

82.11.20.B

**Śrīla Śrīdhara Mahārāja:** ...by the environment. Nimāi \_\_\_\_\_ [?]  
 \_\_\_\_\_ [?] Parvat Mahārāja \_\_\_\_\_ [?]

...

**Bhakti Sudhīra Goswāmī:** ...had written a letter with some enquiries about *varṇāśrama*. They wanted to establish some *varṇāśrama* type farm community in America. So they have some questions I wanted to ask you. Can I read them to you?

**Śrīla Śrīdhara Mahārāja:** Yes.

**Bhakti Sudhīra Goswāmī:** One thing they wanted to know is, in a *varṇāśrama* community...

**Śrīla Śrīdhara Mahārāja:** It may be *daiva-varṇāśrama*, the quality, the name should be *daiva-varṇāśrama*.

**Bhakti Sudhīra Goswāmī:** And that means?

**Śrīla Śrīdhara Mahārāja:** That means, not flesh lineage. There are two lines, *arsha* [?] and this seminal. *Rsi kula semina saṅga* [?] Our Guru Mahārāja used to write in his letters, "*Rsi kula*, there is also provision in the *śāstra* that this flesh descent has got some recognition if they come in the proper way."

Devaṛṣi Nārada also described in *Bhāgavatam* to Yudhiṣṭhira what is *varṇāśrama*. It will come down in the flesh line, but if exceptional case that must be eliminated.

*yasya lal lakṣaṇam proktaṁ, puṁso varṇābhivyañjakam  
 yad anyatrāpi-dṛśyeta tat tenaiva vinirdīśet*

["If one shows the symptoms of being a *brāhmaṇa*, *kṣatriya*, *vaiśya* or *śūdra*, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification."]

[*Śrīmad-Bhāgavatam*, 7.11.35]

The conclusion *śloka* there Nārada gives. That if we can see that in a *brāhmaṇa* line some *śūdra lakṣaṇa* has take his birth he must be eliminated from. And if in a *vaiśya*, *kṣatriya*, there we find a *brāhmaṇa lakṣaṇa* he must be enlisted in the *brāhmaṇa*. Then it will be a living one. So one in the flesh line, as much as it is tenable.

And the next is according to the qualification, how much the taste and culture about Brahman to be located in a person and his nature. He's a theist but of *kṣatriya* habit, the fighting spirit, he will be *kṣatriya*, organising, ruling, and getting money and giving it to the Vaiṣṇava for the service of Kṛṣṇa. Organiser and fighter class in nature, but theism within the heart and connection with a Vaiṣṇava, *kṣatriya*.

And those that do not care for any money, but like poverty, reckless, and want to go on cultivating about Brahman, Paramātmā, Kṛṣṇa, they will be given recognition as *brāhmaṇa* section.

And those that will earn money by nature, but theistic devotion towards Viṣṇu, Vaiṣṇava, they will have recognition of a *vaiśya*.

And the general helper, the labourer class, in any department may be engaged. But accordingly, the sweeping section, or any other menial service engaged, and nature that, but theism within. That is *śūdra*.

In this way it may be classified according to their occupation and also theistic heart. This *varṇāśrama*, *daiva*, this is *daiva*, but free. And this is giving some importance to the fleshy descent.  
\_\_\_\_\_ [?]

That from a particle, from a cell of Napoleon's body I can create another Napoleon - and minus his headache. Napoleon was supposed to have a bad type of headache and he remained at that time devoid of consciousness, unconscious fit. And at that time Wellington defeated him and captured. The modern history has made out this truth, that Napoleon was invincible while he was present in the battlefield. Because he did not fight with weapons, but he fought with his intellect with the intellect of the general of the other party. The war of diplomacy, he was unique.

**Bhakti Sudhira Goswami:** So once, our Guru Mahārāja, when he was last speaking to you, in nineteen seventy seven, I have a recording of that conversation. And in the end of the conversation he said to you something about Śrīla Bhaktisiddhānta Saraswatī Ṭhākura's desire for some type of *varṇāśrama* to be instituted. What was his idea?

**Śrīla Śrīdhara Mahārāja:** That is *daiva-varṇāśrama*, and practically Prabhupāda did so. From different clans, the *śūdra* he was given sacred thread, and he was given *adhikāra*, that is the right to worship the Deity, Śālagrāma, all these things. When he found he was satisfied with his nature, that is purely theistic, pure devotee of Kṛṣṇa, he used to give sacred thread to anybody, he made *brāhmaṇa*.

