

Gayatri Japa

Meditation on Gayatri

*"Om bhur bhuvah svah tat savitur varenyam;
Bhargo devasya dheemahi dhiyo yo nah
prachodayat."*

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

Shabda-Artha

Om - Para Brahman; **Bhur** - Bhuloka (Physical Plane); **Bhuvah** - Antariksha **Svah**; Svarga Loka **Tat** - Paramatma **Savitur**; Isvara (Surya); **Varenyam**; Fit to be worshipped; **Bhargo** - Remover of sins and ignorance; **Devasya** - Glory (Jnana Svaroop); **Dheemahi** - We meditate; **Dhiyo** - Buddhi (Intellect); **Yo** - Which; **Nah** - Our; **Prachodayat** - Enlighten.

Bhava-Artha

"Let us meditate on Isvara and His Glory who has created the Universe, who is fit to be worshipped, who is the remover of all sins and ignorance. May he enlighten our intellect."

The aspirant prays to Mother Gayatri, "O Beloved Mother! At the present moment I have taken my body as the self owing to Avidya or ignorance, through my impure intellect. Give me a pure intellect which will enable me to know my real nature. Give me light and knowledge."

This is the Brahma-Gayatri Mantra. Gayatri is the 'Blessed Mother' of Vedas. There is no milk superior to cow's milk. Even so there is no Mantra superior to Gayatri. As Omkara or Pranava is for Sannyasins, so is Gayatri for Brahmacharis and householders. The fruits that are attained by meditation on Omkara can be attained by meditation on Gayatri. The same goal that is reached by a Paramahansa Sannyasin can be reached by a Brahmachari or a householder by meditating on Gayatri.

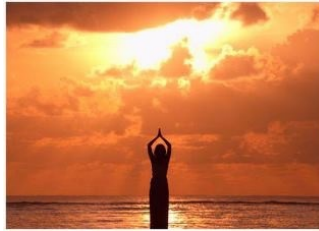
Get up at 4 a. m. in Brahmamuhurta and start Japa and meditation on Gayatri (Panchmukhi or five-faced Devi seated in lotus flower), sitting on Padmasana, Siddhasana or Virasana, facing North or East. Burn incense in the room.

In summer you can take a bath. In winter you can simply wash your face, hands and feet and do achamana only. Continue the Japa for two hours or more. Have another sitting at night between 7 and 8 p. m. Constantly feel that you are receiving light, purity and wisdom from Gayatri. This is important.



Keep the image of the Gayatri at the Trikuti, the space between the eye-brows by closing the eyes and concentrate there, or keep the image in the lotus of the heart and concentrate there. You will have Darshan of Gayatri.

It is better if you do Japa of Gayatri 3000 to 4000 times daily. Your heart will be purified rapidly. If you are not able to do this number, you can do 1008 times daily. If you find it difficult to do this number also, do at least 108 times daily, 36 times at sunrise, 36 times at noon, 36 times at sunset. There is special, mysterious spiritual force or wonderful magnetic power at Sandhi or junction of the time, sunrise and sunset. The mind will be elevated quickly. It will be filled with Sattva. Concentration will come by itself without any effort at this time. If you find it difficult to get up at Brahmamuhurta,



get up before sunrise. That man who fails to do Gayatri at the Sandhis fails in the discharge of his daily duties. He becomes a Bhrashta or fallen man. He loses vigour, vitality and Brahma-tejas.

In the Gayatri Mantra there are 9 names, viz. , 1. Om, 2. Bhur, 3. Bhuvah, 4. Svah, 5. Tat, 6. Savitur, 7. Varenyam, 8. Bhargo and 9. Devasya. Through these nine names the Lord is praised. Dheemahi is worship of the Lord. Dhiyo Yo Nah Prachodayat is prayer. Herein there are five halts or stops viz. , 'Om' is the first stop; 'Bhur Bhuvah Svah' the second; 'Tat Savitur Varenyam' the third; 'Bhargo Devasya Dheemahi' the fourth; and 'Dhiyo Yo Nah Prachodayat' the fifth. While chanting or doing Japa of the Mantra, we should stop a little at every stop or halt.

Savita is the presiding deity of the Gayatri Mantra, Fire (Agni) is the mouth, Vishwamitra is the Rishi and Gayatri is the metre. It is recited in the investiture of sacred thread, practice of Pranayama and Japa. What Gayatri is, the same is Sandhya, and what Sandhya is, the same is Gayatri. Sandhya and Gayatri are identical. He who meditates on Gayatri, meditates on Lord Vishnu.

A man can repeat Gayatri mentally in all states while lying, sitting, walking etc. There is no sin of commission and omission of any sort in its repetition. One should thus perform Sandhya three times with this Gayatri Mantra every day, in the morning, noon and evening. It is the Gayatri Mantra alone that can be commonly prescribed for all the Hindus. The Lord commands in the Vedas "Let one Mantra be common to all" "**Samano Mantrah.**" Hence the Gayatri should be the one Mantra for all the Hindus. "The secret lore of the Upanishads is the essence of four Vedas, while Gayatri with the three Vyahritis is the essence of the Upanishads." He is the real Brahmin who knows and understands thus, the Gayatri. Without its

knowledge he is a Sudra, though well versed in the four Vedas.

Benefits of Gayatri Japa

Gayatri is the mother of the Vedas and the destroyer of sins. There is nothing more purifying on the earth as well as in the heaven than the Gayatri. The Japa of Gayatri brings the same fruit as the recitation of all the four Vedas together with the Angas. This single Mantra, if repeated three times a day, brings good (Kalyan or Moksha). It is the Mantra of the Vedas. It destroys sins. It bestows splendid health, beauty, strength, vigour, vitality and magnetic aura in the face (Brahmic effulgence).

Gayatri destroys the three kinds of Taapa or pain. Gayatri bestows the four kinds of Purushartha viz. , Dharma (righteousness), Artha (wealth), Kama (desired objects) and Moksha (liberation or freedom). It destroys the three Granthis or knots of ignorance, Avidya, Kama and Karma. Gayatri purifies the mind. Gayatri bestows Ashta Siddhis. Gayatri makes a man powerful and highly intelligent. Gayatri eventually gives liberation or emancipation from the wheel of births and deaths.

The mind is purified by constant worship. It is filled with good and pure thoughts. Repetition of worship strengthens the good Samskaras. "As a man thinks, that he becomes."



psychological law. The mind of a man who trains himself in thinking good, holy thoughts, develops a tendency to think of good thoughts. His

character is moulded and transformed by continued good thoughts. When the mind thinks of the image of Gayatri during worship, the mental substance actually assumes the form of the image. The impression of the object is left in the mind. This is called Samskara. When the act is repeated very often, the Samskaras gain strength by repetition, and a tendency or habit is formed in the mind. He who entertains thoughts of Divinity becomes transformed actually into the Divinity himself by constant thinking and meditation. His Bhava or disposition is purified and divinized. The meditator and the meditated, the worshipper and the worshipped, the thinker and the thought become one and the same. This is Samadhi. This is the fruit of worship or Upasana.

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