

His Divine Grace Śrīla Bhakti Rakṣaka Śrīdhara Deva Goswāmī Mahārāja

[Start of SCSMGLOBAL MP3 dated 82.01.12.B]

Śrīla Śrīdhara Mahārāja: ...happy if I can hear again, “No, no, this is false information.” I’ll be happy then, because I thought him to be very simple, a candid person trying his utmost to follow the line of Mahāprabhu. Hare Kṛṣṇa. This horrible thing: anyhow, we may have to be converted into stone if we are to hear these things from the *ācāryas* of Swāmī Mahārāja, appointed by direct appointment. I shudder to think it. Hare Kṛṣṇa. It may be false. I would like to hear that it is false news.

Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol. Nitāi Gaura Haribol.

So Mahāprabhu is leaving His *grhastha līlā* and preparing for His *sannyāsa*. From the only tomorrow at dead of night He will leave His home and go before the public.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

Parvat Mahārāja: Mahāprabhu swims across the Ganges at what time?

Śrīla Śrīdhara Mahārāja: By three o’clock or so.

Parvat Mahārāja: In the morning?

Śrīla Śrīdhara Mahārāja: At night, yes.

Parvat Mahārāja: Tomorrow. Would it be auspicious if we do that?

Śrīla Śrīdhara Mahārāja: Hmm?

Aranya Mahārāja: To swim across the Ganges... I don’t think so.

Śrīla Śrīdhara Mahārāja: It is a very painful story for us to think, that Mahāprabhu is doing in this way. The devotees of Mahāprabhu, they are not very happy to see Him in His *sannyāsa līlā*. You see wherever His Śrī Mūrti has been installed, none is in *sannyāsa*. The devotees don’t like to see Him in *sannyāsa*. Just as the *gopīs* don’t like to see Kṛṣṇa of Dvārakā, Kṛṣṇa of *Gītā*, they don’t like. Dvārakā, Mathurā Kṛṣṇa, they want to avoid. “Kṛṣṇa of Vṛndāvana we want.” They don’t allow to trespass that Dvārakā conception. With much grief they are forced to look at, as it occurred in Kuruksetra and Prabhasa Tīrtha. They are none, who was master of Kṛṣṇa, now they are none, can’t see. So in that position, their followers cannot tolerate. These are fine things of divine sentiments, sentimental truth.

That Satadanya Mahārāja, he is in charge of Caitanya Candrodaya Maṭha now, is it not? Satadanya?

Akṣayānanda Mahārāja: Under Bhavānanda and Jayapataka.

Śrīla Śrīdhara Mahārāja: _____ [?]
Disconnected, non-cooperate.

Devotees: Martial law, dictatorship, just like in Poland.

Śrīla Śrīdhara Mahārāja: No, not martial, but they're not happy to do that. But on policy they are to for the time being, they are to test what effect it can have. They also have some affection for me. But still, to save their institution from the present crisis, what they think like that, it is a crisis, temporarily they are giving trial to this particular injunction.

Devotee: Temporary injunction.

Śrīla Śrīdhara Mahārāja: I think like that. I think like that.

Akṣayānanda Mahārāja: You are very merciful.

Śrīla Śrīdhara Mahārāja: But they cannot forget me totally. The newcomers may think like that, but the old that have seen me along with Swāmī Mahārāja there, it will be very difficult for them bar, to put such a rigid law between the two, for those old men that have said how intimately Swāmī Mahārāja dealt with me. It will be very difficult for them, but still they, as a policy to take, in the check, the flow is coming this side.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: So...

Devotee: With Caru Swāmī?

Devotee: No, alone, I will meet them there.

Śrīla Śrīdhara Mahārāja: So [To Kṛṣṇa Smṛti Sudha re: Tīrtha Yatra] you may begin with Katwa...

Devotee: _____ [?]

Aranya Mahārāja: No, he's saying you should begin with Katwa.

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: And then two days after.

Devotee: The day after tomorrow Caitanya Mahāprabhu taken *sannyāsa*, in Katwa.

Aranya Mahārāja: That's twenty five miles from here.

Śrīla Śrīdhara Mahārāja: Twenty five miles, Katwa station.

Devotee: One hour journey.

