

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

81.03.01.B

Śrīla Śrīdhara Mahārāja: Free will.

Dayādhara Gaurāṅga: Free will.

Śrīla Śrīdhara Mahārāja: Free will. The starting point is free will, because free will is endowed with consciousness. But free will is vulnerable; it is *anu*. Only free will is absolute with the Absolute. And because this free will is very small, everything is very small, so vulnerability is there. The possibility of committing mistakes is there. So with his first choice he wanted to dominate and gradually he entered the world of domination, and all other things in future are the result of his first action, developed in this way. So the *devata*, the *gāndharvā*, *kinnara*, in different rank, classes divided, and going to the tree, to the stone, everything. In watery bodies, or gaseous bodies, anything that we find is in that way. The unit is there in that way, we see in that way the world.

Dayādhara Gaurāṅga: So that embryological development is taken under the jurisdiction of...

Śrīla Śrīdhara Mahārāja: But the starting; the party is soul, and from there all these things happen. It will evolve in his mind, or something like that, individually or in a group. It may subside when his work – suppose a donator looked truly at a culprit _____ [?]

_____ [?]

Everything is based upon and depends on experience, knowledge, experienced life. Just as in a dream. Subjective evolution, just as we experience in a dream. In a dream also from the subtle body many things are being seen, many experiences we gather in a dream. It is coming out from the subtle body. So it is – ultimately if we can trace, we will have to see that everything is coming from the centre, and is around Him, surrounding around Him. But the origin, the cause, is in the subject. If you can remove the cause, the subject, nothing remains.

Tamal Kṛṣṇa Swāmī: I wanted to ask that, we see that Kṛṣṇa comes in many incarnations. So just like Nṛsimhadeva, and Rāmacandra, Varāha – do each one of these incarnations have Their own planet in the spiritual world? Just like if somebody is a devotee of Lord Rāma here, is there a *loka*, a planet of Śrī Rāmacandradeva in Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: They have got Their own Dhāma, own place in Vaikuṅṭha. They're *nitya*; with Their selected group They're reigning there in a part of Vaikuṅṭha.

Tamal Kṛṣṇa Swāmī: Sītā, Lakṣmaṇa, They're all there?

Śrīla Śrīdhara Mahārāja: Yes, yes. Always, eternally They're there, and also we may find in some of the *brahmāṇḍas* They're also reigning now. And the original group is there in Vaikuṅṭha, and that is also extending in different parts of different *brahmāṇḍas*. It is *nitya*, eternal - eternally existent in the infinite world. It never dies, never vanishes, all eternal, *līlā*, *nitya*. Because such ideas, such type of devotion, such type of devotee, and such type of master, is always to be, always stays existing, such stages of devotion; all *nitya*, eternal. The Prahlāda is also eternal. That *līlā* which once demonstrated here, that is going on in some quarter of *brahmāṇḍa*.

Tamal Kṛṣṇa Swāmī: Is it also going on in Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: And originally it is in Vaikuṅṭha.

Tamal Kṛṣṇa Swāmī: Nṛsimhadeva, with that same form?

Śrīla Śrīdhara Mahārāja: Nṛsimhadeva, yes, same form. And rolling, every *līlā* in a rolling system. Just as depicted, Nṛsimhadeva came, He tore up, and then the *brahmadi dev* made stop, and then He gave some boon in Prahlāda— this is a flow, and that flow is in a circular way it is continuing.

Tamal Kṛṣṇa Swāmī: But that Hiraṇyakaśipu, he was here in this *brahmāṇḍa*, but do we find Hiraṇyakaśipu in Vaikuṅṭha?

Śrīla Śrīdhara Mahārāja: Yes. Vaikuṅṭha is also, Hiraṇya, no not Hiraṇya, but Jaya and Vijay.

Tamal Kṛṣṇa Swāmī: But Nṛsimhadeva's *līlā* here, we see Him destroying the demon. So is such a demon there in Vaikuṅṭha to be destroyed?

Śrīla Śrīdhara Mahārāja: It is said that just as here we see the Lord, in a portrait, in a picture, in *arca*, so the mundane aspect is shown in Vaikuṅṭha like picture, depicted in a passive way; it is there.

