

Keerthanam

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1. What is Keethanam?

1.1 14 Min. Swami's discourse on why Keerthanam is essential in Kaliyuga (Must watch)

<https://www.youtube.com/watch?v=x3v3g9eIBOw>

1.2 Definitions according to Swami:

- Samyak-keerthanam Sankeerthanam" (Congregational singing of bhajans is the best of bhajans). There is a big difference between Keerthanam and Sankeerthanam. Keerthanam is an individual affair. It is singing by an individual for the fulfillment of his prayers. Sankeerthanam aims at the well-being of the whole universe. This is also described as Saamaajika bhajans (community singing). Everyone participating in bhajans should sing the name of the Lord and thereby serve to purify the atmosphere and promote the well-being of the nation.

- Divine Discourse, PSN 1992

- "Bhajan (devotional singing) is one of the processes by which you can train the mind to expand into eternal values. Teach the mind to revel in the glory and majesty of God; wear it away from petty horizons of pleasure. Bhajan induces in you a desire for experiencing the Truth, to glimpse the Beauty that is God; to taste the Bliss that is the Self. It encourages man to dive into himself and be genuinely his real Self. Once that search is desired, the path is easy. One has only to be reminded that he is divine..." You get joy when you sing and clap together with similar devotional feelings in your hearts. "Music is the instrument by which passions are sublimated, emotions are tamed, impulses directed to higher purposes"
- "You should sing wholeheartedly with the desire to please God. God makes no distinction between a proficient musician and a beggar in the street. It is the devotion and sincerity that matter. Merge your soul in the Bhajans you sing. Spiritualize your Bhajan singing. Then you will experience real bliss..."
- "Your life is a song on the Glory of God. Sing it with all your soul, sing it aloud, sing it in chorus so that the atmosphere polluted by the noise of greed, hatred, and envy can be purified by the holy vibrations..."

- "Those who sing Bhajans get what can be called 'double promotion' for they derive joy and distribute joy. You can relish the Bhajan as you make it a daily function, like eating and sleeping. You eat twice a day for the upkeep of the body: should you not do Bhajan at least once for the upkeep of the mind?"

<http://www.vahini.org/downloads/babasbhajans-C.html>

- If you engage yourself in bhajan and daivachintanam —keerthanam and smaranam—you will not be caught unawares. Suppose you have a master who has an Alsatian dog at the gate and he himself is at the first floor. There are two ways of reaching him. One way is to befriend the dog and enter the house; the other way is to call out to the master from the ground in a loud voice so that he will come out and allow you to come in by controlling the dog. Maya (illusion) is the dog. God is the master. You either control the maya or chant His name and sing His glory so that He will come down. You have to treasure Him in our heart, since the heart is His altar.

- SSS Vol 31, pg 132

- Enquire deeply into the meaning of this practice. Bhajan singing provides an opportunity to chant the Lord's name in a sweet and pleasant manner. The vibrations associated with the divine Name then suffuse into the atmosphere and cleanse it; the pollution present is wiped out. Thus, the basic purpose of bhajans is to convert bad into good.

SSS Vol31 pg31

- You hear the harmonium being played in the bhajan. The sruthi is one. When you press the different reeds, you get the different sounds, sa, ri, ga, ma, pa, da, ni – the seven swaras. But the air that passes through the box and causes the sound is one. Install the Divinity in your heart. As Krishna told Arjuna, make God sit in your heart, the inner chariot. There He is Mantra Swarupa, the form of sacred sound, and not yantra, which has no life force. Mantra is life. God is Mantra Swarupa and Hrudayavasi (indweller in the heart). If you want to see God outside, your effort is an exercise in futility. Outward look is that of the animal. You should develop an inward vision. Then you can realize God.

SSS Vol31 pg163

- People do bhajans without understanding their significance. Instead of focusing their attention on God, they are bothered too much about the tune and rhythm. No doubt, the tune and rhythm are also essential in bhajans. But once you fill your heart with divine love, the tune and rhythm will automatically be taken care of. If you concentrate too much on the tune and rhythm, you will not be able to think of God.

