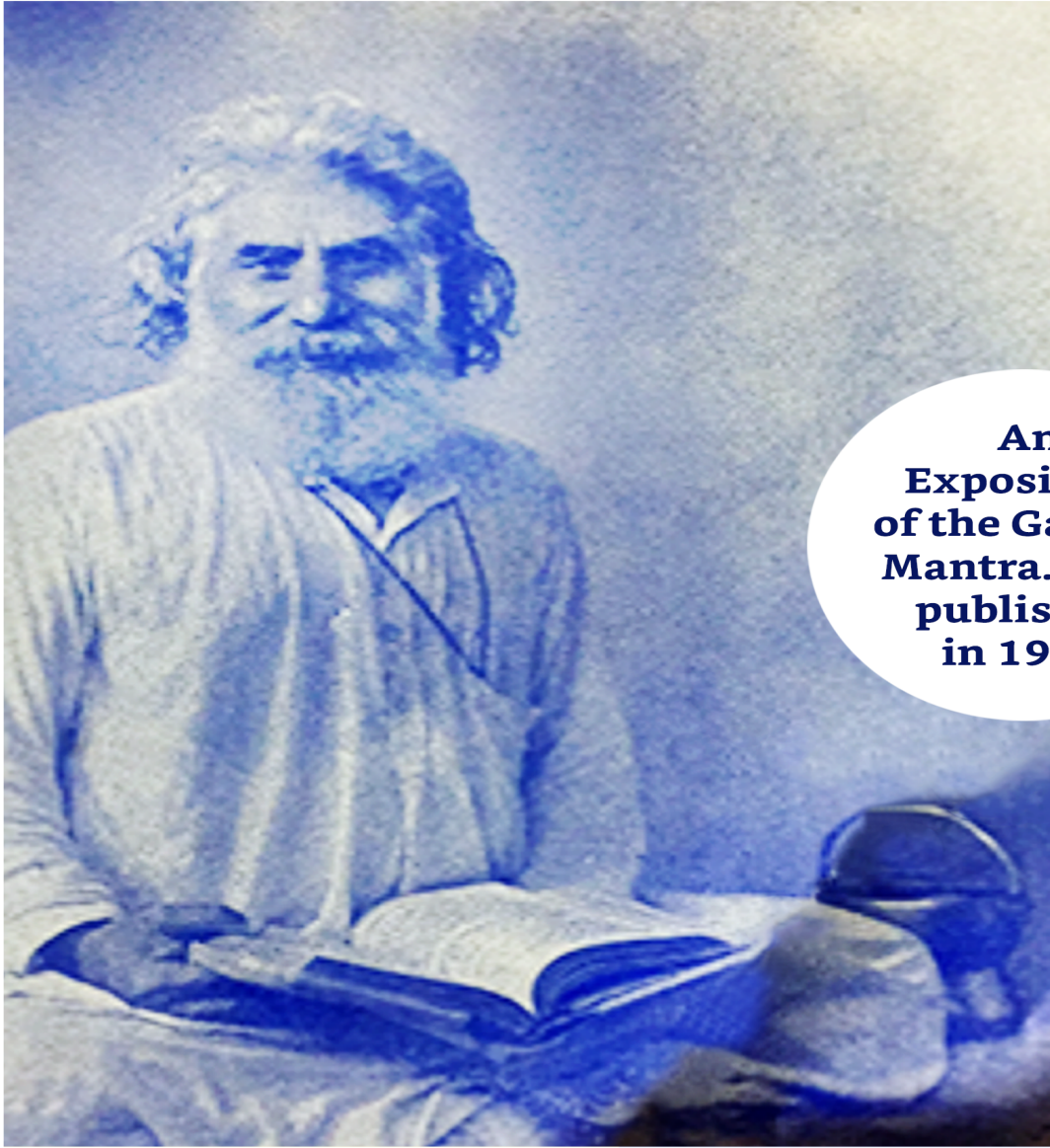


THE LIGHT TO LIFE'S GOLDEN SECRETS



An
Exposition
of the Gayatri
Mantra. First
published
in 1933

GĀYATRI RAHASYĀ

SECRETS OF THE GAYATRI MANTRA

HIS HOLINESS SHRI
PRABHU ASHRIT
SWAMIJI

GAYATRI RAHASYA

SECRETS OF THE GAYATRI MANTRA



The light to life's Golden Secrets

AN EXPOSITION OF THE GAYATRI

by

His Holiness Shri Prabhu Ashrit Swamiji

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Published by

GNR. Krish

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First Published 1933
First Published in India (English) 1965
Reprinted 1972, 1976, 1980
Revised Edition 1989
Reprinted 1991, 1994, 1997, 2001
New Reset Reprint 2007
E-book publishing 2013
Revised E-book Edition 2024

ISBN 979-8-35096-915-3

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It has been almost more than 90 years since this book was first published. Edits have been made to enhance its readability and ensure it is easier to understand for the present time. Please reach out to me at **info@gayatrirahasya.com** if you have any feedback or suggestions. Your input will help me improve and update the book for a better reading experience.

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GAYATRI MANTRA



ॐ भूर्भुवः स्वः।
तत्सवितुर्वरेण्यं।
भर्गो देवस्य धीमहि।
धियो यो नः प्रचोदयात्॥

**AUM Bhur, Bhuvah, Svah
Tat Saviturvareniyam
Bhargo Devasya Dhimahi
Dhiyo Yo Nah Prachodayat**

Aum, who is dearer than our breaths, is Self-subsistent, All knowledge and All Bliss. We meditate upon that adorable effulgence of the resplendent Vivifier of the Universe, Savita. May He illumine our intellects unto the right path.

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Preface



We are living in the superfast, technology-driven, global village where materialism has overtaken the spiritual pursuits. Even our religious practices have become ritualistic and publicity-oriented, with focus on worldly rewards from the Divine forces. There is little spiritual touch to these rituals because of our excessive attachment to mundane life. In short, steadily, and definitely not slowly, we are moving away from the path that could lead us to realizing the Divine Grace. It is said, "Anyone, however high he may be in status and intellect, is not considered human, if he forgets God in his moments of pleasure and fears Him not in his moments of anger." But our immense love of materialistic life and pleasures, drives us every day into eternal grief from where there appears to be no easy redemption.

For those discerning souls, who look for way out of this maze of life, *Gayatri Rahasya* by **His Holiness Shri Prabhu Ashrit Swamiji** offers the right remedy. In a lucid and layman's words, the

greatest secrets of life are spelt out in the form of conversation between the Mahatma and the local folks.

The *Gayatri Rahasya* explains the technique of Jap with such clarity that anyone can easily understand and then practice. Needless to say that the devotee who practices Gayatri Jap should do so with utmost devotion and in full faith. His Holiness has explained the significance of Gayatri and also the bliss that a devotee with full faith would attain in several places. A devotee, when he utters the word "AUM", God blesses him. When he says, "Bhu," he will not face any defeat from any enemy. Utterance of "Bhuvah" will spare him of grief from afflictions from the skies. "Suvah" takes away temptation from any quarter. By proper practicing of Gayatri Jap, one gets relief from worldly pains and moves forward spiritually towards the ultimate Divine Bliss.

It is known that the body is kept alive by the soul. It is adored so long as the Soul abides in it. It exists so long as the Soul exists. The strange and sublime power which is always working everywhere, is nothing but our soul, the Almighty God.

In the *Mundak Upanishad* the whole process of meditation has been described as the practice of archery in which one has to direct the arrow of one's Atman, sharpened by devotion, from the bow of Aum, towards the Brahman, who is the target. By undistracted contemplation only can the arrow (Atman) pierce the mark and become one with the Brahman. Gayatri Jap is the best medium for integrating the Atman with Brahman.

"Gayatri" that which manifests the Universe and protects it, implies knowledge. Gayatri, is the mother of the Vedas, because every sage

was said to have been introduced to it by God Himself. The Gayatri Mantra purifies the intellect and bestows the Divine Knowledge.” Gayatri is the most important aspect of worship. This mantra is instrument for the Union of man and God.”

His Holiness vividly has described the drill for Gayatri Jap, by preparing the mind and observing the austerities. The mind should be full of devotion. The devotee should always speak the truth and foster a strong desire in the mind to know the Eternal Truth. Such a practice of Gayatri Jap, will enable one to free himself from the earthly mires because the Soul that is ceaselessly anchored in God breaks off from the bondage of nature.

Gayatri Rahasya assuredly would enable every true devotee to find his way to *Sukh (Happiness)* away from *Dukh (Sorrow)*, as the Jap enable him to focus inwards towards Self taking him away from the obsession on senses that one is used to.

My pranams to His Holiness Shri Prabhu Ashrit Swamiji for showing the direction to get Divine Bliss to the agitated Souls of the 21st Century mankind, not only looking for exit routes from the day-to-day pains but also having strong desire to find and abide in the Almighty, as the only Goal of this life.

A note from Publisher



During my school days in Chennai, India, around 1996, I would occasionally sneak into my father's private workroom adjoining our house. Despite knowing it was off-limits, I could not resist exploring the place whenever my father was not around. It was during one of these daring visits that I stumbled upon a blue-covered book titled "**Gayatri Rahasya.**" Its aged appearance, yellowish and nearly crumbling pages intrigued me instantly. Knowing "*Rahasya*" means secret, I dived into it immediately. For the next few weeks, I went to sleep with it and woke up to it every day. I literally could not put the book down. Despite already being introduced to the Gayatri Mantra at a spiritual center, I found this book exceptionally inspiring, mystical, and captivating to read.

Fifteen years later, out of the blue, I felt inspired one day to contact the then-publishers to inquire about purchasing the copyright and licensing for this book. The conversation began smoothly and progressed without resistance or delay, eventually

resulting in my acquisition of the rights along with 2,500 physical copies of the book. It felt like a miracle, a testament to the blessings of my late father N. Raman, who himself was a Gayatri Sadhak and devoted much of his time to silent Gayatri Jap

I have decided to publish *Gayatri Rahasya* online now, with the sincere hope that this book inspires many more people to learn about the Gayatri Mantra and to begin Gayatri Mantra Jap Sadhana. Reading this book during my school days had a profound impact on me, further encouraging my practice of chanting the Gayatri Mantra. I encourage you to discuss and share this content with children and introduce the youth to the book available on www.gayatrirahasya.com

May All of Us Be Blessed with Perfect Health, Wealth, Love, Affection, Prosperity, Happiness, Success, Peace, Bliss, Joy, Comfort, Harmony, Confidence, Courage, Faith, Patience, Safety, Security, and Protection, Now and Forever.

May All of Us Be Blessed with Spiritual Values of Sathya, Dharma, Shanthi, Prema, and Ahimsa (Truth, Righteousness, Peace, Love, and Non-violence) in Thought, Words, and Deeds, Now and Forever.

