

NAMASMARANA / NAMASANKEERTANA

TUMULURU KRISHNA MURTY

1. Jantunam nara janma durlabham :

Among the 84 lacs living being human birth is considered most sacred one and difficult to attain. For only the human-being has got the intelligence, the capacity to think rationally and has the distinguishing capacity, the Viveka. Only if he distinguishes between right and wrong knowledge, between permanent and transient, and endeavours to realise the source of joy, he will reach the goal.

2. What is this goal :

The ultimate goal of human endeavour is the attainment of Purusharthas namely Dharma, Artha, Kama and Moksha. Dharma is righteousness in thought word and deed. Artha is earning of material possessions by righteous means for one's own well being and that of the society. Kama is the satisfaction of desires that are within the bounds of Dharma. And, Moksha is the state of liberation, the self-realisation of one's own identity with the Divinity or the Supreme Godhead. This is the result of his endeavour of Sadhana. Bhagawan has said these four Purusharthas have to be pursued in pairs, i.e. Dharma-Artha and Kama-Moksha. That is earning of material possessions righteously for the well being of the self and society and Kama-moksha is the desiring for liberation or salvation or identifying with the Divine.

Happiness and Suffering :

In life, happiness depends not so much on material possessions and environment as on

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human relations and conduct. The stability and progress of a society depends to a significant extent upon human behavior, in particular upon the observance of right conduct and fulfilment of obligations towards other members of the family and the society at large.

All our sufferings owe their origin to what we call the shat vikaras, the six enemies of man -Kama, Krodha, Lobha, Moha, Mada, Matsarya-desire; greed, lust, jealousy, anger and arrogance.

4. For this the mind is responsible :

*"Bandhya vishayasangam muktairniruishyam manah.
Manaveva manushyaanaam kaaranam bandmo kshayoh"*

Attachment of mind to sense objects and sense pleasures causes bondage. A pure mind free from such attachments leads to liberation from ignorance, misery and death. It is the mind alone that leads either to bondage (i.e., away and farther and farther from God) and chaining man to the cycle of birth and death, or to liberation (i.e., brings him nearer and nearer to God, to self-Realisation).

Therefore, purity of mind is one essential requisite for a purposeful and fruitful life. (1)

The spiritual awareness comes when the mind is purified by spiritual exercises through chanting the Divine Name, Tapa etc. A mind full of desires veils the light of the spirit. When mind is detached from attractions of the sensory world and gets engaged in constant contemplation of self, it gets sublimated and purified. With the mind thus purified, the light of spirit shines in its full splendour and becomes fully manifest in all our thoughts, words and deeds. (1)

The Atma gets conditioned as Jiva by association with the mind. The mind (ego) assumed all authority and we act as slaves to the mind instead of being guided by the soul.

5. Reasons for human birth :

There are three reasons for man to be born. One is sin, the second is an unfulfilled desire or some experience, the third is lack of knowledge or ignorance. These three constitute the basis of our birth.

Through Yoga, Atma gets disassociated from the mind and the soul attains back its full divine nature ; it regains its supremacy over mind. It drops off its sense of finiteness and attains universal consciousness.

(i) What is Yoga :

Yoga means union, union of the individual self Jivatma with Paramatma, the human with the Divine. The innate and latent divinity in man blossoms and manifests itself through Yoga.

Patanjali defines Yoga as "chitta vrithi nirodhana". "Calming down of all tribulent agitations of the mind".

Yoga involves in disciplining the body, mind, and spirit. Yoga is therefore Sadhana, the physical, mental and spiritual practices that lead to the final consummation : namely the self or God-Realisation.

ii) Sadhana :

Sadhana is just replacement of the bad tendencies of the mind by the divine attributes of the Atma.

The best sadhana is that every act through out the day be done as worship to God.

Sadhana man is he who is engaged in Sarvawara chinchana as ceaselessly as the waves of the sea.