Tamal Kṛṣṇa Swāmī: Can you elaborate.

Śrīla Śrīdhara Mahārāja: The mundane aspect of *līlā*, that is there, just as in *prapañca* we find Kṛṣṇa in Vighraha, in pot, in this way. So the opposite, in *cetana*, the jaw is represented just like some picture or something, not original is possible. Only in a passive way, not active, only to create the background of that *līlā*. As witness of that *līlā* it is only a passive representation is possible there, of the matter. Material things are represented in the conscious world as if in a passive way, as if in a picture. Just as spiritual things also are brought here in a picture, the *chaya*, the shadow. Just as you may present the blackness in the case of darkness; black colour represents the darkness. And white represents the light. In this way the *māyā* is represented there in a passive way, in a pictured way. *Māyā* is not active, *māyā* is there but she's not active in Vaikuṅṭha, but like a *chaya*, like a shadow.

Giri Mahārāja: Now, in the case of demons, in Goloka, actually there are no demons coming to attack Kṛṣṇa _____ [?]

Śrīla Śrīdhara Mahārāja: But demon, that is also like a shadow, because it is related with Kṛṣṇa *līlā*, the demons are related. But they're not actually to be found there. That's all in a picture to show that these things happen there. In this way, like they're in a shadow represented in Goloka.

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja is asking, "That Lord Nṛsimhadeva, He has His half-lion half-man form, and also Lord Nṛsimhadeva has His four armed form, *catur-bhuja* Nṛsimha, so are They on the same planet?"

Śrīla Śrīdhara Mahārāja: Lord Nṛsimha with four arms and half-lion half...yes.

Bhakti Caru Swāmī: Yes, but Viṣṇu form, Lord Nṛsimha as Viṣṇu...

Śrīla Śrīdhara Mahārāja: And the same case, Muchaku[?] Varāha same case. They have got Their Vaikuṅṭha. Such stages what was shown to this world, those things to be occurred repeatedly, and occurs. It is also in the process of the gradation, it is also a general thing that these circumstances will come. Just as disease and the medicine; disease is there, the medicine is there, so if disease is eternal the medicine is also eternal. So in this way when in the combination of the different activity of the *jīva*, such things occur many times. And Viṣṇu Mūrti comes to relieve. And this is eternal, and this has got some permanent position in Vaikuṅṭha, flowing.

Bhakti Caru Swāmī: _____ [?]
_____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]
_____ [?]
_____ [?]

Where is the difficulty? If Nṛsimhadeva is eternal then where is the difficulty?

Bhakti Caru Swāmī: Mahārāja, Dhīra Kṛṣṇa Mahārāja actually wanted to know whether the Nṛsimha that _____ twenty four expansions of Nārāyaṇa, that Nṛsimha, whether – what is the relationship between the half-man half-lion Nṛsimha, and with that Nṛsimhadeva?

Śrīla Śrīdhara Mahārāja: That original Nṛsimhadeva; that is separate figure? This Nṛsimhadeva is there, and that Nṛsimhadeva came here. It is not mentioned in the *śāstra* that that Nṛsimha was of another type, like Nārāyaṇa or so, that is not mentioned. So these Nṛsimhas are one and the same.

_____ [?]
_____ [?]

Vaikuṅṭha free of mundane relationship, but how the mundane reference is dragged into Vaikuṅṭha, how is it possible? In the lower part of the Vaikuṅṭha, the possibility of these things are connected with the mundane world, and for the relief arrangement is made there. And suppose an officer from England came here to India, and he did some glorious action and he takes the photo of the reception he got here, and there in London in his home those pictures are shown. So this is partially true because this is not original and the first place of occurrence is here and that is mentioned there. But these things are continued, so it is *nitya* there.

Tamal Kṛṣṇa Swāmī: Like a picture there; not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Like a picture. This mundane portion only by picture.

Tamal Kṛṣṇa Swāmī: Not the actual act of killing.