May the Presence of God be with Us and Protect Us, Now and Forever.

समस्त लोकाः सुखिनो भवन्तु।

May All Beings in All Worlds Be Happy.

Thank you,
G.N.R. Krish
27th May, 2024

Dedication



Thanks to

- His Holiness Shri Prabhu Ashrit Swamiji
- Sri Sathya Sai, Dr. N. Raman, R. Indira & family
- Sri Sunder Dass Chowdhri and Jai Dev Chowdhri & family

This book is dedicated to you, the reader, and to all the spiritual seekers around the world.

Editor's Note



A few months ago, a friend of mine who had known the publishers for quite some time past, suggested that I should go through the *Gayatri Rahasya* and try to make it easier and more understandable for the public interested in such books. My first reaction was one of reluctance, partly because of the esoteric nature of the theme involved and partly because of my inability to convince myself that I possess the requisite qualifications and attainments necessary for the purpose. But the friend continued to goad me. He pointed out that the tradition and background which I had been nurtured in distant Kerala by my father — a scholar on various subjects — would certainly take me from a splendid start to a superb finish. That clinched the issue. I took up the *Gayatri Rahasya* with the Gayatri on my lips.

It was not easy. The book had been translated in English from its original in Urdu — an international language with a rich heritage — while the subject matter happened to be the quintessence of the

ancient Hindu concept on the eternal secrets of life. In such cases the difficulties that confront the translator are legion. Appropriate words and phrases do not present themselves—the genius of the language (Urdu) precludes such a possibility — and the sublime philosophical speculation concerning the Universal Soul refuses to yield to any possible interpretation in Anglo-Saxon-vocabulary. Viewed in this context, the task that faced the translator must have been tremendous. And that, in brief, is what has led to the present attempt.

The book has now been examined thoroughly in all its aspects. At various places the abstruse language in which a subtle idea has been projected has to be modified to make it more impressive, forceful, and vigorous. Certain foot-notes and references considered redundant to the context have been deleted and long-winding sentences cut short or split up to make the idea precise. However, the core of the Mahatma's teachings has always been kept in view. I am sure that devoid of the tortuous expressions, not always necessary to interpret a didactic theme or the inscrutable ways of our terrestrial existence, readers will find the book simpler as well as pleasing.

The *Gayatri Rahasya* poses a pertinent question: Why should one recite the Gayatri? The answer is implied in the discussion between the Mahatma and his disciples. Every gentle drop of rain that falls from the merciful heavens above finds its way to the great oceans. Even so does every prayer that every life utters, finds its way to the feet of God Almighty. Again, a question is raised: The English do not recite the Gayatri, yet they are more prosperous than we are. And

that is because they have their own way to realize God. The Gayatri is exclusively a Hindu prayer to the Omniscient, Omnipresent and Omnipotent God emanating from a higher view of life — a life stimulated by the climatic and geographical features of India, emphasizing its oneness with the all-pervading Brahman. Anyone can recite it at any time, irrespective of caste, creed, faith, or nationality. The Mahatma even encourages a boy from another religion to chant the prayer. 'More things are wrought by prayer than this world dreams of and it is through prayer only that this whole round earth is bound by golden chains about the feet of God.' The Truth, Beauty and Grace that surround us can only be understood through reason and good sense. And reason is possible only if we sharpen our intellect and make our thinking minds blossom. Our mental and intellectual faculties when fully developed help us to realize God as reason purified. Without that we shall only grope in the dark. No shadows fall on a dark street. It is terrible to fall into the hands of Living God — a God that cannot appeal to our reason.

As has already been discussed, the *Gayatri Rahasya* has a universal appeal because of its didactic nature. According to the Mahatma, what the Gayatri disciple should aspire for **is an observing eye and an enquiring mind made possible through a razor-sharp intellect**. Whether he reaches that stage or not is a phenomenon he has to experience. He cannot explain it even as a lover cannot explain his love for his beloved. The Mahatma in his own humble way only shows us a lamp — the lamp that destiny holds out to its children stumbling in the dark. They may follow it or not. The choice is theirs.

In conclusion I must also express my profound gratitude to *Dr. Sita Nambiar* who has taken lots of pains to explain to me many a Vedic aphorism that immensely helped me to finish the job.

T.S. Ramachandran

Rishikesh

August 1989

Author's Dedication



I lay this humble book *Gayatri Rahasya* or *Gupt Jnan Gayatri* at the gracious feet of my revered Guru, **Shri Yogacharya Swami Krishnanand Ji Maharaj** by whose thousand thousand blessings a unique ray of light flashed in the thickest darkness of my heart; whose unbounded grace led me to the path of righteousness. May, by God's grace, I and Other pilgrims in the sojourn of life, treading on this path, achieve the supreme ends of our earthly existence.

- Tek Chand Prabhu Ashrit

(The Book was published by Shri Swami Prabhu Ashrit Ji Maharaj in 1933 when he had not yet been initiated into Sanyas. Hence this birth name of the author.)

Blessings of the author



This book, *Gayatri Rahasya*, was compiled by me in Urdu at Nairobi, in British East Africa in the year 1929-30. The *Editio Princeps* was brought out in 1933 through the efforts of *Shri Master Prem Prakash*, Chief Organizer, Insurance Company, Lyallpur. Several editions in Urdu had to be brought out followed by a Hindi translation by *Raizada Shanti Narain*, Editor, *Bande Mataram*. The Hindi translation too had a very wide circulation and several editions had to be brought out. Meanwhile requests for an English translation of the book had been received from several quarters, particularly from English knowing people, not well-versed in Hindi. Demand for translations in other languages was also there.

The English translation was not an easy task. It could only be carried out by one who had not only studied religion, but was also religious-minded; one who had developed a yearning for prabhu Bhakti through the Gayatri.

The work was, therefore, entrusted to *Shri J. Krishna Chowdhry*, son of a very old and good friend of mine, late *Chowdhry Kanwar Bhan* of Muzaffargarh. He took up this arduous task most willingly and worked hard on it utilizing every moment he could spare. And by the Grace of God, he succeeded.

While expressing my sincere thanks for his hard work and unflinching devotion, I also pray to God for his success in every walk of life.

I am also grateful to *Pt. Dharam Dev Ji (Dev Muni) Ban Prasthi*, Vidhya Martand of Jawalapur, who has rendered a most valuable service to the English-knowing public by going through this English translation of the book. May God Almighty enlighten him.

Shri Chowdhry Jai Dev Ji, 7/A Nizamuddin East, also deserves my thanks. He is responsible for the publication of this book. May his magnanimity bear fruit!

– **Prabhu Ashrit**

Prayer



May, by the grace of God ¹, O child, the day and night endow thee with faculties to assimilate the wisdom that thou hast acquired through listening and learning. May the adorable God bestow on thee an all-embracing and eager intellect; the effulgent sun and the luminary moon illumine thy understanding to retain knowledge."²

*"Lord, Thou art my Mother, Thou art my Father, Thou art my Brother and my Friend, Thou art my Wisdom and my Wealth. Lords, Thou art all in all unto me."*³

Om Shanthi, Shanthi, Shanthi ⁴

1. ओं मेधां न मित्रा वरणौ में धामग्निर्दधातु ते ।

मेधां ते अश्विनौ देवावाधतां ।

पुश्कार स्तत्तौ ॥

साम वेद मं० बा प्रा० 1। स्वं० 5। मं० 0 6

2. You may by the grace of God acquire understanding of the hidden springs of knowledge about time, space, and the universe. Inadequately translated in English as knowledge, *Jnan* is wider in meaning than mere metaphysical knowledge. It means much more. It develops and supplements new sense of values, a new vision, a zest for a longer, richer, and more satisfying life. It gives us faith, hope and courage, without which life is a tragic farce. It also includes the means, for without them there is no end. The Greek word *gnosis* in this context corresponds to full identification with the universal Self and thus conveys the complete meaning.

3. त्वमेव माता च पिता त्वमेव ।

त्वमेव बन्धुश्च सखा त्वमेव ॥

त्वमेव विद्या द्रविणं त्वमेव ।

त्वमेव सर्वं मम देव देव ॥

God as father is a familiar concept to the Hindus. The Rig Veda says: "Be of easy approach to me, even as a father to a son. Do Thou Self-effulgent Lord, abide with us and bring blessings to us." (1.19) The Yajur Veda says: "O Lord, Thou art our Father, do Thou instruct us like a father" (XXXVII.20) The same idea is echoed in the Gita (XI-43).

4. The word *Shanti* (peace) is repeated thrice because the world has threefold pains and pangs: (i) *Adhyatmik*—pertaining to body and soul, such as ignorance, defective knowledge, passion and pains of the opposites, physical pain, and sickness: (ii) *Adhibhautik*—as coming from one's enemies, and (iii) *Adhidaivik*—as arising from causes beyond human control, such as excessive rains, extremes of heat and cold, mental worry and distraction of senses.

Understanding the word “Brahman”



Dear Reader,

You will come across the word “**Brahman**” again and again in the pages to come. I want to add a note to clarify what “Brahman” means. While **Brahman** can be loosely equated with the concept of “**God**,” it is important to understand that *Brahman* in Hindu philosophy *represents an ultimate, formless, and infinite reality, beyond the personal deity often depicted in religions. Brahman encompasses the totality of existence and transcends all dualities and distinctions.*

In Hindu philosophy, “*Brahman*” refers to the *ultimate, unchanging reality amidst and beyond the world, which cannot be exactly defined. It is the singular essence that pervades everything in the universe, transcending all forms and attributes. Brahman is described in the Upanishads as Sat-Chit-Ananda: pure being, pure consciousness, and pure bliss. It is the foundation of all existence*

and the source from which all things emanate and to which they return.

It is crucial not to confuse "*Brahman*" with "*Brahmin*," which refers to a member of a particular social group in the traditional Hindu class system in India. While *Brahmins* are typically priests, scholars, and teachers responsible for religious rituals and preserving sacred knowledge, ***Brahman is a metaphysical concept. Brahman signifies the ultimate reality or cosmic spirit.***

Understanding this distinction helps clarify the profound philosophical ideas that underpin Hindu spirituality, highlighting the difference between a societal role and a universal principle. Brahman represents the infinite and eternal truth, central to many Hindu teachings and practices aimed at realizing the unity of the individual soul (Atman) with this supreme reality.

AUM (OM)



"AUM, often pronounced as 'OM,' is a revered symbol in Hinduism, representing the essence of creation and the universe's interconnectedness. It is a sacred mantra, resonating with deep spiritual significance beyond religious boundaries. Imagine it as a cosmic vibration, echoing through the ages, inviting all seekers to explore the mysteries of existence. 'AUM' encompasses the past, present, and future, serving as a pathway to inner peace and enlightenment. Regardless of one's faith or background, 'AUM' speaks to the universal quest for meaning and connection, offering a glimpse into the boundless depths of the human spirit and the cosmos."

