

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 2023

### 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 - Gaura Mandal Parikrama for Kartik 2022

9-10 - Science & Scientist 2022

links to conference recordings  
and a list of the speakers with  
their talk titles

11 - Srimad Bhagavatam readings

12 - About the Princeton BVISCS



Śrīla A.C. Bhaktivedānta  
Swāmī Prabhupāda

The modern scientists, they are of opinion that life comes from matter. We say, "No, life comes from life. Matter comes from life." This is satyam. I do not know how they get Nobel Prize, putting forward a false theory that life comes from matter. The matter... So why don't you produce life in the laboratory? Matter is there. Chemicals are there. You mix them and produce a life. When some such chemist is inquired, "Whether you can produce life if I give you the chemicals?" they will immediately say, "That I cannot say." Then why do you speak like that? So this is asuric. If they accept that everything comes from the living being, then they will have to accept God. So they want to avoid this.

Bhagavad-gītā 16.7, Honolulu  
February 03, 1975

### ŚRĪ ŚRĪ PRAPANNA-JIVANAMRTAM

by Śrīla Bhakti Rakṣhaka Śrīdhara

Deva Goswāmī Mahārāja

Verse 3.18

parikara-siddher-ākāṅkṣā—

sakṛt tvad ākāra vilokanāśayā, tṛṇī-kṛtānuttama-bhukti-muktibhiḥ  
mahātmabhir mām avalokyatām naya, kṣaṇe 'pi te yad viraho 'tī duḥsahaḥ  
(Śrī-Yāmunācāryasya)

The aspiration to attain to the perfection of becoming an associate servitor of the Lord—

O my Lord, please lead me into the glance of those great devotees who, in their heart's aspiration to only once behold Your divine form, consider sense enjoyment and liberation to be like straw, and whose separation is unbearable for even You.

— Śrī Yāmun Āchārya



# WORDS OF OUR GUARDIANS

Śrīla Bhakti Rakṣhaka Śrīdhara Deva Goswāmī Mahārāja

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



## A mystic physician

In order to prove the supreme position of Śrīmatī Rādhārāṇī, one day, Kṛṣṇa appeared to suddenly fall ill. As He lay sick, He came in another form, disguised as a physician, and said: “O Yaśodā, I have heard that your boy has caught some disease. Is it true?”

“Yes, yes, who are you?”

“I am a physician—a mystic physician. I would like to see your son. What is His disease?”

“He fainted; perhaps He has a headache.”

Then, Kṛṣṇa in the dress of the physician told Mother Yaśodā, “This is a very serious disease. I want to cure Him. But I can only do so if I can have some water brought in a porous pot. Some water should be brought from the Yāmuna in a pot that has many holes in it. Only a chaste lady can do this. A chaste girl must bring some water in a porous pot. With the help of that I shall give some medicine to this boy, and He will come to consciousness immediately.”

Then, Yaśodā madly began to search Vṛndāvan for a chaste lady. Jaṭilā and Kuṭilā were Rādhārāṇī's mother-in-law and sister-in-law. Because they naturally preached that there was doubt or suspicion about the chastity of the other girls among the gopīs, they themselves were generally considered to be chaste. So, Yaśodā appealed to one of them, Jaṭilā, first. “Take this porous pot and fetch some water from the Yāmuna.”

“How is it possible? To fetch water in a porous pot is impossible.”

“No. The physician says that if one is really a chaste lady, then she can fetch water in a porous pot.”

the attempt of her mother. Still, Yaśodā was so earnest in her request that Kuṭilā also could not avoid the task. Yaśodā couldn't tolerate for a second that her son was in such a condition. And so her request was so intense that Kuṭilā had to go. But she could not fetch water either because there were so many holes in the waterpot that the water just poured through.

They were astonished, thinking, “What can we do? Among all the girls in Vraja, not a single chaste girl is to be found? What a horrible thing!” So, Kṛṣṇa, in the garb of a physician, singled out Rādhārāṇī, saying: “I think that She is a chaste lady. Request Her to fetch the water.”

