

## Your Heart Is My Home

You are now having your feet on the very first rungs of the ladder, which will take you to the heights of Bliss and Peace. The climb is arduous and full of the dangers of access. But, you have to bear them in steady perseverance having in view always the glory of the Goal. How much agony the stone has to suffer in order that it might be turned into an exquisite entrancing Idol! Even this chair was a block of misshapen wood; it was sawed, planed, cut, shaped, fixed and smoothed, and it suffered all that torture so that it could serve us and get the joy of that service.

DHARMAKSHETRA, 12 MAY 1970

## Singing The Name



Nurturing the seeds of Devotion Discourse by Bhagawan Baba on Nav-Vidha Bhakti - 1995.

*The present Age, often condemned as Kali Yuga, is in fact, the age in which one can attain liberation most easily. This is revealed in every scriptural text. The reason according to them, is that one can be liberated now by the sadhana of Nama Sankirhana - singing the glory of the Lord, and listening to the Name being sung.*

Among the nine steps of devotion, shraavanam (listening to the Name being sung) and kirthanam (singing the Name) are mentioned as the best. Kirthanam is singing the Names which denote the glory of the Lord and samkirthanam means "singing the Names continuously, aloud, without interruption, and without hesitation."

Samkirthanam is generally described as of four types, with distinct characteristics. They are: (1) Guna Samkirthanam, (2) Leela Samkeerthanam, (3) Bhava Samkeerthanam, (4) Nama Samkeerthanam. They show different Attitudes (Bhava) towards God.

It can be Madhurabhava (sweet emotion) as Radha was over-powered with. Then we have the Vathsalya-bhava (parental feeling). Yashodha, the foster mother of Krishna can be taken as the ideal for this type of bhava.

Anuraga-bhava (lover-beloved feeling) is exemplified best and in the purest form in the Gopis. They installed the Lord in their hearts, rid themselves of all earthly attachments and lived only in His contemplation, all thoughts, deeds and words being dedicated to Him.

Then, there is the Sakhya-bhava (comrade-feeling) as found in Arjuna, who believed in Krishna as his most intimate friend and brother-in-law, and confided in Him as a comrade. Dhasya-bhava (servant-master attitude) Namasamkirthan is another type. Serve the Lord, as His faithful unquestioning servant. This is the path of Hanuman in the Ramayana. He had no will or wish of his own. His prayer was to be fit instrument for the purposes of the Master.

The last attitude is Shantha-bhava (attitude of unruffled equanimity) Namasamkirthan, praising, the Lord, whatever may happen, undeviated by ups and downs, bearing all the vagaries of fortune as His play. In the Mahabharatha you will find Bhishma saturated with this attitude.

Man is a spark of the Divine; he must manifest it in every activity of his, the Divine.

The spirit of sacrifice is the hallmark of true education.