Symbolically, 'AUM' consists of three distinct phonetic components — 'A,' 'U,' and 'M' — which correspond to the realms of waking, dreaming, and deep sleep, as well as the three divine aspects of the Hindu pantheon: Brahma, Vishnu, and Shiva. Chanted or meditated

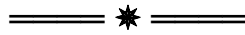
upon, 'AUM' is believed to align one's consciousness with the cosmic vibrations, fostering spiritual harmony and enlightenment.

Numerous Sanskrit names have been given to God, but the Name AUM is the most excellent name of the One Supreme Being. His manifesting word is AUM, says Patanjali (Yoga Sutra, 1*27).

Commenting on this aphorism of Patanjali, **Swami Vivekanand** writes: *"The commentator says that the manifesting word of God is AUM. Why does he emphasize this word? There are hundreds of words for God. One thought is connected with a thousand words; the idea God is connected with hundreds of words and each one stands as a symbol of God. Very good. But there must be generalization among all these words, some substratum, some common ground of all these symbols, and that which is the common symbol will be the best, and will really represent them all. In making a sound we use the larynx and the palate as the sound board. Is there any material sound of which all, other, sounds must be manifestations, one which is the most natural sound? AUM (OM) is such a sound, the basis of all sounds. The first letter, A, is the root sound; the key, pronounced without touching any part of the tongue or palate; represents the last sound in the series being produced by the closed lips, and the U rolls from the very root to the end of the bounding box of the mouth. Thus, AUM represents the whole phenomena of Sound-producing. As such it must be the nature Symbol, the matrix of all the various sounds. It devotes the whole range and possibility of all the words that can be made. Apart from these-speculation, we see that around this word AUM are centered all the different religious ideas in India; all the various religious ideas*

of the Vedas have gathered themselves round this word AUM. What has that to do with any other country? Simply this, that the word has been retained at every stage of religious growth in India, and it has been manipulated to mean all the various ideas about God; Monists, Dualists, Mono-Dualists, Separatists, and even Atheists took up this AUM. AUM has become the one symbol for the religious aspiration of the vast majority of human beings. Take, for instance, the English word God. It covers only a limited function, and if you go beyond it, you have to add adjectives, to make it Personal, or 'Impersonal; or Absolute God. So with the words for God in every other language; their signification is very small. This word, however has around it all the various significances." — Raja Yoga, pp. 155-156.

My Submission (Translator)



My humble prostration to **Swami Prabhu Ashrit Ji**, by whose thousand thousand blessings I learned to know the Gayatri Japa, the technique of which the present book explains. Japa is a "spiritual food for the hungry soul." But the author believes that it is a Yoga and an exact science. He believes and advocates that Gayatri mantra has sovereign powers. It is the philosopher's stone or divine elixir and he strongly recommends the use of this Daiva Sakthi for the attainment of all needs of mankind. The seeker of worldly pleasures has a walk over them. And those for whom God is the final satisfaction - enter into God and feel united intimately with Him through the beneficence of the Gayatri.

I fear that it will be an act of supererogation on my part to append a long introduction in this transition of the book which is from the pen of a man, who by dint of severe austerities, has become a beacon light for men and women. The book amply satisfied the spiritual appetite of thousands. But thousands of men who knew

little Hindi or were indifferent to reading in Urdu had been deprived of this "divine elixir." Therefore, for offering this book to them in English I have no apology to make. I claim my right to do. And, if someone find imperfections in it, remember, I lay no claim to perfection.

J. Krishna Chowdhury

Rohtak

14th March, 1965

Introduction



Numerous sects and cults in religion have come into existence in the world of today. The votaries of every such tradition try to seek support in the teachings and blessings of some prophet, some mystic, some saint, some incarnation, some sage, or some preceptor. Every man tries to follow the tenets of his own traditions and endeavors to convince others of the truth of his own beliefs and persuades them to accept the same. Every religion or cult has a separate esoteric code for the guidance of its followers. It also urges that every one of these codes has been designed to give guidance to the followers of the sect who seek to tread the inner path towards God. Every sect tries its own mode of worship. But on one point they all agreed: the ultimate aim of life is the attainment of Liberation. They also agreed that Liberation can be found by worship and prayer, service to God, recitation of hymns and meditation, or Japam or Guru Mantra (the Divine Name). From a religious point of view, we all agree that recitation of the Divine Name can lead us to

Perennial Bliss ¹. The Christians, the Parsies, the Jews, the Hindus, the Muslims in short, everyone is in search of this Japam.

The Hindus, *ab aeterno*, have been blessed with the very spring of wisdom. For centuries, they have found comfort in the Vedas. But through sheer ignorance they denied themselves the benefits of that store-house of knowledge, and abandoned in practice the Guru Mantra, the Divine Name that was given them through the Vedas. They have fallen prey to the snares and shabby tricks of selfish persons. They have owned and adopted for recitation some mystic formulas coined and whispered by egregious impostors assuming themselves to be Gurus. Consequently, there are today as many Guru Mantras as there are the traditions. Not only that. Even individuals have assumed *Gurudom* and have invented formulas of their own in refutation of those of others. One of these Gurus whispers it into the ears of his disciple and assures him of the potency of his fancied formula saying: "Between you and me this secret mantra would lead you to Salvation. But do not disclose it to anyone else. It is a very secret knowledge."

As a consequence, the Hindus now find themselves lost in the lurch. They have been driven far away from the real mantra, the Divine Name that they were given *ab aeterno* by the real Guru ², the Omniscient Lord, who revealed the sacred Vedas to the four revered sages. This mantra was the means to gain the secret knowledge, the Saving Wisdom, metaphysical knowledge, and the Divine Knowledge. Every Guru, in the past, initiated his deserving disciples into this mantra and taught them the principles of its recitation.

No one can adequately evaluate the Divine Name. The mysterious and subtle knowledge, the essential and hidden secrets of it can be grasped only by silent meditation in seclusion. For this great reason the preceptors of the yore initiated and whispered this great formula into the ears of to their disciples³, whom they considered deserving and worthy of understanding this marvelous truth.

This great mantra has sovereign powers. Therefore, at a time when ignorance ruled supreme some devotees of this mantra selfishly concealed it and made use of its mighty powers to grind their own axes, and in order to have the advantage over others they denied to the ignorant people the knowledge of the wonders this mantra could perform.

A popular belief among Hindus is that no one can achieve salvation without a *guru* (a spiritual preceptor)⁴. Therefore, the necessity of having a spiritual preceptor has always remained and will ever remain nearest the heart of every Hindu. However, the practice of whispering the guru mantra in the ears of the disciple in a solitary and secluded place is now only a hoax of the fraudulent, the selfish and ignorant self-proclaimed gurus who always remain in search of advantageous grounds to meet their selfish ends. Therefore, they unscrupulously whisper into the ears of their servants, admirers and disciples whatever occurs to their mind to suit the occasion. As a result, the Hindu nation has lost its path and begun moving in the wrong direction. Over the course of thousands of years, the nation has transitioned from light to darkness and has been lulled to sleep.

Whoever endeavors to disregard, disgrace, or humiliate any divine power will himself meet disgrace and humiliation and will come to

rue. Ever since this guru mantra has been disrespected and misused, the whole nation (Bharat/India) ⁵ has been subjected to disgrace and humiliation and enslaved by other nations. There was a time when devotees of this mantra would recite it and cause the fall and humiliation of the cruel and the unjust by calling down on them. Contrast the present plight of Bharat. Small wonder then the nation has become pauper, in spite of her hidden riches; she has come to be considered thoughtless and insentient in spite of her great intellect and huge stores of wisdom. They are, as if, rendered landless in spite of owning lands. How can those who cannot find comfort in this world, hope to seek Liberation in the world to come? The nation which has come to humiliation at the hands of others can expect little beyond that. Reason? Energy can be expected in a living person only. The nation which is already dead cannot hope to have any energy. All that remains for her to be done is cremation.

Therefore, let us come to senses now. Let us rise and awake, and bow our heads before the real *Guru* who is the Preceptor of all preceptors and seek comfort and refuge in the *guru mantra* given by Him.

1. Repetition helps the devotee to attain that concentration which leads his mind to meditation. History proves that there has been many a great personality who reached the highest mystical experience through this practice. It is the easiest process to realize the truth in Kaliyug. Mahatma Gandhi says, "Each repetition of God's name carries you nearer and nearer to Him. I may tell you that I am talking here not as a theorist but as one who has experienced what he says every minute of his life. (Harijan, May 25, 1935)

2. The word "Guru" itself is derived from Sanskrit and can be understood through its etymological roots:

"Gu" means darkness or ignorance.

"Ru" means remover or dispeller.

Guru or Sadhguru is also the name of God because He is the Teacher of all true knowledge and learning and He revealed the Vedas, the source of all knowledge, and He was the Teacher of teachers Agni, Vayu, Aditya, Angira, Brahma, etc., in the beginning of creation.

3. "According to Hindu Teachers, human minds are grouped into four distinct types: intellectual, emotional, active and meditative. Apart from that, these different types are subdivided according to the mental structure of innumerable individuals, and every one of these types and individuals has distinct methods for spiritual development. Superconscious realizations are processes of spiritual evolution and not of superimposition, so the teachers try to find out the individual characteristics of the different aspirants and accordingly prescribe individual methods to suit their temperaments and mental capacities." — Hindu Psychology, p. 175

4. "The stranger asks the way from the one who knows the way. Taught by the one who knows, he will not get lost. Indeed, this is the blessing of knowledge; he finds the path which leads straight ahead."— Rig Veda X.32.7

5. Bharat, also known as India, is the ancient Sanskrit name for the Indian subcontinent. It holds cultural and historical significance in Hindu mythology and literature, and is often used in traditional and formal contexts to refer to the country of India.

The Liberator from Woes



The Bestower of Liberation: Scriptural testimony of the glory of the Divine Mother, Gayatri.

The enduring potentialities of the mantra and my firm convictions will be accepted by those who profess orthodox Hinduism. I am however afraid that some of my friends will be reluctant to do so. They doubt that they have not come across any pragmatic enunciation of such principles in the acceptable books. Their experience in this direction is shallow. The reason is that they have either failed to rivet their minds on the Japam ¹, or have not practiced it in the prescribed manner. Often has it been observed that the man engaged in telling beads suffers his mind to go astray. His living is usually unscrupulous. The result is that the mind remains uninfluenced. The great *saint Kabir* says in a similar context:

"The wooden beads of rosary strung in thread, O Kabir, will be of no avail unless the mind is cleansed."

The rosary itself scorns at the telling of beads on it: it is the change of heart, it proclaims, that leads towards God realization.”²

It is necessary that a patient must repose his faith in the medicine and strictly observe the regimen prescribed if he wants to be free from the pangs of sickness. To create interest in the minds of the readers, I cite below some scriptural texts apart from the evidence brought in here and there in this book.

