

Chandi Path, Atha Kilakam - The Praise Which Removes the Pin (pps 84 to 89)

Broadcast live from the Devi Mandir by Swami Satyananda Saraswati

Class Duration, 51 mins

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Discourse

Om Sam Saraswatyai Namah. Namaste.

This evening we are going to discuss the Kilaka Stav.

Swamiji recites pages 80-85 in Sanksrit.

The Praise That Removes the Pin.

Now, a pin is actually what we would call a shikal in Hindi or Bengali. A shikal is a security latch - it's the double lock on the door. You see, the door to the secret of the Divine Mother, the secret to understanding Tantra, is a well-guarded door. It's got lots of security. There's a dead-bolt lock and then there's a security chain (that's the pin). And now, we've opened up the lock, we've opened the dead bolt. We open up the security chain and we get to open up the doors and enter into the secret of the Goddess. So this is the praise that opens up the security latch that removes the pin.

Viniyogah.

Om we bow to the Goddess Who Tears Apart Thought.

Markandeya said:

Verse 1

So we are bowing to Shiva. And Shiva is pure knowledge, Suddha Vidya. He is the embodiment of Suddha Vidya. He has the Vedas in his eyes. That is all that He sees, pure wisdom. He wears that half moon (Remember Chandra gets to sit on Shiva's head as an adornment). He is the Bliss of Devotion.

Verse 2

Whoever constantly recites the entire text attains peace and security. Would there any greater security than knowing that we are the children of the Divine Mother? And now what could be false?

Verse 3

They become indifferent to all the objects of creation. They become dispassionate. They accept. They become without attachment. They become udas, the servant of the circumstances.

Verse 4

Don't think you are going to recite one mantra, take one pill, or smoke something, or in any way find a shortcut to achieve that state of freedom from attachment, that vairagya. There is just nothing you can do without doing sadhana. You must do the tapasya. You must have repeated application. There is no shortcut. The Guru is not going to touch you on your head until you are ready. They are not going to take your karma away until you give it all to them. "Don't take that one, Guruji, I am attached to that one. You can have the rest but don't take it all."

Verse 5

It all becomes filled with bliss if you can remember to recite these mantras.

Verse 6

He hid it and put all kinds of restraints on it. Not only did Brahma, Vasistha, and Visvamisra curse these mantras (you've got to use them properly), but Shiva, when He made this praise of She who Tears Apart Thought, made it secret.

You've got to go really deep inside yourself to find the secret. It is not on the surface. It is not for superficial people who want to do spirituality as a part-time hobby. It is a full time occupation and thus he attached a restraint.

Verse 7

So you've got Ashtamam and Chaturdasam on Krishna Paksha when you get real bliss without a doubt.

Verse 8

You are not going to get any more than you give. You are going to get the Prasad of your worship. This is the pin. This is the restraint. Don't think you can make a slight effort and get the total fruit. You have to give the maximum in order to get just a little bit. Don't think you will give a little bit and get the maximum. "The maximum is going to fall upon poor little unworthy me." No, probably not.

And this is the form of the pin by which it has been bound. If you give the most, you are going to get the fruit of your karma and if you give a little bit, you are going to get a little fruit, maybe a slice.

Verse 9

If you are doing it all the time and you are doing it with attention, and with sincerity, and with focus, you become an attained one, someone who has attained pure devotion to God.

Verse 10

Verse 11

So if you understand this, get to work! If you don't practice it, you are going to lose it. You use it or you lose it. And if you understood it, you have already got the fulfillment. What do you want? What do you want to do when you get up in the morning? Chant the Chandi, give the most.

This is undertaken by those who know. If you understood, you know. And if you know, you do it.

Verse 12

That has many levels of meaning because all women in the world reflect her capacity entirely. All the beauty and all the auspicious qualities that you see in women are the blessing of the Divine. And they are only beautiful because of their Divinity. To the extent they reflect the Divinity – that's the beauty they exhibit. Therefore, this goodness should be recited. We should always extol the Divine quality.

