

Gāyatrī Sādhanā – Why and How?
(*Gāyatrī Sādhanā Kyon Va Kaise?*)



Dr. Pranav Pandya

Publisher: Vedmata Gayatri Trust
Shantikunj, Haridwar
Uttaranchal, 249411
email: shantikunj@awgp.org

First Edition 2001

Rs. 6.00

The Eternal Origin of Thy Power and Absolute Knowledge – Gāyatrī

Gāyatrī is the eternal source of *thy* willpower that motivates the origin and all activities of the visible and invisible forms of Nature. The rivers, oceans, the earth, the moon, the sun and the gamut of other planets, from tiniest particle to the universal expansion..., everything is moving because of this cosmic driving force. It is the root of the impulse of life in the blossoming plants and trees that beautify Nature. The force of life in all living beings originates from its presence. Its superior presence in the human beings is reflected in the intellect, which enables the progressive development of the world and ascent of human life. In extraordinary cases, this sublime power is expressed as spiritually evolved pure, discerning intelligence – *Ritambharā Pragyā*. This enlightened wisdom helps one understand what is right and what is wrong and guides to choose the prudent path to the higher goals of life. This divine power mostly remains concealed in the inner cores of our minds. The determined endeavor of its arousal is termed *sādhanā*. The activation of this subliminal force of *Gāyatrī* in the soul links the human self with the divine light and powers of *thee*.

God is omnipresent in infinite dimensions. *Thee* is immanent in every movement, every activity, yet remains absolutely unperturbed and stable in the eternity.... The origin of Nature and the creation of the world are manifestation of *thy* wish to express *thyself* in multiple forms. The evolutionary impulse of *thy* will gave rise to this cosmic creation. Being the original

source of the creation, existence and manifestation of Nature and the universe, this supreme power (*Gāyatrī*) was named *Ādi Śakti*. The eternal cycle, order and harmony indwelling in the cosmic system and the laws of Nature and the existence and activities of the world are inspired and governed by the *Ādi Śakti Gāyatri*. This eternal presiding power is the cause of all energy and is subliminally governing the cosmic existence, expansion and activities towards the ultimate evolution....

Lord Brahma, the supreme creator is described in the scriptures to have attained the absolute knowledge of the universal creation and the limitless manifestations of Nature by the dedicated *sādhanā* of *Ādi Śakti Gāyatri*. This supramental knowledge and science constituted the Vedas. This is how *Ādi Śakti* became the *VedaMātā* – the mother (origin) of Vedas. The *Gāyatrī Mantra* is regarded to enfold the essence, the seed of Vedas.

The divine powers governing the order of Nature also emanate from the *Ādi Śakti*. As the same electricity flows in tube light, heater, refrigerator, cooler, etc and appears active in different forms, similarly, the singular force of *Ādi Śakti* is reflected in Brahma, Vishnu and Shiva – as *thy* powers of eternal creation, execution and evolution. The other manifestations of *thy* impulse (*deva śaktis*) too are different expressions of the *Ādi Śakti*. Thus, *Ādi Śakti* being the absolute source of divine powers is also revered as *DevaMātā*. Beatitude of this *devamātā* endows a devoted *sādhaka* with divine virtues and vigor.

As the appearance of Nature and the world emanate from the infinite kernel of *Ādi Śakti*, the latter is worshiped as *ViśwaMata* – the mother of the world. A true devotee of this realization of the *Ādi Śakti*, unifies his self-identity with global unity and lives with the altruist feeling of “*vasudhaiva kutumkam*” – the whole world is like his family to such a generous fellow.

What is Gāyatrī?

Being the source of ultimate evolution and beatified salvation of *prāṇa*, the *Ādi Śakti* is called *Gāyatrī*. The *vedic* scripture “*Aitareya Brahmana*” describes this meaning as — “*Gayan Trāyate Sā Gāyatrī*”; Meaning: That, which protects the *gaya* (*prāṇa*) is *Gāyatrī*. The scholarly “*Shankaracharya Bhashya*” further explains the meaning of *Gāyatrī* as — “*Gīyate Tatva Manayā Gāyatrīti*”; Meaning: the discerning, pure intellect – *Ritambharā Pragyā*, which unfolds the ultimate truth and absolute knowledge, is *Gāyatrī*.

Sadbuddhi – the enlightened intellect that enables prudent distinction between the truth and the false, the right and the wrong and guides the righteous decision making, is indeed a unique power, which proves to be superior and more beneficial than any other power or resource in the world. Wisdom or brilliance of mind trained and talented in worldly affairs might serve excellent achievements in materialistic developments. But the glittering success, haughty possessions and luxurious comforts attained thereby do not assure reduction of ego, jealousy, worries, tensions and other complications; and on the contrary, often gravitate the burden of the untoward tendencies and problems in life. No wisdom, no intelligence — how-

soever trenchant, clever or erudite it may be, can nurture real and viable progress with peace and joy if it is not endowed with *sadbuddhi*.

The sharp intellect if deprived of *sadbuddhi* turns out to be a negative talent in many respects. Such a power of mind may appear fascinating on several fronts and offer rapid materialistic gains and powers but it is also true that it steals the peace of mind and thereby encourages psychosomatic disorders and varieties of related problems. In extreme cases, it might trigger detrimental decline by accumulating egotist cruelty and immoral use of talents.... The sharper such skilled minds, the greater would be the insidious effects. It thus appears better to have a dumb head than such *durbuddhi*.

The divine light of *Gāyatrī* generates *sadbuddhi*, which illuminates righteous intellect and inculcates virtuous and saintly tendencies. Every step guided by its inspiration is a forward move towards welfare, peace and happiness. The *sadbuddhi* educated by the grace of *Gāyatrī* strengthens one's virtuous talents, enlightens the *prāṇa* and gradually bestows greater success and glory in ideal direction. *Durbuddhi*, on the contrary weakens the vigor of *prāṇa* by draining it in untoward thoughts and activities driven by selfish passions and addictions. It plunges one's life deeper in the mire of ignorance, confusion, perversion and sins. Cravings, avarice, fear, ego and self-obsessive ambitions shield the inner light by *durbuddhi* and eventually diminish the mental strength and talents too...; thus leading to endless sufferings, sorrows and decline.

Gāyatrī is the savior force and pious light for those entrapped in the vicious cycle of *durbuddhi* and evil instincts and those loosing the invaluable human life in shear ignorance. It kindles the spark of *sadbuddhi* and thus provides a divine support, a courageous hope and liberates and saves the *prāṇa* of people from the smog of illusion and perversion... The path to righteous evolution opens up with the inspiration of *Gāyatrī* and the silver line of peace, progress and true joy begins to shine with soothing glow in the devotee's life.

Gāyatrī is not any mythological deity or imaginary power. Rather, it is the source of divine luminescence, the evolutionary impulse of *thy* will that is expressed in human self as *sadbuddhi* and that enables enlightened progress and glorious accomplishment of life.

The spiritually illuminated acumen of the *rishis* had found, while in the depths of their *sādhanā* that the subliminal powers of *Gāyatrī* are active in the cosmic vibrations of *Śabda* (eternal sound). This realization was expressed by *rishi* Vishwamitra in the unique *mantra* of twenty-four specific symbols (syllables) associated with the corresponding currents of *Śabda*. This *mantra*, being a representation and carrier of the sublime power of *Gāyatrī* – the eternal savior of *prāṇa*, is called the great *Gāyatrī Mantra*.

Divine Arousal by Enunciation of *Gāyatrī Mantra*

The secret of the supernatural impact of *Gāyatrī Mantra* in the physical domains of life lies in its unique configuration of the specific syllables – the seeds of *Śabda*, which is derived from the esoteric depths of the absolute science of *Śabda Brahm-Nāda Brahm*. The cyclic enunciation of this *mantra* stimulates the subliminal power centers in the subtle body. The *rishis* of the Vedic Age were endowed with supernormal vision. They had experienced and experimented on the enormous extrasensory energy pools — the *cakras*, *upcakras*, *granthis*, *kośas*, *mātrakas*, *upyatikās* and *nāḍīs*, hidden in the subtle cores in the endocrine glands, nerve bundles and ganglions. Activation of these rekindles rare virtuous talents and supernormal potentials.

The pressure on tongue, lips, vocal cord, palate and the connecting regions in the brain generated by continuous enunciation of the twenty-four special syllables (or words) of the *Gāyatrī Mantra* vibrates the nerves and the ‘threads’ of the *vīṇā* of the subtle body. The musical flow thus induced titillates the extrasensory power centres. The latter begin to stimulate and a sublime magnetic force arouses in the *sādhaka* that attracts the vital currents of *Gāyatrī Śakti* immanent in the infinite domains. The power-currents of *Gāyatrī* are indwelling in the cosmic expansion like the electromagnetic energy waves in the space. The magnetic charge educed by the continuous *japa* of *Gāyatrī Mantra* ‘attunes’ the *sādhaka*’s mind to link with these supernatural power-currents. Thus, what

could be achieved by long-term ascetic *sādhanās* by the yogis is enabled by the *japa* of *Gāyatrī Mantra* in a natural and rather easier way....

The piety of devotee's mind and inner tendencies – attained by dedicated *sādhanās* of purification of the mind and the inner self – and his saintly urge generate a conscious force. This inner force conjugated with the *Śabda- Śakti* of the *Gāyatrī Mantra* sparks a sublime impulse of *Gāyatrī-Śakti* that proves to be a divine boon, a miracle in the *sādhaka's* life. The *śraddhā* and *viśwāsa* of the *sādhaka* amplify the *Śabda-Śakti* of the *Gāyatrī Mantra* and effectuate this unique activation in reality.... The amazing psychological impact of *śraddhā* and *viśwāsa* is experienced in every domain of life. It can 'transform' a rope into a snake; a shrub in the darkness into a ghost; a stone-idol into a God.... *Śraddhā* and *viśwāsa* of a person are said to be the architects of his character and destiny. Saint Tulasidas has honored these in the holy Ramayana as – reflections of Goddess Parvati and Lord Shiva....

Śraddhā and *viśwāsa* of a *sādhaka* are pivotal in the success of his spiritual endeavors. The *sādhanā* of *Gāyatrī Mantra* performed with deep *śraddhā* and *viśwāsa* connects the *sādhaka's* saintly consciousness with the infinite force of *Śabda-Śakti* and indeed accomplishes superconscious effects.