SSS, Volume 33 210

- When you go to temples, you should keep your eyes open and enjoy the beautiful form of the deity. Even in our bhajans, Swami finds many of our boys closing their eyes and singing. They are not blind like Suradas! One should see the divine form and install it in one's own heart. Only then can one grow in devotion. Swami is explaining to you even these minor details so that you may understand them better and put them into practice

SSS, Volume 33 376

- Sravanam is the medicine that you take internally and Keerthanam is the balm you apply externally. Both are needed. So also Dharma as well as Karma is necessary; Karma is the very foundation of Bhakthi. It is the basement on which devotion is built. Dharma is the attitude in which action is done, the Truth, Prema and Equanimity with which the mind is activated, when it seeks to do things.

<http://www.sathyasai.org/discour/1959/d590710.html>

- Bhajans have to be sung and offered to God in an attitude of utter humility; they are not to be taken exercises in an exhibition of talents or as competition for mastering of musical skills. They have to please The Lord, not your kins.

SSS, 1X, 177.

- The tongue is the post, devotional singing (bhajan) is the rope; with that rope, you can bring God Almighty near you and tie Him up so that His grace becomes yours.

SSS, VII, 52

- Swami says "There is no greater means of God-realization in the Kali Yuga than chanting the names of the Lord. Regard community singing as a sacred devotional exercise. Samyak-keerthanam Sankeerthanam (Congregational singing of bhajans is the best of bhajans). There is a big difference between Keerthanam and Sankeerthanam. Keerthanam is an individual affair. It is singing by an individual for the fulfillment of his prayers. Sankeerthanam aims at the well-being of the whole universe. That is the primary aim of Bhajans"

<http://saidelhi.org/?q=SpiritualWing>

- Akhanda bhajana means that it should not be just a twenty-four hour affair or even a seven-day affair; it must go on, from birth to death, this contemplation of the Source and Goal of things. The procession to the cremation ground starts immediately on birth and the beating of the heart is the drumbeat for the march towards that place. Some take a longer route, some reach quickly, but all are on the way. Therefore, Bhajana has to start in childhood and has to continue. It must be the constant companion of man, his solace and strength. Do not postpone it to old age, for it is the essential food for the mind

<http://www.sathyasai.org/discour/1959/d590710.html>

- Bhajan (devotional singing) and meditation are only exercises for purifying the mind (chittasya shuddhaye karmañe). Develop love which is your life breath. When a tree is full of green leaves, branches and fruits, you are attracted by it. When it becomes dry, you destroy it because there is no life in it. A person without love is akin to a dead tree only. Love is as vital for a human being as fire is vital for a lump of coal to sparkle.

SSS 30.15: July 17, 1997

- The Avatars in the four yugas (ages) incarnated to teach what was appropriate for that age: dhyāna (meditation) for the Kritā Yuga, tapas (penance) for the Tretā Yuga, upāsana (worship) for the Dwāpara Yuga and nāmasmaraṇam (constant remembrance) for the Kali Yuga. Common to all these is love of the Lord. In the same way what is common to the nine forms of worship—shravaṇam (listening to the glory), kīrtanam (devotional singing), vishnusmaraṇam (contemplating), pādasevanam (worshipping the Lord's feet), vandanam (adoring), archanam (worshipping), dāsyam (being a servant), sneham (cultivating friendship) and ātmanivedanam (surrendering)—is love. Common to all of them is the chanting of the Lord's name with devotion.

SSS 24.23: September 2, 1991

1.3 Experiencing Keerthanam: Manifesting the embodiment of Love (Premaswarupa)

Study guide (Page-50):

When some insects look at a bright light, they are attracted by the brightness and even lose their lives. The deer, which are attracted by music, come close and get trapped. The bees, attracted by the honey inside a lotus, get trapped. In a similar manner, when you want the love of the Lord, you should be fully prepared to completely surrender yourself to the Lord. You should have no attachment to your body or pay any attention to your own honor or respect. You should completely detach yourselves from all these. Only then, can you get close to the Lord. Your mind should fully concentrate on the Lord. Until we rise to this high level of surrender, we should participate in divine and sacred activities like bhajan (devotional singing) or dhyāna (meditation) and develop the aspect of prema (love). When you are in a state of bliss and when your love of God fructifies and bears fruit, then His grace will be on you.

