SUPER Science of Gayatri

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Translation by -
Satya Narayan Pandya,
Shambhudas
Revised Edition 2000

Price: 45 Rs.

Published by: Yugantar Chetna Press
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INTRODUCTION

A person can proceed rapidly on the path of soul growth and self-realization through devotion of the Goddess Gayatri the supreme creative energy of the divine. It endows its devotee with true wisdom. A subtle, uninterrupted current of divine energy starts flowing through the inner being of the devotee, cleansing his intellect, mind and emotions of the perverse, perverted and dark thoughts, feelings and desires.

The effect of sincere and steadfast Gayatri Sadhana is swift and miraculous in purifying, harmonizing and steadying the mind and thus establishing unshakable inner peace and a sense of joyfilled calm even in the face of grave trials and tribulations in the outer life of the Sadhak.

Gayatri Sadhana bestows extra-ordinary benefits on the devotees. Many persons have performed Gayatri Sadhana under my guidance and I have myself been a witness to the material and spiritual benefits achieved by them through this Sadhana. The reason is that they get true discriminative wisdom as a divine gift in the light of which all infirmities, complications and difficulties, which make people unhappy, worried and miserable, are solved. Darkness has no independent existence of its own. It is nothing but absence of Light. In the same way, unhappiness is nothing but absence of knowledge. Otherwise, in this orderly creation of God, there is no shadow of sorrow or suffering. God is Sat, Chit, Anand, embodiment of Supreme Truth, Pure, Awareness and Divine Bliss. Human beings suffer because they choose to aimlessly wander in the wilderness of ignorance- forgetting their true identity as Divine sparks. Otherwise, birth in a human body is a great boon, which even the gods covet, because it is the only means through which a soul can attain self-realization, the fount of unalloyed Bliss.

The Sadhana of Gayatri is worship of supreme Knowledge. It is my personal experience and firm belief that those who worship Gayatri will never be lacking in spiritual enlightenment and worldly happiness.

– Shriram Sharma Acharya
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Foreward

Ever Since the beginning of Vedic Era chanting of Gayatri Mantra, Gayatri Sadhana and Yagya have been considered the most potent means of invoking divine energies, latent in the deeper consciousness of human beings, for the refinement, upliftment and wellbeing of individuals as well as the society. However, with the passage of time, especially during the dark medieval ages of feudalism and foreign domination, their came about a general all round decline of ethical, moral and social values. As a result, Vedic rituals, modes of worship and prayer underwent gross distortions at the hands of the priestly class. It was sought to be made out through these perverted interpretations that Gayatri Mantra, Gayatri Sadhana and Yagya were the exclusive prerogatives of the male members of one particular caste, the Brahmans. Women were strictly forbidden to take up Gayatri Sadhana. They pronounced that Gayatri Sadhana, according to the scriptures, was a secret doctrine and the Mantra could not be chanted audibly. Such retrograde orthodoxy and the pomp, pelf and ostentation which was introduced into the modes of worship led to the undermining of faith in Vedic Dharma.

It was against this back-drop that there appeared on the scene a pioneer of spiritual renaissance and the guiding spirit behind the reformation programme for a resurgent society, the seer-saint scholar, Yugrishi Pandit Shriram Sharma Acharya.
He was born on September 20, 1911 in village Anwalkheda, District Agra, (U.P.). He was formally initiated into *Gayatri Sadhana*, at the tender age of eight, by the great nationalist leader, Pandit Madan Mohan Malviya, the founder of Benaras Hindu University. In 1926, at the age of fifteen, when he was doing *Gayatri Mantra* Jap in the early hours of the auspicious *Vasant Panchami* day, the great Himalayan Yogi, Swami Sarveshwaranandaji, who is living in his astral body for the past many centuries, appeared in Acharyaji’s room of worship as an apparition of dazzling light and revealed to the latter glimpses of his three earlier incarnations and the mission of present birth. Intuitively recognising this great Yogi as his divine *Guru*, Acharyashri totally surrendered himself to him and unquestioningly and scrupulously carried out his biddings throughout his life.

As instructed by the divine Master Acharyashri performed twenty-four *Mahapurashcharans* (each of 2.4 million recitation of *Gayatri Mantra*) in twenty-four years in front of an incessantly lit lamp (*Akhand Deep*), which has been kept so lit ever since and can be seen in Shantikunj in his *Sadhanasthali*. During this period he strictly observed prescribed devout austerities.

He was actively involved as a freedom fighter, spent sometime at Gandhiji’s Sabarmati Ashram as a volunteer and went to jail a number of times as a political activist. He visited his
divine Guru’s retreat in the high Himalayas four times for intensive tapsaya and Sadhana for self-transformation under the master’s direct guidance.

Acharyashri started a monthly magazine “Akhand Jyoti” in Hindi on Vasant Parva, 1937 which has now a circulation of more than 1.5 million in Hindi and various other Indian languages. Besides translations of and commentaries on Vedas, Upnishadas, Smritis, Darshans and Puranas, he wrote four volumes of Pragya Purana, thousands of books and booklets on all aspects of upliftment of human life. Although true evaluation of Acharyaji’s greatness has to be left to the historians, one can have a glimpse of his divine personality by going through the stupendous corpus of his writings which is being published in 108 volumes, titled “Complete Works of Pandit Shriram Sharma Acharya”, seventy of these have already been published. The Brahmavarchas Research Institute of Shantikunj, Haridwar is a living testimony to Acharyaji’s pre-eminence as a great teacher, combining in himself the penetrating vision of a seer and a superbly refined intellect of an original scientist.

With a view to accelerating the process of transformation of human consciousness from the astral plane this great worshipper of Gayatri, after leading an illustrious life of 80 years, voluntarily shed his physical sheath on Gayatri Jayanti day on June 2nd, 1990.
A comprehensive treatise on the super-science of *Gayatri* was written by Acharyashri in Hindi and was published in three volumes (now available in one single volume). An English translation of important chapters of these books was published under the title “*The Great Science and Philosophy of Gayatri*” The present volume - “Super Science of *Gayatri*” is a thoroughly revised, edited and expanded version of the former book with appropriate additions and corrections. The earlier edition “The Great Science and Philosophy of *Gayatri*” contained some errors and omissions as also defects as regards printing and get-up. This book “The Super-Science of *Gayatri*” contains all which is worth knowing about *Gayatri Mantra*, *Gayatri Sadhana* and *Gayatri Yagya* and it is hoped that by logically establishing co-relationship of science with spirituality in the modern age, it will provide to the aspirant readers unambiguous guidelines, deep inspiration and firm faith in *Gayatri Sadhana* and fulfill the true purpose of human life.

_Guru Poornima_  
16th July 2000

Pranav Pandya
THE ORIGIN OF VEDMATA GAYATRI

_Veda_ means Supreme Knowledge. _Rik, Yaju, Sam_ and _Atharva_ are four branches of knowledge. Spiritual wellbeing and fulfilment, self realization, peace of mind, _Brahma-Nirvana_, dutifulness, love, _Tapas_, compassion, beneficence, generosity, service etc., fall under _Rigved_. Generosity, valour, courage, gallantry, self defence, leadership, fame, victory, power, dignity etc., fall under _Yajurved_. _Samved_ deals with games, sports, amusement, recreation, music, arts, literature, sensual enjoyment, beauty, harmony, poetic imagery dynamism, refined taste, gratification etc. Wealth, prosperity, accumulation of money and resources, medicines, food grains, materials, metals, buildings, vehicles, animals and similar other materials of worldly wellbeing fall within the purview of _Atharva Veda_.

If the subtle and material, internal and external activities and imaginations of any living being are seriously and scientifically examined, it will appear that its entire consciousness moves within these four spheres. The current of knowledge of all living-beings flows only in the four directions of (1) _Rik_-spiritual wellbeing and fulfilment, (2) _Yaju_- valour, (3) _Sam_- enjoyment, and (4) _Atharva_- prosperity. _Rik_ is also known as righteousness, _Yajur_ as liberation (_Moksha_), _Sam_ as sensual pleasure (_Kam_) and _Atharva_ as prosperity (_Arth_). These are four faces of _Brahma_. _Brahma_ has been described four-faced, because although having only one face, there is outflow of four currents of knowledge from his mouth. Although supreme Knowledge or law which is called _Veda_ is one, it manifests in four different aspects. This is the secret behind the four arms of _Vishnu_. For the spontaneous development of these four aspects, four stages of human life (Ashrams) and four social divisions (Varnas) have been formed. Childhood is the stage of playfulness and self development; youth of raising a family and earning money, _Vanprastha_ of virility, and _Sanyas_ of doing wel-
fare activities. According to this four-fold division, *Brahman is Rik, Kshatriya is Yaju, Vaishya is Atharva and Shudra is Sam.*

These four kinds of knowledge are off-shoots of that creative consciousness of *Brahma* which has been described in the ancient scriptures by the name of *Gayatri.* Thus, *Gayatri* is mother of four *Vedas* and it is, therefore, called *Vedmata.* Just as water manifests in four different forms of ice, vapour (cloud, dew, fog etc.), air (hydrogen, oxygen) and liquid, and fire manifests in the forms of burning, heat, light and movement, so also *Gayatri* manifests in the form of four *Vedas,* four kinds of knowledge. *Gayatri* is the mother and four *Vedas* her progeny.

This much about the subtle form of *Vedmata Gayatri.* Now let us consider its gross form. Before creating the four *Vedas,* *Brahma* created *Gayatri Mantra* consisting of twenty-four letters. Every letter of this *Mantra* is instinct with a superbly refined subtle conscious energy field from which have emanated the four *Vedas* and their branches and sub branches. A great banyan tree lies hidden in the interior of each of its seeds which, when it sprouts and develops into a tree, gets embellished with innumerable twigs, branches, leaves, flowers and fruits. As is the growth of a tiny seed in a tree several thousand million times bigger than its origin, so have the twenty four letters of *Gayatri* bloomed and manifested themselves in the stupendous, all-encompassing *Vedic* literature.

The origin of Grammar lies in the fourteen sounds produced by Shiva’s *Damru* (musical percussion instrument). *Mahadeva,* once in ecstasy, played his favourite instrument *Damru* which produced fourteen sounds. Panini, the celebrated pioneering Grammarian of ancient India, created his great grammatical treatise on the basis of these fourteen sounds. Since then, its interpretations and elaborations have assumed so huge a form that they can constitute a library of grammatical literature. Similarly, the twenty-four letters of *Gayatri Mantra* have manifested in each and every branch and sub-branch of *Vedic* litera-
Manifestation of Gayatri by Brahma

Brahma is the supreme divine Creator of all. No sooner did the urge of creation arise in Brahma, a vibration was created which is known as Shakti (energy or power). This Shakti manifested as Jad (inanimate) and chetan (animate) objects and creatures. The inanimate creation is governed by material nature (Prakriti) and animate creation is governed by chitta Shakti which is known as Savitri.

It has been described in the scriptures that in the beginning of the creation a lotus flower rose up from Vishnu’s navel. Brahma the creator originated from this lotus flower. From Brahma, Savitri was created and through the union of Brahma and Savitri, all the four Vedas came into existence. Knowledge of all kinds originated from the Vedas and thereafter, Brahma created this material world comprised of the five basic elements. The secret behind this allegorical description is that from the interior or centre of the Uninvolved, Invariable, Absolute Divine Being, a lotus flower came into existence. According to the scriptures, in the beginning of the creation, the Supreme Absolute willed to get Himself multiplied, “Ekoham Bahusyam.” This willed vibration arose from the focal point and blossomed in the form of a lotus flower.

Brahma, who is said to be born of lotus flower is one of the three basic manifestations of the Absolute Divinity- Brahma, Vishnu and Mahesh symbolising creation, nurture and dissolution respectively. The first born of the triple divinity had to be Brahma, the creator, as creation precedes nurture and dissolution.

Brahma started his work and created two kinds of creation, Chaitanya (animate) and Jad (inanimate). All living beings having desire, consciousness and ego fall under Chaitanya creation. This is an independent creation which is known as Pranmaya-kosh of the
universe. *Chaitanya* (animate) element pervades the entire universe and is known as *Pran*. Ideas, will and emotions are three attributes of *Pran-tatva* which constitute the three coverings (bodies) of the soul - astral (*Sukshma*), causal (*Karan*) and physical (*Sthool*). All living-beings owe their consciousness and existence to this *Pran-tatva*.

For creating *Jad* (inanimate) creation comprising matter, *Brahma* created five elements (*Panchbhoot*) viz. earth, water, air, fire and ether. The atoms of the entire material nature manifest as solid, liquid or gas. This vast expanse of nature in the form of rivers, mountains, earth etc. is the play of atoms of these five elements. Physical bodies of all living beings are also constituted by these five elements of nature.

There is activity in both these creations. In *Chaitanya* creation it is seen in various activities in the form of ego, determination and inspiration. In *Jad* creation, the form, colour, shape etc. of different objects are formed and dissolved on the basis of the vibrating energy. The basis of *Jad* creation is atom and of *Chaitanya* creation, conscious will. Both these bases are superibly subtle and powerful. They are indestructible and they simply change their forms.

In the emergence of *Jad* and *Chaitan* creations, Brahma’s powers of *Chetna* (consciousness) and *Padarth* (matter) are functioning. Initially, need was felt for the power of will as, without it *Chaitanya* could not manifest. In the absence of *Chaitanya* energy, none could have knowledge about matter and it would have remained without any use. The utility of matter is for the convenience of manifestation of *Chaitanya*. Therefore, *Brahma* initially created *Chaitanya* and discovered will for knowledge. In *Puranic* language it can be said that *Vedas* or knowledge manifested first of all. The energies of conscious will (*Sankalpa*) and matter (*Padarth*) are the two arms of *Brahma* by which the work of creation is accomplished. Since the former is animate (*Chaitan*), it is also described as Brahma’s wife.
Gayatri - The Source of Occult Powers

A devotee who attains the harmonized and transformed currents of Sat, Raj and Tam of Adya-Shakti Gayatri can easily get spiritual, mental and worldly happiness. The powers of Saraswati, Lakshyami and Kali are different. (1) Yogis, spiritual seekers, philosophers, devotees, philanthropists and those who have realized the Self adore the ‘Hreem’ aspect of the Divine Mother Saraswati; (2) Intellectuals, religious preachers, social reformers, businessmen, labourers, industrialists, socialists, communists etc. are all engaged in search of ‘Shreem’ power of Lakshyami; (3) Physical scientists are engaged in the investigation and worship of ‘Kleem’ element of Kali. All these three categories of seekers are worshippers of one single emanation of Adya-Shakti Gayatri. This Triveni fulfils all the three aspirations, namely: spiritual, mental and physical. Mother does all the work of her child. She discharges the functions of a sweeper, cook, servant, tailor, washer-woman, watch-woman as and when necessary. Those who are able to establish spiritual communion with Adya Shakti, receive celestial boons from the Omnipotent Divine Mother and are Her ideal children.

The root cause of all human suffering in the world is ignorance, infirmity and lack. These three kinds of suffering can be removed by invoking the triple currents of the occult powers of Gayatri. Hreem removes ignorance, Shreem removes lack and Kleem removes infirmity. This super science of acquiring the most coveted bliss which was discovered by the Indian mystics and Yogis, is their greatest gift to humanity. This discovery is known as Sadhana. Sadhana leads to Siddhis (divine powers). Gayatri-Sadhana is the fount of miraculous divine powers.

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ACTIVATION OF INTERNAL POWER CENTRES
BY GAYATRI SADHANA

The masters of Mantra-Vidya know that words are uttered by different parts of the mouth such as, throat (larynx), tongue, teeth, lips and the root of the tongue. During speech, the nerve-fibres of the particular parts of the mouth from which sound emits stretch up to different parts of the body and put pressure on the corresponding glands. If particular glands of the person concerned are diseased or dysfunctional he starts stammering while uttering the specific words. There are many large and small, visible and invisible glands in the body. Yogis know that some specific energies lie hidden in these glands, Shat-Chakras (six energy centre) related to the Sushumana are quite well-known but there are several other such glands in the body. The utterance of different words has its impact on different glands and by such impact the energy of these glands gets stimulated. Mantras have been composed on this basis. There are twenty-four letters in Gayatri-Mantra which are related to twenty-four such glands located in the body which, on getting stimulated, activate and awaken the powers of righteous wisdom. By uttering Gayatri Mantra the sitar of the subtle (Sookshma) body of the Sadhak starts playing, tinkling at twenty-four points, creating sound waves which impact important elements of the invisible world. It is this impact which becomes more and more pronounced and tangible through Gayatri Sadhana.

The flow of sound of these twenty-four letters of the Maha Mantra is of deep significance. The experts of the science of sound know the powers hidden in sound and the results which can be achieved by its subtle vibrations. Sound is synonymous with Brahma. It is Brahma from whom the original first creative vibration issues forth resulting in seven-time chanting of OM. Just as the pendulum of a clock keeps on moving by swinging to and fro, in the same way the sound waves of
Om create vibrations which regulate this creation. Later, three main waves of Sat, Raj and Tam relating to Hreem, Shreem and Kleem elements respectively flow in this current. It is further divided into branches and sub-branches which are known as Beej-Mantras. The letters, words and clauses of Gayatri Mantra have been seen by a seer vision and emanate from the unified field of creative energy, arranged in a specific and special sequence and inter-relationship. Chanted with sincere devotion, they plug the sadhak’s soul into the supreme and inexhaustible fount of spiritual energy.

Singing of Deepak-rag lights up extinguished lamps. It starts raining when megh-malhar tune is sung. The melody created by playing flute makes the snakes wave their hoods in synchronicity, deer gets swooned and cows start yielding more milk. The warbling of cuckoo incites passion. Even strong iron bridges may collapse by the sound created by the in-step, coordinated and rhythmic marching of a troop soldiers. The army is, therefore, forbidden to march rhythmically, in-step, while crossing a bridge. Dr. Hutchinson of America has achieved success and fame in curing several patients suffering from incurable and painful diseases by different musical sounds. In India, Tantriks keep a Thali (large metallic plate) on a pot and play it in a special rhythm and are capable of curing persons bitten by poisonous snakes, scorpions etc. and those suffering from thyroid goitre, Vishvel (poisonous creeper), ghosts, mania etc. The vibrations of a specific sound spread in the ether and attract atoms of similar type and return to their origin within few moments, duly charged with appropriate energy which exercises curative impact in the appropriate area. This is how Mantras accomplish miraculous effects. The chanting of Gayatri Mantra activates the network of nerves in the mouth and stimulates specific glands. No sooner do they get stimulated, a Vedic symphony is created which spreads in the ether, takes a round of the entire universe, coming back to the source with its energy augmented manifold, capable of fulfilling the desired purpose. Gayatri Sadhana, thus, becomes a spiritual as well as a material boon for the Sadhak.
The factor which makes *Gayatri Mantra* extremely potent is the saadhak’s confidence coupled with faith. Psychologists are well acquainted with the power of self confidence. Instances have been cited in several of my books and articles to prove that only on account of imaginary fear people met untimely death and persons who were almost dead got new life on account of faith and confidence. *Tulsidas* has in his *Ramayan* compared faith and confidence to Bhawani and Shankar and stated, “Bhawani Shankaro vande shraddha vishvas rupino.” It is faith which has the power to turn a bush into a ghost, a rope into a snake and an idol into God. There are people who happily sacrifice money, comfort and even life for defending one’s faith and conviction. Eklavya, Kabeer etc. are examples of persons who acquired Knowledge not directly from their masters, Gurus, but by dint of their unflinching faith in them. The basis of hypnotism is to get the desired work done by the subject just by infusing faith in him in the words of the physician. The *Mantra* of the Tantrik works miraculously on the patient only if he has deep faith in it. A Sadhak devoid of faith may utter that Tantrik Mantra hundreds of times but it will not have any effect. This fact applies to *Gayatri Mantra* also. When the Sadhak takes up Sadhana with faith and confidence *Gayatri Mantra* becomes much more effective and proves to be extra-ordinarily powerful due to the combined effect of faith and the Mantra’s own instrinsic spiritual energy.

It is shown in the sketch, which particular letter of *Gayatri* is related to which part of the body. The details are given in the following chart:-

<table>
<thead>
<tr>
<th>Letter</th>
<th>(Gland) Granthi</th>
<th>Involved Energy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>tat</em></td>
<td>Tapini</td>
</tr>
<tr>
<td></td>
<td></td>
<td>success</td>
</tr>
<tr>
<td>2</td>
<td><em>sa</em></td>
<td>Saphalta</td>
</tr>
<tr>
<td></td>
<td></td>
<td>bravery (Parakram)</td>
</tr>
<tr>
<td>3</td>
<td><em>vi</em></td>
<td>Vishwa</td>
</tr>
<tr>
<td></td>
<td></td>
<td>maintenance (Palan)</td>
</tr>
<tr>
<td>4</td>
<td><em>tur</em></td>
<td>Tushti</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wellbeing (Kalyan)</td>
</tr>
<tr>
<td>5</td>
<td><em>va</em></td>
<td>varda</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Yog</td>
</tr>
</tbody>
</table>
6  re  revati  love (prem)
7  ni  Sookshma  money
8  yam  gyana  brilliance(tej)
9  bhar  bhargha  defence (raksha)
10  go  gomati  intellect (buddhi)
11  de  devika  suppression (daman)
12  va  varahi  devotion (nistha)
13  sya  sinhani  dharna (power of retention)
14  dhee  dhyan  Pran (life-breath)
15  ma  maryada  self-restraint (sanyam)
16  hi  sfuta  tap
17  dhi  medha  far-sightedness
18  yo  yogmaya  jagriti (awakening)
Gayatri activates the above-mentioned twenty-four divine qualities in the devotee. With their growth, varied accomplishments (Siddhis) and prosperity start manifesting in the life of the devotees. Most of the people think that some god or goddess is bestowing these gifts because they are unable to see and understand the working of these subtle divine energies and the transformations flowing therefrom. Once they understand that transformations are taking place as a result of their own Sadhana they would realise that it is not by way of some unexpected gift from somewhere but is the result of a well organized scientific process of spiritual growth. Gayatri Sadhana is not based on blind faith but has a solid scientific basis.
**GAYATRI IS KAMDHENU**

*Kamdhenu* is believed to be the heavenly cow which gives nectarlike milk. It is said that gods drink it and always remain in a state of self-satisfaction, happiness and abundance. The speciality of *Kamdhenu* is that the desire of a person approaching it is instantly fulfilled. Like *Kalpa-vriksha*, (heavenly tree) *Kamdhenu*, too, fulfils the desires of those who approach it with *pragya* and devotion.

*Kamdhenu* is another name of *Gayatri*. Devata means a person who possesses divine nature. If a person having divine nature worships this great power, he drinks spiritual milk from the breasts of the Divine Mother. He is saved from all botherations. The basic nature and characteristic of the individual soul is happiness. Its main attribute is to remain bathed in eternal bliss. No sooner does it get rid of ignorance-induced pain and suffering it regains its original nature. Gods in heaven always remain happy. Man can also remain happy in the same manner on this earth if causes of his suffering are removed. *Kamdhenu Gayatri* removes all the sufferings of her devotees.

**Deliverance from Suffering of Three Kinds**

The causes of all suffering are (1) ignorance, (2) infirmity and (3) inadequacy. A person becomes happy to the extent he is able to remove these causes of suffering from within him.

The outlook of a person about the world gets vitiated on account of ignorance. Being ignorant of his true identity he gets entangled in a false sense of identity with the transient phenomena and becomes unhappy. The feelings of selfishness, self-indulgence, greed, ego, narrow-mindedness and anger deflect a man from his duty. He abandons far-sightedness, hankers after money, materials, false name and fame - which are all transient and chimerical. Thus he strays away more and more from his true self which is the spark of the Divine. This
separation from the Source is the original sin. Sin automatically results in suffering. On account of ignorance he is unable to understand the basic purpose of his life in this world. Consequently, his hopes, cravings and imaginations know no end. On account of such a perverted outlook normal ups and downs of life make him laugh, cry and weep. Death of a relative, differences in the tastes and temperament of colleagues, ups and downs and fluctuations in circumstances are all natural but the ignorant man insists that what he wants must always happen and he should never be required to face adverse circumstances. When this does not happen as per his fancies and events unfold contrary to his wishes, he weeps and cries. Thus, ignorance leads to innumerable sufferings.

Infirmity means weakness. A man is unable to enjoy his natural basic rights on account of his physical, mental, social, intellectual and spiritual infirmities. Delicious dishes, beautiful damsels, sweet music, beautiful scenery have absolutely no meaning for a diseased person. He cannot enjoy money and wealth. How can one enjoy the joys of studying literature, poetry, philosophy etc. if he is intellectually bankrupt? Love, devotion, company of righteous persons and spiritual bliss can hardly be enjoyed by a person who is spiritually bankrupt. Nature’s law of survival of the fittest works in eliminating the weak. The weak are always harassed and eliminated. Even positive, factors become quite unfavourable to such a man. Winter season which adds to the strength and vigour of strong persons and to the pleasures of an humorist becomes the cause for catching pneumonia, gout, rheumatism to a person of weak constitution. Factors which are debilitating for the weak prove invigorating for the strong. Even mighty emperors feel proud in adopting the figure of a roaring lion as the state emblem of their kingdom while the weak bleating goat is killed by wild animals or is sacrificed before the idol of Bhawani. The Infirm, thus, always suffer and even favourable factors do not prove helpful to them.

Materials security is yet another cause for human suffering. Difficulties of several kinds have to be faced on account of scarcity of food,
clothing, water, housing, cattle, land, companions, friends, money, medicines, books, weapons, teachers etc. and a person has to curtail his legitimate needs, suppress his feelings and waste his precious life. Even capable and competent persons feel themselves crippled beaten down for want of material resources.

**Gayatri is Kamdhenu.**

One who sincerely invokes, adores and worships Gayatri, enjoys pleasures similar to the ones a child feels while sucking nectarlike milk of his mother’s breasts. He gets rid of suffering created by ignorance, infirmity and scarcity and all his righteous desires are fulfilled.

**Gayatri is Kalpa Vraksha**

It is said that there is a Kalpa Vraksha in heaven and a person sitting underneath it gets whatever he wants. All his desires are instantly fulfilled. One can imagine how happy shall a person be who possesses such a Kalpa-vraksha. There is such a Kalpa-Vraksha on this earth also which again is known as Gayatri. By outward appearance it is a string of twentyfour letters or nine words but by deep contemplation it will be found that every letter and word of this Mantra incorporates in it the keys to the fulfilment of all righteous desires of a man.

**Gayatri is not only one of the numerous gods or goddesses.** It is the original creative energy of the Absolute Brahma, which is transcendent, In incomprehensible and beyond the cosmos. The words Gayatri-upasna carry the same meaning as Ishwar-bhakti, Ishwar-upasana, Brahma-Sadhana, Atma-sakshatkar, Brahma-darshan, prabhu-parayanta etc. Gayatri-Sadhana is, in fact, exemplary yet easiest way of worship. Those who tread this path pass joyously through life and ultimately reach the ultimate goal of God-realization. Absolute Brahma and Gayatri are, in fact, Two-in-One.

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ATTAINMENT OF DIVINE WISDOM THROUGH GAYATRI SADHANA

Gayatri is the mantra which imparts true wisdom. It inspires the mind, intellect inner psyche and emotions of the devotee towards the righteous path. Its Sadhana helps in progressive growth of righteous (sat) elements. When the Sadhak concentrates on the meaning of this mantra he realises that the supreme prosperity and the greatest success in life is to attain true wisdom. When he gets fully convinced about the true aim of life, he single-minded starts his self-effort towards this goal. This aspiration creates an ever expanding vibrations in the universal realm which attracts and assimilates waves of righteous thoughts, emotions and inspirations pervading the subtle atmosphere. The magnetic power of thoughts is well-known. Thoughts attract thoughts of similar kind scattered in the mental universe with the result that powerful eternal thoughts and spiritual attainments of living and past illumined persons start accumulating spontaneously within the Sadhak as a divine boon and his accumulated capital of such thoughts goes on increasing.

The effect of this influx of righteousness (satogun) in the body and mind is amazing. This is not visible to the naked eye nor can it be understood from purely physical point of view. But those who are endowed with the occult knowledge of the working of the inner being know it well that decrease in the elements of tam and raj and increase in sat is almost similar to the steady process of elimination of disease producing toxins, viruses and germs from the body and replacing them with health-giving rejuvenating cells. True, the process will not be instantly visible, but there can be no doubt that it will have miraculous effects on health in due course. Rejuvenation of body is a scientifically proved phenomenon. Whether this benefit is a divine gift or it is due to human efforts is a matter on which opinion may differ but
it is certain that *Gayatri Sadhana* increases virtues in the inner psyche of the *Sadak* and simultaneously throws out the vices and impurities. This results in internal transformation of the *Sadak*. There is no use in entering into the controversy whether the advantage accrued is an individual attainment or a divine boon. No work, whatsoever, can be accomplished without the grace of God and so it may be said that all that happens is due to Divine grace.

With increase in *sat* element in the body there is significant change in physical activities. The constant turbulence of sense organs steadily calms down. Bad habits like greediness for delicious dishes; craving for eating articles of different tastes; desire to eat more and repeatedly, irrespective of any consideration whether what is being eaten is eatable or not; dislike for *satvik* foods and liking for pungent, spicy, sweet, gross, indigestible items of food are gradually reversed. The *Sadak* develops liking for light, easily digestible, juicy simple foods and shuns luxurious, *tamsik* food. Like-wise, sexual urge is restrained and moderated on account of righteous thoughts and the mind hardly gets an opportunity to get engrossed in passion, debauchery and intense sexual desire. Faith is developed in observance of *brahmachrya* which helps in increasing vitality. Sex and taste are the two main sensual urges which on being controlled can promote preservation of health and physical wellbeing. Coupled with these restraints, other daily routines like physical work, sleep, awakening, cleanliness, simplicity etc. also get regulated with the growth of *satogun*. Such a pious way of life automatically leads to vibrant health and longevity.

In the mental sphere, with the development of virtues, vices like passion, anger, greed, attachment, pride, jealousy, selfishness, laziness, intoxication, lewdness, deception, falsehood, pretence, worry, fear, sorrow etc. get reduced and with their reduction virtues like self-restraint, regularity, sacrifice, equality, humility, simplicity, straightforwardness, truthfulness, fearlessness, carefulness, valour, wisdom, courage, patience, compassion, love, service, generosity, dutifulness, de-
voutness etc. start developing in the _Sadhak_. The result of this inner transformation is that the _Sadhak_ acquires the wisdom and strength to meet with equanimity routine challenges and setbacks of daily life. Physical ailments are averted on account of exercising self-control over sense organs and maintaining regularity. With the awakening of the power of discrimination, one gets rid of worries, sorrows, fear, apprehension, attachment, loss etc., which are all created due to ignorance. On account of faith in God, the intellect remains unperturbed and the _Sadhak_ remains care-free about his future. Other people are also benefited by the _sadhak_’s virtues like service-mindedness, politeness, generosity, philanthropy, honesty, benevolence etc. and there is no apprehension of any harm being done to anybody by him. The result is that out of gratitude for his unconditional service people become his admirers, friends and defenders. On account of this mutual goodwill, life becomes exceedingly blissful. Thus, with the increase in the element of righteousness (_satva_) in the physical as well as mental sphere a current of divine bliss overflows and _Gayatri Sadhak_ remains always immersed in it.

Man being an integral part of Divinity, all divine powers are hidden in the human soul in seed form. These powers remain dormant under the debris of mental agitation, sensual peversions, defects and vices in the form of ignorance. People think that they are poor, miserable, insignificant and infirm, but the _sadhaks_ who are able to sweep away this debris from within themselves are able to have a glimpse of the pure light of the inner self. They know that the light of the Omnipotent Supreme Divine is present within their own soul and they are its true inheritors. As soon as the ash covering live coal is removed, red-hot flame of blazing fire is revealed. This live coal, although small in size, has the potentiality of causing devastating conflagration. With the unveiling of this curtain an insignificant man becomes a great man. Human soul is a storehouse of supreme knowledge, wisdom and extraordinary powers. By their unfoldment a _Sadhak_ becomes a _siddha-Yogi_. Nothing is required to be brought from outside nor does it require the grace of some god or demon to attain _Siddhis_. What is needed is simply to remove the dense and dark covering which envel-
ops the inner light. The sun of righteous Sadhana of Gayatri removes the clouds of ignorance and the resplendent divine light of the soul is manifested. This is instinct with all divine powers, riddhis-Siddhis.

The development of righteousness through Gayatri Sadhana gives birth to numerous kinds of spiritual and material prosperity. The purification of the body and mind makes worldly life happy and peaceful. With the growth of prudence and spiritual power several difficulties which appear to others to be daunting like a steep mountain top become as simple and light as a straw. The Sadhak finds no insurmountable hindrance in accomplishment of any work. Either circumstances change according to his will or he adjusts and changes his desires to the circumstances. Suffering is due to conflict between desire and unfavourable circumstances. A prudent person is always resilient and avoids conflict and thus leads a happy life. For him the Ganga of divine bliss flows on this earth.