The *Gāyatrī-Śakti* encompasses three supramental virtues of *thy-faculties*: *Hrīm* – divine intelligence, *Śrīm* – divine prosperity, *Klīm* – divine might. Like the *triveṇī* of the holy rivers

Ganga, Yamuna and Saraswati, the *Gāyatri-Śakti* is a spiritual confluence of the absolute powers of the trinity Gods Brahma, Vishnu, Shiva and Goddesses Saraswati, Lakshmi and Kali. *Vedmātā*, *Devmātā* and *Viśwamātā* are three eternal manifestations of *Gāyatrī*. The spiritual immersion of the *sādhaka*'s mind, intellect and sentimental core in this *trivenī* attained by *Gāyatrī-Sādhanā* renders upright transmutation and cherubic illumination of the *sādhaka*'s life.

Inner Transformation and Virtuous Elevation

The extraordinary changes, transmutation educed by *Gāyatrī Sādhanā* are first experienced in the inner self. These inspire the *sādhaka*'s mind, thoughts and sentiments towards the righteous path. Gradually, the evil assimilation, the vices, the weakness of mind are waned out with a simultaneous increase in virtuous potentials and inner strength. This way, the *sādhaka* gets endowed with enlightened personality and talents that make his life more blissful, successful and peaceful and nurture righteous progress on the materialistic as well as spiritual fronts.

The excelling of mental tendencies is also accompanied by a positive orientation of attitude that inspires welcome change in every act of life... Straying of mind in agile passions of the sense organs begins to reduce with this healthy development. The greed of the tongue and associated irregular and excessive eating habits come under control. The attraction and stimulation of carnal desires diminish and the mind gradually learns the importance of chastity for protection of vital energy. The

cravings and excitement the tongue and the sex-organs are said to be the major impediments in the practice of self-restrain and refinement. Disciplining these too becomes easier by the psychological impact of *Gāyatrī-Sādhanā* and the path to health and vigor gets shorter thereby. The flickering of mind reduces and thus helps organized transaction of daily chores. Cleanliness, orderliness and industriousness take place of negligence and lethargy. This accelerates the progress and enhances the likelihood of success in the work at hand.

The mental cleansing and cultivation of intellectual or creative talents naturally controls and melts the untoward instincts of impatience, fury, jealousy, anxiety and addictions... And, self-discipline, endurance, courage, modesty, contentment, benevolence, etc grow in corresponding proportions. This internal reshuffling of the mental field liberates the *sādhaka* from the smog of illusions, blemishes, and worries. Many problems and complexities of his life are thus resolved without any extra effort. The behavioral qualities of humility, punctuality, sincerity, integrity, generosity, service, etc bring him co-operating interactions from others also. People often like and respect such a person. The consequent expansion of benevolence (goodwill), amity, gratitude and fruitful collaboration in his life enhance the flow of content and serene love in his heart that gladdens his soul too. This way, he begins to enjoy heavenly bliss in the same 'ordinary' life... Thus *Gāyatrī Sādhanā* bestows divine bequests in the *sādhaka*'s life by educating a grand transmutation and enlightenment in his inner personality.

Gāyatrī — The Deity of Bright Prosperity

Apart from harvesting virtuous potentials, inner peace and content and thus enlightening the personal life, *Gāyatrī Sādhanā* enables prosperous growth of the devotee's social life too. The refinement of body and mind (educated by *Gāyatrī*) also adorns the external fronts of life with several boons. Because of his increased awareness and wisdom and prudent self-confidence, the *sādhaka* finds the same circumstances, the same obstacles as supporting and easily resolvable, which were adverse and challenging earlier...

Changing the circumstances of life at will may not be feasible for every one every time. However, changing one's approach and attitude to face the circumstances positively – is a natural sign of farsighted wisdom. Clash of one's imaginations, expectations and the facts of life is the major cause of distress and struggle in varied forms. Wise men always accept the reality with grace and avoid unnecessary troubles, tussles and tensions as far as possible. This prudence is aroused in the *sādhaka* of *Gāyatrī* and makes the movement of his life straight and smooth.

Happiness and delight are not generated by external means or materialistic possessions. These are indeed the relative reflections of one's own mental status and attitude. The mind, which was not satisfied even by royal accessories, luxuries and power and was thirsty for more and more..., the same mind may sometime be inspired by a saintly preaching or inner voice to

renounce every thing and begin to feel terrific bliss and comfort in sleeping on the earth in a forest, eating raw fruits and roots... This drastic change is simply a consequence of different emotional conditioning and attitude that hold the key to all sorrows and joys.

The *triveṇī* of *Gāyatrī* also purifies the *triguṇas* – the three eternal tendencies immanent in Nature. It exalts the *satoguṇa* and thereby induces spiritual illumination. It excels the force of *rajoguṇa*, which awakens the hidden potentials and brightens prosperous progress of life in the physical domains too. Elevated optimism, zeal, sagacity, presence of mind, efficient decision making, beatified voice, graceful personality and many other familiar and rare faculty are evidential manifestation of this effect. The refined *tamoguṇa* educes valor, fearlessness, endurance, chastity and courage to fight against injustice and exploitation, etc and enables the *sādhaka* march on the altruist path of social welfare.

With gradual progress of his dedicated *sādhanā*, the devotee of *Gāyatrī* subliminally undergoes a marvelous transmutation that consistently fosters the glory and growth of his prosperous and illumined life. *Gāyatrī* does not enshower golden coins or nectar, neither does it bestow boons in a magical way.... But, it certainly arouses and inspires such physical, mental and spiritual potentials and talents so that under no circumstances a devotee of *Gāyatrī* faces any scarcity, fear or suffering... It is indeed a unique source of righteous progress and everlasting glory and prosperity....

Gāyatrī – The Omnipotent Savior

Destiny does bring testing moments in one form or the other sometimes in everybody's life.... The stormy winds of the *prārabdha* of the sinful *karmas* often appear to blow the eddy currents of crisis and ill omen. The attacks of diseases, disputes, monetary losses, threats, tragedies, etc seem to compete with each other in augmenting the severity of the bad times. It is said that hardship does not come alone. It brings its children and friends along. Entrapped in the web of misfortunes from all directions, most of us would feel helpless, frightened, depressed and almost dead... Fear, anxiety and agony often suppress our courage and further multiply the strokes of the crisis....

The case of a true devotee of *Gāyatrī* is quite different. Destiny appears to favor him in all circumstances. Testing times seem to further sharpen his endurance, forbearance, courage, wisdom and faith in God. He is protected by these virtues that are firmly sown in him by the grace of *Gāyatrī*. The inspirations and inner strength blessed by the divine mother *Gāyatrī* are like savior boats that enable the *sādhaka* cross the cyclonic currents of adversities and crisis of all kinds.

Gāyatrī Sadhana bestows sublime protection, which often appears astonishing.... Many a times the devotee is miraculously saved and emancipated from dreaded dangers and crisis. The divine powers aroused in his inner self by *Gāyatrī Sādhanā* provide angelic support to the devotee. It is experienced that those who control and purify their mind and intel-

lect by *sādhanā*, who eliminate their jealousy, ego, fury and all beastly tendencies, and cultivate altruist and generous sentiments are always blessed and guarded by *thy* savior *Gāyatrī Śakti*....

Gāyatrī is Kāmadhenu on the Earth

The Puranas and other Shastrik Scriptures mention of the divine cow “*Kāmdhenu*” in the heavens. This milk of *Kāmdhenu* is like nectar, which provides eternal joy and vigor to the *devatās*. Praying before this angelic cow is said to fulfil all desires.

Gods might know the truth of the *Kāmdhenu* in the heaven. But, it indeed exists on the earth – in our world, as the Almighty *Gāyatrī Śakti*. The *upāsanā* of *Gāyatrī* calms down all passions and endless thirst of worldly attractions. Waning of all the untoward, unnecessary and arbitrary cravings of mind by devotion to *Gāyatrī* naturally educes the otherwise unachievable ‘*āptkakāma*’ state of — ultimate fulfillment, beatified content and peace. The noble aspirations and determinations of a devotee of *Gāyatrī* never remain unaccomplished. The milk of *Kāmadhenu* is said to remove all sins and sufferings. The *sādhaka*, under the shelter of *Gāyatrī Śakti* also experiences the elixir of its divine inspiration that induces instant light and inner strength and consistently eradicates all tensions, worries and evils from his life.

By its very origin true existence of human self is pervaded with immense joy. Divine ecstasy is the natural expression of the soul. Removal of the mist of all worries and insidious ten-

dencies introduces the inner self with its blissful origin. One can indeed live in this beatified state – like the Gods, if the roots of his negative emotional influences are eroded. *Gāyatrī Sādhanā* eventually ennoble this ultimate enlightenment. The roots of all worries, insidious thinking and untoward emotional currents emanate from three principal causes – (i) Ignorance; (ii) Infirmary; and (iii) Scarcity.

(i) Ignorance is the sole cause of absurd, haphazard or abject thinking. The mind of most people is often found engaged in thinking what it should not. Varieties of fears, complications and troubles in one’s life are invited or imposed by his fallacious thinking. For instance, because of his ignorance or illusions about his own potentials, he may take up such projects or plans in hand that would lead to failure and despair. At times, his underestimation or overestimation of other’s capacity or realities or of the likely future developments puts him in embarrassing or awkward situations in his personal, professional and social encounters. He often lives in an illusory world of false expectations, imaginations and ambitions and keeps doing what he ought not. Similar is the result of shortsighted thoughts and deeds driven by the attractions of momentary or immediate gains. In essence, he frequently faces disappointments, disgrace, stress, jealousy, deception, depressions and related sufferings in the worldly interactions mainly because of his own follies.

The scenario is worse on the psychological fronts. Even the well-educated and materialistically successful or progressive fellows are seen suffering from the hidden pressure of ego,

attachments, jealousy and varieties of emotional aberrations. Small incidents that disturb one's emotional makeup appear severe to him.... Enormous changes in the circumstances like those due to variation in the attitude or expectation of a friend, or death of a near and dear one..., etc — occur in everybody's life.... But there are hardly a few who remain aloof or unperturbed by such 'natural' disturbances. Because of our ignorance, we inadvertently neglect the supremacy of Nature and often tend to impose ourselves, our fears and aspirations....; we always want favorable circumstances and are reluctant to accept the certainty of even some natural events just because they would be adverse or painful.... Because of this indirect expectation of the impossible, we are shocked and shaken upside-down by tragedies, hardships and unprecedented problems and put ourselves in a helpless state of great sorrows and suffering....