There is another application of that mantra because traditionally the men were the Sadhus and the women were the assisters of the Sadhus. So they provided the nourishment for the men to do the sadhana. That is how the Rishis and the Rishipatnis worked together in partnership. He pulls and she pushes. And she pushes him up to the gate of heaven and he pulls her through the door. They work together complementing each other. So here, this could be any beauty or auspicious quality seen in the opposite sex or in your partnership. This is the blessing of the Divine. So see the Divine in your partner. And this goodness, this Divinity, must be recited.

Another way this is true is that a woman is the Shakti. Any beauty, any auspiciousness perceived in Shakti, which means manifested existence, is the blessing of the Divine. So here, this goodness should be recited. Recite the auspiciousness of Divinity. Again and again, recite the auspiciousness of the Divinity.

Verse 13

Now, if you recite softly, you get great wealth and sometimes you even recite silently. But if you recite loudly, it's completely fulfilled and therefore it must be undertaken. So remember the three forms of pronunciation. There's *shabda* where it is audible; there is *pumsh* where it is not audible but you can see the lips moving; and there is *manas* where you just hear it inside. So any way you do it, you get this great wealth but if you do it loudly, then it is completely fulfilled.

Verse 14

Give me one reason why not? She gives this blessing of fulfillment, welfare, health, destruction of all enmity, all hostility, and the ultimate liberation. Why don't you want to sing Her praise? Why don't you want to sing the Chandi? Can't you invest just few hours every day to think about God?

Om. And that is the Kilaka Stav.

Commentary:

But the meaning (of the Kilakam) will become more clear after initiation in the Utkilana and Sapoddhara mantras.

Remember those or in the front of the book. They are on page 47.

No other intellectual explanations (of this Kilakam) will be of any further value.

Because you've to go into the intuitive meaning - what it means to give the most and take the prasad. What it means to just give, without expectation.

Remember we had the curses of Brahma, Vasishta and others - restrictions placed on the Chandi?

This Chandi Path is a scripture of personal transformation. It is an opportunity to change our lives, change our minds, change our values, change our goals, change our aspirations, to change ourselves. If for any reason we use this scripture for any other purpose such as, "I want to attain status in the eyes of my friends. I want to earn a livelihood. I am going to sing the Chandi Path and take money and change your karma." If for any reason we use this Chandi for any other purpose, it means we're abusing our tool and when the time comes, we won't have a tool for personal transformation. We get stuck. We get stuck in a life without God because we've taken all the Godliness and we have misappropriated it and said, "OK, Gee! I can do pujas for other people or give talks to other people or give speeches to other people and I will become rich and famous."

And so, you need the initiation of the Sapoddhara. You must have the understanding of the Sapoddhara before you begin to chant the Chandi or *dadati prati grhnati nanyathaisa prasidati ittham rupena kilena mahadevena kilitam* - what you give is what you are going to get.

And be careful about what you give. Use your discrimination and know what you want to give because that is what you are going to get.

The Utkilana mantra is also the mantra that opens the pin. It says Om. Shrim (increase) - sha mean shanti, ra means your mind, i means your heart, anusvara means perfection. Klim (transformation) - ka means the cause, la means the manifested existence, i means the causal body, anusvara means perfection. The cause of dissolving attachment to the manifested existence into the casual body, into my intuitive state of being, that perfection is Klim. Hrim is all of Maya.

Just dissolve all of Maya into the casual body and now all that exists is Shrim, peace. Saptasati Chandike: the seven hundred offerings, the seven hundred opportunities to offer to the Goddess Chandi. Utkilanam - open the pin, take that kil and utkil, take out the pin. Kuru Kuru - do it, do it! Svaha - sva means my own; ha means Ishwar. Svaha means God is my own. Om.

If you can understand these two mantras, the Utkilana and Sapodhara, and keep that with you as you are chanting the Chandi then this pin *dadati prati grhnati nanyathaisa prasidati ittham rupena kilena mahadevena kilitam*. As one gives, so in return one receives and by no other means is She pleased.