In fact, the basis of happiness is not external material resources or circumstances but man’s own attitude. A man whom once even rich delicious dishes and thick silken cushions and pillows did not satisfy considers plain ground in the forest to be an ideal bed and edible roots and wild fruits as best food, when, under the advice and guidance of an illumined person, he tames his wayward mind and takes a vow of leading an austere life. Gayatri is the goddess of supreme wisdom and we seek wisdom from Her. There is thus nothing impossible if as a result of Gayatri Sadhana the quality of our thinking is elevated and by understanding the true aim of human life we start enjoying life in whatever circumstances we are placed.

Since long I have been trying to popularise Gayatri Sadhana and so I am acquainted with several sadhaks. Thousands of persons have received guidance and inspiration from me in this direction. Those who have followed this path firmly and single-mindedly have been richly benefited and they regard it a boon given to them by Divine Mother Gayatri. They do not subscribe to the scientific rationale that the miraculous looking boons are the reward of their own self-effort. They ascribe them to the Divine Mother’s grace. Thus their egos are subdued. This attitude is quite appropriate. There should be intense
love, gratefulness and complete identification with our chosen deity to increase our faith and devotion. Even though the benefits which Gayatri Sadhana provides are the result of an exact scientific method, it is necessary to have feelings of deep gratitude and devotion to the Divine Mother, whose manifestation in creation each soul is.

Rejuvenation of life

Gayatri mantra rejuvenates a person spiritually. As soon as a person starts Gayatri Sadhana he feels a new vibrancy surging within himself. With the increase in the element of righteousness, vices, evil thoughts, evil tendencies, malice, avarice etc. start decreasing and virtues like self-restraint, politeness, sweetness, honesty, truthfulness, generosity, love, contentment, peace, service-mindedness, warmth start increasing day by day. The result is that people are positively impressed by his sweet nature and conduct and entertain feelings of praise, gratefulness, faith and respect for him and gladly extend to him all the help that they can. Besides, these virtues in themselves are so uplifting that a person possessing them always feels self-contentment and perpetual peace.

An extra-ordinary change takes place in the general attitude of a Gayatri Sadhak. On account of development of prudence, true knowledge and ritambhara intellect, suffering due to ignorance are eliminated. Everybody has to face difficult circumstances due to destiny and as an essential outcome of his own deeds. Whereas, an ignorant and unrefined person feels suffocating pain and suffering on account of loss, bereavement, disease, violence, opposition, shock etc., a Gayatri Sadhak endowed with spiritual discernment and faith meets these adversities with perfect equanimity. He remains in blissful peace even in adversity.

Besides worldly benefits, a Gayatri Sadhak acquires spiritual gifts. Several persons entangled in great difficulties like disease, weakness, unemployment, family quarrels, litigation, violence, absence of conjugal happiness, instability and weakness of mind, daughter’s marriage,
apprehension about the future, fear of not getting success in examination, bondage to evil habits, etc. have been able to overcome such challenges by Gayatri Sadhana.

At the root of all difficulties lie some attitudinal flaws. With the growth of virtues there is change in one’s food, habits, daily routine, outlook and nature. This change becomes the key for removing such flaws and establishing happiness and peace. Many a times our desires, cravings and passions are such that they are not in keeping with our worth and circumstances. With purification of mind a prudent man abandons delusions and stops becoming needlessly unhappy. Ordinary people weep and cry when they face calamity due to unavoidable destiny but a Gayatri Sadhak, on account of his increased spiritual awareness, faces them calmly.

Gayatri Sadhana is also performed for averting a particular crisis and fulfilling specific needs. The results are often astonishing. It has been observed that where utter darkness, failure, apprehension and fear prevailed, a divine light emerged, hopelessness was transformed into hopefulness and difficult tasks became easy by the grace of Vedmata. Having seen several such instances with my own eyes, it has become my firm belief that Gayatri Sadhana is never in vain.

Gayatri Sadhana is a sure spiritual technique for developing latent spiritual powers. Many people practise wrestling and do physical exercise to win a wrestling bout. If per chance a person loses a wrestling bout it should not be considered that his efforts have been wasted. Such a practice strengthens his physique and he gets its advantage throughout his life. Good health, vibrancy, longevity, capacity to do hard work, marital happiness, good progeny, fearlessness from enemies and similar other advantages are in no way inferior to winning a wrestling bout. If due to destiny a specific purpose is not fulfilled by Sadhana it is certain that immense advantage has accrued to the Sadhak in terms of his inner soul growth.
Soul is the repository of countless divine powers (*riddhis*-*Siddhis*). The immortal soul, which is the prince of Omnipotent God-head, possesses all His divine powers. But, just as a live charcoal covered with ash becomes dimmed so also, due to internal impurities, the light of the soul becomes dimmed. By *Gayatri Sadhana* the dark dense covering of impurities gets removed and the soul of the *Sadhak* manifests with divine powers (*riddhis*-*Siddhis*) and shines brilliantly with *Brahmatej*. A *Gayatri Sadhak* attains high goals with little effort, which the *Yogis* attain with difficult prolonged *tapasya*.

This effect of *Gayatri Sadhana* is seen from time to time even in the present day. During the last fifty or hundred years, hundreds of persons have achieved wonderful results by *Gayatri Sadhana* and have made their lives so elevated, that thousands of people have received inspiration from them. *Gayatri Sadhana* has the capacity of uplifting the soul to great spiritual heights.

In the ancient times, eminent seers had undergone great penance and performed *yog-Sadhana* and had achieved *riddhi*-*Siddhis* like *anima*, *mahima* etc., the basis of which was *Gayatri Sadhana*. Ancient scriptures are full of descriptions of miraculous powers which they possessed. Such illumined souls are present even today and they are of the view that there is no other as sure and easy a way of achieving success in *yog-marg* as *Gayatri Sadhana*. All the emperors of *Suryavansh* and *Chandravansh* were worshippers of *Gayatri*. By virtue of this divine power, *brahmans* were called *Jagatgurus* and *kshatriyas* as emperors. This is an eternal truth and is as effective now as it was in the past. No one who takes refuge in *Gayatri Mata* with devotion is ever disappointed.

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THE GLORY OF GAYATRI

It is difficult to fathom the root cause of the astonishing demonstrations of Gayatri Sadhana. Right from Brahma, the Creator of this universe, down to the present era, all the rishis, saints, spiritual seers and seekers have demonstrated the beneficent effects of the chanting of Gayatri mantra. No other mantra has been worshipped and chanted as much as Gayatri Mantra. Since ages highly elevated souls have been practising Gayatri Sadhana. Thus, a huge mass of highly elevated spiritual energy has been accumulated in subtle celestial spheres (loks) enveloping the earth.

It is a scientific truth that no sound or idea ever perishes. Whatever is uttered or thought today will spread in the space along with its waves and will remain there till infinity in some state or the other. Waves which are most powerful remain specifically alive. Scientists are trying to catch waves set in motion during the Mahabharat battle and those of the music of Tansen. If they succeed, we will be able to listen to sounds of important conversations which took place in ancient times. It will then be possible to listen Geeta directly emanating from the mouth of Lord Krishna. Although, it may not be possible to transform sounds and thoughts into material forms in near future, it is certain that they do not vanish into nothingness. The faith and devotion towards Gayatri which have been nourished by countless persons still exist with all their potentialities in the subtle realm. According to the principle of convergence of all homogeneous elements at one point, the faith, devotion, sentiments and devout austerity of all the devotees have combined to contribute to the accumulation of a huge store of conscious spiritual energy.

Those who are acquainted a little with the science of thinking know that a magnetic field of the type in which a person thinks is created in
his mind. This magnetism attracts thoughts of similar nature permeating the entire space and in a short time there is a vast accumulation of similar kinds of thoughts. Persons who think about gentlemanliness become more and more charged with righteous thoughts, virtues, tendencies and nature. In the same way a sinful mind becomes all the more so in a short time. All this happens according to the science of attraction of identical thoughts, according to which thoughts of all divine souls who were devotees of Gayatri right from the beginning of this creation get inter-linked. It is difficult even for a strong man to climb over a high wall but if a ladder or a stair-case is provided, anybody can climb over it easily. With the help of the stair-case built by the devotees of Gayatri in the past we can easily attain the fruits of Gayatri Sadhana.

We get enriched suddenly and spontaneously with all the boons of Gayatri Sadhana for which great seekers in the past had put in extremely hard labour. By these past Sadhanas powerful energy fields have been created in the subtle spheres by tuning into which we can march ahead with great speed. A drop of water, when it falls in the ocean, becomes the ocean itself. A person recruited in the army becomes part and parcel of the army. In the same way, a Sadhak who gets linked with the accumulated power of Gayatri derives all its benefits. No other Ved-Mantra possesses so much radiant and puissant energy as Gayatri Mantra. It is for this reason that immense benefits are obtained through Gayatri Sadhana with the least effort.

Even then we find that most of the people do no take advantage of it although they know its importance. A person may have ample money in his possession but if he does not use it and enjoy it, it can only be considered his misfortune. Gayatri is divine knowledge which has been made available by God to us. Rishis and saints have been directing us at every step in the scriptures to take advantage of Gayatri Sadhana. Yet, if we do not perform Sadhana and get its benefit, it our misfortune and nothing else.
**Gayatri is Spiritual Triveni**

Some instances about the importance of *Gayatri* have been furnished in the fore-going pages. It is difficult to consolidate and publish all of them. Ganga, Geeta, Gau (cow) and *Gayatri*, these four are pillars of Indian culture. Every person who believes in Hindu religion reveres them like Mother and feels a special sense of mutual bonding with all others with similar faith.

*Gayatri* has been called spiritual Triveni. The confluence of Ganga and Yamuna creates an invisible, subtle, divine river which is known as *Saraswati* and the confluence of these three is known as *Triveni*. On account of this *Triveni*, Prayag is called king of all the *Teerths*. In the same way *Gayatri is Triveni* of the spiritual world. Its first letter ‘*ga*’ is suggestive of Ganga, second letter ‘*ya*’ of Yamuna and third letter ‘*tri*’ of *Triveni*. Several trios viz. (1) Sat, Chit, Anand, (2) Satyam (truth), Shivam, Sundaram (beauty) (3) Sat, Raj, Tam, (4) Ishwar (God) Jeev (soul) Prakriti (quality), (5) Rik, Yaju, Sam (6) Brahman, Kshatriya, Vaishya (7) Gun (virtue), Karma (action), Swabhav (nature), (8) Shaishav (childhood), Yauvan (youth), Budhapa (old age), (9) Brahma, Vishnu, Mahesh, (10) Utpatti (creation), Vridhi (growth), Nash (destruction) (11) Sardi (winter), Garmi (summer) Varsha (rainy season) (12) Dharma (righteousness), Arth (wealth), Kam (sensual enjoyment), (13) Akash (space), Patal (nether-most world), Prithvi (earth), (14) Dev (God), Manushya (man), Asur (demon) etc. are interwoven and lie embedded in *Gayatri chand*. One who observes deeply by meditation and contemplation, these trinities gets the same spiritual merit as one gets in the material world by taking a dip in *Triveni*. These various trios represent various kinds of problems which the *Sadhak* is required to face and by solving which he attains the ultimate goal of self-realisation.

The three currents of *Triveni* appear to be vast, deep and daunting. In the same way, *Gayatri Sadhana* appears to be very difficult. But just as fear disappears and tranquilizing cheerfulness is attained by taking a dip in *Triveni*, so also by thinking, contemplating and probing deep into various aspects of *Gayatri Sadhana* a person attains such
spiritual insight which inspires him to follow righteous path and ultimately leads him to eternal peace and bliss. *Gayatri* undoubtedly, is spiritual *Triveni*, it is *teerathraj* because the philosophy underlying it is easy, simple, and intelligible and it leads to perennial happiness.

The importance and glory of *Gayatri* is infinite. *Ved, puran, shastras, history, rishis, saints, house-holders* all acknowledge its importance. It has a marvellous power of changing our outlook towards life. If our perverted thinking and mental back-ground are set right, our desires, aspirations, thoughts and sentiments get refined, we can rise higher than even the gods. *Gayatri Sadhana* can emancipate us from bondage to hellish perversions, of envy, hatred, malice, ill will etc, thus manifesting in our lives the Divine attributes of *Satyam, Shivam and Sundram*.

**Tripada Gayatri**

*Gayatri* has three phases and so it is called *tripada*. It is also called *tripada* because it is *Vedmata, Devmata* and *Vishwamata*. *Vedas* have originated from *Gayatri mantra* and so it is known as *Vedmata*. It is *Devmata* because it helps in manifestation of divine virtues (*gun*), actions (*karma*) and nature (*swabhav*). It gives inspiration for establishment of universal family “*Vasudhaiva kutumbakam*” and so it is known as *Vishwamata*. It enjoins to regard every human being as one’s own self. It advocates lofty thinking, ideal character and polite behaviour. It is known as *Guru-mantra* which means that of all the *Mantras*, it is the best and supreme. *Gayatri Mantra* was the first lesson to be taught in the schools in the ancient times and students were explained that the purpose of education is to attain spiritual wisdom. It directs cultivation of human dignity and observance of self-imposed rules and regulations. Education and learning are meaningful only if these factors are kept in view. The letters of *Gayatri mantra* are interwoven in such a manner that by their utterance special vibrations are created and the secret subtle centres of energy within the *Sadhak* get activated and awakened, manifesting their paranormal potencies.

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Several concepts are prevalent in the Hindu religion and there are controversies and conflicting opinions also in respect of some of them. But all the sects, saints and rishis have accepted the pre-eminence of Gayatri mantra with one voice.

Atharva Ved incorporates a prayer (19-1-71) in praise of Gayatri stating that it grants longevity, energy, power, fame, wealth and divine brilliance (Brahma-tej).

According to Vishwamitra, there is no other mantra like Gayatri mantra in all the four Vedas. All the Vedas, Yagya, charity, tap (devout austerity) are not equivalent even to a small portion of potency of Gayatri mantra.

Manu says that “Gayatri mantra having three phases was conceiVed by Brahma as the essence of three Vedas. There is no more purifying mantra than Gayatri mantra. A person doing Gayatri tap regularly for three years realises God. A dwij (twice-born person known as Brahman) who meditates on Gayatri mantra in the morning and evening gets the benefit of reciting all the Vedas. Such a person can attain divine powers (Siddhis) by Gayatri jap alone. Those who perform Jap of this mantra a thousand times daily get rid of the ill-effect of their sins just as a snake casts off its slough. A dwij who does not worship Gayatri deserves severest condemnation.”

Yogiraj Yagyavalkya says- “Gayatri and all the Vedas were weighed in a balance. The scale was tipped in favour of Gayatri. Upnishads are the essence of Vedas and Gayatri along with its vyahrities, has been regarded as the essence of Upnishads. Gayatri is the mother of Vedas, it destroys sins and there is no other greater purifying mantra than Gayatri on this earth as well as in the heavens. Just as there is no better place of pilgrimage than Ganga and none can excel God, the keshav, so also there is no mantra superior to Gayatri mantra. One
who masters \textit{Gayatri} becomes master of all knowledge and becomes \textit{shroudriya}. A \textit{dwij} who is not devoted to \textit{Gayatri} is like a \textit{shoodra}, although he may be well-versed in the \textit{Vedas}. He who does not know \textit{Gayatri} gets deprived of \textit{brahmanatva} and becomes sinful.”

According to \textit{Parashar}, “of all \textit{suktas} and \textit{Ved Mantras}, \textit{Gayatri Mantra} is the superiormost. Between the \textit{Vedas} and \textit{Gayatri}, the latter has an upper hand. One who performs \textit{Gayatri jap} with devotion becomes pure and gets liberated. A person without \textit{Gayatri} worship cannot be considered a \textit{Brahman}, although, he might have read \textit{Vedas, Shastras, Purans} and history”.

\textit{Shankha Rishi} is of the view that “\textit{Gayatri} alone extends a helping hand and saves a person from falling in the ocean of hell. There is nothing superior to it on this earth as well as in the heavens. Undoubtedly, a person who masters \textit{Gayatri} attains heaven (\textit{swarga})”.

According to Shounak \textit{rishi} “a \textit{dwij} may or may not do other worships. He gets liberated by doing \textit{Gayatri jap} alone and attains all material and spiritual boons. Performance of ten thousand japs averts calamity in the hour of crisis.”

\textit{Attri muni} says “\textit{Gayatri} completely purifies the soul. By the glorious power of \textit{Gayatri} deep-rooted defects and vices are cleansed out. Nothing else remains to be attained in this world by one who fully understands the substance of \textit{Gayatri}.”

According to Maharshi Vyas “just as honey is the essence of flower, \textit{ghrit} of milk, in the same way \textit{Gayatri} is the essence of all the \textit{Vedas}. \textit{Gayatri} is like \textit{Kamdhenu} for one who has acquired mastery in it. \textit{Ganga} purifies sins committed by the physical body but \textit{Gayatri}, the \textit{Brahma Ganga}, purifies the soul. A person resorting to systems of worship other than \textit{Gayatri} is like a fool who leaves delicious delicacies and takes to begging for food. There is nothing superior to \textit{Gayatri Sadhana} for achieving desired fruits and developing the power of devout austerity (\textit{tap}).”
Bhardwaj Rishi says that “even God like Brahma performs Gayatri jap. It leads to God realisation. A vicious man gets rid of his vices by performing Gayatri jap. A person devoid of Gayatri Sadhana is worse than a shudra.”

A person who worships Gayatri, observes Brahmacharya and consumes fresh fruits of Anwala tree (emblic myrobalan ) attains longevity according to Charak Rishi. According to Narad “Gayatri is devotion (bhakti ) personified. Wherever there is Gayatri in the form of devotion, God-Narayan, undoubtedly resides there.”

Vashishtha says “persons who are dull, way-ward and fickle-minded become highly intelligent and steadfast and rise to great heights in worldly and spiritual pursuits by Gayatri Sadhana. Those who worship Gayatri steadfastly and piously attain self-realisation”.

Similar views have been expressed by almost all the Rishis. It is thus apparent that even though they had divergent views in respect of other matters, all of them had deep faith in Gayatri and its worship.

According to JagatGuru Shankaracharya “it is beyond human competence to describe the glory of Gayatri. Nothing is more important in the world than to attain spiritual wisdom, which is inspired by Gayatri Sadhana. Gayatri is the primordial mantra. Its Sadhana destroys sins and promotes virtues.”

Apart from the views expressed by the ancient rishis and saints, eminent persons, philosophers, spiritual masters of the present and recent past have unequivocally praised the pre-eminence and glory of Gayatri mantra. Shri Rama Krishna Paramhamsa stated “I tell people that it is not necessary to get engaged in complicated Sadhanas. Perform simple Gayatri Sadhana and see the results. Great Siddhis are attained by Gayatri Sadhana. This Mantra is short, no doubt, but it is extremely powerful.”

Swami Dayananda, the founder of Arya Samaj, was a staunch worshipper of Gayatri. He told the ruler of Gwalior that Gayatri Purascharan is better than weekly discourses of Bhagvat Puran. Swami ji had taught several persons like Sachhidanand, Heeralal Raval,
Ghodal Singh etc. at Jaipur the method of doing Gayatri jap. In Multan, Swamiji advocated the supremacy of this mantra and said that the origin of all the Vedas is Gayatri mantra. He said that all the Rishis and seers used to perform Jap of this mantra in the ancient times. Swami ji got several Gayatri anusthans performed at several places.

Swami Ramteerath said “the most important task is to attain Ram (God). The purpose of Gayatri is to remove intellect’s craving for sensuous pleasures and inculcate in it deep interest for God. He alone can attain God whose intellect is pure and stable. There should be such purity in the intellect that it may consider Ram greater than kam (sensuousness).”

Vivekanand said, “only that thing should be begged from a king which befits his dignity. Spiritual wisdom alone is the most suitable gift which could be asked from God. God grants spiritual wisdom which leads to advancement on the right path and results in our happiness. One who is advancing towards the truth always remains happy. Gayatri mantra is instinct with spiritual wisdom and, therefore, it has been acclaimed the greatest of all the mantras.”

According to Mahamana Madanmohan Malviya, “Gayatri is the most precious gem which has been given to us by the Rishis. It purifies the intellect and enlightens the soul with the light of God. Countless souls have been liberated from worldly bondage by its Sadhana. Gayatri has the power to inculcate feelings of devotion to God and bestows worldly abundance. Gayatri Sadhana is essential for brahmans. A person who does not perform Gayatri jap is guilty of neglecting his primary duties.”

Maharshi Raman preached that of all masteries, the mastery of a mantra is extremely powerful. Marvellous results are achieved by the power of Mantras. Gayatri is such a mantra which bestows both material as well as spiritual benefits.

Prof. R. Shrinivasan, a senior member of Theosophical Society, has stated that Gayatri has been acclaimed as the most powerful Mantra.
in the Hindu religion. Its significance is extremely mysterious and its Sadhana gives miraculous results. It has different effects on devotees of different mental dispositions.

According to Lokmanya Tilak, “Political freedom alone will not liberate Indian people from the bonds of slavery. For this, the inner soul should be enlightened so that it may be possible to discriminate right from the wrong and people may be inspired to leave the wrong path and pursue the righteous one. Gayatri Mantra incorporates this prayer.”

The great Indian poet Ravindranath Tagore says, “the mantra which can awaken India is so simple that it can be uttered in a single breath. It is Gayatri mantra. There is absolutely no scope for any dispute or argumentation in regard to the supremacy of this holiest of mantras.”

According to Mahatma Gandhi, “constant Jap of Gayatri Mantra is useful for curing physical ailments and for the upliftment of the soul. Gayatri Jap performed with a calm, unperturbed mind has the power of averting crisis in the hour of distress.” Sri Aurobindo, too, has advocated Gayatri Jap. According to him Gayatri has extraordinary potency to accomplish great and noble aims. S. Radhakrishnan says,”if we ponder over the universal prayer Gayatri we will realise what superb benefits it provides. Gayatri is a prayer for rejuvenating the source of our life.”

Thus, besides the views expressed by the ancient Rishis, seers etc. there is vast collection of opinions of several noted and eminent intellectuals of the present century on the basis of which it can be concluded that Gayatri Sadhana is not a blind faith or blind tradition but is a well-tried and tested sun-lit path of spiritual growth. Whosoever has taken refuge under this supreme Divine Shakti has swiftly and uninterruptedly advanced on the inner pilgrimage of self-discovery. Gayatri Sadhana never goes in vain.

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ATTAINMENTS OF GAYATRI SADHAKS

The ancient history, Purans, reveal that rishis and maharshis used to do yog Sadhana and tapascharya on the basis of Gayatri. The life stories of rishis like Vashishta, Yagyavalkya, Atri, Vishwamitra, Vyas, Shukdev, Dadhichi, Valmiki, Chyavan, Shankh, Lomash, Maitreya, Jabali, Uddalak, Vaishampayan, Durvasa, Parashuram, Pulastya, Dattatreya, Agastya, Sanat Kumar, Kanva, Shounak etc. make it abundantly clear that the key to their occult and spiritual attainments was Gayatri Sadhana.

There have been several saints in the recent past also who got their spiritual enlightenment through the grace of Gayatri. Their personal deities, ideals and principles might have been different but all had firm faith in Vedmata. They owed their greatness, to a large extent, to their devotion to Vedmata Gayatri.

In the dense forest of Ramtekri near Nagrai (U.P.), a saint named Harihar had obtained siddhi by Gayatri Sadhana. The cottage of the saint could be approached after crossing about fourteen miles of dense jungle which was inhabited by lions and tigers. Those who wanted to meet the saint had to face these ferocious animals. These animals used to leave the track and disappear merely by the devotees saying “we are going to see Harihar Baba.”

There was a great Gayatri worshipper named Vishwanath Goswami in Laxmangarh, Rajsthan, who spent most of his time in Gayatri Sadhana. By his blessings a poor Veedavat family of sikar became rich and prosperous. The descendants of this family still celebrate mundan ceremony of their children on the samadhi of Pandit Goswami.

In a village named Jaun in the erstwhile Jaipur State lived Pandit Har Rai who was an ardent Gayatri worshipper. He knew beforehand
about the time of his death. He called all his disciples and members of the family, delivered a religious discourse and breathed his last while chanting *Gayatri Mantra*.

Visnudasji of village Budhadeval near Jaipur, observed the vow of *Brahmacharya* throughout his life. He lived an ascetic’s life of devout austerity in a cottage in Pushkar and attained great *Siddhis* by *Gayatri Sadhana*. The rulers of Jaipur and Jodhpur and other dignitaries visited his cottage to pay their respects. The Maharana of Udaipur took him to his capital after ardent persuasions and got final ritual of *puruscharan* performed in the royal palace. Several miraculous stories are famous about Visnudasji Brahmachari.

Pandit Bhudarmal, a learned brahmin of Ratangarh Rajasthan was an ardent worshipper of *Gayatri*. He shifted to Kashi in the Vikram Samvat 1966 and remained there till his death. He knew the moment of his death, arranged a huge religious function and cast off his body during worship. Several ordinary persons who were recipients of his blessings became millionnaires. Some of them are still alive.

A person born in an ordinary family in a small village in Alwar State renounced the world, came to Mathura and started doing *Gayatri Sadhana* on a hillock. He performed one crore *Jap* of *Gayatri*, and became a *siddha*. He was known as *booti-siddha*. He always observed silence. That hillock is known as *Gayatri-teela*. There is a small temple on this hill, with a beautiful idol of *Gayatri* installed in it. Several persons were benefitted by the blessings of this saint. The rulers of Dholpur and Alwar had great faith in him.

A saint used to perform *Gayatri Jap* in a cave behind Mandhata Temple at Onkareshwar. His family members were present at the time of his death. A boy, who was intellectually very dull, sought his blessings. The saint called the boy close to him and poured water from his *kamandal* on his tongue and blessed him saying that he would become a scholar. In due course, this boy grew up to be an extraordinarily learned man and became famous in erstwhile Indore state by
the name of Onkar Joshi. The ruler of Indore was so deeply impressed by this man that he used to pick him up from his house when he went for his morning walk.

*Kundalini* power of one Shri Udhadji Joshi, Yogeshwar of Chandel, was awakened by *Gayatri Sadhana* and he had become a great saint. The lives of several persons were saved by him. Many poor people became rich by his blessings and many others could ward off calamities through his occult powers. His predictions were always correct. A person who belittled and ridiculed the saint became leper.

Shri Mukatramji Maharaj of Manjusar, Baroda was a devout worshipper of *Gayatri*. He had attained great *Siddhis*. He used to perform *Gayatri Jap* for about eight hours daily. He could narrate happenings in distant foreign lands as if he was seeing these happen with his own eyes. All his clairvoyant visions were found to be cent percent correct. Although, his formal education was hardly up to first or second standard in Gujarati, he could understand and speak all the languages of the world. Foreigners used to visit him and talk to him for hours in their own languages. He was master of *Rajyog*, astrology, *ayurVedic*, *Tantra* and various spiritual disciplines. Several scholars used to come to him to get their difficulties solved. People had great faith in him on account of several miracles displayed by him.

In Borsad Gujrat, a saint remained without food for seven years and performed *Gayatri purascharan*. Whatever he uttered turned out to be true. In Kashi, Baba Shivprasad Gupta got the foundation-stone of *Bharat-Mata* temple laid by Babu Bhagwandas. On that occasion a big *Mahayagya* of two hundred days was performed in which twenty lakh of *Gayatri Jap* were performed. On the day of *purnahuti* of the Yagya withered leaves of the surrounding trees turned green and a tree fructified and got loaded with out-of-season fruits. On this occasion, Pandit Madanmohan Malviya, Raja Motichand, High Court Judge and Shri Kanhaiyalal were among the many eminent persons who were witness to these miracles of *Gayatri Mata*.

Kathia Baba of Vrindaban, Udia Baba, *Pragyachakshu* Swami Gangesvarananda did their *Sadhana* with *Gayatri Jap*. All the Acharyas of *Vaishnav sampradaya* laid stress on *Gayatri Sadhana*. 
Pandit Balbhadraji Brahmacari of Nawabganj, Swami Devdarshan of Saharanpur district, Mahatma Yoganandji and Swami Brahmashidasji Udaseen of Bulandshahr district, Mahatma Anasaktaji of Bihar, Yogacharya Pandit Jagannath Shastri, Mahatma Hari Om Tatsat of Rajgarh and several other saints were deeply engaged in Gayatri Sadhana. Several house-holders, too, who are engaged in this great Sadhana, are leading lives of devout austerity and have attained significant spiritual progress.

I have myself performed Gayatri Sadhana ever since the tender age of eight and it has become the foundation of my life. Credit goes to Gayatri Sadhana for what little success I have achieved in purification and refinement of my body, mind and intellect. All the qualities of nobility of character, high ideals, loving kindness, compassion, self control, service, erudition, penance etc. which are effortlessly manifesting through this individuality are the boons bestowed by Vedmata Gayatri. She has saved me several times from hardships and lighted my path in darkness. Gifts of her grace are too numerous to narrate here. For me Her presence is more concrete than any physical phenomenon. Persons who have started worshipping Vedmata Gayatri, after deriving inspiration from my life, have noticed increase in their dedication to righteousness, alertness, self-purification, disgust for vice, self restraint, piety and fervent faith in the Divine. They may or may not have gained materially but every one has been benefitted spiritually. If judged wisely these advantages are so great that mere material gains pale into insignificance when weighed against these divine boons of noble character.

I would, therefore, strongly impress upon my readers, with all the emphasis at my command, that they should start worshipping Gayatri and see for themselves the resultant miracles. A spontaneous urge towards righteousness (satogun), wisdom (vivek) and noble acts is aroused in those who take refuge in Vedmata. This self-awakening leads to all-round abundance, spiritual as well as material.

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GAYATRI SADHANA AS EULOGISED
IN THE ANCIENT SCRIPTURES

In the first part of Gayatri Mahavigyan (Hindi) some events were narrated which helped the Sadhaks in their mundane and spiritual growth. Impending catastrophes were averted. Adverse circumstances were transformed into favourable ones. Dangers which hovered like dark clouds disappeared. Whosoever tried to verify the veracity of those narrations found them to be entirely true.

A period of about thirty years has passed since those miraculous events occurred. Since then, the number of such unusual events has gone up to lakhs. Narration of even a fraction of these miraculous happenings will constitute a voluminous book. It has, therefore, been considered prudent not to publish them because it will raise shallow curiosities. Such an undertaking will be a waste of time and energy, which can be better utilised for tasks that really matter.

Therefore, not a single event of worldly achievements has been narrated in this book and readers are advised to consider this book alone as their guide and get engaged in Sadhana with faith and devotion. Some extracts from the ancient scriptures are, however, being given here about advantages and importance of Gayatri Sadhana.

Advantages of Gayatri Jap

One can get a glimpse of the advantages which accrue as a result of Gayatri Jap from the following spiritual quotations. It has specifically been enjoined to be essential for brahmans whose main preoccupation is search and cultivation of spiritual wisdom. A person gets such wisdom on following the path indicated by Gayatri.

“सर्वेष्व वेदां गृह्योपनिषतस्मारभूतं ततो गायत्रीं जपेत्।”

–छान्दोग्य० परिशिष्टम्
‘Gayatri Jap should be performed daily as it is the essence of all Vedas and sacred Upnishads.

"सर्वब्रह्माण्डायं गायत्रियाः समर्पिते।"

--Devi Bhagavata Purana 15.16/16

Sadhana of Gayatri Mantra is the essence of all Vedas. Even Gods like Brahma meditate on and perform Jap of Gayatri at the time of twilights.

"गायत्री मात्र निष्णातो द्विजो मोक्षमवाप्पुयात्।"

--De. Bh. Purana 12,3/80

A Brahman who has mastered Gayatri alone attains salvation.

"योध्रीते सहंयहन्येता त्रीणि वर्षाण्यतन्त्रितः।
स ब्रह्म परमभ्येति वादुभूतः खमूर्तिमानु॥

--Manusmriti

One who steadfastly performs Gayatri Jap daily with wakefulness for three years realises Brahma and, like air, acquires the power of free and unhindered movement.

"कुर्याद्यथं ब्रह्मवर्षाण्यतन्त्रि गायत्रीमात्रजापनात्।
मुहूर्तम मात्रं प्राह मनुः स्वमू॥
अक्षयामोक्षमवाप्रोति गायत्रीमात्रजापनात्॥

--Shloka

Manu himself has stated that although a dwij may or may not perform worship of any other deity, he will attain absolute salvation by performing Gayatri Jap alone.

"आँकार पूर्विकास्तिस्तन्तो गायत्रीं वशं विन्दति।
चरितमहक्षम्यं स वै श्रौत्रियं उच्च्यते॥

--Yogin Yajno
A person who exercises self-restraint, controls his senses and performs Gayatri Jap along with “Onkar” and ‘vyahrities’ is known as “shroutriya”.

“सन्ध्यासु चार्य्दानं च गायत्री जपेवच च।
सहस्रनितं कुर्वनु सूरे: पूज्यो भवेनुने॥”
-Gayatri Tantra 9

Merely by offering water to the sun and performing Jap of three thousand Gayatri Mantras at the time of twi-lights, a person becomes beloved of God.

“सर्वांचांवेच पापानं संकरे समप्पस्थ्ये।
दरसाहस्सकाभ्यासो गायत्रा: शोधनं परम॥
Jap of Gayatri Mantra ten thousand times destroys all miseries and sins and purifies a person.

