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**Bhakti Sudhira Goswami:** [Describing the new book, *The Search For Śrī Kṛṣṇa - Reality The Beautiful*]

Then it begins with a Foreword, by Śrīla Bhaktivinoda Ṭhākura. His talk about the *Bhāgavata*, and the principle of new revelation. And then after Bhaktivinoda Ṭhākura there's a picture of him, a picture of Bhaktivinoda Ṭhākura, and his Foreword. Then there's a Preface that's written by our Guru Mahārāja, and he's speaking about you.

**Śrīla Govinda Mahārāja:** Swāmī Mahārāja?

**Bhakti Sudhira Goswami:** Yes. Then there's a picture here of our Guru Mahārāja and you sitting on the *vyāsāsana*. That is Śrīla Bhaktisiddhanta Saraswatī. That is a picture of Your Divine Grace.

And this is a list of your books. *Ambrosia In The Lives Of Surrendered Souls, The Search For Śrī Kṛṣṇa Reality The Beautiful, Guru And His Grace, Śikṣāṣṭakam, Premadhāma-deva-stotram, Prapanna- jīvanāmṛtam, Bhagavad-gītā, Bhakti-rasāmṛta-sindu, Kīrtana Mañjuṣā, and Gauḍīya Darśana Journal* Founder.

And that's the introduction, about *rasa*, everyone's searching for *rasa*.

And then you talk about *kṛṣṇānusandhāna*, the search for Śrī Kṛṣṇa.

This is first chapter, it's called Kṛṣṇa Consciousness: Love and Beauty. This says, the Banner of Divine Love. And this is the quote, "The boast of heraldry, the pomp of power." This says, Dive Deep into Reality. This is a picture of Mahāprabhu reading *Bhāgavatam* with His associates. This says, The Samādhi Phantom.

**Śrīla Śrīdhara Mahārāja:** Mahāprabhu reading, or Mahāprabhu hearing?

**Bhakti Sudhira Goswami:** Hearing, He's hearing.

**Śrīla Śrīdhara Mahārāja:** And reading? Gadādhara Paṇḍita? Whose reading?

**Bhakti Sudhira Goswami:** Whose reading? I'm not sure. Do you know whose reading?

**Śrīla Śrīdhara Mahārāja:** In Purī?

**Bhakti Sudhira Goswami:** It looks like Purī because Haridāsa Ṭhākura's there, in Purī. So who would that be? Gadādhara?

**Śrīla Śrīdhara Mahārāja:**

*nīlāmbhodhi-taṭe sadā sva-[virahā-kṣeparvitam bāndhavam  
śrīmad-bhāgavatī kathā madirayā sañjīvayan bhāti yaḥ  
śrīmad-bhāgavatam sadā sva-nayanāśru-pāyanaiḥ pūjayan  
gosvāmī-prabaro gadādhara-vibhūr-bhūyāt mad-ekā-gatiḥ]*

[“On the shore of the broad blue ocean, Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* to Śrī Caitanya Mahāprabhu, who was suffering from the great internal pain of separation from Himself (Kṛṣṇa). Gadādhara Paṇḍita supplied the wine of Kṛṣṇa *līlā* to intoxicate his afflicted friend and give Him relief. As he read, tears would fall from his eyes like flower offerings onto the pages of *Śrīmad-Bhāgavatam*. May the pleasure of that brilliant personality, Gadādhara Paṇḍita, the best of the Goswāmīs, be my only object in writing this book.”]

[Śrīla Śrīdhara Mahārāja originally composed this verse to introduce his summary study of the 18,000 verse *Śrīmad-Bhāgavatam*. Just as Śrīla Bhaktivinoda Ṭhākura has condensed the whole *Bhāgavata* principle into 1,000 verses in his *Bhāgavata-arka-marīci-mālā*, Śrīla Śrīdhara Mahārāja said he had a mind to consolidate it even more, to represent it within 300 verses, but he did not finish it. This verse glorifies the position of Gadādhara Paṇḍita, the most intimate associate of Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita used to read *Śrīmad-Bhāgavatam* in Jagannātha Purī, at the Toṭa Gopinātha Temple. He would read, and Śrīman Mahāprabhu and the great devotees like Svarūpa Dāmodara and Rāmananda Rāya were his audience.]