SS 1978.15

Study guide (Page-80, 81):

You have come from different countries and you have different Names and forms. But having come here, you are all one. From today onwards, may you always remain in bliss forever and ever. People say, "Today is my birthday". What is the meaning of birthday? It is the day of the birth of the body. Today it is born. Tomorrow it may die. But you are eternal. You have no birth, no death. Be always happy. This is what I desire. Do not allow the differences of "mine and thine" to come near you. All of you have sung the glories of the Lord in one voice. This unity is Divinity. Where there is lack of unity, there is diversity. Hence develop unity. Where there is unity, there is purity. It is purity that attracts God. The white dress that you have put on symbolizes purity. Differences are seen when you put on dresses of different colors. You should not give room to differences. Not only in dress, you should observe unity and purity in your mind, feelings and thoughts. All are one. On returning to your respective places, lead your lives with unity, love and bliss. Your bhajan has made me happy. Consider bhajan as your bhojan (food) which satiates your spiritual hunger. You should partake the food of bhajan every moment, day in and day out. Right from the morning till night, you should constantly do bhajan in your entire waking time. This is Swami's teaching to you. Perform all your tasks, while contemplating on the name of God within you. God is within you, without you, beyond you, below you and behind you. Very happy.

SSS 40.21: December 15, 2008

Bhajan is one of the processes by which you can train the mind to expand into eternal values. Teach the mind to revel in the glory and majesty of God; wean it away from petty horizons of pleasure.....

..Bhajans remove all negative thoughts, soothe the nerves, purify the mind and fill the body and the heart with a sweet love. As one sings bhajans, the mind gets saturated with God-consciousness and a great ecstasy wells up from within. No mental or intellectual effort is called for, as there is no need to understand anything while uttering the holy names of God and singing His glory...

..Bhajan must spread good-will, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace. The Nagarsankirtan must be radiating devotion and love. ..

<http://vahini.org/MP3-downloads/Alfab-bhajans-texts.html>

2. Types of Keerthanam

- Keerthanam is of various kinds. First is Guna Keerthana---praising the qualities and attributes of God through song.
- Second is Bhava Keerthana---expressing the inner feelings and emotions of the devotee. Reflecting the feelings of peace, companionship, yearning, filial love or sweetness experienced by the devotee, these songs give vent to the emotional outpouring of the devotee.
- The third is Leela Sankeerthanam--praising in song the sports and divine play of the Lord. This is done through singing the Ashtapadi (of Jayadeva) or describing the sports and miraculous deeds of the Lord. The rasa krida is also in this category.
- The fourth is Nama Sankeerthanam---singing the names of the Lord. This is the most efficacious of all forms of devotional singing. But in actual practice the devotees derive joy from singing all types of devotional songs.
- Guna Sankeerthana applies to the kind of bhajan in which the devotee recites the auspicious qualities of the Divine, experiences oneness with the Divine, and acquires the Godly qualities. Thyagaraja had recourse to this type of singing. In one of his keerthanas, he exclaimed: "Oh Lord! You are beyond all words. Is it possible for even Brahma or other Gods to extol your glorious exploits? I am waiting for your grace. Hearken to my entreaties. You restored to the preceptor the son whom the Lord of Death had taken away. You conquered the God of Love.
- Bhaava Sankeerthana: This is illustrated by Radha alone, who expresses her different feelings towards God and identifies herself with the Divine in every mood of devotion. She expressed her devotion in the five forms of Santha (Serenity), Sakhya (friendliness), Vaatsalya (eternal love), Anuraaga (affection) and Madhura (sweetness). Radha and Meera were the exponents of Bhaava Sankeerthana.

Bhajans are intended to harmonise feelings:

Bhajans should not be treated as one way of spending time. They are intended to harmonize the feelings, the singing, and the rhythmic beats of the participants so that they experience in unison the oneness of the Divine. Such bhajans are considered spiritually efficacious. Bhakti (devotion) should be given pride of place in Bhajans. They should be surcharged with love. When bhajans were first introduced in villages, Tyagaraja began with the song: "Come, all ye blessed ones, come, and let us join in singing the glory of Sri Rama". He also said that when they have Kodandapani (Rama with the Kodanda bow) on their side, they need not fear Dandapani (Yama, the Lord of Death). It was in this spirit of intense love for the Lord and pure devotion that bhajans were started in the past. But in bha}aris today this spirit of holiness is absent. More importance is given to raga and tala (the tune and the rhythm) than to Bhava (the feeling) and

raga (the melody). The attempt is more to please the hearers by sweet singing than to promote in them finer feelings of devotion. The feelings expressed in the bhajans should melt the hearts of the participants and move them to their depths. The essence of Bhakti is Love and not formal exercises in japa or worship of various kinds. Worship should be offered to the Divine who resides in all beings. Love is God: live in love. Love is the means of realising the bliss of the Self, which is centered in our selves. It need not be sought elsewhere. It can be found within one's self when all thoughts are controlled and the mind is turned inwards. Dedicate all actions to the Lord. This is the highest knowledge. It is the summum bonum of existence. Love should become a way of life. That alone is true devotion.