And at the request of Yaśodā, Rādhārāṇī could not avoid the task. She had to go fetch water, but She was thinking of Kṛṣṇa: “If You come to My relief, then only it may be possible; otherwise, it is impossible”, She prayed. Rādhārāṇī dipped the porous pot in the water as Kṛṣṇa touched the pot from within the water. And Rādhārāṇī with great suspicion took the pot from the water, and in great wonder She said, “The water is there!” She had taken



Jaṭilā could not avoid the mad request of Yaśodā. Her request was so intense that she had to go. But she could not fetch water from the Yāmuna because there were so many holes in the pot. Then Kuṭilā was requested to fetch water in the pot, but she dared not venture to try it, seeing

# WORDS OF OUR GUARDIANS

some of Her maids, the sakhīs, Her chief friends, with Her, and they were all astounded to find that She drew the water from the Yamunā. The holes were there, but still the water remained within the pot. So, She brought the water to Yaśodā, and everyone was astounded. And that water with some fictitious medicine was given to the boy Kṛṣṇa, and Kṛṣṇa arose from His “unconscious” state.

This was a tactic by Kṛṣṇa to show the position of Rādhārāṇī, to show what chastity is. What is chastity? Ordinary “chastity” is not real chastity. Real purity, real chastity, is far above all relative considerations of chastity. And that is inconceivable, beyond our knowledge and reason, just as how a porous pot can contain water. It is a miracle.

But God works wonders. His ways are filled with miracles. We should be prepared for that. We should be prepared that all the knowledge of this world, all our experience, will prove to be wrong. So it is said, *jñāne prayāsam udapāsyā namanta eva*: be clear of your past experiences, what you have drawn from the world of the senses, empirical knowledge (pratyakṣa-jñān). Your tendency will always be to try to push your way into the transcendental world on the strength of mundane knowledge. But this verse is saying, “You fallen people, your capital is the experience of this world, of the senses. But it won’t do, it won’t have any value in that higher plane. What is found there is a new thing, so approach that world with an open mind; understand that everything is possible with the infinite. All your expectations, your past experience, have no value. Why don’t you give up

“ *But God works wonders. His ways are filled with miracles. We should be prepared for that. We should be prepared that all the knowledge of this world, all our experience, will prove to be wrong.* ”

trying to dodge this point?”

The transcendental world is something quite new to us. It is very difficult to get out of this superstition of so-called “truth” here. But still it is necessary that we accept that anything and everything is possible with God. He is the master of impossibilities. Possibility and impossibility are found only in our dictionary, yet even Napoleon wanted to remove the word “impossible”. He said, “‘Impossible’ is a word in a fool’s dictionary.”

How are we to understand that the original Guru of our sampradāya becomes bewildered? It is “impossible”. We must suspend our “knowledge” (*jñāne prayāsam udapāsyā namanta eva*). We may take it that Kṛṣṇa is playing hide and seek, perhaps, with Brahmā, our Gurudev. It is like a game of hide and seek. Sometimes Kṛṣṇa is defeating others, and sometimes He is defeated.



3



# DIVINE INSTRUCTION

Śrīla Bhakti Sundar Govinda Deva Goswāmī Mahārāja

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



## The golden gift of the golden Lord

Mahāprabhu appeared as the Yuga-avatār to rescue the conditioned souls through Hari-nām-saṅkīrtan. This is the external cause of His appearance, but there is also some speciality within that. Mahāprabhu is the combined form of Rādhārāṇī and the Supreme Personality of Godhead, Kṛṣṇa. When He comes in that way, the power of His gift in saṅkīrtan is much more than that of a general Yuga-avatār, who comes in other Kali-yugas to spread the yuga-dharma. If normally someone would feel 10 percent of the power of saṅkīrtan, then they will feel 50

percent or 100 percent of Hari-nām-saṅkīrtan's power when it is distributed by Śrī Chaitanya Mahāprabhu.

