

Lords holy name is all purifying

Lords holy name is all purifying

Cape Town

[2:03:0]

Srila Prabhupad ki Jai

He didn't come here, right but he is here, ya he used to sing Jay radha madhav and

Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

That was taught by Caitanya Mahaprabhu , Lord came down, all the way from his home, abode for the gift of the holy name, which He distributed widely all over India. He left this task of distribution with International Society for Krsna Consciousness, spreading it beyond the boundary of India, Prabhupad said this. And holy name has reached all the way, it is here in Cape Town, Haribol.

Mahaprabhu said that, Sri Krsna Caitanya Mahaprabhu , that my name, my name will be chanted in every town every village all over, all over the world, he said all over the World. He said,

prithvite ache yata nagaradi grama sarvatra prachara haibe mora nama

In as many towns and villages as there are on the surface of the earth, My holy name will be preached.

My name, not my name, you are listening, mora nama. So that time probably Cape Town existed 500 years ago was it here? May be 50 years ago it was in different shape or form, I mean just

a small village or small town. So we are happy, Lord's name is here that means Lord is here. Holy name is Lord, "Holy name is the Lord." There is yet another incarnation of the Lord.

kali kale nama rupa krsna avatara (CC adi 17.22)

In this age of kali and kali is everywhere, kali is not limited to India.

dyutam panam suna striyah yatradharmas catur vidhah (SB 1.17.38)

The places where four irreligious activities are performed, that becomes the residence of the age of kali and what are those four sinful irreligious acts. Dyutam- gambling, panam-pan/madripaan the drinking not charanamrit drinking, this is also drinking, suna- slaughter houses and meat eating, striyah- that is prostitution or illicit /illegal sex, sex outside marriage. So wherever these four sinful activities take place, that is where kali resides. So it not a Hindu concept or this not a Hindu or India Limited. Kali business, kali is everywhere. Is kali in Africa? Yes. This is not Hindu country, how come kali is here. So kali is everywhere.

kali kale nama rupa Krsna avatara (CC adi 17.22)

In this age of Kali, Lord appears in the form of his holy name. Caitanya Mahaprabhu appeared, He is here, Gauranga, Gauranga, Gauranga, Gauranga, Gaur- anga, Gaur with anga that is body. His body is Gaur, golden complexioned. So Gauranga appeared , so that is one, he descended in the form of Gauranga, and He brought with Him the holy name.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

In this town also, the holy name has reached. Caitanya Mahaprabhu's prediction has come true, He said every town,

every village, including Cape Town, Cape Town included the holy name is here. We are fortunate Lord is catching up with us. We are been making rounds of this world, go round and round, up and down, from this species to another species, one universe to another, one body to another, to another, to another and here comes the Lord. Gauranga comes, He bring the holy name and that holy name is here and that holy name is yet another form of Krsna, it is another form of the Lord. So we chanted that, we chanted.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

When we chant then Lord begins dancing on the tongue, He is suppose to be doing that, Lord in the form of the holy name, the name takes the form, from name comes the form, this is science, spiritual science, spiritual technology, from the sound comes the form or sound is the form.

**nama cintamani krsnas
caitanya-rasa-vigraha
purnah suddho nitya-mukto
abhinnatvan nama-naminoh (CC madhya 17.133)**

One glory, one description or glory of the holy name that Nama Chintamani like Dhama Chintamani,

**cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam (Bramha Samita)**

Like nama chintamani, caitanya, it is full of life, holy name is full of life, it give us life, make us lively.

prananti sumbhanti punanti (SB 10.38.12)

This is what happens when we chant prananti, it gives life to us, otherwise we are dead thinking ourselves to be body and body is dead. So as holy name touches us, touches our souls. Holy name can't touch the body and even if it did touch the

body, body will not realise why I am being touched, will it So Lord touches the soul, so as we chant once again who chants? Mouth, tongue, who hears, ear, who speaks the speaker. Unless someone speaks into mike that speaker does not speak.