Aranya Mahārāja: By train?

Devotee: By train, bus also.

Aranya Mahārāja: So maybe we can go, today, and visit.

Śrīla Śrīdhara Mahārāja: You may do one thing in the meantime, you may go to Śāntipura and come back and then day after tomorrow go to Katwa, come back, and then you start via Calcutta towards Purī, and then to the South.

Devotee: Ok. Yes.

Śrīla Śrīdhara Mahārāja: _____ [?]

Devotee: Śāntipura Advaita Ācārya's house.

Śrīla Śrīdhara Mahārāja: Mahāprabhu often He went to Śāntipura and stayed a few days there chanting and dancing and so many *līlās* performed in Śāntipura, the home of Advaita Ācārya.

Aranya Mahārāja: Cross the river, take *rikshaw*?

Devotee: Yes, or you go by bus _____ [?]

Śrīla Śrīdhara Mahārāja: Direct train also, from Svarūpa Ganja the narrow gauge train that is via Krishnanaga direct goes to Śāntipura. If you take the train in Krishnanaga...

Devotee: Bus also always.

Śrīla Śrīdhara Mahārāja: Always bus also. Go to Krishnanaga and from there to Śāntipura.

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: The town Śāntipura, just at the extremity of the Śāntipura town, there is one temple known as Babla [?] that is conceived to be the old home of Advaita Ācārya. The town is a little off. And there is one, that is Kulia, Haridāsa Ṭhākura's *bhajan-kuṭīra* is there, nearby in Kulia, these two, this Advaita Prabhu's home and Haridāsa Ṭhākura's *bhajan-kuṭīra*, two things to see there.

And when you go to Kalna, the Gauridāsa Paṇḍita, Gaura-Nityānanda that was installed during the lifetime of Gaura-Nityānanda there in Kalna. You can go see and come back and also go to Śāntipura come back and go to Katwa come back. And then you via Calcutta go to Purī, and you may take halt in Remuṇā also, the Kṣīra-corā-Gopīnātha.

Aranya Mahārāja: How many hours to Katwa?

Devotee: Katwa is one hour journey.

Aranya Mahārāja: And Śāntipura?

Devotee: You go here, go to Kalna, Gauridāsa Paṇḍita, then go to Śāntipura.

Aranya Mahārāja: How?

Devotee: Over the Ganges and then *rikshaw*.

Śrīla Śrīdhara Mahārāja: _____ taxi available, direct, but that will be costly. If five or six of you go...

Devotee: Over the Ganges, Svarūpa Ganj there is many cars also, direct.

Śrīla Śrīdhara Mahārāja: So if you like to go in a group...

Aranya Mahārāja: Cheaper to go with taxi.

Parvat Mahārāja: Gaura-Nitāi came and became the Deity?

Śrīla Śrīdhara Mahārāja: Became the Deity, yes, it is told like that.

And then he said, “No, no, I don’t believe. You have managed anyhow to escape from the room.” Then put Them again, and “You go.” And the Deities were taken out and he under lock and key. Then the Deities began to walk. And he found, entered and found that They are petrified, Gaura-Nityānanda, like Deity. There this has been told.

It is all hypnotism, the highest hypnotism, *satya-sankalpa*. Let there be water, there was water, let there be light, there was light. Such willpower is at the back of all this creation what we see, *satya-sankalpa*. His will is all. We are to prepare ourselves to come to such a conception about the creation. His will. So, subjective causality, the cause is subjective.

Consciousness is the original substance, not the fossil. Fossil is floating in a negligent part of consciousness: the consciousness is the ocean and some iceberg is floating on it, so all these are floating on the ocean of consciousness in different gradation, *satya-sankalpa*.

The lower things, more or less perverted reflection of the higher; and lower cannot create higher. It is common sense. In higher things we may find here and there according to the degree of our misconception, something unnecessary, un-useful, undesirable, and hard and soft; all these, for our own misguided subjective feeling.

In the fullest length of our vision everything is good, serving Kṛṣṇa from their different positions, serving Kṛṣṇa. The transformation is according to the transformation within our consciousness, the seer. The seer is the responsible for different kinds of sight, the deviation in the seer from the standpoint of the Absolute interest, these differences.