SSS, Volume 19, 19-24.

- Let us consider the fourth form---Naama Samkeerthanam. This can grant full happiness to all people, in all places and at all times. There can be nothing greater or more gratifying. The Names Raama, Hari, Hara, Sai, Baaba, Krishna---having each two syllables is all derived from the word Prema, which is the essence and core of the Aathma. Prema or Love has to prompt our thoughts, penetrate our words and promote our actions. The word Naama has great significance numerologically. Na is equal to 0. A is equal to two and ma equals five, the total being seven, indicating that the Naama Samkeerthanam needs seven elements for success: Shruti, Laya, Raaga, Thaala, Bhaava, Prema, Samhitha.
- Seven can - notes the seven swaras, the seven rishis, the seven week days known as the sacred Sapthaaha. Samkeerthanam must be done with emphasis on tone, tune, and timing, attitude and attachment, and the attainment of the highest good. It is not singing for singing's sake. The melody must emerge from the heart, from genuine Love, which is so ardent that it is thapas itself. Samkeerthanam from such saadhakas will certainly liberate the individual and transform the community and the world.

SSS, Volume 15, 15-41.

3. Aspects of Keerthanam - Bhava, Raaga, Thaala, etc

Devotional singing is outpouring of love to God. What then is the essence of Sankeerthana? Its essential purpose is to earn the love of God. Combining one's voice, tune, feeling and rhythm to the appropriate beat of the song, the devotee should immerse himself in the singing. Harmonising the feeling with devotion and Love, the sacred words of the song should be an outpouring of love towards God. That alone is devotional singing. When the song is rendered without understanding the meaning of the words and without any inner feeling or genuine love for God, it is a mechanical performance. Bhaava (feeling), Raaga (melody) and Thaala (rhythm) are the essentials for proper singing. Even the name Bharath signifies the combination of these three elements. (Bha-Ra-Tha). In every action in daily life, the combination of these three elements should be observed. This rule can be applied even to one's studies. Bhaava, in relation to study of a subject, means understanding the subject thoroughly. Raaga implies cultivating a love for the subject and Thaala means expressing one's knowledge coherently and clearly.

SSS, Volume 25, 25-08

It is said in the Sastras that in the age of Kali Namasmarana is the best means to achieve liberation. Bhagwan Baba in HIS innumerable discourses has underlined this point and He Himself initiated this practice of Namasmarana when HE sang his first Bhajan on 20th of October 1940 when HE declared HIS Avatarhood to the world. Bhajan must spread goodwill, love, ecstasy; it must cleanse the polluted atmosphere; it must invite all to share in the joy and peace!

Bhajans appeal both to the classes and masses. "Devotional singing is the spontaneous music of the soul. Nobody can resist the inspirational qualities of such music penetrating one's heart when it is sung with concentration and devotion." Devotional singing and liberation In this busy age of fear and anxiety, the remembrance of God and repetition of His name is the one means of liberation that is accessible to all.

The very first lesson I gave when I declared my identity at Uravakonda was Maanasa bhajare Gurucharanam, Dusthara bhava saagara tharanam. This means: first know that you are in the cycle of birth and death, the ocean of worldly life (bhava saagara); then, resolve on crossing it (tharanam); then fix your mind on a Guru or the Name and Form of the Lord which appeals to you; lastly, dwell on His Glory, do bhajan, but do it with your entire mind. He who is deluded by his relative reality is the worldly person (samsarii), he who is aware that is only relatively real is the spiritual practitioner (saadhaka). Life is a song; sing it. That is what Krishna taught throughout His life. Arjuna heard that song on the battlefield, where tensions were at their highest and when the fate of millions was to be decided by the sword. Krishna sang the Gita for Arjuna to listen. Gita means "song", and He sang because He was Divine Bliss incarnate, wherever He might be, whether in Gokulam, on the banks of the Yamuna or a Kurukshetra, between the warring enemies.

