

Chandi Path, Beginning Worship cont'd & Atha Sapta Sloki Durga (pps 28 to 37)

Class Transcript

Broadcast live from the Devi Mandir by Swami Satyananda Saraswati

Class Duration: 38 min

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Discourse

Om Sam Saraswati Namah. Namaste. Namaste Everyone.

On page 28, we are going to take the sankalpa. Today is the month of Magh. It is Krishna Paksha and the first day is Pratipad. So take a flower in your left palm and put a few grains of rice on it, maybe a couple of leaves of tulsi, and couple of drops of water and you will say, "Vishnu Om Tat Sat" and cover it with your right hand. Now say, "Om adya jambudvipe, America dese, California pradese, Napa nagare, Devi mandire, Magh mase, Krishna pakshe, Pratipad tithau, Satyananda gotra, Swami Satyananda Saraswati ca Shree Maa <you can insert your name> krtaitat Sri Chandika kamah puja karmaham sri Chandi patham or Sri Chandi patham iti mantrena ahuti saha homa maham karisye" and offer that flower.

Swamiji recites pages 29-37.

And let's go back to our sankalpa. We will translate for a few moments. First of all, kalpana is an "idea" and san means "all." And all the ideas are combined into one idea, which is the one I am focusing on. That is my sankalpa, the sum total of all my ideas. Right now I have one idea and that is my laksh, my goal, my objective. The first step in ashtanga yoga is yam, which means "to take control." I am going to take control of my life. I am taking all my ideas and putting them all together into one idea. The most important idea to me is my goal. And I am going to say, "Goddess, here I am with consciousness on my lips. I am taking this vow with one idea, only one goal, one objective in mind. Vishnu Om Tat Sat (The Consciousness that Pervades All, Om That is Truth). Presently, on the planet Earth, in the country of the United States of America, in the state of confusion (!) or the state you wish to live in, in the city of Napa, in the temple of the Devi Mandir, in the month Magh. It is the dark fortnight and the first day is Pratipad.

The name of sadhu family is Satyananda and it does not just refer to me but rather the whole lineage. There were originally four Vedas and there were seven rishis who knew the four Vedas. The rishis told their disciples to learn the four Vedas and the disciples said, "Are you kidding? You were born from Brahma. You can learn the four Vedas but just give me part. They are humongous in volume and I cannot learn all the Vedas." So they broke up the Vedas into four Vedas called the Rg veda, Yajur veda, Atharva veda, and the Sama veda. The rishis turned around and told their disciples to learn the Rg veda and the disciples said, "Are you kidding? There are 15,572 hymns in the Rg veda. I cannot remember all that so please give me a part."

So they divided the Vedas into branches and the branches became known as shakhas. And each shakha was presided over by a gotra. The gotra of our lineage is Satyananda from the Vedas... not just this Satyanada (me) but the whole lineage of Satyanandas from the Vedas. So the name of our sadhu family is Satyananda gotra. <Your name> krtaitat. <Your name> is performing the worship for the satisfaction of the Respected Chandi by reciting the Chandi worship.

And now, here you have a time, place, date, and the performance (what we are going to do). This is a sanyasi sankalpa because the grihasta sankalpa goes on for three or four pages. They are really amazing to read. A grihasta (regular householder) sankalpa says "Please make me wealthy and make my kids happy. Make them listen to me and make them brush their teeth before going to bed. I want all of this as a reward, as the fruit for performing this worship. I want to be healthy, wealthy and wise. I want to be happy. I want my Mrs. to listen to what I have to say. I want my Mr. to not argue with me all the time. Please God, I will sing these praises if you grant me the list of my desires." And they go in and they specifically list them.

On the other hand, a sanyasi says, "Hey, you know what is best for me. I know that I have only one goal and that is to perform the worship for you and you will decide whatever the fruit is appropriate for me and that is all I need." So I am going to perform the worship for the satisfaction of the respected Chandi by reciting the worship of the Chandi.

Om May our waking consciousness replace pain and suffering with divinity, as also our awareness when asleep. Far extending be our radiant aura of light, filling our minds with light. May that be the firm determination of the Consciousness of Infinite Goodness. This is the part of the Shiva sankalpa stotra from the Yajur Veda. It also appears in the Rg Veda but there are couple of anomalies in the spelling. There are differences between the Rg Veda and the Yajur Veda but the meanings are the same. You can refer to the Advanced Shiva Puja book where we have the entire Shiva sankalpa stotram from the Yajur Veda. These are just excerpts from that stotra.