Śrīla Śrīdhara Mahārāja: Not active, this side is not active there. Anyhow, relativity is maintained between good and bad, consciousness and unconsciousness. The relativity we cannot deny. In any way it is to be maintained. So that is powerless; when that comes here all powerful, and when this goes there, it is powerless. [Raghunātha] Dāsa Goswāmī Prabhu _____ [?]
Like a wooden doll represented there, not living. Mundane things cannot be represented there in a living way, but only a reference is drawn there; in this way a relationship.

Giri Mahārāja: Now, in the Kṛṣṇa *līlā* here, the *gopīs* who loved Kṛṣṇa, they had husbands. But in Goloka they may not have husbands? But the same mood of...

Śrīla Śrīdhara Mahārāja: In Goloka also _____ [?] In Goloka only a pictorial representation of the husbands, otherwise *parakīya* is not possible.

Tamal Kṛṣṇa Swāmī: But there are no actual husbands?

Śrīla Śrīdhara Mahārāja: No, not actual, but a shadowy representation, to create some panic into the mind of the *gopīs* so that the intensity in the love, in the *milana*. In *mādhurya rasa* we can have the complete connection and then if it is necessary to enhance that it should be pushed in such a way that it will be very rare and very intense. So such form is necessary to help. So in a pictorial way a shadow of fear appears in the heart of the *gopīs*, "Oh. I have got my husband. How can I go?" All these things should be created in the mind to make it more tasteful, the *milana*.

Tamal Kṛṣṇa Swāmī: It is like a remembrance.

Śrīla Śrīdhara Mahārāja: Remembrance or some excitement in that way. That sort of consciousness is necessary to give it a *parakīya* character. And *parakīya* characteristic is necessary to make it very rare and also risky, so it becomes very much intense. And that is appreciable in the love of Kṛṣṇa.

Tamal Kṛṣṇa Swāmī: I have another question. In the *Śrīmad-Bhāgavatam* there are many pastimes involving Indra. There are many different *līlās*, narrations regarding Indra. And many times he gets the good fortune of associating even with Viṣṇu Himself. Even we find in Kṛṣṇa *līlā* Indra's also there. And yet he goes on making so many mistakes. Sometimes he disrespects his Guru, sometimes he...why doesn't he learn. Why is it that he goes on making these mistakes? And yet he's such an exalted person, he's the king of the demigods.

Bhakti Caru Swāmī: Brahmā also.

Tamal Kṛṣṇa Swāmī: How is it possible? He should be a pure devotee. He has so much association with Kṛṣṇa and great souls. How is it he makes these mistakes again and again?

Śrīla Śrīdhara Mahārāja: From two standpoints that may be judged. One from intellectually; we may think, finite, however perfect, in comparison with infinite it is nothing. One thing. Another, the supremacy of Kṛṣṇa to do anything and everything. These two things, He can, to suite His *līlā* He can handle the environment in any way He likes, so His supreme power can do anything and everything. That is one thing. And another thing from this side, intellectual side, that when we come to deal with the infinite, then a finite thing however greater it is, it has got no position. No position in the *saguṇa līlā*, it is not in *nirguṇa*. Indra, Brahmā, they're conceived in this *saguṇa*, in this *māyic* knowledge, in the area of misunderstanding. The background, the foundation is that of misunderstanding, so futile, however great it is, it is misunderstanding. A small mistake and a great mistake, so all is mistake, mistaken conception, so not much difference from small to great, all is mistake. So even Brahmā is tempted sometimes, even Mahādeva is being tempted. Only in the *nirguṇa* plane Haridāsa Ṭhākura is being saved, but Brahmā is being tempted, he becomes prey to temptation, but Haridāsa Ṭhākura he cannot be tempted. It is *nirguṇa* and *saguṇa*. In *saguṇa*, that is in the plane of misconception, however big a thing is, it is not reliable. From any position any mistake can be committed because on the whole it is an area of mistake.

Tamal Kṛṣṇa Swāmī: But how is it that Haridāsa Ṭhākura cannot be tempted?

Śrīla Śrīdhara Mahārāja: He's in *nirguṇa*.

Tamal Kṛṣṇa Swāmī: What does that mean, "That he's in *nirguṇa*?" I don't understand...

