

A worldly man with a talent for music sings to receive the applause of the public. He derives pleasure in their praise and pain in their censure if any. But when a Bhakta sings the glory of the Lord, he is indifferent to the censure and the praise of the people. His activities are likely to be exposed to public remarks. But he remains dead to all their observations and goes his own divine way.

The devotee prefers to be silent. If at all he talks, it would be about the Lord and nothing else. His training the tongue in this way is equivalent to the practice of silence.

A person unexpectedly and hurriedly returning home on some important business, reconciles himself with any means of transport that is immediately available. He is not much worried if there be any lack of amenities and facilities in the travel. The Bhakta's position in the world is very much like this. Communion with God is his sole concern. He is therefore content with anything worldly that comes his way in his earthly sojourn.

To a hurrying traveller sitting accommodation in any of the railway coaches is sufficient. The Bhakta, the Godward pilgrim on earth does not claim any residence as his home. He holds on to the ideal:—

“Have thou no home. What home can hold thee, friend?
The sky thy roof; the grass thy bed;”

The devotee seeks nothing but God. He is therefore steady-minded. He gives himself completely to God. So he becomes the favourite of God.