If those enlightened readers whose food is *Satvik*³, whose thoughts are pure, whose dealings are fair will take to the recitation of this mantra and continue its practice, I am sure, they will develop the divine force concealed in them. They will make their families glorious and bring fame to their country.

The observance of *Yamas* (cardinal vows) and *Niyams*⁴ (casual vows) must be strictly adhered to. The most excellent is indeed the one in which complete understanding of the mantra is set up. A medicine fully answers only when regimen is strictly followed. But the *Vachak Japa*⁵ is not altogether valueless. It has its own value, for it is the first step towards Action. *Mansik Japa* is not possible unless *Vachak Japa* is sufficiently practiced. The number of times the *Vachak Japa* is recited must be steadily increased while practicing the *Mansik* one.

Dear readers! You may perhaps be aware that *Maharishi Swami Virjanand Saraswati*, the blind spiritual preceptor of *Maharishi Daya Nand Saraswati* was endowed with a divine vision by the recitation of the *Gayatri*.

You might also have heard how that unlettered simple boy who always forgot his lessons and whose guru, in disgust, stopped him

further instructions, rose through the recitation of the divine Gayatri to become Maharishi Panini, the author of the most valuable grammar, *Ashta Adhyayee*, the surest key to the understanding of the Vedas.

I may add that in our own times too miracles have happened as a result of offerings made through Gayatri. Barren trees have fructified, paupers have gained riches, the agitated souls have attained peace and tranquility and the weak have triumphed over tyrants. What more can be desired? The glory of this sacred mantra defies description. Even the little that can be empirically understood about the mystery of its grace cannot be expressed in words. The revered sages of the past and the authors of Smriti have exalted this mantra.

1. Manu says: "Go to a forest or a secluded place, be of balanced mind, sit near the water, and recite the Gayatri (also called Savitri) mantra. Comprehend it and mould your character accordingly. But this recitation should be mental."⁶
2. Similarly, Maharishi Yajnavalkya says: "One must recite the Gayatri till the stars are visible in the evening and in the morning it should be recited till sunrise."⁷

The recitation of the Gayatri and Havan performed with it will turn all sins to cinders. It has been amply established by the following references cited by the scholar *Pt. Hari Sharan Sidhanta* in his article

in December, 1922 issue of Arya, the monthly organ of the Arya Pratinidhi Sabha, Punjab.

1. "A devoted priest/scholar/teacher responsible for religious rituals, preserving sacred knowledge, and guiding spiritual practices, who recites the Gayatri mantra 1,110 times every day, is not touched by sin."⁸
2. Baudhaya Smriti says: "Facing the east, holding water and kusha grass, one should repeat the Gayatri 1000 times."⁹
3. Lagh Ashralayana Smriti: The Brahmchari and the householder should repeat the Divine Gayatri with Aum¹⁰, and *Bhur Bhuvah Svah*¹¹, at least 108 times. But if repetition to that extent is not possible, it must be done at least 28 times.¹²

Destruction of Sin through the Divine Name

The compilers of the Smritis believe that the repetition of the Gayatri in different numbers will destroy the evil effects of all sins.

Shanker Rishi says: "Dread and fear will never touch him whoever always repeats the Gayatri with *Aum* and *Vyahritis (Bhur Bhuvah Svah)*."¹³

"The recitation of Gayatri hundred times in the day will destroy the sins of the day, or the sins will cease to take effect and its repetition a thousand times will raise the man above sins and his mind will be turned away from sinful acts."¹⁴

“Repetition of Gayatri ten thousand times will destroy all sins, will clear the mind of the practitioner of adamant coating of sins and its recitation a hundred thousand times will purify the heart of even the greatest sinner.”¹⁵

Destruction of Sin through Gayatri Yajna

Sharak Rishi says:

“If offerings are made in fire reciting the Gayatri, all sins of the practitioner will be destroyed and all his desires fulfilled.”¹⁶

“Offerings made of parched rice through Gayatri will bestow peace, of ghee will ward off untimely death, of (padam) lotus seeds, and bael and milk will bestow splendor, vitality, energy, and perseverance.”¹⁷

“By making one thousand offerings of sesamum immersed in ghee, reciting the Gayatri, the practitioner will be liberated of all his sins and one lakh offerings made in this manner will wipe out all his impure desires and lead him to the land of bliss.”¹⁸

Gayatri facing the Sun

Attri Rishi says:

“The practitioner who recites the Gayatri 8,000 times facing the sun, if he is not an atheist, will be liberated from all his sins.”¹⁹

Those who know not the connotations of Japa and have obtained no direct evidence of its efficacy may very well nod their heads and scoff at my words. But fine words butter no parsnips. I do not say this as a theorist but as one who has experienced what one says.

But the Jap should be performed in the prescribed manner with love and faith²⁰, contemplating on the form, spirit, and connotations of the Mantra. This is the best form of Japa. The reward may vary with the standard maintained in this fundamental. But the japa will not remain unrewarded. Every japa will be repaid; the reward may be full or partial. The word which is recited every time, must leave its influence on the practicant. His heart becomes full of love and faith for the Deva of the mantra and the man slowly and steadily imbibes in him the attributes and the characteristic of that Deva²¹ and acquires a definite aversion to all evils. He repents on his past actions and endeavors to atone for them. Regularly he keeps soothing the sinful emotions, trying all the time to keep away from sin till at last he, being liberate from sin, attains emancipation.²² Therefore, all of us should make the most determined and persistent effort to apply ourselves the japam. Whoever will thus surrender himself to the Almighty God, must surely be redeemed. The Divine Gayatri will be his armor against all sins and evil emotions. He will prosper in life and achieve his aim. Take it for granted.²³

The Importance of the Words in Gayatri and the three Mahavyahrities, Bhur Bhuvah Svah

Each limb of Savitri (Gayatri) has been distilled out from each Veda. Similarly, the three letters A, U and M and the three mahavyahrities, *Bhur* (भूर्), *Bhuvah* (भुवः), *Svah* (स्वः), have also been respectively derived from the three Vedas, Rig, Yajjur and Sama, states Manu.²⁴

Swami Daya Nand Saraswati has also said that this word AUM is the most glorious name for God as the one-word AUM, composed of the letters AUM constitutes many names of God. At the same time, it connotes all the names of God. The Brahman loves this name even as a father loves his child.

भूः भुवः स्वः

The meaning of the great particles (Mahavyahrities):

Bhur stands for Him, the Great Lord, Who is the basis of life and dearer than our breaths, for Him.

Bhuva is the name of God as His contact frees the aspirant soul from all pains and pangs.

Svah is the name of the Lord as He pervades the multi-formed universe and sustains all and is All-Bliss.

Supremacy of AUM; The Knowledge of AUM

The Reward of Recitation

(Selected from Prashna Upanishad)

Rishi Piplada says to Satyakam:

Aum is the real *Brahman*, transcendent and Imminent (the means to achieve Him). Those who meditate on the All-Pervading Lord through the repetition of symbol AUM will attain to the Merciful and All Blissful, Immortal, All-pervading Imperishable Supreme Being, worthy to be realized. It is through this sacred symbol that the wise man may put himself in tune with the Omniscient, the All-Pervading Lord, the Brahman, which is tranquil, ageless, immortal, and free from fear. Japa of this manifesting word should be practiced along

with meditation on its meaning, i.e., meditation on the Essence of God.

Those who contemplate on syllable **A**, illuminated by His Effulgence, return to the earth. Their desires take them to the earth where they by austerity and Brahmacharya and affectionate devotion realize the mysteries of the Lord.

Those who worship, with the knowledge of **A** and **U** realize the Atman and with the knowledge that they have performed sacrifices and righteous deeds go through the space to the lunar world and return after full enjoyment of pleasures.

But those who seek the All-Pervading Brahman through the word **AUM** reach through the solar path where there is that Imperishable Being. By the practice of austerity and undivided devotions they reach the Supreme and Primal Abode.

Kath Upanishad

The holy Goal (or Word) which all the Vedas expound, the Being which all penances proclaim the object of all the seekers of knowledge, that Holy Goal (or Word) I tell thee briefly, it is AUM. Without doubt without doubt the Imperishable one is Brahman. This is higher than anything else. Aum is our supreme support. By knowing this Imperishable One, what anyone desires that he gains. This is the best support, this is the highest support, knowing this support a man obtains exalted position in the Abode of Brahma. ²⁵

In the *Mundak Upanishad* the whole process of meditation has been described as the practice of archery in which one has to direct the arrow of one's Atman, sharpened by devotion, from the bow of

Aum, to Brahman who is the target. By undistracted contemplation can the arrow pierce the mark and become one with it. ²⁶

Shvetashvatar Upanishad: The body of man should be used as the wood and may be rubbed by undistracted meditation, on the word Aum, which will lead to the goal of realization of God. The Atman can be perceived in this form and body even as hidden fire can be seen by rubbing.

Chhandogya Upanishad, which is a part of the *Mahabrahman* of the *Athrvya Veda*, also describes meditation through repetition of this great word as a spiritual charm. It urges that when the aspirant so desires, he may reach the supreme and primal Abode which he has won through uninterrupted contemplation fixing his mind on AUM. It is, therefore, desirable that we should worship the Brahman through that loving word Aum which is the means to attain the Imminent and All-Pervading Brahman.

Taittiriya Upanishad

Aum is Brahman. Aum is this all. ²⁷ This word is heard in the sacrifices. The Sam Vedis (the votaries of Sam Veda) chant Aum. The Rig Vedis (the votaries of the Rig Veda) worship Aum. The votaries of Yajur Veda repeat this word in their speech. The chanters of Vedas pray through Aum and seek its support to reach the Supreme and Primal Abode which they invariably achieve.

Yogiraj Patanjali

The manifesting word of *Parmaatma*, that is His Name, is Pranav (Aum). Repetition of this name (Aum) and meditation on the

essence of God is the best means for concentrating one's mind. ²⁸

Yogiraj Yajnavalkya

The unmanifest Brahman and all that can be perceived with the eyes of flesh and whose existence is proved through spiritual eyes is Aum. He is propitious to accept offering in that Name.

Veda Vyasa

The seeker reading the Vedas should meditate on Aum. Immersed in Yogic meditation, he should contemplate on Aum. He will know the Brahman through this Yogic meditation.