And this is the form of the pin by which it has all been bound by the Great Goddess. You could talk about it till the cows come home. We call that “godhuli.” Godhuli means sunset, the time when the dust rises from the hooves of the cows as they come home. No other intellectual explanation will be of any value to you until you know what you need to know. If you do it, you will get it. If you don’t, then you will lose it. If you abuse it, you will break your tools.

Let’s see if there are any questions.

Question & Answer Session

So understanding the two mantras is the initiation, it’s not necessarily a formal initiation?

Swamiji: It’s both. It’s on every level. On every level of initiation that you can get you are getting a very, very intensive level of initiation right now, if you understand. And if you’re not understanding it I can whisper it in your ear and maybe you’ll understand a little more. And maybe if Maa blows in your ear, you’ll hear it a little better. And maybe if we do the entire 16 articles offering and the whole puja and give you the mantra, maybe you’ll understand it a little better. But if you understand, you’ve taken the initiation.

There are many many levels of initiation – diksha. And the idea is not that I have to have the mantra presented to me in a certain way. What kind of surrender is that on the part of a disciple? How can the disciple tell the Guru “I want diksha this way, just like the other Gurus give it?” You’ll sit on a throne and you’ll shout it into a microphone and everybody comes and bows down. They often give mass initiations in India that way to thousands of people at a time. You can get initiation that way from the Ramakrishna Mission. You can get initiation from Bharat Seva Ashram. In this way, many organizations give mass initiations through microphone and then people line up single file and they have been initiated by an organization.

For us, initiation is a personal relationship between a Guru and a disciple where the Guru speaks to my heart. And I know if I’ve been initiated or not. I don’t need a certificate. I know if I heard that in my heart or if I’m just listening to another speech. I know! And everyone else will know when they see the change in my behavior as a consequence of my taking this new knowledge. They’ll know. There’s no other need for formal recognition. Now, for those who have a need for formal recognition, there are so many ways to get formally recognized. You are the most humblest of all the devotees but you want a certificate? I’ve got a certificate maker on my computer, we can make you any certificate you like. So yes, on every level, there is an initiation.

For Sannyasis, there are 16 initiations. You'll take 16 initiations and it's not necessarily by the same Guru.

Can you please explain what it means to perfect a doubt?

Swamiji: Yes, I can. If I have a doubt, I am in an imperfect state. Every time I doubt, I don't have clear knowledge. I don't have clear understanding. I don't know the proper course of action or how I will utilize this knowledge in my life. So, if I perfect the doubt, it means I eradicate the doubt, I expunge the doubt, I annihilate doubt. I become filled with knowledge and clarity and I know what I want to do.

When we recite mantras, like kilakam or argala stotram, what exactly causes the result? Is it the pronunciation of the mantras or understanding the meaning of the mantras or something else?

Swamiji: All of the above! These mantras are written in Sanskrit. Sanskrit means literally "what we do together." Sam means "all together" and kri means "to do." Sanskrit means what we do together, we communicate. We are communicating vibrations and these vibrations are important to us because they make us feel the intuitive understanding of what it's talking about. We got it because we pronounce it. We got it because we understand what it is saying. Intellectually and intuitively we grok it. But there is more to it than that. There is so much more to it on so many different levels.

I just came back from Banaras and I had a marvelous experience performing puja in the Annapurna Temple. As I was performing the puja, I felt the vibrations of centuries of tradition. How many sadhus have performed this puja, this way, in this place? I am part of that tradition and that made me feel even more honored and privileged to be there presenting each article to the Goddess and reciting the same mantra that they recited. And probably I would be entitled to the same feeling that they felt, the same fruit that they experienced - the whole bhava. There is just so much that goes into reciting the mantra, understanding the mantra, feeling the mantra, becoming the mantra, and then becoming the Rishi who expressed the mantra.