**Śrīla Govinda Mahārāja:** His one *śloka* is there.

**Śrīla Śrīdhara Mahārāja:** This *śloka* of mine.

**Śrīla Govinda Mahārāja:** Next episode.

**Bhakti Sudhīra Goswāmī:** Oh. Right. Here’s Kṛṣṇa. It says, Autocrat, Despot, and Liar.

This says, As Śrī Caitanya, Kṛṣṇa came to preach about Himself.

Where you said, how shamelessly Kṛṣṇa is pleading for Himself. And *man manā bhava mad bhakto*.

And this is the second chapter called, Saints, Scriptures, and Gurus. And this is when you were speaking to those boys from Holland, those Dutch boys.

That’s a picture of Kṛṣṇa instructing Arjuna. It says, Cure Thyself. Because you said one German scholar said that *Bhagavad-gītā* says not to try and correct the environment, but to go within yourself and cure thyself.

**Śrīla Śrīdhara Mahārāja:** Adjust thyself. The harmony is already there.

**Śrīla Govinda Mahārāja:** Dissolving Ego.

**Bhakti Sudhīra Goswāmī:** This talks about dancing in the happy waves, the sweet, sweet waves of Vṛndāvana.

**Śrīla Govinda Mahārāja:** Infinite Blissfulness.

**Bhakti Sudhīra Goswāmī:** This says, Hegel’s “Self-Determination.”

**Śrīla Śrīdhara Mahārāja:** Die to live.

**Bhakti Sudhira Goswami:** Yes. Hegel. Die to live.

This says, Saints: Living Scriptures.

And then here's a picture of Your Divine Grace. And under the picture it says, "Śrīla Śrīdhara Mahārāja lecturing at his *āśrama* in Navadvīpa." And then the quote says, "The association of scriptures and saints can lead us to the ultimate realisation."

This is when you talked about World War Three. When you said it's a point on a line, a line on a plane, a plane on a solid.

This says, The Zone of Nectar. Ha, ha. Of which you're the GBC.

This is the third chapter, called Fossilism Versus Subjective Evolution. And in the introduction it says, "The following chapter is an excerpt from a conversation between Śrīla Śrīdhara Mahārāja and neurophysiologist Dr. Daniel Murphey, Ph.D." [who later became an initiated disciple of Śrīla Śrīdhara Mahārāja, named Dayādhara Gaurāṅga.]

And this is about subjective evolution. The Ghost of Darwin. Fossil Fathers. Karmic Boomerang. Science Devours Itself: Sucks its own blood. Neutron Bomb: Death Ray.

And then this is the chapter [four] Origin Of The Soul. Because you said this question was a thousand times asked, a thousand times answered. So we put this, your explanation about the *taṭasthā*.

Electrons of Consciousness. And about Gandhi saying, "We want the right to do wrong."

And this chapter [five] is Knowledge Above Mortality. You said that is knowledge proper. And Super-knowledge. Knowledge through Sound. Vedic Revelation. And this is some Sanskrit from *Bhagavad-gītā*, just to show the people the original language, for some authenticity.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Then this is Reality: by Itself and for Itself.

Then you have, Guru - Heavier than the Himālayas. Then, The Land of Dedication.

Then this is chapter six. It's called The Six Philosophies of India.

And this is that song: *keśava! tuyā jagata bicitra*, of Bhaktivinoda Ṭhākura.

Then there's, Analysis, Yoga, and Logic. Atomic Theory and Karma. And then, "Dissolve Your Mind" - Buddha.

Then this next chapter, seven, it's called, Beyond Christianity.

And this was when different devotees they were asking you questions about Jesus. So you said, "Is he a member of the stagnant world or dynamic world?"

So this says, Adam and Eve: Forced to Labour. Then, Father, Son, and Ghost. Because you said, "The Ghost conception is like *brahmavāda-nirviśeṣa*."

And this tells the story, in Germany they put a God figure in a balcony, an old man with a beard.

**Śrīla Śrīdhara Mahārāja:** God's image, eh?

**Bhakti Sudhira Goswami:** Yes. So then we put a beautiful picture of Kṛṣṇa. And underneath it says, "The centre of all attraction is Kṛṣṇa. His attraction is by beauty, by love, and by charm; not by coercion and force."