Bhagwad Gita

He who shuffles off the mortal coil and departs from this world with Aum, the one syllabled Brahman, on his lips and his mind fixed on- the universal spirit denoted by that name attains the supreme state. ²⁹

Aum is the most sacred syllable; Aum and the three Vedas, Rig, Sam and Yajjur, are worthy of being known. ³⁰

Aum Tat Sat has been declared to be three-fold name of Brahman. The Brahman and the Vedas and the sacrifices were created by it at the beginning of the creation. ³¹ Therefore, acts of sacrifice, charity and penance are always commenced by those who chant the Vedas, with the utterance of the word Aum. ³²

Form of Japa and Meditation

It must be remembered that it is not sufficient to meditate on the syllable **A(ॐ)** without knowing what it stands for. Syllable is only a symbol to denote the word which in turn reveals the knowledge of the object it represents.³³ Therefore, our minds should be focused not on the syllables but on the knowledge of the object they denote. Meditation should be centered on that knowledge. The words do indicate the knowledge and the form of the object they represent. The path becomes clear and signals are given at intervals to indicate it.

The Need for Japam

In order to reap the full reward of Japam, the need of incessant and intense practice cannot be overstressed. Those who practice japa in the prescribed manner will within a short time achieve the benefit. According to Maharishi Patanjali the obstacles of the practicant are removed and God realization takes place through the practice of Japam.

The yoga Aphorisms have reassured us that all the psychic and physical ills, obstacles, agues, fears, and worries will come to an end by meditation on Divine Essence. The testimony recorded above, it is hoped, will be enough to dispel all the doubts of the seekers.

The obstacles that often stand in the way of the practitioner and upset and disturb their minds are the following:

- (1) Disease
- (2) clinging to sense enjoyments
- (3) doubt
- (4) lethargy

- (5) mental laziness
- (6) false perception
- (7) lack of enthusiasm
- (8) non-attaining perfect concentration or Samadhi and falling away from that state when obtained.

The Vedas

The injunction in the Vedas is for the repetition of the word AUM. ³⁴ Not only that. It is enjoined at one place that he who knows not the protector Aum, what benefit or gain can he derive from the hymns of Rig Veda. ³⁵

The learned men who know all the three (A. U. M.) and have stabilized themselves, leading virtuous and prosperous life will, in the end, depart to the Supreme and Primal Abode. Aum, imperceptibly, stands in the beginning and at the end of every Ved Mantra. Maharishi Pannini has established this principle in his grammar which also finds support in the writings of Manu.

Taittiriya Brahmana of the Yajur Veda

The three-fold knowledge was thus revealed: Rig to the heart of Agni; Yajur to the heart of Vayu and Sama to the heart of Aditya. Thus, the All-Pervading Lord revealed the three-fold knowledge. The three planes were thus illumined. The earth (Bhu Lok, Prithvi) by the Rig, the Antariksha (Bhuva Lok) by the Yajur and Dev Lok (Svah Lok) by the Sama Veda. ³⁶

Thus were the three regions illumined by the Brahman. Then came

intuitively the three syllables Aum for the prayer of the Brahman.

Shatpath Brahman of Yajur

The Infinite, Omniscient, All-Pervading, All-Sustaining Aum is Brahma. Aum is the highest; Aum is supreme. Aum is eternal. Aum is the ceaseless one. Aum is the sustainer of life. Aum is the Veda. Through. Aum we can gain the discriminative knowledge.

Gopath Brahman of Atharva Veda

He who knows not the real Aum cannot live according to the injunctions of the Vedas. Living then a life of unrighteousness he will upset the peace of the universe. But the man who realizes Aum leads a life according to the injunctions of the Vedas and will be a benefactor of the universe.

In a metaphor of profound beauty, it has been conveyed that those who take sanctuary in Aum and earnestly strive to grasp the essence of Brahman will undoubtedly triumph in the enduring conflict of the Devasur³⁷ strife.

The Glory of Japam

Bhagwan Manu says: "The repetition of Gayatri prefixed by this word *Aum* and the sacred particles *Bhur* (भूः) *Bhuvah* (भुवः) *Svah*(स्वः) at the time of prayer, both morning and evening, will bring to the seeker all the reward that accrues from the study of the Vedas.³⁸ Again, just as the snake sheds its skin, one will assuredly cleanse themselves of all their heinous sins by reciting the three limbed Gayatri with Aum, and the three sacred particles (*Bhur*

Bhuvah Svah) regularly for one month.³⁹ In fact, through sustained efforts to evoke virtuous emotions over many days, the evil impressions will be effaced." And again, Manu says: "Gayatri with Aum and the sacred formula (*Bhur Bhuvah Svah*) is the means to realize Brahman,⁴⁰ and he who recites Gayatri for 3 years continuously and without lapse will become light like air in motion and will realize Brahman."⁴¹

Superiority of the Three-fold Japam

According to Bhagwad Gita the Japa is a *Yajna* (Sacrifice) which has been held superior to all other forms of sacrifices. Lord Krishna says: "Of sacrifice, I am the Jap sacrifice."⁴²

Three forms of Japa Sacrifices

- 1. Vackak:** Ordinary verbal repetition — in which repetition is audible
- 2. Upanshu:** Repetition is in low whisper which is carried on through the movement of the tongue and lips without making any sound.
- 3. Mansik:** Mental repetition in which even the tongue and lips do not move.

Scriptural Testimony

Bhagwan Manu says: "Ordinary Japa is ten times more efficacious than the performance of sacrificial rites enjoined by the scriptures as binding or essential. Upanshu Japa is a hundred times more efficacious; and mental Japa is a thousand times more efficacious

than Vachak.”⁴³

Maharishi Dayanand Ji Saraswati has with full throated ease recognized the superiority of the Gayatri Japa.

Shaunaka Rishi says: “The aspirant engaged in the Japa of Gayatri attains to Swarga (happiness and excellent station).”⁴⁴

We shall in due course of time perceive the results of this practice. No amount of precept will help. It is the practice that we need.

May God grant Bharat⁴⁵ the faculties to identify her own riches and own them. Practicing it ourselves we may reach the highest peak and impart it to others for the welfare of the universe at large.

1. Historically we find that repetition helps the devotees in attaining that concentration which leads their minds to a deep state of meditation. Swami Brahmanand in his book — *The Eternal Companion (page 145)* — has greatly emphasized the importance of Japam (repetition of the name of God). "Japam, Papam," while you work, practice Japam. Let the name of God go round and round in the midst of all activities. Do this. All burnings of the heart will be soothed. Don't you know how many sinners have become pure, free and divine by seeking refuge in God? Have intense faith in God. He dwells in the hearts of His devotees. Call on Him earnestly. Pray to Him: "Reveal Your grace to me. Give me faith and devotion." Pray earnestly. Make your mind and your lips one.

2. Kabir was a 15th-century Indian mystic and poet known for his profound spiritual teachings and contributions to Bhakti and Sufi literature. Kabir's dohas are short, couplet-style poems that encapsulate timeless wisdom, emphasizing themes of inner reflection, devotion to the divine, and the futility of worldly attachments.

कबीरा ! माला तेरी काठ की, धागे लई पिरोय ।मन मे धुण्डी पाप की नाम जपे क्या होय ।।माला मोसों लड़ पड़ी, तु क्या फेरत मोहे ।मन का मनका फेर ले ईश्वर मिल जाय तोहे ।।

3. The words sattva, rajas and tamas and their derivatives sattvika, raajasa and taamasa have become terms of the Hindu vocabulary in every Indian language. They convey their ethical connotations even to an unlettered person. In their non-technical sense, they mean essence or goodness, dust or foulness and passion, darkness or dullness, respectively. They are known as the guna of Nature of Prakriti. In the words of Dr S. Radhakrishnan, the three modes (gunas) are present in all human beings though in different degrees. No one is free from them and in each soul one or the other predominates. Men are said to be sattvika, raajasa or taamasa according to the mood which prevails. When the theory of the 'humours' of the body dominated physiology, men were divided into the sanguine, the bilious, the lymphatic and the nervous according to the predominance of one or the other of the four humours. In the Hindu classification, the psychic characteristics are taken into account. The sattvika nature aims at light and knowledge and the raajasa nature is restless, full of desire for outward things. While the activities of sattvika temperament are free, calm and selfless, the raajasa nature wishes to be active and cannot remain still, its activities tainted by selfish desires. The taamasa nature is dull and inert, its mind dark and confused and its whole life a continuous submission to environment.

4. Yamas (cardinal vows) are of five kinds: Ahimsa or non-violence, i.e., freedom from ill will; Satya, truthfulness of thought, word and deed; Asteya or non-stealing, i.e., abandonment of theft by thought, word and deed; Brahmacharya or celibacy; Aparigraha, i.e. freedom from extreme covetousness or self-importance. The five niyamas (casual vows) are given below: First Shaucha or purity of body and mind; the second Santosh or contentment. The third is Tapah, i.e., doing righteous deed even in the face of difficulties; the fourth is Svadhyaya or study and teaching. The fifth is Ishvara pranidhan, i.e., complete surrender to God.

5. Japa is repeated utterance of a Name of God accompanied by God consciousness. There are three principal forms of practicing the Divine Name, Japam (muttering):

- (1) Ordinary (verbal Vachak loud repetition),
- (2) "Upanshu" (उपान्शु) (Silent repetition) and
- (3) Mental, Mansik (मानसिक).

Loud repetition of a mantra is called ordinary Japa (or Vachak). It is, however, different from Kirtana, devotional singing or loud recitation. That which is carried on through the movement of the tongue and lips without any sound is "Upanshu" jap while that in which even the tongue and lips do not move is mental "Mansik" jap.

6. अपां समीपे नियतो नैत्यक बिधिमास्थितः।

सावित्री मध्यधोयीत गत्वारण्यं ससाहितः ॥

मनु 2-104। 17

7. जपन्नासीत सावित्री प्रत्यगातारकोदयात्।

संध्या प्राक् प्रातरेवं हि तिष्ठेदा सूर्यदर्शनात् ॥

आचार 245।

8. सहस्र परमां देवी शतमध्यां दशावरां ।

गायत्री यो जयोद्विप्रो न स पापेन लिप्यते ॥

अत्रि समृति 2-9।

The statement that sin will not touch who recites the Gayatri every day means that sin will not approach him or that his past Karma will cease to take effect like parched seeds which do not sprout. Compare the beautiful image contained in Maitri Upanishad:

"As to a mountain that is enflamed,

Deer and birds do not resort,

So with Brahman knower, faults

Do never any shelter find." (Hume, Maitri Upanishad 6.18)

The idea is that they have no room in their minds for a sinful thought. The great Muslim mystic poet Rahim (Abdur Rahim Khan-e-Khana) says:

प्रीतम छवी नैयन बसी, पर छवी कहाँ समाय ।
भरी सराय रहीम लीख आपू पधिक फिर जाय ।।

(A traveller, says Rahim, will himself go away disappointed when he finds the inn packed to capacity.)

Swami Rama Krishna Paramhans gives an appropriate illustration in this context. "When the new leaves sprout in a palm tree, the old leaves drop off without doing any damage whatsoever to the plant." Similarly, when the spiritual nature of man is evolved his instincts are completely transformed.