(ii) Infirmary: It is the weakness or deficiency of our mind that enslaves us in the web of desperation, fear and sorrows. Many of us are unable to make use of the rare opportunities bequested by the Almighty and can't even bear the burden of our natural duties.

One suffers ill health or sickness because of the weakness of the body and can't enjoy even what he possesses as comforts. Tasty food, enchanting music, beautiful scenes, wealth

and other accessories can't offer any pleasure to a bedridden sick man. These might even sometimes irritate or trouble him on the contrary...

Mentally deficient ones can't acquire or appreciate the grandeur and depth of literature, philosophy or science, etc and remain deprived of the enlightenment and joy of thoughtfulness and knowledge.... Spiritual infirmity distracts one from *swādhyaya-satsang* and divine devotion and bereaves the realization of the limitless inner power....

(iii) Scarcity: Many people complain of lack of resources and support and cannot do much despite having talents. Many of them are found disappointed, worried and depressed due to this 'misfortune'. Unavailability of food, clothing, shelter, books, medicines, monetary resources, friends, etc would naturally impose some handicap and hindrance in the progress of one's life.

The *hrīm*, *śrīm*, and *klīm* powers of the *Kāmadhenu Gāyatrī* are the eternal sources of righteous intellect, prosperity and might. These eliminate all ignorance, infirmities and scarcities from the *sādhaka's* life and expunge his sufferings, sorrows and burdens forever....

Ageless Glory of Gāyatrī

The supreme knowledge of *Gāyatrī* is the origin of the Vedic (Indian) Culture.... The limitless powers and infinite radiance of *Gāyatrī* have been experienced and glorified by the spiritual saints, sages, scholars and great personalities of all ages.... There could be vast difference of opinions among them on other topics, but the eternal eminence of *Gāyatrī* is unanimously sung by all –since the vedic times till the modern days...

The Atharva Veda incorporates a prayer (19|1|71) in praise of *Gāyatrī* stating that it grants longevity, energy, power, fame, wealth and divine brilliance (*Brahm Tej*).

According to Maharshi Vishwamitra, there is no other *mantra* like the *Gāyatrī Mantra*. All the Vedas, *yagyas*, *tapas* (devout austerity), charities together are not equivalent even to a small fraction of the supreme potency of the *Gāyatrī Mantra*. Manu says that – the *Gāyatrī Mantra*, with its three phases, was conceived by Lord Brahma as the essence of the three principal Vedas. No *mantra* can have the purifying effects like the *Gāyatrī Mantra*. Yogiraj Yagyavalkya says – “*Gāyatrī* and all the Vedas were weighed in a balance. The scale was found tipped in favor of *Gāyatrī*”.

In the word of Atri Muni – “All the deep-rooted defects and vices are cleansed out by the divine power of *Gāyatrī*. Nothing else remains to be attained in this world by one who fully understands the substance of *Gāyatrī*”. According to Maharshi Vyas – “just as honey is the essence of flowers, *ghrit* of the

milk, in the same way *Gāyatrī* is the essence of all the Vedas. Is like *Kāmadhenu* for the one who has acquired mastery in its true knowledge”.

Rishi Bhardwaj says that – “even God Brahma performs the *japa* of the *Gāyatrī Mantra*. It leads to ultimate realization of the *Brahm*”. According to devarshi Narad, “*Gāyatrī* is devotion personified. Wherever there is *Gāyatrī* in the form of devotion, God undoubtedly resides there”. Similar views have been expressed by almost all the great *rishis*.

Apart from the views expressed by the ancient saints and sages, eminent personalities, erudite scholars, philosophers and spiritual masters of the modern age of rational and evidential thinking have also unequivocally praised the pre-eminence and divine glory of *Gāyatrī Mantra*.

The great Indian poet Ravindranath Tagore says, “The *mantra* that can awaken India is so simple that it could be uttered in a single breath. It is the *Gāyatrī Mantra*”. According to Mahamana Madan Mohan Malviya, “*Gāyatrī Mantra* 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”.

According to globally revered Adi Shankaracharya – “It is beyond human competence to describe the glory of *Gāyatrī*. Nothing is more important in the world than to attain spiritual wisdom, which is inspired by *Gāyatrī Sādhanā*. *Gāyatrī* is the primordial *mantra*. Its *sādhanā* destroys all sins and inculcates divine virtues.

Swami Ramakrishna Paramhans too had affirmed the astonishing power of this *mantra* and he used to guide his disciples to perform simple *Gāyatrī Sādhanā* rather than arduous, complicated *sādhanās*. In his views, all the *siddhis* are attainable by *Gāyatrī Sādhanā*.

Swami Dayananda Saraswati, the founder of Arya Samaj, was a staunch worshiper of *Gāyatrī*. He preached *Gāyatrī* as the paramount *Guru Mantra* of all the Vedas. Swami Vivekananda used to regard this *mantra* of *sadbuddhi* as the pre-eminent crown of all *mantras*.

In views of Swami Ramteerth – “The purpose of *Gāyatrī Mantra* is to remove intellect’s craving for sensuous pleasures and inculcate in it deep interest for God. He alone can realize *thee* whose intellect is so pure and stable”.

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

Lokmanaya Tilak believed that, “Political freedom alone will not liberate Indian people from the bonds of slavery. For this, the inner soul should be enlightened. The great *Gāyatrī Mantra* is endowed with this supreme power”.

Mahatma Gandhi had adored the effects of *Gāyatrī Mantra* in protection from all infirmities and ailments, and in inducing peace and divine evolution of the soul.

Sri Aurobindo has also advocated *Gāyatrī Japa*. According to him, *Gāyatrī* has supernormal potency to accomplish great and noble aims.

Prof. R. Srinivasan, a senior member of the Theosophical Society has expressed that – “If one chants the *Gāyatrī Mantra* with deep understanding and concentrating on its meaning and divine secret in the mind and the heart, his consciousness gets connected with the super power immanent in the Sun. This educes grand spiritual transmutation in his inner and outer life.

These paeans affirm that *Gāyatrī Sādhanā-Upāsanā* is not a blind faith or tradition. Rather it is an authentically tested mode of spiritual elevation that also enlightens materialistic progress by virtuous development of personality.

Vital Role of Gāyatrī Śakti in Human Life

There is no way of glorious success in human life without *sadbuddhi*. The support of *Gāyatrī* in this form is inevitable for all aspirants of progress and blissful prosperity. There is no path to spiritual evolution, realization of God, or ultimate salvation that does not emanate from the spiritual element of *Gāyatrī Śakti*. The *sādhakas* or seekers of God should also note that *thee* is infinity, beyond all perceptions and thoughts. *Thou* is omnipresent and loves all without any discrimination....

No one could have direct reach to *thy* realization. The subliminal shield of wide separation between the individual self and *thy-self* could be pierced only by the spiritual force of the enlightened soul. The gamut of the science of spirituality, devotional practices and ascetic endeavors are devised for the sole purpose of arousing this force. Absolute evolution of the *satoguna* in the individual-self alone can revoke the hidden spiritual force of the soul and enable its linkage with its divine origin and *thy* realization. *Gāyatrī Śakti*, being the genesis and eternal power of *satoguna* is therefore revered as the cosmic impulse of divine conjugation between the soul and the God.

Gāyatrī Sādhanā is the ideal medium for reaching *thy* realms. Indeed the ultimate realization is attainable only in the sublime core of *Gāyatrī Śakti*.... Before entering it, it is only the sentient perception....; and beyond it there remains nothing – the subtle senses of the subtle and the astral bodies too get concealed in the absolute void....

Thy devotion and thou realization also attained by the *sādhanā*, *upāsanā* of *Adi Śakti Gāyatrī* and its manifestations in Parvati-Shiva, Lakshmi-Narayana, Rhadhe-Krishna or Sita-Ram... The devotion of Saraswati, Lakshmi, Kali, Mahamaya, Savitri, Parvati, Sita or Radha is also the *upāsanā* of *Gāyatrī* only.

Lord Krishna identifies thyself in the holy Bhagwat Gita as — “*Gāyatrī Chandsāmaham*” (I am immanent in the *Gāyatrī Mantra*....). *Gāyatrī Mantra* is the universal mantra of the

upāsanā of God. People might argue otherwise because of their ignorance and prejudices against a particular ‘name’ (manifestation) of *thee*..., but every spiritually enlightened *sādhaka*, true devotee of divinity experiences and knows that there is no path isolated (insulated) from the sublime domains of *Gāyatrī* that could lead to spiritual illumination, divine attainments and realization of the *Brahm*.

Worshipping the Motherhood by Gāyatrī Upāsanā

Gāyatrī Upāsanā is the *upāsanā* of the *Viśwamātā*, *Devamātā*, *Vedamātā*; it is the devotion of the eternal mother.... The deity *Gāyatrī* is worshiped in the idol of a Goddess – the divine mother. Mother’s love for the child is the most sacred, pure and supreme expression of love. Love experienced in other relationships, howsoever intimate or closed might be is not totally devoid of the influence of selfish attachments and expectations. But mother’s love is truly selfless and free from all constraints and perturbations....

Right from the stage of conceiving a child to raising and training him, she bears a lot and gives what all she has for the welfare of the child....; she continues to bless the child with abundant care and love. Her warm love demands no returns, has not expectations.... The saying that “Sons could be bad and ungrateful but the mother is never short in her love....” Elucidates the limitless grandeur of motherhood....

Worshipping God in a mother-form is a salute to the divine nature of motherhood. It also has great psychological benefits.... Devotion develops an emotional relationship between the devotee and the deity.... Needless to say, the intensity of this intimacy is most deep and natural when the devotee regards the deity as divine mother. The latter also responds accordingly and bestows motherly love upon its child – the devotee. As a child feels most secure and happy in the lap of his mother, the devotee also experiences the same while worshipping the omnipotent divine mother... The immediate psychological impact of this feeling induces soundness in his devotion and liberates the devotee from all tensions, doubts and illusions. When the *sādhaka* takes shelter in the lap of the Almighty mother *Gāyatrī* and devotes himself..., *thou* too embraces him with equal warmth and enshowers the nectar of divine motherly love....