You, too, must pass your days in song. Let your whole life be a bhajan. Believe that God is everywhere at all times, and derive strength, comfort and joy by singing His Glory in His presence. Let melody and harmony surge up from your hearts and let all take delight in the Love that you express through that song. The procession to the cremation ground starts immediately at birth and the beating of the heart is the drumbeat for the march towards that place. Some take a longer route, some reach quickly, but all are on the way. Therefore, bhajana has to start in childhood and continue throughout life. It must be

the constant companion of man, his solace and strength. Do not postpone it to old age, for it is the essential food for the mind.

When you recite the Name of God, remembering all the while His Majesty, His Compassion, His Glory, His Splendor, His Presence - Love will grow within you, its roots will go deeper and deeper, its branches will spread wider and wider, giving cool shelter to friend and foe, to compatriot and foreigner. God has a million names. Sages and saints have seen Him in a million forms. They have seen Him with their eyes closed and with their eyes open. They have extolled Him in all languages and dialects known to man; yet, His Glory is not exhausted. Those who rely on reason alone or on the limited law of science argue that the repetition of the Name - which is, after all, sounds - cannot cleanse or correct the mind of man. But the Name is not just 'sound'. You are sitting quietly there, listening, but if someone merely says "scorpion", you get frightened. Or when someone says, "the juice of a lemon", your mouth starts watering. You may be sitting before a plateful of delicacies, but if someone speaks of something dirty or disgusting, you are apt to refuse the food. The mere sound creates so much reaction.

When words referring to worldly situations have such a transforming effect on the mind of man, words conveying spiritual and elevated meaning will certainly help in cleansing and correcting the mind. When we fill the air with harshness, we become harsh in nature. When we fill the atmosphere with hatred, we also have perforce to breathe the air, and are hated in return. When we saturate the air with sound full of reverence, humility, love, courage, self-confidence and tolerance, we benefit from those qualities ourselves. The heart is the film and the mind is the lens; turn the lens towards the world and worldly pictures will fall on the heart. Turn it towards God, and it will transmit pictures of the Divine.

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 discipline of Naamasankeerthana - singing the glory of the Lord and listening to the Name being sung. Among the nine steps of devotion, listening to the Name being sung and singing the Name are mentioned as the best. Cast away ignorance and you are free, liberated from all bonds that very moment. All spiritual disciplines have liberation as their goal. Naamasankeerthanam, too, helps you get rid of this basic ignorance.

So, while singing bhajans, we are getting used to taking God's name. In fact, you will notice that while you are singing bhajans, you are so engrossed in singing bhajans, that your mind is doing real meditation. A tremendous amount of energy is generated while singing bhajans. So, during this whole time, you are actually doing meditation. Sometimes this meditation may be better than the meditation you do in the morning, because you are sitting alone in the morning and your monkey mind is going here, there and everywhere. So, bhajan singing is the most important form of worship in Kaliyuga (The Iron Age).

Before we start with bhajan singing, you must concentrate on God for at least five minutes. When you finish singing bhajans, Baba says that for half an hour you should not even talk to anybody, because it takes time for your body, for your soul, to absorb the energy which is generated while singing bhajans. So, if you talk to somebody, you lose this energy. Time permitting, after singing bhajan, for at least ten minutes one must sit quietly and absorb this energy. But even if you do not have that time, while driving back or walking back, you should not talk to anybody in order to absorb the energy.

4. Swami's guidelines on Keerthanam:

Students!

If man strays from the road, there is a danger to his physical body. If man goes astray morally he loses the sanctity of being human. We should never reach the stage of losing human sanctity. While singing Bhajans some just move their lips silently but swing and sway. This is not correct. If a man who has fallen into well merely whispers that he has fallen, none will come to save. On the other hand, if he shouts on the top of his voice, "Help! I have fallen into the well", then the neighbours will rush to his rescue. Similarly, from the depths of your heart if you mumble to yourself, there is no use. Say it loud enough. That is the significance of 'Samyak Keertanam', that is Samkeertanam. As much as you can raise your voice in prayers, do so. Why are you given the voice? Is to talk silly things? No. Sing freely at your own will. Do not have any inhibitions. Our friend (indicating a Mandir singer), keeps whining 'Hmm, Hmm'! Not a word is heard clearly. Words should be pronounced clearly. One more thing that you must take note of - what we sing here is not just for our own consumption alone. Thousands are listening. We should sing in a manner that fills their hearts with holy feelings. You should enjoy yourself and also share the joy with others. You have seen a streetlight, haven't you? It has a bulb at the top of the pole. It lights up the way for others. But, at the same time it displays itself prominently. In the same way, your Bhajans should satisfy yourself and also satisfy others. Those who follow do not matter much. But the one who leads the Bhajan has to do a fine job. Those who have to lead must practice well. Keep in mind that there will be thousands in the audience.