Śrīla Śrīdhara Mahārāja: *Nirguṇa* means exclusively given to Kṛṣṇa, *ananya bhakti*. And this is *saguṇa*, this is going up, and the Brahmā will have to come down again in this vicious circle, going up and down, going up and down.

ābrahma-bhuvanāl lokāḥ, punar āvartino 'rjuna / [mām upetya tu kaunteya, punar janma na vidyate]

["O Arjuna, from the planet of Lord Brahmā downwards, the residents of all planets are naturally subjected to repeated birth and death. But, O Kaunteya, upon reaching Me, there is no rebirth."]

[*Bhagavad-gītā*, 8.16]

It is in the zenith, and the next moment it will come here, and the next moment in the last point, in this way evolving.

Tamal Kṛṣṇa Swāmī: But Brahmā, in the Kṛṣṇa *līlā* when Brahmā sees his foolishness and he offers prayers to Kṛṣṇa, at that point...

Śrīla Śrīdhara Mahārāja: Yes. In Kṛṣṇa *līlā* it is shown that Brahmā commits mistakes. And again in Dvārakā he's committing mistakes. How is it possible? One thing is that to show the greatness of Kṛṣṇa, the Infinite, the finite is handled in such a way. For the finite is a play doll in the hands of the Infinite. That's one thing. And here, however great, it is not reliable in this *māyic* world, going up and going down, that is possible here. One mistake one can commit a thousand times in the *māyic* world. But in the *nirguṇa* such things are not to be seen, but only if it is seen anywhere, that is by the direct interference of Kṛṣṇa, that is sometimes seen there.

Giri Mahārāja: Now, we understand that the same Lord Brahmā, he may have come in the form of Haridāsa Ṭhākura...

Śrīla Śrīdhara Mahārāja: Yes.

Giri Mahārāja: ...so that he could attain this position of pure *bhakti* without any defect. Now how can we transfer ourselves from the platform of making mistakes and being influenced by *māyā*, to the other platform...

Śrīla Śrīdhara Mahārāja: There are many examples like this. The Kṛṣṇa and Balarāma are Keśāvatāra, the *gopīs* are prostitutes of the heaven, so many from the *Purāṇas*, they all come and form a part of Haridāsa Ṭhākura, Brahmā came. Brahmā came to mix with Haridāsa, mingled with Haridāsa as a part of Haridāsa. The Keśāvatāra came and joined Kṛṣṇa and Balarāma, and Kṛṣṇa Balarāma, Svayaṁ-Bhagavān and Svayaṁ-Prakāśa. In this way it has been shown to us from the *mahājanas* and *sāstra* that this occurs in this way. The one is...the lower...the function when magistrate comes, the function of the deputy magistrate enters in him. It's something like that.

Dhīra Kṛṣṇa Mahārāja: Inconceivable.

Śrīla Śrīdhara Mahārāja: When a king comes then the viceroy enters into king; his function. It is something like that. Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Very subtle things are being discussed. Ha, ha, ha. Gaura Haribol.

Tamal Kṛṣṇa Swāmī: I have another question, regarding the *devatas*, the demigods. The demigods are said to be devotees of Viṣṇu. They're devotees, they're *devas*, not demons.

Śrīla Śrīdhara Mahārāja: Devotee means not *pukha* devotee, only a little submission.

Bhakti Caru Swāmī: *Karma miśrā bhakta* _____ [?]

Śrīla Śrīdhara Mahārāja: Maybe? Only subjugation to Viṣṇu, and *āsuras* they regard more the moral laws, and the *deva* generally they have some sort of faith in Viṣṇu, the highest authority. But that does not matter that they're all devotees.

Tamal Kṛṣṇa Swāmī: They're not very seriously cultivating Kṛṣṇa *bhakti*.

Śrīla Śrīdhara Mahārāja: And the Kṛṣṇa *bhakta*, *ananya bhakta*, they're a completely separate thing. The very important thing is this. That to understand, to differentiate *saguṇa* and *nirguṇa*; the highest attainment in *saguṇa* equates to zero, and a bit of participation into *nirguṇa* that is eternal. *Saguṇa* and *nirguṇa* are just opposite. So we are within *saguṇa* and the big in the *saguṇa* attracts us, but that is nothing. That is only moving in a cyclic order; today Brahmā and the next day a worm.

