decorated the front of Śrī Chaitanya Sāraswat Maṭh and adjusted Śrīla Saraswatī Thākura's expression.

The Shelter of the Sakhīs

If you want entrance into Kṛṣṇa-līlā's special chamber of paramour love then you must go to

the sakhīs, Rādhārāṇī’s associates. All rights are reserved by the sakhīs in those Pastimes. You must go to the sakhīs, surrender to them, and get a visa from them to enter those Pastimes. If the sakhīs do not give you a visa then no one — neither Kṛṣṇa, nor Lord Śiva, nor anyone — can give you entrance into the Pastimes of paramour love. Lakṣmī Devī Herself was denied a visa. All rights are reserved by the sakhīs. In *Śrī Chaitanya-charitāmṛta* it is written,

sakhī vinā ei līlā puṣṭa nāhi haya
sakhī līlā vistāriyā, sakhī āsvādaya

(*Śrī Chaitanya-charitāmṛta: Madhya-līlā, 8.203*)

“The sakhīs provide all the nourishment necessary for Śrī Śrī Rādhā-Kṛṣṇa’s Pastimes of paramour love. The sakhīs personally taste these Pastimes, and only they have the power to distribute them. No one else has the right to taste them, and without the sakhīs’ consent no one gets entrance into them.”

Rādhārāṇī is the leader of all the groups of sakhīs. She has eight principle sakhīs: Lalitā, Viśākhā, Chitra, Champakalatikā, Tuṅga Vidyā, Indulekhā, Sudevī, and Raṅga Devikā. They are the group

leaders of all the servitors of Rādhā-Kṛṣṇa. The mañjarīs, the younger sakhīs, serve under the eight primary sakhīs. The mañjarīs are led by Rūpa Mañjarī and her associates: Lavaṅga Mañjarī, Anaṅga Mañjarī, Rati Mañjarī, Guṇa Mañjarī, and so on. Rādhārāṇī serves Kṛṣṇa directly while all of Her associates assist Her under the guidance of Lalitā Devī and Rūpa Mañjarī. Rādhārāṇī also sometimes sends Kṛṣṇa to satisfy the sakhīs. The sakhīs do not expect they will associate with Kṛṣṇa alone, but Rādhārāṇī makes many tactful arrangements for them. Rādhārāṇī wants to satisfy Kṛṣṇa and side by side all of Kṛṣṇa’s servitors.

In this way the Pastimes of Rādhā-Kṛṣṇa go on, and service-entrance into those Pastimes is only available by surrendering to the sakhīs. Without their mercy no one can expect to serve Rādhārāṇī or Kṛṣṇa. The service of Rādhārāṇī is very rare to get, and without the mercy of the sakhīs no one will get it. The sakhīs give power to the mañjarīs, so if anyone can receive the mercy of Rūpa Mañjarī, the leader of the mañjarīs, then they will get full entrance into the service world of Goloka Vṛndāvan.

If we proceed properly we must get the association

“ If we proceed properly we must get the association and mercy of the Divine Couple’s associates, the sakhīs, one day. That is our life’s goal.

and mercy of the Divine Couple’s associates, the sakhīs, one day. That is our life’s goal. But before that it is necessary for us to understand the identities of Kṛṣṇa, Rādhārāṇī, and Their associates, as well as our own identity and necessity. We need realization of these things, and we need to approach that highest plane through the proper channel. If we can approach properly then we reach our life’s goal.

mātala hari-jana kīrtana-raṅge
pūjala rāga-patha gaurava-bhaṅge

Our target is the service of Rādhā-Kṛṣṇa under the guidance of Rādhārāṇī’s associates, but if we think we will get that very easily then we will be cheated. It is first necessary to practise Hari-nām-saṅkīrtan properly and try to attract Rādhā-Kṛṣṇa to appear in our heart by the grace of Their associates.