“गायत्रीमेव यो ज्ञात्वा सम्पुर्णचरते पुन:।
इहामुन च पूज्योऽसो ब्रह्मलोकच्यापुरुषु॥”
One who has mastered Gayatri and properly chants it, is revered in this world and in heaven and ultimately attains Brahmalok (salvation)

“मोक्षाय च मुमुक्ष्यां श्रीकामानं श्रवयेतथा।
विज्ञाय युत्सूनं व्याधिततानायशोकु॥”
-Gayatri Panchang

Persons aspiring to get salvation get salvation, those aspiring to get wealth, get wealth, persons fighting in battle get victory and those suffering from disease get sound health by Gayatri Sadhana.

‘विभिन्न नियतं ध्यायेत् प्राणोति परमपदम्।
यथा कर्मचर्चपिता गायत्री पापहारिणी॥
सर्वकामप्रदा प्रोक्ता पृथक्कर्मीभु निन्दिता॥”

Jap of Gayatri performed in any manner destroys sins, and fulfils all desires. It is, however, certain that the ultimate goal of self-realization is attained if it is meditated upon systematically.
Ancient scriptures have severely condemned persons who do not know Gayatri or, knowing it, fail to worship it. Persons who are irregular in Sadhana on account of laziness or want of faith have been advised to be careful and take up this excellent Sadhana.

"गायत्र्युपासना नित्य सर्वथे: समीरिता।
यथा विना त्वधः यातो ब्राह्मणस्तवथा सर्वथा॥"
- देशा भाषा

Daily worship of Gayatri has been described in all the Vedas. A Brahman devoid of Gayatri is doomed in all respects.

"संगांश्च चतुरो वेदान्तशीत्यापि सवादः मयान्।
गायय्यो ने जानानि वृथा तस्य परिश्रमः॥"
- यो याज्ञवल्क्य भाषा

A man may know all the four Vedas very well but all his labour goes waste if he does not realise the pre-eminence of Gayatri Mantra.

"गायय्यो यः परित्यज्य चात्ममन्त्रसुपासते।
न साफल्यमवाप्रोति कल्पकोटिश्चरपि॥"
- बृहस्पति भाषा

A Person who worships a Mantra other than Gayatri cannot get success even if he takes millions of births.

"विहाय तां तु गायय्यां विभूपासनत्वपि।
शिवोपासनो विप्रो नरकं याति सर्वथा॥"
- देवी भाषा

A Brahman who gives up Gayatri Jap goes to hell although he may worship Vishnu or Shiv.

"एवं यस्तु विज्ञानाति गायय्यों ब्राह्मणस्तु स:।
अन्यत्वा शूद्रत्स्य स्त्याद् वेदानामपि पारगः॥"
- यो याज्ञवल्क्य भाषा

One who knows Gayatri and performs Gayatri Jap is Brahman. Otherwise he is like a Shudra although he may be well-versed in Vedas.
A person cannot become Brahman by studying Vedas and Shastras alone. He becomes Brahman only if he worships Gayatri three times daily.

**Importance of Gayatri described in Scriptures**

The Vedas, Shastras, Purans proclaim the importance of Gayatri. In Atharva-Ved, the following prayer has been offered to Gayatri in which it has been described as one which gives longevity, energy (Pran Shakti), domestic animals, fame, wealth and spiritual splendour (Brahma-tej).

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“स्तुता मया वर्दा वेदमाता प्रचोदकोन्तां पावमानी विज्ञानाम्।
आयु: प्राणं परं परं कौरिति द्रौहिन्यं ब्रह्मवर्तसम्॥”
- अथवर्तवेद १९ १७-१
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Almighty God in the form of Vedas has stated in Atharva-Ved “May Vedmata Gayatri to whom I offer prayer, purify dwijas (brahmans) and grant them longevity, spiritual vital energy (Pran), animals, fame, wealth and spiritual splendour”.

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“यथा मधुं च पुष्पेभ्यो घृतं दुर्ब्रह्मसप्तयं।
एवं हि सर्वेदेनां गायत्री सार उच्यते॥”
- व्यास
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Just as honey, ghrit and water or milk are the essence of flowers, milk and taste (ras) respectively, so also Gayatri Mantra is the essence of all the Vedas.

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“तद्वृः: समो नासित मंत्रो वेदचतुष्ठये।
सर्वेव बदाष्ठ यजाष्ठ दानानि च तपासिं च।
समानिं कलायं प्राहुर्मुनयो न तद्वृः:॥”
- विश्वामित्र
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Rishis and seers say that there is no other Mantra like Gayatri Mantra in all the four Vedas. Ved, Yagya, dan (donation, charity), tap are not equivalent even to a fraction of Gayatri Mantra.

"गायत्री छन्दसां मातेति।"

- महारण्यक उपनिषद्

Gayatri is mother of Vedas.

"त्रिभुव्य एव तु वेदभ्य: पादम्यादमदूहत्।
तद्विद्रुचोंस्या: सावि ज्ञा: परमेष्ठी प्रजापति:॥"

- मनु स्मृति

God Prajapati Brahma created three-stepped Gayatri as the essence of three Vedas.

"गायत्री चैव वेदां ब्रह्मणा तोलिता पुरा।
वेदांब्रह्म चतुर्भूमीपि गाय ज्यतिगरीयसी॥"

- बृहो पाराशर स्मृति

In old days Brahma weighed Gayatri against Vedas and found that Gayatri weighed heavier than all the four Vedas put together.

"गायत्र्यास्तु पराशृष्टि शोधनं पापकर्मणाम्।
महाव्याहिति संयुक्ता प्रणवेन च संज्ञेयत्॥"

Gayatri Mantra with pranav and three Vyahritis should be uttered and meditated upon because there is no Mantra as efficacious in destroying sins as Gayatri Mantra.

"नाज्योपसमं दानं न चाहिःसापरं तपः।
न गायत्री समं जाष्ठं न व्याहिति समं हुतम्॥"

- बृहो पाराशर स्मृति

There is no greater charity than giving food and water to the needy, no greater austerity than non-violence, no greater Jap than Gayatri jap, no Yagya greater than chanting of Vyahritis. (भूषणः स्व:)
"‘हस्त्राणप्रदेवी पत्तां नरकाण्वे।
तस्मातामभ्येतर्त्वं ब्राह्मणो हदये शुचि:’।"

Gayatri holds the hands of a person falling in the ocean of hell and rescues him. A dwij should, therefore, perform Gayatri Jap daily with a pure heart.

"‘सारभुतास्तु वेदान्त गुह्योपनिषदो भवता:।
ताभ्य: सारस्तु गायत्री तिस्रो व्याहृत्यस्तथा:’॥

- योगी याज्ञवल्क्य

Upnishads are the essence of the Vedas and Gayatri along with its three Vyahritis is the essence of Upnishads.

"‘गायत्री वेदजननी गायत्री पापनाशिनी।
गायत्रयस्तु पराशरस्ति दिव चे च पावनम्:’॥

Gayatri is mother of Vedas. It is destroyer of sins. There is no other Mantra more sacred and purifying than Gayatri Mantra on this earth as well as in the heaven.

"‘वद्वधाग्रिवर्ते ब्राह्मणो मुनयःप्राणम्।
वस्त्रक्षतृःपरिवर्ते गायत्री चासित छन्दसामाय्।’

-गोपथ ब्राह्मण

Just as Fire is the greatest amongst all the Vedic deities, Brahman is best among men and the spring is best of all the seasons Gayatri chhand is the best of all the Vedic metres.

"‘नासितं गंगा समं तीर्थं न देवं: केशात्तपर:।
गायत्रयस्तु परं जापं न भूतं न भविषष्टति:।’

- योगी याज्ञवल्क्य

There is no teerth like Ganga, no God like Keshav. So also there has been, is and will be no Jap as beneficial as Gayatri Jap.

"‘सर्वेषां जपसूक्तानमृतचक्षु यजुष्म् यथा।"
Of all the Suktas, of Rik, Yaju, and Sam and the Divine Om (Pranav) Jap of Gayatri Mantra is the best.

"एकाक्षरं परं ब्रह्म प्राणायामः परमपः।
सावित्र्यास्तु परास्तिः पावनं परमं स्मृतम्॥"

Ekakshar which means Om is Parabraham, Pranayam is great tap. However, nothing is more purifying than Gayatri Mantra.

"सोमादित्यान्यः सर्वं राष्ट्रः कुरवस्तथा।
पञ्चशिवं नित्यं सावित्रीं परमं गतिम्॥"

O Yudhistir, all persons belonging to Chandra Vansh, Surya Vansh, Raghu Vansh and Kuru Vansh used to perform Gayatri Jap daily after proper ablution.

"बहुना किमिहोकने यथावतः साधु साधिता।
विज्ञानान्तियं विद्या सिद्धकाम-दुधा स्मृता॥"

It is no exaggeration to state that mastery in Gayatri Sadhana is Kamdhenu for the dwijas.

"सर्वेद्विद्विद्वत्: सारः मनोंवृयं समुदाहत।
ब्रह्मादित्वा गायत्रीं परमात्मा समीरित: ॥"

Gayatri is the sum and substance of all the Vedas. Gayatri is Brahma. Gayatri is Almighty God.

"या नित्या ब्रह्मगायत्री सैव गंगा न संशयः।
सर्वरीत्मयी गंगा तेन गंगा प्रकीर्तिता॥"

Ganga is known as such because it incorporates all the Teerthas. It is a form of Brahma Gayatri.
Geeta contains all the shastras. Geeta is nothing but a form of Gayatri. Gaya teerth and Golok are also froms of Gayatri.

Whether a man is pure or impure, is sitting or walking, in whatever condition a wise man may be, he should perform Gayatri Jap. A man gets rid of all sins by this Jap.

By contemplating on Gayatri, sins are destroyed, heaven is attained and a man accomplishes all the four basic pursuits viz. Dharma (righteousness), Arth (wealth), Kam (worldly pleasures) and mokshya (salvation).

Those who worship Mantras other than Gayatri are fools like those who abandon prepared food and wander about begging food.

Nothing is greater than Gayatri in this as well as other worlds for success in performance of daily duties fulfilment of desires and for cultivation of tap.
One who understands *Gayatri* (which is also known as *Savitri*) attains heaven. Therefore, one should, after taking bath, perform *Gayatri Jap* with a calm and collected mind since it destroys all sins.
WOMEN’S RIGHT TO DO GAYATRI SADHANA

Women have always been accorded high respect in the Indian culture. They have been regarded more pious than men. They are often addressed as devi. Girls are named as Shantidevi, Gangadevi, Dayadevi. The word devi is thus often annexed to their names. Girls are adorned not by degrees etc. but by their inherent God-given feminine virtues.

Gods and great personalities are often known through the names of their wives. In various names like Sitaram Radheshyam, Gaurishankar, Lakhyaminarayan, Uma-Mahesh, Maya-Brahma, Savitri- Satyavan; women, have been given precedence over men. All thoughtful and wise persons have regarded women more prominent in respect of virtues like chastity, loyalty, mercy, compassion, service, sympathy, love, affection, generosity, devotion etc.

Women have, in general been given prominence and respect in all religious and spiritual pursuits. If one goes through the Vedas it will appear that not only rishis but several wives of rishis were also seers to whom Vedic hymns were revealed. How could the great God who is kind-hearted, just and impartial discriminate between man and woman who are his own children?

The rishi of the Mantras of RigVed (10/85) is a female named Surya Savitri. In Nirukt, a rishi has been defined as one who is a seer of Mantras, who understands the secret behind them and transmits it to others (“Rishi darshanat stoman dadarshati, Rishyo Mantra drastarah”).

In twenty-fourth chapter of Vrihad Devta, a list of women rishis in RigVed has been given which includes the names of Ghosha, Godha, Vishvavara, Aapala, Upnishad, Juhu, Adity, Indrani, Sarama,
Romasha, Urvashi, Lopamudra, Yami, Shaswati, Surya, Savitri as being brahmavadinis. The seers of Rigveda’s *sukta* 10-134, 10-39, 10-40, 10-91, 10-95, 10-107, 10-109, 10-154, 10-159, 10-189, 5-28, 8-91 etc. were women. There is ample evidence which proves that, like males, females used to perform *Yagya*. They were experts in *Yagya* technique and religious learning. Several women used to guide their fathers/husbands in this respect. Ida had told Manu that she would do *avadhan* on fire in such a way that he would get worldly riches, pleasures and respect and attain heaven. In *shatpath Brahman*, Yagyavalkya’s wife Maitreyi has been called *brahmavadini*, which means *brahmavadan-sheel*. *Brahma* means *Ved* and *brahmavadansheel* means one who gives discourses on *Vedas*.

Adi-Shankaracharya had to enter into a spiritual debate with Bharati Devi. Her exposition of the scriptures was so marvellous that even eminent scholars were wonder-struck. Shankaracharya was unable to answer her profound questions and had to seek one month’s time to respond. In Shankar Digvijaya (3/16) it is written that Bharati Devi was well-versed in all the *Vedas* and other scriptures and branches of Knowledge. None excelled her in knowledge. How can a ban now be imposed on study of the scriptures by women? If there had been such a restriction in the ancient times, how could there have been women who could have philosophical debates with persons like Yagyavalkya, Shankaracharya etc.? In fact, in those days all men and women had equal opportunities for studying the *Vedas*.

In *Shatpath* (1/9/2/1 and 1/9/2/22, 23) there are directions for women about pronouncing *Mantras* 23/23, 25, 27, 29 of *Yajurved*. Same is the case with *Mantras* 1/1/10 of Tettriya Samhita. Ashvalayan Grahya Sutra 1/1/9 provides that in the absence of *yajman*, his wife, son or unmarried daughter could perform *Yagya*. Kathak Grahya Sutra (3/1/30 and 26/3) and Logakshi Grahya Sutra (25) propound study and chanting of *Ved Mantras* and performance of *Vedic karmakand* by women.
In Paraskar Grahya Sutra 1/5/1,2 the bride herself chants Mantras of Laja Hom at the time of marriage. She also chants YajurVed Mantras (teachchakshurdevhitam 36/24) while seeing the sun. While doing samajjan at the time of marriage both the bride and the groom are required to chant RigVed Mantras (10/85/48).

In Tandya Brahman (5/6/8) women have been directed to play on Veena and sing Mantra of SamVed in the battle. The other Mantras direct to keep a pitcher (kalash) on their heads and take a round singing the Ved-Mantras. In Etreya (5/5/29) there is a story about Kumari Gandharva Grahta which proves that unmarried girls were authorised to study Vedas and perform Yagya. In Katyayan Shrout sootras (1/17,4/1,22/10/13,6/6/3,26/4/13,27/7/28,26/7/1,20/6/12) there are clear directions about chanting by women of particular Ved-Mantras. Latyayan Shrout sootra provides that wife should sing Mantras of Samveda with rhythm. In Shankhayan Shrout sutra 1/12/13 and Ashvalayan Shrout sutra 1/11/1 similar directions have been given. Brahman 1/2/3 directs unmarried girls to chant Ved-Mantras.

**Gayatri Sadhana by Women in Ancient Times**

In the ancient days Gargi, Maitreyi, Madalsa, Anusuiya, Arundhati, Devyani, Ahilya, Kunti, Satrupa, Vrinda, Mandodari, Tara, Dropadi, Damyanti, Gautami, Apala, Sulaha, Shavati, Ushija. Savitri, Lopamudra, Pratisheyi, Vaishalini, Bendula, Sneeiti, Shakuntala, Pingala, Jarutkaar, Rohini, Bhadra, Vidula, Gandhari, Anjani, Seeta, Devhooti, Parvati, Aditi, Shachi. Satyavati, Sukanya, Shaivya etc. were highly learned and spiritually illumined women who were worshippers of Gayatri. They had elevated their souls and attained yoga Siddhis by Gayatri Sadhana. Though, they lived family lives they had achieved spiritual eminence by worshipping Savitri (Gayatri). It is hardly possible to narrate in this small book details of the glorious lives lived and Siddhis achieved by these great women. Those who have studied ancient Indian history and scriptures know it well that all the aforesaid women were unparalleled shining stars in their own right in exem-
plifying virtues like learning, courage, energy, valour, far-sightedness, morality, righteousness, devotion, spiritual awakening etc. They had displayed awe-inspiring excellence in their spiritual and mental attainments.

In the ancient days Savitri performed Gayatri-Jap for a year and acquired powers by which she could stand up to even the God of Death (Yamraj) and revive her dead husband. It was Damyanti’s tap which burnt the hunter to ashes when he tried to molest her. Gandhari who had blindfolded her eyes and thus performed great tap had developed such a power in her vision that by her mere glance Duryodhan’s body became invulnerable except the portion around his loins which he had covered for the sake of modesty, which remained vulnerable. Bheem struck Duryodhan on this part and killed him. Anusuiya’s tap turned Brahma, Vishnu and Mahesh into small children. The strength of the tap of a chaste lady, Shandili had stopped the chariot of the Sun. Sukanya’s tap transformed the old and wornout body of Chyavan rishi into youthfulness. The history of tap performed by women is in no way inferior to that done by men. It is obvious that whether it be men or women, the highway of tap for all is Gayatri Sadhana.

Even in present times, I am well-acquainted with several women who are deeply immersed in Gayatri Sadhana and who have attained material and spiritual happiness and peace.

**Why should there be Restriction on Women**

The meaning of Gayatri worship is to regard God as Mother and sit in her lap. Of all the relations in the world, the relationship of mother and child is most loving and intimate. With whatever devotion we turn to God, He responds according to our faith. When the devotee visualises God in the form of Mother and sits in her lap he gets affectionate response accordingly.
The qualities of love, affection, compassion, tenderness, generosity are, by nature, found in greater degree in women than in men. Rishis have, therefore, been worshipping God in the form of mother since days immemorial and they have directed every person having faith in religion to adopt this easy and safe path of Sadhana. Gayatri worship is supposed to be the daily religious routine of every Indian. Whatever may be the system of sandhya vandan, Gayatri is an essential element in it. One may or may not perform Gayatri Sadhana for a specific worldly or spiritual purpose but he is guilty of neglecting his religious duties, if he does not perform daily routine of Sadhana.

Daughter and son both are beloved children of the mother. Man and woman are both equally dear to God. No impartial and just parents discriminate between their children on the ground of sex. God has provided facilities for performance of religious duties and Sadhana for self-realization both to man and woman. This is but appropriate on the grounds of equality, justice and impartiality and is proved by logic as well. This simple truth hardly calls for debate and dispute.

It is gratifying to note that in the recent past wise and farsighted eminent persons men have been trying to abolish evil customs of the dark middle ages. They have started realizing that our nation will not be able to regain its ancient glory so long as women are not liberated from the iron grip of narrow-mindedness in which they have been encased since the middle ages. Since women constitute half of our population we will be able to make all-round progress only by restoring them to their rightful position of dignity, which they enjoyed in the golden era of our hoary past. The Blind adherence to orthodoxy which considers evil traditions and conventions prevalent since middle ages as religion is bound to oppose enlightened reforms tooth and nail but it has to be faced boldly by such reformist movements.

**Decision by Malviyaji**

There has been considerable discussion amongst the scholars of Kashi on the controversy whether women have a right to chant Ved-Mantras.
A girl student named Kumari Kalyani wanted to seek admission to a course in which Vedas were taught in Banaras Hindu University. The authorities refused to grant admission according to the prevalent belief on the ground that a woman, according to Shastras, had no right to chant Ved-mantras.

This controversy continued for quite a long time. A paper “Sarvadeshik” published several articles in support of the right of women to study Vedas while the other paper “Sidhanta” took an opposite view. A deputation of Arya Samajists met University authorities and there was prolonged discussion on the subject.

Ultimately, the University appointed a committee under the chairmanship of Mahamana Madan Mohan Malviya in which several Vedic scholars were included. The committee, after a thorough study of the shastras, gave a finding that women have the same right as men in respect of Vedas. Mahamana Malviyaji, who was considered as the standard bearer of Sanatan Dharma, announced this decision of the committee on 22nd August 1946. Kumari Kalyani was accordingly admitted to the course in which Vedas were taught and it was finally decided that henceforth women would have the right to study Vedas and there would be no discrimination on grounds of sex.

Nobody can say that Mahamana Malviyaji and his learned colleagues could be hostile to the tenets of Sanatan Dharma. Their devotion to religion is well-known. What can be said about the wisdom of those persons who still persist in saying that women have no right to worship Gayatri when this controversy has been settled once for all by eminent persons like Malviyaji?

The names of several learned women of the ancient times are still famous. References are found in Vedas about several women rishis being authors of several Ved-Mantras. It is, therefore, the duty of all social reformers to follow in this respect the decision given by Malviyaji who has been a rishi of the present age.
**YAGYOPAVEET AND GAYATRI**

*Shikha and Sootra, Symbols of Hindu Dharma*

There are two symbols of Hindu Dharma, one is *shikha* (distinctive lock of hair on the crown of the head) and the other is *sootra*. *Sootra* means Yagyopaveet or sacred thread. Just as in the context of devotion for one’s own country there is a national flag, so also *shikha* is like a flag of divine culture on the fortress of human brain. Religious communities have their respective flags. The idol of Lord *Shiva* can be installed merely by placing a circular stone on a platform. *Shikha* is like a banner of *Gayatri Mata* installed on the top of the head, so that it may always be kept in mind that the entry of evil thoughts is banned in this area and only righteous thoughts are welcome.

In Hindu Dharma, *Mundan*, in which the hair on the head of a child are shaved, is regarded as an important ceremony. In fact, this is a celebration of installation of *shikha* which is formed by removing other hair on the head. Human body is regarded as a temple on which *shikha* is established like a banner.

*Yagyopaveet, an Image of Gayatri*

*Yagyopaveet* is also called *Brahma-sootra*. Thread is also called *sootra*. The authors of *Vyakran, darshan*, religious scriptures and several other ancient treatises have tried to express their purport in very brief, concise sentences in Sanskrit. Detailed commentaries, annotations have been written on these *sootras* which explain the meanings underlying them. Although, there are no letters in *Brahma-sootra*, much has been indicated with the help of images, marks, signs, pictures etc. The *Brahma-sootras* of *Yagyopaveet* also, even without speech and script incorporate within them meanings of deep import.
Gayatri is known as Guru-Mantra. Yagyopaveet ceremony is performed with the chanting of Gayatri Mantra and other Ved-Mantras. It is as much necessary for a dwij to know Gayatri as it is to put on Yagyopaveet. Gayatri and Yagyopaveet constitute one pair as do the words Lakshyami-Narayan, Sita-Ram, Radhe-Shyam, Prakriti-Brahma, Gauri-Shankar. Their union forms one single unit. Just as husband and wife living together constitute a family, dwijatva is a union of Gayatri and Yagyopaveet. Yagyopaveet is sootra and Gayatri its interpretation. They are inter-linked.

There are three threads in Yagyopaveet; so also Gayatri has three phases. The first phase is “tatsavitur varenyam”, second is “bhargo devasya dhee mahi”, and third one is “dhiyo yo naha prachodayat”. To understand the principle underlying three threads of Yagyopaveet, one should thoroughly understand the afore-said three phases of Gayatri. There are three granthis (knots) and one Brahma Granthi in Yagyopaveet. In Gayatri there are three Vyahritis, namely Bhooha, Bhuvaha, Swaha and one pranav (Om). Onkar (Om) and three Vyahritis of Gayatri Mantra symbolise respectively the Brahma-Granthi and three knots of Yagyopaveet. The first, second and third phases of Gayatri symbolise the first, second and third threads of Yagyopaveet respectively.

Let us now examine in detail what is the meaning and philosophy underlying this interpretation of Gayatri and Yagyopaveet. The message of pranav is that God pervades all living beings and so a Sadhak should devote himself selflessly and quietly in the service of humanity. Bhooha implies that the human body is just a transient instrument. A seeker of truth should not get attached to it but should enhance his inner spiritual awareness, pursue the righteous path and do selfless service. Buvaha means a person who struggles valiantly against evils attains self-realisation. He alone is wise who follows high ideals with pure means. Swaha implies that truth should be pursued through discriminating wisdom and pure intellect and thus inspire others by ex-
ample to lead a life of austerity, devotion, self-inquiry, self-restraint and sacrifice.

This, in short, is the four-fold duty of a person who puts on Yagyopaveet. He has to develop his capabilities, has to be generous and utilise his talents in the service of others. Thus alone can he attain peace and happiness for himself and help others to attain these.

According to Gayatri-Geeta, nine fibres of Yagyopaveet represent nine virtues which are as important and precious as gems. These virtues are (1) the science of life (2) awakening of inner hidden energies (3) superiority (4) purity (5) divine insight, (6) righteousness, (7) wisdom, (8) self-control (9) service.

By having knowledge of the science of life man understands the mystery behind birth and death. He has no fear of death and is always fearless. He has no attachment to or craving for worldly objects. He, thus, escapes from the pendulum like swings of ups and downs of life created by the illusory play of dualities of success and failure, pleasure and pain, birth and death etc. from which ignorant people are perpetually tormented.

A person who is able to awaken his dormant energies becomes more and more healthy, learned, wise, generous, cooperative and respectable, as the inner energies gain prominence in his soul. A weak person is often a victim of bad habits, destiny and of wicked persons who are stronger than him; but a strong and noble person himself enjoys life and extends a helping hand to those weaker to him. Injustice flourishes when there are no checks and balances in the exercise of power. Acquisition of power by persons of nobility of character acts as an antidote to this unbridled and evil exercise of power by those who are evil-minded tyrants.

Superiority does not lie in power and pelf but in the richness of high ideals and aims and feelings of compassion, kindness, sharing and caring. Persons who possess only power and pelf and lack inner re-
finement and balance are crude, fickle-minded, mean and disturbed. They live lives of utmost inferiority. On the other hand, persons of high thinking, generosity of nature and noble actions lead lives of superior quality even if they are not materially affluent. It is this aristocracy of spiritual richness that give unshakable peace and unalloyed happiness.

Purity is true beauty. Not only human beings but even animals and birds, insects and worms like beauty. Wherever there is impurity, ugliness is bound to be there and nobody would like to stay there. A person having impurities in his body is bound to be weak and sick. Then what to say of a person whose mind, intellect and inner-self are full of dross? He is no better than an animal or devil. The only way to rise above these infirmities is to cultivate all-round purity. One who is pure internally as well as externally, whose means of livelihood, ideology, body, speech, dress, residence and other materials of use are clean and pure, will be happy, cheerful, sweet-tempered and contented.

Divine insight means establishing relationship with divine qualities of the world. Like attracts like. Persons having an outlook of seeing goodness in the world find good persons all around them. If we pay attention to philanthropic deeds, goodness, service-mindedness, cooperation and good deeds done by the people we will find that by and large there is far more good in the world than evil. To a person with perverted mind, all objects and person will appear perverse. Likewise one who looks with eyes of love and understanding will find the same qualities reflected back from all around him. He will discover that the world is a multi-hued, beautiful and sweet-smelling garden of God.

We should inculcate good habits, good qualities and righteousness within us. Modesty, politeness, courtesy, sweetness in speech, generosity, service, cooperation, honesty, industriousness, punctuality, orderliness, thrift, dutifulness, vigilance, sense of glad humour, patience, courage, bravery, enthusiasm are all divine qualities. It is also virtuous
to be proficient in music, literature, arts, crafts, business, oratory, industry, education etc. Persons having such qualities, undoubtedly, lead a happy life.

Wisdom (*vivek*) is like a spiritual searchlight by which a person can distinguish between truth and falsehood, proper and improper, gain and loss. Innumerable mutually contradictory beliefs, conventions, ideologies are prevalent in this world and each of them has some basis and is linked with the name of some great personage. Under such circumstances it is difficult to decide what should or should not be accepted. Righteous wisdom alone can decide what is genuinely acceptable, keeping in view the factors of place, time, circumstances, utility and public good. He who can intuitively and spontaneously take proper decisions will attain perennial happiness and peace. The basic cause of most of the conflicts, miseries, sins and unhappiness in the world is evil-mindedness, illusion and ignorance. A person endowed with wisdom escapes from all these snares.

To maintain proper balance of the life-force, thinking capacity, sex-desire, labour etc. is known as self-control (*sanyam*). These natural urges and drives should be neither suppressed nor allowed unbridled indulgence. Human body is a powerhouse of a wide range of energies. Extra-ordinary success can be achieved and all-round progress can be made if these energies are wisely channelised.

To help people help themselves is one of the greatest services one can render. Ordinarily, spending time in other-centred activities, giving money in charity or extending physical or mental help are deemed as acts of service. None bothers to see whether or not such service has led to self-sufficiency, inspiration and awakening. Generally such a service makes persons so served lazy and dependent on others and on destiny and is harmful in the long run. Service should be rendered in such a way that it may accelerate enthusiasm, resourcefulness and self-reliance. It is a sacred service to make one’s own self, others and the world at large more prosperous, beautiful and happy.
These nine virtues are, undoubtedly, nine gems. Ruby, pearl, emerald, topaz, diamond, sapphire, gomed and jewel are called nine gems. Those possessing these nine gems are considered to be happy in all respects. But according to scriptures, persons having the afore-said gem-like qualities of *Yagyopaveet* and *Gayatri* are as rich as Kuber, although they may lack material wealth, land and property. A wise person putting on *Yagyopaveet* possesses *KalpaVraksha* adorned with nine gems of virtues and always enjoys divine prosperity. For him this *bhulok* is heaven. A person having this *KalpaVraksha* attains success in all the four kinds of noble pursuits, viz, divinity (dharma), wealth (*Arth*), material enjoyment (*Kam*) and liberation (*mokshya*).

**Putting on Yagyopaveet is necessary for Sadhaks**

Some people think that they should not put on *Yagyopaveet* as they will not be able to observe its rules. This amounts to saying one should not worship unless he has devotion to God. God is worshipped so that we may be able to develop devotion. Similarly, *Yagyopaveet* should be put on so that conscious attempt could be made to observe its rules. Only a sick person needs medicine.

People have strange misgivings about observance of rules. Some think that *Yagyopaveet* relates only to fulfilment of certain rules, just as not taking food without taking bath or not taking food which is not fresh or which is cooked by a person belonging to a different caste. These are all false beliefs. The object of *Yagyopaveet* is to promote all-round human development which includes development of health and to do so, it is necessary to follow carefully all rules relating to food also. But if there remains any flaw in observing certain rules regarding food, it should not be considered that the right to put on *Yagyopaveet* has been forfeited on that account.

Some people do not put on *Yagyopaveet* or abandon it on account of fear that they are likely to forget putting *Yagyopaveet* around their right ear while going to urinal or latrine. It is true that this rule should
be strictly observed but the beginners deserve some leniency till the routine becomes a habit. In the beginning, *Yagyopaveet* may be wrapped round the neck so that it may climb up above the waist. The main purpose in putting *Yagyopaveet* round the ear is that it may go up above the waist so that there may not be any possibility of its being touched by any sort of impurity. If perchance one fails to wind it up around the ear it is not necessary to change the *Yagyopaveet*. Putting on *Yagyopaveet* around the neck can be dispensed with as soon as habit is formed to wind it around the right ear.

For children of tender age and other forgetful persons *Yagyopaveet* of one-third size, known as *kanthi*, can be used by putting it around the neck. Small children and insufficiently refined / uncouth people often neglect to clean *Yagyopaveet* daily which gives bad smell on account of perspiration, dirt etc. It was to take case of such cases that wearing of *kanthi*, consisting of a string of small beads of *tulsi*, *rudraksha* or some other sacred material around the neck came in vogue.

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THE MEANING OF GAYATRI MANTRA

*Rishis* have selected the words of various *Mantras* and arranged them in such a way that they not only convey some meaning but their chanting also creates specific energies. *Gayatri* is a *mantra* which inspires righteous wisdom. It means that the Almighty God may illuminate our intellect, which may lead us on the righteous path. This is the most important prayer. All the problems of a person are solved if he is endowed with righteous wisdom. Having far-sighted wisdom, a man is neither entangled in avoidable calamity nor does he tread a wrong path. A wise man intuitively finds solutions to his problems. Those who lack this clear-sightedness find themselves always facing problems and ever living from crisis to crises. The worship of *Gayatri mantra* bestows the boon of righteous wisdom. The teachings of and the powers incorporated in *Gayatri mantra* fulfil this purpose. Righteous wisdom starts emerging as soon as *Jap* of this *mantra* is taken up as a *Sadhana*.

*Om bhūrbhuvaḥ svāḥ tatsavitvarenaṃ bhargo devasya dhīmahi dhiyo yo nah pracodayāt*

<table>
<thead>
<tr>
<th>Om</th>
<th><em>Brahma</em> or Almighty God</th>
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<tbody>
<tr>
<td>bhūḥ</td>
<td>embodiment of vital spiritual energy</td>
</tr>
<tr>
<td></td>
<td>(<em>Pran</em>)</td>
</tr>
<tr>
<td>bhuvaḥ</td>
<td>destroyer of sufferings</td>
</tr>
<tr>
<td>svāḥ</td>
<td>embodiment of happiness</td>
</tr>
<tr>
<td>tat</td>
<td>that</td>
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<tr>
<td>savituḥ</td>
<td>bright, luminous like the Sun</td>
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In short it is a prayer to the Almighty Supreme God, the Creator of entire cosmos, the essence of our life existence, who removes all our pains and sufferings and grants happiness beseeching His divine grace to imbibe within us His Divinity and Brilliance which may purify us and guide our righteous wisdom on the right path.