And now, here I am expressing it to you. That is called Parampara. It goes from Guru to disciple in disciplic succession. That is the lineage of this knowledge, the lineage of this heritage. That's this tradition, how it works. We are all part of this tradition. We are not just little isolated individuals in various parts of the world saying "OK, these look like nice mantras, I will read them." We are part of a tradition, a heritage, a lineage and this knowledge has been passed from Guru to disciple from time immemorial with the greatest respect and the greatest of care. So we really have a feeling of awe when we get to present these mantras. So it is not just the mechanical recitation of mantra (oh, ok I can do that correctly) and it is not just the intellectual understanding (oh, I can express, I can read the translation, or I can even understand the Sanskrit). It is much more. The whole is greater than the sum of the parts.

Are the 16 initiations of a Sanyasin all made in one life time or in multiple lifetimes?

Swamiji: No, there are all in one lifetime. There are all in one life time. I know I wrote an article about them. It may be under “teachings” on the website. If not, I will post it.

Could you please explain more about an individual attaining liberation in verse 10? When we dies, do we attain liberation?

Swamiji: No, you carry with you what you were thinking about when you left. So the chances are that most people don't get liberation. They just get liberated from the body but not from the thoughts that they were thinking while in the body. Now, somebody was thinking about God. Somebody who was thinking about the Divine Mother or about the Guru and getting blessings has a better chance of getting liberated than somebody who was thinking about world and his attachments. So everyone does not get liberated. They get to leave the body. That is one form of liberation but they carry their thoughts with them.

What does “completely fulfilled” mean in verse 13?

Swamiji: It means that it is completely fulfilled and that is the words they used. Verse 13 - *bhavat yeva samagrapi tatah prarabhyam eva tat*. It means that it is completely fulfilled. If you do it with your heart, and you do it with your soul, and you do it with all your shakti in ucha svar (loud voice), there is just nothing left to fulfill. You are just there 100%. There is nothing left to fulfill, it is completely fulfilled. There is no other thought. There is nothing outside or any outstanding matters. It is completely fulfilled. There is nothing calling you back. “Hey, come pay attention to me.” It is completely fulfilled. That is how I understand it.

What is the purpose of initiation? Why is it necessary?

Swamiji: You take initiation to solidify your inspiration, clarify your path, define your curriculum, and define and acknowledge your example that you want to follow. And then, in that relationship between a disciple and a Guru, when we have taken initiation and we have determined, acknowledged, clarified, ratified, and proclaimed loudly before God in Guru, “that's the example I want to follow.” Then there is no more hesitation, no more questioning should I go this way or should I go that way. There is no more doubt. There is no more “Maybe I should go see this Guru or maybe I should see that.” There is no tourism. All the wandering stops and we start making the journey.

There is a difference between a wanderer and a traveler. A wanderer goes sightseeing according to the convenience of the journey but the traveler knows the destination and traveler knows the path. The traveler doesn't waste time. She merely proceeds along the path until She reaches destination and that is what initiation means to our lives. If we find that relationship and we really truly decide to be initiated, we take the initiation. Initiation is not given; Gurus do not make disciples. Disciples make Gurus. A disciple will come and say, “That's the example I want to follow. This is what I want to be like. Those are the qualities I want to inculcate and implement into my way of being. Now where do I start? Can you suggest to me how I become more like your example?”

That is called diksha. Disciples take diksha; Gurus do not give it and they certainly can't give diksha for money. We don't want your money, we want your entire life. What good is a \$100 fee or whatever it is these days. What good is the fee when I want your entire life? If you want to be a disciple, you will want to reflect the values of the Guru, the bhava, the attitude, the ways of prosecuting the functions of life.

Many people write to me asking if they can come and take diksha. Hello! What do you mean you are going to come and take diksha? How are you going to do that? You do not even know me! Come and make yourself into a disciple and then you will have had diksha.

Is a disciple born or made?