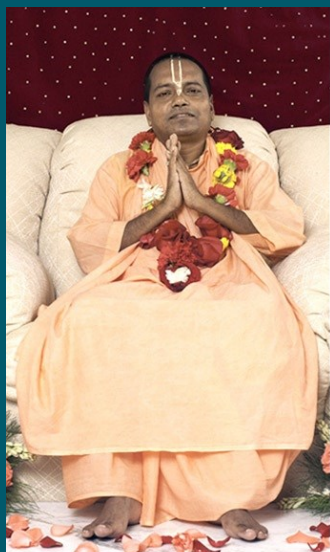
5



SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Goswāmī Mahārāja

from *Guidance* — Volume 1



Service Without Attachment

23 January 2011

I remember when I once went to Govardhan, a monkey stole a *brahmachārī*'s shoes and he came to me to complain, “Mahārāj, my shoes were gone today.” I replied to him, “It is good! When you stay in Govardhan and Vṛndāvan, you must walk on your head, but you were using shoes and the monkey could not tolerate it.”

When Sanātan Goswāmī rejected the last thing he had — he gave his *bhoṭ kambal*, woolen blanket, to a

Gauḍīya Vaiṣṇav — and, when asked, told about this to Mahāprabhu, Mahāprabhu said,

“At last all your material attachment has come to an end. You have given up, discarded your last material possession.”

When I just joined the temple, I was staying in the Indian guest house (the building that is now behind the *samādhi mandir* of Śrīla Govinda Mahārāj). During the day I did much service and my mind was busy, but at night time when I went to bed, I could not sleep at first. Every day I dreamt about writing on the blackboard,

teaching at school — every night it would be on my mind. I could not tolerate it, but what could I do? When I came, I only brought one set of *punjabi*, and because every day, whenever I saw it, I remembered my house, I burnt it. Then was my room key. I had my own room, and I would remember the things in my room — the almirah, the bed, and so many other favorite things — but it was too much disturbance, so one day I threw that key into Govinda Kuṇḍa. I wanted to forget all that, and slowly, slowly Kṛṣṇa, Gurudev removed it all.

Whatever birth you take, you will always get a father and a mother, but it is not in every life that you can get a bona fide, honest Guru; but it is possible in this life. That is why I was chastising one man recently: he had service to Nityānanda Prabhu, but he left it to arrange his nephew's wedding ceremony...



tomāra sevāya, duḥkha haya yata,
seo ta' parama sukha

“All the distress that I face in Your service is my greatest happiness.”

(*Śaraṇāgati*, 16.4, by Śrīla Bhakti Vinod Ṭhākura)

Even Brahmā may come to us and offer so much opulence, but we have no time to go there. One way or another, you must use yourself for the service to your Guru, for the service to your Lord, otherwise, as I told that man, you are committing suicide — leaving your service, disobeying your Gurudev's order is the same as committing suicide. We sing every day:

lochan bale hena nitāi yebā nā bhajila
jāniyā śuniyā sei ātma-ghātī haila

“Lochan Das says, ‘Anyone who did not serve Nitāi knowingly committed suicide.’”

(*Nitāi guṇamaṇi āmāra*, 5, by Śrīla Lochan Dās Ṭhākura)

Lochan Dās says it — it is not my words.

‘Bhajan’ means ‘bhaj dhātu’, ‘bhaj’ means ‘sevā’. Śrīla Prabhupād also gave an explanation of the meaning of *bhajan*. *Jīver sevā korte korte ātma*

kalyāṇ lābha haya. Jīver sevā (service to the souls does not mean giving some medicine to people. *Jīver sevā* means you must engage the *jīva* soul (any kind of *jīva* souls) in service to the Lord.

Sometimes it may come to your mind that what you are doing is *bhajan*, service, but it may be all *karma*.

When I joined the temple, from 1992 to 1999 I never asked Gurudev, “I want to go to Vṛndāvan,” “I want to go to Purī,” or “I want to go to Ekachakra.” Never. Gurudev would send me in my *brahmachārī* life for begging and rice collection, and only in 1999 for the first time he sent me to Purī for some service. I had never been in Purī, and when I was at the Howrah station I did not even have a proper ticket, I just paid to somebody at the station. I had to do a big service there in Purī, and I prayed to Jagannāth and Gurudev, “Gurudev, you have sent me here for your matter, please you settle the problem.” Everybody has some plan, but Kṛṣṇa said, “I have My own plan, and you must go with My plan.” So, the Lord does everything, and you must engage yourself in *His* service.