Śrīla Rūpa Goswāmī Prabhu described the gift which Śrī Chaitanya Mahāprabhu distributed with His supreme power:

*anarpita-charīm chirāt  
karuṇayāvatīrṇaḥ kalau*

*samarpayitum unnatojjvala-rasām  
sva-bhakti-śriyam*

*hariḥ puraṭa-sundara-dyuti-kadamba  
-sandīpitaḥ*

*sadā hṛdaya-kandare sphuratu vaḥ śachī-  
nandanaḥ*

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.4)

*Anarpita-charīm chirāt karuṇayāvatīrṇaḥ kalau:* so many forms of the Lord have appeared in this world—Matsya, Kūrma, Vāman, Balarām, Kṛṣṇa, and so on—and so many previous Yuga-avatārs have appeared to fulfil Their purposes. But in this Kali-yuga, Śrī Chaitanya Mahāprabhu has given the world the most hidden treasure that has never been given before by anyone at any time anywhere.

*Samarpayitum unnatojjvala-rasām svabhakti-śriyam:* Mahāprabhu not only gave the greatest mercy to the souls, with the greatest power through saṅkīrtan, He also gave them the highest possible attainment: the supreme process of serving the Lord. *Unnatojjvala-rasām* means the most elevated rasa: madhura-rasa. Mahāprabhu

gave souls entrance into that most elevated type of love, attachment, and service. The five rasas—śānta, dāsya, sakhya, vātsalya, and madhura—are compared to types of metals: copper, silver, gold, and so on. Gold holds the highest rank, and Mahāprabhu Śrī Gaurāṅgadev, the golden Avatār, who appeared in Rādhārāṇī's golden color, gave the highest, golden rasa of madhura-rasa.

*Hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ:* throughout His Pastimes the condensed brightness of Mahāprabhu's beautiful golden form appeared more exalted than freshly cut, glimmering gold.

*Sadā hṛdaya-kandare sphuratu vaḥ Śachī-nandanaḥ:* we pray that the golden Lord Śrī Gaurāṅgadev may reveal His full golden form and golden gift in our hearts.

It was only possible for the Lord to show the exclusive and supreme position of extreme paramour love in madhura-rasa, in His Pastimes as Śrī Chaitanya Mahāprabhu. Only when the Lord appeared with Rādhārāṇī's heart and halo, with Her ati-gūḍha mahābhāva (most confidential ecstatic



# DIVINE INSTRUCTION

love) could the glory of madhura-rasa be fully revealed. The other Kali-yuga-avatārs do not appear with Rādhārāṇī's heart and halo; the other Kali-yuga-avatārs distribute Hari-nām-saṅkīrtan, but they do not taste Rādhārāṇī's love for Kṛṣṇa internally. Only in Svayam Bhagavān Kṛṣṇa's special appearance as Śrī Chaitanya Mahāprabhu does the Lord engage in those Pastimes. He does that for Himself, for His own interest, but at the same time the souls in this Kali-yuga become most fortunate.

## Rādhā-Kṛṣṇa's glory

We can truly understand the identity of Kṛṣṇa, the Supreme Personality of Godhead, who is ever-playful in Vṛndāvan with His flute and the gopas and gopīs, through the appearance of Śrī Chaitanya Mahāprabhu.

“ Śrī Chaitanya Mahāprabhu's appearance also shows Rādhārāṇī's supreme position. When Kṛṣṇa wanted to appear to taste Himself fully, He did so by taking Rādhārāṇī's heart.

why Kṛṣṇa-līlā is supreme. Kṛṣṇa Himself is enchanted by His own Pastimes, and He proved this by appearing as Śrī Chaitanya Mahāprabhu.

Śrī Chaitanya Mahāprabhu's appearance also shows Rādhārāṇī's supreme position. When Kṛṣṇa wanted to appear to taste Himself fully, He did so by taking Rādhārāṇī's heart. We can understand through Kṛṣṇa's choice that Rādhārāṇī must have the topmost devotion for Kṛṣṇa. Beyond this we can also understand that Her devotion makes Her position even higher than Kṛṣṇa's because He desired to taste Her mood.