Womanhood is worshipable by men in all its expressions. What a woman gives him as a wife, sister and mother at least deserves his acknowledgement in terms of amity, affection and respect in the respective relations. The science of psychology reveals that man would have been a cruel, harsh, desperate creature living in the primitive state (of civilization), had he not been fostered by the peerless love and aid of woman. The dry and thirsty land is delighted by the cool lashing of rains and expresses its joy by sprouting fresh greenery.... The serene love and sympathy enshowered by woman similarly nurtures and helps excel the potentials of the man. However, the poison of uncontrolled lust, erogenicity and carnal desires often

spoils the nectar-like effect that could be generated by healthy cooperation in a couple.... The familial and social relations between men and women would have been far more beneficial for mutual welfare and progress had the purity of thoughts and affectionate emotions been insulated from the insidious sensuous passions. The toxic of licentious attitude and eroticism converts the nectar-fruit (of fulfilling relationship) into a deadly poisonous seed....

Gāyatrī Sādhanā is an excellent spiritual remedy to naturally pacify the untoward passions and mental perversions and to purify the emotional fields. Worshiping Mother *Gāyatrī* as *Viśwamātā* – the genesis of motherhood, the symbol of pristine womanhood, gradually invokes sacred feelings and intrinsic respect for womanhood. The *sādhaka*'s sincere attempts of continence over the sense organs, eliminating mental ailments – especially those driven by concupiscence, and his strive for mental concentration over constructive thoughts succeed effectively with the progress of this spiritual-conditioning. Beastly instincts cannot survive in the heart of a true devotee of motherhood. The *upāsanā* of *Gāyatrī* as *Viśwamātā* is the supreme experiment to educe this spiritual elevation.

A Simple and Safe Mode of Daily Gāyatrī-Upāsanā

Gāyatrī-Upāsanā can be performed mentally at any time in any circumstance. It is doubtlessly beneficial in every condition. Nevertheless, performing it regularly and religiously has greater significance and spiritual impact. Any experiment or task if conducted systematically with due concentration and

punctuality assures completion and comprehensive output. The same is true of devotional practices. The rituals associated with the daily *upāsanā* of *Gāyatrī* are devised to help desired mental and emotional conditioning of the *sādhaka*. These are simple and could be practised by every one. It should be noted that these are not mere customs or mechanical acts. Rather, these are derived from in-depth understanding of the spiritual nature of human self. For adept performance of daily *upāsanā* it is important to note the implications and sentiments associated with them as highlighted below.

One is free to choose the *sākāra* or *nirākāra* mode of *upāsanā* as per his mental makeup. One needs to select an appropriate place where he or she could perform the *upāsanā* at the scheduled time every day without any disturbance. Usually a separate room or a quiet corner of a room in the house is suitable for this purpose. Or, one may go to a nearby temple, on a bank of a river or in a garden and adjust the daily practice at such a time and spot which is relatively silent.... The place of worship (*pūjāsthali*) should be kept clean. In *sākāra upāsanā*, a photo of *Gāyatrī Mātā* is placed on a small stool and is worshiped every day by flowers etc. (A special photograph for this “*devasthāpanā*” are available at Shantikunj, Hardwar or at any local center of Gayatri Pariwar). *Nirākāra upāsanā* does not require any photo or idol, as here, the rising sun or some subtle concept is meditated upon.

Early morning is the best time for regular *upāsanā*. One should commence it only after the routine cleansing of the body. In case of sickness or weather constraints, bathing could be replaced by partial cleaning or sponging. The *pancakarma sandhyā* as described below should be performed through heart before *japa* and *dhyāna* in the daily *upāsanā*. This could be relaxed in case of travelling etc. In similar unavoidable conditions, the daily *upāsanā* could be performed only by *japa* and *dhyāna*.

Daily Upāsanā with Panca Karma Sandhyā: Sit on a cloth or *kush* carpet in a comfortable posture (preferably with cross-folded legs or “*sukhāsana*”) with erect spinal cord. Keep a *kalaśa* or small glass full of water and lit a *dīpaka* and *agarbatti* in the *pūjāsthali*. The rosary (preferably of basil or sandalwood beads) should also be kept handy. The *upāsanā* procedure has four parts – (1) *Pancakarma* of purification; (2) *Deva Āvāhan* (Invocation); (3) *Japa* and *Dhyāna* and (4) *Sūryārdhya-dāna*. Each could be performed in 2 to 5 minutes except *japa* and *dhyāna*. The latter should be performed for 15 minutes at least; the *sādhaka* could choose a longer duration as per his convenience.

(1) The Pancakarma Sandhyā (or the Brahm-Sandhyā): The following five (*panca*) rituals are meant for the purification of the body and mind and harmonized activation of the flow of *prāṇa*:

(i) **Pavitrikaraṇa:** Hold some water in the left palm and cover it with the right hand and chant the following *mantra*. Sprinkle this water on the body while chanting the terminating segment – “*Punātu...*” of the *mantra* with a feeling that this water energized by the spiritual vibrations of the *mantra* is purifying your body externally and internally.

The Mantra:

*Oaṁ Apavitraḥ Pavitro Vā Sarvāvsthā Gatoapi Vā,
Yaḥ Smaret Puṇḍarikākśaṁ Sa Bahyāntaraḥ Śuciḥ |
Oaṁ Punātu Puṇḍarikākśaḥ, Punātu Puṇḍarikākśaḥ,
Punātu ||*

(ii) **Ācamanaḥ:** Hold some water in the right palm; chant the first *mantra* and drink the water with the chant of “*swāhā*”. Repeat the same with the second and third *mantras*.

The Mantras:

*Oaṁ Amratopastaraṇmasi Swāhā |1|
Oaṁ Amṛatāpidhānamasi Swāhā | 2|
Oaṁ Asatyam Yaśaḥ Śṛirmayi Śṛiḥ Śrayataṁ Swāhā |3|*

These three *ācamanas* are performed with an intense feeling of drinking the *Hrīm*, *Srīm* and *Klīm* currents of *Gāyatrī Śakti*; as though an infant is gaining vital energy by sucking his mother’s milk.

(iii) Śikhā Vandana: Tie the *śikhā* or touch this central spot (above the suture) on the skull. Close the eyes and chant the following *mantra* with a determination that the divine radiance of *Gāyatrī* attracted thereby is being absorbed in the brain and is inspiring righteous thinking and illumination of mind.

The Mantra:

*Oam Cidrūpiṇī Mahāmāye, Divya Tejaḥ Samanvite |
Tiṣṭha Devi Śikhā Madhye, Tejo Vraddhiṁ Kuruṣva Me ||*

(iv) Prāṇāyāma: *Prāṇāyāmas* are well known breathing exercises for harmonizing the breathing. A simple *prāṇākaraṇa prāṇāyāma* is performed in the *pancakarma* after enunciating the following *mantras*. For this, inhale slowly at a steady pace with a feeling that the *prāṇa śakti* of *Gāyatrī* inspissated around is being drawn-in with the breath. Hold the breath for few seconds to absorb this *mahāprāṇa* that is sparkling like immense glow of the rising sun... Now exhale the breath at the same pace with a firm belief that the impurities and vile assimilation from inside are being expelled forever. Hold the breath out for few seconds with a feeling that the *mahāprāṇa* is spreading out in the infinity after destroying the vices and sins inside. Repeat this cycle three times. The duration of holding the breath is normally maintained as half that of inhalation/ exhalation in each cycle....

The Mantras:

*Oam Bhūḥ, Oam Bhuvah, Oam Swah, Oam Mahah,
Oam Janah, Oam Tapaḥ, Oam Satyam | Oam
Tatsaviturvareṇyam Bhargo Devasya Dhīmahi Dhiyo
Yonaḥ Pracodayāt || Oam Āpo Jyotiḥ Rasoamṛtaṁ
Brahm Bhur Bhuvah Swah Oam ||*

(v) Nyāsa: In this process, the fingers of the right hand are successively soaked in the water hold in the left palm and touched upon (from left to right) to the mouth, nose, eyes, ears arms and thighs after chanting the respective *mantras*. The water remaining in the hands is sprinkled over the entire body in the end.

The Mantras:

Oam Vaṅgme Āsyestu | (mouth).

Oam Nasorme Prāṇorastu | (nose).

Oam Akṣṇorme Cakśurastu | (eyes).

Oam Karṇayorme Śrotramastu | (ears).

Oam Bāhvorme Balamastu | (arms).

Oam Urvorme Ojoastu | (thighs).

Oam Ariṣṭāni Meṅagāni Tanustanvā Me Saḥsantu | (whole body).

The process of purification by the *pancakarmas* signify that only those possessing the piety of body and mind are worthy of *deva pūjana* (worshiping the God). It may be noted that all the *pancakarmas* could also be performed by chanting only the *Gāyatrī Mantra*.

Deva Pūjana begins after the *pancakarmas*.

(2) Deva Pūjana: *Pr̥athvī pūjana* is the first step here. We are born and brought-up in the lap of mother earth. Our life has no existence without its shelter and support. This motherland is thus like a *devatā* to us. Therefore the earth (*pr̥athvī*), the motherland is worshiped before the principal God (*iṣṭa devatā*) of the *upāsana*. As a mark of gratitude, one spoon of water is sacrificed to the earth and it is worshiped by flower etc and paid regards (*praṇāma*) while chanting the following *mantra* – with the sentiments that we should also be endowed with the endurance, generosity and forbearance like the earth.

The Mantra:

*Oam̐ Pr̥athvī Twayā Dhṛatā Lokā, Devi Twam̐ Viṣṇunā
Dhṛatā, Twam̐ Ca Dhareya Mām̐ Devi, Pavitraṁ Kurū
Cāsanam |*

Invocation of Gāyatrī:

Invocation of the *Ādi Śakti Gāyatrī* is then prayed through the following *mantra* with the intrinsic feel (through the depth of the heart) that the divine power of *Gāyatrī* is descending and consecrating in our inner self.