If you follow your Gurudev, serve the Vaiṣṇavs, then you can easily call it service.

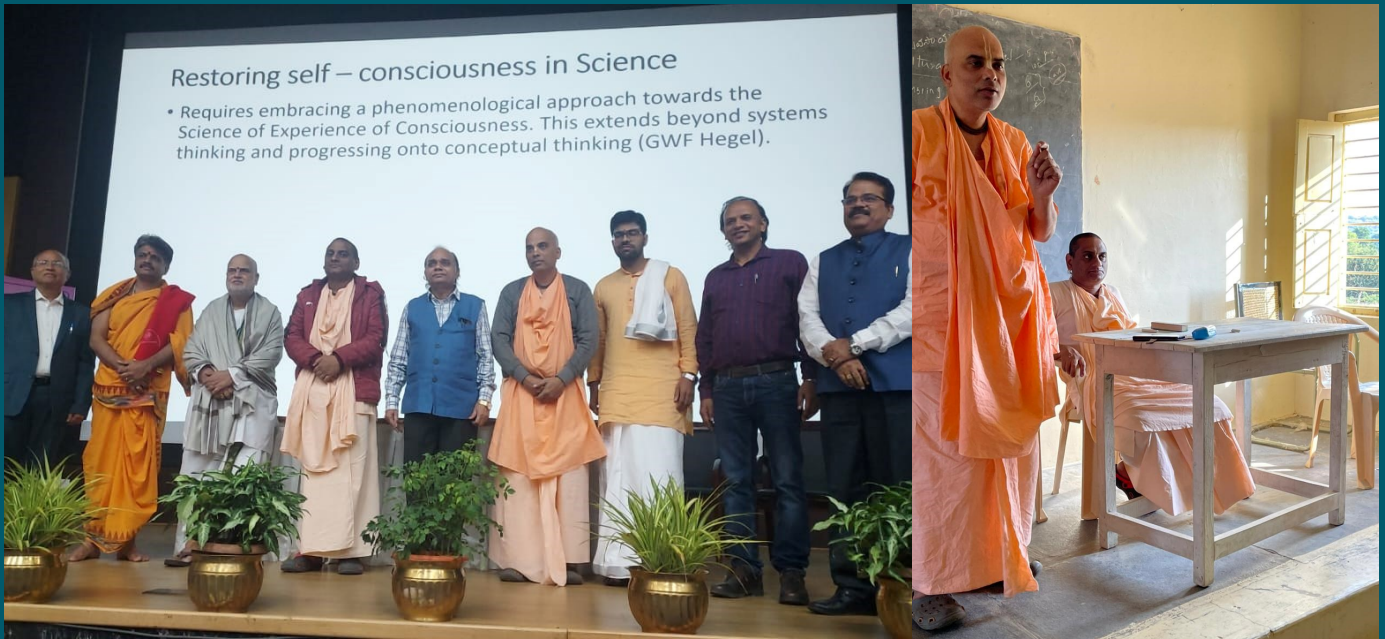


“Everybody has some plan, but Kṛṣṇa said, ‘I have My own plan, and you must go with My plan.’”



Disappearance day celebration of Sri
Chaitanya Saraswat Math's
Founder-President-Acharya, Om
Vishnupad Paramahansa
Parivrajakacharya-varya
Ashtottara-shata-sri Srila Bhakti
Raksak Sridhar Dev-Goswami
Maharaj.
August 4, 2024

The Hidden Treasure of the Sweet
Absolute



NEW CONFERENCE SERIES BEING ORGANIZED BY ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

We are pleased to announce that, Sri Chaitanya Saraswat Institute, Nrsinghapalli, Nabadwip Dham, WB, India, in collaboration with Bhakti Vedanta Institute, Princeton, NJ, USA, Sri Chaitanya Saraswat Sabha, Kathmandu-Nepal, Aksharaa School, Kathmandu, Nepal, and Sanatan Studies and Research Academy, Kathmandu, Nepal are organizing an International conference on “**Dialogue between Vedanta and Science on the Origin of Life and Evolution.**” The conference will be organized at Conference Hall, Aksharaa School, Kathmandu, Nepal, on November 23 and 24, 2024. The event is partially sponsored by DAV Kathmandu, Nepal.