So then, this one says, Beyond Jesus. And then, here you have, you tell the story of Professor Nixon, and the Bishops telling him to go to India, to meet the Lord face to face.

Then we have a picture of Jesus Christ. And underneath it says, "We must cross the threshold given by Jesus Christ. He has declared, 'Die to live.'"

And then you said here, you said, "So, is the position of Jesus - is Jesus stagnant or progressive? Where he has reached, is that finished forever, or is he dynamic?"

Then a devotee says, "The Christians will say that he has full knowledge."

And you said, "So is he stagnant there, finally fixed? Is that Jesus' position? Do the Bishops say that his position is final? Does he have a progressive life? Or is Jesus alone barred from making further progress? Is he a member of the dynamic world, or the stagnant world?"

So this will be a thunderbolt to the heads of the Christians. It will revolutionise.

This is, Reincarnation - Transmigration. "Do Unto Others" Includes Animals.

Then this is chapter eight. It's called, Levels of God Realisation.

And that's the *Bṛhat-Bhāgavatāmṛta*, when you're giving a summary of Sanātana Goswami's *Bṛhat- Bhāgavatāmṛta*.

And here's a picture from a south Indian temple of Brahmā and Śiva. Because in that story, Nārada Muni is going to Brahmā, and then to Śiva.

And this is explaining, Neutral Love of God. *Śanta rasa*.

Then, a picture of Hanumān: Servant of Rāma. *Dāsya rasa*.

Then, Kṛṣṇa's Friends, the Pāṇḍavas. *Sākhya rasa*.

Then we have, Uddhava: More dear than Kṛṣṇa.

*na tathā me priyatama ātmayonir na śaṅkaraḥ  
[na ca śaṅkaraṇo na śrīr naivātmā ca yathā bhavān]*

["Neither Brahmā nor Śiva are as dear to Me as you; My elder brother Śaṅkaraṇa is not as dear to Me as you, nor even Lakṣmī Devī. Even My own Self is not as dear to Me as you."]

[*Śrīmad-Bhāgavatam*, 11.14.15]

**Śrīla Śrīdhara Mahārāja:** Like a ladder.

**Bhakti Sudhira Goswami:** Yes. A ladder. Then,

**Śrīla Govinda Mahārāja:**

*āsā mahō caraṇa-renu-juṣām aham syām, [vṛndāvane kim api gulma-latauśadhīnām  
yā dustyajam svajanam ārya-patham ca hitvā, bhejur mukunda-padavim śrutibhir vimṛgyām]*

["The *gopīs* of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to renounce, and they have sacrificed even their religious principles to take shelter of the lotus feet of Kṛṣṇa, which are sought after by even the *Vedas*. O grant me the

fortune to be born as a blade of grass in Vṛndāvana, so that I may take the dust of those great souls upon my head.”]

[*Śrīmad-Bhāgavatam*, 10.47.61]

**Bhakti Sudhira Goswami:** Oh, yes, *āsā maho*, that verse.

Then this is chapter nine, called, The Kṛṣṇa Conception.

And this is where you explain how Śrīla Bhaktisiddhānta he was giving *dīkṣā* to one gentleman that you brought to him from Calcutta. And he said, “Kṛṣṇa must be allowed to land in our hearts.”

**Śrīla Śrīdhara Mahārāja:** Yes. “And He will conquer, everything.”

**Bhakti Sudhira Goswami:** Yes. So that chapter is there. Where you talk also about, Mental Mushrooms.

*praviṣṭaḥ karṇa-randhrena, [svānām bhāva-saroruham  
dhunoti śamalaṁ kṛṣṇaḥ, salilasya yathā śarat]*

[“The sound incarnation of Lord Kṛṣṇa, the Supreme Soul (i.e. *Śrīmad-Bhāgavatam*), enters into the heart of a self-realised devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.”] [*Śrīmad-Bhāgavatam*, 2.8.5]

And this is chapter ten. It’s called, The Hare Kṛṣṇa Mantra.

And this is a talk that you gave when giving *dīkṣā*, your general talk, about chant,

*Śrī Kṛṣṇa-Caitanya, Prabhu Nityānanda,  
Śrī Advaita, Gadādhara, Śrīvāsādi Gaura-bhakta-vṛnda.*

Then the Mahā Mantra. There’s a picture of Mahāprabhu and the Pañca Tattva in *Naga Saṅkīrtana*.