May that Goddess who wears the Moon of Devotion protect the children of Devotion. And that is us. Durga has a moon in her hair and she is going to protect the children who are born of that devotion.

May that Goddess of All-Pervading Knowledge protect us. "Hey, Saraswati, you protect us. Let us do it right. Please, I want to say the right thing. I am trying to do it by the book."

May the Energy of the Rule of the Pure (Indrani) rise up. "Hey, you have all the purity, all the clarity. You rise up within us, make our intentions and motivations pure. We have no alternative agenda. We have only your agenda here. Make that purity radiate through our worship."

Oh Energy of Equilibrium grant us the highest prosperity. We are asking from the Goddess of Equilibrium the highest prosperity. What does this prosperity consists of? Swaha + asti. Asti means "being" and Swaha means "my own." Being is my own. "Hey, Goddess of Prosperity, hey Goddess of Equilibrium make being my own. May I be my own being. May I be the owner of my own soul. Don't let me sell out. Let being be my own." Swaha + Asti = Svasti.

Om The Ultimate Prosperity to us, Oh Rule of the Pure, who perceives all that changes; Hey everybody who perceives through the eyes of the rule of the pure, all the changes remain in purity.

The Ultimate Prosperity to us, Searchers for Truth, Knowers of the Universe; those who are constantly searching for new Truths or for the one Truth. They are the Knowers of the universe. You grant us being our own. Being may be my own. Let me be in that Equilibrium.

The Ultimate Prosperity to us, Oh Divine Being of Light, keep us safe; keep us in your light, keep us in the knowledge, remove from us all the darkness.

The Ultimate Prosperity to us, Oh Spirit of All-Pervading Delight, grant that to us. And that delight, that anand, that knowledge is the highest bliss. Grant that to us. This is our prayer.

Om we invoke you with offerings, Oh Lord of the Multitudes; Ganapati, he is the gana, the multitude, the numbers, the gana, the associates. The pati, He is the Lord or the supreme ruler. The most important, the foremost amongst all the multitudes of objects and relationships. That is Ganesh. He is the ishwar of the gana. He is Lord of the Multitudes. He is the Lord of Wisdom.

We invoke you with offerings, Oh Lord of Love; we invoke you with offerings, Oh Guardian of the Treasure. "Hey, Ganesh, you're the Lord of the Multitudes. You are the Lord of Wisdom. You are the Lord of Love and the Guardian of the Treasure. Nobody enters into the door without bowing to you and receiving your grace."

Sit within me, giving birth to the realm of the Gods within me; yes, giving birth to the realm of the Gods within me. This is the purpose of invoking you. Hey, I do not want to just have the realm of Gods out there on the altar. Give birth to the realm of the Gods within in me and sit there. Please, this is our prayer. This is our purpose. This is our process.

Om We invoke you with offerings, Oh Lord of the Multitudes, Seer among Seers. Remember, He is a kavi, an author of volumes of praises and poetry to express the inexpressible. It can't be expressed in prose.

Seer among Seers, of unspeakable grandeur. Oh Glorious King, Lord of the Knowers of Wisdom, come speedily hearing our supplications and graciously take your seat amidst our assembly. Asana samarpana. Please, I have a seat for you right here. Please come and sit down. I have prepared the greatest throne for you where you can sit within me, giving birth to the realm of Gods within me. Please come speedily and sit down, take a seat and listen to what I have to say.

Om The Mother of Enlightenment pervades the heavens; the Mother of Enlightenment pervades the atmosphere; the Mother of Enlightenment pervades Mother and Father and child. All Gods of the Universe are pervaded by the Mother, the five forms of living beings, all Life. The five kinds of living beings are mammals, birds, reptiles, fish, and amphibians. Or it could be five kinds of beings comprised of the five elements: earth, water fire, air, and ether. Or it could be all

the fives; five forms of living beings, all life. The Mother of Enlightenment, She is to be known. The objective of our search is to know Her, the Mother of the Enlightenment. Who else do you want to know? She is to be known, the object of our search. That is Chandi.

Om You are Female, you are Male; you are a young boy, you are a young girl. You are the word of praise by which we are singing; you are all creation existing as the mouth of the universe.

Om Mother of the Perceivable Universe, Mother of the Conceivable Universe, Mother of the Universe of Intuitive Vision (that's Ambika). Lead me to that True Existence. Please lead me to that true Existence. As excellent crops (or grains) are harvested, so may I be taken to reside with the Infinite Consciousness. "Mom, come and harvest me. It is harvest season in the Devi Mandir come and pick me up and take me as an excellent grain and put me in your storehouse, in your granary, and feast. Eat me."