A man gets imbued with divine qualities contemplating and meditating on this meaning of Gayatri. One should contemplate on these feelings daily and regularly. Three prayer-filled meditations are given here which should be silently recited and projected on the mental screen through imagination.

1. “The Almighty God, who is known as pranav pervades all the three Lokas, viz, Bhooha-lok, Bhuvaha-lok and Swaha-lok. He is Omnipresent. The cosmos is physical manifestation of God who pervades its each and every particle. I am seeing Him everywhere. I would always refrain from evil thoughts and evil deeds and perform true worship of God by extending cooperation in promoting happiness, peace and beauty in this universe which is His creation”.

2. “This (tat) God is extremely bright (savitur), most exalted (varenyam), devoid of sin (bhargo) and divine (devasya). I visualise this Divinity within me, in my soul. By such contemplation, I am
becoming illumined, virtues are growing in all the layers of my being. I am being saturated with these virtues, these characteristics, of God.”

3. “That God may inspire (prachodayat) our (naha) intellect, wisdom (dhiyo) and lead us on righteous path. May our intellect, the intellects of our family members and of all of us, be purified and may He lead us on the righteous path. On getting righteous wisdom, which is the greatest achievement and is the source of all the happiness in this world, we may be able to enjoy celestial bliss in this life and make our human life purposeful.”

We should contemplate and meditate on these three prayer-filled meditations slowly and pausing for a moment on each word and an imaginary picture of that word should be drawn in the mind.

While contemplating upon the first meditation, it should be imagined that God pervades all the three Lokas, the earth, heaven and Patal (nethermost world). God should be visualised pervading these Lokas in the form of light, heat and electricity, life force (Pran) etc. This vast universe is the living physical image of God. The Sadhak should try to visualise in his imagination a glimpse of the All-pervading Omni-present God just as was given to Arjun by Lord Krishna. He should imagine that God is all around him and he is sitting in God’s lap. It should be pondered how evil thoughts and evil actions could remain lodged in his mind and body in the presence of the Omni-potent Divinity. He should imagine that each and every manifestation of this universal Godhead is adorable and that well being lies in selfless service of this universe, this vast humanity and in beautifying God’s creation.

While reflecting on the second meditation, one should imagine the extremely bright and luminous, supremely exalted God adorned with all divine qualities, seated on the throne of Sadhak’s heart. God can be also visualised in the form of Virat Purush. (2) Ram, Krishna, Vishnu, Gayatri, Sarsvati etc. and (3) in the flame of a lamp. God can be meditated upon in male or in mother’s form according to
one’s own sentiments. God is female as well as male. Gayatri Sadhaks prefer to meditate on the Almighty God in the form of Gayatri Mata. Brilliance, supreme excellence, utmost piety, purity and divine righteousness should be visualised in the beautiful image of Gayatri Mata. It should be imagined that such a beautiful and virtuous divine power permanently dwells in the sadhak’s heart and permeates all the pores of his body.

While thinking on the third meditation, it should be felt that the divine power of Gayatri has caught the intellect and feelings of our head and heart and is guiding them on the path of righteousness. We are pure, concerted and enthusiastic and are getting attained to move in the direction of righteousness with the grace of Gayatri Mata.

These three kinds of prayer filled meditations embodied in Gayatri are symbolic of Gyan-yog, Bhakti -yog and karma-yog. In fact, contemplation of the meaning of Gayatri amounts to immersion in the Triveni of these three kinds of yog.

By such contemplation, the meaning of Gayatri Mantra is fully assimilated in the heart of the Sadhak. The result is that in a short time his mind gets diverted from evil thoughts and evil deeds and he starts taking enthusiastic joy in righteous thinking and good actions. However little this tendency may be in the beginning it is almost certain that if the practice persists, the inner-self of the Sadhak becomes more and more awakened and the ultimate aim of life draws closer and closer.

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GAYATRI DHYAN (MEDITATION)

Human brain is an extremely wonderful cosmic computer. The activity, movement and potentiality of each of its cells leaves even the greatest of scientists awe-struck. Great energy is generated in the direction in which these cells are applied. All the physical energy of a person is diverted in the direction of his desires, aspirations and cravings.

Emotions first arise in human mind. When the mind concentrates on such emotions a magnetic field is created which attracts the desired elements from the atmosphere. This is the science of meditation. On this basis (AdiShakti) the power of the primordial energy pervading the interior of the nature can be attracted by the Sadhak towards him and retained by him within himself.

Gayatri should be meditated upon daily at the time of Jap or at any convenient time. The Sadhak should sit for meditation in a secluded place having calm and quiet atmosphere. Mind should be steady and the body relaxed. While meditating during Jap one should sit in cross-legged position, keeping the backbone straight. When not meditating with Jap one can sit on an easy-chair or take the support of a large round pillow, wall or a tree. Body should be relaxed, as if it is life-less. Eyes should be closed, both the hands should be rested in the lap and it should be visualized that nothing but a vast blue space exists everywhere. At the time of Pralaya (universal annihilation) nothing survives except the blue sky or space. A mental picture of such a stage of universal annihilation should be drawn in imagination and when it is fully established, a small round mass of light should be visualized in distant space by inner vision. Thus Gayatri should be meditated in the form of a small brilliant star, as bright as the sun. With development of concentration in meditation this round mass of light comes more and more closer and becomes bigger and brighter.
On minute observation, black spots are visible in the middle portion of the Sun or Moon. In the same way in the round mass of light of Gayatri a faint image of Gayatri should be visualized in the beginning. Slowly and gradually this image appears to be clearer - smiling, speaking, sensitive and lively to the Sadhak. Before starting meditation the picture of Gayatri Mata should be examined minutely, lovingly and repeatedly along with its each and every part and it should be firmly established in the mind in such a way that the Sadhak may be able to formulate a mental glimpse of that image within the round mass of light. In due course of time a beautiful and enchanting image of Gayatri Mata surrounded by a round mass of brilliant light will be visible to the Sadhak.

Just as a person sitting in the sun feels warmth, similarly the proximity of Gayatri in the form of a mass of light suffuses the Sadhak’s mind, his inner-self and his entire body with divine light. Just as iron, when put in the fire, becomes red-hot, so also, when the Sadhak retains the brilliance of Gayatri within himself during meditation, he becomes one with the Almighty Goddess, becomes a rishi, radiant with Brahmateja. He feels as if his whole body has become red hot like pure gold and a celestial, divine, sun-like light shines through him. The impurities, sins etc. of the Sadhak’s soul are burnt out in this light. He feels himself god-like, pure, fearless, pious and detached.

In this meditation, lights of different colours are seen. Sometimes small and big stars of different colours are seen appearing and disappearing in this light. They are seen moving from one direction to other, sometimes traversing back in opposite directions. Sometimes, they are seen moving round in a circle and also shooting fast like an arrow. These are all good omens of progress in meditation. With the growth of the energy of Gayatri within the soul, several potentialities and qualities start developing which are reflected in the form of small masses of light of different colours.
When this Sadhana becomes more mature and profound, the brilliance of Gayatri stabilizes in the middle of the brain or heart. This is the stage of attaining Siddhi. When the Sadhak attracts that brilliance from the outer space and settles it within himself, a stage is reached where his body and Gayatri’s life force combine at one point. Just as a person, under the influence of an evil spirit, acts according to the will of the latter, so also after establishing Gayatri within himself, the thoughts, actions, behaviour, feelings, tastes, desires, aspirations of the Sadhak are oriented towards selflessness and universal good. Progressively, animality decreases and divinity increases.

This is the ideal form of meditation of Gayatri. When the Sadhak meditates on Gayatri in the form of a mass of light, he should feel that along with its rays, wisdom, virtuousness and divine energy are being infused in him. When the Sadhak comes out of such a meditation he feels that the proportion of wisdom, purity and refinement has increased within his mind and body. The Sadhak in due course, becomes a store of divine light (Brahmateja). This divine light is like a bank draft which can be instantly got encashed at any bank of Shreya or preya and divine or material riches, as the case may be, obtained in lieu thereof.

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The present is the time of the advent of Pragya-yug (super-consciousness). Incarnations have their own times. Worship of Adya-Shakti Maha-pragya is essential for the solution of the unprecedented problems of this age. Divine powers had associated themselves with Ram, Krishna, and Buddha and had fulfilled their appointed purposes. These days, the demon of crass cynicism, self indulgence and self-aggrandizement is bent upon causing destruction. The descent of Maha-pragya will usher in the dawn of the New Era of peace and the end of the reign of the Devil, epitomized by Asuras like Bhasmasur, Hiranyakashyap, Mahishasur, and Vrattasur. By the Sadhana of Pragya-yog spiritual power, efficiency and effectiveness should be amassed by divinely inspired souls (Devatmas) for the final assault on the citadel of the anti-divine forces.

Adya-Shakti Gayatri has always been the basis of universal worship not only by the people in general but also by rishis, Devtas. In the present times it has special importance in view of the Yug-dharma. It will refine the outlook and facilitate improvement in virtues (gun), actions (Karma) and nature (Swabhav) of Sadhaks. Gayatri Sadhana develops brilliance, vigour and vitality (Ojas, Tejas and Varchas) in the Sadhaks.

For acquiring spiritual capabilities one has to perform Sadhana. Pragya-yog constitutes the main ingredient of Kalp-Sadhana session which is compulsory for all. It is an all-round, comprehensive programme of Gayatri-Sadhana which cannot be fulfilled by Mantra-Jap alone. Food alone is not enough for the body. Other things like water, breathing, sleeping, clothing, answering the call of nature etc. play an important role in overall wellbeing of the body. So also Gayatri-
Sadhana should be linked with pragya-yog so that it may not remain one-sided.

Minimum Jap of three malas has been prescribed in Pragya-yog for purification of physical, subtle and casual bodies. In Kalpa-Sadhana three Anushthans of 108 malas are performed in a month, while in brief nine day’s Sadhana, Anusthan of 108 malas is done. While doing Jap one has to meditate upon Savita, in the form of golden rising Sun, with a feeling that the body, mind and the inner-self are being filled with divine light and life energy, resulting in transformation of the individual self into its divine image.

Gyan-yog:- Pragya-yog can be divided into Gyan-yog and Karma-yog. In Gyan-yog, as soon as one gets up in the morning he should contemplate on Atma-bodh and feel that human birth is the greatest gift of God, given in trust for one’s own good as well as for promoting universal good. Each day should be regarded as an entire life span and programme for its best utilization should be chalked out, with a determination to implement it in a well-planned manner. Fifteen minutes should be spent daily in Atma-bodh Sadhana.

Just before going to sleep in the night, while lying on the bed, the Sadhak should remember the end of life and regard death as an unannounced visitor. Then think about reaching in Yamlok after death, where you are required to explain whether the precious gift of human life given to you has been properly utilized or has been wastefully squandered. Ponder on the certainty of suffering in countless inferior-most births, as a result of sins of omission and commission. Think of the future along with the present and plan the present in such a way that the future may be bright. Deeds of the entire day should be analysed and lapses should be repented upon and penance done. It should be resolved that tomorrow will be much better than today. With these thoughts, one should go to sleep thinking that he is voluntarily em-
bracing death (Chir-nidra). This meditation should also be like the morning Sadhana of Atma-bodh, of fifteen minutes duration.

The process of cleansing is Involved in morning contemplation of Atma-bodh and of purification in meditation at night. Their combination constitutes Gyan-yog. Contemplation comprises of four kinds of Sanyam. Controlling craving for delicious dishes and thinking about sex-indulgence is known as Indriya-sanyam. In Samay-sanyam, a busy routine is chalked out so that there be no scope for wasting of time. Leading life of the standard of an average Indian, and preparing an exemplary budget providing for contribution towards discharging the debt of the society is known as Arth-sanyam. In Vichar-sanyam, useless, anti-social, immoral thoughts are removed from the mind and the mind is concentrated on positive thoughts, feelings and future projections. These four Sanyams are known as practical Tap Sadhana.

Meditation (Manan) consists of (i) Atma-chintan, (ii) Atma-sudhar (iii) Atma-nirman and (iv) Atma-vikas. Atma-chintan is self-analysis in which one has to analyse his mental condition and discriminate the right from wrong. In Atma-sudhar, one should seriously and sincerely aspire to cultivate the virtues which he is still lacking. In Atma-vikas, one has to consider himself as world citizen and conduct his daily life in accordance with the principle of “Vasudhaiva Kutumbakam”. One has to shake off the bondage to greed and attachment induced by selfishness. Considering one’s self in all and all in one’s self, a Sadhak should persistently aspire to share in the happiness and sorrows of others. This is Yoga-Sadhana in practical life. Contemplation is known as Tap and meditation as Yog which, on being practised together, help in reaching the ultimate goal of life: Self-realization. This is in brief, can be called Brahma-vidya, the philosophical concept of Pragya yog.

**Karm Yog:**- Worship which is called Kriya-yog is an essential ingredient of Nitya-Karma. After daily routine and taking bath one should sit, with a calm and quiet mind, at a fixed place and fixed time. Minimum Jap of three malas of Gayatri is essential. The entire worship takes about half
an hour. The chief ingredients of Pragya yog in action are (1) Atma-shodhan (2) Dev poojan (3) Jap (4) Dhyan and (5) Visarjan.

(1) **Atma-shodhan** :- One has to sit with folded legs and perform (i) Pavitrikaran, sprinkling of water on the body. (ii) Achaman, pouring of three spoons of water in the mouth. (iii) Shikha-vandan, touching shikha, the crown of the head. (iv) Pranayam- inhaling deeply and slowly, restraining and exhaling. (v) Nyas- taking water in left palm dipping the fingers of right hand in the water and touching different parts of the body with the tips of fingers of the right hand in the prescribed manner. With these five acts a feeling of increasing purity and righteousness should be linked. Only pious and nobly brilliant persons are entitled to get entry into the kingdom of God and seek His grace. Therefore, the aspirants on the path of self-realization have first of all, to do Atma-shodhan.

(2) **Dev-poojan** :- True aspirants should regard awakening of the indwelling maha-pragya, Ritambhara Gayatri, as the fundamental aim of their worship. The picture of Gayatri Mata should be kept on a decorated altar as a symbol of Maha-pragya and should be saluted deferentially with head bowed down.

Intimacy is established with the deity by Panchopchar worship by symbolic dedication of (i) Jal (water) (ii) Akshat (rice) (iii) Pushp (Flowers) (iv) Dhoop-deep (incense and lighted lamp) and (v) Naivedya (sweet offering), and keeping them one by one in a dish. Water is symbolic of modesty and compassion. Rice implies happiness, prosperity and beauty. Dhoop-deep implies spreading light by self-effacement. Naivedya implies sweetness and gentleness of nature. By Panchopchar worship the Sadhak resolves to equip his personality with righteousness.

(3) **Jap**:- Minimum Jap of three malas of Gayatri has to be done daily, which takes about 15 minutes time. It should be regarded as a cleansing process. The object of Jap is to ardently invite divinity to illuminate one’s innerself and all one’s daily activities.
(4) Dhyan :- While different parts of the body get engaged in Jap, the mind should remain immersed in remembering the Divine. In Sakar Dhyan, one has to sit in close proximity of Gayatri Mata and feel continuous inflow of Her love and affection within him. In Nirakar dhyan, one has to contemplate on the golden rising Sun and inflow of its rays in the body and mind in the form of faith, Pragya and Nistha. This helps in concentration of mind.

Surya-Arghyadan, Visarjan - Water contained in the Kalash kept on the Tulsi plant. Water symbolizes one’s own soul and Sun as symbol of Virat, universal Brahma. Suryarghya implies surrender and consecration of the individual self to the Virat Brahma (Omnipresent God). On one day in a week, either on Sunday or Thursday only one meal should be taken. On this day only Aswad Bhojan (saltless diet) should be taken and Brahmacharya observed. Silence should be observed for two hours in the early morning.

On these days specific spiritual energy currents emanate from the invisible centre of Himalayas during the periods of one hour each just before sunrise and after sunset to inspire and strengthen seeking souls to discharge obligations of Yug-dharma. Only specific persons duly authorized from Shantikunj, should aspire to receive these currents daily, but all Pragya-Parijans should get its benefit once a week. These energy currents should be invoked on the day on which three vows, Aswad-vrat, Brahmacharya and maun (silence) are observed. The following procedure should be followed.

Sit down in Dhyan mudra, straight spine with motionless body, closed eyes and hands one over the other in the lap, at some quiet place at the prescribed time facing the east with unperturbed mind. The rising golden Sun of the dawn behind the snow-capped Sumeru top of the middle Himalayas spreading its golden rays should be contemplated and felt. It should be visualised that the Sun’s rays are flowing in the Sadhak’s physical subtle and causal bodies and he is becoming en-
lightened and vibrant with energy and turns into a personification of light. Then there is a union between the Light symbolizing God and the enlightened soul of the Sadhak. The Bhakt surrenders to God and receives His grace. This giving and taking goes on. There is a complete sense of self-surrender, end of duality, merger and oneness with God. It is felt as if nectar is raining all around and the mind gets filled up and flooded with happiness, eternal bliss and joyfulness. This results in physical, subtle and causal attainments in the form of nistha, pragya and shraddha and there is experience of gratification, contentment, peace and tranquillity (tripti, tushti and Shanti).

This meditation and contemplation should be done for fifteen minutes in the beginning, raising it by a minute every week and extending it up to half an hour. This weekly Sadhana of divine energy assimilation should be concluded by silent mental chanting of Tamso ma jyotir gamaya, Asto ma sad gamaya, mratyor ma mritamgamaya and humming of Onkar five times.

Agni-hotra is an essential part of Pragya-yog along with Jap and Dhyan. In Gayatri teerth Shantikunj, Yagya is performed daily. The Sadhaks participate in it as an integral part of their Sadhana. The facility provided by the mission should be fully utilized. Those who are in a position to contribute towards Yagya expenditure should do so.

Jap, Yagya and Brahma-bhoj are triple parts of Anusthan. Instead of feeding undesirable persons, it is more appropriate to contribute to the free kitchen of Shantikunj according to one’s own faith. This amount is utilized in providing food to the Sadhaks who are not able to pay for their food as also to pilgrims who visit Shantikunj daily and are served with food in the Ashram dining hall. Such a contribution amounts to Brahma-bhoj in the true sense of the term. Such donations also form part of Pragya-yog Sadhana.

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ESSENTIAL ELEMENTS OF GAYATRI SADHANA

Importance of Steadiness and concentration of mind in Sadhana.

A Sadhak should remove all disturbing thoughts from his mind and perform Sadhana with an unperturbed and quiet mind. He should have firm faith, confidence, devotion and reverence. It can hardly be termed Sadhana if the mouth utters the Mantra, the hand works on the rosary but the mind wanders wildly. The magnetic field to attract Gayatri cannot be created so long as the mind remains wavering and restless.

The other obstacle in Sadhana is lack of faith. Some people are by nature cynical and lack in depth of feelings. They have no real faith in spiritual pursuits. Words of praise from someone just arouse some casual curiosity in their minds. They think that by merely chanting a few Mantras their most-coveted desires might be fulfilled. Some persons are even seen taking a vow to do prescribed Jap after their desires have been fulfilled. Probably they assume that divine powers might be sitting hungry in the absence of their worship. This tendency of crude bargaining is ridiculous and reveals the shallowness of their faith.

However, if persons who are lacking in faith, devotion and reverence and those who have an unsteady mind perform Gayatri Sadhana regularly, they are able to overcome these defects and in course of time, their Sadhana starts progressing smoothly. By and by faith and confidence are built up and they achieve concentration of mind. A person should, therefore, get started in Sadhana, although his mind may be unsteady. A day will come when he will overcome his defects
and will receive Divine Mother’s grace. He will then understand that faith, confidence, devotion and reverence have a mighty power with the help of which impossible looking tasks can be accomplished, as was done by Bhagirath.

**Essential Rules to be observed by Gayatri Sadhaks**

A person engaged in *Gayatri Sadhana* is required to observe the following rules:

1) The body should be cleaned by taking bath before sitting in *Sadhana*. In the event of any disability, seasonal unfavourableness or illness one can make do by washing hands and face or by taking a sponge bath with a wet cloth.

2) One should wear as few clothes as possible at the time of *Sadhana*. If there is excessive cold a blanket may be used instead of putting on tight clothes.

3) The *Sadhak* should find out an open secluded place for *Sadhana* where the atmosphere is calm and quiet. A field, garden, temple or the bank of a river or lake are best suited for this purpose. But, if such a place is not available, a clean calm and quiet portion of the house can be selected.

4) It is better to put on newly washed clothes while doing *Sadhana*.

5) The *Sadhak* should sit in cross-legged, comfortable position so that there may not be difficulty in sitting in that posture for a long time, and the mind is not distracted by a sense of physical discomfort.

6) The back-bone should be kept erect so that the spinal column remains straight and there is no obstruction in the flow of *Pran* in *Sushumna*.

7) One should not sit for *Sadhana* on bare ground. The energy which is generated flows out into the earth if one sits on the ground. A mat...
prepared of *Kusha* is best for this purpose. In its absence one can sit on a cotton mat. Woollen and leather carpets are used only for *Tantrik Sadhana* of *Gayatri*.

8) Rosary of *Tulsi* or Sandalwood beads should be used. Rosaries of *rudraksh*, red-sandal-wood and conch-shells are used only for *Tantrik Sadhana* of *Gayatri*.

9) *Jap* should be started two hours before sunrise. In the evening it should be finished an hour after Sunset. Only *Tantrik Sadhanas* are performed around midnight. The *non-Tantrik Shadhana* should not be performed during the night.

10) Special attention should be paid in *Sadhana* to four matters. Firstly, the mind should not run hither and thither. If it does so, it should be gently persuaded to meditate on the beautiful image of the Mother. Secondly, there should be unflinching faith and belief in the Divine Mother. Persons with wavering faith cannot derive full advantage of *Sadhana*. Thirdly, the *Sadhak* should resolutely stick to *Sadhana*. Lack of enthusiasm, dejection, ill-health, delay in getting benefits immediately and other worldly difficulties act as obstacles in *Sadhana*. Ignoring them, the *Sadhak* keeps on advancing on his way. Fourthly, regularity or continuity is an essential rule of *Sadhana*. Howsoever, busy one may be, and even while placed in adverse circumstances, Mother’s worship should not be interrupted. Irregularity in this respect is harmful. Due compliance of these four rules makes the progress in *Sadhana* smooth and sure.

11) *Jap* of one rosary or one hundred and eight *Mantras* should be performed daily. If more *Jap* could be done it is so much the better.

12) Before starting *Sadhana* some experienced righteous person should be made *Sadhana-guru*. It should be ascertained from the *Guru* which type of *Sadhana* is appropriate. A patient is not competent to diagnose and treat his own disease. He has to seek the help of
some physician. Similarly, a Sadhana-Guru is needed to suggest appropriate Sadhana to rectify drawbacks and solve difficulties.

13) The Sadhak should sit facing the East (towards the Sun) in the morning and West in the evening.

14) If one feels tired in sitting in one posture there is no harm in changing the posture.

15) On being required to get up in between for answering the call of nature or for any urgent work, Sadhana can be resumed after washing hands, face etc. with pure water. In that event, Jap of one additional rosary should be performed by way of penance for such an interruption.

16) If on any day there is break in Sadhana for some unavoidable reason additional Jap should be performed the next day by way of compensation.

17) Performance of Jap rosary should be stopped during the period of impurity, in the event of any death or birth in the family. Only mental Jap can be done during this period. If such an emergency arises during Anusthan of 1.25 lakh, it should be discontinued during this period and resumed after the expiring of the period of impurity. Additional Jap of one thousand Mantras should be performed for purification in lieu of such an interruption.

18) There is no necessity of taking bath during long journeys or illness. In such an event, mental Jap can be performed during the journey or lying on bed during illness.

19) The food and daily routine of the Sadhak should be righteous (Satwik). In food, the Sadhak should eat Satoguni, simple easily digestible food prepared by some pious person. Chillies, excessive spices and pungent articles, fried dishes, sweets, stale food-stuffs kept overnight, meat, intoxicants, food prepared from money earned through
foul means, and food offered disdainfully should be avoided, as far as possible.

20) It is always desirable to observe *Brahmacharya*, but it is specifically essential to observe it during *Gayatri Anusthan*.

21) It is also desirable to follow some specific disciplines during *Anusthans*. (1) The *Sadhak* should avoid getting hair of his head cut although he can shave himself. (2) He should sleep on a hard, wooden bed or on the ground and not on a cot. (3) Foot-wear of leather should be avoided. (4) Food, if possible, should be taken only once a day. Fruits or milk can be taken in the evening. (5) The *Sadhak* should do his own service himself. He should not, as far as possible, allow his body and clothes to be touched by others.

22) *Sumeru* (the central big bead) of the rosary should not be crossed while doing *Jap*. After completion of the rosary every time, the *Sumeru* should be touched on the eyes and forehead and after reversing it, *Jap* should be resumed till the *Sumeru* is reached again. Materials of worship should be placed at such a place that they are not touched by others.

23) There should be no slackness in maintaining cleanliness of the place and articles of worship. Cleanliness of body and clothes is also essential. *Jap* is more useful if it is done in a fixed number at a fixed time and place.

There is no harm in doing *Sadhana* anywhere at whatever time with unsteady mind, but such symbolic worship is not as beneficial as one which is done with utmost sincerity and with observance of above mentioned guidelines.

*Gayatri Sadhana is never harmful*

There are specific rules and procedures for *Mantra Sadhana* in general by which *Anusthans, Puruscharans* are performed. Ordinarily,
any Anusthan performed in violation of the prescribed procedure may result in harm instead of doing good.

There are innumerable instances wherein the Sadhak had to suffer on account of certain omissions in the Sadhana. People have sometimes become insane. There are also instances narrated in the scriptures and history about people suffering from illness, death or loss of property due to such aberrations. As the story goes, Vrattra and Indra had to suffer great calamity on account of wrong pronunciation of Ved-Mantras.

It is but appropriate that like other Ved-Mantra, Gayatri Mantra should also be pronounced correctly in a rhythm and its Sadhana should be performed in the prescribed manner, so that it may bestow the desired results. Yet, there is one speciality in Vedmata Gayatri that an aberration in Gayatri Sadhana done through ignorance does not cause harm. Just as a compassionate, generous, wise mother always thinks of her child’s welfare, so also, Gayatri always promotes the wellbeing of the Sadhak. Children often commit mistakes and behave disrespectfully and rudely towards their mother. Even then, the mother does not entertain any malice nor does she harm them. When worldly mothers are so kind and forgiving, far more so is Vedmata-Gayatri who is Mother of all the Universe and is divine Ganga of righteousness. She is moved by faith and devotion of her devotees. Sadhak’s aberrations in performance of rituals of Sadhana due to ignorance are washed away in the divine stream of Mother’s love and affection.

Lord Krishna has assured in the Gita that no good action ever reacts adversely. A work done, bona-fide, with good intention is bound to have good results. Righteous action, howsoever small it may be, safeguards a person against perils, fears and apprehensions.

Once Gayatri Sadhana has been started, the mind is slowly and steadily attracted towards it and if, for some reason, it is given up by
the Sadhak, a keen desire to resume Sadhana again repeatedly surges up in his mind. After tasting some delicious dish once, a person desires to savour it again and again. In the same way, spiritual food is as sweet as nectar and is so tasteful that the soul insists in, craves for and cries repeatedly to get it. It never results in any distress, calamity or hardship. It may be that due to certain omissions or mistakes one may not get the expected benefits but there is not the least doubt that even little of Sadhana does not go in vain.

**No Discrimination in Gayatri Sadhana**

God has created all human beings. How can there be any discrimination on grounds of caste, creed, colour or sex? All have equal claim on the objects created by God. The sun, moon, air, water etc. are all being liberally used by every one. No one has the right to cause obstruction or put any restrictions in the free flow of these divine gifts.

*Gayatri Mantra* manifested through *Brahma* in the beginning of the creation. *Brahma* interpreted it by four mouths in the form of four *Vedas*. This knowledge is for the benefit of all mankind. Persons of all castes, creeds, and of both sexes have equal right to adopt *Gayatri Mantra* as means of their Sadhana.

Unfortunately, in the dark feudalistic era of middle ages, discrimination on the grounds of high and low, master and slave, came in vogue. This discrimination created a gulf of high and low castes and mankind was divided into several hierarchical divisions.

Pronouncing women and Shoodras as undeserving, so that they may consider themselves to be inferior, several such practices were initiated in which male members of *Savarnas* (high caste people) enjoyed all the rights, while women, Shoodras and slaves were deprived of all of them. Thus, was it proclaimed by feudal lords and priests that women and Shoodras have no right to chant *Gayatri Mantra*. *Pandits* interpolated some fake couplets here and there in some scriptural texts, so that people may believe that discrimination on the grounds of
caste, creed and sex was an ancient tradition duly approved by the Shastras.

The present is, however, an era of enlightenment, of fundamental human rights of equality for all. Women and the so-called Shoodras are integral part and parcel of mankind. They have been guaranteed equal rights in the constitution. This is equally applicable in respect of Gayatri Mantra. It uniformly belongs to all the human race. Persons belonging to any country, caste, religion or sex can, gladly, adopt Gayatri Mantra for Sadhana and derive benefit from it. It must not be confined to Brahmans or Dwijas alone.

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GAYATRI ANUSTHAN

Inexhaustible Source of Spiritual Energy

The scriptures prescribe that Gayatri should be worshipped thrice daily during Trikal Sandhaya in the morning, at noon and in the evening. It is all the more beneficial if Jap, worship, meditation and contemplation of Gayatri is done even more intensively. But for specific purposes, when more energy is required to be generated, specific performance which is known as Anusthan is done. When long journey is proposed to be undertaken, special food and adequate money are kept for being used in transit. Anusthan, similarly is like journey expenses. When this energy capital is accumulated, Sadhak’s journey through life, whether in mundane or spiritual pursuit, becomes easier and smoother.

When a tiger pounces upon a deer or a cat attacks a mouse or a heron attacks a fish, they pause for a moment, stop breathing, move back a little, and sharpen all their inner faculties and then charge suddenly on their prey. An athlete in high or long jump, stops for a moment, moves back a little and then leaps up or forward. A wrestler also takes a counter-move and suddenly changes his strategy. A marksman has also to do the same thing before shooting. In Anusthan, same thing has to be done on spiritual level. If any calamity has to be averted or some success achieved it is done by performance of Anusthan.

The baby cries ‘ma-ma’ and loving conversation between him and his mother goes on throughout the day, But when due to some emergency the child cries loudly and bitterly his mother abandons all work, rushes and attends to the child. Anushtan is such an emergency call of Sadhak which has specific force and magnetism in it. The Sadhak, thereby, attracts within him, the extraordinary energy of Gayatri.
When human endeavour fails, there is no way out to avert a crisis. Darkness prevails all-around, the future appears grimly dark, circumstances become menacingly adverse. In such a plight, it is but natural to become nervous. The intellect of such a worried and dejected person does not work properly. A pigeon caught in a net is entrapped more and more when it flutters to get out of it. On such occasions, the name of God is the only strength. Draupadi, Narsi, Prahlad etc. had to call upon Divine help in a state of utter helplessness. When human efforts fail, the entire situation is changed by divine intervention. The intense dark night of calamity suddenly disappears with the out-break of Light and a person is able to see the right path. Anusthan erupts in the heart in the form of light which enlightens the path.

Extra-ordinary relief is obtained by Gayatri Anusthan in worldly difficulties, mental disturbance and internal restlessness. No doubt, Gayatri does not literally give the Sadhak a golden treasure. But it is also true that by its influence fundamental positive changes take place in human attitude and mentality which make it possible to find appropriate solutions to difficulties. Appropriate intelligence, wisdom and far-sightedness are intuitively revealed to the Sadhak to enable him to surmount the special difficulties and challenges faced by him. Some irrelevant way ward thoughts, desires and cravings overpower a person having a confused mind on account of which he remains unhappy for no reason. Gayatri Sadhana cleanses the mind in such a way that things which formerly appeared to be crucially important appear to be insubstantial and trivial. Such internal changes take place by Anushtan on account of which an unhappy, worried and harassed person suddenly finds himself uplifted into a state of peace, harmony and joy.

Jap of 1,25,000 Mantras is known as Anusthan. There are certain conditions for a thing to attain maturity. Pulse, vegetables, bricks, glass etc. require to be heated up to a particular temperature. Fruits take their own time to ripen. Eggs need specific time for hatching. A baby takes its due time in mother’s womb before birth. Premature action in
all such matters results in complications and failure. In *Anusthan*, performance of *Jap* of 1,25,000 *Mantras* in the prescribed period culminates in desired fulfilment.

**Procedure of Anusthan**

*Anusthan* can be started in any month. *Panchmi, Ekadshi, Poornmasi* are considered auspicious days to begin. The attributes of *Durga, Saraswati* and *Lakshyami* are prominent on *Panchami, Ekadashi* and *Pooranmasi* respectively. There is no bar of *Shukla* or *Krishna paksha*, although *Shukla-paksha* is considered more auspicious.