Then here’s a picture of Your Divine Grace chanting on *japa-mālā*.

Then this is explaining the ten offences. First offence: Abusing Saints. Second offence: Demigod. Third offence, so then the ten offences are explained. And there’s a heading for each one. Then, *nāmābhāsa*.

**Śrīla Govinda Mahārāja:** Back to Godhead.

**Bhakti Sudhira Goswami:** There are four different kinds of *nāmābhāsa*.

**Śrīla Śrīdhara Mahārāja:** Ajāmila reference...

**Bhakti Sudhira Goswami:** Yes, that is there, the story of Ajāmila. This is chapter ten.

Then, chapter eleven, this is called Service of the Holy Name.

And this is when I brought Satsvarūpa Mahārāja here once to see you, with Tamāla Kṛṣṇa Mahārāja. And Satsvarūpa Mahārāja asked you, he said, "Sometimes I'm chanting *japa*, but I think of services that my Guru has given me."

And then you said, "Śrīla Bhaktisiddhānta was in favour of *kīrtana*." And you gave a talk about the importance of serving attitude. And you said about, "Chanting without serving is like firing a gun without any bullets in it." And that mentions how you say that *kīrtana* is a fight. Preaching means to fight with *māyā*.

**Śrīla Śrīdhara Mahārāja:** Offensive for offensive. *Kīrtana*.

**Bhakti Sudhīra Goswāmī:** So here the breaker says, Preaching Means a Fight. Then it says, Gauḍīya Maṭha : War Against Māyā. Then here's a picture...

**Śrīla Śrīdhara Mahārāja:** Totalitarian war.

**Bhakti Sudhīra Goswāmī:** Yes. Here we have this photo of Śrīla Bhaktisiddhānta Saraswatī Ṭhākura.

And it says, "Śrīla Bhaktisiddhānta Saraswatī Ṭhākura, Founder Ācārya of Gauḍīya Maṭha, declared totalitarian war against *māyā*, and even all other existing conceptions of religion."

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa. \_\_\_\_\_ [?] We will be fed by this expression only. This single expression will satisfy.

**Bhakti Sudhīra Goswāmī:** Then this says, Vṛndāvana Express Train. Because you said, "Kṛṣṇa *Nāma* takes you to Vṛndāvana, and nowhere else."

**Śrīla Śrīdhara Mahārāja:** Yes. Without stoppage at any intermediary stations.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** This says, Quality not Quantity.

Then this is chapter twelve. It's called, The Nectar of the Holy Name.

And this is where you're speaking about the *Prema-vivarta* of Jagadānanda Paṇḍita, as published by Bhaktivinoda Ṭhākura.

[*nāmākṣara bahiraya batu nāma kabu naya*] [From *Prema-vivarta*]

[Merely the sound of the Holy Name of Kṛṣṇa should never be thought of as the actual Name.]

And then Rūpa Goswāmī's verse.

*nikhila-śruti-mauli ratna mālā, [dyuti nīrājita-pāda-paṅkajānta  
ayi mukta-kulair upāsyamānaṁ, paritas tvām hari-nām saṁśrayāmi]*

["The acme of all the *Vedas*, the *Upaniṣads*, are like a string of transcendental jewels. The tips of the toes of Your lotus feet, O Holy Name, are eternally worshipped by the radiance emanating from those jewels. You are constantly worshipped by the great liberated souls (headed by Nārada and

Śuka, whose hearts are reposed in complete absence of worldly aspirations). Therefore, O Name Divine, I surrender unto You in every time, place, and circumstance.”] [*Nāmāṣṭakam*, 1]

So then there’s a picture here of Śrīla Rūpa Goswāmī. And then it says, “A sixteenth century portrait of Śrīla Rūpa Goswāmī, who is described in the *Caitanya-caritāmṛta* as “an exact replica of Śrī Caitanya Mahāprabhu.” He authored one hundred thousand verses on Mahāprabhu’s instructions.”

And then that verse is there, *nikhila-śruti-mauli ratna mālā*, and then your explanation. Then, where you say, “The *Vedas* would only be a jungle of sounds.”