Different modes of yogas are :

a) Karma Yoga (the Path of Action)

Karma yoga helps one to attain purity of

mind through giving up of the desire for the fruit of one's actions. A desire infested mind is bondage, and a desire-free mind is liberation. Hence Karma Yoga directs us to do all our duties as a means to please God, without any ego of doership, remembering that the energy, intelligence, strength, to do all work emanate from God alone.

b) Bhakthi Yoga (The Path of Devotion)

Bhakthi Yoga is cultivation, intensification, and experiencing of a sense of total surrender to the Lord. One should have a conviction and feeling that he is but an instrument in the hands of the Almighty. The heart should be suffused with selfless devotion and love for the Lord (and all his creation). Our success or failure is not our concern, ours is only to do our duty with discipline and devotion. Everything is to be crucified, he must pray as Christ did, "Father, let Thy will be done."

c) Jnana Yoga (The Path of knowledge)

Jnana Yoga is an intellectual enquiry into the nature of reality, negating everything else (not self), and trying to intuitively cognise or experience the reality, the self. The path is also termed as Neti Neti (not this, not this) Marg.

d) Raja Yoga is disciplining the mind and awakening of the intellect. It has eight limbs and is called Ashtanga Yoga (Yama, Niyama, Asana, Prayanayama, Prathyahana, Dharana, Dhyana and Samadhi). The first five practices are called Bahiranga Sadhana and are Hatha Yoga practices.

Hathayoga is disciplining the human body by Pranayana, Asanas, Shatkarma (six purifications) and awakening of the Kundalini. This is preliminary to Rajayoga.

The later three practices are called Antara Sadhana ; the inner and internal practices being the special features of Raja Yoga, the controlling the mind.

It is blending and balancing action, emotion and intellect (Karma, Bhakthi and Jnana) for the purpose of mental purification, regeneration and personality integration.

All these yogas lead to the same goal, viz., the moksha. Of these Bhakthi yoga is the easiest.

Bhakthi may be classified into three types :

1) Bhouthika, 2) Ekantha and 3) Ananya
1) Japa, Tapas and Sandhyavandanam are all connected with Bhouthika bhakthi.

Constructing temples, consecrating idols, worshiping in the temples and all rituals connected with these things are only Bhouthika bhakthi.

2) From Bhouthika bhakthi we should slowly march on to the second step, the Ekantha bhakthi. This is a subtle thing achieved by effective control of the mind and experiencing one's self (Antharaathma). To be able to cleanse the mind of impure thoughts is the correct meaning of 'Ekantha'. This is a Saccana to be practiced in a quiet place free from noise or disturbance. The best time is 'Brahmamuhurtha' from 3 a.m. to 5 a.m.

3) After passing through Ekantha bhakthi alone, you can reach the Ananya bhakthi. Ananya bhakthi consists in surrendering to God saying 'I have no saviour other than you'. 'You are my mother, you are my father, you are my friend and you are my saviour: Oh God of Gods'. Real Ananya bhakthi comes from deep inquiry into the Reality of the inner Self in the depths of your heart.

"Ananyachintayantomam yajanah parupasasate
Tesham nithyabhi yukthanam yogaksheham
Vahamyaham"
(Gita chapter IV Sloka 22)

bear the burden of the welfare and well being of those who worship Me and Me alone with steadfast devotion and are attached to Me at all times.

Thus has the concept of Ananya Bhakthi been fully and vividly explained in Bhagavad Gita by Krishna. Ananya Bhakthi is one-pointed devotion to God involving total surrender.

9. Three types of approach to God :

1) The Eagle type which swoops down on the target with greedy swiftness and suddenness which, by its very impact, fails to secure the object covered ;

2) The Monkey type which flits hither and thither, from one fruit to another to another, unable to decide which is tasty ;

3) The Ant type which moves steadily, though slowly, towards the object which it has decided, is desirable. The ant does not hit the fruit hard and make it fall away ; it does not pluck all the fruits it sees ; it appropriates just as much as it can assimilate and no more.

10. a) Saranagathi or Prapatthi :

Saranagathi or Prapatthi or Sarvabhara Samar-pitha or Marjalakishora marga - The safe and easy path. Surrendering to the Lord is surrendering all thoughts, words and actions. It is absence of duality. Only when one surrenders his judgement to the Lord, then only Lord will assume full responsibility. Surrendering the ego is Saranagathi.

b) Three types of Saranagathi— (i) I am thine, (ii) You are Mine, (iii) Thou art I. Each is just a step in the rising series and the last is the highest step of all. e.g. (i) Droupadi, Gagindra, (ii) Suradas (iii) Hanuman.

c) The Hard path or the Markta Kishora marga.