There is difference in so many things. *Māyāvādīs* say that these are all false. The Vaiṣṇavas do not say false. Neho namast akincana [?] “There is no variegated-ness.”

But variegated-ness is there. Otherwise why it is mentioned? It is a disease, but disease is a real thing. So, medicine, doctor, all these are necessary to cure the disease. We can't say that disease is false. Then what is the necessity of curing?

So world is real, for the bondage, otherwise why the necessity of the *Vedas*, the *Avatāras*, the *sādhus* and to canvass, 'That don't, this is not the normal place, it is abnormal. Go to be reinstated in your normal place, go to home, back to God.' What is the necessity of uttering all these advices if it is not there? That is the contradiction between the Vaiṣṇava and the *māyāvāda*. This is also here. It is also real. The error is real, the disease is real. This is one point. Another point, and that is the highest, cause is a differentiated one, not a static non-differentiated thing. There is hierarchy, everything is there. What we find here, this is the reflection, but perverted, but it is the reflection of the original. Otherwise how can it come here? If it is not in the cause, it cannot come in the effect.

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.

It is deplorable, but it seems to be true that the whole ISKCON administration is tottering. It is a very deplorable thing. But we see as a fact.

And generally such things happen because the *ācārya* can, they, there is a tendency to depend on their own disciples more. With their help, they like to go on with their work according to their free will. But the God-brothers, they may not rely much, because almost of equal status. They cannot order them forcefully to take up some duty and to carry out that. The difference comes from there.

And there is some scientific basis of that. The *vātsalya-rasa* and the *sākhya-rasa*: *sākhya-rasa* is with God-brothers, and the *vātsalya-rasa* with the disciples and *vātsalya-rasa* is stronger than *sākhya-rasa*, so the *vātsalya-rasa* asserts itself, and the *sākhya-rasa* is slackened: then scientific basis.

But it depends on the *ācārya* to be very careful that not so soon they should not go to depend on their disciples more. But in the beginning at least, they should rely more on the friends, these brothers, God-brothers. Very soon, if very soon, they go to depend on their disciples and the relationship with the friendly circle will be slackened. They will be, they cannot but be indifferent, so some elimination is possible, is likely.

And I told that so many good souls that came through Swāmī Mahārāja to throng under the flag of Mahāprabhu, Gauḍīya Maṭha, they will fast and die. So, some relief work should be done. That was my intention, and not, avoiding all possible clashes with the main institution, no clash with the main institution. No competition but only relief work. That was my – the big souls, the great souls, they are going, being aloof, and going away and becoming indifferent to Swāmī Mahārāja and Mahāprabhu, our Guru Mahārāja, *Śrīmad-Bhāgavatam* and Kṛṣṇa. And I shall stand and tolerate all these things seeing I shall feel that I won't see. That is difficult for me. So I ask my friends, "Start a relief work, to save those old friends that may not be encouraged by the present organizers."

But it is obvious that they will rely more on the sons than the brothers. It is a general thing. And we had a sad experience in our own institution like that. So I could conjecture that such things may come, may occur. And indifferently we shall try to help them somewhat otherwise we'll be responsible to Mahāprabhu.

Though personally I'm not fit to carry on the responsibility of many devotees, and so and especially in this old age, it is not possible. So I ask you to create a separate institution nearby and sometimes possible help from me, and you go in your own way. In that way I

can help you. That was my intention. So from the beginning I told, close to me, “Get one institution independent and go on working from that centre and come now and then and consult with me. And I shall give my help as much as possible, from my present position, whatever is possible. That is my intention. Hare Kṛṣṇa.

The living man is going to die, to tolerate this view and this is not very easy for another living man. Hare Kṛṣṇa. Gaura Haribol. Die to live.

The constitution is not everything, but still it has got some efficacy to help the people. Organisation to help the people is necessary, but a bogus organisation is not desirable. A bankrupt organisation; the capital must be there.

Once in Kulna, when talking with an important follower of Ramakrishna Mission, I had to give some analogy. “The big signboards are there, Ramakrishna Mission, Bharata Sevā Āśrama, Congress Sevā, all these, but the orator goes, they will find all bankrupt. Only signboards there, but the real position is that of a bankrupt. No capital. So mere signboard won’t do, and a business practice and capacity, that won’t do. The capital must be there, should be there. What is the capital? The capital is necessary.