The Mantra:

*Oam̐ Āyātu Varade Devi, Tryakṣare Brahmavādini,
Gāyatrī Chandasām̐ Mātā Brahmyone Namostute |
Oam̐ Śrī Gāyatrīyai Namaḥ| Āvhāhyāmi, Sthāpayāmi, Pūjayāmi,
Dhyāyāmi| Tato Namaskāram Karomi|*

Invocation of the Guru: *Guru* is an angelic reflection of *thy-glow* that guides the righteous evolution of the devotee... With a prayer for the blessings of our divine *gurusattā* – Rev. Gurudev Pt. Shriram Sharma Acharya and Van. Mataji Smt. Bhagavati Devi Sharma – for the adept performance of the *upāsana*, we invoke the grace of the *guru* by the following *mantra*:

*Oaṁ Gurbrahmā, Gururviṣṇu, Gurureva Maheśvaro |
Gurureva Parabrahm, Tasmai Śrī Gurūve Namaḥ||
Akhaṇḍa Maṇḍalākāram, Vyāptam Yena Carācaram|
Tatpadam Darśitam Yena, Tasmai Śrī Guruve Namaḥ||
Oaṁ Śrī Guruve Namaḥ| Āvhāhyāmi, Sthāpayāmi,
Pūjayāmi, Dhyāyāmi| Tato Namaskāram Karomi |*

The spiritual experiment of *Japa* and *Dhyāna* begins at this stage.

(3) Japa and Dhyāna: *Japa* means rhythmic enunciation of a *mantra* at a consistent amplitude and frequency. Several types of *japas* are described in the ancient science of *mantras*. The *upānsu japa* is most suitable for the daily *upāsana*. The enunciation of this *japa* is such that – the lips and tongue move but the volume of voice is kept so low that even the people sitting besides would not be able to hear it. This type of *japa* avoids disturbing others and it also supports mental concentration of the *sādhaka*. Minimum three rosaries (3 X 108 times) *japa* of the *Gāyatrī Mantra* should be performed dur-

ing the daily *upāsanā* (at an average frequency, it takes about 6 to 8 minutes for 108 times *upānsū japa* of the *Gāyatrī Mantra*). If possible, the number of *japas* could be increased further by some more rosary counts; usually the experienced *sādhakas* practice up to eleven rosary counts at a stretch. The regularity (fixed number and pace) of *japa* should be maintained every day.

Japa is a kind of cleansing and sharpening process. Continuous friction makes the stones smooth; the scrubbing of soap on the cloths or the body removes the dirt from the latter... The cyclic pressure and attrition induced by the *mantra-japa* also serve this purpose for the cleansing of the mind and the inner sentimental core.

While performing *japa*, one should maintain mental concentration and feeling of uprooting of the vices from the body and mind and subsequent spiritual refinement of the inner domains with the ascent of *sadbuddhi*.

Dhyāna (meditation) is essential for complete effects of *japa*. The latter would be a mere ‘mechanical’ exercise of the vocal system without *dhyāna*. In the initial phase of *dhyāna* one needs an object or a concept that is to be focused or meditated upon. The *sādhaka* may select a divine symbol or image of God for this purpose as per his nature and faith. Meditation upon rising sun is most recommended for the *dhyāna* during *Gāyatrī Upāsanā*.

The devotees of the *sākāra upāsanā* of *Gāyatrī* also often attempt to visualize her in the bright core of the sun – as the divine mother, the Goddess sitting on snow-white swan. The sublime presence of the Mother *Gāyatrī* becomes intense with the engrossment of *sādhaka*'s consciousness. The latter dedicates his self in the holy mother's lap like an infant, and feels being blessed by the nectar of her spiritual milk, which purifies, strengthens and illuminates his personality from within....

It should be recalled that the mother experienced in the mental image is not a woman, rather the Goddess, the divine source of all noble virtues, motherly love, goodwill and beatified powers. This meditation becomes natural and effective with the increased piety of emotions and depth of faith... This *dhyāna* is supposed to be progressing well when all disturbances begin to disappear and the devotee despite being a normal adult in the physical world forgets his identity and finds himself as an infant in the course of the meditation.... He gradually begins to feel as though the nectar-milk of the divine mother is spreading like a spark within him and is burning out all the assimilated vices, blemishes and infirmities. The glow and heat of this spark is transforming him into an eminent being.... And that his life is being gradually transmuted from sinful decline to ideal evolution... ; from a man-animal to a great human, an angelic personality.... With aroused purity, self-confidence, and all-round eminence, he is getting endowed with divine virtues and potentials...

The *nirākāra dhyāna* involves deep meditation on the rising sun with an engrossed feeling that the nectar-glow of *Gāyatrī* is reaching the *sādhaka* along the sunrays and spinning an aura of light around him. This radiation is slowly penetrating the *sādhaka*'s body and energizing all sense-organs and faculties... The insidious incontinence of the ears, nose, eyes, tongue and the genitals, etc, are evaporating and all the sense-organs are getting refined and sharpened by this brilliance.... This aura is now expanding towards the brain and refining all the mental and intellectual faculties. The smog of intemperance, ego, selfishness, fear and varieties of illusions inspissated in the core of mind is destroyed by this divine radiance and the *Gāyatrī Śakti* indwelling in it is kindling unique spark of awareness, alacrity, self-control, enlightened thoughts and spirituality....

The *sādhaka* should continue the *dhyāna* with the inner perception that the glow of *Ādi Śakti* immanent in this aura is entering the deeper domains of the heart – the emotional core... and slowly eroding the incompleteness, the fears, and astray search of the self... This beatific light is eliminating the darkness of fears, ignorance and the narrow, selfish perceptions of the self. The individual self is being absorbed in the divine aura and thus unifying its identity with *thy* grace — like the self-sacrifice of a moth in the flame, or the sublimation of an *āhuti* in the *yagyāgni*... The glow of the soul is absorbed in *thy* radiance... This grand union of the soul with its absolute origin is generating infinite bliss. With this sublime impulse, the *sādhaka*'s heart gets immersed in the ocean of divine inspirations. This ennobles spiritual evolution of his aspirations, emo-

tions, inner personality and intrinsic faith. He realizes his divine nature and adopts the conduct worth *thy* grace and ideals.

As the continuation and emotional depth of engrossment in the *dhyāna* intensifies, the intimacy of the rejuvenation of the devotee's soul with the divine source of meditation becomes more enliven and strong and effectuates sublime transmutation of the *sādhaka* with cherubic illumination....

(4) **Suryārdhyadāna:** After completion of *japa* and *dhyāna*, the water kept in the *kalaśa* at the *pūjāsthali* is slowly poured (in the basil plant) as an offering in the direction of the sun while chanting the following *mantra*:

*Oam Sūryadevo Sahastrāṅśo, Tejorāśe Jagatpate |
Anukampaya Mām Bhaktyā, Grahāṅardhyam Divākarā ||
Oam Sūryāya Namaḥ, Ādityāya Namaḥ, Bhāskarāya
Namaḥ ||*

Here the water kept in the *kalaśa* represents our (the *sādhaka*'s) small identity and the sun is a symbol of the limitless *Brahm̄*. The process of *suryārdhyadāna* is meant to inspire dedication of our potentials, our deeds and our life to *thy* ideals and divine aims. The water offered here is evaporated and spread in the sky. It is then enshowered in an expanded area as clouds or dew droplets. The purpose and teaching of *suryārdhyadāna* is that – the water (resource) of our talents, assets and potentials should not be kept confined to

the narrow boundaries (of selfish possessions and pleasures) ... Rather, it should sublimate and expand for use in altruist aims of the social and global welfare.

Contemplation on the Teachings of the Gāyatrī Mantra

Contemplation on the meaning of the *Gāyatrī Mantra* during the *japa-dhyāna* helps excellent emotional conditioning. It could be practised in other times of the day as well. The word meaning of the *Gāyatrī Mantra* is as follows: *Oam* – the Omnipresent, Almighty God, the *Brahm̄*; *Bhūḥ* – embodiment of vital spiritual energy; *Bhuvah* – destroyer of sufferings; *Swah* – embodiment of eternal happiness; *Tat* – that; *Savituh* – bright, luminous like the Sun; *Vareṇyam* – best, most exalted; *Bhargo* – destroyer of all sins; *Devasya* – divine; *Dhīmahi* – may imbibe; *Dhiyo* – intellect; *Yo* – who; *Naḥ* – our; *Pracodayāt* – may inspire.

The meaning of *Gāyatrī Mantra* is the universal prayer – “We consecrate (in our souls) that divine, blissful, omnipotent destroyer of all sins and sufferings, ultimate life force. That absolute *thy* radiance may illuminate and edify our intellect towards the righteous path”.

Interpretation of this meaning implies three spiritual faculties – (1) conceptualization and perception of the divine reflection of God; (2) Reception of *thy* inspirations and the inner spirit of

imbibing divine element in the individual self; (3) Universal prayer for enlightened intellect. Each bears extraordinary psychological and spiritual influence on human self.

It is said that the conduct and deeds of a person are shaped by his thoughts. Whatever we think attentively and contemplate with engrossed mind is subliminally inscribed or assimilated in our mental folds with growing force of attraction for similar thoughts. Our mentality and attitude begin to flow in corresponding direction. Continuation of this effect unfolds deeper secrets of the related streams of hidden knowledge and induces associated psychological impact.

The first part of the *Gāyatrī Mantra* signifies those reflections of the infinite power of *thee* that are of paramount importance in human life. The more we contemplate on *thy* vigor, absolute eminence, beatified bliss and *thy* power of quenching all sins and sorrows, the deeper and intensive would be their impact on the mind.... This would cultivate corresponding virtuous inspirations and power currents in the inner domains of mind. Consequent noble tendencies, enlightened attitude and sagacious approach would begin to gradually ennoble the internal and external progress of our life...

The second part of this *mantra* implies the oath, the motivation to inculcate the above virtues of *thy* manifestation in our inner self. This means that our contemplation or meditation should not remain confined to the conceptualization, imagination and thinking of God. Rather, *thy* afflatus should infuse in

every particle, of our body, every domain of our mental and emotional perception should be pervaded by it. Our personality, our self-sensation should be experienced as fully immersed in the spiritual aura of *thy* virtues. Whenever we are engrossed in this feeling through heart, it works like reality and educes remarkable spiritual illumination and empowerment....

The third part is a divine prayer of *sadbuddhi* for all. It is indeed the key to accomplishment of the cherubic bequests implied in the first two parts of this *mantra*. In order to realize and adopt divine tendencies we will have to liberate our intellect, our ‘wisdom’ from the influence of ego, avarice and cravings of worldly passions and purify and bring it to the righteous path. As our astray, agile, illusioned and maligned intellect will be refined and illuminated into discerning *sadbuddhi*, our conceptualization and perception of divinity will become more real, natural and vigorous. This would enable inculcation and adoption of angelic virtues and *thy* grace in all realms of our life and bestow immense peace, joy and glorious and prosperous growth eventually leading to what may be described as the ultimate success...