Where bhaktha has to stand the test at the hands of the Lord and hold on to the Lord's Name at all times and under all conditions, tirelessly without slightest disgust bearing the ridicule and criticism and suffering, example Prahalada. (3) & (7)

11. Meaning and significance of Name :

a) Nama/Name is one of thousands of names of the Lord.

Name (NAMA)

Most of the Names of the Divine have but two letters or syllables ; the significance of the number, two (Rama, Krishna, Hara, Hari, Datta, Sakthi, Kali, etc.) is, that the first syllable represents Agni (Fire Principle), which burns up accumulated demerit or sin, and the second, represents the Amrtha principle, the Restorative, the Refreshing, the Reformation force. The two processes are necessary ; removal of obstructions and construction of the structure. (8)

The Divine Name when uttered by a dedicated soul like Prahalada brought out the Lord from wherever he sought Him.

The Divine Name saves and liberates. It is armour against the onslaughts of pride and self-pity. When Japam is started by you in a systematic manner, fixing your inner eye on the form, which illustrates the Name, you will meet with many obstacles disquieting thoughts and enticements. They should be ignored, by-passed, treated lightly. Strengthen your habits, stick to your discipline, improve your inner administration ; mix more in the company of the good and the godly. The unruly bull has to be roped and tamed, its nose bored and ringed, it has to be yoked and trained to drag heavy loads and become the docile servant of its master.

The six passions should be kept as docile servants for your useful purposes. Hate and avoid forever those who slight the Name of the Lord.

Attachment can be used to fix your heart on the Lord ; be fascinated by the overwhelming Beauty of his Form reflected in all the loveliness of Nature. (9)

Have the Name of the Lord on the tongue and

it will drive away the inner darkness as well as the outer.

The name of God is like a torch that guides your steps in the dark. Suppose you have to walk through a forest in the night, you may wonder how a little torch can help you through such a long journey in the dark. Well when you walk with the torch in your hand, the light it sheds walks with you. So also, in the long journey of life through the night of ignorance the name of God on your tongue acts like a torch light, bright and clear, to direct you at every successive slip. (10) Repeat the name of God or hum a Bhajan, and you will find that all your bad thoughts would have fled, leaving you free from evil. (10)

The name of the Lord has vast potentiality. (6)

I will never force you to take up a particular Name or Form of the Lord as your Ishtam. The Lord has a million names and a million forms, and He wants that faith and attachment should be evoked in you and in you by anyone of them, as you recite the Names or contemplate the Forms. (6)

The Samskara will have its say, whatever you may wish. It is no mean achievement to get the Name of the Lord on one's tongue at the last moment. It needs the practice of many years, based on a deep-seated Faith. It needs a strong character, without hatred or malice ; for the thought of God cannot survive in a climate of pride and greed. (6)

Name is Nithyam and Rupam is A-nithyam.(11)

The name is the Narasimha for the Hiranyaksha of the mind, the Rajasic and Thomasic forces, besieging your heart and bent on your downfall. Just as they give Calcium and Vitamin tablets to cure anaemia, take Namam Tablets to get rid of mental anaemia and other illness. Have the Namam on your tongue and imbibe its taste slowly to get rid of troublesome upsurge of passions and emotions, (12)

b) Name is sweet :

1) 'Nee Nama Memi Ruchitra Yentha Ruchira Rama' (Bhadrachala Ramadas says)

2) 'Kithi Ghod Tujha Name Vithala ;' Tukaram (How sweet, how sweet, is Thy Name oh Lord I)

Hanuman, Chaitanya, Kabir, Meera, Ramadas, Tukaram, Thyagaraja, Tulasidas have dwelled in the Name of the Lord and Realised HIM

3) "Chakkara Kante teepi ; dadhi saaram kantenu rutyamaunu, pempekkina tena kante strutyam, notanupaika pal kaga mikkili kamm-anau Amritame anipimchunu ; kana nityamun, chakkagadani meeru manasaa smarimpudu Ramanamamun".