Likewise the mouth is a speaker and unless someone speaks into mouth does not speak, unless there is someone to speak. When the body is dead, mouth is there, does mouth speak, dead body's mouth speak? Dead body's ear's hear? Sometimes dead bodies eyes they remain open full or partially open? If you ask the dead body, How many fingers? Then dead body speaks? First of all that dead body is not seeing, so it is not seeing, there is no speaking, there is no hearing. All this happens because of the soul's presence in the body. The body is always dead body. It appears to be living body because of the presence of soul in the body. So when we say Hare Krsna, who is the speaker? Soul. The soul is speaking. Who is hearing? Soul. Who is to be liberated? Will ears go back home, mouth goes back to home? No, it goes to the cremation ground and it is burst into ashes, finished. Who's liberation are we talking about? Who goes back to home? Soul does, hence soul has to say Hare Krsna and soul has to hear Hare Krsna and soul has to remember,

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

And get the meanings also. Each name has a meaning, each name is saying something, conveying, something, it has a deeper meaning and a purport and there is a thought, associated with each name that we utter. We are freed, soul is freed from the bonds of this material existence, then we are ready to go, we are ready to take off.

We are going, we are going, sometimes devotees from West they will sing it, we are going back to our home, back to godhead. Anybody would like to join us, we are going, Srila Prabhupad

is our captain. We just had Ram Navmi, you had celebrations of Ram's appearance. Jai Shri Ram. We were in Vrindavan few days ago, that was the day, Srila Prabhupad opened Krsna Balaram temple 40 years ago. Ayodhyavasi ram [All sing] it is a small song, it is not a song, it is like a dhun. You understand Ayodhyavasi Ram, meaning what? Ram who resides in Ayodhya, like the Vrajavasi-Krsna and Mayapurvasi-Gauranga and you are Cape Townvasi. That's is not good, you should be staying where Ram stays. You should be staying where Krsna resides.

Dasratha nandan ram,

Son of Dasratha, like Nandanandan or Jagannath Misra nandan-Caitanya Mahaprabhu, Jagannath Misra nandan.

patita pavana janki jivan,

So Sri Ram is patita pavana, patita means fallen, anybody fallen here? Many are librated, a few fallen yes we are here, that means we are fallen, we are not up there, instead we are down here, so that's fallen, fallen in our consciousness, fallen, fallen, fallen. So the patita pavana. So the Lord is lifter of the fallen souls. And He is life of Janki, Krsna is Radha's jivan, Ram is Janki jivan. Sita Mohan Ram, Sita Mohan like Radha Mohan. Mohan means attractor, who attracts mind of Sita? If we also wish Lord will also attract our mind. Is that a good idea? Oh when would that day come, when our minds are attracted. We are attracted to Lord Sri Krsna, Sri Ram, yes when we chant,

Hare Krsna Hare Krsna Krsna Krsna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

sva-madhuryena mac-cittah hara

There is a prayer like that. When we say Hare Krsna, Hare Krsna each name has a meaning or thought . One thought is "sva-madhuryena mac-cittah hara." By your madhurya, by this your sweetness, everything about you is so sweet, everything

is madhuram.

adharma madhuram, vachanam madhuram, venu madhura, padao, your feet are madhura, pani madhura, madhuraditi patir akhila madhuram madhuradi pati. You are pati the master of madhurya, all sweetness- all the mellows. Vrindavan is madhurya dhamd. So sva madhuryena by your madhurya please attract me oh Lord. As we chant this is our prayer. We should be knowing this, we should be thinking as we chant. Venu Madhurya, Sri Krsna is known for madhurya, that is not even found in any other personality of Godhead. So very special feature "venu madhurya". The flute playing of Sri Krsna. His rupa madhurya – the beauty of Sri Krsna is matchless beauty. Lila madhurya-pastimes are sweet. What is fourth one? Prema madhurya- His loving dealings. Krsna is full of all this madhurya's. And as we hear, we should be hearing more and more about the Lord then He is the enchanter, we become attracted to the Lord. Because we don't know Him, so no attraction. The more we hear and who hears, who hears? Soul hears and the soul hears and becomes attracted. He is known "Chitachor" He will steal you chitta, the consciousness. He is makhana chor, of course, you know makhana chor butter thief. But He is very expert in stealing other things. Once He stole garments of gopis. You heard of that and then He returned those garments gopis put those clothes on, they were returning to their homes. He returned all clothes which He had stolen but now He had stolen our minds, stolen our consciousness. They were realising, you know because they are thinking of Him and this thinking of Lord is, this is called Krsna consciousness. International Society for what Krsna consciousness, Krsna conscious, Krsna conscious.