Śikhā and Yagyopavita — Two Sacred Symbols of Gāyatrī Vidyā

Śikhā and *Yagyopavita* symbolize the distinguished disciplines associated with *Gāyatrī Sādhanā*. These are embodied at the time of *mantra dīkṣā* (spiritual initiation of the *sādhanā*) of *Gāyatrī*. The notion of *dwijatva* is incorporated in these

two; *dwijatva* implies second birth – the beginning of a new life, from ignorance to enlightened knowledge and spiritual awareness. It is not that one can't perform, or, has some prohibition or constraint in performing *Gāyatrī Sādhanā* without wearing a *yagyopavita* and maintaining a *śikhā*. Every man and woman can practice *Gāyatrī Sādhanā*, *Upāsanā* without any restriction. The piety of mind and heart are the most desired qualities for the devotion to *Gāyatrī Śakti*. The observance of the disciplines of *śikhā* and *yagyopavita* certainly makes its initiation and accomplishment more adept and facile...

Śikhā and *yagyopavita* are integral components and revered signs of the Vedic Culture. Every person who is assigned important duties is given some 'marks' or 'symbols' to display as well as remember the dignity and earnestness of his responsibilities. The uniforms or professional dresses of Army-personnel, Policemen, Doctors, Advocates, etc do have special symbols attached with them. The Indian cultural philosophy affirms and guides the purpose and success of life in preventing the thoughts and conduct from evils, ignorance and decline and excelling towards morally refined humanness and divinity... It has been a tradition here that those determined to adopt these noble ideals would keep *śikhā* and *yagyopavita*.

Śikhā and *yagyopavita* are not only the glorious symbols of Vedic Culture, but these also vividly represent the great purpose and divine goals of human life. Although each one of us is born as a human being, but that is true only biologically. The animal instincts and unbridled tendencies of sensuous lust, self-

ishness, jealous etc are assimilated in almost every one since birth. The development of one's personality as endowed with the true majesty of humanness begins only after he learns and adopts the moral values and disciplines of humanity and endeavors purify his mind and inner self... This transition is what is termed as initiation of *dwijatva*. The *yagyopavita samskāra* (thread ceremony) is performed to awaken and teach the disciple and enable this initiation.

The word “*dwijatva*” means attainment of second birth. The first birth (the biological birth) of a human takes place from the mother's womb. His spiritual *guru* is the architect of his second birth. The *guru* cleans and enlightens the disciple's inner personality. He cultivates the seed of noble thoughts and values and nurtures them carefully in the disciple's mental and emotional fields. An otherwise dross, barren and wild land thus gradually grows into a well-maintained blossoming garden.... This upright transmutation of personality is indeed a *kāyākalpa* or second birth. The preaching, inspiration and spiritual grace of the *guru* effectuates this process with the *dikṣā* of *Gāyatrī Mantra* thus making the disciple a *dwija* – who has embodied *dwijatva*.

The (new) life of a *dwija* then begins with an oath to live for the high values of humanity. Wearing a *yagyopavita* (after the *dikṣā* of the *Gāyatrī Mantra*) is an indication, a determination, an announcement, of firm belief in this pledge. *Yagyopavita* is also described as a symbolic idol, a sacred image of *Gāyatrī*. The idols of different manifestations of God

are enshrined in temples, at some sacred places of religious importance. But in view of the perennial, preeminent, universal significance of *Gāyatrī Śakti*, its sacred image is consecrated so close to the heart in the form of the *yagyopavita* wore on the chest....

The nine threads of *yagyopavita* represent the nine segments of the *Gāyatrī Mantra*; the three knots symbolize the three *vyāhrties* – *Bhūḥ*, *Bhuvah*, *Swah* and the principal knot (*Brahm Granthi*) the root – *Oam*. The *yagyopavita* is a 'bond' of thread that constantly reminds that we should live within the disciplines of human-religion, ethics and noble values. The *dwija* who enshrines this symbolic idol of *Gāyatrī* on his shoulders, chest and back should realize that every moment he is surrounded by the sublime aegis and powers of *thee*... He should therefore adopt a life that is harmoniously concurrent with *thou* will and divine dignity of *thy* grace...

Śikhā is another prominent symbol of one's dedication to great values. It is a flag of divine culture on the fortress of the human brain. As the national flag is hoisted on the government buildings, the *śikhā* gloriously resides on the head of the devotees of *Gāyatrī*. The rite of *śikhā-vandan* in the *pancakarmas* of *Gāyatrī Upāsanā* is, apart from its spiritual significance, a mark of respect for the divine flag.

The purpose of *śikhā* is to distinctly remark that the mind of a follower of the divine culture should be a sacred center of enlightened thoughts and ideals; there should be no place for

any maligned, perverted or unethical thought or mental instinct in this ‘shrine’. Only the royal army or the people of his own state are allowed inside the stout fort of a king. The king’s valor and might ensures that the enemies can’t even enter or peep in its periphery. Similarly, the entry of evil or untoward thoughts should be completely banned in the fortress of the mind that is glorified by the flag of *śikhā*. The disciple should remain alert and maintain a sagacious vigil on what his mind thinks or aspires for. Virtuous and righteous thoughts should be invited and well protected in this orgulous bequest... by their creative adoption in deeds and conduct.

The distinct spot on the center of the head where *śikhā* is maintained also has scientific significance. As per the savants of Brain-Sciences, this region is like the navel or the heart – the functional center of the brain. This spot, right above the suture, is described in the science of *yoga* as the radar-sensor of the *sahasrāra cakra* (the crown-center of the extrasensory powers). Likewise the connection of a fruit with the stalk, this *cakra* links the individual consciousness with the sublime cosmic impulses via the ‘antenna’ of the *śikhā*. This super delicate center in the brain needs extra protection from injuries, jerks, seasonal variations etc. *Śikhā* also serves as a soothing shield for this purpose.

Yagyopavita and *śikhā* supplement the inspirations for psychological and spiritual refinement. While the *śikhā* refers to the observance of purity of thoughts and sentiments, the *yagyopavita* reminds the determined endeavors of maintain-

ing the piety of body and conduct. While the *śikhā* pertains to the implications of the divine knowledge (*vidyā*) of *Gāyatrī*, the *yagyopavita* symbolizes the disciplines of moral deeds in *Gāyatrī Sādhanā*. The coherent combination of the two – illumined knowledge and ideal actions, is essential for achieving completeness in human life and evolving it from beastliness to humanity..., and eventually to the high realms of divinity...

Grace of the Noble Guru and Initiation of Gāyatrī Meditation

The *dīkṣā* of *Gāyatrī–Mantra Sādhanā* and the *yagyopavita samskāra* (thread ceremony) are intermittently linked with dedication to a noble Guru. The *Gāyatrī Mantra* is referred as the *Guru Mantra*. In the times of yore, the children used to go to the *gurukuls* for comprehensive education and training and ideal personality development. The learning of Vedas used to begin there with the *dīkṣā* of *Gāyatrī* as the *Guru Mantra*. Today we may find lots of fake *gurus* and their variegating, arbitrary *guru mantras*. But in the ancient age of the divine Indian Culture, the *Gāyatrī Mantra* alone was revered for *dīkṣā*.

Dedication to the spiritual master (*guru*) helps cultivation and development of *śraddhā* and *viśwāsa* – the essential elements for the success of *Gāyatrī Sādhanā*. The activities associated with the rituals of *upāsanā* would be sheer mechanical acts if devoid of *śraddhā* and *viśwāsa*. Without the inner sup-

port of these two, the observance of the desired disciplines too would only remain like daydreaming. The sublime linkage between the *guru* and the disciple is sustained and strengthened by the *śraddhā* and *viśwāsa* of the latter.... This is what enables the progress and accomplishment of the *sādhanā*. As the initial practices with bows and arrows gradually helps a warrior develop into an intrepid archer, the initial sentiments of *śraddhā* and *viśwāsa* on the *guru* also grow and endow the disciple's heart with immense devotion to divinity and *thy* love...

In some scriptures, there is a mention of a 'curse' of Maharshi Vashishtha and Vishwamitra on the (*sādhanā* of) *Gāyatrī Mantra* and it is said that only those who remove this constraint could proceed with *Gāyatrī Sādhanā*. This rhetoric description signifies the secret that *Gāyatrī Sādhanā* should be endeavored with due disciplines under the protection and adept guidance of an experienced, spiritually elevated *guru*. The word Vashishtha (*Vaśiṣṭha*) means – outstanding sagacity, pious excellence. Those accomplishing the *sādhanā* of 125 lacs of *Gāyatrī Mantra Japa* were bestowed with the title of *Vaśiṣṭha* in the Vedic Age. "Liberation from the curse of the great vedic *rishi* Vashishtha" implies that the *dīkṣā* of *Gāyatrī Mantra* should be taken from a *guru* who is endowed with the qualities and experience of the level of "*Vasistha*". Vishwamitra means the *mitra* (friend) of the *viśwa* (whole world). The aforesaid rhetoric scriptural saying fur-

ther implies that the noble *guru* for the *dīkṣā* of *Gāyatrī Mantra* should be an altruist, duty-bound saintly *sādhaka* who loves all and cares for global welfare.

Dīkṣā blessed by such a *siddha guru* – who possesses the virtues of being *Vaśiṣṭha* and *Viśwamitra*, alone can activate the *Gāyatrī Śakti* in the *mantra*. *Gāyatrī Sādhanā* endeavored as per his teachings would be perfect and beatified.... *Śraddhā* and *viśwāsa* and devout practices of *mantra japa* too would not be complete unless initiated by such a noble *guru* of *Gāyatrī Vidyā*. Having the beatitude of a *siddha guru* of *Gāyatrī Vidyā* is like a propulsion that almost flies the disciple half the path of dedicated *sādhanā* in the beginning itself. This is what is reflected in the poetic phrase of “emancipation from the curse”. There should be no doubt or misinterpretation of the scriptural mention after the aforesaid decipheration. It is indeed a perennial truth that no power in the cosmos could ‘curse’ or ‘restrain’ the Omnipotent, Absolute, *Ādi Śakti Gāyatrī*.