Om Peace in the heavens, Peace on the earth, Peace upwards and permeating the atmosphere; Peace upwards, over, on all sides and further; Peace to us, Peace to all vegetation; Om Peace to all that has form, Peace to all causes and effects; Peace to all existence, and to all intensities of reality, including all and everything; Peace be to us. This is little bit different than saying "Destroy my enemies, Mom. Make me a victor. Vanquish. Move in front of the armies like a pillar of fire and destroy all that is in the inimical."

Om Let the earth be at Peace, the atmosphere be at Peace, the heavens be filled with Peace. Even further may Peace extend, Peace be to waters, Peace to all vegetation, Peace to All Gods of the Universe, Peace to All Gods within us, Peace to Creative Consciousness, Peace to Brilliant Light, Peace to All, Peace to everything. Peace. Peace. Altogether Peace, equally Peace, by means of Peace. (Mr. Bush, are you listening?) By means of Peace, we achieve Peace. Peace, Peace, Peace.

Thus by means of Peace, altogether one with the means of Peace, Ignorance is eliminated, Violence is eradicated, Improper Conduct is eradicated, Confusion (sin) is eradicated, all that is, is at Peace, all that is perceived, each and everything, altogether for us, Peace, Peace, Peace. Now, are there any doubts about why we are reading this? What is our objective? What is our purpose? What is our goal? What is our function in life? What are we trying to achieve? I think it is rather specific.

Atha Sapta Sloki Durga

Let's proceed to the Seven Verses That Express the Essence of Durga, She Who Relieves all Difficulties. Durgam means difficulty, obstacle, confusion, limitation, or bondage. Durga takes away the Durgam. And Shiva said, "Oh Goddess, You are accessible to your devotees as you give the effects of all actions." You are the cause of all actions you are the effect of all actions and you are the granter of the effect, the fruits of all actions.

Please tell me the means of success in perfecting all desires in this Age of Darkness. How can I make my desires pure, clear, perfect, in balance, in harmony? What should I do to demonstrate to you that I really love you? These are not words, this is not rhetoric. I am not a

politician. I am a sadhu trying to convince you that I am worthy of your attention and the only way I can convince you that I am worthy of your attention is by my paying attention to you.

And the Goddess said, “Listen, Oh Divine Being, as I elucidate the highest path of Spiritual Discipline. Because of your unswerving love for me, I reveal this song of Praise of the Goddess.” And this is our Viniyoga, the application. A Viniyoga is a statement of purpose. It is statement of what we hope to achieve, who is involved, what is the meter, etc. Let’s read the text.

Om Presenting the mantras of the Song of Seven Verses explaining the Respected Reliever of Difficulties, the All Pervading Consciousness (Narayan) is the Seer; Anushtup is the Meter (32 syllables to the verse); The Respected Remover of Darkness (Mahakali), The Great Goddess of True Wealth (Mahalakshmi), and The Great Goddess of All Pervading Knowledge (Mahasaraswati) are the deities; for the satisfaction of the Reliever of Difficulties (for Durga’s pleasure), these seven verses of Durga are applied in recitation.

And now we will read the note: All Mantras have a Seer, they are out there in the cosmic record (the akashic record). All these mantras are floating around in the atmosphere and they are everywhere in the world. Somebody has to grab on to it. If they really kind and judicious and generous, they will give it to us and pass it down to the next generation. They will write it down, make CD or DVD, and take it out of the akashic record and put it in my brain. The Seer is the one who originally realized this knowledge and passed it along to us; a meter. The knowledge that is written down has a certain number of syllables with which it is expressed and that translates into a mathematical formula for our pranayam. If we are inhaling the number of syllables of a mantra and we are exhaling the number of syllables of a mantra, our breath has been controlled by the mathematical formula of the meter of the mantra; a deity, whose attributes or actions are being extolled; a seed, or essential nature; a specific energy; and one or more specific principles that are incorporated into the purpose of recitation.

Such a statement is called the Viniyoga, it is the Application, and it is prefatory to the Mantras indicated. So we have a Viniyoga of the first charitra, the madhya charitra, and the uttar charitra of the Chandi. We have a Viniyoga of the Navarna Vidhi. We have several Viniyogas - applications that come throughout the Chandi and throughout every spiritual text that we will read in Sanskrit literature. The Viniyoga says, “Hey, this is where it came from, this is what it is about, this is how you invoke it, and this is what you will get by doing this.”