*tasyaiva hetoḥ prayateta kovido, na labhyate yad bhramatām upary adhaḥ
tal labhyate duḥkhavad anyataḥ sukhaṁ, kālena sarvatra gabhīra-ramhasā*

[“Persons who are actually intelligent and philosophically inclined should endeavour only for that purposeful end which is not obtainable even by wandering from the topmost planet [Brahmaloka] down to the lowest planet [Pātāla]. As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them.”][*Śrīmad-Bhāgavatam*, 1.5.18]

One cannot want misery but misery comes of its own accord. So pleasure also comes of its own accord. We won't aspire after it, it is not necessary to aspire after pleasure, it will come just like misery. *Kālena sarvatra gabhīra-ramhasā*. The flow of our *karma*, our activity, is planned in such a way that, Cakravat parivartante dukhani [?]

Misery and pleasure, it is couched alternately it will come, so no development in the illusory world is to be considered to have any value, even a penny, no value, in the *saguṇa* world. The high position in the *saguṇa* world has no value, just as in our dream. And the real progress may be a little bit, in the *nirguṇa*, in the plane of Kṛṣṇa *līlā*, the autocrat absolute flow which is comprehending everything within it, and which in no time and no power can contest it or disturb it. That inevitable flow is underground or overground – that is to mix with that. That is of eternal value, that *nirguṇa*. And a man in the *nirguṇa* plane he may be considered to be a culprit in consideration with the *saguṇalīlā*, but that may not affect.

*api cet sudurācāro, bhajate mām ananya-bhāk
sādhur eva sa mantavyah, [samyag vyavasito hi sah]*

["If even a person of extremely abominable practices, abandoning all non devotional pursuits of exploitation and renunciation engages in My exclusive and uninterrupted devotional service, he is venerable as a true saint because he has embraced the revolutionary plane of life."]

[*Bhagavad-gītā*, 9.30]

The progress in the *saguṇa* misconceived world is no progress. So one who is participating in the *nirguṇa līlā*, that can never be condemned. That is reality itself. That is the general, original, and absolute flow of *līlā*, and that can never be disturbed or challenged. That *līlā* is going on and anyhow we are to enter into that to have participation in that current. That connection we must discover, that flow, that current, and connect with that. And that is invincible and that is nourishing to the extreme helpful. That is Kṛṣṇa *līlā*. Anyhow we are to, through scripture and *sādhū*:

sādhū-śāstra-kṛpāya yadi kṛṣṇonmukha haya / [sei jīva nistare, māyā tāhāre chāḍaya]

["If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up."] [*Caitanya-caritāmṛta, Madhya-līlā*, 20.120]

The *sukṛti* of different lives, that is the main cause, *śraddhā*, then *sādhū-saṅga*, then only can we connect with that undercurrent plane, invincible, absolute plane, flow. And that is the sweetest of the sweet, *madhuraṁ madhuraṁ. Apratihātā*, we are anyhow to come in connection with that; and good or bad:

'dvaite bhadṛābhadrā-jñāna, saba-'manodharma' / 'ei bhāla, ei manda',-ei saba 'bhrama'

["In the material world, conceptions of good and bad are all mental concoctions. Therefore, saying, 'This is good, this is bad,' is a mistake."] [*Caitanya-caritāmṛta, Antya-līlā*, 4.176]

It is all erroneous – good or bad in this world. So when we draw comparison between *nirguṇa* and *saguṇa* that is ludicrous almost. Still, we are in the midst of the *saguṇa*, we can't avoid it at all exhaustively. But the law of that world and the law of this world is completely different.

Devotee: Mahārāja, there are many, many Brahmās. In this universe, there may be one Brahmā who is purest devotee, is it?

Śrīla Śrīdhara Mahārāja: When he's a devotee that question is separate.

Devotee: Just like we can see in *Bhāgavatam*, Brahmā is making his obeisance at the lotus feet of Kṛṣṇa...