9. दर्मेष्वासीनो दर्भान् धारयमाणः सोदकेन। पाणिता प्रत्यडमुखः सावित्रीं सहस्रकृत्व आवर्तयेत्॥ 2। 4। 5॥

10. The word used here is Pranav (प्राणव) which means the monosyllable AUM—a synonym of God.

11. Vyahritis mean the mystic words Bhur Bhuvah Svah

12. जपेत् प्रणव पूर्वाभिः व्याहृतिभिः सहैवतु ।

तिसृभिर्भू प्रभृतिर्गायत्री ब्रह्मा रुपिणीम् ॥

ब्रह्मचारी गृहस्थश्च शतभष्येत्तरं जपेत् ॥

कालत्रयेप्यशक्तश्चेदष्टा विंशतिमेवे वा ॥

अ० श्लो 2 ॥

13. सव्याहृतिकां सप्रणवां गायत्री शिरसा सह ।

ये जपन्ति सदा तेषां न भयं विघते क्वचित् ॥

12-14॥

14. शतं जप्त्वा तु सा देवी दिन - पाप प्रणाशिनी ।

सहस्रं जप्त्वा तु तथा पातकेभ्यः समुद्धरत् ॥

15. दशसहस्रं जप्त्वा तु सर्वकल्मषानाशिनी ।

सुवर्णस्तेयकृद्विप्रो ब्रह्मा गुरुतल्पगः ।

सुरापाश्च विशद्भयेत लक्षजप्यान्न संशयः ॥12-16॥

16. हुता देवी विशेषेण सर्व काम प्रदायिनी ।

सर्व पाप क्षयकारी वरदा भक्त वत्सला ॥12-19॥

17. शान्ति कामस्तु जुहुयात् सावित्री मक्षतेः शुचिः ॥12-20 ॥हन्तु कामो उपमृत्युञ्ज घृतेन जुहुयात्

श्री कामस्तु तथा पघः बिल्वैः काञ्चन कामुकः॥12-22॥ब्रह्म वर्चस कामस्तु पयसा जुहुयात्तथा ।

18. घृतप्लुतैस्तिलैर्बिर्वि जुहुयात् सुसमाहितः ।

गायत्र्ययुत होमाच्च सर्व पापैः प्रमुच्यते । । 12-23॥

पापात्मा लक्ष होमेन पातकेभ्यः प्रमुच्यते ।

अभीष्टं लोकमाप्नोति प्राप्नुयात् काममीप्सितम् ॥12-24॥

19. गायत्र्यष्ट सहस्रं तु जप्यं कृत्वा स्थित खौ ।

मच्येत सर्व पापेभ्यो यदि न ब्रह्महा भवेत् । । 3-15 ।।

20. The word used in the original is (श्रद्धा) (Shradha) which is derived from the word shrat which means truth. Shradha is therefore more than faith. According to Swami Akhila Nand, "it is a conviction of power and the desire to translate faith into action." (Hindu-Psychology). "Shardha is the basis of Bhakti," says Dr. S. Radhakrishnan.

21. It is stated in the Brhadaranyaka Upanishad that "the worshipper becomes pure like God, he truly sees."

22. Dr. S. Radhakrishnan has illustrated this truth thus: Jesus spent his life in solitary prayer, meditation and service, was tempted like any of us, had spiritual experiences like the great mystics, and in a moment of spiritual anguish, when he lost the sense of the presence of God, cried out "My God, why has Thou forsaken me?" ("Mark XV 34). Throughout he felt his dependence on God.

"The father is greater than I" (John XIV, 28). "Why callest thou me good? None is good, save One, even God" (Luke XVIII, 19). "But of that day and that hour knoweth no one, not even the angels in heaven, neither the son but the Father." (Mark III—46). Though conscious of his imperfections, Jesus recognized the grace and love of God and willingly submitted himself entirely to Him. Thus, delivered from all imperfections and taking refuge in Him, he attained a divine status. 'I and my Father are one' (John X, 30).

It is so stated in Bhakti Sutra of Devrishi Narad: "तस्मिन्नसत्तज्जने भेदाभावात्" i.e., between God and His devotee, there is little difference.

23. Swami Brahma Nand in his book 'The Eternal Companion' says: "Repeat His name and call upon Him. He is very near and dear to all. Why should He not reveal Himself? Open your heart to Him. He will guide you along the right path. There is nothing more purifying than His name. He is our very own. He easily reveals Himself to us."

24. अकारं चाप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयातिन्नरदुहद् भूर्भुवः स्वरितीति च । । मनु0 2-76।।

25. सर्वे वेदा यत्पदमामनन्ति तपास सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहणं ब्रवीम्योमित्येतत्

एतद्भ्रयेवाक्षरं मातदेवाचरं परम् ।

येवाक्षरं हाथ यो यदिच्छति तस्य तत्

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।

एतदालम्बनं हत्वा ब्रह्मलोके महीयते ॥ Kath 1, 2, 15-7

26. प्रणवोधनुः शरोच्यात्मा ब्रह्मतल्ल यमुचयते ।

अप्रुमत्तेन वेद्ध्यं । शरवत् तन्मयोभरेत ॥ मुडंक0 2-2-4॥ ।

27. ओश्म इति श्रश्म इतीदं सर्वम् ॥ 1.8.1

28. Yoga Aphorisms of Patanjali

तस्य वाचकः प्रणवः 1.27

तज्जप स्तदर्थभावनम् 1.28

29. भोमित्येकाचरं ब्रह्म व्याहरन माम नुस्मेरन ।

यः प्रयाति स्वजन् देहं सयाति परमां गोतिम् VIII.13

30. पिताहमस्य जगतो माता धाता पितामहः।

वेद्यं पवित्रमोकार ऋक्साम यजुरेव च॥ IX-17

31. ओं तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः।

ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा॥ XV11.23

32. तस्मादो तत्सत्युद्भावः यज्ञाद्भानं तपः क्रियाः।

प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम्॥ XVII.24

33. The name, form and attributes are inseparable. It is the name which gives us the idea of God.

34. ओउम् वायुरनिलमृतमधेदं भस्मान्तँशरीरम् । ओउम् क्रती स्मर । क्लिवे स्मर । कृतँ स्मर । । यतु० 40 / 95

35. ऋचो अक्षरे परमव्योमन् यस्मिन्देवा अधिविश्वे निषेदुः। यस्तं न वेद किमृचा करिष्यति य इत् तद्विदुस् त इमे समासते॥ —Rig Veda 1, 39.

Can he derive any benefit from Rig Veda or other scriptures, who does not know that God who is All-Pervading, indestructible, and most excellent and in whom reside all learned men and different orbs, the earth, the sun etc. and round whom is centered the quintessence of all the Vedas? No, never. But those who read the Vedas, do righteous deeds, practice Yoga, and thereby know God, stabilize themselves in God and attain the highest happiness of salvation.

36. अग्ने ऋवेदो वायोर्यजुवेद सूर्योतु सामवेदः । अग्निवायुरविश्वतुयन्य त्रये ब्रह्म सनातनम् । ददोहयज्ञ सिद्धयार्थमं ऋगयजः सामलक्षणम् ॥

Agni (Fire), Vayu (Wind), and Ravi (Sun) together form the eternal Brahma in threefold.

He (Brahma) bestowed the characteristics of Rig, Yajur, and Sama for the purpose of Yajna (sacrifice).

37. Life is a constant conflict between vice and virtues. It is a perpetual striving. Striving against temptation is a perpetual duty. This is Devasur strife.

38. एतदक्षरमेतां च जपनु वयाहुति पविकाम् ।
संध्योर्वेदविद्विप्रो वेव पणयेन यज्यते ॥ 2-78 ॥

39. सहस्रकृत्वस्त्वम्यस्य बहिरेतल्लिक द्विजः ।
महतोऽप्येनसो मासात्व चैवाहिर्विमुच्यते ॥ २७६
Sahasrakṛtvastvam yasya bahiretat trika dvijah
Mahato'pyenaso māsātva chaivāhir vimucyate

Compare as Prasna Upanishad has it, "As a snake is relieved of its skin even so verily, he (who meditates on the supreme) with the symbol (Aum) is freed from sin. He beholds the Being that dwells in the body and which is higher than the highest living complex. With the syllable Aum in truth as a support the knower reaches that which is peaceful imagining, immortal, supreme." (Prana, Vt 57.) This verse suggests that even though someone may have performed thousands of external rituals and sacrifices (sahasrakṛtvastvam), they can still attain liberation (moksha) from great sins in just one month (māsātva). It highlights the importance of inner purity and sincere devotion over merely external religious observances.

40. ओंकार पूर्विकास्तिस्रो महा व्याहृतयोऽन्ययाः ।
त्रिपदा चैव सावित्री विशेषं ब्रह्मखोमुखम् ॥२-१
41. योऽधीतेऽहथं यन्येतां त्रीणि वर्षाण्यतन्द्रितः ।
समझ परमभ्येति वायु भूतः स्वमुतिमान् ॥२.८२
42. महर्षीणां भृगुरहं गिरामस्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ 25॥
43. विधियाज्जपयज्ञो विशिष्टो दशभिर्गु खः ।
उपांशुःस्याच्छतगुणः साहस्रो मानसः स्मृतः ॥ मनु २२८५
44. साबित्री नाथ्य निरतः स्वर्गमाप्नोति मानवः ॥
तस्मात् सर्व प्रयत्नेन स्नातः प्रयतमानसः ।
गायत्री जपेदभक्तया सर्व पाप प्राणाशिनीम् ॥
Sābitrī nāthya nirataḥ svargamāpnoti mānavaḥ ॥
Tasmāt sarva prayatnena snātaḥ prayatamānasaḥ ।
Gāyatrī japedabhaktayā sarva pāpa prāṇāśinīm ॥

"By regularly worshipping Gayatri, one attains heaven. Therefore, with full dedication and effort, one should take a bath and recite the Gayatri mantra devotedly, as it destroys all sins." This verse emphasizes the importance of worshipping the Gayatri with dedication and sincerity. It suggests that by devoutly chanting the Gayatri mantra and performing other

religious rituals with earnestness, individuals can attain heavenly bliss and be liberated from their sins.

45. Bharat, also known as India, is the ancient Sanskrit name for the Indian subcontinent. It holds cultural and historical significance in Hindu mythology and literature, and is often used in traditional and formal contexts to refer to the country of India.