So Sita Mohan Ram, that is what we are talking, Sita's mind is attracted by Ram. We are happy but what is in it for us, what is in it for me, will He attract my mind also.

maya saha ramasva

This is another meaning of when we chant Hare Krsna, Hare Krsna and all the way to the Hare, Hare, we are also saying maya saha ramasva. Oh my Lord, I want to see you.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

So, when we come to Rama, Rama then this meditation, this thought, maya saha ramasva. Ram – Rama is Rama, Rama is Parshuram, Rama is also Balarama and Rama is also Krsna. Some also thinks this is Sri Rama, Sita's Rama, no problem. Rama is part of Krsna. Rama name is defined as 'ya ramti ramayati cha' the Personality of Godhead who ramti, He enjoys and becomes the cause of other's enjoyment. He causes others enjoyment ramti, ramyti cha iti rama, that person is Ram or Krsna. So he is Radha Raman, this Raman, that Raman, gopi Raman. In Vrindavan He is enjoying, His association, His pastimes with cowherd boys and parents and cows and you name it and he is enjoying with them in relationship with them. He had been doing that with us also, but we left Him, so we are down here and we are again, again appealing to Him. maya saha ramasva , please deal with me also, please reciprocate with me also, enjoy me also, enjoy me let me be the cause of your enjoyment. I am meant for your enjoyment, I am to be enjoyed by you. bhogya, yogya, I am, just the right person to be enjoyed by you, so dealings, please deal with me, don't neglect with me, started it with us, we neglected Him but now again we appeal, please accept me back.

Gaur Nitai ki Jai.

**Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare**

Chanting is a serious business. Tell him that I am busy, someone said to me, some 42 years ago in Bombay. When one of our life members had come to the temple to see our temple president. I was looking for the president, so that our this

life member could see the president. So I found the president, and he was chanting Hare Krsna. So when I told that such and such life member would like to see you. So that time he said, tell him I am busy, I thought, busy you are not busy, you are just chanting, what busy. You don't want to see him, so you are just giving this excuse, I am busy, but you are just chanting. I didn't say that to him, I was just a little bhakta that time, but later on I thought and I realized, we are suppose to be busy, very busy, fully busy, preoccupied, your appointment, our appointment with the Lord, meeting with the Lord, dealing with the Lord, calling Him up. O' Krsna, O' Krsna save me, O'Krsna engage me, O'Krsna, O'Krsna I am your servant, O'Krsna give me something to do O'Krsna, Krsna.

**jayati jayati devo devaki nandano'sau
jayati jayati ko vrsni camsa pradipah
jayati jayati megha syamalah komalango**

jayati jayati prthvi bhara naso mukundah (CC madhya lila 13.78)

srirama chandra charanau manasa smarami
srirama chandra charanau vachasa grhnami
srirama chandra charanau sirasa namami

srirama chandra charanau saranam prapadya (Sri ram raksha strotram)

harer nama harer nama harer namaiva kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha (CC adi lila 7.76)

(jaya) sri krsna caitanya prabhu nityananda
Sri advaita gadadhara srivasadi gaura bhakta vrnda

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare

This called mangala charan, which is usually recited before the talk, today we did it at the end and I think we are ending round this time. You must be hungry if not angry, we are feeding your souls. So I think, we are almost at the end of the feeding, today's meals is getting completed. Food for thought, food for soul all this is for thirsty hungry souls.

akhiya pyasi hai, darsana to ghanshyam, you understand this ankiya pyasi hai. Mirabai used to sing. Oh! My dear Lord, my eyes are thirsty, darsana do, please give me darsana. So that my thirsty eye could drink the beauty of Your form. Soul also have eyes. Soul is a person, Lord is a person and we are person, man is made in image of God. This does not have to refer only to the external form.