Swamiji: A disciple is both born and made. They are born with desire to achieve some kind of spiritual attainment and they find the example that represents that spirituality and they make themselves into the reflection. So remember that Sanskrit word for disciple is "sishya," which translates as "mirror." You look at the mirror and you see the reflection. And that's the relationship between the Guru and the sishya. The disciple has made herself or himself into the reflection - a perfect reflection in every way possible of the attitude, the bhava, the quality, the characteristics, and the aspects of worship that the Guru performs. That is the relationship. So it is necessary to take diksha? Yes!

But on what level? On so many levels. As much as you can, you will want inculcate the attitude, the understanding, the bhava, the feeling, and the intuition and then make yourself into the reflection of our Divine Mother. Become a sishya to Shree Maa and you will become a reflection of the Divine Mother as she prosecutes her functions on earth.

What is special about the eighth and fourteenth day? How is it different to meditate on other days?

Swamiji: You will only feel the intensity of the meditation. It is something you can only feel, but you will feel it. But in order to know you are meditating on the eighth and fourteenth days, you better meditate every day. The calendar is different in every town. The almanac differs. In order to make sure that you meditate on the eighth and fourteenth day, you better meditate every day and then you can be sure. Because remember, who always recites clearly removes the pin. Who always praises by means of this clearly removes the pin and that is the restraint by which all this has been bound by Mahadeva.

Is the longing and desire to understand the most important along with effort to do so?

Swamiji: Those are key ingredients, but in addition to the longing and effort to understand is the sense of privilege that comes with getting to understand - the feeling of joy, the feeling of privilege of getting to do the sadhana. We can wrap it up into one package called "all of the above." It is not just about understanding or feeling, but about living spirituality. I do not want to put it in one compartment or another. It is the entire package.

It seems that mechanical recitation and doing x number of recitations would not have much power?

Swamiji: You are wrong there because it does carry a lot of power because if you sit for an hour, you may pay attention for 1 min. If you sit for 2 hours, you may pay attention for 2 min. If you sit for 4 hours, you may pay attention for 4 min. If you sit 6 or 8 hours, you may pay attention for 15 or 20 min. As it grows, so will the time of absorption. So the mechanical recitation will give us the opportunity to slow down and get beyond the mechanics of it. If you do not do the mechanical recitation, you will never slow down that much so you can go beyond. So that is the objective.

Does the verse “dadati prati grhnati...” imply that effort is the most important thing?

Swamiji: No, it is all important. You have to have proper motivation. You have to have a clear intention. You have to have all of it. You have to have pure love and trust and faith in your Guru. All of this is important. I can't say that I am praying to God and my Guru is sitting on my side and we are reading these mantras just as She reads them but I don't trust Her. How can I want to be like Her? Maybe there is doubt there. Let's debate the doubt. No, let's not debate the doubt. We are reading the text oh but ... And then the mind is wandering. Your mouth is saying one thing and you are watching a different movie inside. The idea is not to go to the movies. The idea is to make the movies stop so you have only one image, the image of Divinity, without a doubt. Na samshaya.

What does the “giving” refer to here?

Swamiji: Whatever you give, whatever you offer. If you are offering your asana, your pranayam, your mudra, your recitation, your sadhana, your japa, anything you want to give - that is what giving refers to.

Verse 11 says by not performing, it will perish. But why is that even when we get a consistent sadhana going, it somehow stops? Why does the momentum not stay?

Swamiji: Not only does the momentum not stay but you can't remember the mantra when you come back to them. You forget. If you don't use it, you will lose it and that is true. It is written in the scripture. Take my example. I used to be a repository of the Vedas. I had a lot of it upstairs. In fact, people used to say “You are full of it!” And I accepted that with impunity. After I got involved in chanting the Chandi, I didn't have time to chant the Vedas and started losing it. Neglect causes me to lose it. But I am enjoying this sadhana now. I am not in Vedic sadhana. But any time I pick up the Vedic books, I will have a lot of fun. I don't have it all memorized today because of neglect.

Om Sam Saraswatyai Namaha. 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.