Gāyatrī Sādhanā initiated by the *dīkṣā* through noble *guru* proceeds with extraordinary spiritual support. In the twentieth century, Vedmurti Pt. Shriram Sharma Acharya is revered as most authentic, pre-eminent, *siddha guru* for the *dīkṣā* of *Gāyatrī Mantra*. His life was absolutely devoted to *Gāyatrī Sādhanā*. He had scrupulously accomplished the devout *sādhanā* of twenty-four *mahāpuraścaraṇas* of – a divine endeavor attempted on this earth for the first time since the Vedic Age of *Vaśiṣṭha* and *Viśwamitra*. The thinking, feel-

ings and deeds of this noble spiritual master, saint and sagacious scholar were unified with the altruist sentiment of global welfare. His heart breathed to love all beings. This pioneer of the renaissance of the almost lost or forbidden *Gāyatrī Vidyā* was indeed the Vashishtha and Vishwamitra of this era. Millions of *sādhakas* were enlightened and blessed by him in *Gāyatrī Sādhanā* without any discrimination of sex, caste, cult or social status.

After voluntarily shedding the sheath of his physical body in 1990, this angelic devotee of *Gāyatrī*, is active with ever stronger and expanded spiritual force in his subtle and astral body. Devoted disciples and seekers of absolute knowledge of *Gāyatrī* constantly experience and receive his subliminal guidance, protection and guidance. Likewise the millions of *sādhakas* across the globe, who were blessed by his sublime power after 1990, all aspirants of *Gāyatrī Vidyā* may receive the *mantra-dīkṣā* from his divine presence in the “*dīkṣā-samskaras*” organized by the enlightened representatives of the Gayatri Pariwar. And commence the *Upāsanā- Sādhanā* of the *Gāyatrī Mantra* with inner faith....

Inevitable Role of Sādhanā in Divine-Worship

The process of *japa-dhyāna* etc in the daily *upāsanā* of *Gāyatrī* may last only for a small stretch of time every day. But this alone does not suffice for the supernatural effects and spiritual blessings of *Gāyatrī Śakti*. *Sādhanā* is essential with *Gāyatrī-Upāsanā*. As food and water, night and day,

summer and winter, man and woman are supplementary to mutual existence, so is the conjugation of *upāsanā* and *sādhanā*. *Upāsanā* would remain incomplete without *sādhanā*.

Sādhanā is an endeavor of overall self-refinement. It has to continue round-the-clock. It demands the *sādhaka*'s consistent alertness and discerning observation of his habits, thoughts, every reaction and action to find out if there is any blemish, vice, disorder or infirmity. The soldiers on the front have to be on constant vigil of the enemies' movements and intentions. A *sādhaka* too is a warrior in the battlefield of his own life. He has to be aware and watchful on every front of life. This determined aptness inculcates *sādhanā* as a natural component of one's life.

Sādhanā is a pledged vow for fair and prompt self-analysis and discerning improvement. A *sādhaka* is supposed to strive to ameliorate his attitude, behavior and nature and cultivate more enlightened and virtuous tendencies and talents. Those who think that only the sincere performance of *japa-dhyāna* (*upāsanā*) would serve the purpose of *sādhanā* should wipe out such illusions from this very day. Else, they may never experience the amazing boons and divine grace of *Gāyatrī* and would be disappointed... *Upāsanā* indeed gives initial inspiration and support for *sādhanā* but the depth of mental engrossment and the internal and external piety required for the spiritual effects cannot be aroused and sustained without *sādhanā*.

Practical Guidelines for Sādhanā: The moment you get up in the morning is the most auspicious time to begin your *sādhanā*. Before leaving the bed, relax and devote few minutes to ponder as though it is your new birth for one day – think about the original power and piety of your soul; accordingly focus on the aims and enlightened mode of achieving them in a better way today. Plan the day’s schedule and the major activities and the topics or direction for contemplation. The plan should systematically incorporate practice of — (i) *Indriya Sanyam* (self-restrain over the sense-organs, continence); (ii) *Samaya Sanyam* (constructive and efficient use of time); (iii) *Vicāra Sanyam* (positive and focussed thinking); (iv) *Artha Sanyam* (optimal use of wealth and other resources).

Self-restrain over the passions of the tongue and the genitals – is most essential to sustain physical and mental health and vigor. The greed of the tongue if left unchecked disturbs the eating habits and diet, which result in stomach-upset, hampering the digestive system, overweight and varieties of associated health problems. The uncontrolled concupiscence and sensuous excitement are more detrimental as they drain out the vital energy and gradually squeeze out the physical and mental strength. The ‘pleasure’ of few minutes burns out a lot of physical and mental energy by this invisible loss of vital power and *prāṇa*. Complicated psychosomatic, bodily and psychological disorders and diseases follow consequently... Due care is therefore necessary to observe balanced austerity and chastity in one’s routine.

Disciplining what and how we speak is also a part of controlling the tongue. As we all know, it is the quality of words spoken that plays a crucial role in the familial, social and professional relationships. Every aspirant of improvement in personality and soothing progress life should therefore give utmost importance to observing modesty, authenticity and wisdom in vocal communications. “Speaking Less and Thoughtful...” is the key to success here. Mental enlightenment via *swādhyāya* and *satsanga* lends excellent support in adopting *indriya sanyam*.

Samaya Sanyam requires a well managed, constructively busy schedule of the day, which leaves no room for lethargy, dullness or wastage of time in haphazard activities, empty-headedness, or daydreaming. Time is life. One can gain enormous boons by making prudent use of every moment of time. Efficient time-management is therefore expected from wise man and woman. While chalking out a schedule for the next day or week, care should be taken to avoid over-estimating own potentials and overlooking the likely obstacles. The schedule should not be heavy and hectic. A balanced distribution of time for necessary duties, essential rest, mental and physical fitness and constructive projects – manageable in the current circumstances should be planned initially. Revision may be incorporated based on critical review of how the planned schedule has been implemented in practice.

Artha Sanyam could be maintained by observing the principle of “Simple Living High Thinking”. Indian Culture advocates austerity in every walk of life. *Artha Sanyam* could be easily implemented by adopting the standard (materialistically) of average Indian life-style. Planned budget and cautious shopping helps reduce excessive possession, extravaganza and wastage of money... Optimal economic planning also enables savings for more important purposes and necessary use.

Vicāra Sanyam means to restrain and protect your thoughts from arbitrary, perverted, or cruel imaginations and impulses. And thoroughly channelize the thought process in focussed, constructive and sagacious directions. The agility of mind, the assimilated instincts and habits and the influence of the ambience make this task rather difficult. Narrow minded, selfish, mean, erotic, abject, furious, repulsive, depressing and varieties of other declining emotional impulses and vague thoughts keep bubbling up in the mind from time to time. An army of trenchant counter-thoughts and inspiring memories needs to be kept ready to instantly annual this untoward invasion in the mental domain. This should be intensely cultivated as a habit with due awareness and training of the mind.

Swādhyāya – study of enlightening thoughts, stories, religious preaching and lives and works of great personalities, should be made an integral part of the daily routine. *Swādhyāya* is an excellent psychological remedy against the declining pressures of passions and ignorance of mind and it is also an unailing

measure for cleansing out the insidious and evil instincts and thoughts rooted in the mind and floating in the subtle atmosphere...

As far as possible, some time should also be spent in the ennobling and inspiring company of saintly scholars, sagacious thinkers and other great personalities. However, one need not worry even if such a “*satsang*” is not possible, as one could listen to the recordings of their discourses and teachings. Moreover, after a regular practice with keen interest, *swādhyāya* becomes vivid and ‘interacting’ and begins to serve the purpose of *satsang* too.... Whatever is learnt in *swādhyāya* (or *satsang*) should be deeply contemplated (*cintan-manan*) and analyzed whenever the mind is not engaged in any constructive work or serene intellectual or creative activity.

This apparently simple practice of practice (of *swādhyāya* – *satsang*), if observed sincerely for at least thirty minutes a day, every day, soon induces marvelous effects.... The vices and weaknesses hidden in the dark corners of the mind begin to appear on the surface and are swept out with greater force of elevated mental strength. The purpose and goals of life become clearer and the mind gets timely inspirations and guidance to march ahead with greater confidence and sagacity. The *sādhanā* of *ātma-bodha* and *tatva-bodha* induces spiritual illumination of mind at this stage.

Ātma-bodha and *tatva-bodha* could be practised before sleeping and before leaving the bed. This involves engrossed pondering and analysis for – (i) *ātma cintana*, (ii) *ātma sudhāra*, (iii) *ātma nirmāṇa* and *ātma-vikāsa*.

Ātma cintana means self-analysis. For this, his activities of the particular day, line of thinking and behavior are reviewed critically by the *sādhaka* like a faire judge. *Ātma sudhāra* deals with identifying the possibilities of improvement in near future. The untoward habits, deficiencies and tendencies are scrutinized with respect to the self-analysis and effective ways of attempting to rectify some of them from the next morning are sought for. *Ātma Nirmāṇa* incorporates recognition of the modes of righteous development. The virtues or talents that would be suitable for this purpose and are feasible to be adopted soon are chosen. The *sādhaka* determines rigorous attempts to bring them in his conduct....

Ātma Vikāsa is the higher phase in which the *sādhaka* ponders over or regards his “self” as a tiny reflection, a fraction of the omnipresent, omniscient *thee* and experiences the whole world as the expansion of his own self. This generates the saintly feeling of “*vasudhaiva kutumbaka*”. Care should be taken that this practice does not remain a mere imagination or philosophical concept alone. True *Ātma Vikāsa* – divine evolution of the self, begins only after the aforesaid feeling gradually becomes a reality in the *sādhaka*’s life. Inculcation of this may begin with adoption of greater tolerance, respect for all, modesty, understanding, generosity and selfless service by the

interactions with the family and friends and his altruist attitude and love for all to so-global domains....

about fifteen minutes before sleeping and one before leaving the bed the next morning for *ātma-bodha* and *tatva-bodha* and mental planning for the next day. The *sādhaka* should show reverence and gratitude to the God and Guru for the grace and inspirations bestowed upon him that are bringing himself into to planned activities of the morning, he should pray them for blessing courteously to enable him strive for this *tapa-sādhanā*. He should also try to adopt *ātma-bodha* and *tatva-bodha* in his daily life. This is a *tapa-sādhanā* – devout, ascetic spiritual

observance of the *sādhanā* – of *indriya sanyam*, *artha sanyam* and *vicāra sanyam*. This *tatva-bodha*, *tatva-bodha* with *Gāyatrī Upāsanā* is the key to success and divine transmutation of human

Blessed by the Yug Śakti

The *Ādi Śakti Gāyatrī* descends on the earth in different incarnations. *Mahā Śakti Durgā*, *Lakṣmī*, *Mahāsaraswati*, *Sītā Mātā* are all incarnations of the *Śakti*. Great souls also come into being as envoys

of the divine power with all its incarnations. The *Parivrajakas* of Buddha, the first Disciples of Christ, the *Dharmacharyas* of Chanakya, the *Satyagrahi* followers of Gandhi were all the ‘messengers’, the ‘instruments’ of the different experiments, the different expressions of this *Mahā Śakti* in the Modern Age.