And also there was some article in *Gauḍīya*, that those that are organisers, like Kuñja Bābu, etc, they're *kṣatriya*. And there are some who are engaged only with the scriptural and writing, all these things, preaching, they're *brāhmaṇas*. And those that are earning money, *grhastha* who are giving, though selective, they're giving for the service of the mission, they're *vaiśya*. And general staff is *śūdra*. In this way one article came, *Daiva-Varṇāśrama*, in *Gauḍīya*.

**Bhakti Sudhira Goswami:** Who wrote that article?

**Śrīla Śrīdhara Mahārāja:** Perhaps - during the lifetime of our Guru Mahārāja Bhaktisiddhānta.

**Bhakti Sudhira Goswami:** He wrote the article?

**Śrīla Śrīdhara Mahārāja:** Not him, written under his direction. The writing was of Sundarānanda Vidyāvinoda, the editor of *Gauḍīya* at that time. And *Daiva-Varṇāśrama*, that was nineteen thirty six or so, the *Gauḍīya*, the last year of his presence.

**Bhakti Sudhira Goswami:** But like once you said that Śrīla Bhaktisiddhānta said, "We shall be prepared to meat, or non vegetarian food. Meat, in a hostel, that there could be a non vegetarian section..."

**Śrīla Śrīdhara Mahārāja:** They may be accommodated in the hostel, in the Maṭha, and may be supplied with non vegetarian dishes, making arrangements from a new hostel.

**Bhakti Sudhira Goswami:** Yes. So what these people want to know, who are writing...

**Śrīla Śrīdhara Mahārāja:** Because, he told, that for the preaching purpose of Kṛṣṇa *kathā*, Mahāprabhu, *vaikuṅṭha-vṛtti*. That is the highest good. That is *paramahansa*. Do not care for any classification, any *varṇāśrama*. They're up to do anything and everything for the satisfaction of Kṛṣṇa, without much indication to any particular system, *varṇāśrama*, etc.

*eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*

["Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence, giving up bad association and even neglecting the regulative principles of the four *varṇas* and four *āśramas*. That is to say, one should abandon all material attachment."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.93*]

*Varṇāśrama* may be lower class, we cannot exclusively give himself for the service, the *grhastha*, some material connection they're maintaining. Amongst such persons there is that classification. But those that have given wholesale they're above *varṇāśrama*.

**Bhakti Sudhira Goswami:** So their question is for those who are not given over wholesale.

**Śrīla Śrīdhara Mahārāja:** There, whatever is favourable to preaching Kṛṣṇa *kathā* they'll accept that, only one creed.

*ānukūlyasya saṅkalpaḥ, prātikūlya-vivarjjanam / [rakṣiṣyatīti viśvāso, gopṛtve varaṇam tathā.  
ātma-nikṣepa kārpaṇye, ṣaḍ-vidhā śaraṇāgatīḥ / evam paryāyatas cāsminn,  
ekaikādhyāya-saṅgrahaḥ]*

["The six limbs of surrender are as follows: 1 - To accept everything favourable for devotion to Kṛṣṇa. 2 - To reject everything unfavourable for devotion to Kṛṣṇa. 3 - To be confident that Kṛṣṇa will grant His protection. 4 - To embrace Kṛṣṇa's guardianship. 5 - To offer oneself unto Him. 6 - To consider oneself lowly and bereft."] [*Caitanya-caritāmṛta, Madhya-līlā, 22.100* - quoted from Vaiṣṇava Tantra]

[& Śrī Śrī Prapanna-jīvanāmṛtam, p 9-10]

That is one point for them, from any position. And *varṇāśrama* is a question for those who are still under some influence of mundane affinity.

**Bhakti Sudhira Goswami:** Yes. That's what they want to know. They want to organise their community like that.

**Śrīla Śrīdhara Mahārāja:** They cannot give up wholesale, they may be combined in some such system. And those that are out to do anything and everything for Kṛṣṇa, *eta saba chāḍi' āra varṇāśrama-dharma / akiñcana hañā laya kṛṣṇaika-śaraṇa*, they're after anything for the service of Kṛṣṇa. A suicidal squad.