Like father like son, so our father is Sri Krsna, everybody's regardless of who they are, all the souls are children of same Lord. Some call Him God because they didn't know His name. Sir, sir sometimes they say sir, What is Mr. John, he has a name, any way he may be honouring him so that's way we are saying sir but sometimes you don't know the name, so sir, sir but he has a name, God has a name. He is a person and He is eternal person or personality. So as well, we are also eternal and our relationship is eternal. Personality of the soul has a form. As we hear about the Lord, hear His glories, the songs are also broadcasting His glories -Nama kirtana, Rupa kirtana, there is guna kirtana, there is lila kirtana, like that. Kirtana means glories, so there is not only nama kirtana but also rupa, guna, lila, dhama kirtana, kirtaniya sada hari. So as the soul hears this topics, as atma hears this topics then he becomes mahatama, he never becomes paramatma, is that okay? Is it disappointing you.

That post is already taken, it is occupied, it is no vacant. You could be what you are, or you want to be God? Yes, yes, please make me God and one gentlemen from Chicago had approached Bhakti Vedanta Swami realising that this swami has come from India. Some Indian swami's will make you God, this

person had idea of becoming God and as he was hanging around Prabhupada. Prabhupada asked him, you want to be God? So this person immediately said, yes , yes, make me God. Yes I want to be God and because he is asking, he must be competent to make me God. Otherwise why would he be asking me. So when this person said, I want to be God and Prabhupada said, you want to be God, what was the question? You want to be God? What does that mean? Now you are not God right, you want to be God means, you are not God. But then Prabhupada said, one who is not God, cannot be God. You want to be means you are not now God. So one who is not God, cannot be God.

God is God, God is always God, God does not become God. So with this response, this person felt frustrated, he was dreaming, one day, I will be up there, rubbing shoulder with God. I will also be God. He become a good devotee, good servant of God in due course of time and he is even now that was Giriraja Swami Maharaja. He wanted to be God so anyone here interested? I have come from India, If I am asking. So forget it, give up this idea. This is the conditioned state, demonic nature Krsna describes in Bhagavat Gita, isvaro 'ham aham bhogi siddho 'ham balavan sukhi [BG 16.13]

I am, I am Isvara, balavan, I am Sukhi, I am, I am, I am. So as we hear, we need to defeat our doubts, give answers to the questions or wrong aspirations wanting to be cured. So we hear like that and we are settled, we get settled, proudly settled, in our constitutional position.

hitvanyatha rupam, svarupena vyavasthitih (SB 2.10.6)

This is how our constitutional position and mukti is hitvanyatha rupam, giving up varieties of bodies which we have given up but more bodies are also awaiting us, within us, there are more bodies. It is the seed potential of getting or having more and more and more bodies. So giving up, the past bodies we have given up and this body also, you like it or not we will be giving up this body also. You have thought of this,

people die in Cape Town or in our country or even everyone taking birth, death rate is also 100%.

jatasya hi dhruvo mrtyur (BG 2.27)

This is the law, no one has grace as of yet, almost one who takes birth must die, must die. So give up body has and more bodies are waiting, if we didn't do something, then hari, hari. If you realise, otherwise what's wrong with another body, one may question that. Another body, it's another birth, it's another death, another old age, another disease.

Question: How to control the mind?

Answer: It is everybody's question, that was also Arjuna's question, when he was talking with the Lord, question or this was Arjuna's complaint, you could read the sixth chapter of Bhagavat Gita, get answer to this question.

abhyasena tu kaunteya vairagyena ca grhyate (BG 6.35)

Practice, sense control, mind control practice, practice and practice. yato yato niscalati manas cancalam asthiram, tatas tato (BG 6.26) wherever, whenever mind goes drag it back, drag it back "atmany eva vasam nayet" and again fix it on Supreme soul or as in this case fix it on hearing the holy name, fix on the form of the Lord, pastimes of the Lord. So that's the homework every single sincere seeker of the truth and the truth is Krsna. They do this, they have to do this, and so this is just the beginning of that answer. Sometimes devotees they have this Japa retreats, they last for one week or so, basic that's the question that they handle, How to control the mind? How to focus the mind? How to do the attentive chanting? You sometimes do that here, japa retreats you should organise, discuss this. Whole manual could be produced, how to do it, how to chant, basically how to chant is equally important as we should be chanting, but how to chant?