**Śrīla Śrīdhara Mahārāja:** Which?

**Bhakti Sudhīra Goswāmī:** The *Vedas*, if they’re not pointing to the Holy Name of Kṛṣṇa.

Then here’s a picture of your Deities, Guru-Gaurāṅga-Gāndharvā-Govinda-Sundara. And Tapana Miśra he’s offering the *āratī* lamp. Because you said, “Just as while performing *āratī* we offer a lamp to show the Deity form of the Lord - the principal *śrutis* are helping us to have this clear conception: by sound only can we have the Supreme Lord.”

Then, this says, “I Want Millions of Ears!”

*tuṅḍe tāṅḍavinī ratim vitanute tuṅḍāvalī-labdhave  
[kaṛṇa-kroḍa-kaḍambinī ghaṭayate kaṛṇārbudebhyaḥ sprhām  
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāñām kṛtim  
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī]*

[“When the Holy Name of Kṛṣṇa appears on the lips of a devotee, it begins madly dancing. Then the Name takes over and handles him as if the person to whom the lips belong loses all control over his lips, and the devotee says: ‘With one mouth, how much can I gather the ecstasy of the Holy Name? I need millions of mouths to taste its unlimited sweetness. I’ll never feel any satisfaction by chanting with only one mouth.’”]

[*Vidagdha-Mādhava*, 1.15]

That verse.

**Śrīla Śrīdhara Mahārāja:** Lips, ears. Ears means this ear?

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Govinda Mahārāja:** *Kaṛṇa*.

**Bhakti Sudhīra Goswāmī:** Then this says, Ecstasy of the Holy Name. Ocean of Nectar.

Where you said that, “Sometimes he thinks ‘I’m in an ocean of nectar, and my whole existence is within an ocean of nectarine liquid.”

**Śrīla Śrīdhara Mahārāja:** *Ānandāmbudhi-varḍhanam* [from *Śikṣāṣṭakam*, 1] Ever increasing ocean.

**Bhakti Sudhira Goswami:** And then this is the last chapter. It's called, Reality the Beautiful.

And it's the talk of Ramananda Raya and Mahāprabhu. So there's a theme. You said the Search For Śrī Kṛṣṇa - Reality the Beautiful. So in the beginning - just like these boys were visiting you from Holland, they're searching India, they're engaged in the search. Then we find out that Jesus, he's at a particular stage of search. But then at the end of the book we find out in this conversation that even Mahāprabhu Himself, Kṛṣṇa Himself, is searching for Kṛṣṇa.

So this explains, this shows - let's see. Beginning with *varṇāśrama*, this shows... about the talk of Ramananda Raya that...

**Devotee:** \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Yes. Then it starts, *varṇāśrama*. The Ultimate Goal of Life. Then, Devotion Mixed with Desires. *Karma-miśrā-bhakti*. Then *jñāna-miśrā-bhakti*. Knowledge and Devotion. Then, *brahma-bhūtaḥ* [*Bhagavad-gītā*, 18.54]. You said, Beyond Spirit "Go Deeper." So it has a very dramatic ending. It starts building up, the book, to a crescendo. Then, Divine Slavery. Then, The Science of Rasa. *Rasa* begins, *dāsya rasa*. Then here, God the Friend, so *sākhya rasa*. God the Son, *vātsalya rasa*. Mathurā: The Kṛṣṇa Conception.

And you said there that, "Rūpa Goswami leapt from Vaikuṅṭha to Mathurā in one stride." In *Upadeśāmṛta* [9] "Whereas Sanātana goes step by step." In *Bṛhat-Bhāgavatāmṛta*.

Then the next page says, Conjugal Mellow. And then comes the position of Rādhā. Rādhārāṇī: Queen of the Gopīs.

*rādhām ādhāya hṛdaye tatyāja vraja sundariḥ*

["Her devotional service is categorically higher than that of all the other *gopīs*. The whole group of *gopīs* can be cancelled for one: Śrīmatī Rādhārāṇī."] [*Gītā-govinda*, 3.1]

[*Caitanya-caritāmṛta*, *Madhya-līlā*, 8.106]

Then, Rādhā-Kṛṣṇa: Union in Separation. Then here's one picture of Rādhā and Govinda. And it says, "Lord Śrī Kṛṣṇa, ecstasy Himself, and Śrīmatī Rādhārāṇī, the embodiment of ecstatic love of Godhead."