During *Anusthan*, *Gayatri* should be invoked before starting and reverently bidden to leave at the end of worship daily. In this process, sentiments and prayer play the key role. The presence of divine, kind-hearted, affectionate Universal Mother *Gayatri* should be invoked by praying in Sanskrit or in one’s own mother tongue. It should be believed that accepting the prayer, the Mother has been kind enough to appear. At the time of *Visarjan* (leaving), the divine all powerful Mother should be prayed to in Sanskrit or in one’s own language to kindly leave and it should be believed that, accepting the prayer, She has left.

There is reference in several books that *Yagya* (offering in sacrificial fire) of one-tenth of total amount of *Jap* and *Tarpan* of one-tenth of *Yagya* should be performed and one-tenth proportion of *Tarpan* should be devoted to feeding *Brahmans*. But this rule applies to *Anusthan* done by *Tantrik* method only. In *Anushtan* performed according to the way of *Vedik Yog* system *Tarpan* is not necessary. But at the end of *Anusthan*, *Yagya* of at least 108 *Ahuti* offerings in sacrificial fire has to be performed although more can be done if it is convenient. Similarly, at least three *Brahmans* should be fed. No limit has been prescribed for offering money in charity. It may be done according to *Sadhak’s* resources and faith.
In Nirakar worship Bhagwati Gayatri should be installed as Shakti on an altar decorated with beautiful flowers. In Sakar worship a beautiful picture or image of Bhagwati may be installed on such an altar decorated with flowers. Some Sadhaks invoke Bhagwati in the spark of incense-stick or in the pointed flame of the lighted lamp kept on the altar and feel the presence of their adorable Deity. At the time of Visarjan, the idol/picture should be made to sleep and should be removed and immersed in some river, tank or holy place. Half-burnt incense-sticks or wick of the lamp should be extinguished and should also be immersed along with the flowers. Half-burnt wick should not be used the next day.

Five articles have mainly been considered essential and auspicious in Gayatri worship. Incense should be burnt, lamp should be lighted, naivedya (sweet offering) should be offered, sandal-wood paste should be applied and rice should be scattered. If Gayatri has been installed in the form of a lighted lamp, a water pot should be kept as fifth article of worship.

The Sadhak should sit in the morning on clean, ground on a carpet of Kush, facing the East, and keep a pot of water close by. The lamp should remain lighted and incense should burn throughout the Jap. If the lamp is extinguished, it should be relighted by placing a new wick in it. The Ghrit remaining in the lamp can be used again.

Jap should be started immediately after installation and worship of Gayatri on the altar. This should be the daily routine. Mind should be steady and full of devotion during Jap. Whenever it goes astray, it should be reined in, brought under control and concentration practised. By this method power of concentration will develop day by day.

The system of completing Jap of 1,25,000 Mantras in forty days is in vogue since ancient times. But a weak person or those who are not habituated by earlier practice may complete it within two months. The
number of daily *Jap* of twenty rosaries or *malas* (of 108 *Mantras* each) should be done daily. To facilitate counting of rosaries or *malas*, small tablets of chalk clay wetted with Ganga water should be kept at one place. *Jap* should be closed when all the tablets are collected at the other end. There are no chances of error if such a system is adopted.

The *Mantra* of invoking the *Gayatri* is as follows :-

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आयातु बर्दे देवि ज्यशरे ब्रह्मवादिन।
गायत्रि छन्दसः मात ब्रह्मायोने नमोऽसुते॥
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The *Mantra* of *Visarjan* is as under :-

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उत्तमे शिखरे देवि भूमिं पर्वतमूर्तिः।
ब्राह्मणेभ्योह्युजातं गच्छदेवि यथासुखम्॥
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At the end of *Anusthan*, *Yagya* should be performed, money should be offered in charity and *Brahmbhoj* done according to one’s resources. For *Brahmbhoj* only such *Brahmans* are invited who are real *Brahmans* and are devoted to God. Money given in charity or food served to undeserving persons goes waste.

**Gayatri Sadhana in Nav Durga**

Although, winter, summer and rains have been described to be three seasons, strictly speaking there are only two seasons, namely winter and summer. The period of conjunction when one season ends and the other starts is known as *Nav-Durga*.

The time when day and night meet is known as morning or evening twilight (*Sandhya-kal*) and this is considered to be an important period. Taking of food, sleeping, indulging in sex, commencing journey and similar other works are, forbidden at the time of sunrise and sunset. This time has to be utilized in meditation, worship, *Sadhana* etc. for which it is best suited and yields wonderful results with minimum effort. The meeting period of summer and winter is an auspicious period like morning and evening twilight. As the story goes in *Purans,*
seasons become menstruous during these nine days of *Nav-Durga*. Just as all precautions are taken in respect of food, rest, behaviour etc. during the period of menstruation, similarly, precautions have to be taken during these periods of *Nav-Durga*.

Physicians know it well that there is great impact on the body due to change in seasons in the month of *Ashwin* and *Chaitra* and several persons catch fever, influenza, small-pox, diarrhoea, dejection etc. The hospitals remain flooded with patients these days. *Vaidyas* who deal in *Ayurvedic* medicine and naturopathy consider this period of *Asvin* and *Chaitra* most suitable for stimulating vomiting, purgation, perspiration and similar other acts for purification of the body. Both *Nav-durgas* are followed by important festivals of Dashehra and Ramnavami. Goddess *Durga* manifested herself at the end of *Asvin Nav-Durga*. *Bhagwan Ram* incarnated at the end of *Chaitra Nav-Durga*.

Apparently this period of change of season appears to be harmful because most of the people suffer from one ailment or the other. But in fact this is not so. The immune system of the body tries to set right all defects and diseases which develop on account of transgressions committed during the previous six months in food and daily routine. The process of self-purification manifests itself in the form of cough, cold, fever etc. If the body gets an opportunity to cleanse itself by observing fast and taking limited balanced diet and the mind remains engrossed in *Jap* and worship, physical and mental impurities can be easily thrown out and health fully restored. This small *Anusthan* of *Gayatri* is, therefore, extremely useful from health point of view also.

*Nav-Durga* falls in *Shukla paksha* from *Pratipada* to *Navmi* in *Ashwin* and Chaitra. This is the time best suited for *Gayatri Sadhana*. *Jap* of twenty-four thousand *Mantras* should be performed and fast should be observed during these days. This mini *Sadhana* is as useful as a big *Anusthan*. 
Food consisting of cereals at one time and milk and fruits or milk or fruits should be taken at the other time. Those who can afford to remain on the diet of fruits and milk or milk alone can do so if their health permits. The Sadhak should get up early and sit for Sadhana in the small hours of the morning (Brahma-muhurt) after finishing daily routine like bath etc. in the manner already prescribed. Twenty-four thousand Japas are to be performed in nine days. This can be done by performing jap of 27 rosaries daily, which would take three to four hours. If it appears to be strenuous to complete Jap in one sitting, a major portion of it should be finished in the morning and balance in the evening. Havan or Yagya of 108 Mantras should be performed on the last day. Offering of money in charity and feeding of brahmans should also be done as mentioned earlier.

This small Anusthan of nine days should be performed by the Sadhak himself in both the Nav-durgas every year. If for some reason it is not possible for a person to do it himself, it can be got accomplished by some competent capable Brahman. Sadhana done during these days proves to be extremely useful for getting rid of anxieties, fulfilling desires and developing spiritual power.

This small Anusthan can also be done at any time besides Nav-Durga. Anusthan of 1,25,000 Jap in forty days is a complete Anusthan and the smaller one of nine days is its one-fifth part, which should be done according to convenience and need. The wealth of Tap, devout austerity, should be amassed in as large a measure as may be possible.

**Gayatri Mantra in Miniature Form**

Just as small Anusthan of nine days has been prescribed for those who are unable to perform full Anusthan of 1,25,000 Mantras in forty days, similarly, uneducated women or children who are unable to remember full Gayatri Mantra of twentyfour letters can perform Jap of abridged Gayatri Mantra known as Panchakshari Mantra. It consists of Pranav and three Vyahritis, namely, Om bhoor
bhuvaha swaha. Just as the seed of all the Vedas is Gayatri Mantra, so also the origin of Gayatri Mantra is Panchakshari Mantra consisting of Pranav and Vyahritis. This small Mantra is extremely useful for the convenience of lay persons.

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Women have the same right as men in respect of worship of Vedmata Gayatri. To convert inertia into momentum two objects of opposite qualities which attract each other are required. Electricity is generated by attraction and repulsion of negative and positive currents. Electrons and protons of an atom get activated on account of their mutual give and take. This conscious creation has been divided into male and female forms to make the eternal animate creation alive, otherwise this universe would have remained enveloped in inconscience. Union of rayi and Pran energies results in chaitanya. If there is no union of male and female elements, consciousness, pleasure, pulsation, speed, activity, growth etc. will all disappear and inconscience will reign supreme in the Universe.

Male and female elements supplement each other. One is incomplete without the other. The importance, utility, position and rights of each are the same. Those who say that women have no right to chant Gayatri Mantra, which is a Ved-Mantra, are completely mistaken. Of course, uneducated, unwise and impious women are like Shudra; and due to their own mental state they become deprived of the right of Gayatri worship.

Women have equal right with men to perform all Sadhanas relating to Gayatri described in this book. It has, however, been observed that housewives who are ever much busy in house-hold chores, who have small children to look after and are unable to maintain cleanliness cannot find time to take up difficult Sadhanas. They have to be provided with a technique of Sadhana which is easy and does not take much time. Those who cannot remember full Gayatri Mantra can make do with chanting the brief Panchakshari Mantra (Om bhoor bhuvaha swaha). During the period of menses they should suspend regular
Sadhana. The performance of Anusthan, if it is being done, should also be suspended during this period. It can be resumed on the expiry of this period, after taking bath.

Issue-less women or those whose children have grown up, unmarried women or widows, can conveniently perform Gayatri Sadhana like men. In routine Sadhana it is not necessary to observe specific rules and restrictions and there is no bar to discharging normal marital functions. But during specific Sadhana or Anusthan, the rule of observing Brahmacharya is to be strictly followed.

**Sadhana for Concentration of Mind and Self-realization**

Gayatri Sadhana can be used as an unfailing discipline by widows for exercising self-restraint, controlling sensuousness and for promoting righteousness and wisdom. Feelings of mental peace, steadiness, wisdom and self-restraint start growing from the very day this Sadhana is started. Mind is brought under control and wayward thoughts are reigned in and silenced by righteousness. Desires, tastes, actions, sentiments, become pure, pious and righteous (Satoguni). Interest develops in self-realization, devout austerity, penance and love of God. Slowly and steadily the Sadhika is transformed into a Sadhwi, Tapasvini, Brahmavadini. She sees divinity in the form of Gayatri and attains deep inner peace in comparison to which the life of a mere house-wife appears to her to be purposeless.

Before sitting in Sadhana, women should take bath in the early morning by warm or cool water according to season. Water which is very hot or very cold is harmful for women. A pot of water should be kept close by. Rosary or mala of Tulsi and Kushasan are best suited. Gayatri should be meditated upon in the form of a middle-aged lady with a smiling face, wearing white clothes sitting on a bull, having four hands containing mala, kamandal, book and lotus flower. This meditation is extremely useful for controlling mind and developing righteousness. Mind should be applied repeatedly on this meditation. In
Jap there should be some sound from the throat, lips should be so moved that even a person sitting close-by is not able to hear what is being uttered. Jap can be performed both in the morning as well as in the evening. More Jap can also be performed according to convenience. It is all the more beneficial if life of devout austerity and penance could be lived.

**Sadhana by Unmarried Girls for a Happy Married life.**

Unmarried girls can worship Bhagwati for getting peace and happiness in married life. Parvati performed Tap according to Narad’s directions for getting the husband of her choice and ultimately her aspiration was fulfilled. Sita worshipped Gouri to get the husband of her choice. Gayatri Sadhana is beneficial in all respects if it is done by unmarried girls in Nav-Durga.

The picture or image of Gayatri should be kept on a small carpet or altar and Chandan, incense, lighted lamp, rice, grains, flowers and sweets, water etc. should be offered. The lighted lamp or camphor should be moved circularly round the idol or picture of Gayatri Mata. Chandan can be applied on the fore-head of the idol but not on the picture otherwise it maybe spoiled. Eyes should be closed during the meditation. Mental Jap of Gayatri Mantra at least twenty-four times should be performed. The picture or image of Gayatri can, if necessary, be obtained from Shantikunj, Hardwar. Gayatri Sadhana is most useful for unmarried girls. It helps them in getting good life-mates and good fortune.

**Beneficial Sadhana for Married Women**

Married women should worship Gayatri Mata for happiness, prosperity, health and longitivity of their husbands. The spoiled nature, thoughts and behaviour of their husbands get purified and suffused with righteous wisdom with which they are able to discharge their house-hold obligations with enthusiasm and commitment. A woman
who performs this Sadhana is loved and respected by all due to her sweet nature, cooperative and service-oriented attitude cultivated as a result of Sadhana. House-wives should perform Gayatri-Sadhana to set right their own and their family member’s deteriorating health, to remove financial stringency, poverty, family disputes, misunderstandings mutual conflicts etc. Family members on her paternal side as well as those belonging to her husband’s family, both are benefited by her Gayatri Sadhana. However, it is particularly beneficial for family members of the husband of such Sadhikas.

Sadhana should be performed in the morning before noon. Food should not be taken till Sadhana is completed. Water can be taken. The Sadhika should sit with clean body, mind and clothes facing East. Sandal-wood paste mixed with saffron should be applied on the forehead, heart and throat. Image or picture of Gayatri should be installed and it should be worshipped according to the prescribed procedure. Yellow coloured flowers, rice, sandal-wood paste mixed with saffron, ladoos of gram-flour should be used for worship and prasad. In Arti, cow’s ghrit of yellow colour and if it is not available any ghrit mixed with saffron, should be used. Sandalwood powder should be used as incense. In short, preference should be given to maximum use of yellow colour in worship. She should meditate with closed eyes upon Goddess Gayatri wearing yellow-coloured clothes, sitting on yellow tiger under yellow coloured sky. At least one of the clothes, if not all, worn by women at the time of worship should be of yellow colour. Meditating in the aforesaid manner, Jap of at least twenty-four Mantras should be performed. Mind should be applied to Bhagwati Gayatri whenever there is an opportunity to do so. Fast should be observed on every Poornmasi (full moon day), In daily food one article of yellow colour should always be taken. It is good to oc-
casionally apply paste of turmeric powder on the body. This yel-
low coloured Sadhana is beneficial for making marital life happy.

**Sadhana for Progeny**

Women whose children always remain sick or die prematurely, who
get only male or female issues, who are infertile, or whose issues are
procrastinators, lazy, dull, wicked, disobedient etc. may get rid of
their anxiety by ardently praying to Vedmata Gayatri. There are sev-
eral instances within my knowledge in which childless women had
begged the favour of getting a child from Vedmata Gayatri and they
have been duly blessed by Bhagwati. Nothing is impossible for
Gayatri Mata to grant. There can, therefore, be no impediment for a
barren woman being blessed with an issue.

If a pregnant woman meditates upon effulgent Light in their womb
before sunrise and sunset and perform mental Jap of Gayatri, the
child to be born will be brilliant, wise, long-living and renowned.

A woman who has no issue should sit in Sadhana with a wet cloth
around her waist and should meditate as if the light of Gayatri, like
the rays of the Sun is entering into her womb, through her vagina.
Eyes should be closed. This Sadhana helps in conception. Kunti had
performed this Sadhana and had been able to conceive and give birth
to Karna. This Sadhana should not be done by unmarried girls.

Soon after finishing Sadhana water should be offered in libation to
the Sun and a handful of remaining water should be drunk. By doing
this Sadhana a barren woman can conceive and those who get abor-
tions or whose children die immediately after birth are able to give
birth to normal children.

Mothers having sick, lazy, mischievous or irritable babies should take
such babies in their lap and meditate upon Gayatri sitting on a swan
decorated with pink lotus flowers carrying a conch and a disc in her
hands and perform mental Jap. This Jap has life-transforming effects
on the mind and body of the child. If the baby is still suckling, the mother may feed him at the time of this Sadhana. Otherwise, she may touch the head and other parts of the body of the child. Keeping fast on Thursday is useful for the welfare of such children. After finishing Sadhana water should be offered in libation to the Sun and remaining water should be sprinkled on the child.

**Sadhana for a Specific Purpose**

For avoidance of any calamity befalling any member of the family or for removing any obstacle or difficulty coming in the way of some urgent work, nothing is so effective as divine help through the medium of Gayatri Sadhana. When fulfillment of any wish is hindered, Vedmata Gayatri should be remembered and invoked. Just as a mother rushes to help her child on hearing his cries, the worshipper of Gayatri actually experiences boundless compassion and love of the Divine Mother.

Small Anusthan of nine days and full Anusthan of forty days duration’s should be performed to fulfil immediate needs. If a woman cannot perform it herself it should be got done by someone well-versed in Gayatri Sadhana. Observance of devout austerity and penance, as already described, helps in pleasing Bhagwati. Gayatri Upasana of one year’s duration fulfils all righteous desires. Gayatri Anusthans are as important for women as for men.

In daily Sadhana, recital of Gayatri Chalisa is most useful for women. Women who put on Kanthi around their necks instead of Yagyopaveet, attain dwijatva and become entitled to worship Gayatri.

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God does not discriminate between a son and a daughter. Only persons of crude mentality do so. Women should refuse to listen to the biased views of any person who says that women have no right to do Gayatri Sadhana. They can worship it and also perform Yagya. Keeping in view the fact that they remain busy throughout the day, a brief routine of Gayatri Sadhana, including Yagya, convenient to all women is being presented here.

Most of the housewives are extremely busy in the morning in cleaning work, preparing breakfast and doing other daily household chores. In the morning the children go to school and male members have to go out for work and everybody is in a hurry. Most of the household work in the morning has to be done by the house-wife in the morning, although daughters, elderly ladies also give a helping hand. Morning time, therefore, does not suit most of the women-folk for Sadhana. In the evening also there is a similar pressure of work on them. Keeping all these factors in view, the time between 12 noon to 3 pm. appears to be most convenient to them for performing Anusthan-Sadhana etc. Of course, they can perform Jap of one mala in the morning after taking bath.

If they happen to do mental Jap while cooking meals there will be good effect on all the persons who will take that food. Regular Jap should be suspended during the period of menses. Mental Jap can, however, be performed in all circumstances. Women who put on Yagyopaveet should replace it by a new one after the period of menstruation.

If women are enthusiastic about maintaining holy atmosphere in the house, it will have salutary impact on other members of the family, who will feel automatically inclined to lead virtuous lives. For this, by
way of daily routine, members of the family should not only greet and salute the elders daily in the morning but they should also bow in front of the picture of Gayatri Mata placed in the family worship place and chant Gayatri Mantra five times.

In the evening, after the members of the family are free from their meals etc., the children should be entertained by reading over to them inspiring stories published by the Gayatri Mission, folders etc., which they can easily understand, so that mind and emotions are oriented towards virtuous life. To inspire the elderly members, Pragya puran, published in four volumes, should be read over to the whole family daily like Geeta and Ramayan. This programme can be continued for months. After finishing one reading the process can be repeated again and again.

Keeping in view the fact that people are extremely busy these days and there is general lack of faith and devotion, religious routines which are interesting to all can be adopted. Being masters of the kitchen, women can easily accomplish this sacred task. At the time of preparation of food, the first chapati should be divided into five morsels and chanting Gayatri Mantra each morsel should be offered in the fire along with some ghee and sugar. The tradition of Yagya is an integral part of Indian culture. This process of offering bread-pieces in the fire is symbolic worship and keeps the sentiments of sacrifice, (Yagya) alive in us.

While feeding a suckling child, mothers should do mental Jap of Gayatri Mantra. It will be good if they meditate upon the luminous God, Savita.

Observance of Panch-sheel in Daily Life.

Several kinds of Panchsheel are incorporated within the five offerings of Bali-veshya. Members of the family should be explained their significance so that they may have knowledge about the five sacred
duties linked with various aspects of human life, which itself is a lifelong Yagya.

**Panchsheel for physical well-being are:** (1) Satvik and limited food; (2) adequate use of pure water; (3) deep breathing in open air; (4) honest labour; and (5) care-free rest at night.

**Panchsheel for wellbeing of mental health are:** (1) sportsman-like spirit, (2) sense of humour, (3) self-control, (4) sanctity of work and (5) self-contentment and enthusiasm.

**Social Panchsheel are:** (1) Honesty; (2) honest and sincere discharge of responsibilities as a citizen; (3) gentle polite and sweet behaviour, (4) credibility and (5) willing and glad cooperation.

**Family Panchsheel are:** (1) Feelings of cooperation, gratefulness and service towards elders, (2) affection for and cooperation with youngsters, (3) open-hearted love between the spouses (4) nobility of character as true prosperity; (5) to have minimum number of children.

**Religious Panchsheel are:** (1) unity (2) equality (3) co-existence (4) tolerance; and (5) deep devotion towards the Divine.

**Spiritual Panchsheel are:** (1) unflinching faith in divine law of sowing and reaping; (2) self-reliance; (3) living simple life of an average citizen and utilizing the balance of resources for philanthropic purposes; (4) keen aspiration for Jeewan Sadhana; and (5) loving kindness towards all creation.

All these Panchsheels and duties should be duly discussed and evaluated so that members of the family could understand the significance of Baliveshya towards achieving inner refinement while functioning in the work in a-day life.

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The Mantra of Vshmata Gayatri, consisting of twenty-four letters, is very small but it contains an ocean of infinite knowledge. The knowledge underlying it is so profound and all encompassing that if a person understands it properly and brings it into practice, he can make his present as well as future life truly happy and peaceful.

The message of Gayatri is most meaningful both from spiritual as well as material point of view. If it is well understood and contemplated upon, it manifests itself as a source of perennial fountain of true wisdom. The meaning of Gayatri Mantra, in brief, is given below in the form of Gayatri-Geeta.

“ॐमिल्लेव सुनामधेयमन्नधं विष्कातमनो ब्रह्मण:।
प्रवेण्वेव हि तस्य नामसु वसोरित्त्रथनं मतम्॥
यं वेदानिगदत्ति न्यायिनर्तश्रीयच्चिदानंदकम्।
लोकेशं समदर्शिः नियं मनं चाकारहीनं प्रयुह॥१॥”

Meaning :- “Om is the best, holiest, sacred, worth meditating upon and highest name of God whom the Vedas have described as just, impartial, formless, Sachidanand Sarveshwar; the blissful Master spirit of the universe.”

Explanation:– The path of God-realization means adherence to Divine laws. He remains unaffected by censure or praise. Man suffers pain or gets pleasure according to his own deeds. Considering God to be all prevailing, there is no question of committing sins secretly. Human service is worship of God. Presence of God should always be felt within one’s own self. It purifies the soul and the person experiences Sat, Chit and Anand.

“भूलै प्राण इति ब्रह्मन्ति मुनयोवेदान्तपारं गता:।
प्राण: सर्वचवेचनेनप्रपुर्णः सामान्यतरुपेण च॥
एतेनेन विसिद्धयते हि सकलं नूतं समानं जगत्॥
प्रत्यक्ष: सकलेषु जातुषु जगोत्त्यं हृदयमुश्यात्मवत्॥२॥”
Meaning:- “Munis (saints) call Pran (life energy) as Bhooha. It indwells uniformly all the living beings. This proves that all living beings are alike. Man should, therefore, consider all human beings and other living beings like himself.”

Explanation:- Like one’s own self, everybody undergoes pain and suffering and so no one should be tortured. We should behave towards others as we would like to be behaved by them. None should be discriminated against on account of caste, creed, family, community, country or sex. Only good or bad acts need to be appreciated or deprecated.

“भुजो नाशो लोके सकलविपदांच सिंगादित: ।
कृत्ता कार्यं कर्त्तव्यमित मनसा चास्य करणम् ॥
भूश्चार्य मल्या ये विद्धवति न वै कर्म निर्दता: ।
लभन्ते नित्यं ते जगति हि प्रसारं सुमनसाम् ॥ ३ ॥”

Meaning :- “The elimination of all sufferings in the world is known as Bhuvaha. All work should be done with a sense of duty. People who work without expectation of any reward in return always remain happy.”

Explanation :- Man’s duty is only to work, the result rests with God. Instead of thinking that happiness lies in getting a particular outcome, one should think that honest discharge of one’s duty is the source of all happiness. One who regards a duty well done as his only reward becomes a Karmyogi and he always remains happy. A person should always remain engrossed in doing good deeds. This is the sum and substance of Geeta’s Kaarmyog.

“स्वेरं वै शब्दो निर्गदति मन: स्वेरं-करणम् ।
तथा सौरण्यं स्वास्थ्यं ह्युरुपदिशावं विचतस्य लोलेताम् ॥
निमग्रांसं सत्यवत सरसि चाचक्षुति उत।
त्रिशाखावं हृयेतो सुधि च लभते संयमरं: ॥ ४ ॥”

Meaning :- The word Swaha signifies steadiness of one’s mind. Mind should be made steady and calm. A person should remain engrossed in the seeking of truth and exercise self-control to attain three kinds of peace.”
Explanation :- Confronted with uncertain circumstances, man often becomes restless on account of sorrow, suffering, anger, malice, poverty, disappointment, worry, fear etc. and thus loses his mental equilibrium. On the other hand in favourable circumstances he gets puffed up with ego, arrogance, impertinence; assumes an air of self-exaltation, squanders money and starts behaving quite erratically. Both these mental states are like intoxication or fever which blurs far-sighted wisdom, vitiating a person’s actions and thoughts. To save the inner soul from these devastating storms, man’s mind should be made steady, balanced, harmonious and truthful. Then alone he gets physical, mental and spiritual peace.

"तत्ते च निष्पत्ति: स भूवि मतिमान् पण्डितवरः ।
विज्ञानन् गुहयं यो मरणजीवनयोगस्तदिक्षितम् ॥
अनन्ते संसारे विचरणि भवधासिन्दितः ।
तथा निर्माणं च निजगतिविधीनां प्रकुर्वते ॥५॥"

Meaning :- “The word tat indicates that he alone is wise and free of fear and attachment in this world, who understands the mystery of life and death.”

Explanation :- All creatures are always in the jaws of death. What is the certainty that we may not stop breathing the next moment? Thinking in this manner, human life which is rarely available even to the gods, should be utilized in the pursuit of self-knowledge. It should be pondered over whether in this short life it is worthwhile to invite suffering for a long time by committing sins for momentary pleasures of the senses.

If noble pursuits like advancement of knowledge, social welfare, religious preaching are to be done, one must have a wider perspective in view, that life is immortal and we are spiritual beings living a human experience through a mortal body. If the work cannot be completed with this body it will be done in the next one. It is certain that a person who makes best use of his present life enjoys bliss even after death.
But the future of a person who misuses the present moments of his life is dark indeed. Therefore, one should not repent for all that has happened and should start making the best possible use of the remaining life.

"सत्यति पदं वितन्तोति धृष्टं
मनुष्यो बलवान् सत्येवं भवेत्
विषयाज्ञुभूतिपरिस्थितयो
वै सदात्मनं एव गणिदिति सः ॥ ६ ॥"

Meaning: - “The word *Savita* suggests that man should be strong like the Sun and believe that all the objects and experiences of life relate to one’s own soul.”

Explanation: - The Sun has been called *veerya* and earth as *raj*. The world functions on account of the power of the Sun. The soul’s own actions create various kinds of circumstances. Destiny, fate, etc. are also the result of one’s past actions. So we should adapt ourselves according to circumstances. It is within man’s power to make his own destiny. More attention should, therefore, be paid to self-growth. A person gets external help according to his inner condition.

Man should be far-sighted, strong and industrious. He should try to equip himself with eight kinds of strength viz., health, knowledge, wealth, efficiency, organization, fame, courage and truth; and always remain steadfast in his faith.

"वर्णण्यां च तुद्दृष्ट्व प्रकटयति श्रेष्ठत्वमनिशाम् ॥
सदा पश्चिमेच्छेद मननयं श्रेष्ठस्य विद्वेदेत् ॥
तथा लोके श्रेष्ठ सरलमनसा कर्म च भजेत्
तदिथत्थ श्रेष्ठत्वं ब्रजति मनुजः शोभितगुणः: ॥ ७ ॥"

Meaning: - The word *vareniyam* indicates that every man should always strive far greatness and excellence. A man attains excellence by seeing, contemplating, thinking about and doing excellent deeds.
Explanation :- A man is as he thinks. Thought is a mould and life wet clay. Our life is moulded according to the thoughts in which we are engrossed. We should, therefore, cultivate the company of noble persons, read ennobling literature, entertain uplifting thoughts, see soul-elevating scenes and do noble works, if we want to become great. To maintain faith in excellence, to pay due regard to and imbibe excellence which is found in other persons are matters essential for those who aspire for moral ethical and spiritual excellent.

“भर्मो व्याप्तति पदं हि नितरं लोकः सुलोको भवेत्
पापे पाप-विनाशने त्वविरते दत्तावधानां वोसतु।।
दृष्टवा दुष्कृतिदश्याक-निचयस्तेभ्यो जुगुप्सेद्धि च।
तनाशाय विश्रीयताः च सतं संघर्षमैथि: सह।।”

Meaning :- The word *Bhargo* suggests that man should become sinless. He should be on his guard to avoid sins. He should abhor sins and struggle hard to eliminate them, keeping in view their evil results.

Explanation :- All the suffering in the world is due to sins. People are found suffering from innumerable pains and agony in hospitals, jails and other places on account of their present and past sins. A sinner suffers in hell. Saints and benevolent persons take the burden of sins committed by others on their own shoulders and reform them through voluntary suffering for the sins of others. Whosoever may suffer, it is certain that sufferings are due to sins. Therefore, those who are afraid of sorrows and aspire for happiness should try to shun sins and atone for sins committed in the past. It is a sacred task to remain alert against sins and to struggle hard to destroy them because by doing so, we not only make ourselves truly happy but also save others from suffering. True happiness lies in sinlessness.

“देवेदेवयेति तु ध्याकोत्सरसं मय्यों पि सम्प्राप्यते ।
देवानामिव शुद्धिदक्षिणात् सेवोपचारद भुवित॥
निःस्वार्थपरार्धकर्मकरणात् दीनायदानातथा ।
बाहाभ्यत्तरस्य देवभुवनं संयुक्ताः चैव हि ॥ ९ ॥”
Meaning :- The word *devasya* signifies that man who is physically mortal can attain immortality or divinity. A man creates heaven within him as well as outside by cultivating godlike qualities, by serving all living beings, by doing benevolent deeds and by extending help to the weak.

Explanation:- Whatever exists in this divine creation is sacred and blissful. To have a view of this world as God’s creation’, to remove perversities created by men, and to promote growth of goodness is divine work. A man can become god-like (*Devta*) by having such an enlightened vision. A person who does not consider himself to be a mere mortal physical body, but knows that he is deathless soul, attains immortality. He gets rid of the fear of death. To treat all living beings with love as one’s own self, to keep one’s conduct and character pure and to utilize one’s talents for uplifting the poor and down-trodden are godly deeds. This earth becomes blissful as heaven for those having these virtues.

“धीमाहि भवेमसर्वविद्ध शुचि।
शारिचयं वर्यिमत्युपदशः खलु॥
नो मनुजः लभते सुखशान्तिः
अनेन विनेति यदन्ति हि वेदा: ॥ १० ॥”

Meaning :- *Dheemahi* implies that we should cultivate and activate within us all dormant divine energies. *Vedas* proclaim that without so doing, a man cannot attain peace.

Explanation :- There are several material powers in the world. People get prosperity and praise on the strength of wealth, position, political power, physical strength, organization, arms, knowledge, wisdom, efficiency etc., but all are temporal powers. They may give pleasures but such pleasures are all transient. Lasting happiness lies in cultivating spiritual virtues which are known as divine powers or divine wealth. Happiness attained by divine virtues like fearlessness, far-sighted wisdom, steadiness, generosity, self-restraint, benevolence, scriptural scholarship, devout austerity, compassion, truth, non-violence, po-
liteness, patience, love, judiciousness etc. cannot be compared with any amount of material affluence. Man should, therefore, constantly endeavour to increase his store of divine affluence.

“धियो मत्योन्मत्यागम निगम मन्त्रानु सुमतिमानः।
विजानीयात्तत्व विमलनवनीतं परमिव॥
यतो सिंहन् लोके वं संशयवतविचारस्थल शाते।
मति: शुद्धवा छा प्रकटयति सत्यं सुमनसे ॥१५॥”

Meaning: - *Dhiyo* indicates that a wise man should ponder profoundly and make an in-depth study of *Ved-Shastras* and extract their essence, like butter from milk, because truth can be known only by purified intellect.

Explanation: - There are numerous ideologies, most of which are contradictory to each other. Principles underlying one *Shastra* are quite opposite to those propounded by others. The thoughts of different *rishis*, learned persons are, therefore, not similar. Under these circumstances, one should not become confused. A thing which was once correct according to time, space, person and circumstances may not be correct in different circumstances. Clothes which are useful in winter become useless in summer. In the same way, a thing which is appropriate in particular circumstances may become inappropriate in changed circumstances. We should not, therefore, blame learned persons *rishis, munis* or *shastras* but accept only such of their teachings and thoughts which are appropriate in the present circumstances. A decision about right or wrong should, therefore, be made on the basis of logic, wisdom and justice, keeping in view the present circumstances.