Śrīla Svarūp Dāmodar has described these confidential aspects of Mahāprabhu's appearance:



5

*śrī-rādhāyāḥ praṇaya-mahimā  
kīdrśo vānayaivā-*

*svādyo yenādbhuta-madhurimā  
kīdrśo vā madīyaḥ*

*saukhyam chāsyā mad-  
anubhavataḥ kīdrśam veti lob-  
hāt*

*sarvādbhuta-chamatkāra-līlā-kallola-vāridhiḥ  
atulya-madhura-prema-maṇḍita-priya-maṇḍalaḥ  
tri-jagan-mānasākarṣi-muralī-kala-kūjitaḥ  
asamānordhva-rūpa-śrī-vismāpita-charācharaḥ*

(Śrī Chaitanya-charitāmṛta: Madhya-līlā, 23.82–83)

“Kṛṣṇa's divine Pastimes astonish everyone, His mādhyura-līlā is supreme, His flute melts everyone's heart, and His divine form's beauty is incomparable.”

These are the most exalted glories of Kṛṣṇa's Vṛndāvan-līlā. Everyone is astonished by Kṛṣṇa: Nārāyaṇ, Baladev, and even Kṛṣṇa Himself. That is

*tad-bhāvāḍhyaḥ samajani śachī-garbha-sindhau  
harīnduh*

(Śrī Chaitanya-charitāmṛta: Ādi-līlā, 1.6)

“When Kṛṣṇa wanted to know how deeply Kṛṣṇa-prema is present within Rādhārāṇī's heart, how much She tastes Him, how She serves Him, how She feels separation from Him—when Kṛṣṇa wanted to know everything in this way—He appeared from the ocean of Mother Śachī Devī's womb as Harīndu: the golden moon Śrī Gaurāṅga. With the stolen heart and halo of Rādhārāṇī, Kṛṣṇa engaged in tasting Rādhārāṇī's ecstasy (mahābhāva).”

When the Sweet Absolute wanted to taste His own super-sweetness, His own loving mood, and the supreme love expanded from Goloka Vṛndāvan, He manifested in the form of Śrī Chaitanya Mahāprabhu. This is the only way Kṛṣṇa could taste Himself fully. Rādhārāṇī has the highest mood of devotion, and without Her mood He could not taste Himself fully.

# SPIRITUAL GUIDANCE

Śrīla Bhakti Nirmal Āchārya Deva Goswāmī Mahārāja

from *Guidance*—Volume 1



## Mahāprabhu's Pastimes

20 December 2010

There are so many Pastimes of Mahāprabhu...

One day Nimāi was eating soil. When His mother saw it, she slapped Him and took the soil out of His mouth. Nimāi said, “But why? Everything comes from soil—even the food you cook and give Me comes from soil.”

Another time while Nimāi's mother was cooking—she used clay pots, and when a clay pot broke, she

threw it away—Nimāi found a broken clay pot and messed His face with the soot from the pot. His mother became angry, “What are You doing?” She slapped Him, and a neighbor saw it. The neighbor came to her and asked, “What are you doing? Do you not know who this boy is? How can you beat Him!” Śachī Devī replied, “You do not have to tell me who this boy is. He is my son, and I have the right to chastise or beat Him.”

He shows so many Pastimes... He rescued Kazi, Keśav Kāśmīrī, Digvijayī Paṇḍit, Sārvabhauma Bhaṭṭāchārya, King Pratāparudra, Chāpal Gopāl, and so on, but now even in Purī some do

not believe in His Pastimes...

Once Mahāprabhu jumped into the sea in Purī and floated all the way to Konark. The sea is so big, we cannot go even five-ten feet into it, but Mahāprabhu got lost in that sea. He was found in Konark, sixty kilometres away from Purī—a fisherman found Him in his net. How is it possible?

He also chastised Jagadānanda Prabhu, Gadādhara Paṇḍit... Mahāprabhu told Gadādhara Paṇḍit to take kṣetra-sannyās, stay in Purī, and do the service of Toṭā Gopīnāth, and Gadādhara Paṇḍit said, “A million of services to Gopīnāth are equal to seeing Your lotus feet once.” Gadādhara Paṇḍit is expert—he is the incarnation of Rādhārāṇī.

