

Message 514

Varanasi, 27th October 2025

On the first anniversary of Shibendu Baba's Mahasamadhi

The Bhajans of Satyalok - Prayer where the devotee dissolves, only devotion remains

Let us begin by asking ourselves why we pray?

The human mind often reduces prayer to a tool: *"If I ask, I will receive. If I receive, I will offer something in return."* But such thinking turns prayer into a transaction - an exchange between buyer and merchant. Prayer is not a negotiation, nor a bargain, nor a divine shopping list. It is not the disguise of desire clothed in devotion. The One who is omniscient and omnipotent does not require instruction, nor does He act because we remind Him.

The mind soon raises the next question: *"If prayer does not grant what I ask, does not solve my problems, does not alter my destiny - if I prayed and nothing happened, then why should I pray?"* What, then, is the purpose of prayer?

Prayer is not the act of asking for something; it is to realize what the prayer reveals in you. Prayer is knowing before whom you stand - and in the process forgetting who you are? Prayer is not presenting God with your desires of how your life should unfold. When you fold your hands in prayer, you do not change your destiny - you change yourself. And when you change, destiny itself unfolds in a new way.

Sometimes the Divine does not give what you ask but, in that denial, you are refined. The Divine seems to reject you but in truth you are returned to yourself. For example, you pray to win a race, but you don't. Yet, in the loss, you learn how to cheer for others, be resilient, how to value the efforts you made and try again. The Divine makes you wait and, in the process, helps you grow.

In such a prayer, the devotee no longer demands or makes suggestions. He (Mind) dissolves into the witness state, the 'Sakshi Bhav' of Lahiri Mahashaya. Like a witness who testifies in court, he does not argue or question; he simply says: *"Yes, your honour, it is so"*. Such a prayer is not a request or supplication, but an act of trust and surrender.

It is with this understanding into the essence of prayer, my grandfather, Satyacharan Baba, lovingly compiled the evening bhajans (devotional songs) of Satyalok. For decades they have been sung before the daily Aaratee – the sacred ritual led by the temple priest at Satyalok. Lahiri Mahashaya's 'Ishta Devata' (favourite deity as per Hindu belief system) was 'Silence - the stillness of the psyche'. Music, in its purity of harmony and rhythm, leads us close to that silence. It does not need meaning, yet it expresses the inexpressible. The bhajans of Satyacharan Baba carry such a quality, leading the heart beyond words. These chants express devotion and surrender to the Unknowable and the Unnameable, addressed through various names such as Krishna, Shiva, Mother and Guru.

For the first time the bhajans are being presented together in Devanagari, Bengali and Roman scripts – so that all kriyabans of Satyalok, regardless of language, can sing and rejoice in their sacred rhythm. This compilation is an invitation to be available to that same silence of Lahiri Mahashaya – where the separative psyche of the devotee dissolves, only devotion remains, and Krishna plays *the melody of his flute* in the kriyaban.

The link to the Bhajan Booklet → [Satyalok Bhajan Booklet 2025.pdf](#)

The link to tune of the Bhajans as sung at Satyalok → [Sandhya Bhajans at Satyalok](#)

Jai Guru