“षो नो वासित तु शक्तिसाधनचयो न्यूनाधिक्षाथवा।
भाग्य न्यूनतमं हि तत्स्य चिदात्मप्रसादाय च॥
यत्पश्चात्तविशिष्टभागमृत्यु त्वं फलाशं हृदि।
तद्धिनेष्वभिलाषेवस्तु वितरे: ये शक्तिहीना: स्वयम्॥ १६॥”
Meaning:- The word “Yonaha” means that we should utilize minimum of our talents and resources for our own use and utilize the rest selflessly for the benefit of the weak and the needy.

Explanation :- God has given knowledge, strength and prosperity to us in trust so that we may earn the credit of getting respect, fame, happiness and the results of righteous deeds.

All our wealth and possessions should be utilized more and more for the good of others, especially in helping the poor. These must not be squandered away for luxury and comfort, sensual enjoyments, nor should these be accumulated for ego-satisfaction. The glory of persons who are learned, strong, and rich lies in trying to uplift the innocent, weak and poor people. Just as the power and potentialities of trees, wells, pools, parks, flowers, fire, water, air, electricity etc. are utilized in doing good to others, so also we should offer all our talents and resources for the common good, keeping back just enough for leading a modestly simple life.

“प्रचोदयात्स्वयं त्वत्तराशिय मानवान्।
नरं प्रयाणाय च सत्यं ज्ञानं।।
कृतं हि कर्मांखिलमित्यमंगिना।।
वदन्ति धर्मं इति हि विपश्चितः।। १३।।”

Meaning :- “Prachodyat” means that man should inspire himself and others to follow the path of truth. Learned people call such work as true righteousness.

Explanation :- Inspiration is the greatest power in the world, without which all resources, howsoever vast they may be, are useless. An inspired person gets engrossed in his chosen work and is able to gather and harness all the resources required. He gets divine help and also ideal collaborators. Therefore, a man should first get himself inspired and then inspire others to march ahead on the path of righteousness. The real help of the poor and the needy lies not in giving them material
gifts but in inspiring them to awaken their dormant talents and virtues – to inspire them to help themselves through self-growth and service.

“गायत्रीगीताम हृयेताः यो नरोवेति तत्वसः।
स मुक्तः सर्वंदुःखेभ्यः सदानन्दे निमण्डति॥”

Meaning :- “Any person who rightly understands this Gayatri-Geeta gets rid of all sufferings and always remains happy.”

These fourteen couplets of Gayatri-Geeta are the sum and substance of the knowledge contained in all the Vedas and Shastras. Fourteen gems were found as a result of churning of the ocean. These fourteen couplets are gems found by probing deep and conducting an in-depth study of all the scriptures. A person who assimilates these teachings in his life can never remain unhappy. He enjoys perennial bliss.

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Brahman Granths are offshoots of Vedas. Each Ved had several Brahman granths but only a few are now available. With the passage of time most of them have disappeared.

Two Brahmans of Rigved viz., Shankhayon and Etreyan are available. Shankhayon is also known as Koupeeiti.

Similarly, there are three Brahman granths of Yajurved also, i.e. Shatpath, Kanva and Tettareeyay; eleven Brahman of Samved viz., Aarsheyay, Jaiminiarsheyay, Sanhitopnishad, Mantra, Vansh, Samvidhayan, Shadvinshay, Devat, Tandyay, Jaiminiya, Jaiminiya Upnishad Brahman; and only one of Atharva-Ved which is known as Gopath-Brahman. Paras 31 to38 of Gopath-Brahman are known as Gayatri Upnishad in which the important secret of Gayatri has been explained in the episode of discussion between Maitreya and Moudgalyaya. According to its literal meaning Gayatri is a prayer for illumination and uplifting of the intellect. But, in this Upnishad several secrets relating to Brahma-vidya (divine knowledge) and Padarth vidya (material knowledge) have been revealed.

Gayatri Upnishad starts with a narration in which Maitreya, who was a great scholar and delivered discourses on the three Vedas, had ridiculed Moudgalyaya by saying that he did not teach anything substantial to his disciples. When Moudgalyaya came to know about this through one of his disciples he enquired from Maitreya what he knew about the secret of Gayatri. Maitreya could not give any reply.

Maitreya had very well understood the intention of Moudgalyaya. When he pondered over the matter deeply he realised that he had not understood that secret of Gayatri by which the Mantra has assumed its
pre-eminence. Unless the fundamental basis was known it was no use knowing exterior symbols. He realised that it was no use delivering discourses on Vedas so long as their origin was not known. He, therefore, resolved that he would first understand the secret behind Gayatri and only then do any other work. He sent away his students and approached Moudgalya with humility and devotion befitting a true seeker and student who approached a master for initiation into sacred knowledge. Contrary to this, in modern times the students are most impertinent and disrespectful and all their education goes waste for want of proper discipline and blessings of the teachers.

Maitreya asked Moudgalya the secret underlying the first part of Gayatri and asked three questions. His first question was; What is Varenya of Savita, which means how that luminous God can be obtained. Secondly, what is the bharga of that Dev. Thirdly, what is that medium by which God gives inspiration to all or by which the grace of God is attained?

Moudgalya replied (1) Ved and Chand are Vareynam of Savita. (2) Anna (food-grain) is known as bharga of Dev, and (3) Karma (action) is that dhee element by which God gives inspiration to all, develops all. Let us now ponder over these three questions and their answers, one by one.

(1) Ved means knowledge and Chand implies experience. In fact, God is realised by the knowledge of Self. But the knowledge implied here is not mere surface knowledge. A man may read countless books like a donkey loaded with a heavy weight, he may deliver discourses like a parrot but all this does not add up to true knowledge. Our knowledge of truth should be based on self-experience. A man should have intrinsic faith in truth when once it has been established on the basis of reasoning, logic, proof and example. This faith should be reflected in our day to day conduct. It should first be determined with open-mindedness, truthfulness
and impartiality which principles are appropriate, propitious and beneficial for the overall wellbeing. Once it is agreed that virtues like truth, benevolence, self-restraint, honesty etc. are the highest from every point of view, they should be put into practice. When true knowledge ripens and gets deeply rooted in devotion it leads to Self-realisation. Knowledge without experience is effete. Experience does not stand on sound footing without knowing the principles. When man’s true knowledge culminates into faith, when he gets rid of vanity, deception, malice, hypocrisy, cunningness and conceit and when single-pointed faith and devotion reign supreme in one’s psyche, God can be instantly realised. Thus, Savita has been described as combination, co-ordination, of Ved (knowledge) and chhand (experience). In short God can be realised through knowledge and experience combined together.

(2) Replying to the second question Moudgalya said that Bharga of dev is anna. Material resources are the strength of a superior person. Superiority or excellence can be strengthened only when anna (food) or material resources are available. Material resources and wealth constitute a power which, if it goes in the hands of the asuras, (demons) increases devilish tendencies and if it goes in the hands of devas (godly persons) promotes godliness. If power to govern a country lies in the hands of cruel and wicked persons they would spread viciousness. The extent to which India has been ruined due to foreign rule in the past centuries is well-known. If this political power is handled by good, righteous people, the country can make exemplary progress, as has been done in countries like Russia, America etc. In his book on Geeta, Yogi Aurobindo has written that “Peace and happiness will prevail in the world if Lakshyami (material prosperity) is possessed by virtuous persons. The world is bound to suffer calamity if Lakshyami goes in the hands of demons. “ God-like persons need material resources, wealth, not for sensual enjoyment, greed, hoarding, vanity or doing injustice to others, but for defending and promot-
ing godliness, so that the people may be able to make themselves strong, active and resourceful. Anna (food) or material resources have been regarded as the symbol of Lakshyami. Thus, Moudgalya replied that Bharga of dev is anna, the worldly strength of good persons lies in material resources. Without material resources they will remain weak in the physical field.

(3) The third reply of Moudgalya is that action (Karma) alone is dhee element by which God inspires and uplifts all. This is absolutely true that everyone is uplifted and evolved through God’s grace. God inspires everybody towards higher levels of evolution, towards progress. It should, however, be understood that inspiration is ‘dhee’. ‘Dhee’ means that intellect which gives inspiration and incentive to do God like deeds. A person who is favoured by the grace of God is endowed with wisdom accordingly. Whether a person enjoys blessings of ‘dhee’ or not can be judged by examining whether he is industrious and diligent and does his work enthusiastically. A person endowed with such a nature should be considered to have been blessed with dhee element by God.

Several persons are habitually indolent, dull and apathetic. They do work half-heartedly without any enthusiasm. A little exertion makes them tired. Such persons should be considered to be devoid of dhee element. Obviously, they are doomed to remain unlucky in the absence of enlightened intellect which inspires men to utilise their energies in worthwhile pursuits.

There can be no two opinions that Moudgalya’s aforesaid teaching is true. Those who blame one’s luck and think that what is destined cannot be averted may feel satisfied by accusing others for their misfortunes but the fact is that they have been deprived of God’s grace through his own indolence. This grace of God is available to all and is within everybody’s reach. By adopting dhee, which also means purposeful industriousness, everybody can become entitled to get divine
grace and achieve progress. God never deprives anyone of His grace. It is man himself who foolishly turns his face against it.

The last question which Maitreya asked was, what is Savita, what is Savitri? Savita has been regarded as devta (God) of Gayatri. Every Mantra has its own devta which denotes as to what is the subject of that Mantra. As Savita is devta of Gayatri, it is apparent that the prime Devta of this Mantra is Savita. It is for this reason that Gayatri is also known as Savitri.

Moudgalya replied that Savita and Savitri are inseparable. They are, in fact, one. They combine and form a pair. One is the Transcendent Source and the other its Creative Energy. Both complement each other.

The importance of Shakti Marg lies in the tapping of this power. Every atom is instinct with infinite power. The explosion of one atom may result in the destruction of the whole cosmos. But this happens when that supreme energy is properly released. The transcendental, luminous Almighty God is known as Savita and its Shakti (power) is known as Savitri. Savitri is not different from Savita but complements it. They constitute one integrated pair. God is incomprehensible, unknowable, formless and transcendent. It is only through its creative energy, savitri that an inkling can be had of this absolute Divine.

This is a matter which can be understood only by deep and serious reflection. It is for this reason that the authors of Upnishads have tried to fathom this mystery by giving various examples, to make it easily intelligible to the people.

They say that mind is Savita, speech is Savitri. Where there is mind, there is speech and where there is speech there is mind. In the same way fire and earth, air and space, sun and moon and stars, electricity and lightening, Pran (vital energy) and anna (food), Ved and chhand, Yagya and dakshina, day and night, hot and cold, fire and water (varoon) have been stated to be Savita and Savitri constituting one
pair each. These are only a few examples. By giving these examples, the authors of Upanishads have sought to suggest that supreme Divinity cannot manifest by itself alone, so long as it remains in its Absolute Existence. It manifest only when there is a stirring of its Shakti (manifesting energy). Thus, absolute Savita manifests to man only through invocation of Savitri.

_Lakshyami-Narayan, Sita-Ram, Radha-Krishna, Uma-Shankar, Savita-Savitri, Nature and God, all these pairs indicate that each one of them complements the other and is the cause for the manifestation of the other._ Jeev (soul) also, which is imperceptible, manifests itself on account of _maya_ (power of God). Human development also cannot be one-sided. Integrated human development and evolution is possible by awakening the dormant Divine Energy within.

Energy and the source of Energy both are inter-related. Just as Savita can be experienced only through the grace of Savitri, we should also awaken in ourselves, through collective _Sadhana_, all these marvelous energies of the Divine Mother. Our _Sadhana_ has to be a collective effort of kindred souls.

Maitreya told Moudgalya that he had become his disciple, he had acquired real knowledge and secret of inter-relation between Power and its source. He further told that whosoever will come to know about the secret of this knowledge will not be subject to mortality. Such a person will regard power as an inseparable part of his soul, he will never misuse it, will utilize it for the greatest goal.

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AWAKENING OF KUNDALINI BY GAYATRI SADHANA

There are several organs (energy centres) in the human body. These extra-ordinary organs are vulnerable and delicate, as they are vital centres of dormant spiritual energies. If they are awakened, a person can be transformed. He can be flooded with such marvellous divine energies that people will stand amazed before his presence.

Spine is the foundation and the spinal cord encased within it is the main vital part of the body. Spine consists of thirty-three small disc-like bones known as vertebrae which contains divine energies. The spinal cord represents thirty-three deities, because the powers which are centred in them are found within these thirty-three vertebrae. The powers of eight Vasus, twelve Adityas, eleven Rudras, Indra and Prajapati are found in seed form in the spinal-cord, which is enclosed in the spine.

According to physiology, there are several channels in this hollow spinal-cord, three of which, namely, Ida, Pingla and Sushumna, are the main ones. They cannot be seen by the naked eye because they have no physical form and are related to the subtle world. In fact, this is like invisible flow of electric current. Electricity is produced when positive and negative currents meet. Ida is called negative or Chandra Nadi and Pingla is called positive or Surya Nadi. Broadly speaking, they can be called cold and hot currents. When both these currents meet, a third current, known as Sushumna is produced. Ganga and Yamuna meet in Prayag. By this conjunction a third invisible (subtle) current, which is known as Saraswati, is formed. The confluence of these three rivers is known as Triveni. In the spinal cord also, the meeting of Ida and Pingla creates the third current Sushumna and this is known as Triveni in spiritual terms. This Triveni is connected to the
top centre of the brain, known as Brahmarandhra or Sahasra Kamal, at one end, and to the base of the spine in the middle of the genital area at the other end.

Three subtle currents, which are known as Vajra, Chitrani and Brahamnadi flow in Sushumna. Just as by cutting the stem of a plantain tree one finds layers of bark one after the other, so also there is Vajra inside Sushumna Chitrani inside Vajra and Brahamnadi inside Chitrani. This Brahamnadi is the vital point and centre of divine energy and there are layers, one after the other, over it meant for its protection.

When this Brahamnadi reaches the top of the head in brahmarandhra it spreads all-around in thousands of branches. This portion is known as sahasradal Kamal (Lotus flower having a thousand petals). In ornamental language it has been described as Vishnu’s bed of Sheshnag (thousand-headed cobra). In the statues and pictures of incarnations like Buddha, a special cluster of curly hair can be noticed on their head. This is nothing but an artistic picturisation of Sahasradal Kamal which is connected to subtle energies pervading the universe. Sound waves are thrown and picked up from the space by the filaments of radio transmitters. Sahasrar Kamal is just like an aerial / antennae of brain. It picks up infinite energy waves of the Omniscient God from the invisible subtle cosmos. When a hungry python awakens, it takes a deep breath and by its terrific power attracts into its grip, birds flying in the sky and swallows them. Similarly, sheshnag, with its thousands- hooded head, which is also known as Sahasrar Kamal, attracts divine powers from the infinite space. Just as hissing of an angry python makes the surrounding atmosphere poisonous to a certain extent, a person with an enlightened Sahasrar Kamal (brain) emits strong waves of emotions which can influence living beings not only in this but also in other worlds. American broadcasts relayed by a powerful transmter can be heard in India. The flow of emotional currents from a powerful Sahasrar can move the subtle layers of this world as well as other realms.
Coming now to the lower end, *Brahmanadi* which is subtle-most in *Sushumna*, coils around a hexagonal blackish atom at the end of the spinal cord. To fasten a thatched roof, holes are made in the wall and the roof is tied with pegs by rope. In the same way by fastening *Brahmanadi* with the hexagonal blackish atom, arrangement has been made to fasten the human body with the vital energy of *Pran*.

In ornamental language this hexagonal atom has been described as *koorma* because it resembles a tortoise. According to *koorma-puran*, this earth rests on God in the form of *Koorna*. According to another story, the earth rests on the hood of Sheshnag. The basis of this story is that shape of *Brahmanadi* coiled around the *koorma*, sustaining life. If *Brahmanadi* abandons its base, human life will come to an end, instantly.

The location of interlocking of *Brahmanadi* with *koorma* is known, in spiritual language as *Kundalini*. It coils three and half times around the *koorma* with its mouth downwards. It is for this reason that in marriage ceremony the couple takes three and half or four rounds, with their head bowed down, because the sound foundation of building future life of the couple is as important as the meeting of *Brahmanadi* with *koorma* of *Kundalini* is essential in uniting the body with the *Pran*.

It almost amounts to groping in darkness to understand perfectly the importance, power and utility of *Kundalini*. Atom has become a great puzzle these days for the research scholars of physics. The world has seen the miracle of the process of breaking it in the form of devastating atom bomb. Several of its other catastrophic and constructive aspects are yet to be discovered. According to sir Arthur, “nothing will remain impossible for man if he happens to have full knowledge about the atomic power and its use. He will be able to turn the Sun into pieces and transform it into dust particles and will be able to create objects or living beings in an arbitrary manner. He will have such mechanical devices with him, with the help of which this earth will be-
come a global village. Any person will be able to go anywhere within a moment and will take from or give anything to anybody. He will be able to talk with persons living in distant countries as if two friends are sitting and gossiping together.” When the power of an atom of inert matter is so great and so amazing it is difficult to imagine how far more powerful a spark of Pran (vital energy) is?

There are descriptions and evidence about Yogis possessing amazing powers. Several tales are told about almost unbelievable divine powers (Siddhis) of Yogis. But there is no question of any disbelief and astonishment for persons who are familiar with the power of an inert atom as well of sparks of Pran (vital energy). Just as scientists of every country today are busy in doing research on physical atom, the spiritual scientists, rishis who had realized the truth, had conducted deep research in ancient times on living atoms in human body in seed form. Kundalini centre is the most suitable location for breaking and uniting two living atoms and for transforming them, because living (Chaitanya) atoms at all other places in the body are round and smooth, whereas in Kundalini this pair clings together. In uranium and plutonium the interlocking of atoms is in an oblique, irregular manner so that their breaking-up is easy as compared to the atoms of other metals. In the same manner it is easier to regulate the movement of living atoms located in Kundalini, according to one’s desire. Research about Kundalini was, done with the same precision in ancient times as scientists are doing these days in respect of material atoms. As a result of these researches Rishis had discovered several secret laws of super-nature which are known today as miracles of Yoga.

Madame Blavatsky had undertaken considerable research in respect of the power of Kundalini. According to her, “Kundalini is an all-pervading subtle electric power, more powerful than physical electricity. Its movement is oblique like that of a serpent and so its shape is said to be like a serpent. The speed of light is one Lac eighty-five thousand miles per second but that of Kundalini is three Lac forty-
five miles per second.” Western scientists call it as “spirit-fire” or “serpental-power”. Sir John Woodroff has done a detailed analysis in this respect.

*Kundalini* can be called a deeply buried trove of secret energies. For keeping valuable jewellery a safe is kept hidden in an unknown place and it is locked by several locks so that the wealth kept in it may not be touched by any unauthorized persons. The keys of these locks are entrusted to competent persons who alone can, in case of necessity open them and have access to its contents.

The locks which are put on *Kundalini* are known as six *Chakras*. Human soul reaches the *Kundalini* after penetrating through these *Chakras*. Then alone can it master the hidden energy and derive benefit from it. Ordinarily, *Kundalini* of all the people remains dormant in a helter-skelter manner. But when it is awakened it leaves its place and seeks an entry into that *lok* (realm) which is the store house of spiritual powers. There are several huge treasures hidden under the ground since times immemorial. A serpent sits in a serpentine pose on the mouth of these treasures and guards them. *Dev-lok* also is a similar treasure on the mouth of which there is a hexagonal stone (*Koorma-shila*) around which this dreadly serpent, *Kundalini* is coiling. This *Sarpini* sits waiting for a deserving person to uncoil it. As soon as such a person reaches close to it, instead of harming or obstructing him, it gives way to him and its function ends here.

While throwing light on the advantages of awakening *Kundalini* an experienced *Sadhak* has written that, “by the grace of *Bhagwati Kundalini* the *Sadhak* becomes endowed with all the virtues. He attains all the skills and divine powers (*Siddhis*) without making any effort. Such a person remains perfectly healthy and strong even when he is one hundred years old. He devotes his life in the service of the Almighty God and ultimately leaves his body voluntarily according to the will of God, while doing service to humanity. A person possessing
the power of *Kundalini* is completely fearless and lives happily. *Bhagwati* showers full grace on him and he always feels Her patronage and protection. Mother’s voice, “don’t be afraid, I am standing behind you”, always echoes in his ears. There is no doubt that by the influence of *Kundalini*, a person’s vision becomes divine and he becomes all-powerful and happy.”

Sahastradal lying scattered in the brain (*brahmarandhra*), also normally remains dormant like *Kundalini*. Despite having such priceless equipments and treasures, man ordinarily remains poor, weak, mean and insignificant and leads a life like an insect by becoming slave of sensuousness and lustfulness. But when he gets acquainted with these equipment and treasures, knows how to use them wisely and exercises control over them, he inherits all the competence and powers of Almighty God. *Yoga-Shastras* are full of interesting and detailed discussions about the advantages of awakening *Kundalini*. Everything in the world can be attained by awakening the power of *Kundalini*. Nothing remains unattainable for a person so awakened.

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VEDHAN (PIERCING) OF SHAT CHAKRAS

There are six gates on the way leading to the origin of Kundalini power. Or, it may be said that this path is locked by six locks. Human soul can reach the inner energy centres by opening these gates or locks. These six obstructions are called Shat-Chakras in spiritual language.

These six Chakras are related to Brahamnadi which is one of the three nadis situated in the inner-most part of the Sushumna. They can also be compared to lotus flowers strung into the thread of a garland. Readers will be able to see in the picture on the next page where a particular chakra is located in the body. Mooladhar chakra lies in the genital region; Swadhisthan chakra in the portion between the navel and the pubic region; Manipur chakra in the umbilicus region; Anahat chakra near the heart; Vishudakhya chakra near the neck; Agyachakra in the middle of both the eye-brows; and above all lies Sahasrar.

Sushumna and three nadis encased within it namely; Vajra, chitrani and brahmnadi are so subtle that they can not be seen by naked eye. The corresponding Chakras are still more subtle. Any attempt to operate upon the body to locate shat chakras will be ridiculous and futile because the power of vision of human eye is very much limited. Sound waves, atoms of air, germs of diseases cannot be seen by the naked eye, still their existence cannot be denied. Yogis have seen these Chakras by their yogic vision and have gained miraculous knowl-
edge, insights and powers through investigations of the inner being of man. They have given a well-organized scientific description of such investigations and presented it before those who are interested in the subj

These Chakras are of different hues because of energies of varying potencies of elements dominant in different granthis. This also affects the quantity and colour of the blood of that region. The colour changes to pink, blue, red and smoky according to the prominence of the ele-
ments of earth, water, fire, air and sky, respectively. The mixture of these elements changes the colour of each chakra.

When a weevil (wood-worm) cuts through wood, the cut portion assumes different shapes. When vital breath (Pran-vayu) passes through these Chakras, its passage becomes slightly zig-zaged according to the position of the Granthi. It takes different shapes similar to the shape of some letters of devnagri script and they are called letters of that particular chakra.

In a fast flowing river, whirlpools of different shapes are formed at several points. When the vital breath of Sushumna flows rapidly through these Chakras, subtle whirlpools are formed, which are quadrangular, triangular, hexagonal, circular, semi-circular and phallus-like in shape. The flame of rising fire is thick at the bottom and thin at the top. Thus an irregular triangle is formed when the Chakras are pierced. Different shapes are thus formed by the flow of vital breath, These are known as yantras of Chakras.

Human body is formed of five basic elements of earth, water, fire, air and ether. Different parts of the body are constituted and governed by mixture of these elements in varying proportions. If the proportion of a particular element increases or decreases beyond what is required, that part of the body becomes diseased. Existence of elements in requisite proportion at a relevant location is considered to be a sign of good health. There is prominence of one element in each chakra. It is known as the element of that chakra.

When vital breath passes through the hollow Brahma-nadi and it collides with the holes of the Chakras, sound similar to one produced by playing of a flute, emanates. Sounds like Sa, re, ga, ma flow through the holes of the Chakras and they are audible as Yna ṭ, lna ṭ, rna ṭ, hna ṭ, Om ṭ etc. These are known as seeds of these Chakras.
There is difference in the speed of breath in different Chakras. The pulse of persons having the element of vat, pitta or kaf in prominence moves with the speed of pigeon, frog, serpent or cock etc., and physicians (vaidyas) diagnose and treat accordingly. Due to mixture of different elements, zigzag passage, whirlpools and coordination of seeds etc., a specific speed is noticed in every chakra on account of blood circulation and breathing. This speed is sluggish like that of an elephant or a crocodile, or fast as that of a deer or a frog in different Chakras. These speeds are named after the particular animals, which are mounts (vahans) of different Chakras.

Different divine energies lie dormant within these Chakras. Creation, maintenance, destruction, knowledge, prosperity, strength, etc. have been regarded as energies of specific deities. In every chakra there are hot masculine as well as cold feminine elements because without the unoin of these two elements there can be no movement or life. These powers are known as the god or goddess of the particular chakra.

The five elements have their own characteristics. Smell, flavour, form touch and sound are characteristics of earth, water, fire, air and ether respectively. In accordance with the prominence of the element concerned its characteristic predominates in each chakra. These are known a characteristics of Chakras.

The subtle energy of these Chakras flow in the entire body but it is mainly related to one organ of sense and one organ of action. The symptoms of awakening of these Chakras are immediately reflected in these organs. On account of such relationship that particular organ is categorized as the organ of that chakra.

Peculiar names of divine energies viz. Dakini, rakini, shakini, hakini, etc., could be misunderstood to be something like ghost, witch etc., but this is not so. Right from mouth to navel there is a circular chain of letters from aa to ha. The beads of this chain are known as matrikas.
On their basis rishis have formulated letters of the alphabet. The Matrika by which the deity of a chakra is linked, is known as divine energy of that deity. Letters da, ra, la, ka, sha have been prefixed to the word ‘kini’ signifying matrikas and thus the words Dakini, rakini etc., have been formulated, which are all names of divine powers. After understanding these definitions, it will be easy for the readers to understand the following introductory information about the six Chakras.

**Mooladhar chakra**

Location- Near the anus; colour- red, lok-bhoolok; letters of the petals- ऍ, इ, ऐ, प्; element-earth, seed ब्रह्म vahan (mount)- elephant (eravat), characteristic-smell, divine power-Dakini, instrument (yantra) – quadrangular, organ of sense – nose, organ of action – anus; result of meditation- becomes an orator, best among human beings, lover of all learnings, healthy, joyous, has potentiality of becoming a poet, a writer.

**Swadisthan chakra**

Location- between the navel and pubic region; near penis (ling), petals- six; colour –vermilion, lok- bhuvaha; letters of petals ई, उ, ऊ, उ, ऊ, ऊ element water, seed, र a mount crocodile, characteristic-flavour (ras), deity-Vishnu, divine energy power-Dakini, instrument (yantra)- like moon of the second day of lunar fortnight (chandrakar), organ of sense-tongue, organ of action-phallus; result of meditation-destruction of perversions like vanity, eradication of illusion and attachments, creative power.

**Manipur Chakra**

Location – Navel, petals –ten, colour- blue, lok – Swaha, letters of petals- ड, ढ, ण, त, थ, द, न, फ seed- र mount – ram; characteristic-form, deity rudra, divine power- shakini, instrument – triangular, organ of sense – eyes, organ of action- feet, result of meditation- power
of destruction and maintenance and materialisation of whatever is uttered from the mouth.

**Anahat chakra**

Location – heart; petals-twelve; colour- reddish-brown; lok – mahaha; letters of petals- twelve के, खे, गे, घे, ङे, चे, छे, जे, झे, छे, जे, टे, ठे element – air, divine power- kakini; instrument- hexagonal; organ of sense- skin, organ of action- hand, result of meditation, divine power, knowledge, awakening, control over sense organs, power to enter into the body of other person.

**Vishudhakhya chakra**

Location- neck, petals- sixteen; colour- smoky, lok- janaha, letters of petals- from a to aha, element – sky, seed हं mount elephant, characteristic- sound, deity – Sadashiv with five faces; divine power- shakini, instrument circular in the form of zero, organ of sense- ear, organ of action- leg; result of meditation- peace of mind, vision to see through the past, present and future; long life; brilliance, benevolence.

**Agya Chakra**

Location- between the eye-brows, petals- two, colour- white; letters of petals– हे, षे, seed Om, element – maha, mount- sound, deity- Jyotirlinga, divine power- hakini, instrument- phallus- like, Lok- tapaha, result of meditation- fulfillment of all aspirations.

*Shat Chakras* consist of the afore-said six *Chakras* but some people regard Sahasrar or sahasra dal Kamal as the seventh *chakra* and call it shoonya *chakra*. Its location is top of brain; petals- one thousand, letters of petals range from हे to षे Its lok is satya and it is beyond the five elements. Its seed is visarga (colon-like sign: used in devnagri script) and mount is zero. Its deity and divine energy are parabrahma and maha-Shakti respectively. Its instrument is like full
moon. Its light is formless. The result of its meditation is devotion, immorality, Samadhi and acquisition of all Riddhis-Siddhis (divine powers).

*Kundalini* is the source of power. It is the divine spiritual spark closest to man’s physical body. It contains unimaginable mysterious powers in seed form. Its light is reflected in these six Chakras. Nine planets of the solar system revolve round the Sun, which is their centre. All the planets are influenced by and permeated with the heat, light, gravitation and other powers of the Sun. All the Chakras, in the same manner, are suffused with the powers of *Kundalini*. A safe contains several small components. The bee-hive contains several small sacks some of which remain full of honey. In the same manner the light of *Kundalini* is encased in the Chakras. With the awakening of Chakras, the mysterious energies underlying them also get awakened, a brief indication of which has been given in the foregoing discussion.

**Vedhan (piercing) of Chakras**

It is a great science to pierce through the Chakras, reach up to the Kundalini at its base, awaken it and utilize its energies for spiritual development. *Kundalini* yoga is far more hazardous than nuclear science. One must undertake it only under the guidance of an adept and not by reading texts on the subject.

Piercing of Chakras is done through meditation. Everybody knows that human brain is like an energy-house and the mind is its main power current. Ordinarily movements of the mind are flickering and unsteady. On account of this turmoil, there cannot be concentration of energy on one point, so nothing worthwhile can be accomplished so long as the mind remains disturbed. In the absence of such concentration, precious moments of life are wasted. When the rays of the Sun are concentrated through a magnifying glass, fire is produced. In the same way, with the help of accumulated energy of concentration, a Sadhak can pierce through the six Chakras. Meditation is the super-science
of the mind by which energy scattered in multifarious channels can be collected and conserved, thus producing an exceedingly powerful beam of light.

Different texts have prescribed different ways of piercing of Shat-Chakras. There are some systems, which are traditionally in vogue, in which the spiritual master (Guru) imparts specialised training to his disciple. Success can be achieved by all these methods provided this Sadhana is performed with utmost faith, devotion and confidence under the guidance of a competent guide. The easiest Sadhana by which these Chakras can be pierced through and awakened without any hazards is described below.

A Sadhak should sit in padmasan posture in the morning with purified body and quiet mind. After doing Brahma-sandhya (achman, shikha-bandhan, pranayam, aghmarshan and nyas), Jap of Gayatri Mantra should be performed hundred and eight times. Thereafter, Vedmata Gayatri should be meditated upon in the form of light in trikuti. (If a straight line is drawn from one ear to another and another line is drawn from the middle of eye-brows to the middle of brain the meeting point is known as trikuti). Mind should be settled in the light of trikuti in a way just as a blacksmith puts a piece of iron in the furnace, takes it out when it becomes red hot, hammers it and prepares the desired object. On being settled for some-time in the light of Gayatri in trikuti, the mind becomes illuminated. Then it should be brought in agya-chakra. Emanating from the spinal cord, Brahmnadi goes through trikuti to Sahasrar. The illuminated mind is made to enter into the hollow channel of Brahmnadi and taken to agya-chakra. When the mind is settled there it experiences all the characteristics of the chakra as already described. Mind of the Sadhak experiences the petals, their letters, elements, seeds, divine power, instrument, lok, mount, characteristic and colour of that chakra. In the beginning such experiences are hazy and dim. Slowly some characteristics of the chakra are visualized clearly, some dimly and some
in a deformed manner. By and by they become more and more clear. Some times there are differences in the characteristics according to the internal shape of Chakras.

By concentratedly performing Sadhana of each chakra for a month carefully, it is stimulated. In meditation its characteristics become clearer and in matrikas as well as in organs of senses and organs of action there are sudden and strange vibrations and stimulation and an itching sensation. These are symptoms of awakening of the Chakra. When the form of a chakra starts becoming clear the Sadhak should go ahead and try to penetrate another chakra below the former one according to the aforesaid procedure. It takes about a month’s time to awaken each chakra. When the Sadhana becomes ripe the gate leading from one chakra to another opens. However, the Sadhak does not find the gate and remains entangled in a labyrinth so long as there is immaturity in his Sadhana.