Repeat the name of Rama, in your mind every moment of your life. You will find it sweeter than sugar, or the essence of milk or honey, indeed, it will taste more delicious than ambrosia or nectar. (13)

c) Glory of God's Name :

The glory of the divine Name is its saving power.

Names of the Lord are even more powerful than the Lord Himself.

It is said that when Sri Rama who is Parabrahma Himself dropped a tiny pebble into the waters of the Sarayu River, it just sank down, whereas with the Name of Rama scribbled on them, subdued the mighty waves and made a bridge over the vast ocean.

Janabel an unlettered servant-maid at Pandharpur used to chant the Name of Vithobha all the time, even when during her chores. As a result, it is said that even the dungcakes which she used to make for the kitchenfire, used to echo and chant'. Vithal ! Vithal ! Vithal !

The Lord and His Name are inseparable. He inhabits in the Name. He has declared. I do

not reside in Vaikuntha..... I only reside wherever my Name is sung.

Bhagawan Sri Sathya Shi Baba has said that 'I am present wherever my Glory is sung'.

d) Bhramavid Brahmaiva Bhavati :

As you sing the glories of God, taking His Name, you go on imbibing His divine qualities, shedding and casting out your animal traits. Prayer is thus a means for personality perfection, morally and spiritually and for ascent from the human to Divine.

A devotee like Andal becomes the consort of the Lord. A Gouranga attains total identity with the Lord Krishna Himself.

"Having reached the Supreme Love (that), the devotee sees (feels, comprehends) that alone, hears that alone, speaks of that alone, and thinks (contemplates upon) that alone" (21) (Bhakti Sutra 55)

And because between God and His devotee there is no sense of difference. (Bhakti Sutra 41) (21)

Brahmavit - Brahmaiva - Bhavathe - The knower of the Brahma becomes Brahman. (Munduka Upanished III-2-9.)

e) Keerthanam and Samkeerthanam :

Keerthanam is the singing of the names which denote the glory of the Lord. Samkeerthanam means singing the Names continuously aloud without interruption while Keerthanam can be by one individual and can promote ones own spiritual progress, Samkeerthanam is by a group of people. It can help the process of liberation not only for all members of the group, but it will be beneficial to those who listen or even to those beyond the circle of listeners ; the whole world can benefit by the vibrations.

f) Samkeertanam is of four types :

1) Guna Samkeertanam - describing and adoring the Gunas or Attributes the qualities

of God in order to exalt Him and win His Grace even though God is Gunateetha.

ii) Leela Samkeerthanam - The entire universe and creation is the Leela of the Lord. Not only that, its maintenance (Sthithi) and Dissolution (Laya) also are His leelas. They take diverse forms. Sadhakas are happy when something good happens and when something bad comes out, they slide into contrary thoughts.

iii) Bhaava Samkeertana — These are six special bhaavas (approaches, attitudes, or relationships to God) they are :

- a) Saanthi bhaava—Example Bhishma
- b) Sakhya bhaava—close friendship Eg. Arjuna
- c) Daasya bhaavan—Attitude of Servant & Master eg. Hanuman
- d) Vaathsalya bhaava—relationship of a mother and child eg. Yasoda and her adoration to the child Krishna
- e) Anuraaga bhaava eg. Gopikas of Brindavan are the best examples of votaries of this path
- f) Mathura bhaava - eg. Radha is the unique example

iv) Naama Samkeerthanam - This can be full of happiness to all people and at all times. There can be nothing greater or gratifying. The word 'Naama' has greater significance numerologically Na is equal to 0, a is equal to 2 and ma equals 5, the total being 7, indicating that the Naama Samkeerthanam needs for success seven elements, Sruti, Laya, Raga, Tala, Bhava, Prema, Samhita. Seven connotes the 7 swaras, the 7 Rishis, the 7 weekdays known as the sacred Saptaha.

Samkeerthanam must be done with emphasis on tone, tune, and timing, attitude, attachment and mergence, and the attainment of the highest good and singing should not be for singing sake.