Today, in the critical phase of *Kaliyuga* – that appears to be leading to absolute decline and global devastation, there is an alarming need to emancipate people’s mind from the deadly influence of *Kaliyuga* in the subtle world. Spiritual refinement and reorientation of the maligned and perverted minds is the call of the present era....

All of the spiritual elements and seeds of divinity that educe thy light in the *sādhaka*’s inner self are immanent in the twenty-four distinctive syllables of the *Gāyatrī Mantra*. These can effectuate divine purification and righteous orientation of the *sādhaka*’s heart, mind and intellect. This has been experienced and unanimously advocated by the *rishis*, *munis*, sages, yogis and spiritually enlightened great personalities since the time of yore. The divine incarnations in human forms too have been the devotees of the *Ādi Śakti Gāyatrī*....

Sadbuddhi and *Sadgyāna* – spiritual wisdom and pure knowledge, are the perennial elements of divine elevation of human life.... In the present era, when the devil’s demons have universally shrouded human mind and intellect, these appear to be the sole silver lines of hope and remedy. The grace of *Gāyatrī* – the Goddess of *Sadbuddhi* and *Sadgyāna*, is there-

fore utmost prayed. The super science of *Gāyatrī* encompasses complete knowledge of the welfare of all living beings. *Gāyatrī Sādhanā* bestows divine enlightenment and glorious progress of the present life and the lives beyond.... There is no *tapa-sādhanā* equivalent to this pre-eminent spiritual endeavor. The enormous potency of the *Gāyatrī Mantra* isn't magical or imaginary. It is indeed a super scientific effect of the immense power of *Śabda* and the subliminal spiritual force of the inner sentiments.... Everybody – whether a believer or a non-believer, could benefit from the scientifically endeavored *japa-sādhanā* of *Gāyatrī Mantra*.

In the present era, the *Gāyatrī Śakti* has descended as *Yug Śakti* to ruin the reign of the devil of *durbuddhi* that has enslaved human mind and is the root cause of all the man-made problems and the untoward detrimental developments on all fronts of life. Likewise the other faculties of the Vedic Culture, the great science and philosophy of *Gāyatrī Vidyā* too got shrouded in the mist of antiquity and ignorance with the advent of *Kaliyuga* in the modern age. There were hardly any texts or authentic commentaries available on this deep knowledge. Whatever was there, was too complicated and incomplete and beyond the comprehension of the common people.

Some ego-driven scholars and some fake 'savants' of vedic knowledge had created such a confusion and distortion for their selfish motives that no aspirant of true knowledge could dare decipher this *vidyā* or attempt *Gāyatrī Sādhanā*. Illogi-

cal interpretation and misconceptions like — “only Brahmins could practice *Gāyatrī-Upāsanā* (moreover, the word “Brahmin” wrongly propagated as that by caste)”; “women should not know or chant the *Gāyatrī Mantra*”; “The *Gāyatrī Mantra* is a secret, only to be told by a ‘guru’ in the ears of the ‘deserving’ disciple”; “*Gāyatrī Vidyā* is cursed and prohibited...”, etc — were quite common among the masses until past few decades. These baseless and blind convictions had maligned and damaged the pearl of invaluable knowledge and ultimate welfare.

Vedmurti Taponishtha Pt. Shriram Sharma Acharya had sharpened and revived the divine glow of this buried diamond by his peerless, ardent *tapa-sādhanā* and angelic spirituality. Rishi Bhagiratha’s *tapa* had brought the holy Ganges on the earth. The devout endeavors of Pt. Shriram Sharma Acharya enabled the epochal descent and unalloyed flow (comprehensive decipheration) of the Ganges of the super knowledge for the emancipation of the world from the smog of *Kaliyuga*.

He scrupulously studied, researched and himself experimented on *Gāyatrī Mantra* through the paramount dedicated *Sādhanās* of *Gāyatrī*. His life was a remarkable evidence of the authentication of his absolute knowledge of the super science of *Gāyatrī*. The divine luminescence of *Gāyatrī Vidyā* and supramental attainments of the spiritual force of *Gāyatrī Śakti* was visible in every impulse of his thoughts and sentiments and every expression of his conduct and deeds.

He presented the great knowledge of *Gāyatrī Vidyā*, *Upāsanā-Sādhanā* and the science of *Gāyatrī Mantra* in a thorough, comprehensive and eloquent style. He was indeed a *rishi* of this era (*Yug Rishi*) whose sagacious writings, lucid discourses and adept practical guidance enabled the true light of *Gāyatrī* reach all the men and women — the illiterates as well as the educated ones, the atheists and the theists, the rich and poor, the healthy, mighty and the weaker or discarded ones...., without any barrier. *Gāyatrī Śakti* was thus incarnated as *Yug Śakti*. This unfolded the dawn of resurrection of the divine cultural values and bright future for the world.

Millions of people across the globe have been blessed by the *dikṣā* of *Gāyatrī Mantra* by *Yug-Rishi* Pt. Shriram Sharma Acharya. Gayatri Pariwar is a family-like ensemble of these dedicated *sādhakas* of high morality, who are sincerely transacting their worldly duties along with the devoted *upāsanā-sādhanā* of *Gāyatrī* and are also contributing to the altruist constructive mission of *Yug Nirman*.

Shantikunj, Hardwar, located in the sacred vicinity of the Ganges and the pristine shadows of the Himalayas is the fraternity of the All World Gayatri Pariwar. This sapt-sarovar region had been the *siddha tapasthali* of Maharshi Vishwamitra in the Vedic Age. With the arousal and resurrection of the spiritual energy of this place by the vigorous *tapa-sādhanā* of *Yug-Rishi* Pt. Shriram Sharma Acharya and Rev. Mata Bhagavati Devi Sharma in the modern age, Shantikunj has been erected as a *Gāyatrī Siddha Pitha*. The divine vibrations of the *Gāyatrī Mantra* and sublime flow of *mahāprāṇa* generated by it pervade this spiritually energized *tirtha* of our times.

Performing *Gāyatrī Sādhanā* in Shantikunj fulfils all noble desires of the *sādhaka* and induces new light, inner strength and elevated confidence in them. Regular *Sādhanā Satras* of nine days (from 1st to 9th, 11th to 19th and 21st to 29th every month) are organized here for comprehensive training for spiritual refinement of personality and *Laghu Anuṣṭhāna Sādhanā* of *Gāyatrī*. Any aspirant can participate in these *satras* free of cost without any constraint of creed, caste, sex or social status. A prior permission at least one month in advance is desired to facilitate proper accommodation in the Ashram premises. Everyone has been bestowed the rare opportunity by the Almighty to link himself with the epochal flow and beatitudes of *Yug Śakti* by sincere participation in these *sādhanā satras* and enlightening the mind and heart by the supreme knowledge and grace of *Gāyatrī*.

* * *

Glossary of terms (in Sanskrit) from Shastrik Literature¹

Anuṣṭhāna: Determined ascetic endeavor aimed at noble spiritual purpose.

Devatā (or *deva*): A manifestation of divine powers.

Dīkṣā: Spiritual initiation.

Durbuddhi: Illusioned, egotist, cruel, and perverted intellect.

Gurukula: An ashram or school run by a spiritually eminent guru.

Gyāna Yagya: Altruist endeavor for propagation of (righteous) knowledge.

Havans (*homam* or *agnihotra*): Small-scale *yagya* that could be performed every-day at home.

Japa: Rhythmic enunciation (of a *mantra*).

Japa Sādhanā: *Japa* accompanied by meditation and specific spiritual practices.

Kāmadhenu: A divine cow (referred in the Puranas) whose milk is supposed to fulfil all earnest desires.

Laghu Anuṣṭhānas of Gāyatrī: An *anuṣṭhāna* involving 24000 *japas* of the of *Gāyatrī Mantra* with of *Gāyatrī* Meditation under specific disciplines of self-restrain.

Nāda: The rhythmic flow of musical sound.

Prāṇa: The life-force, vital spiritual energy.

Puraścaraṇa: A highest level *anuṣṭhāna* of 2400, 000 *japa sādhanās* of the *Gāyatrī Mantra* under distinct ascetic disciplines.

Pūjāsthali: Place of worship.

Sadbuddhi – the enlightened intellect that enables prudent distinction between the truth and the false, the right and the wrong and guides the righteous decision making

Satra: a session.

Savitā: The subtle body, the core of *prāṇa* of the Sun.

Satsang and *Swādhyāya*: Enlightening discourses, discussions and study of the sagacious thoughts and glorious works of great personalities on different aspects of life.

Sādhanā: Spiritual endeavor of self-refinement and inner elevation.

Sādhaka: Who sincerely performs a *sādhanā*.

Siddhi: Supernatural power and supramental talent.

Śabda: The eternal element of cosmic sound.

Śabda Śakti: The omnipotent, ever-existing force of *Śabda*.

Śikhā: A distinctive lock of hair at the crown point (above the suture) on the central top of the head.

Śraddhā and *Viśwāsa*:

Śraddha – intrinsic faith and absolute devotion in divine ideals and *thy* grace.

Viśwāsa – unperturbed confidence, inner belief.

Tapa (*tapasyā*): Devout austerity and ascetic endeavors.

Triveṇī: The confluence of three rivers or streams of power....

Upāsanā: Devout worship or devotional practice to enable the devotee recall and experience *thy*-presence within and around him.

Vasudhaiva Kutumbakam: Feeling of oneness with the whole world.

Yagyopavita: Sacred thread or *sūtra*.

Yagyāgni: The sacred fire of *yagya*.

Yug Nirman: Reconstruction of era by social, cultural and spiritual enlightenment.

Translated by:
Dr. Rajani Joshi
Indian Institute of Technology, Mumbai

¹ (The English letters and special symbols used here for the Sanskrit Script are in accordance with the international transliteration standards.)

Printed By
Yuganter Chetna Press, Shantikunj, Hardwar (U.A.)