Once Gadādhara Paṇḍit wanted to go with Mahāprabhu to Nabadwīp, but Mahāprabhu objected, “Sevā doṣa lāge: if you do not follow Me, My words, it will be sevā aparādh.” Gadādhara Paṇḍit replied, “I will not go there with You. I will go there to see Āi

(Śachī Mātā).” Mahāprabhu knew He could not compete with Gadādhara Paṇḍit, so He did not say anything. When a boat came to take Mahāprabhu away, Gadādhara Paṇḍit fainted—he had so much affection, so much love and attachment to Mahāprabhu.

Mahāprabhu also performed a Pastime with Sārvabhauma Bhaṭṭāchārya. Sārvabhauma Bhaṭṭāchārya did not believe that Mahāprabhu was an incarnation of the Lord. He said to his relative, Gopīnāth Āchārya, “You think He is the Lord, but I do not think so. What makes you say He is the Lord?” Gopīnāth Āchārya replied, “I have got some mercy from the Lord, that is why I am sure He is the Lord, but you have no mercy, that is why you cannot understand that He is the Lord.”

The house of Sārvabhauma Bhaṭṭāchārya and his Deity are still there in Purī, near Gambhīra, Kāśī Mīśra's house. Gaṅgā Mata Goswāmīnī served that Deity before.

There were also Rāmachandra Purī and Īśvar Purī. They were both disciples of Mādhavendra Purī, but



# SPIRITUAL GUIDANCE

what is the position of Īsvar Purī and what is the position of Rāmachandra Purī? Rāmachandra Purī could not change his character, he made a Vaiṣṇav aparādh, and had to leave. Gurudev told once that if you make a Vaiṣṇav aparādh, then that aparādh will go to your Guru, then it will go to the Lord...



“ *If a servant falls down and goes astray, glorious is the master who grabs him by his hair and brings him back. (Śrī Chaitanya-charitāmṛta, Antya-līlā, 4.47)*

*pujya-sri-guru-varga-  
vanditamahabhavanvitayah sada*

*paurvaparya-parampara-prachalita-prajya-  
pramurtakrteh*

*bhakter nirmala-nirjharasya nibhrtam  
samraksakam sadaram*

*vande sri-gurudevam anata-sira acharya-  
varyam nijam*

*prerakam prachya-paschatya-  
sisyanam bhakti-vartmani*

*bhakti-nirmalam-acharya-  
svaminam pranamamy aham*

I bow my head in eternal obeisance to my Gurudev, the best of acharyas, Srila Bhakti Nirmal Acharya Maharaj. He is the ever vigilant, stalwart guardian of the current of pure devotion whose highest form flows from our most worshipping Sri Rupanuga Guru-varga in their exclusive dedication to Mahabhav, Srimati Radharani.

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





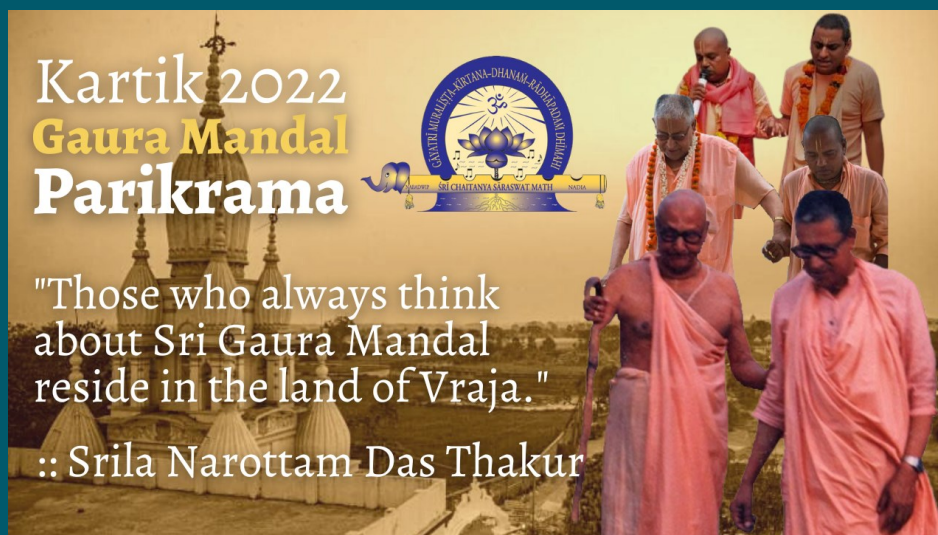
## GAURA MANDAL PARIKRAMA DURING KARTIK 2022 WITH ŚRĪLA BHAKTI NISKĀM ŚHĀNTA MAHĀRĀJ, PH. D.