The melody must emerge from heart from genuine Love which is so ardent that it is Thapas itself. (4)

(See Sanathana Sarathi - Mach '82 P67 to 59 Swami's discourse at Bombay on 26.1.82)

12. a) Meaning of Namasmarana

Smarana is one of the nine steps of Bhakti. Smarana means, thinking, remembering recollecting ; the Smarana is 3rd of the Nine forms of bhaktha. Sravana, Kirtana, Smarana, padsevan, archana, vandana, dasya, sakhya, atmanivedana.

b) Importance of Namasmarana

Bhakti Sutras 79 and 80 ; Narada says

"Always, free from all mental anxiety, the Lord alone is to be invoked and sought after, with all factors of our personality".

"When invoked, He indeed reveals Himself and makes the devotee realise His absolute nature divine".

"Love for glorifying His qualities ; Love for His Divine Form ; Love for worshipping Him ; Love for remembering Him ; Love for doing services for Him ; Love for friendship in Him ; Love for the Lord as one's own child ; Love as that to a beloved ; Love for a total self offering at His Feet ; Love for complete absorption in Him as expressed in the pangs of separation from Him - thus enough Love is One Only, it is expressed in eleven different modes". (Bhakthisutra 82)

Prahalada and Dhruva travelled in "constant remembrance" (Smarana - Aasakthi) and through their never ceasingly remembering of the Lord, they realised the Supreme Love".

Namasmarana is the Tarunopaya, that is the means of crossing the 'Sea of Samsara'. The Name is the raft that will take you safely across. The name will remove the veil of Maya that now hides the Sakthi from Vyakthi.

When the man lived in the name of God and had no other thought, the rolling in the objective world, this Prakrithi and its changing phenomena, had ceased; the Name and the chain of destiny cannot exist together. Prarabdha will melt away like fog before the sun when Namasmarana is done. (9)

13. Prayer

Prayer is communion with God, who is the Creator of this universe and of all the living beings therein—

Prayer is of two types— (1) Stuti & Stotra (2) Prardhanas. Stuti or stotra means words offered in praise of and in adoration of God.

Prardhana means to supplicate or to request for, or asking for something from God.

Stuti or stotra or Parthana chanted or repeated to invoke the Divine Grace for well being and protection, dwelling on the sweetness and splendour of the Divine Name,

The mew of a kitten, the cat comes and pick-up. So also the Universal mother comes to help and protect.

Ex (i) Draupadi's call to Sri Krishna in the Court Hall of Hasthinapura to grant and protect her honour. Krishna in a trice rushed endless sarees instantly.

ii) Sabaris call—Sri Rama came to forest renouncing His Throne.

iii) Gajendra's call from a forest river—Lord Krishna rushed from Heaven to rescue.

So Bhagawan Sri Sathya Sai Baba says "the distance that our call will reach; believe in Him and call on Him. He will answer, I am here; I am with you". (1)

Therefore :

"Prayer is a definite need of the soul.....each repetition of God's Name carries you nearer and near to Him".

Mahatma Gandhi

"More things are wrought by prayer than this world dreams of."

Tennyson

"The daily prayers are like fresh river-waters which are flowing by the yardside of your house. Whoever takes bath will keep himself pure and clean".

Prophet Mohammed

"Ten minutes spent in Christ's Society every-day, ay, two minutes, will make the whole day differentit will change everything, even our entire life."

Henry Drummond

'Just as food is necessary for the nourishment of the physical body, prayer is equally necessary for the nourishment of the mind and the soul. Even for physical wellbeing and sound health, prayer is very much necessary. Prayer sanctifies and purifies the food we eat. Whatever acts are done with an offering of prayer and by taking the Name of God, although they may be worldly activities, get sublimated and transmuted in acts of worship to God. Prayers and hymns elevate the mind, illumine the intellect, sublimate the senses, purify the heart (bestow CHITTA-SUDDHI) and awaken the soul—consciousness and help to establish rapport with God. Prayers are penacea for all the ills of the body, mind and spirit. (1)

14. Recite the name with OM

The Names of God, although they are highly potent by themselves, need to be preceded by OM.