**Bhakti Sudhira Goswami:** So what is your advice for these people who are not ready to sacrifice everything. They may have some attachment to intoxication, to Christianity, or...

**Śrīla Śrīdhara Mahārāja:** The intoxication etc, ...

**Bhakti Sudhira Goswami:** Yeah. They're not ready to give that up.

**Śrīla Śrīdhara Mahārāja:** In special case, the Ācārya taking the risk in his own hand may give *Hari-Nāma*, but not *dikṣā*. Hoping, and when that expectation that in a very short time he will give up. Only in important cases, in exceptional cases, he may give *Hari-Nāma*, otherwise not. Generally, it cannot be a rule that when they go on with intoxication, and prostitution, and any other, the profession of a robber, these things should be avoided.

**Bhakti Sudhira Goswami:** The higher *varṇas* are called *dvija*. So that meant there were some initiations for *brāhmaṇa*, *kṣatriya*, and *vaiśya*.

**Śrīla Śrīdhara Mahārāja:** *Brāhmaṇa* and *vaiśya*.

**Bhakti Sudhira Goswami:** And *kṣatriya*, all three of them are *dvija*.

**Śrīla Śrīdhara Mahārāja:** *Dvija*, yes.

**Bhakti Sudhira Goswami:** So, what I don't understand is if a *kṣatriya* was twice born, he's *dvija*, and he gets some kind of a sacred thread. So what is the difference between the initiation of a *brāhmaṇa*, *kṣatriya*, and a *vaiśya*?

**Śrīla Śrīdhara Mahārāja:** One may be considered as this *Pañcarātri*ka *vidhi*. *Dikṣā* is of three kinds, *vaidiki*, *purāṇaki*, and *tantriki*. In *vaidik dikṣā*, when he's fit, cent per cent, on the flow in the plane, to give him recognition, license. And the *purāṇaki*, by the company of the *sādhus* to correct him to take to the proper mark and then give *dikṣā*. To make him fit, and then impart that *dikṣā mantra*. And the *tantriki*, the lowest, who has accepted the principle, but not realised the position of that. In expectation that in future he will come. So,

*asudya suddya kalpa brahmana kali sambhava klesam agamana nagenā suday na strota vartena* [?]

So *vaidiki śikṣā* generally never used for the Kali-yuga *brāhmaṇas*. They're generally accepted as non - unfit, they're generally taken as unfit. So this *tantrika śikṣā*, he has accepted the ideal, but he's in lower position. But he has sincere earnestness to reach to the goal of a *brāhmaṇa*. He's given trial, to make progress. And there some sub-division, it is in the discretion of the Ācārya who gives, the spiritual leader, they will come to consider in this lowest level, *tantrika śikṣā*, how to deal in different positions. It is their discretion, their risk, to allow license to anyone and everyone, whom he will issue license and give recognition. \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** So if these people...

**Śrīla Śrīdhara Mahārāja:** So, you are to avail yourself of the ten o'clock train?

**Bhakti Sudhīra Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** You are to start by half nine? You'll take *prasādam*, all these things [?]  
\_\_\_\_\_ [?] So shortly.

**Bhakti Sudhīra Goswāmī:** Yes. So I'll just tell you - what they want to know, in their community they want to arrange a *varṇāśrama* community.

**Śrīla Śrīdhara Mahārāja:** But the principle underlying is this I can explain, and how to translate it into practice you are to use your discretion according to the local situation.

**Bhakti Sudhīra Goswāmī:** Yes. They're thinking that children should be taught in a particular way. And like there are many people in America, in the west, they're attracted to martial arts, this military science of fighting. They like to fight.

**Śrīla Śrīdhara Mahārāja:** They're *kṣatriyas*.

**Bhakti Sudhīra Goswāmī:** So should there be a guru for that, fighting guru? And basically what they like in the west, they like martial arts, astrology, they're very fond of this, and intoxication.

**Śrīla Śrīdhara Mahārāja:** Then they're some *brāhmaṇas*. Affinity for education that is *brāhmaṇic* qualification, affinity for culture. And organising and fighting that is *kṣatriya*. And money making tendency is *vaiśya*. And the ordinary general labour that is *śūdra*.

**Bhakti Sudhīra Goswāmī:** So, they want to know, can there be a community where these people are all mixed, living together. Those of the *kṣatriya* tendency, *vaiśya* tendency, *brāhmaṇic*...