She is the Supreme Goddess, the Great Measurement of Consciousness. You see how She measures consciousness. All I can see is her. My Consciousness is completely absorbed into Her form. That means that my Consciousness has been limited and measured and there is a border around it. I see a form and now Consciousness has been measured according to the limitation of the form. If there were no form, then Consciousness would perceive empty space, infinity. So She has created before the form, behind the form, to the left of the form, and to the right of the form. She has limited Consciousness according to the form. Mahamaya is the great limitation of Consciousness, the measurement of Consciousness.

She attracts the Perceiving capacity of all sensible beings with such force as to thrust them into the ignorance of egotistical attachment. Look, if there were no form, Consciousness perceives empty space infinitely. Postulate the existence of complete absence of form and you can see in every direction exactly same thing: empty space stretching out infinitely. Now, put one form into our universe of empty space. Mahamaya, everything we perceive now is in relationship to the form. She has attracted the perceiving capacity. She has captured our Consciousness and now we define everything as in front of the form, behind the form, to the right of the form, to the left of the form, above the form, and below the form. There is now an object and our perceiving capacity, all of our awareness, all of our Consciousness, our capacity of recognizing is attracted to the form. We won't just continually stare out in empty space anymore. Our eye will keep coming back to the form and we come to the form. She has attracted the perceiving capacity and with such force as to thrust them into the ignorance of egotistical attachment. I am here, I am separate, I am different from the form. And no matter how I try to look in another direction, my mind will always keep drawing me back to the perception of the form. She is there and so, who am I? And the concept that I am different from you is egotistical attachment. Because before there was you, "I" was the totality of existence. There was no duality. I am. But now "I" am here and "you" are there and there is something between us. There is a difference, a distinction, a differentiation. And now I am separate, a separate entity from you. This means I have egotistical attachment. The very thought of "I am different" is ego.

Oh Reliever of Difficulties, remembering you the fear of all living beings is dispelled. Now, if I can forget about me, I am going to forget "I" and only you I remember. And if You are all that exists, then how can any fear exist? The fear of all living beings is dispelled immediately upon remembering you but that means nothing should bound me in relation to you. That means just remembering you. When remembered by those individuals in the harmony of spiritual growth, you increase their welfare and intelligence. Because as we grow spiritually, we are striving to forget "I" and remember only You and stay in harmony of that spiritual growth. Who is like you, Oh Dispeller of Poverty, Pain, and Fear, whose sympathetic demeanor always extends compassionate assistance to everyone? There is nothing like Her. No one is like Her. If I can remember only Her, I have no poverty, no lack. I am full completely full, all the time. I have no pain, no gain, no loss, and no fear, for I am not going to lose anything. I just remember you, Exposer of Consciousness, and you expose Consciousness to me by taking away all of my ego. You show me what Consciousness would be if I am free from ego. We bow to you.

And by bowing down, we humble ourselves before you. We surrender. We submit and make our ego submissive to your will. We become the servants of the Divine Mother, Exposer of Consciousness. When we bow, you expose consciousness and we get the blessing.

To the Auspicious of all Auspiciousness, to the Good, to the Accomplisher of all Objectives, to the Source of Refuge, to the Mother of the three worlds, to the Goddess Who is Rays of Light, Exposer of Consciousness, we bow to you.

Those who are devoted to you and take refuge in you, even though lowly and humble, you save them from all discomfort and unhappiness. All worry you take away, Oh Goddess, Exposer of Consciousness, we bow to you.

Note: Video and audio transmission for this class ended abruptly at this point.

The Intrinsic Nature of All, the Supreme of All, and the Energy of All as well; you remove all fear from us, Oh Goddess; Reliever of Afflictions, Oh Goddess, we bow to you.

When you are pleased you destroy all infirmities, and when you are displeased you frustrate all desires. No calamity or disease befalls those who take refuge in you, and those who take refuge in you invariably become a refuge to others.

Oh Spirit of the Supreme Sovereign, terminate all disturbance in the three worlds and, in like manner, remove from us all hostility.

Om Sam Saraswati Namah. Namaste.

Further Information

36 classes were held in 2008 to discuss the Chandi Path. Please visit us on the World Wide Web at <http://www.shreema.org/> for the other classes and for more information. The Chandi Path text used in this class can be found at the online bookstore.