Bhagawan Sri Krishna has said that "uttering the one syllabled OM, Brahman and remembering Me, he who departs leaving the body attains the supreme God"

Antakalashu mameva smarāṁukthva Kalebaram
yah prayaati madbhavam yāti naastha thra
samsayah.

eg.—Ajamala (Sloka 5) chryk

*Yamyam vapi smaran bhavam thyaja theyentho
Kalabaram thwevaithi Kauntheys soda thad-
bhava bhaavitah.*

(Sloka 6) (Bhagavad Gita Chapter 8)

*Om ityakaksharam Brahma vyaharan Mamansu
meran yah prayatityajan deham sayati Param
Gatin.*

(Sloka 13)

i. Japa

Japa means a repeated and continuous (mental) chanting of a chosen Name of the Lord or a Mantra (mystical word symbol) representing an aspect or aspects of divinity with intense devotion and concentration. The Name of the Lord and the Mantras are highly potent; they have got a great purifying effect on the mind and help to awaken the spirit in man. 'Jakaro Janmavinakam, Pakaro Papa vinasakam' —The syllable Ja in the word Japa stands for destruction of birth and death, and Pa for destruction of sin. (1)

j. Other religions say

Christian Commandment

*'Thou shalt not take the name of the Lord,
God in vain.'*

(Exodus Chap 20—Verse 7)

*'Our father', which art in heaven, hallowed be
Thy name'.*

(St. Mathew—Chapter 6)

The name will save, only if it is resorted to in full faith and purity. Bodily cleanliness is of secondary importance.

Islam makes this clear (See Edwin Arnold's Pearly of the Faith—No. 5)

'Iblis-it is written-when He heareth among men

The name of "Allah" spoken shrinks and flies
..... if you wash the mouth

which reads the sacred scroll

Done ye with sollied soul

Meditate this dread word, that shrine the truth of Allah's purity?

Bethink I His great eyes see

The hearts of men unto their inmost core

Make clean your hearts within I

Cast forth each inmost sin;

Then with bowed brows, say this name and adore"

One need not despair that because one is guilty of many transgressions, one should not utter the name of God. If undertaken in the proper mood of repentance, the chant will purify the person as it proceeds. (18)

"Smarana sukhamu Raama nama" Thyagaraja has sung.

The Koran XCVI says

'Recite in the Name of the and Cherisher and Creator who created man out of clotted blood. Proclaim I And thy Lord is Most Bountiful; It is He who has created man to use the pen (the word) Taught man that which he knew not' (1)

"One universally valid practice is to meditate on the glorious names of the Lord attesting to His noble attitude. Hallowed by Thy name, Allah, the Beneficent the Merciful. Oh, Paramatman. Shanti, shanti, shanti!

Thy nama saveth even more than He that doth bear it". (18)

The fourth commandments says.

'Thou shalt not take the name of the Lord, thy God in vain' (1)

17. a) Time and Tide Wait for No Man

KAALA (Time)

The God of death is called Kaala, time. Time is the god of death; time knows no mercy; when the time is over, you have to leave; each day, your span is shortened by 24 hours. He is as omnipresent and omnipotent as time.

He does not run a rope factory to drag into his home all the millions who die. The dying person has the rope already spun and twisted round his neck. He has only to come and pull. He spins the rope by every act of his, during all the years of his life, now or in the past. All acts done with egoism ; self-interest, an eye on the beneficial consequences, the fruits, give a little more length, a stronger twist to that rope. (19)

Time is beginning less and endless, the world is wide, life is short, the body is perishable and therefore, in the vast, limitless time, on the vast limitless world with this limited body we have to achieve the goal of life. (20)

*

"Waiting for a propitious time, when pleasure, pain, desire, profit etc. are not troubling you, even half-a- second not be wasted".

Bhakti Sutra 77 (21)

A totally convenient hour of our imagination may never come. In fact, waiting for an auspicious time is actually sinking into inertia and developing 'tamas'. Start now ! Waste not even a second. Whatever be the condition. Now is the most auspicious time to start. (Shubha Muhurta). Strive hard cheerfully ! Now is the hour ! To wait for the time when none of the disturbances, external and internal may visit us in an impossible ideal. It is the nature of the Jagat that the inner and outer conditions of a seeker can never remain in concord and harmony for any length of time continuously. Grow-in spite of the pains, distress or agony which are with us now. That is real progress which transforms us through genuine growth. Waste not even half-a-second for a time of peace and joy to start the pilgrimage on the Bhakti Path. (22)

'Attachment to what perishes is not the way to release ; devotion to the imperishable can be the only means. To imagine that the finite goods will save one is a delusion. Such a one's mind is deluded ; he is a fool

(mudhamati).