**Śrīla Śrīdhara Mahārāja:** They may be organised by Vaiṣṇava Guru, giving their respective duties.

**Bhakti Sudhīra Goswāmī:** And what about their physical location? Should there be a *brāhmaṇa* section, *vaiśya* section, *kṣatriya*...

**Śrīla Śrīdhara Mahārāja:** If exceptional case, that a *brahmacārya* though *brāhmaṇa* he took the fighting occupation. And there is Viśvāmītra, though *kṣatriya*, he took this penance and other things. Exceptional cases may be there.

**Bhakti Sudhīra Goswāmī:** Yes. But about their living arrangement?

**Śrīla Śrīdhara Mahārāja:** Small difference there may be. *Brāhmaṇa*, *kṣatriya*, *vaiśya*, they may do. But *śūdra*, who are very, whose *saṁskāra* that is mean, ways of living is nasty, there you should have some consideration how they should be dealt with in a temple. Those whose habits are of nasty type, do not want to distinguish between *ucchiṣṭham* and non *ucchiṣṭha*. Do not want to bring this flower service, and the sweeping service. Some distinction in the *vidhi* is necessary.

Sweeping service is lower service, and *brāhmaṇic* service, worshipping, very higher quality service. There must be some distinction between them, according to gradation of service.

But when there are no men, one man can worship, one man can sweep, one man can cook, one man can cleanse. But when in a group there may be different sections, he will be in charge of the sweeping, another he'll be in charge of worshipping, and the gradation must be observed.

And what is generally not found in your communities, they put this *Hari-Nāma*, this *mālā*, on the shoe. But a man of this *varṇāśrama* type he will shudder to think it.

Taking God's *prasādam* and don't wash their hands, they're habituated to do so. But a man of *varṇāśrama* system cannot tolerate, he must give some distinction between food. If any importance is attached to *prasādam*, that *prasādam* may not go to be returned to the Deity. And if we take the *prasādam* of Guru we must observe such signs that the *śiṣya's prasādam* may not have any connection with that Guru.

So with *prasādam* and many other things, the head we consider to be purified, and the leg is considered in coming in the dust and the dirt. So head and foot may not be considered as same level. In this way there is some consideration of *sadācāra*, and according to that there will be some classification.

Taking food himself, without washing the hand he wants to offer something to the God. Touching the flower, touching another food to be offered to the God, these are objectionable. The heart of one's devotional conduct, there is gradation, and we're to know and to introduce it into the system, *varṇāśrama* specially.

Hare Kṛṣṇa. So, again you are coming back?

**Bhakti Sudhira Goswāmī:** Yes.

**Śrīla Śrīdhara Mahārāja:** Then I shall hear more questions. Here we stop today.  
*Vāñchā-kalpatarubhyaś ca...*

**Bhakti Sudhira Goswāmī:** Jaya Om Viṣṇu-Pāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Bhaktisiddhānta Saraswatī Goswāmī Prabhupāda kī jaya!

**Devotees:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Śrīpāda A.C. Bhaktivedānta Swāmī Mahārāja kī jaya!

**Devotees:** Jaya!

...

**Śrīla Śrīdhara Mahārāja:** ...it may be easy for the centre to go on this work of synthesis.

**Bhakti Sudhira Goswāmī:** Yes. They have one ticket, it is called the 'Around the World Ticket.' So sometimes you can get that...

**Śrīla Śrīdhara Mahārāja:** For only one individual, or anyone can use?

**Bhakti Sudhīra Goswāmī:** One individual. But that ticket, sometimes it is available for eleven hundred dollars.

**Śrīla Śrīdhara Mahārāja:** Eleven hundred dollars. And anyone may use?

**Bhakti Sudhīra Goswāmī:** The man who purchases the ticket, he must use it.

**Śrīla Śrīdhara Mahārāja:** But not such a system that anyone may use?

**Bhakti Sudhīra Goswāmī:** No.

**Śrīla Śrīdhara Mahārāja:** All over India, everywhere, any man may use?

**Bhakti Sudhīra Goswāmī:** No.

**Śrīla Śrīdhara Mahārāja:** Such ticket has...

**Bhakti Sudhīra Goswāmī:** They don't have that kind of a ticket yet. But we may be able to get the special around the world ticket, and when everyone wants to come at the time of Māyāpur they could start early and visit these other centres.