In February 2021, Om Vishnupad Srila Bhakti Nirmal Acharya Dev-Goswami Maharaja, Sevaite-President-Acharya of Sri Chaitanya Saraswat Math, desired to take devotees on Gaura Mandal Parikrama in 2022. Srila Narottam Das Thakur has explained that "Those who always think about Sri Gaura Mandal reside in the land of Vraja" (*sri-gauda-mandala-bhumi yeba jane chintamani tara haya vraja-bhume vasa*). However, in May 2021 Srila B. N. Acharya Maharaja was withdrawn from this world.

Taking Srila Acharyadev's desire on his head, and Srila Narottam Das Thakura's revelation in his heart, successor Sevaite-President-Acharya of SCS Math, Srila Bhakti Niskam Shanta Maharaja, Ph. D., organized Gaura Mandal Parikrama and brought devotees for Kartik 2022. Usually, devotees go on parikrama in Vrindavan during Kartik, however by the grace of Narottam Das Thakura we can understand that Gaura Mandal Parikrama is nondifferent from Vrindavan Parikrama.

Jaya Srila Bhakti Nirmal Acharya Dev-Goswami Maharaja! Jaya Srila Bhakti Niskam Shanta Maharaja! Jaya Sri Chaitanya Saraswat Math Acharya Vrinda! Jaya Rupanuga Guru-Varga! Samaveta-Bhakta-Vrinda ki jaya! Nitai Gaura Premanande Hari-haribol!

Kindly click on the image below to watch the 20-minute YouTube video.





# 10th International Conference **SCIENCE & SCIENTIST 2022:**

## Difference between Artificial & Natural Intelligence – II



Organizers:



## SCIENCE & SCIENTIST 2022 RECORDINGS

Here are links to the recordings of the **10th international conference Science & Scientist 2022: Difference between Artificial & Natural Intelligence - II**. Kindly check the description box of each YouTube video for the individual timestamps of the speakers, where clicking on the timestamp brings you to that point in the video.

**DAY 1** — [https://youtu.be/sbXf20\\_XKAq](https://youtu.be/sbXf20_XKAq)

Sripad Bhakti Madhava Puri Maharaja, Ph.D. - "Is a Computer Smarter than a Fruit Fly (Drosophila)?"

Srila Bhakti Niskama Shanta Maharaja, Ph.D. - "Sentient-Machine Advocates are Probably not as Intelligent as They Think"

Navneet Chopra, Ph.D. - "Two Tales of Cognitive Science: Analytical and Phenomenological"

Sripad Bhakti Vijnana Muni Maharaja, Ph.D. - "Intelligence in Nature — Its Importance in Understanding 'Source of Life' and Reality"

Panel discussion

Rajakishore Nath, Ph.D. - "The Paradox in Artificial Intelligence: Looking to Artificial Consciousness"

Ankita and Ranjan Kumar Panda, Ph.D. - "The Challenge of Sharing Content: A Reflection on Learning with Intelligent Machines"

Asha Mukherjee, Ph.D. - "AI in the Realm of Theology and Religion: Hope and Virtual Reality of Heaven/ Paradise/ Swarga"

Uma Anantani, Ph.D. - "The Difference Between Dance Performed by Human Being and Robot"

Medicharla Venkata Jagannadham, Ph.D. - "The Utility of Artificial Intelligence and its Effects"

Alex Hankey, Ph.D. - "Intelligence: Natural versus Artificial - Critical Instabilities are the Key to Understanding Natural Creative Intelligence"



**DAY 2 P 1 - [https://youtu.be/FiLk\\_B4U20M](https://youtu.be/FiLk_B4U20M)**

Balaram Singh, Ph.D. - "Seeing Evolution of Life Beyond Brain, Mind, and Consciousness"

Parthasarathi Bera, Ph.D. - "Can Artificial Intelligence Accept the Supremacy of Spiritual Intelligence?"