It is also a delusion to postpone thinking of god to the time of death. The thoughts that are dominant in one's life--it is there that will run at the end. It is not possible to turn one's mind to god when death approaches, if one has not prepared oneself for it through repeated worship and devotion. Sri Krishna declares in Bhagavad Gita. Chapter VIII-5 'And at the time of death, he who remembers Me alone and departs, leaving the body, attains My being, here there is no doubt ; The force of the word And (Ca) is that unless one has been remembering God earlier, one cannot remember Him at the time of death. And Sankarananda explains 'even earlier and at the time of death ; (purvam apy antakale ca)'".

Sri Krishna says in the Bhagavad Gita (vii-21) "whichever devotee desires to worship whichever form of the deity with faith—the particular mode of faith or that particular devotee, I strength' Sankarananda commenting on this verse, observes ; any form of the deity may be worshipped, it may be Siva, Vishnu, Indra or any other (Sivam va visnum vapindram anyam va). (13)

The consequence of avoiding the knowledge and practice of Vedanta is the increase of three tragedies : PAPAM, THAAPAM, AJNANAM (Sin, Suffering and Ignorance). The Name usually given to Reality that you are, namely RAMA is the cure for all the three. Atma is known as Atmarama because Rama means that which delights and nothing confers such vast inexhaustible joy as the Atma. So the word Rama means the Atma. Rama consists of three sounds Ra, Aa, Ma. Ra, is the mystic symbol of Agni (Fire) principle ; it burns sin into ash. Aa is the symbol of Surya (Sun) principle ; it destroys the darkness of Ajnana or ignorance. Ma is the symbol of Chandra, (Moon) principle ; it cools the Thaa-pam or heat of suffering. So Rama overcomes all the three tragedies and reveals the Truth,

the Beauty and the Goodness. Repeat the Name Rama bearing the above significance in mind and you can feel its effect very soon. (14)

Baba tells about the story of the Merchant who was advised to repeat Lord's name at any time of the day by hermit. He repeats the name of the Lord when he eases. Hanuman gave a blow as was uttering Lord's name when it was unclean. When Hanuman saw the Lord His cheek was swollen. The blow Hanuman gave to the Merchant was received by the Lord.

17. b) Kali Yuga and Namasmarana

When each desire is fulfilled God is loved, adored and thanked. When no desire is fulfilled God is denied, discarded and dismissed.

"Nasti Nasti Mahabhaga Kalikala samayugam Smarnath Uchcharanaatheva prapnoti paramaam gathi". *Chintan...*

This Kali Yuga is praised in the Scriptures as incomparably conducive to the salvation of men, for he can now attain the highest through the mere thought of God and remembering His name. So, of all the Yugas, this Yuga is described as the most holy, the most beneficent. Dhyana was prescribed as the means of liberation for men in the Kritha Yuga. Tapas as the means during the Tretha Yuga and Archana (Ritual worship) for Dwapa Yuga. But, for people of this Yuga, the simple remedy prescribed is just Namasmarana, the constant awareness of the Name. In spite of this, it is a pity that men do not care for this

easy path and so render their lives barren and blighted. (23)

The present age is described in the Sastras as very conducive to liberation for, while in past ages, rigorous penance was prescribed as the means the Kali age in which you are, requires only Namasmarana to win liberation; when the name of the Lord is remembered with all the glory that is associated with it, a great flood of ananda wells up within the mind. Vyasa himself knew this; for some sages once went to him to find out which yuga was the most conducive to success in man's efforts for liberation, Vyasa anticipated their question and repeated to himself aloud, "O how fortunate are those destined to born in Kali Yuga;" It is so easy in this Kali age to win the grace of the Lord.