Hare Kṛṣṇa. Hare Kṛṣṇa.

_____ [?] The cottage industry may also be encouraged if the capital is there, in small ways, but must be a substantial and a living thing. And dead man’s gesticulation that is convulsion.

Hare Kṛṣṇa. Gaura Hari. Nitāi Gaura Haribol.

Aranya Mahārāja: You are our capital.

Śrīla Śrīdhara Mahārāja: Not myself. Yes, Swāmī Mahārāja, Guru Mahārāja, Mahāprabhu, *Bhāgavata*, Kṛṣṇa, there are so many things. Swāmī Mahārāja passed away, the other day I will pass away. But you may, everyone will have to stand on his leg, that means must have some considerable position, considerable conception, considerable realization of for what we have come. That will be our safe position.

That gentleman it is very deplorable that Pradyumna he has turned to be atheist. He came so far and now suddenly bankrupt? No faith in Kṛṣṇa? All was just a show, mere show? Or so hurried depression, degradation, how it is possible? How he could commit Vaiṣṇava *aparādha* or so hurried degradation, almost atheist? Maybe some despair, dejection may come, may suffer from dejection, despair, but atheist? I can’t consider that what, his *śraddhā* bankrupt, and his *śraddhā* was only a show, only an imitative play; a dramatic show?

Hare Kṛṣṇa. Gaura Hari. Gaura Hari.

He may not have unity with the institution as a whole, but separately he must go on in his own way. How can he leave the idea and become an atheist? It is all so inconceivable to me.

Gaura Haribol, Gaura Haribol. Nitāi Gaura Hari. Nitāi Gaura Haribol.

Ha, ha, ha, ha, their _____ this rule, that none from here will go to see Śrīdhara Mahārāja. This has been banned. The curiosity of the people in general: that will be increased; “What for?”

Akṣayānanda Mahārāja: “There must be something great over there. Let me see what’s there.”

Śrīla Śrīdhara Mahārāja: Such a big Mission, they feel endangered?

Akṣayānanda Mahārāja: Yes. Actually they are in danger Mahārāja.

Śrīla Śrīdhara Mahārāja: They’re all in danger from that man, and “Who is that man? We hear of something that he was an intimate friend to our Guru Mahārāja, their Founder, and now he’s a danger to this Mission, what’s the matter? We must have to have a look, have a peep of it before going, some idea of the dangerous spot from whom we shall be very careful. What is that thing?”

Akṣayānanda Mahārāja: The safest place has become the most dangerous.

Śrīla Śrīdhara Mahārāja: “What are those *Nāma-aparādhas* from which we shall sit tight to save ourselves? We have some conception of *Nāma-aparādhas*, offenses against the Holy Name, then we shall try to avoid them. What is that matter?”

Gaura Haribol.

But I do not aspire after anything, but I’m going on, only giving response and attending the immediate call of duty. No plan, no speculation, nothing of the kind. Only the immediate call of duty I am answering and attending. That is my idea.

Hare Kṛṣṇa. Hare Kṛṣṇa. Gaura Haribol.

When I mildly refused conditionally to my Guru Mahārāja to go the west for preaching, I told, “I don’t think myself so fit.” I avoided, and Guru Mahārāja left me.

Then one of the ancient *sannyāsīns*, he told me in Bombay, “Swāmīji, I feel within my mind that I shall fall at your feet. You have checked such an ambitious chance. If you went to the west, a big name you could acquire easily as a western preacher, but you left it so easily.”

I simply told, “Yes, Mahārāja. You please bless me that no other ambition may enter into my heart but to become a servant of Mahāprabhu. I crave for such benediction from you all. I don’t feel, of becoming, no temptation for big name I have got I think, and may not enter it again into my heart, but Mahāprabhu may capture the whole of my heart. That I pray for your blessings.”

Akṣayānanda Mahārāja: And we are praying for your blessings.

Aranya Mahārāja: That that may happen to us.

Akṣayānanda Mahārāja: The same thing.