Then, Śrī Caitanya Avatāra. Because you said that, "This hints at the appearance."

Then, Rāsarāja: Ecstasy Himself. And then Mahāprabhu's, Transcendental Madness.

Then here's a picture of Mahāprabhu with Svarūpa Dāmodara and Ramananda Raya.

**Śrīla Śrīdhara Mahārāja:** Rāsarāja and mahābhāva, the other aspect, Rāsarāja...

**Bhakti Sudhira Goswami:** Yes, that's presented.

**Śrīla Śrīdhara Mahārāja:** Mahābhāva presented?

**Bhakti Sudhira Goswami:** Yes. But in the breaker it says, Rāsarāja: Ecstasy Himself. But in the text mahābhāva is presented.

And then here's the picture of Mahāprabhu, Ramananda Raya, and Svarūpa Dāmodara.

It says, "These associates of Mahāprabhu..."

**Śrīla Śrīdhara Mahārāja:** Who?

**Bhakti Sudhīra Goswāmī:** "Rāmānanda Rāya, and Svarūpa Dāmodara, how they assisted Mahāprabhu in tasting ecstatic love of Kṛṣṇa during the last twelve years of His manifest pastimes."

Then this verse,

*rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād  
[ekātmānāv api bhuvī purā deha-bhedam gatau tau  
caitanyākhyam prakāṣam adhunā tad-dvayam caikyam āptam  
rādhā-bhāva-dyuti-sualitam naumi kṛṣṇa svarūpam]*

["I worship Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, enriched with the emotions and radiance of Śrīmatī Rādhārāṇī. As the Predominating and Predominated Moieties, Rādhā and Kṛṣṇa are eternally one, with separate individual identities. Now They have again united as Śrī Kṛṣṇa Caitanya. This inconceivable transformation of the Lord's internal pleasure-giving potency has arisen from the loving affairs of Rādhā and Kṛṣṇa."] [*Caitanya-caritāmṛta, Ādi-līlā*, 1.5]

**Śrīla Śrīdhara Mahārāja:** *Ekātmānāv api bhuvī purā.*

**Bhakti Sudhīra Goswāmī:** And you explain, like summer, autumn, winter, and spring, we cannot tell where is the beginning of this.

Then, this is the page where you say that, "The Predominating and Predominated Moiety are mixed, and an extraordinary ecstatic feeling is there. Kṛṣṇa is overpowered by His potency, and He Himself is searching after His own Self: *kṛṣṇasya ātmānusandhana*. Kṛṣṇa Himself is engaged in the search for Śrī Kṛṣṇa."

**Śrīla Śrīdhara Mahārāja:** *Svabhajana vibhajana prayojana avatari*. Searching for Himself.

**Bhakti Sudhīra Goswāmī:** "Who is Śrī Kṛṣṇa, Reality the Beautiful. The influence of Rādhārāṇī over Kṛṣṇa has transformed Him into a devotee, and He's searching Himself. Sweetness is tasting Itself and becoming mad. And it is a living sweetness."

**Śrīla Śrīdhara Mahārāja:** And mad, and dancing.

**Bhakti Sudhīra Goswāmī:** Yes. That comes.

**Śrīla Śrīdhara Mahārāja:** And distributing, that is chanting, and that is distributing.

**Bhakti Sudhīra Goswāmī:** Yes. And it says, "And it is living sweetness; not dead or static, but dynamic ecstasy - sweetness endowed with life. And He's tasting Himself, the personification of happiness, ecstasy, and beauty, and dancing in madness. And His performance of *kīrtana* means distributing that ecstasy to others. The ultimate sweetness, or *ānanda*, is such that no other thing exists that can taste itself and express its own happiness with such intensity. I have described Śrī Caitanya Mahāprabhu in the *Prema Dhāma Deva Stotram*."