This conference is commemorating the completion of 50 years since 1974, when Srila A.C. Bhaktivedanta Swami Maharaja Prabhupada began to give the foundational instructions on Scientific Sankirtan (Scientific Presentation of Bhagavat Vedantic Wisdom) to his team of scientist disciples under the leadership of Srila Bhaktisvarupa Damodara Goswami Maharaja, Ph.D.

Conference Paper Submission: Please submit your academic paper in about 1500 to 2000 words, and you must support your claims in the paper with suitable references. The paper must be suitable for the above conference title, and it must address any of the themes as explained below. Papers can be sent directly via email to: info@scsiscs.org.



8

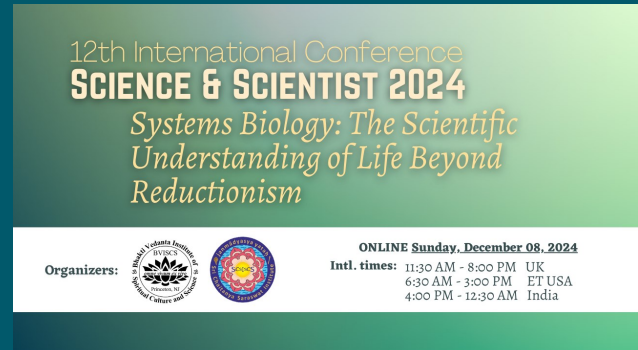
Last Date for Paper Submission: September, 30, 2024

Conference website: www.scienceandscientist.org/conference/vsds/2024



ANNOUNCEMENTS

On May 18, 2024, Dr. S. R. Bhatt was withdrawn from this world. Dr. Bhatt was a friend to the Bhakti Vedanta Institute for almost 50 years. He presented on the “Philosophical Foundations of Life” at the BI’s “First International Conference on Life Comes From Life,” from October 14-19, 1977. Later, he presented at several Science & Scientist conferences, and assisted Śrīla Bhakti Niṣkāma Śānta Mahārāja and Sripad Bhakti Vijnana Muni Maharaja publish chapters in *Quantum Reality and Theory of Śūnya* with Springer Singapore. Click [here](#) for a PDF presenting Dr. Bhatt’s significant contributions to the BVI, his obituary, and CV.



We are happy to announce that this year’s Science & Scientist conference topic is “**Systems Biology: The Scientific Understanding of Life Beyond Reductionism.**” It will be held online on Sunday, December 8, 2024. The above videos introduce the conference topic.

The first video, “Holism & Reductionism in the Context of Systems Biology” discusses (1) the dialectic historical development of 21st-century systems biology, which synthesizes classical physiology and molecular biology, (2) within systems biology, some favor a ‘pragmatic’ approach sympathetic to reductionism that views systems as bottom-up aggregate unities, while others embrace a more holistic ‘systems-theoretic’ view where systems are seen as top-down integral unities, and (3) Balancing mathematical analysis and modeling of systems with deeper philosophical insight into the conception of what systems truly are. *Some have suggested watching this video at 0:75 speed.* The second video shares snippets from dialogues over the past four years between serving scholars of the Princeton Bhakti Vedanta Institute (NJ, USA) and Sri Chaitanya Saraswat Institute (WB, India), and contemporary scientists and philosophers, to frame this year’s Science & Scientist conference topic. These videos are meant to supplement the detailed conference description at www.bviscs.org/ss2024, which will be updated with speaker details in due course.

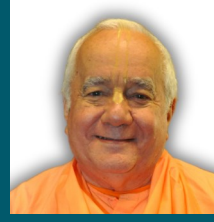




ABOUT THE PRINCETON BVISCS

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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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).

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