Śrīla Śrīdhara Mahārāja: That should be the prayer of all others, I feel, everyone, that Kṛṣṇa may capture every nook and corner of our heart, we'll be blessed, we'll be fortunate, there cannot be any other fortunate to be thought out. Let Him capture every point, every atom of our existence. That should be our summon bonum of our life. The wholesale capturing by Him and His devotees, and nothing remains. That should be our prayer. What more? We have come out for that, the truth, the highest conception of the truth; that will transform me into its own part and parcel. *Nirguṇa*, and not anything left with separate interest in the *saḡuṇa* world. There is our aim of life. And let it continue with...

Mahāprabhu. Gaurāṅga sundara.

Live in the eternity, member of the eternity, only in relativity of Kṛṣṇa consciousness, nothing else.

Gaura Hari. Gaura Hari. Nitāi-Gaura-Gadādhara. Gaura-Gadādhara. Gaura-Gadādhara. Nitāi-Gaura. Nitāi-Gaura-Gadādhara. Gaura Haribol, Gaura Haribol. Gaura Haribol.

So, Kamalāsana Prabhu has not come today?

Devotee: Yes.

Śrīla Śrīdhara Mahārāja: He's here? But every day he comes from Māyāpur?

Akṣayānanda Mahārāja: He has one good friend of his there, Kanva Prabhu. He does garden work and Kamalāsana also likes garden work, and all that where we lived there, he cleaned all the outside.

Śrīla Śrīdhara Mahārāja: That's Kṛṣṇa Kinkara?

Akṣayānanda Mahārāja: And also Kamalāsana, the whole outside section...

Kamalāsana: I got permission to take as many flowers as I wanted and plant them...

Śrīla Śrīdhara Mahārāja: Then, you are not to return there today? Generally after the class he goes to Māyāpur, and again before evening he comes here, I am told.

Akṣayānanda Mahārāja: Yes.

Śrīla Śrīdhara Mahārāja: But he can't go to Māyāpur today?

Kamalāsana: I'm going to prepare the flower beds today.

Akṣayānanda Mahārāja: No. He's not going. He's working on a garden, here.

Aranya Mahārāja: The point is, are you allowed to go and come to and from Māyāpur?

Kamalāsana: Well, it's because no one knows where I really live.

Śrīla Śrīdhara Mahārāja: And what about that Haripada?

Akṣayānanda Mahārāja: He left this morning to go to Vṛndāvana.

Śrīla Śrīdhara Mahārāja: At the departure of Swāmī Mahārāja, perhaps from Māyāpur, I came into ISKCON and Jayapataka Mahārāja, he very earnestly requested me, that I explain there that *śloka* of Kuruksetra, *āhuś ca te nalina-nābha* [S-B, 10.82.49] & [C-c, *Madhya-līlā*, 13.136]. Perhaps that was very striking to Jayapataka Mahārāja, he came to request me, “Please go with us to America. This beautiful *śloka* of *Bhāgavatam* you are to explain there.” He requested.

‘It is impossible for me in this old age to go there. In general I’m very idle type man. Again, in this old age, to take the trouble of going so far to take such risk is not possible for me. Forgive me.’

But very earnestly he requested me, “You go to explain the *śloka* of *Śrīmad-Bhāgavatam* there. That is necessary.”

Gaura Haribol. Gaura Haribol. Gaura Haribol. Gaura Haribol. Nitāi Gaura Haribol.
Nitāi Gaura Haribol.

Organizations there are innumerable, but what for? That is in question, the organization. Organization is good of course, if it is prepared to render service cent per cent to the real principle. That we should remember, everywhere, otherwise it is a burden.

Akṣayānanda Mahārāja: They say that, “Śrīdhara Mahārāja is alright, but those devotees who go to hear him, they are poison. Mahārāja is alright, but the devotees going, they have got separate interest.”

Śrīla Śrīdhara Mahārāja: That is the symptom of a thing of alrightness. A good thing he poisons everything. That is the logic: “Śrīdhara Mahārāja is alright, but anyone coming in contact with him, they are poison, poisoned by him!” They’re committing suicide.

Akṣayānanda Mahārāja: What else.

Parvat Mahārāja: They say we are poison, but we are coming here to become free from the poison that we were eating there.