The invocation of Gayatri



Shri Rabindra Nath Tagore on the Gayatri

Aum, Bhur Bhuvah Svah (ॐ भूर्भुवः स्वः), the Vyahritis shall have to be concerted. The three planes of *Bhur* (भूर्) *Bhuvah* (भुवः) *Svah* (स्वः) that is the whole universe shall have to be brought into image. In other words, it must be established in the mind that I belong to no particular country but am a dweller of the whole universe. All these places are but the walls of the place which has been granted to me to reside in. In this manner, those who seek enlightenment indeed find themselves established in the Sun, the Moon, the Planets, and the stars at least once a day, and beyond the horizons they renew their unbreakable ties with the manifest universe. Just as a person desirous of health goes out for an airing every day, the practitioner at least once a day directs his heart to the entire universe. Standing thus in all the Planets which mantra does he recite?

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि

Tatsaviturvarenyam Bhargo Devasia Dhimahi

We meditate on the adorable and ever pure effulgence of the resplendent Vivifier of the Universe. But by what formula can he maintain his link with this boundless Power that manifests the worlds?

This formula is:

धियो यो नः प्रचोदयात्

Dhiyo Yo Nah Prachodayat

That God may stimulate our mental faculties and direct us to do noble deeds. By what power do we see the light of sun? By the rays that the sun sheds on us we see the light. Similarly, the Savita Dev, the Vivifier of the universe, directs our intellects by virtue of which we know ourselves and the universe. By virtue of intellect, we realize the Power in ourselves as we see it manifest in the animate and inanimate objects of the Universe.

Thus, without any other support we know God as the Director of our intellects. The manifestation outside ourselves and the intellect in us are but the projections of His Power. Knowing this secret, we find ourselves closer to the Universe and nearer God, and by His grace we find our hearts free from complexes, narrowness, selfishness, fear and ostentation.

Thus, we gain nearness of God abiding in us and pervading the whole universe and link our thoughts to Him.

Maharishi Devindra Nath Tagore¹ on the Gayatri

As soon as I saw the efficacy of the Gayatri for Brahma worship, as taught by Ram Mohan Roy, it sank deep into my soul. With constant repetition of its meaning, I meditated on it to the best of my power. Though I did not succeed in benefiting others by the promulgation of the Gayatri mantra, yet in my case it was productive of much good. I continued to worship Him daily by means of the Gayatri mantra, before touching any food, with mind alert and collected so as to completely fulfil the injunctions of the Brahma Dharma. The deep significance of the Gayatri began to be disclosed to mind day by day. Gradually the spirit of धियो यो नः प्रचोदयात् permeated my whole heart. By this I was firmly convinced that God was not merely a silent witness with regard to myself. He was an indwelling spirit Who ever inspired my thoughts and volitions. In this way a deep and living connection was established with Him. Formerly, I had deemed it a privilege enough to salute Him from a distance. Now I obtained this beyond all hope that He was not far from me, not only a silent witness, but that He dwelt within my soul and inspired all my thoughts. Then I knew that I was not helpless. He is my stay everlasting. When not knowing Him, I was wandering sad and despondent, even then dwelling within me, He gradually opened my inner eye, the eye of wisdom. All this time I did not know that He was leading me by the hand. Now I consciously walked under His guidance. From now I began to train myself to listen to His command, to understand the difference between my own inclination and His will. When it seemed to me to be the insidious prompting of

my own desires, I was careful to avoid it and what appeared to my conscience to be His command that I tried to follow. Then I prayed to Him to inspire me with righteousness, to guard me with moral strength, to give me patience, courage, fortitude, and contentment. What profit beyond all expectation had I not gained by adopting the Gayatri mantra. I had seen Him face to face, had heard His voice of command, and had become His constant companion. I could make out that He was guiding me, seated within my heart. Even as He, dwelling in the sky, guides the stars and planets, so does He dwelling within my heart inspire all my righteous feelings and guide my soul. Whenever, in solitude or in the dark, I acted against His wish, I at once felt His chastening influence, at once I saw His terrible face, dread as an uplifted thunderbolt and the blood froze in my veins. Again, when I performed some good action in secret, He openly rewarded me; I saw His benign countenance, all my heart was purified with the waters of holiness. I felt that ever enshrined within my heart, He taught me wisdom like a Guru and prompted me to do good deeds, so that I exclaimed: "Thou art Father too and Mother; Thou art the Guru and bestower of all wisdom." In punishment as in reward, I discerned His love alone. Nurtured by His love, falling to rise again, I have come thus far. — *The Autobiography of Maharishi Devendra Nath Tagore, translated by Sayendra Nath Tagore and Indira Devi, 1909, p. 35-36.*

Mahatma Gandhi on the Gayatri

Mahatma Gandhi in his inaugural speech on the opening ceremony of the Tibbia College, Delhi, on the 23rd February, 1921, said in

effect that the present therapy is altogether devoid of religious sentiment. The man who offers prayers every day or recites the Gayatri cannot fall a pray to illness². A healthy mind can live in a healthy body alone. My faith is that only a religious philosophy of life can protect the soul and body.

1. Maharishi Devendranath Tagore (1817–1905), the father of the renowned poet Rabindranath Tagore, was a prominent Indian philosopher, religious reformer, and a key figure in the Brahmo Samaj movement. Born into a wealthy Bengali family, he sought to purify Hinduism by emphasizing rational spirituality and social reforms. He founded the Tattwabodhini Sabha in 1839 to promote these ideals and authored significant religious texts like "Brahmo Dharma." Devendranath's philosophical and spiritual beliefs deeply influenced his son, shaping Rabindranath's literary and philosophical outlook. Devendranath is remembered as a pivotal figure in the Bengal Renaissance, contributing to the intellectual and cultural revival in India.

2. Compare the views of the well-known American Physician Dr. Alexis Carrel. He says "Prayer as the most powerful form of energy one can generate. It is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effect of Prayer...Prayer like radium is a source of luminous, self-generating energy...In prayer, human beings seek to augment their finite energy by addressing themselves to the Infinite source of all energy. When we pray that a part of this power be apportioned to our needs, even in asking, our human deficiencies are filled and we arise strengthened and repaired. Whenever we address God in fervent prayer, we change both soul and body for the better. It could not happen that any man or woman could pray for a single moment without some good results."

The psychic power of Gayatri



An ambitious young man clad in khaddar has been moving about hither and thither for several days in a state of suspense. His somewhat tall body is well built and robust. It appears that he has been in search of someone whom he could not meet. Suddenly he came across a gentleman who had rightly guessed from his style that the stranger hailed from a distinguished background. His looks were embarrassed on account of the unneighborly environments. The gentleman approached him to enquire if he could be of any service to the stranger.

“Thank you so much,” said the stranger in all humility, “I have been, in-fact, in search of a Mahatma here for several days, but to no avail. The people in big cities know not their neighbors. They do not care to know even the names of those who live for years on floors of the same precincts. Everyone looks to be so much worried about his own affairs in these days of modern civilization. No one has sympathy for others. I have been feeling very much uneasy and

was thinking of leaving this place in despair. The Almighty Lord has sent you my way. I should now hope to succeed in my mission."

Gentleman: "Command me now. I am at your service. I will try my level best to do my bit. My Guru says that in serving others, we only favor ourselves." ¹

Stranger: "Blessed is your Gurudeva indeed who has taught you thus. But where does he live?"

Gentleman: "My Guru is a great Tapaswin ², yogi and an ascetic. He has graced my house these days."

Stranger: "Does he live in your family?"

Gentleman: "No, no. You do not follow me., I do not mean that he lives in my residential house. I have a small garden outside the town. There is a small house in it where he resides."

Stranger: "Can anyone see him besides you?"

Gentleman: "Why not? He is accessible to everyone. Many a citizen of the town benefits from his Satsang ³ every day. But the time is fixed. Two hours have been set apart for this. The rest of the time is reserved."

Stranger: "What is read in the Satsang? Ramayn ⁴, Mahabharat ⁵, or some other Puran" ⁶?

Gentleman: "No. His discourses are generally original. He is expounding the Gayatri these days and his treatment is very simple, lucid, and exhaustive. He will bring in something new every day."

Stranger: "How fine! I think I am at the right quarter. He is perhaps the Mahatma who has written the treatise captioned, *Gayatri Rahasya* or *Gupt Jnan Gayatri*."

Gentleman: "Exactly, exactly."

Stranger: "I have gone through it. The book is indeed very interesting, but when it comes to explaining the miracles that the Gayatri can perform, one finds oneself torn between two opinions. Particularly when it is asserted that by the repetition of Gayatri diseases are cured without the aid of medicine. That will put all the doctors, vaidas and physicians out of employment and God perhaps has uselessly created the medicines. Will, you please take me to him to enable me to place my doubts before him and seek satisfaction."

Gentleman: "Most gladly. I am already on my way to the orchard."

They started ahead and continued talking thus:

Stranger: "Do you believe all that is written in that book?"

Gentleman: "Every word of it."

Stranger: "Simply because it has been written by your preceptor or do you find any justification for the views in your personal experience?"

Gentleman: "Both ways. But I assure you that even if I had no personal experience, I would have still reposed my faith in them, because they are advocated by my Guru."

Stranger: "Is it not then man worship or Guru worship? I do not see much reason in believing in all things said by the preceptor without personal testimony."

Gentleman: "Man is born dependent. He is at every step in the lead strings and must rely on the guidance of others to gain knowledge. The child, when he is born, can only lie and sleep. But the animals, from an ant to the elephant, from their very birth begin to hop and a browse. The human child has, however, to be taught

everything, sitting, walking eating, etc. Then the knowledge of the universe and metaphysics are much too high. He cannot learn anything without them without the help of a Guru.

Faith and Practice

He can never acquire any schooling unless he has complete faith in what he is taught by the teacher. If a child begins to doubt the symbol 0 (nought) the figure 1 (one) or that two and two make four, he will not be able to learn anything. Bound as an apprentice to a tailor or a carpenter, can a man ever learn the art if he does not care to handle the needle, the chisel, or the hammer as he is taught to? He will do nothing better than hurt his own hands. Therefore, it is imperative that man must pin his faith on his preceptor if he wants to learn. Practice and experience will naturally follow, and steadily strengthen his faith."

Stranger: "This is true. But will not this blind faith lead to Gurudom?"

Gentleman: "We have to live on blind faith. Is it not blind faith to believe in God? Has He been seen by our eyes? Does not blind faith work even in believing the parentage of a man. To my eyes the sun looks revolving and the earth is stationary but the scientists assert otherwise and we have to believe it.

Reason and Examination

There are so many things, brother, that can be proved by reasoning and there are others which need examination. Now look, there is a stone in front of us. You say it weighs a maund ⁷, I try to

lift it and I say it is heavier. Can any amount of argument lead to a decision? Take another instance. There is a book. I say this book is in English. But you say it is in Hindi. Will an argument on it be of any avail? In both these cases scrutiny is required. The stone may be put on the scale and the book may be inspected and the truth will be known. Similarly, you can judge the truth of what you have learned about the Gayatri by practicing it and not by arguments.”