Śrīla Śrīdhara Mahārāja: All Brahmās are not of equal status. The rank is but the guinea stamp; man is the goal for that. So Brahmā is a rank and man is a devotee. A devotee may have a rank of Brahmā, his case is separate. But generally Brahmā is a rank, a functional god. And a devotee also by chance may be appointed if there's no candidate of Brahmā.

*bhakti-miśra-kṛta puṇye kona jīvottama, rajo-guṇe vibhāvita kari' tānra mana
garbhodakaśāyī-dvārā śakti sañcāri', vyaṣṭi sṛṣṭi kare kṛṣṇa brahmā-rūpa dhari'*

["Because of his past pious deeds mixed with devotional service, a first-class living being is influenced by the mode of passion within his mind and empowered by Garbhodakaśāyī Viṣṇu becomes Brahmā. Such a living entity becomes the qualitative incarnation of the Lord in the mode of passion for the purpose of engineering the total creation of the universe."] [*Caitanya-caritāmṛta, Madhya-līlā, 20.302-3*]

When not available, then He Himself deputed a person of His own to do the function. That is separate. Gaura Haribol. Gaura Haribol.

Devotee: When Brahmā is our Gurudeva, master...

Śrīla Śrīdhara Mahārāja: That Brahmā is not to be seen like a – who is committing – so Madhvācārya has eliminated those two _____ from *Bhāgavatam*. "That how our Gurudeva can commit mistakes to understand Kṛṣṇa?" But Mahāprabhu did not do so. The supremacy of Kṛṣṇa is unchallengeable. If He likes He can do His *līlā* in such a way to show the importance, "That be careful. Even in the position of Brahmā the error is possible, so be careful."

Śrīla Govinda Mahārāja: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

For the time being they're making me fit. Afterwards I shall _____ [?]

Dhīra Kṛṣṇa Mahārāja: What did he say?

Bhakti Caru Swāmī: Mahārāja was saying – I was wondering whether he was tired, and he said, "Well I'm a little bit tired but these questions are exciting me, and later on I'll reap the result of this excitement."

Śrīla Śrīdhara Mahārāja: Ha, ha, ha. Hare Kṛṣṇa. He sees his own with such great affection, and he has got such faith in his own Guru. "I have got his blessing, very great, and I must take it everywhere. Even I shall go to Mahāprabhu to serve Him in a novel way, as inspired by my Gurudeva." That is appreciable from one standpoint. Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol. That is not pride, but sincerely if we take it, it is the real qualification of the disciple.

Bhakti Caru Swāmī: Ācārya *abhimāna*.

Śrīla Śrīdhara Mahārāja: Ācārya *abhimāna*.

Tatastha vicarite jagad samaya bulajen pracare janme meha hone kone ke puja ke valipai sambanda kalite _____ [?]

Akiñcana Mahārāja was there when a gentleman put a question to Swāmī Mahārāja: "That you are preaching in such a grand way. What are the other God-brothers doing?"

"They're all only handling their particular *kasi* [?]"

Bhakti Caru Swāmī: Ha, ha, ha. Ringing the bells.

Śrīla Śrīdhara Mahārāja: Akiñcana Mahārāja was there and he was offended. And when this news came to me then I told that in a great way, in a grand way, he's beating the drum. And if in that association he accepts you as a *kaśī* man [bell ringer], then you are promoted to the highest position.

Devotees: [Group laughter]

Śrīla Śrīdhara Mahārāja: Hare Kṛṣṇa.

Devotees: Hare Kṛṣṇa.

Śrīla Śrīdhara Mahārāja: Nitāi Caitanya.

Tamal Kṛṣṇa Swāmī: So we will take your leave now, till next time.

Śrīla Śrīdhara Mahārāja: Yes, as you like. Gaura Haribol.

Bhakti Caru Swāmī: Jaya Om Viṣṇupada paramahaṁsa parivrājakācārya aṣṭottara-śata-śrī śrīmad bhakti rakṣak śrīdhar dev-goswāmī mahārāja kī jaya!

Śrīla Śrīdhara Mahārāja: Sevā Vṛnda Ki Jaya.

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