18. Conclusion

Bhagawan Sri Krishna in Gita say in Chapter 8 (1)
"Tasmat sarveshu kaleshu mamananusmara yuddhacha Myyarpita manobuddhi rmame valshyasya samsayah"

Therefore incessantly and constantly all the time remember My Name and fight on in the battle of life.

"Sarvada (always, Sarvakalash (at all times) Sarvatra (at all places), Harichintanam (remembrance of God) say the Sastras. (20)

Finally Bhagwan Sri Satya Sai Baba says "Time waste is life waste", let us and here and now therefore take the Name of the Lord in the Mind and Task in hand."

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This Article has been compiled from :-

- 1) The Path Divine, Pages 19, 20, 21.
- 2) Conversations with Bhagwan Sri Sathya Sai Baba, Pages 96, 171.
- 3) Prema Vahini - Pages 65, 54, 55.
- 4) Sanathana Sarathi March '82. Pages 73 to 76. Pages 67 to 69.
- 5) Summer Showers in Brindavan 1976 - Page 151.
- 6) Sri Sathya Sai speaks Volume II - Pages 122, 166, 10, 11, 7, 21, 196, 206, 175, 174, 38, 194, 265, 267.
- 7) Sri Sathya Sai speaks Volume VIII - Page 94.
- 8) Sri Sathya Sai speaks Volume VII - Page 117.
- 9) Sri Sathya Sai Speaks Volume III - Page 126.
- 10) Sri Sathya Sai Speaks Volume X - Page 156.
- 11) Gita Vahini - Page 107.
- 12) The Divinity within - Page 21.
- 13) Bhagawan Baba's opening Sloka Summer Showers in Brindavan 1977.
- 14) Nama Mahima Page 6, 31.
- 15) Sri Sathya Sai speaks - Volume VI - Pages 225, 46.
- 16) Rama Katha Rase Vahini.
- 17) Dhyana Vahini - Page 80.
- 18) The Law and the Prophets Pearls of Faiths by R. Rangachari Pages 41, 20.
- 19) Sri Sathya Sai speaks Volume IV - Page 264.
- 20) Narada Bhakthi Sutras by Swami Chinmaya-nanda.
- 21) Sanatha Sarathi - January 1982 - Page 21.
- 22) Bhaja Govinadam by T. M. P. Mahadevan. P - 12 & 13.

5. Page No. 5 line 34 after heart put (4)
6. do line 46 after surrender put (5)
7. do line 61 after no more put (6)
8. do line 75 read gagendra for gagindra.
9. Page No. 7 line 2 read names for name.
10. do line 14 read construction for construction.
11. do line 41 after nature put (6)
12. Page No. 9 line 2 read ruchira for ruchitra.
13. do line 40 read inheres for inhents.
14. do line 42 after sung put (14)
15. do 11 line 46 read 69 for 59
16. do 11 line 52 read bhakthi for bhaktha
17. do 11 line 56 after says put (20)
18. do 11 line 73 after Bhakthi Sutra 82 put (20)
19. do 13 line 7 read 15 for 14
20. do 13 line 11 after that . . put (16)
21. do 13 line 66 read 17 for 15
22. do 15 line 22 read picks-up for pick-up.
23. do 15 line 32 after Baba says read "The distance between us and Siva is just the distance that our call will reach"
24. Page No. 17 line 24 after Lord read thy God invain.
25. do 17 line 56 read Koran for Roran
26. do 17 line 65 read nife for nope
27. do 19 line 9 read little for ititle
28. do 19 line 15 read 14 for 20
29. do 19 line 19 read 20 for 21
30. do line 65 read strengthen for
31. do line 69 delete (13)
32. do 21 line 10 read it for if.
33. do line 11 read swollen for swolien
34. do line 36 read 21 for 23
35. do line 54 read says for say'
36. do 56 read manobuddhir mame for manobuddhi rmame

last para read as follows :
 "Time waste is life waste", let us therefore here and now on take the name of the Lord in the Mind and Task in hand.

CORRIGENDUM

1. Page No. 3 line 19 read innate as innate ; line 38 read Yogas for Vogas.
2. do line 34 after God put (2)
3. do line 37 after sea put (3)
4. do line 71 read Prathyahara instead Prathyahana.