**Śrīla Śrīdhara Mahārāja:** Visit other centres, and two or three days staying, and giving lectures, and encouraging the local people, and then come to another centre, in this way.

**Bhakti Sudhīra Goswāmī:** Yes. We can try to do that.

**Śrīla Śrīdhara Mahārāja:** Dayādhara [Gaurāṅga] told, he came here, back, this Malaysia temple members disregarded him. But when he came here the same temple members came and got him to Vṛndāvana. But he told that I shall come back and see me, and then he will fix his programme. But no letter after he has left Navadvīpa. If you meet him you may try to see him also. Or you may ask give a letter for, if you don't meet Akṣayānanda Mahārāja, then you will give a letter for me\_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** Yes. Do you have a message for him?

**Śrīla Śrīdhara Mahārāja:** Mādhava Purī Mahārāja had a very interest for his presence there in his zone.

Anyhow, what should I say? I'm an old man. You try to manage the whole thing.

**Bhakti Sudhīra Goswāmī:** Yes. We will try to do that.

**Śrīla Śrīdhara Mahārāja:** \_\_\_\_\_ [?] Gaura Hari bol. And they're also preaching, "Śrīdhara Mahārāja will very soon leave this planet." \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** I don't think that you *are* on this planet, to begin with.

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

**Bhakti Sudhira Goswami:** Sometimes our Guru Mahārāja would say, "You think we're in Los Angeles, but we're in Vaikuṅṭha."

**Śrīla Śrīdhara Mahārāja:** There from we can guide, anyone, wireless, we can send our direction. Gaura Hari. Gaura Hari. Your Guru Mahārāja came here in dream and he told that, "I won't leave the place."

**Bhakti Sudhira Goswami:** Jaya! Hare Kṛṣṇa. Sometimes he would say that he would continue to live by his words, in his books.

**Śrīla Śrīdhara Mahārāja:** Yes. And sometimes he encouraged, "That if I disappear, your grandfather is there at your backing." That also he told.

**Bhakti Sudhira Goswami:** But when he said that, what I don't understand is the grandfather, Śrīla Bhaktisiddhanta Saraswatī, he has left, so how can he say, if I leave then the grandfather will take care of you?

**Śrīla Śrīdhara Mahārāja:** Ha, ha. The backing from invisible help, this impression, inspiration. That means 'if the departed grandfather can help you, then you'll expect my help also, from the background.'

The purport. Gaura Hari bol. Tomorrow morning, what o'clock? Six thirty?

**Bhakti Sudhira Goswami:** No. We will be here tomorrow morning for your *darśana*, because the train does not leave until around seven in the evening, seven at night.

**Śrīla Śrīdhara Mahārāja:** Seven at night. So you may...

**Bhakti Sudhira Goswami:** We may take a late morning train, ten o'clock, ten fifteen, twelve thirty.

**Śrīla Śrīdhara Mahārāja:** Twelve thirty?

**Bhakti Sudhira Goswami:** Yes, we may take...

**Śrīla Śrīdhara Mahārāja:** But before noon?

**Bhakti Sudhira Goswami:** Yes, something approximately.

**Śrīla Śrīdhara Mahārāja:** Because trains are not reliable, so sometime earlier you must avail yourself.

But after taking morning *prasādam* between noon taking *prasādam* then you will start?



**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** All right. Gaura Hari bol. Gaura Hari bol.

One letter came in the name of Jai Gaurendu. \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Do you want me to get it?

**Śrīla Śrīdhara Mahārāja:** Yes. I have read that. Nimāi \_\_\_\_\_ [?]

"If they abuse me, I'll be saved from my unknown defects."

**Bhakti Sudhira Goswami:** Jaya!

**Śrīla Śrīdhara Mahārāja:** Hare Kṛṣṇa.

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

...

**Bhakti Sudhira Goswami:** Yes. Brahmānanda.

**Śrīla Śrīdhara Mahārāja:** [31:20 - 31:46 ?]

**Bhakti Sudhira Goswami:** Because Brahmānanda, he wanted to be the Ācārya. So they thought they will get rid of our Guru Mahārāja and then Brahmānanda will be Ācārya.