Sumangala Devi Dasi, Ph.D. - "Artificial Intelligence vs Natural Intelligence – A system Approach"

Abhishek Yadav and Ranjan Kumar Panda, Ph.D. - "Dennett on Intelligent Tools"

Shilpa Mandal - "Artificial intelligence Cannot Overcome Natural Intelligence of Insects"

## SCIENCE & SCIENTIST 2022 RECORDINGS

**DAY 2 P 2 - <https://youtu.be/9-Ty8i1V8aE>**

Sundeeep Mishra, M.D. - "Limitations of Artificial Intelligence in Human Medicine"

Brian J. Ford - "Artificial Intransigence"

Sisir Roy, Ph.D. - "Bacterial Intelligence and AI"

Nandini Bondale, Ph.D. - "Acu-therapy: Deploying Natural Intelligence in Health Treatment"

Perry Marshall - "Biology Transcends the Limits of Computation"

Sundeeep Krishna Das & Damayanti Devi Dasi - "Robots are Mere Toys in the Hands of Programmer"

Tina Lindhard, Ph. D. - "Can Facilitating 'Woman's Consciousness' Save Us from Falling Prey to the AI-Linked Transhumanism Movement?"

Prasanna Kumar Mohapatra, Ph.D. - "Natural Intelligence not Artificial Intelligence: A Major Means for Realizing the Self"

Krishna Keshava Das - "The Danger of AI (Atrophied Intelligence) & the Importance of Responsible Agency"

Jayanti P Sahoo, Ph.D. - "Difference Between Artificial and Natural Intelligence: A Philosophical Understanding of Sripad Bhakti Madhava Puri Maharaja, Ph.D."



**Śrīmad-Bhāgavatam readings**



Scan QR code and join "BVISCS Sadhu-Sanga" WhatsApp Group for Zoom link



**Kindly consider joining our weekly 15 minute readings on Mondays, Wednesdays, & Fridays**

7:30 AM ET USA | 6:00 PM India | 1:30 PM Spain | 12:30 PM UK | 1:30 PM Sweden

Sincere seekers are welcome to join weekly *Srimad Bhagavatam* readings every Monday, Wednesday, and Friday.

7:30 AM ET USA  
 6:00 PM India  
 1:30 PM Spain  
 12:30 PM UK  
 1:30 PM Sweden

The Zoom link to join is sent about 30 minutes before each reading, to the “BVISCS Sadhu-Sanga” WhatsApp group. Kindly click the image above or scan the QR code to join the group to receive these links, as well as other notifications regarding opportunities to engage in devotional activities that nurture spiritual development.

# SRIMAD BHAGAVATAM READINGS

By the grace of Sripad Bhakti Madhava Puri Maharaja, Ph. D., complete readings of *Srimad Bhagavatam* Cantos 1 and 2 are available on YouTube at Mahaprabhu Broadcasting Channel—MBC, for the service of the worldwide devotees and all other genuine souls inquiring about and hankering for positive and progressive immortality.

All Glory to Sri Guru and Sri Gauranga

**Śrīmad-Bhāgavatam**  
 (Bhāgavata Purāna)  
 Canto 1: Creation



Complete reading of Canto 1 on



**YouTube**

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All Glory to Sri Guru and Sri Gauranga

**Śrīmad-Bhāgavatam**  
 (Bhāgavata Purāna)  
 Canto 2: The Cosmic Manifestation



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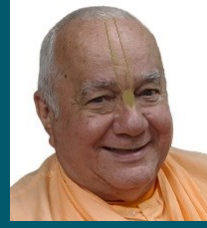





## ABOUT THE PRINCETON BVISCS

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: *adham 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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