Question: Is it possible to conquer the mind?

Answer: Yes, certainly, so many have done it in the past and we are asked to do that now and here. I mean answer is yes where, there is possible to completely control the mind, controlled mind is like a flame in the room, which has no , all the windows shut and there is no wind blowing and the way the flame burns, but as soon as you open up the window, there is breeze and immediately flame is flickering. The yogi's mind is compared with the flame burning in the room, for this air is required for burning, this wind coming through, blowing through, controlling mind meaning engaging mind, just don't listen to it. Prabhupad just said, How to control the mind, just don't listen to the mind, just don't listen to the mind, just don't listen to the mind, because mind has ideas. So engage the mind, so give something to do to the mind. So controlling mind doesn't mean that you make the mind vacant. You fill up the mind, engage the mind, employ the mind, so mind has a major role to play.

mana eva manasyanam karanam bandha moksayoh

Mind could be cause of either of the two things, bandha is bondage, moksayoh- liberation, both are possible with the mind, depending on the what kind of mind you have. One of the kind of the mind, can bind you and it has only bound us up and yet, and same mind when it is purified mind, purified mind could liberate us, become cause of our liberation. Mind could act as a friend; mind could act as an enemy.

atmaiva hy atmano bandhur atmaiva ripur atmanah (BG 6.5)

Krsna says in sixth chapter of Bhagavat Gita, this chapter talks of meditation, Asthanga yoga. Mantra, mantra meaning a group of words, not just any words, not just coca cola, coca cola that's one interpretation, that is offence against the holy name. The names of the Lord, when they are uttered, there is manan, you contemplate and you hear with attention

then there is liberation. Mantra, chanting could liberate the mind or purify the contaminated mind, mind with so many ideas of enjoyment are, mind is reservoir of all this ideas from many many births. We give up the body but we carry, come forward with the mind, mind goes with us. So all unfulfilled desires and that all stored in that mind and mind wants to. So mantra has a potency to purify the mind, liberate the mind and you could say control the mind. It is possible.

sa vai manah Krsna padaravindayor (SB 9.4.18)

So advice is thinking, thoughts of Lord and as we hear all thoughts are stirred up and we are made to think. That's acts like, when the water is in the flask, water is muddy and you take the alum, you know what the alum is? They do in the school, when you suspend that alum in this stirred up water, then all the muddy part settles and you get clear water at the top, all the mud is down as alum does this function you understand. So mind is muddy or contaminated but the holy name purifies the mind which has ideas of enjoying. Enjoyments are settled and our consciousness becomes clear consciousness. Krsna consciousness means clear consciousness. Prabhupad defines this Krsna consciousness means clear consciousness. So what contaminates the mind? *asha pasha shatre bhade*, so many desires and thoughts of plans of enjoyment contaminates the mind.

Question: What about dream, once our mind is in control?

Answer: Well, you know, you will see Krsna in the dreams, not that you will stop getting dreams, you will not be dreaming anymore, but you will have Krsna conscious dreams. So we are not against the dreams but we want to change the topic of the dreams. Anyway, more important is while, we are awake, how our mind is controlled, how mind is engaged and then that is what governs our sleeping period also. "mani vase te swapne dise" This is saying in Marathi. What you think during the day at

night time, in the dream that's what you see. Or during the day you heard, Prabhupad writes in the purport, there is a mountain, not this table mountain, you hear of Gold and in the dream, you see golden mountain. So we have control over during our wakeful state and we should take charge of our life. Yes mahamantra, maha mantra is purifying.

**svaprasado dilo bhai, sei annamrita pao, shri shri Radha Krsna
guna gao**

This is also purifying and I mean Krsna in the form of the holy name or Krsna is the form of prasad is controlling the mind. As we see the form of the deity, that is also helping us control the mind. So they say sense control, mind control goes hand in hand, but above the mind is intelligence and as we engage in devotional service.