When the Sadhak does not find a way out and his Sadhana does not progress for a long time he should consult his experienced Guru (spiritual teacher) and proceed according to his advice. In this way gradually, after piercing through all the six Chakras, the Sadhak reaches Kundalini located at Mooladhar and gets a glimpse of that volcanic, terrifying serpentine coil of gigantic energy, Maha-sarpini. The overwhelmingly violent form of Mahakali is seen here. Several sadhaks tremble violently when they try to awaken this sleeping tigress.

The dormant Kundalini requires to be hit hard if it is sought to activate it. In spiritual language this is known as “torturing of Kundalini”. By such torture, the excited Kundalini makes a hissing sound and awakens and its first targets of attack are negative habits, tendencies and desires accumulated over the past several births. It chews-up these evil sanskars and rides upon the chest of Sadhak’s mind duly armed with all her weapons, destroys his material illusions and ignorance and transforms him into godliness.
The process of awakening *Kundalini* and exciting it has been described in the ancient scriptures in an extremely symbolic and captivating style. The battle between Mahisasur and *Durga* is symbolic of this spiritual secret. Mahisasur (human mind consisting of five elements), seeking to attain salvation and inspired by the desire to be killed at the hands of the Goddess, enters into battle with Chandi (*Kundalini*) who is sitting silently, and attacks. The Goddess gets infuriated and counter-attacks and chews up its mount, Mahish (he-buffalo). This Mahish is nothing else than a bundle of evil *sanskars*. Goddess *Chandi* (*Kundalini*) destroys the body of Mahishasur (the material trend of the mind) by her ten arms from all directions and ultimately Mahishasur merges into Chandi’s Light. It becomes a part of *Maha-Shakti* and attains the supreme goal of life. This furious form of devotional *Sadhana* is extremely fierce and hazardous. This is known as the path of battle (*Sadhana Samar*).

Whereas several devotees attain Divinity by love and devotion, there are others who attain it through *Sadhana-Samar*. Just as a true lover attains God, a true enemy can also attain Him. Hathyogis and followers of *Tantrik Sadhana* fall in the latter category. Awakening of *Kundalini* is a warrior like (*Veerochit Sadhana*) on the basis of which insignificant individual soul can become great, a living atom transforming itself into the all-pervading Divinity.

While performing *Sadhana* of *Shat-chakra*, the *Sadhak* should enter into *Brahamnadi* and meditate on the *Chakras* daily. Starting from five minutes the daily practice can be extended up to thirty minutes. But extending the duration beyond thirty minutes is harmful, as intense heat is produced by such meditation, which cannot be tolerated after a certain limit. The mind should be brought back to the *trikuti* and meditation should be brought to an end.

Needless to say, while doing this *Sadhana*, a *Sadhak* should observe *Brahmacharya*, take only *Satvik* food once a day, remain in solitude
in a healthy atmosphere and maintain regularity in his daily routine. By piercing of *Shat-Chakras* and awakening of *Kundalini*, a *Sadhak* can have a glimpse of the Supreme Divine Energy in *brahmarandhra* and thus attain several great *Siddhis* (occult divine powers).

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**SIGNS OF SUCCESS IN SADHANA**

A subtle divine consciousness emerges in a *Sadhak* by *Gayatri Sadhana*. There is no specific change in his physical form or body but there is considerable inner change in him. Changes affected in *pranmaya kosh*. *Manomaya kosh* and *Vigyanmaya kosh* due to influx of spiritual energy are bound to have their impact on *annamaya kosh*. It is true that the structure of the physical body of the *Sadhak* does not change very much; but it is equally true that inner changes are perceptibly reflected in the body.

When a new skin is formed inside the old skin of a snake, its signs are reflected in its body. It becomes heavy, cannot run fast and being deprived of speed and enthusiasm, it prefers to lie down at one place. When the new skin gets matured, the snake sloughs off the old skin. After this casting off there is fresh enthusiasm and vibrancy in the snake. Smoothness, lustre and tenderness are easily visible in this new skin. Similarly, the *Sadhak* also goes through such a process of change from inside-out; Before his *Sadhana* matures, there are some symptoms of sadness, heaviness, slackness and lack of enthusiasm. But after attaining maturity altogether different symptoms start appearing.
So long as a woman is pregnant, she feels heaviness and sluggishness but after delivering the baby the mother feels fresh, light and enthusiastic.

When the Sadhak undertakes Sadhana there is spiritual impregnation in him. In *Tantra Sadhana* it has been called “maithun” cohabitation. Just as co-habitation is kept secret, so also *Sadhana* is kept secret. When the soul embraces the all pervading Spirit it gets an in indescribable pleasure which is known as complete identification by devotion (*bhakti*). When the individual soul and universal Spirit meet intimately the phenomenon is known as *Samadhi*. Spiritual union thus culminates in the bliss of *Samadhi*. In *Gayatri* Upanishad and *Savitri* Upanishad, several such unions (as one between *Savita* and *Savitri*) have been described. *Savita* and *Savitri* constitute one pair. By *Savitri* (*Gayatri*) worship the Sadhak’s soul becomes like vagina in which God’s brilliance or potency (semen) is discharged. This process is also known as *Shakti-pat*. There can be creation without gross physical sex. Kunti’s giving birth to Karna and Mary’s giving birth to Christ are not mere symbolic stories. This can happen. Divine powers are born in this manner by subtle union. Churning of ocean was also such a union of complementary Divine energies which resulted in delivering fourteen gems. By union of negative and positive atoms there is generation of electric current. Sublimation of sex has been highly praised in *Tantra Shastras*.

The meaning of *Sadhana* is to unite within us the powers of devotion and practice and create a new power which is known as *siddhi*, divine boon or miracle. There are certain pre-requisites for attaining such a state. A person may take up any route for reaching his destination, but he has to carry with him food, clothes and money for his journey. So also virtues, righteous thoughts and actions are required for performing *Sadhana* of any path. It is rather impossible for a person to take up any path of *Sadhana*, if his life remains sinful, vicious and defiled. Therefore, persons who are keen to do *Sadhana* should,
in the first instance, try to purify their mind, speech and body. Then alone can they meaningfully proceed on this path and attain the supreme goal.

Union of God and the soul, of Savita and Savitri by intimate embrace or assimilation results in spiritual conceiving. This conception is known as bharga in spiritual terminology. The Sadhak has to empty and cleanse the vessel of his inner being (senses, mind, and intellect) to receive and retain this element of bharga. There are perceptible changes in the natural activities of the Sadhak during the transitional period in which his Sadhana attains maturity, just as there are symptoms of distaste, nausea, constipation, laziness etc. in a pregnant woman. He feels heavy, tense and dejected like a snake with a slough. Those who are well-versed in the science of spirituality know it well what adversities the Sadhak is required to face during the period of Sadhana. The masters, therefore, advise their followers to live strictly according to the prescribed disciplines during this period. The Sadhak can ease the trials of this transitional period by remaining on restricted diet and having a regular routine, as is the case with a woman in menstruation period or one who is pregnant.

In any important undertaking a person is bound to face challenges, and obstacles and set-backs. Only those who can meet these challenges boldly and stead-fastly can succeed. A Sadhak is likely to slip back on account of defects in his diet routine, lethargy, impatience, intemperance, hatred, malice, evil company and vanity. Then it becomes impossible for him to attain siddhi. Corruption, earning money by stealing, depriving others of their legitimate rights, selfishness and similar other vices are prevalent these days in abundance. They thwart a person’s progress on the path. Therefore, those who aspire to attain success in Sadhana should be ready and willing to pay the price in terms of sacrifice, suffering, persecution so that their Sadhana may mature and yield the desired results.
Just as an issue is born from an egg or to a female of a species, a Sadhak, as a result of his Sadhana, gets an issue which is called siddhi or fulfillment. It is also known as liberation, Samadhi, Brahmi state of tureeyavastha (a state where the individual self is united with the universal self). In the beginning, this new off-spring is weak, delicate and tender like a new-born baby. A wise Sadhak nourishes it in the same way as a mother nourishes her baby.

Until Sadhana attains maturity there are signs of lethargy and dejection in the Sadhak. But when it gets matured and gives birth to the tender babe of siddhi, the Sadhak gets endowed with brilliance, lustre and lightness. The sign of success in Sadhana are reflected in the following characteristics:-

(1) The body feels light and the mind becomes calmly enthusiastic.
(2) A specific kind of smell starts coming from the body.
(3) The skin becomes more smooth and tender.
(4) There is aversion for tamsik food and routine. The Sadhak gets inclined towards righteousness.
(5) Selfishness gives way to selflessness and benevolence.
(6) There is lustre in his eyes.
(7) He intuitively comes to right conclusions when he thinks about any person or any work.
(8) He can read the feelings and thoughts of other persons.
(9) He gets premonition about things which are going to happen in future.
(10) He is endowed with divine capabilities to promote good and vanquish the forces of evil.

Those Sadhaks who nurture with motherly care this divine power, enjoy a happy life. But persons who are devoid of sense of propor-
tion and misuse their *siddhi* for self-glorification get deprived of it and have ultimately to repent like a mother who loses her newly born baby due to her own foolishness.

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**SIDDHIS (DIVINE POWERS) SHOULD NEVER BE MISUSED**

*Gayatri sadhaks* have glimpses of several divine powers as a result of this *Sadhana*. Advantages, *Siddhis*, which can be achieved by *yoga* or any other *Sadhanas* can be equally achieved by *Gayatri Sadhana*. *Sadhak’s* spiritual awareness increases with the progress in *Sadhana* done with faith, devotion and humility. Impurities covering the soul are removed, internal purity develops and *Sadhak*’s soul begins to shine in its original amplitude and brilliance.

When a thick layer of ash envelops a burning piece of coal, it loses its burning power. It can be touched. But when this covering of ash is removed, blazing heat flares up from the burning charcoal. This fact applies to the soul also. Ordinarily, people are overwhelmed by worldly attachments. They are deeply engrossed in carnal tendencies. This is like a curtain of illusion on account of which the heat, light, brilliance of the soul cannot shine forth. When a person becomes self-introspective, removes inner impurities and cultivates inner piety he is ready for self-realisation. Individual soul is part and parcel of the universal and transcendental Divine. It contains all the elements, qualities and powers which are found in God. All the characteristics of fire are found in a spark. A spark has the potentiality to flare up and become all-en-
gulfing fire. When impurities covering the soul are removed, God light shines through the soul.

Eight Siddhis and nine niddhis are famous. In addition to these there are innumerable big and small riddhi-Siddhis which manifest and develop as soon as Sadhak's Sadhana attains maturity. Although no separate efforts are needed for the attainment of a particular siddhi, they automatically manifest just as on attaining the age of youthfulness its symptoms manifest themselves. Gayatri Sadhak attains the state of a siddhi gradually. The following signs are clearly perceptible in persons who are engaged in Gayatri Sadhana with faith and devotion for a long time.

(1) Magnetic personality, lustre in eyes, force in speech and brilliance, sobriety and steadiness are visible on the face of such a person. Persons coming in his contact are instantly influenced by him and gladly offer to do his bidding.

(2) The Sadhak feels within himself presence of divine brilliance. He feels that a new power is working within him.

(3) He takes interest in noble deeds and has an aversion for viciousness. He feels sorry and sincerely repents if he commits any mistake inadvertently. He does not get puffed up in moments of success and prosperity nor does he lose his balance in the hour of calamity and crisis.

(4) He has an inkling of coming events. In the beginning it is just a hunch but gradually he acquires exact knowledge of future events.

(5) His curse and blessings materialize. If he is painfully hurt and curses anybody such a person is bound to face calamity. If he is pleased with and blesses anybody from his heart the person so blessed is bound to be benefited.
(6) He can read the thoughts of others. Nothing can be concealed from him. He can see with inner vision the virtues, defects, thoughts and conduct of a person.

(7) He can implant his thoughts in the mind of other persons and can convey his messages to persons in far off places without the help of any material medium of communication.

(8) Atmosphere around him is calm, and pious. Persons sitting close to him feel wonderful peace, piety and righteousness.

(9) He can donate a part of his tapasya, age or power to anybody and the beneficiary gets benefited without making any effort. Such a person can do Shaktipat (transfer his divine powers to others).

(10) He sees flood of divine light of different colours in dreams as well as while awake and during meditation and hears divine sounds. Some celestial power and presence appears to be his constant companion and playmate. He gets marvellous divine experiences through the influence of this presence.

These are some tangible signs of advanced progress in Sadhana. Besides, there are some indirect indications of Siddhis like anima, laghima, mahima etc., which are described in Yoga shastras. Such a person is sometimes capable of performing acts which appear marvellous, supernatural and amazing.

One has to be very careful during the delicate period of appearance and development of Siddhis. When the period of adolescence comes to an end and youthfulness sets in, new vigour is born in the body. The mind becomes enthusiastic, playful and passionate during this period. If this mentality is not controlled, raw energy or vigour starts dissipating and the person becomes devoid of youthfulness, weak and useless. In Sadhana, too, the stage of beginning of siddhi is such a stage when the Sadhak feels within him an upsurge of divine energy and in his enthusiasm, he wants to flaunt his superiority before others by ex-
hibition. If this happens and the raw energy is mis-spent before it obtains maturity, the Sadhak, on account of misuse of siddhi, becomes hollow and empty.

This world is being regulated by the principle of Karma of sowing and reaping. Living beings entangled in the ties of their actions lead a life according to well-settled principles of nature. True service of humanity lies in inspiring people towards righteous actions, in encouraging them to learn fortitude in the face of disaster. This is spiritual service. Material help should be extended to solve immediate difficulties. If people who have deviated from the path of their duties, are made prosperous by using spiritual power, such people will become all the more idle and indolent. Therefore, best service lies in inspiring them to imbibe virtues and wisdom. To divert one’s spiritual power for enhancing material prosperity of others amounts to exhausting one’s spiritual powers in cheap exhibitionism. Far-sighted spiritual masters do not crave for worldly respect and praise.

But the trend in the society these days is almost the opposite. People have made worship, spiritual pursuits, meditation etc. as a means of gaining worldly power and pelf. They worship and make pledges and offerings to God for getting success in gambling, lottery etc. Their only object is to get money by hook or by crook. Such persons do not acquire spiritual enlightenment and power. Even if they get it, it is soon lost on account of its misuse in improper acts and their future is bleak. An incompetent person can never be endowed with powers by which he can do harm to others.

It is altogether prohibited in spiritual Sadhana to use Tantrik methods of using Mantra power for killing an adversary (maran), for sorcery (mohan), for bringing distraction in man’s mind by incantations (uchchatan) or for bringing a person under complete sway (vashikaran). It is also prohibited to know secret conduct and ideas of a person and to make them public and thus bring him into disre-
pute. Displaying wonderful feats and make people believe that he is a divine soul (*siddha*) is strictly prohibited for a *Gayatri Sadhak*. Nothing can serve the people at large better than the work of disseminating true knowledge which alone is important and by which a *Sadhak*, rendering service with least resources, can feel celestial joy and make his life a blessing for himself and others. If, on the other hand, he indulges in exhibition of miracles, the source of his power will dry up, he will lose spiritual wealth and become empty in a short time. Such persons do more disservice than service to the people, because, although they are able to attract people towards them, this does not last very long.

Keeping these facts in view, I strongly caution all my readers and followers not to disclose their *Siddhis* and keep them strictly secret. They should not disclose their miraculous experiences to anybody except their most reliable bosom friends. If necessary, guidance in such matters can also be sought from the author of this book. It is the utmost responsibility of *Gayatri sadhaks* not to misuse in the least the divine powers which they have achieved. I caution with all the emphasis at my command that no *Sadhak* should commit violation of this injunction.

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While discussing the origin of Gayatri in the beginning of this book it has been stated that Brahma Shakti divided itself into two parts: (1) Gayatri, representing conscious dynamic divine will; (2) Gross physical Gayatri, Involved in the inconscient material cosmos. The former is worshipped and invoked for dynamic spiritual awakening. With the increase of spiritual energies it becomes easy for the Sadhak to surmount worldly difficulties and remain happy under the worst of circumstances. It is this system of Sadhana which has been described so far in this book. It is the science of yoga which is also known as Rightist Path (Dakshin Marg). This system is non-hazardous and useful for the individual as well as the society, as the element of Sat is predominant in it.

The other path is of the mastery of Savitri (gross physical Gayatri) underlying the five elements of the cosmos (Panch Mahabhut). Due to attraction and repulsion of atoms, several categories of objects are formed through the interplay of the elements— which continue appearing and disappearing unceasingly. The principles by which changes are affected in ordinary natural interplay of these atoms is known as physical science. This science is divided into two parts. The first re-
lates to making the atoms of nature more useful with the help of machines. Train, telegraph, telephone, radio, aeroplane, television, electricity and similar other inventions fall in this category. This is known as mechanical science. The other one is known as *tatwa-vigyan* in which, instead of machines, the indwelling electrical energy in man is discovered and manipulated in such a way that minute atoms of nature transform according to man’s wishes, thus, the great work of creation, transformation and destruction of objects can be accomplished without the help of any equipment or machine by *Tantra-vidya*. This branch of science is known as *Savitri-vidya*, *Tantra Sadhana*, *Vam-Marg* etc.

*Tantra-Vidya* is an independent science, the basis and scope of which cannot be described in this book. Only an elementary introduction has been attempted here. In the ancient days, great scientists of India used to follow this method for several purposes. Ample evidence is available to prove that mind boggling feats could be accomplished in those days without machines, which is not possible these days even with the help of the most sophisticated of machines. Highly advanced weapons are used today in war but they can hardly be compared with ancient weapons like *Varunastra*, which could cause downpour of rains; *agneyastra*, which could ignite all-engulfing fire with terrific flames; *Nagpash*, which could paralyse the body. Where are chariots today which could move on land, in water and in the air without the help of steam or petrol? Wonderful feats like transformation of Mareech from man to deer; magnification of body like *Sursa*; transformation into the smallest size of mosquito or flying over and crossing the ocean and lifting mountains like Hanuman, building a bridge of stones which could float on the ocean like Neel; Conversation between Ravan living in ceylon and Ahiravan living in America without the aid of any medium like wireless or radio—all such feats could be performed in the ancient time by the use of *Tantrik* powers. All this is far beyond the reach of modern science. India had made exemplary progress in this
field and this was one of the reasons that it could establish its supremacy in spirituality all over the world and was called *Jagadguru*.

This science became almost extinct after Nagarjun, Gorakhnath, Machindranath and other *Tantrik* masters. Today it is difficult to find persons having mastery in this sphere, although some worn-out branches and sub-branches of rudimentary *Tantra* science are found and some minor miracles are still displayed here and there. One such branch pertains to influencing benignly or banefully the mind and body of another person. Such a *Tantrik* can make a healthy person diseased and cause some deadly blow without being visible. He can make any person crazy, bewildered, mad or perturbed and his mental base can be ruined by getting him entangled in the marsh of illusion, fear, doubt, apprehension and uneasiness. Conversely he can also wipe off evil influences from the mind of any person by indirect will power. Those struck by some one’s evil spell or afflicted by hysteria, some ghost or evil stars can be made normal by such an adept. Persons suffering from physical ailments, those bitten by snake or scorpion can also be cured by the power of *Mantras*. Small children are easily influenced, rightly or wrongly, by *Tantrik* means.

Several occult entities which move in the subtle world can be awakened, activated and made captive by a *Tantrik*. It has been observed that several *tantriks* have acquired *Siddhis* of cremation-ground, devil, *chaya purush*, *Brahma rakshas*, *vaital*, *karna-pishachini*, *tripursundari*, *kalratri*, *Durga* etc. Just as a servant lives and works according to the directions of his master, so also these entities remain indirectly under the control of the *siddha purush* and are always at his beck and call. They implicitly and meekly obey his commands and perform super-human acts.

These entities always move in the invisible realm. (Non-physical) The entities which serve the purpose of the *Tantrik* are entrapped by prescribed rituals and are enlivened. When they get enlivened they com-
mit an assault directly on the Sadhak. If the Sadhak is able to face these assaults by his spiritual strength he is able to subjugate such subtle entities and then make them slave for him round the clock. Such Sadhanas are highly dangerous. Some exercises, rituals have to be performed at a horrifying, lonely place like a cremation-ground. There are chances of the practitioner getting frightened, falling sick, turning mad or even dying. Such Sadhanas cannot be performed by all and sundry. Even after acquiring siddhi, the Tantrik cannot always fulfil the difficult conditions of keeping the invisible occult entity with him. This is the reason why very few persons tread this path and only a rare few achieve success. Still rarer persons get benefit of this Sadhana till the end.

It is not intended to indicate here any particular Tantrik Sadhana because to throw light on these secret mysteries amounts to spreading gun-powder in children’s play-ground. It has been the tradition that only a competent master should initiate a truly deserving student into the mysteries of this occult science. I know it by experience how dangerous it is both for the teacher and the taught. I myself had bitter and fatal experience in this respect. It is only intended to indicate that in the past spiritual power, Gayatri, had exercised control over the power of physical nature, Savitri, and this can be done even today.

It is true that persons who can give direct and convincing proofs of the efficacy of this science in this matter are rarely seen these days. This knowledge has been disappearing slowly during the last two thousand years and despite vigorous search, those fully conversant with it are not available. Although, on account of several scientific inventions, Tantra has lost most of its ancient utility, still it is the duty of tantriks of the day to revive knowledge of this science and bring it to the notice of the world. Persons conversant with this occult science should not sit idle so long as atomic power of nature is not brought under the control of spiritual power, as was done in the ancient past.
The scope of knowledge of *Tantra* extends today only in respect of influencing a particular person in good or evil manner. The science of transformation of matter or objects, effecting changes in them, their materialization and dematerialization and combination of atoms of specific category and transforming them into energy are processes which have altogether disappeared these days. *Sadhaks* like Vikramaditya who could awaken, invoke and bring under his control conscious occult entities are not available these days. Rudimentary knowledge of this science in some form or the other is still in existence.

It may be made clear that these days there is mushroom growth of fake *tantriks* who befool the masses in the name of *Tantra*. Such persons do grave harm to credulous people who fall prey to their false or magnified claims as to the efficacy of their powers. In any case, they have brought bad name to this ancient science of *Tantra* and deserve exemplary punishment.

There are several *Mantras* in *Tantra-Shastra* but this purpose can be served by *Gayatri Mantra* as well. *Gayatri Sadhana* of will power, dealt with in this book, is safe and beneficial for all while the *Sadhana* of physical *Gayatri* (*Savitri*) based on *Tantra* is highly hazardous. It is not proper to throw light on the secret aspect of *Tantra Sadhana* in the interest of general public.

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“Do not divulge this Mantra to the disciple of any other person, especially one who is not devoted. If this is done, it may result in death.”

What has been stated above is indicative of the fact that Tantra is a secret science and it is not desirable to indiscriminately disclose it to others. Tantrik Sadhanas are very difficult, as difficult as picking up pearls from the bottom of the ocean. Divers risk their lives and dive deep into the ocean and lay hand on pearls with great difficulty, but during this process they have to encounter the dangerous creatures of the ocean. An acrobat displays his feats, attracts people and earns praise but if there is any mishap, one can imagine what would be his lot?

Tantra amounts to waging war against nature and gaining victory over its powers. For this, extra-ordinary efforts are required and their reactions are also equally extra-ordinary. When a stone is thrown in water there is disturbance on the water’s surface. A Tantrik Sadhak attacks nature by his secret Sadhana to attain its hidden powers.
Nature counter attacks ferociously and as such this Sadhana is fraught with grave risks.

When a gun is fired there is a powerful back-push and a terrible sound is produced. If the gunman is weak he can fall flat on his back by the jerk and start trembling by its crashing sound. Snakes are found near a sandal-wood tree, roses are surrounded by thorns. The stings of honey-bees have to be faced for obtaining honey. Tantrik Sadhanas are also frightful pursuits which are full of frightful hazards. Had it not been so, anybody could have easily achieved those powers of the occult.

The pursuits of Tantra Sadhana are as difficult as walking on the cutting edge of a sword and for this one must possess adequate initiative, courage, firmness, fearlessness and patience. One can attain success only if he performs Sadhana devotedly with a steady mind under the guidance of an experienced guide. It has been observed that some people perform Tantrik Sadhana to subjugate some evil spirit, ghost or devil. During the Sadhana they encounter dreadful scenes and if they are overpowered by those evil spirits they have to face terrible consequences. Several such people fall seriously ill, some become mad, some even die.

Tantra is a provocatively violent system which creates powerful vibrations resulting in heat and excitement in the nature. In the summer the temperature shoots up on account of terrible rays of the Sun giving rise to dust-storms, tempests and heat waves. Some people suffer from sun-stroke, dust particles enter into the eyes of some persons while others suffer from boils, pimples, ulcers etc. Trees get uprooted and thatched roofs are blown away. In Tantra Sadhana also similar violent disturbances are created and heat waves and dust-storms of subtle type are encountered which create terrific vibrations in the human mind. Due to these vibrations several dreadful entities like ghosts, devils, demons etc. seem to appear from nowhere. If the Sadhak
lacks the courage to face these terrifying scenes smilingly he becomes awe-struck and non-plussed and his life is endangered.

Everyone cannot face such difficulties. It requires a courageous mental back-ground to do so. A man himself cannot decide whether or not he is capable of performing *Tantra Sadhana*. Just as a patient cannot treat himself, a student cannot learn all by himself. That is why an experienced guide is required to learn *Tantrik Sadhana*. The guide examines the would be student’s mental back-ground and decides which particular *Sadhana* is useful for him. *Tantra Sadhanas* are, thus, performed according to the tradition of teacher and taught. The guide or teacher, who is called *Guru*, strictly enjoins upon the student to keep this *Sadhana* secret so that he may not be tempted to misuse it.

If the power acquired by *Tantrik Sadhana* is misused it may create chaos and harm people. If a person gets money by gambling without doing hard work, he will not be able to utilize it wisely and purpose-fully. It is, therefore, kept quite secret and any and every person is not entitled to perform this *Sadhana*.

The procedures of *Sadhana* which have been described in *Tantra* books are not explicit and detailed. They mention the procedure and the result of *Sadhana* in brief. For, example, it has been mentioned that a person gets a male issue by offering pieces of wood of *chonkar* in *Yagya* (sacrificial fire). If merely on the basis of such a description, a person drops a huge bundle of *chonkar* wood in the fire his purpose will not be fulfilled. Ignorant people foolishly think that facts stated in ancient books are false. This is not so. These authors had adopted condensed, symbolic style and given an indication, so that the real purport and underlying technique may be understood only by an expert master.
A detailed procedure is hidden in the indication about getting male issue by burning chonkar wood in Yagya. The mental back-ground of the person, the time, procedure, materials and Mantras by which Yagya could be performed to enable a person to get a male issue are all matters which have been deliberately kept secret so that incompetent persons may not misuse the power. This suggestion has been made by way of indication so that in course of time people may not totally forget it. It has been repeatedly stressed in Tantra books that the procedure of Sadhana should be kept secret. At some places the procedure prescribed appears to be quite simple and ignorant persons get confused and are often misled.

Gayatri has its rightist (Dakshin) as well as leftist (Vam) method of worship. It incorporates yoga as well as Tantra. It leads not only to self-realization and God-realization but also to material achievements. It also helps in elimination of the evil. Gayatri yoga is rightist method of Sadhana which fulfils the purpose of self-realization. Gayatri Tantra is the leftist method (Vam-Marg) by which worldly objects could be obtained and evil persons or influences could be neutralized. It is an extremely secret method. In books relating to Gayatri Tantra, there is symbolic description about achieving money, progeny, women, health, and position, victory over enemies, sway over others by enchantment through Tantrik Sadhana. It should, however, be kept in mind that a detailed procedure is to be followed and an exactly prescribed performance of rituals is required, which has not been explicitly mentioned in the Tantra books. It can be learnt only from experienced experts.

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CLARIFICATIONS ABOUT CONTROVERSIES AND DOUBTS IN RESPECT OF GAYATRI SADHANA

If a person carefully goes through all the information given in this book, there hardly remains any room for doubt. Several persons, however, repeatedly raise questions on several aspects. It has, therefore, been considered expedient to devote a separate chapter to this matter.

*Gayatri Mantra* is complete in itself. It is not at all necessary to supplement it by repeating three or five times ‘Om’ by way of *beej Mantra* or *samput*. Such repetitions are made only in *Tantrik* system. The common people should not be confused on this account.

Every religion has a pre-eminent *Mantra* like *Kalma* in Islam, ‘*Baptism*’ in Christianity, *Namonkar* in Jainism, *Om Mani Padme Huye* in Tibetan Buddhism. So also in *Bhartiya Dharma* there is one pre-eminent *Mantra*. It is *Gayatri Mantra*.

It is foolish to say that *Brahmans, kshatriya, Vaishyas, Kayasthas* etc. have different versions for *Gayatri Mantra* prescribed for them. Such discrimination on the basis of high or low caste should not be allowed to enter into and pollute the spiritual sphere in which there is one true God, spirituality and knowledge. It cannot be held captive by casteism.
Some people say that Gayatri mantra, being a secret Mantra, should only be whispered in the ear. This may apply to Tantrik Mantras but not to Gayatri Mantra. There is provision that Vedmantras should be chanted loudly in musical accent. Whispering is done in seclusion in respect of conspiracies. There is nothing in Gayatri Mantra necessitating such secrecy.

Several people say that when masculine words have been used in Gayatri how can it be said Gayatri Mata? It should be understood that divine power is all pervasive and formless and it is not gender-specific. Both masculine and feminine words are used for fire, air etc. The famous Sanskrit couplet which is a prayer to God says,’ Oh God, you are mother, you are father (twameva mata cha pita twameva).’ Savita may be called masculine, but its power, Savitri is feminine. These symbolic descriptions in the scriptures should not be dragged in the controversy of God being male or female.

In the same manner, one should not be under the illusion that Gayatri is an individual entity with one mouth and two arms or five mouths and ten arms. Woman has been given eminence and superiority over man and hence Gayatri has been visualised in Mother’s form. Kamandal and a book in Gayatri Mata’s hands are symbolic of knowledge and science respectively. There is no living being in the world having five mouths and ten arms. This is just symbolic. Five mouths signify Panch-koshas and ten arms represent ten characteristic features of Dharma.

The symbol of Gayatri Mata sitting on a swan means that the Sadhak should live a life of discriminating wisdom, purity and piety-like the royal swan (Rajhans). It is said about the Rajhans (royal swan) that it has the wisdom to discriminate good from the evil, to separate milk from water; to pick up only pearls and leave the pebbles. It never eats worms, insects etc. These are characteristics of a Rajhans. Ordinary swan lives on insects, cannot separate milk and water nor can it pick up pearls from the depths of the ocean.
It is also a blind belief promoted by retrogressive minds that Gayatri Sadhana is forbidden by shastras for women and low caste people (shoodra). All the children of God have equal rights to his gifts. Everybody uses the light of Sun and moon; air, water, river, tank, food etc. No particular caste can claim to have exclusive right in respect of any of them. God belongs to all, is all, and so His power, Gayatri, also belongs to all and is in all.

If there is a dispute on the basis of caste only kshatriyas will win and the rest will all lose. Gayatri has been perfected by Vishvamitra who is its rishi. His descendants can advance arguments of their ancestral right and claim royalty. But such an argument would be nothing but childish.

If persons living in India alone claim the right in respect of Gayatri what will happen to those Indians who have accepted citizenship of other countries? If Gayatri is regarded only for Hindus a ban will have to be imposed on those scientists who are conducting research in this respect in foreign countries. In fact, in this age of rationalism it is ridiculous to talk such absurdities.

Similarly, no blanket ban can be imposed that those who put on Yagyopaveet can alone perform Gayatri jap. Only this much can be stated that since it is an symbol of Gayatri it is better if its worshipper puts on Yagyopaveet. It is just appropriate to sit before an idol and worship. This, however, does not (follow that) worship of, or prayers to God should only be done in a temple.

Gayatri is known as Guru-Mantra. Everybody knows that one can learn well under the direct guidance of a capable master. This, however, does not mean that a person lacking in knowledge and character be accepted Guru. Instead of accepting an unworthy person as a teacher it is better to regard the scriptures or any rishi or devatma as one’s Guru and for this purpose a picture can be used.
If any mistake is committed in the rituals of *Tantrik Sadhana* its deities, who are mostly demonic, may get infuriated and harm the *Sadhak*; but *Gayatri* is like an affectionate mother full of forgiveness and compassion. She loves all her children who cannot even speak properly. *Gayatri is Kamdhenu* who nourishes all who approach her with devotion, with her nectar-like milk.

Even simple rustic type of worship having noble motives and sincerity becomes fruitful, if it is done with heartfelt aspiration. It is said about Valmeeki that he could not even utter Ram’s name correctly and started uttering “*mara, mara*” and became the first amongst the ancient seers (*Adi-kavi*). In rightist way of *Sadhana*, quality of feelings is more important than mere rituals. None has been harmed on account of any omission in the method of *Gayatri* worship. Still, if there is any apprehension, the guidance of a spiritually awakened personage can be sought in the matter.

Mental *Jap* without moving the lips, can be performed during illness or in journey when a person cannot take bath and also during the period of *sootak* when a child is born or there is death in the family. It can also be done while walking on the road or lying on the bed in the night.