Discussing these points, they reached the place where the Mahatma lived. Mahatma was already out of his hut for a stroll in the garden. They both went to him. Bowing in respect the gentleman announced the stranger whose name and station were not known. There was still time for the Satsang and the young man seized this opportunity to place before the Mahatma all his doubts and misgivings. He said: “Sire, you have in your book the *Gayatri Rahasya* stated that the Gayatri is the bestower of liberation, the panacea for all ills and the purifier of the fallen. I will take up other ills later, but I want to know first whether all physical ailments having affinity for medicines can be cured by the recitation of Gayatri?

As this question was put by the stranger, the gentleman placed an Asan⁸ for the mahatma and spread mats for the audience. People began to flock in. The mahatma decided to speak on the question during the discourse, which began thus:

Nature, Mind, Intellect and the Soul

“Gentlemen, this universe is a storehouse of wonders. Everything here is wonderful. A strange and sublime power is always working in

every creature, beast, or men, sentient and insentient. But this power is nothing outside you. This is your own soul, the dear, dear immortal son of the Almighty Father God. Every son has an inherent right on all that is his fathers. He inherits the property of his father. It is universally true that the subtle will wield a sway over the gross. Our body is gross. Therefore, the mind has a sway on it. Intellect is subtler still. Therefore, the intellect has a sway on the mind. ⁹

All the evil customs that existed or are still in vogue, all the superstitions that deluded mankind or still prevail have been set at naught by those great souls who felt about them then or will be combatted by those who do it in future. This is an immutable principle. The person who feels the pain has also the means to remove it.

Will Power

Behold, roses have thorns. Thorns and roses are diametrically apart in nature, but they sprout from the same seed. Disease and health cannot coexist, yet they originate from the same source: the mind. It is evident that humans possess a hidden power, which, when blended with the senses, operates in various directions. Proportionate to its influence, the health or disease of man may vary.”

When does medicine answer

Stranger: “Gracious sire, that would not help me. You have alluded to the will power, which indeed is boundless. Do you think that medicine is unnecessary to cure physical ailments?”

Mahatma: "No. They are not unnecessary or unbeneficial. But, imagine a rich man suffering from T.B. A friend goes to enquire about him and tells him that a certain patient of T.B. was cured by taking a few powders of the roots of kidney vetch. He suggests it to him in the hope that his friend may also be cured by taking it. Do you think that the rich patient will ever try it?"

Stranger: "No, Sire."

Mahatma: "Why?"

Stranger: "Because he has no faith, although the roots of the plant may be specific for the disease."

Mahatma: "Then, according to you, the foremost thing to combat disease is that the patient should have complete faith in his physician. Now take another case. The physician is thoroughly skilled in his art, but somehow, he is careless. His hand is on my pulse, but at the same time he is talking to you. Do you think then he will be able to diagnose the disease correctly and the medicine prescribed by him will do me any good?"

Stranger: "Never."

Mahatma: "Why?"

Stranger: "Because the doctor is inattentive. He may not have possibly made a correct diagnosis."

Mahatma: "It is clear then that the attentiveness of the physician and complete faith of the patient in him are the requisites for the cure of the disease, much less the medicine.

Now try to grasp the principle. What affects the whole must necessarily affect a part of it.

Medicines are formed of the same elements as are required in the formation of our bodies. The food that we eat is made of the same stuff and goes a long way in the fashioning of our minds and nervous system. Therefore, attributes found in medicines should also be traceable in some small degree in the will power. Is it correct?"

Stranger: "Yes, Sire."

Psychotherapy

Mahatma: "Thus, the air that we breathe carries with it by touch of herbs, the medicinal properties thereof that go to keep us healthy.

All such influences concentrate in us. If we focus our will power on them, the medicinal properties thus amassed will combat disease out of our bodies and will grant us immunity from ailments.

Take another instance. Do we not observe how the smell of chillies burning at a distance is carried by the wind and causes all those to sneeze who breathe it, as if an injection has been given?

Psychotherapy is a curious and a valuable treatment which is harmless in every way, but very efficacious for speedy cure of chronic diseases of disappointed patient."

Stranger: "Are we then to believe the superstitions that snake bites and scorpion bites are healed by charms and reciting some formulas?"

Mahatma: "This also depends on the unification and integration of the will power of the stimulator and the intensity of the faith of the sufferer."

Stranger: "But it fails in many cases?"

Mahatma: "The very cause of it is that either the sufferer lacks in faith or the stimulator fails to concentrate his will power properly. The educated youngmen of today generally scorn every such thing but they do not appreciate the secret behind it. They only betray their ignorance by mocking, at the so-called orthodox people who believe in the efficacy and truth of this principle. But the popular belief even today is that some recluse and some wise herbalists usually possess some valuable and efficacious medicines. Not only that. They also believe that even a toothful of ash or two or three small doses of the powder of some herb given by a recluse will bring about a complete cure. The reason is that the patient's faith is firm and the will power of the recluse fully integrated. But the most important point is that he has no selfish designs or greed.

Whenever some such recluse cares to give a recipe to any person, he enjoins on him not to charge, anything to the cost of medicine from any patient. The usual direction given is: "Prepare the medicine yourself and do not divulge the secret of it". It stands to reason. If the contents of the medicine are disclosed, the faith of the patient will be shattered, as often the ingredients are very cheap and commonplace. The medicine then fails to answer. Selflessness and detachment not only inspire faith in the patient but also produce a great power in the healer."

Stranger: "Faith indeed is established, but how does it enrich the healer in moral force?"

Mahatma: "Have you ever witnessed some hypnotizer or mesmerist¹⁰ bringing about cures without the aid of medicines? Just by passing his hand on the patient and talking to him he only gives

suggestions to stimulate the urges and emotions latent in the unconscious realms.

There is still another therapy known as magnetism in which urges are attracted by raising the energy in nerve tissues. This subtle urge is known in the Greek therapy as *Ruhi Haiwani* or the animal urge or impulse. It is of vital importance in the shaping of human life and conduct. In the realm of Allopathy it is known as vital force. It is commonly known as energy. In Persian it is known as *Ruhi Nafsani* or animal magnetism. It has also found a mention in an invocation in the *Rig. Veda* thus:

O wind, blow thou medicine (to us); blow away evil, you are the medicine of the universe. You move about as the messenger of God. This energy has a dynamic power to annihilate disease, pains and aches and regenerate strength in man.

Vital Force

Thus, whenever a psychiatrist feels delighted with the behavior of a patient or his attendants, when he is really pleased, he feels persuaded to bring about the speediest cure. Then suddenly the energy radiates from every pore. He touches the body of the patient or any part thereof or even may cast a glance at him and the deed is done. The patient begins to absorb the vital force emitted by the healer and recovers immediately or at least begins to show signs of recovery.¹¹

This vital force is to be found in every living thing.¹² In the herbs, water, sun, air and the dietary of living creatures, it exists in sufficient measures. It also exists in certain metals, jewels, stones,

etc. This is why they are used in the necklaces of children. The human body is the storehouse of the vital force. Whether on account of physical weakness or mental laziness when a child is found to be enervate it is generally observed that mother begins to plead: "You are very very wise. You are a very good child. I shut my eyes. Do the job." This sort of suggestion works and the child proves equal to the job, Reason? The hidden energy is aroused, the, latent instinct is stimulated. The child absorbs and conserves in himself the outer energy groused by feelings of hope and benediction. Emotions of weakness, apprehensions, fear, and such other negative feelings are repressed. Similarly, when a man falls sick, it is suggested: "Give alms, feed the poor; invoke their blessings, the patient will recover." By doing so often the innate energy is roused. The benevolent thoughts of the beggars and their benedictions help in it. ¹³ Through ether the energy is unconsciously absorbed by the patient. The vital force in him is increased. Pran is transferred and the ailment comes to an end. The ordinary people do not know this secret-transferring of Prana. Therefore, unable to benefit themselves from it they even hinder others from bringing it to some advantageous use. It is greatly to be desired that we should direct our energy and thoughts to the benefit of others. It is clearly enjoined in the Rig Veda: This my hand is the panacea for all ills in the universe. ¹⁴ Similarly, it is stated in the Atharva Veda: 'I influence the words on the tongue to remove your troubles.' ¹⁵

Stranger: "Is it then possible that we may influence other living beings from a distance by will-power or energy?"

Mahatma: "Will ¹⁶ is a subtle forward thing and an immensely far-reaching force, like electricity, light or the echo of words. It can be transferred to other person's even from long distances. ¹⁷ But this is possible if the will is sufficiently unified. Just as electricity can travel from one place to another, our mental forces can be transmitted in a subtle way to any place. Therefore, whatever we conceive in the heart, ill or good, must imperceptibly have a response outside. As fire emits light where it burns before spreading further, similarly, positive or negative thoughts initially affect the thinker's own mind before exerting influence on others."

Stranger: "But this is the influence of thoughts and not of Gayatri."

Mahatma: "My innocent guest, you do not seem to have followed my point. This indeed is the glory of thought and willpower. But you have stated that if physical ailments could thus be cured, then there was no need for the doctors and their medicines. Now tell me one thing. All the saints that have lived were born of their parents who were men and women of the ordinary stock, or were they showered from heaven or sprang up from earth?"

Stranger: "They were born of parents like ourselves."

Mahatma: "Then how is it that we have not risen to the stature of Maharishi Dayanand, Mahatma Gandhi, Mahatma Buddha, Bhagawan Shankaracharya or Guru Nanak Dev? Does it not lie in us? Or has the Lord looked kindly upon them?"

Stranger: "No, Sire, the strength lies in all human beings. And the Lord too is impartial. But this strength can be manifested in the measure we work for it. One who is in search of truth must dive

deep. ¹⁸ They devoted themselves in the worship of God. They underwent hard penances and sacrificed their all for the love of God. They denounced their families and even abdicated their thrones. By self-effacing devotion they surrendered themselves to God. Then God was also propitious.”

Mahatma: “But wherefrom did they get their effects?”

Stranger: “From devotion to God.”

Infinite Power of Devotion

Mahatma: “Now remember that whenever a man fully integrates his will power and starts wonder-working ¹⁹, he will attract the multitude. He will receive praise in swelling words. He will get publicity and acclaim. He will tap up praise so much so that he is puffed up to believe that all this occult power is his. He will long for more fame. The more he has the more he wants.

But this infatuation will sting him when he meets half-veiled denunciation, or he does not receive proper attention. This provokes wrath. ²⁰ Anger upsets his mind and he becomes inclined to avenge himself. He is then compelled to find allies. He humors some people and woos others by material gifts. This love of fame compels him to order his life by the opinions of others. And slowly, but surely, he falls prey to neurosis and complexes. His spiritual progress will be blocked. ²¹ He will lose his character and conduct. He will be compelled to amass more riches. The cat will soon be out of the bag. He will lose his reputation.

The Apostle of Gayatri