**tesam satata yuktanam bhajatam oriti purvakam
dadami buddhi yogam(BG 10.10)**

Lord says, I give intelligence, I give intelligence to that devotee who is engaged endeavouring, even desiring to be engaged to such person also, I gave intelligence. So once you have spiritual intelligence given by God or given by devotees of God or as you read and hear, you become, you become matured, you become intelligent.

yei krsna bhaje, sei bada catura.

One who serves Krsna, is Bada Catura, he is very intelligent person, he is very smart person. So we become smarter, Lord gives us intelligence and with that intelligence we control the mind and the mind controls the senses.

manah sasthanindriyani (BG 15.7)

All the senses, senses run or report to the mind. Hey eyes are seeing and then they immediately they run to the mind and say Hey, there is something. If the mind says shutup, then of

course before you see there is form out there, you have no control over the form but you could tell your eyes or turn away from that form and like that. There are five objects of senses in the world and body has five senses. So as soon as the smell and there is a feeling in the mind as the mind is feeling, but if the intelligence tells you, no this is not the right thing to smell, don't go for it, don't go for it. So this is how intelligence coming from the Lord, given by the Lord, Lord in the heart, the mind is controlled and governed. The function of intelligence is power of discrimination, power of discrimination, good from bad, body from soul, sinful from pious like that, power of discrimination to discriminate. "Sad, asad vivek" this is the function of the intelligence, to do, not to do. Friend, enemy, matter, spirit all this intelligence can discriminate this and tell the mind and then the mind can stay away, stay out of all those, invitations that through the nose, through the ears, through the eyes, through the touch sensation.

dhyayato visayan pumsah (BG 2.62)

As one contemplates on objects of senses, he becomes attached, dhyayato visayan pumsah, sangas tesupajayate immediately one becomes attached and lust develops and Kama develops. So all that we need to do, this also includes sense control. Mind control is, you change the set up of object of senses. So change the objects, you want to see, so that was King Kulshekhar, he is an example, he would go see the form of the Lord, hear Hare Krsna, hare Krsna and like that. Those four Kumara's when they were at the entrance of the Vaikuntha, just by smelling the flowers offered to the Lord, incense offer to the Lord and the smell that immediately that aroused their the dormant love for the Lord. So contemplate on the form of the Lord, contemplate on this sound vibration, the holy name, contemplate on Bhagavat Gita, touch or wipe the temple floor, touch the form of the Lord or dress the Lord. So like that we change the objects of the senses and as we now

contemplate on this new internal spiritual objects of senses, what would happen next,

dhyayato visayan pumsah, sangas tesupajayate(BG 2.62).

The law is as you contemplate on the objects of senses, you develop attachment. If the sense objects are material, you will develop attachment to material sense objects and if the objects are spiritual then also you will develop attachment, this Krsna talks in second chapter. The objects of senses are material and you contemplate, then you develop attachment, from that attachment comes Kama, the lust. Now with the new objects of senses that you are contemplating upon, you will develop prema. So kama is replaced, this lust is replaced with love, prema and the, then you are in business, whole turn around, whole revolution in consciousness. The lust has been taken over, has been replaced by prema, love for the Lord. So it is very practical and very scientific and results we have seen Jagai, Madhai, they chanted the holy names and they became top most vaishnava's, full sense control, mind control.

**dina hina jata chilo, hari name uddarilo
tara saksi jagai madhai**

What is the proof that while chanting the holy name, mind is controlled, mind is purified and this happen, that happens is there any proof, the proof is the life of Jagai, madhai or life of Valmiki. He was a big robber but when he chanted Rama, Rama, he didn't started with rama, he said mara, mara, mara, mara, ram, ram, ram.....

He was so sinful, not able to even say the name right, he was saying just the opposite. He was purified so much that he was able to see pastimes of the Lord and he started writing them down. Such a sinful fellow.

So now on, no one of that calibre here, matching Jagai,

Madhai.

Hare Krsna Hare Krsna Krsna Krsna Hare Hare
Hare Rama Hare Rama Rama Rama Hare Hare.