Akṣayānanda Mahārāja: But this is the most valuable poison we have ever found in our life.

Śrīla Śrīdhara Mahārāja: You also approach there, and with your heart, then you will also be poisoned. That is Kṛṣṇa poisoning.

Akṣayānanda Mahārāja: This poisoning here is very sweet. It is killing all *anarthas* this poison here. We are very anxious for this poison, like *cataka* bird.

Śrīla Śrīdhara Mahārāja: Visasya visamud daran [?]

Poison also medicine in some disease: yes, poison, poison to *māyā*.

It has also been described in Kṛṣṇa *līlā*, we find in the song, they say, the *gopīs*, perhaps Rādhārāṇī, is bitten by the black snake, so no hope of Her being cured. The black snake has bitten Her. The Kṛṣṇa conception has poisoned.

Sarva-dharmān parityajya [B-g, 18.66]. He leaves all phases of duties, and if that sort of poison enters your body, he leaves all sorts of normal, so called normal life here, normal duties all left.

Govinda Mahārāja _____ [?]

...institution here, and that whole worldwide organization they are giving so much importance to me?

_____ [?]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: Nitāi Gaura Haribol. Nitāi Gaura Haribol.

Akṣayānanda Mahārāja: *Sudurlabha bhagavata hi loke*, only recognizing your real position, actual position being recognized.

[*aksnoh phalam tvadrsa-darsanam hi, tanoh phalam tvadrsa-gatrasangah
jihva phalam tvadrsa-kirtanam hi, sudurlabha bhagavata hi loke*]

[O Vaisnava! To see you is the perfection of the eyes. To touch your holy feet is the perfection of the body. To vibrate your holy qualities is the perfection of the tongue, for it is very rare to find a pure devotee within this world.] [*Hari-bhakti-sudhodaya*, 13.2]

Śrīla Śrīdhara Mahārāja: *Sudurlabha bhagavata hi loke*, it is the opinion of a particular orthodox section.

Akṣayānanda Mahārāja: *Koṭiṣv api mahā-mune*.

[*muktānām api siddhānām nārāyaṇa-parāyaṇa
sudurlabhaḥ prasāntātmā koṭiṣv api mahā-mune*]

[“O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Nārāyaṇa, or Kṛṣṇa. Such devotees, who are fully peaceful, are extremely rare.”] [*Śrīmad-Bhāgavatam*, 6.14.5] & [C-c, *Madhya-līlā*, 19.150]

Devotee: _____ [?]

Śrīla Śrīdhara Mahārāja: _____ [?]

He says that, what did you answer to him?

Parvat Mahārāja: He didn't tell me, these other devotees. I went to get my suitcase out of there to bring here.

Śrīla Śrīdhara Mahārāja: _____ [?]

He (Satadhanya Mahārāja) addressed to other servitors of the [Māyāpur] Maṭha, when he was getting away with his own baggage.

Parvat Mahārāja: Renouncing. Deeper realizations, very high realizations, he is keeping them for himself, but now you are giving them.

...

Śrīla Śrīdhara Mahārāja: ...Ācārya, present Ācārya, “That if you can collect such articles for your paper, your paper standard will be raised up.” And saying that he repeatedly requested me, wherever, in Madras, Bombay: “Send articles please. Prabhupāda remarked about your articles is such: it will raise the standard of the paper.” That was one thing.

Then the Bhaktivinoda Ṭhākura, that poem produced very good influence in his heart. He remarked in different way and expressed that, “There is someone left to say my say in future.” That was his remark. “That what I want to say, in future it is remaining, I’m going satisfied.”

That is the development in the conception of the Gauḍīya ontological representation, how from Brahman, Paramātmā, Nārāyaṇa is higher, and from Nārāyaṇa how Kṛṣṇa conception is higher. And in Kṛṣṇa conception how *mādhurya-rasa*, Vṛndāvana Kṛṣṇa is higher. And then how *Rādhā-dāsyam*, *Rādhā-kiṅkarā* is the highest. It is shown there by gradual process. The real *bhajan* of the Gauḍīya Vaiṣṇava it climbs...

[End of SCSMGLOBAL MP3 dated 82.01.12.B]

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