None should entertain a doubt that in *kalyug*, *Gayatri Mantra* has been accursed or that its *Sadhana* is not efficacious in this age. Who can curse God and what effect can it have? This is nothing but a ruse to undermine the faith of the people and to influence them to join other sects. All it might mean is that one should choose a competent *Guru* for initiation into *Gayatri Sadhana* (guide). Otherwise, there is absolutely no ban whatsoever on any one for *Gayatri* worship.

Several persons who indulge in perverse and hairsplitting argumentation consider *Gayatri Mantra* like an ordinary verse and find fault with its poetic composition by counting twenty-three instead of twenty-four letters in it. Such persons should know that even from the point of
view of the science of prosody, there are several divisions and subdivisions of *Gayatri mantra* which contains twenty-one to twenty-four letters, just as *nichrad Gayatri, argvee, virad, chiradarthi, prajapatya, bhoorim, vardhamana, pipilika, madhya* etc. Even then, if one insists on regarding twenty-three letters in *Gayatri Mantra*, he can classify it in the category of *nichrad*. But it cannot be called imperfect or important or impure. As a matter of fact, ‘*nyam*’ is pronounced as *niyam* and thus the number of letters becomes twenty-four.

There is a query that if a person has already ‘*Guru*’ (spiritual guide), can he make another person also a *Guru*? The reply is in the affirmative. Ram had Vashistha as his family *Guru* and Vishwamitra as his teacher for impartation of the knowledge of various branches of learning. Dattatraya is known for having twenty four *Guru*. Durvasa is known for having twenty four *Guru*. Durvasa was family-Guru of Krishna and Brahaspati was his *Guru* in respect of impartation of knowledge.

In schools, with the change in class, teachers also change. Village *purohit*, teerth *purohit*, family *purohit*, deeksha *purohit*, *Sadhana purohit* are all different. They are not contradictory but supplementary to each other.

It is appropriate to sit in front of an altar after taking bath, wearing clean clothes and perform worship in the morning with due salutation and reverence. This keeps the mind happily peace-filled and helps in its concentration. But those whose duty hours are odd, who are ill, or where it is not possible to arrange for water one can perform mental *Jap* without the help of *Mala*.

Ordinarily *Jap* should be performed in such a way that throat, lips, tongue may go on moving but even a person sitting close by should not be able to hear. It is possible to have correct estimation of time and numbers with the help of *Mala*. Those who do not possess *Mala* can estimate the numbers by approximation with the help of time.
Tulsi, sandal-wood and rudraksh malas are most appropriate for performance of Jap.

Ordinarily, words are pronounced by the movement of throat, palate, tongue, lips etc., but according to the spiritual science it is also recognised that there are some subtle centres, and channels, within the human body which get activated with the utterance of words.

No sooner the key of a type-writer is pressed there is a stroke on the paper and the concerned letter is typed on it. The letters of Gayatri Mantra are arranged in such a way that by their utterance specific sound waves are created and specific qualities in respect of gun (virtues), karma (action) and swabhav (nature) start developing. A Sadhak gains spiritually as well as materially by this Sadhana.

It is prescribed that Gayatri is a sacred Mantra and those who worship it should live with cleanliness. They should put on yagyopaveet and should not take liquor, meat etc. It is good not to indulge in intoxication. It is good to remain pure as far as possible. This, however, does not mean that no medicines should be given to a person living in unhealthy conditions. It is the speciality of Gayatri Mantra that by its worship, defects and vices of a man start getting rectified. By taking a dip in Ganga every living being becomes pure. None, not even a cow, buffalo, donkey, horse can be prevented from entering into this river. In the same way person of any position or level of self-growth (even the lowest and lost ones) can perform Sadhana of Gayatri Mantra without any restriction, whatsoever. His vices and defects will gradually go on getting rectified. The argument that a person should not adopt Gayatri Sadhana so long as his food, daily routine, habits etc. are defective, is untenable. It is like refusing to give medicine to a patient.

It is true that Yagyopaveet is a symbol of Gayatri. It is more beneficial and helpful to perform worship sitting in a temple in front of a deity. It, however, does not follow that if there is no temple or deity,
worship should not be performed. *Gayatri Sadhana* can be performed even without *Yagyopaveet*, as it is done while putting it on, according to the choice and convenience of the *Sadhak*.

To get *Jap* performed by others on payment on one’s behalf amounts to purchasing labour and deriving advantage out of it. This can have no significant result. There are some important works which require to be done by one’s own self. It becomes absurd if they are got done by others. Can my hunger be satisfied by anyone else eating food on my behalf? Can another person study on my behalf? Can one entrust his sleep to someone else? Nobody appoints some one else to pro-create children on his behalf. How can a disease be cured if a person other than the patient is asked to take medicines on behalf of the patient? In the same way devotional worship of God has to be done and His proximity attained by a man himself. Austerities and penance are required to be done by a person himself. Physical exercise has also to be done by a person himself to derive the benefits thereof. This applies to *Sadhana*, too.

*Gayatri* is Goddess of righteous wisdom. By assimilating the substance and meaning underlying it and by worshipping it, far-sighted wisdom is bound to emerge. This alone enables a person to lead a righteous and noble life and remove the basic cause of all sorrows, pain and suffering. The *Sadhak* gets fortitude and patience to face and surmount difficulties and courageously marches ahead on the path of all-round progress.

Attainment of heaven and self-realisation are the outcome of purification of thoughts, feelings and motives and by achieving righteous skills in works by renouncing the desire for specific rewards can be accomplished in this life itself. This is not necessary to wait for the next life after. Liberation from the bondage is freedom from lust, anger and egoism. A person who practises the teaching underlying *Gayatri* and transcends his false, lower-self and establishes himself in his real luminous higher-self surely gets liberated from worldly bondage.
There is no worthwhile progress if *Jap* is performed in a routine manner by way of a ritual and no attempt is made to assimilate and practise the underlying teaching of *Gayatri Sadhana*.

The purpose of keeping *Sadhana* secret is to right away start putting it into practice, after getting convinced of its genuineness. People try to criticise, find fault with and suggest new methods and create doubts in the mind of the *Sadhak*, if he casually discusses the method of his *Sadhana* with several persons. Everyone who is consulted will suggest something new and *sadhak’s* mind will get confused and he will lose faith and on account of doubt will get deprived of its benefits. One should, therefore, have full faith in one’s well-settled method and it should be pursued with unflinching devotion.

Those who believe that God is formless, pose a question why an idol or a picture should be installed to worship? Such people should know that important part of worship is meditation and contemplation and name and form are very helpful for meditation. All the paths of *Sadhana* and all religions have there own symbols in order to refine their sentiments. Every nation has its own national flag. Its citizens pay due regard to the national flag and get infuriated when it is defiled. Even communists who are known to be atheists offer salutation to the red flag and when they go to USSR they pay a visit to Leningrad to have a glimpse of the place where Lenin’s body has been preserved. Muslims, who do not believe in idol worship offer prayers facing Kaba. They kiss the symbolic stone ‘Sange Asavad’ of Syah Moosa in Mecca. Arya Samajists express divine faith in the letter ‘Om’ and in performing *agnihotra*. The reason obviously is that it is convenient to concentrate the mind with the help of symbols. The work of teaching the alphabet to children becomes easy when it is done in a symbolic manner, just as *ka- kabutar, kha- khargosh, ga-gadha, gha-ghadi*, and so on. The same principle applies to installation of idols.

It has been said that *Gayatri is Kamdhenu of brahmans*. In several Sanskrit couplets, *dwijas* alone have been described as entitled to
worship Gayatri. Are the people of other castes, especially shuddras, not entitled to it?

The answer is clear. Castes should be determined not by birth but by actions. This was the tradition in ancient times. The word dwij or Brahman implies a person who is born again by taking a pledge to lead a righteous life. It has nothing to do with a particular caste. When a righteous, dutiful person of whichever class caste, sect or gender seriously takes up Sadhana, he gets more advantage, just as a cleanly-washed cloth gets nicely coloured. Otherwise, there is no ban to do Sadhana on a man who has vices. His evil tendencies will be eliminated as he progresses in Sadhana. It has been stated that Gayatri dispels the darkness of sin. It does not mean elimination of the results of sin. It means getting rid of sinful tendencies.

If for some reason there is break on a particular day in regular Sadhana the alternative lies in making up the deficiency by performing additional Jap on the following day. If a woman performing Anusthan, is interrupted by menstruation, she can resume Jap after four days and extend the period accordingly or increase the quantum of Jap and make up the deficiency.

Illiterate persons who cannot utter Gayatri Mantra correctly, can perform Jap of Panchakshari Gayatri, “Om Bhur bhuvaha.” If they cannot utter even these words correctly, they can perform Jap of “Hari Om Tat-Sat”. This also serves the purpose of panchakshari Gayatri Mantra.

Gayatri can be worshipped with and without any form. Those desirous of performing worship with form, should instal Gayatri idol or picture in the form of Mother. Others should worship it in the form of a beam or flame of light. The golden light of rising Sun or of a lighted lamp could be regarded as the symbol of Savita.

Should Gayatri mantra’s meaning be contemplated at the time of Jap? One should only meditate during Jap. The practical difficulty in
thinking about its meaning at the time of Jap is that it takes time to form imaginary pictures in accordance with the meaning of every word which would interrupt the Jap. Jap should be continuous and uninterrupted like the flow of oil. Of course, the meaning of Gayatri Mantra should be thoroughly understood. If it is sought to form imaginary pictures of the meaning of different words, this can conveniently be done at length at some other time but not along with Jap.

The reply to the question whether besides Gayatri, Jap or worship of any other Mantra should also be done or not, is that faith should not be scattered. It is better if it is channelized and centred on one point. Like a faithful wife who is devoted only to her husband, the Sadhak should centralise his faith and devotion at one point, in one God. He should not have a wavering mind, like a prostitute, hankering to derive benefit from all possible sources. Still, there is no ban on performing Jap and worship of other deities.

Gayatri has been called Ved-Mata because it is sum and substance of all metaphysical knowledge and spiritual teachings of all the scriptures. It is called Dev-Mata because there is perpetual growth of divinity and righteousness in its devotees. Its ultimate object is to inculcate and awaken the feelings of “Vasudhaiva Kutumbakam” and “atmavat sarvabhooteshu”. It is known as Vishwa-Mata since it aims at removing all divisions in humanity on the basis of regions, religion, colour, gender, nationality etc. and teaches basic unity of all humanity in diversity-based on love and understanding, as children of one God.

The aim of Gayatri is to establish righteous wisdom. Its word, “naha” implies stimulation of tendencies of cooperation and understanding. Both, the individual and the society are benefited by it.

**Importance of Yagyas in Gayatri Sadhana**

Gayatri and Yagya constitute a pair. Gayatri has been called righteous wisdom and Yagya as righteous action. Coordination of both
solves all problems. *Yagya* may be performed as and when it is con-
venient. It can be done by chanting *Mantra* and offering *ghee* and
sugar into the fire. If it is sought to be made still more brief, the pur-
pose of symbolic ritual of *agnihotra* can also be fulfilled if a *ghrit*
lamp is lighted, incense-stick is burnt and *Gayatri Mantra* chanted.
If even this little work cannot be performed daily, it should be done on
any convenient day at least once in a month. Those who are not ac-
quainted with the procedure and expert persons capable of perform-
ing the ritual as well as necessary materials are not available, can write
to Shantikunj for performance of the *Yagya*. *Yagya* is performed daily
in the morning at Shantikunj for two hours in a *yagyashala*.

*Yagyas* at a large scale are required to be performed to purify the
subtle environment and destroy pollution permeating the atmosphere.
It infuses religious fervour and enthusiasm in the participants and they
also get an opportunity to take a vow to give up one vice by way of
dev-dakshina and adopt one virtue or righteous tendency. In this way
big *yagyas* help in inculcating ethical values.

The meaning of the word *Yagya* is to do sacrifice, charity and wor-
ship. Its practical message is that one ought not to spend his entire
earnings on himself and his family but should also distribute a part of it
for the welfare of others. It also implies that divinity and gentlemanliness
should be respected and people should live together in mutual co-
operation and loving kindness.

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**GAYATRI AND YAGYA**

Gayatri and Yagya form an inseparable pair. One is said to be the mother and the other, the father of Bhartiya Dharma. They are interdependent. Gayatri anushthan cannot be considered fully accomplished unless it is accompanied by Yagya. In old affluent times agnihotra used to be performed of one-tenth of the quantum of Jap, but now in view of the prevailing circumstances ahutis are given in one to hundred ratio. Those lacking in requisite resources fulfil the requirement of Yagya by performing one-tenth additional Jap.

There is reference in the scriptures to a famous dialogue between Janak and Yagyavalkya. Janak went on pointing out difficulties in performing yogya and yagyavalkya, while emphasizing the essentiality of performing Yagya, suggested alternatives, one after another. Yagyavalkya said if charu and other articles of Yagya are not available, food grains of daily consumption can be offered in havan. If food grains are not available one can make do with herbs and vegetation. If they are also not available, mental Yagya can be performed by offering meditation and prayers in the symbolic fire of reverence and devotion. It has thus been emphasized that not only in anushthan, but even in daily Sadhana, Yagya is essential along with Gayatri Jap.

In emergency, house-wives used to utter Gayatri Mantra and offer five morsels of first chapati in the hearth. The daily routine of bali-Vaishya is nothing but a short form of havan. The purpose of symbolic worship of agnihotra can also be fulfilled by uttering Gayatri Mantra and offering ghee and sugar in the fire or lighting a ghrit lamp and burning incense-sticks. The celebration of Holi is nothing but a form of collective Yagya performed once in every year. Yagya is an essential part of every auspicious religious celebration, whether it be
in the form of offering *ahutis* in sacrificial fire (Yagya-kunda) or burning candle-sticks, incense sticks or ghrīt-lamp.

Our ancient scriptures describe one of the names of God as Yagya-Purush. In *shatpath*, Yagya has been described as Vishnu, “Yagyovai Vishnu”. In the beginning of Rig-Ved, Yagya has been described as *purohit* (priest or religious guide). The importance of the fire of the Yagya has been stressed in all Vedic literature. In “*Agne naya supatha raye..........*” an ardent prayer is made to Almighty God to lead us on righteous path as contained in the words “*dhiyo yonaha prachodayat*” of Gayatri Mantra.

Yagya is essentially linked with all traditional religious functions. None of the essential sixteen purificatory rites (*shodash - Sanskar*) right from child birth till death can be celebrated without performance of Yagya. The ceremony of Yagyopaveet is intrinsically linked with Yagya. It combines the ideology and philosophy of Gayatri with the performance of Yagya. In marriage ceremony it is essential for the bride and the groom to perform Yagya and take seven rounds of the fire of Yagya. Circumambulation of the sacrificial fire alone is the visible proof of solemnization of a Hindu marriage. The last rite in the series of sixteen rites is the funeral rite, in which the dead body is put on funeral pyre, set fire to and *kapal-kriya* piercing of the skull is performed with ghee by way of purnahuti.

This ancient tradition of Yagya incorporates the principles of theoretical knowledge and applied science and contains in it all the elements of material elements in seed form. It is a sacred process conducive to the welfare and happiness of the individual as well as the society.

The meaning or purport of the word Yagya is an act or celebration of self-giving which aims at the highest universal good, an act which is generous, magnificent, noble and magnanimous. Yagya is a Sanskrit word which has three meanings, (1) divinity (2) organization and (3) charity. These three virtues can be said to be triple divine currents of individual and social transformation. Divinity means refined personal-
ity, divine virtues. Organization implies unity, cooperation team-spirit. Charity implies generous sharing, devotion to society, and considering the entire universe as one’s own family. All these three tendencies are thus combined in Yagya and it can be said to be the flaming torch of knowledge. It inspires man to translate higher sentiments and motives into righteous deeds. Coordination of knowledge and action creates the ground for making progress. Righteous deeds, which is known as tap, and true knowledge, which is known as yog, are the basis of spiritual progress.

The philosophy underlying Jeevan (life)- Yagya is to make a man great by adopting the philosophy of self-sacrifice. It has been stated in the Geeta that a man who eats without giving to others is a thief, he commits sin. A man should eat the leftover of Yagya:-

यज्ञशिष्या शिन: सन्तो मुच्यन्ते सर्व फ़िरिंघे: ।
भूज्जते ते त्वरं पापा ये पचन्त्यात्मकारणात्॥

-गीता ३/३१

Devatas (divine beings) attain divinity only by Yagya. This is nothing but propounding the fact that in individual life man should not be selfish or self-centred and in his actions and behaviour, he should demonstrate sincere devotion for the welfare and upliftment of the society. This is a highway leading to all-round happiness, progress, peace and tranquillity of the individual as well as society.

There is no other religious medium as powerful as Yagya to educate the public mind by explaining the subtle implications of sacrifice, generosity and benevolence for purifying the individual and making the society capable and competent. According to Rig-ved, the fire of Yagya, although speechless, acts as purohit (spiritual priest) and inspires people in achieving all-round progress, happiness and peace. If the philosophy of Yagya is fully understood and assimilated in practical life circumstances can be created for the emergence of divinity in man and descent of heaven on the earth. These ideals have to be lived for changing the present era and building a bright future.
It is said that Devtas performed Yagya and attained divinity. Emergence of Brahman element in man is possible only by Yagya. Otherwise, devoid of it, man is no better than an animal. Performance of Yagya has been said to be the main function of a Brahman. The essence of Yagya is common good, universal peace and happiness. The chariot of human life runs smoothly so long as different parts of the body work in cooperation with each other. Every thing will be topsy-turvy if selfishness or non-cooperation predominate in social life. Take, for instance, the example of the cycle of water. Clouds get water from the sea, earth gets water from the clouds, rivers get water from the earth, and sea gets it from the rivers and thus there is growth of vegetation and greenery everywhere and the thirst of all living-beings is quenched. If there is any interruption anywhere in this cycle of unhindered giving or sacrifice this earth will become like a hot iron plate. Similarly, living-beings thrive on different vegetations which get their nourishment and diet from urine and faeces, (excrements) of the former. Living-beings inhale oxygen emitted by the trees and the latter thrive on carbon-di-oxide exhaled by the former. There is also a similar mutual give-and-take between human beings and animals. This is the philosophy of Yagya, of give and take, around which the entire universe revolves. All outstanding problems find their solutions when these righteous tendencies are nurtured and properly followed. Their neglect, on the other hand, is bound to result in mutual strife, disharmony and destruction. The Geeta states that prajapati (God) created man and Yagya simultaneously and directed that human-beings will enjoy peace and happiness if there is this glad spirit of yagya (give-and-take) in them. This great principle of promoting universal good is known as Yagyiya way of life and agnihotra is just a symbolic sacred ritual to educate the public mind.

There is one more aspect of Yagya, which relates to environment. It plays an important role in purifying the atmosphere neutralising which has been polluted to the extreme by vehicular emissions and gaseous pollutants from industrial units. The energy produced by Yagya is ex-
Super Science of Gayatri

tremely effective in killing the germs of several diseases. In ancient times, physical ailments and mental disorders were successfully controlled by Yagya. We must rediscover and further develop the science of yagyopathy (treatment through Yagya) which is equally effective in the healing of physical as well as mental disorders. The process of fumigation and vaporization by burning herbal medicines in the sacrificial fire is a subtle, and very effective and efficacious method of healing. Treatment by yagyopathy is effective in eccentricity, evil habits, criminal tendencies and similar other mental disorders with which a large number of human beings are suffering these days.

Broadly speaking, the main result of performance of Yagya is showering of parjanya. The gross meaning of parjanya is clouds but its subtle meaning is Pran or energy. In ancient times whenever there were famines, people used to perform of specific agnihotras, which resulted in rainfall. In fact, parjanya is the subtle element of Pran which is created by Yagya and people derive benefit through the air and the clouds. All creation (animate as well as inanimate) gets a special upsurge of energy and vibrancy through the showering of parjanya, which leads to all-round growth and progress. The greatest advantage of Yagya is purification of the atmosphere and environment. It also influences all aspects of the personality of man. His thinking is regulated by getting proper direction and inspiration and thus a sound basis for refinement of human tendencies is created. Performance of Gayatri Yagya at a mass scale plays an important role in creating beneficent environment.

An individual, society or a nation can prosper only on the basis of knowledge and science. Knowledge means learning, wisdom, discretion, far-sightedness, goodwill, generosity and judiciousness. Science means strength, efficiency, power and resources, prosperity and capacity to create abundance. In ancient times, India was rich both in knowledge as well as in science.
Knowledge, these days, is based on what is actually seen or experienced and science is based on machinery. This is not only less fruitful and more laborious but also temporary. All the knowledge which is being amassed by professors, research scholars and so-called learned persons does, no doubt, add to our physical knowledge, but it does not help at all in inculcating spiritual upliftment, benevolent outlook and a spontaneous feeling of self-sacrifice for the sake of public good. Modern knowledge makes people more and more selfish, self-centred and self-indulgent. Although there have been marvellous achievements in the field of physical scientific development and research, it has, at the same time, proved extremely harmful. Production of food grains and other crops has remarkably increased with the massive use of chemical fertilizers but the foods so produced contain elements which are injurious to health. Machinery has, no doubt, increased manifold our production of goods but can one imagine how much long range damage is being caused by poisoning the atmosphere due to pollution as a result of ever-increasing industrialisation? Scientists are very much worried over the fact that much before the end of the next century expires, all stocks of coal, fuel, oil, will be exhausted and huge factories, machinery etc. which are working at present will become idle. Production of energy by atomic devices is most expensive and it is also bound to adversely affect the environment even more seriously.

The basis of knowledge and science was quite different in the ancient days. It was, unlike today, spiritual and not materialistic. It is now scientifically accepted that everything which we see by our naked eyes is available in far more quantity in the subtle or astral world. Rishis in the past realized this scientific aspect that atoms of all the matter existing in the universe are available within the mind and body of a man. On this basis they conducted scientific research through different Sadhanas, and awakened various powers which lie hidden in human body and mind.

This research in the ancient times used to be conducted on the basis of Gayatri and Yagya which were regarded as mother and father of
spiritual knowledge. Methodical and systematic worship of Gayatri awakens divine powers hidden in the body and the mind, helps in spiritual growth, refines the intellect and develops deep insight to handle the life’s problems calmly, confidently and wisely. When dissolved Ved-Mantras are chanted and Yagya is performed by offering samidhas, havi, charu etc. in the sacrificial fire, radioactive vibrations are created. These powerful waves can be transmitted to any part of the world or to any particular person or to achieve some specific object. They can be used for causing rainfall in the form of parjanya, promoting growth of food-grains and vegetation and also for enlivening or infusing life and energy in the atmosphere. The power released through Yagya can also bring about positive charges in ideas, feelings, circumstances and environment.

Rishis had attached special significance to Yagya because it was helpful not only in material progress but also in emancipation of the soul and building peaceful atmosphere by purifying mind and body. Balivaishya Yagya used to be performed in every house for promoting devoutness, spirituality and diety in the family life. Bajpeya yagyas were performed for awakening the dormant spiritual, intellectual and moral consciousness of the masses. For solving national and international problems, Rajsooya and Ashwamedh yagyas were performed. Gayatri Yagya is regarded as the quintessence of all kinds of yagyas.

Of all the Vedas, Rigved is the first to come into existence. In its first Mantra. “agni mide purohitam”, “Fire” has been described as the first name of God. Everything which is worth attaining in human life can be achieved through the power of Agni, which has been described as purohit (religious priest). God being omni-present has no form but He can be experienced in the form of divine attributes of Sat, Chit, Anand. There can be no better visible symbol of God than fire and it is for this reason that God has been described as divine fire in the first Mantra of Rig-Ved. He is also called as Brahma-Tejas, latent light, divine light, holy light etc. The ancient Indian masters were, therefore,
called fire-worshippers by several noted research scholars. Aryans who lived in Iran and call themselves as Parasis also worship fire. Fire temples are their places of worship. In India fire is worshipped in the volcanic mountains in the northern region. In *Rishi-Ashrams*, fire was kept alive through perpetual fumigation, known as “*dhooni*”. *Panchagni* used to be installed in all *Vedic Karma-kanda* and daily *Yagya* used to be performed. Thus *agnihotra* is nothing but symbolic worship of God in the form of fire.

Why do we regard the sacrificial fire of *Yagya as purohit* (priest)? It inspires us to imbibe its five idealistic qualities in our life.

1. Fire has the characteristic of always being hot and bright. We are inspired to lead bright, radiant, active lives like fire, full of wisdom and brilliance.

2. The flame of fire always goes upwards. One may apply any amount of pressure but its flame never goes downwards. It teaches us that despite immense pressures of fear and temptations our flame of wisdom, and foresight should ever be kept-alight and up-turned.

3. Anything coming in contact with fire becomes fire itself. We should also have such a quality of excellence in our character, so that any one coming in our contact may become refined.

4. Fire accumulates nothing. Whatever is offered in the fire is vaporized. It is scattered throughout in the atmosphere and becomes universal. We should also not accumulate possessions for our selfish ends but utilize all our resources and qualities for advancing the good of the people. We should be generous and lovingly kind.

5. The residue of fire are ashes. Ultimately physical forms of all human beings are going to be reduced to a handful of ashes. The idea behind applying (ashes of *Yagya*) on the forehead is that man should always remember the inevitability of death and utilize each and every moment of his life in the best possible manner.
These five teachings are known as *panchagnividya* which the priest (*purohit*) in the form of fire teaches to every human being. A man is truly blessed if he imbibes these teachings in his daily life by performing symbolic worship in the form of *Yagya*.

The real purpose of *Yagya* is to imbibe virtues like self-sacrifice, self-restraint (*sanyam*), charity, beneficence, generosity, compassion etc. in our daily life. It inspires us to surrender everything, body, mind, ego and soul to God. A *Sadhak* on surrendering himself to God, who has been described as *Yagya-purush* in the scriptures, becomes one with *Yagya*, just as *samidhas* on being consumed in the sacrificial fire of *Yagya* become fire itself. In fact the real *Yagya* is to follow the directions and inspirations of our indwelling divinity and imbibe righteous tendencies. Constant rememberance of the Divine, keeping an attitude of detachment and remaining engrossed in regular sacred studies and devotion amounts to leading a *Yagyiya* life. Such a person sees the presence of God in everyone, everywhere and becomes free of evil deeds and sins.

Geeta describes several categories of *Yagya*, just as *Deva-Yagya, Atma-Yagya, Brahma-Yagya, Tapa-Yagya, Yoga-Yagya, Swadhyaya-Yagya, Gyan-Yagya* etc. and enunciates that whatever is done for realization of God or for self-realization is known as *Yagya*. *Agnihotra* or performance of material part of *Yagya* is a first step which culminates in the ultimate goal of spiritual *Yagya*. In the beginning, a *Sadhak* starts with symbolic idol worship but after some practice he starts meditating on the formless Omnipresent *Brahma*.

*Yagya* is a specific and an inseparable part of *Gayatri Sadhana* which purifies a person’s thoughts, emotions, sentiments and actions, to be able to surrender himself at the lotus feet of the Almighty and become *Yagya-maya* or one with God. In short, it promotes virtues like beneficence, mutual cooperation, righteousness, good will, self-restraint, sacrifice, generosity, etc.

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DISTRIBUTE THIS DIVINE PRASAD (GRACE) TO OTHERS

It is considered to be part of a sacred ritual to distribute prasad amongst all the devotees after the worship. Panchamrit and panjiri are distributed after Satyanarayan katha. At the end of each Yagya, some sweetmeat is distributed to the participants. Offerings which are made to deity after worship, Yagya, keertan, bhajan etc. and which are later distributed amongst the devotees, are known as prasad. In temples where there is great rush, water mixed with tulsi leaf is distributed as charnamrit as a symbol of divine grace. In short, some prasad is necessary to be distributed after every sacred rite so that all who are present partake of the sanctified vibrations prevailing in that atmosphere. Secondly, it creates faith in the Divine presence and feelings of happiness. The recipient is attracted towards inner life and this attraction ultimately helps him in starting spiritual Sadhana in right earnest. Teachers of divine knowledge have enjoined that at the end of every sacred rite prasad should be distributed so that feelings of nobility and piety may spread.

Gayatri Sadhana is a Yagya. To make offerings of Samagri in the sacrificial fire is a physical ritual (Karma-kand). Awakening the presence of Divinity within ourselves through self-surrender is subtle Yagya which is much more important than the physical Yagya. The distribution of prasad should also be in keeping with the importance of this real Yagya. This purpose cannot be served merely by distribution of sweets like rewadi, batasha, laddoo, halwa etc. Prasad of Gayatri should be such that the soul of the person who partakes of it may be fully gratified and he may enjoy divine bliss. Gayatri is Brahma-Shakti. Its prasad should be Brahmi-prasad. Creating an aspiration for leading a life of Brahmi-sthiti (God-centredness) can be the most befitting
prasad. To divert a person in the direction of spiritual advancement and inspire him to follow the path of righteousness is the most befitting prasad.

It is a fact that all sources of material and spiritual happiness lie hidden in the inner being of man. Real wealth is not found in material world. What one finds there is nothing else but stones, lifeless objects and pieces of metals. The treasure of wealth lies hidden in the depths of the soul. If a person happens to have a glimpse of this treasure, draws it out and wisely utilises it, he is perfectly contented and enjoys eternal bliss. The key to these treasures lies in spiritual Sadhana and of all Sadhanas, Gayatri-Sadhana is the best. There is no end to the resultant Siddhis (divine powers) and its miracles. Nothing can do greater good to a person than to inspire him to follow the path of this sunlit path of Sadhana. With the progress in Sadhana, sadhak’s thoughts feelings and actions become more and more refined. Those who come in his contact derive inspiration from his life to follow the righteous path. Happiness and righteousness will also increase in the world at large and persons who have inspired others to follow the spiritual path will naturally get credit for it, although they will never crave for it.

A Gayatri Sadhak should take a vow that he will distribute this maha-prasad, Brahma-prasad to please Bhagwati Gayatri. It is with this motive that those in whom seeds of piety and righteousness have been sown should be approached and explained the importance and secret of Gayatri Sadhana. Those who are not yet able to appreciate the importance of spiritual upliftment should be explained in detail material benefits accruing from Gayatri Sadhana and relevant literature published in ‘Akhand Jyoti’ should be read over to them. In this way, they should be attracted towards this Sadhana and, although, in the beginning they might take shelter of Vedmata Gayatri only for the fulfilment of their worldly desires, in the long run, they will pursue the Sadhana for their spiritual upliftment. A cart, howsoever slow its speed, ultimately reaches its destination once it is put on the right track.
This *Brahma-prasad* is far more important than the ordinary material *prasad*. Let us therefore, distribute this *Brahma-prasad* by all means (money, materials, service, talents etc.) at our disposal and earn the grace of *Vedmata*.

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FOUNDATION OF NEW ERA

Gayatri is known as Adya Shakti because Brahma who was born from the Navel lotus of Vishnu was directed to take support of this Maha Mantra for creation. Brahma worshipped it and performed tap and brought forth all animate and inanimate creation.

This great power will now be known as the power of a new golden era because the deadly poisons permeating the atmosphere, environment and minds and hearts of human-beings can be neutralised only with the help of collective Sadhana of this Mantra. The new era is also descending in the form of Pragya (Enlightened Intelligence) movement, or Pragyavtar. The next era will be known as Pragya Yug (Era of Enlightenment). It can also be called Satyug.

What will prevail in the new era, what ideologies will be adopted, have all been described in detail in Gayatri Geeta, Gayatri-Smriti and Gayatri Manjari, which have been incorporated in Hindi Edition of Gayatri Mahavigyan Part II.

The sum and substance of this enunciation is that the people of the world will soon live like one family. There will emerge one unifying spiritual vision, making the earth a happy home for all the peoples and nations of the world, united in universal love, understanding and good will. It will be true unity in diversity Sovereign nation states will become obsolete. None will be poor or rich. This earth is mother of all. All humankind will unite together to use its bounties. Glaring economic and social disparities will be eradicated. Everybody will get according to his need and will have to work according to his capacity. Everyone will live on his own self-earned income. Nobody will subsist on ill-begotten money. None will get an opportunity to give unearned wealth through inheritance and indulge in riotous merry making.
No country will be allowed to subjugate a neighbouring country to fulfil its selfish ends. This one world organisation will have a combined judicial system and there will be one peace keeping force directly under the global government. Disputes will be settled by *Panchayats*. It will be the duty of the global government to check any infringement of universally accepted and acclaimed laws of harmonious collective living. Immorality, atrocities, blind faith, evil traditions, foolishness etc. will become things of the past. None will be required to indulge in litigation to get justice. Women will command greater respect than men. Family planning will be strictly enforced so that the world population is stabilised. Universal education and health will be the responsibility of the state. Old persons will also work in accordance with their capacity. Everyone will have to adopt the principle of simple living and high thinking. Nobody will be allowed to usurp the fundamental rights of anybody else. Culprits will be given exemplary deterrent punishment.

People will earn money for livelihood in a limited time. The rest of the time will be utilized in self-refinement and in rendering selfless service for the good of others. Retirement will not mean a permit for idleness. Not only his family but society as a whole will get benefit of the wisdom and talents of an old person. Scientific discoveries will be applied more in the field of spiritual upliftment rather than for increase of physical or material well-being. Spiritual super-science will get preference over material science.

This prediction of the advent of the new golden era is foretold in the scriptures of the world and has been foreseen by the seer-vision of mystic masters around the world.

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