Shruti, Laya, Raga and Taala should be in place. In fact our country gets its name from there. Which is our country? Many new boys are here. Hence I am sharing this. The word 'Bharata' has three syllables Bha, Ra, Ta – Bhava, Raga, Taala and together they form Bharat, the nation. You must live up to what our country represents. Students, during Bhajans you must sing from the heart, full-throated. Community Bhajan is a very fulfilling activity. Guru Nanak was the foremost in pioneering this. It doesn't serve any purpose if each individual sings in his own way; all voices should join as one. All hands should keep the same beat. All hearts should merge into one. When all sing together in a single voice, what happiness it gives! It is a delight to the ears. If each one goes his own way, it becomes a cacophony. Bhajan is meant to be delightful to hear. Each student must make efforts to attain Divinity through Bhajans. Whatever we contemplate upon, we attain that form. So, put your heart into it and chant God's name with love. In the world today, a sacred environment is lacking and that is why there is much disturbance in thoughts. Students! Understand this point. Where is the air that we breathe? All around us! What are the things present in the air? Various bad sounds and smells pervade the air. When we inhale the air, we are affected by bad thoughts. As is the fire, so is the smoke; as is the smoke, so is the cloud; as is the cloud so is the rain; as is the fire so is the cooking. As is the food so is the head. So, what is the reason for losing our head? It is the impurities in the air that we inhale. The 'AkashVani' radio waves broadcast from Delhi, Madras or Bangalore are present in the air everywhere. Such energy waves can spread all over. We inhale all these. These sounds evoke bad thoughts and evil tendencies. You play the radio or someone plays gramophone records in the streets during weddings etc. They play meaningless songs always. These pollute the air. We need to purify the air before we inhale. Chanting God's name is the way to purify it. If we do not chant Gods name the impurities enter into us. To turn meaningless worlds into meaningful sounds, make use of God's name. These tape recorders also play such songs - 'Da daadaa...Da daadaa...' (referring to film songs) Such songs, when they enter into us, we too turn into 'Da daadaa!' What good comes out of it? If we rather take in the sounds of Rama, Krishna,

Govinda, such holy sounds start originating within us. Students, try to comprehend well the nature of Divinity. Here, whatsoever Swami initiates, has a purpose behind it. No purposeless activities take place here. This, you may not understand at this juncture. Gradually you will realize and begin to experience the benefits to some extent. So, do not neglect God's name. Develop faith. In the world today, various atrocities take place due to the absence of faith. There is no dearth of education in the world. There are plenty of educated persons. But they have neither inner purity nor self-restraint. I told you the other day: Ravana acquired 64 types of knowledge. Rama learnt just 32 types. In learning and knowledge Ravana was superior to Rama. But how are they different? Rama was wise and Ravana was unwise. What is the mark of difference between wisdom and the lack of it? Rama controlled his senses whereas Ravana was a slave to his senses. That is why Valmiki said that Ravana was a fool. Was Ravana not educated? But despite the education, he succumbed to his senses. So, we must strive to control the senses. If we do not control them, they ruin us totally. They disgrace our sanctity of being human. They cause disrepute. So, depend up on Namasmara, consider it as a boat and set out to cross the ocean of the worldly life.

Source: Namasmara: The Boat to Cross Samsara, Discourse 10, My Dear Students Vol 1, Jun 18, 1989;

5. Very useful links on Keerthanam

5.1 Swami on Thyagaraja:

http://media.radiosai.org/journals/Vol_04/01JAN06/tyagaraja.htm

5.2 Swami & Bhajans – National Bhajan Conference:

<https://www.youtube.com/watch?v=olKQIZICxQo>

5.3 Delhi-NCR Bhajan Conference, held at SSSIC:

<https://www.youtube.com/watch?v=46Vj4a5TH9s>

5.4 Singing together:

<http://timesofindia.indiatimes.com/life-style/Singing-together/articleshow/10903091.cms>

5.5 What Sri Sathya Sai Baba says about singing?

<http://www.srisathyasaibookcentre.org.uk/music-main.php>