*ātma-siddha-sāva līla-pūrṇa-saukhya-lakṣaṇam*

*svānubhāva-matta-nṛtya-kīrtanātma-vanṭanam  
advayaika-lakṣya-purṇa-tattva-tat-parātparam  
prema-dhāma-devam-eva naumi gaura-sundaram*

**Śrīla Śrīdhara Mahārāja:** A conquering conclusion.

**Bhakti Sudhīra Goswāmī:** The last paragraph of the book says,

“The highest conception of the Absolute Truth must also be the highest form of *ānanda*, ecstasy. Mahāprabhu’s dancing indicates that He is full of ecstasy, and His *kīrtana* is distribution of that *rasa*. So, if we scientifically search out who Mahāprabhu is, we cannot but find that He is the Ultimate Reality. He is mad in tasting His Own internal nectar, and His dancing is the outcome of His transcendental ecstasy. And He is chanting, distributing that to others. So, studying quite closely the character of Śrī Caitanya Mahāprabhu, we cannot but think that He is the Supreme Absolute Truth, in Its fullest, and most dynamic expression.” [*Prema Dhāma Deva Stotram*, 66]

**Śrīla Śrīdhara Mahārāja:** Now, how it is taken by the ISKCON-ite, as well as the other scholars? Not yet known?

**Bhakti Sudhīra Goswāmī:** Well, the scholars, we’re going to be presenting it to them when we go back. We have a list of around fifty scholars in America that we’re going to present this book to. And I think it will meet with their loud approval.

**Śrīla Śrīdhara Mahārāja:** Let us see, wait and see, how they may take it. Any opinion of the ISKCON members? No? Not yet?

**Bhakti Sudhīra Goswāmī:** Well, not of the official members of ISKCON, no.

**Śrīla Śrīdhara Mahārāja:** Have they got it? No?

**Bhakti Sudhīra Goswāmī:** No. These are advanced copies. These are special copies. And the book will be available on the 31<sup>st</sup> the printer will start shipping it. They’re going to ship three thousand copies to South Africa, where Yudhāmanyu Prabhu will fly there and begin to distribute them.

And then two thousand copies will come to San Jose. Then we’re going to start sending them to different scholars, and distributing them.

**Devotee:** Mahārāja wants give one proverb [?]

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Propagate your war against all. *Māyā* and all the so-called conceptions of the religious world.

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Giri Mahārāja he missed the plane?

**Bhakti Sudhīra Goswāmī:** No. He came with me, but he left his money in the Hotel Bangkok [?].

**Śrīla Śrīdhara Mahārāja:** Bangkok, here?

**Bhakti Sudhīra Goswāmī:** Yes. So unfortunately the money is there. He's trying to connect with that hotel.

**Śrīla Śrīdhara Mahārāja:** What's the matter? The Bangkok, so many cheques are being robbed there. And his money - there is some agent? Eh?

**Bhakti Sudhīra Goswāmī:** No. It was his absent mindedness. He left it in the shower.

So I'm taking shelter of that verse in the *Śrīmad-Bhāgavatam* where Prahlāda Mahārāja talks - if you loose some money in the street, that you may come back and find it there, by God's grace. Whereas if you try to protect your money very well, it may get taken away from you.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?]

...

**Bhakti Sudhīra Goswāmī:** ...Mukunda Mālā Vilasa Prabhu, he's the one who worked very, very hard, on producing this book, for the pleasure of Your Divine Grace. He's working many hours, sometimes not even sleeping at night, editing this book, type setting it. And tolerating me. And all the different things that went in it. So he's trying to come here in one week.

**Śrīla Śrīdhara Mahārāja:** After you go back there?

**Bhakti Sudhīra Goswāmī:** No. He's trying to come now. But he's having some difficulty getting all the money together.

...

Search for Śrī Kṛṣṇa. Reality the Beautiful. That is the advertisement.

**Śrīla Śrīdhara Mahārāja:** *Śṛṇvantu viśve amṛtasya putrāḥ.*

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

**Śrīla Śrīdhara Mahārāja:** Religion is proper adjustment.

...

\_\_\_\_\_ [?]

**Śrīla Govinda Mahārāja:** \_\_\_\_\_ [?]

Swāmī Mahārāja - Preface.

"We're very fortunate to hear His Divine Grace Om Viṣṇupāda Paramahaṁsa Parivrājakācārya Bhakti Rakṣaka Śrīdhara Mahārāja. In both ways he's senior to me. I was fortunate to have his association since long time, since perhaps nineteen forty. At that time he had not accepted *sannyāsa*...

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