**Śrīla Śrīdhara Mahārāja:** [31:59 - 32:10 ?]

**Bhakti Sudhira Goswami:** No. He's from a Jewish background.

**Śrīla Śrīdhara Mahārāja:** Kīrtanānanda?

**Bhakti Sudhira Goswami:** His father was a Christian preacher.

**Śrīla Śrīdhara Mahārāja:** [32:25 - 33:41 ?] ...*tarkā-pratiṣṭhānāt* [The Absolute Truth can never be established through argument.] [*Brahma-sūtra*, 2.1.11] & [*Gauḍīya Kaṅṭhahāra*, 7.104] [33:50 - 34:40 ?]

**Bhakti Sudhira Goswami:** You'll have to read that \_\_\_\_\_ [?]

**Devotee [Nimāi?]** : Dive deep into reality. \_\_\_\_\_ [?] Then subjective evolution.

**Bhakti Sudhira Goswami:** Yes. The reality within you.

**Devotee:** Yes. Dive deep into reality.

**Śrīla Śrīdhara Mahārāja:** The depth of reality, deep conception of reality, dive deep into reality. Then you will find it is beauty. The highest conception of truth is beauty.

**Devotee:** \_\_\_\_\_ [?] Dive deep into reality \_\_\_\_\_ [?]

**Bhakti Sudhira Goswami:** Yes. All of these are very original.

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

**Devotee:** \_\_\_\_\_ [?] You have established a new standard.

**Bhakti Sudhira Goswami:** Yes.

**Śrīla Śrīdhara Mahārāja:** Ideal realism.

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

**Bhakti Sudhira Goswami:** Yes. When we have the full book, then it will be very substantial, as a gradual progression.

**Śrīla Śrīdhara Mahārāja:** What is Midas finger? Whatever he touches turns into gold.

**Bhakti Sudhira Goswami:** Yes. King Midas.

**Śrīla Śrīdhara Mahārāja:** Midas finger. Your finger is made of Midas finger. [37:20 - 38:15 ?]

There is another tale, that one Nashan [?] he fell down from the top of the building and he wanted the boon that the gravitation may go away. So in case, then that was granted, then he cannot put his leg forward, all these things, as if in the sky, just over the gravitation. They found difficulty to move. The sea, they cannot walk there. So that was the case with that gentleman.

So what is, we're born in a particular atmosphere, and that is really wholesome for us. If we want anything that will be - that is beyond harmony. But still we're in the discord. The real harmony is in home, sweet, sweet home, the realm of harmony.

**Devotee:** You have translated last line of your *Premadhāma-deva-stotram, prema-dhāma-devam eva...*

"I sing the glories of my Golden Lord Gaura Sundara, the Golden Lord here."

The Golden Lord means He's not made of gold, but actually He's above gold, the beauty of gold, we mean the beauty of gold realised.

**Śrīla Śrīdhara Mahārāja:** Golden means valuable.

**Devotee:** Golden is valuable. Yes, in this sense it means golden. But not the Midas. So our Dhira Kṛṣṇa Mahārāja's finger is like that, whatever he'll touch. [40:26 - 41:12 ?] Mahāprabhu in His dancing mood.

**Bhakti Sudhira Goswami:** Yes. And also we're going to put one caption that that is Kṛṣṇa Himself. He's tasting His own sweetness.

**Devotee:** Yes Mahārāja. \_\_\_\_\_ [?]

**Bhakti Sudhīra Goswāmī:** Yes. So the last chapter is going to be, Kṛṣṇa searching for Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Ha, ha, ha, ha.

**Bhakti Sudhīra Goswāmī:** The Rāmānanda Rāya talk, that Mahārāja gave one \_\_\_\_\_ [?]

**Devotee:** Oh, Kṛṣṇa searching for Kṛṣṇa.

**Bhakti Sudhīra Goswāmī:** That will be the last chapter where Kṛṣṇa is searching for Kṛṣṇa, engaged in the search for Śrī Kṛṣṇa.

**Śrīla Śrīdhara Mahārāja:** Searching for Kṛṣṇa in the mood of Rādha. Searching must be in the mood of devotee, the searcher. In different mood of searching.

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

**Śrīla Śrīdhara Mahārāja:** Search of Kṛṣṇa may be in the mood of Yaśodā, in the mood of Rādhā, mood of Subal, Śrīdam, so different moods.

**Devotees:** \_\_\_\_\_ [?]

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