



THE GRANDEUR OF GAYATRI

AN EXPOSITION
OF THE :
A B C OF HINDU LIFE

BY

CHIRANJIV LAL

(Vanaprasta)

TRANSLATION

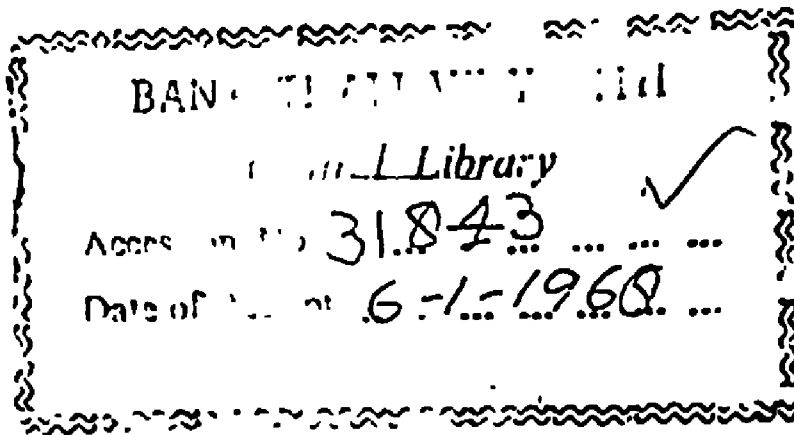
BY

C. PARAMESWARAN

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SHRI MALIK RAM LAL, B. A., LL. B.,
5/90, Connaught Circus,
NEW DELHI.



PUBLISHED BY
C. PARAMESWARAN
FOR
THE NEW WORLD ORDER PUBLICATIONS,
NEW DELHI.

Asar 9, 2006.
June 22, 1949.

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TRANSLATOR'S NOTE

An attempt at translation of a serious work in Hindi, it is taken for granted, has, as one of the elements of its background, a high level of knowledge of the Hindi language. But I must take the reader into confidence and tell him that in the case of *The Grandeur of Gayatri*, which is the translation of the *Gayatri Mahatwa* by Shri Chiranjivlal (Vanaprasta), which has gone through five editions since 1940, when it was first published, lacks this element. It is somewhat differently cast.

One day in 1946, during one of my visits to him, I asked Shri Chiranjivlal Ji quite unintentionally, what he thought of my attempting an English translation of his *Gayatri Mahatwa*. He treated this inquiry as a direct offer and welcomed it wholeheartedly. He further offered to meet the expenses of getting it printed as soon as the translation was ready. This development was unexpected. It almost surprised me. Vanaprasta Ji was well aware that I did not know Hindi enough to use it even in ordinary conversations. For, the medium I used as a rule in my conversation with him was English; and whenever I ventured to break in with a sentence or two of Hindi, his face lit up with a smile, very pleasing to see, which the amusingly ungrammatical and broken sentences had provoked. But, all the same, the fact remains that his answer came to me as an encouragement, truly divine. It opened up for me a compelling opportunity of

reading a Hindi book with greater attention than I would have possibly otherwise done, and also of associating myself, in a very special sense, with a piece of good work. I thank him most respectfully for it. The otherwise important consideration whether or not my knowledge of the language was adequate had practically disappeared. It did not weigh with him at all : it did not weigh with me either.

Shri Chiranjivlal Ji asked me to send the manuscript to the press when I informed him some days after that I had done the first chapter of *The Grandeur of Gayatri*—even before he had seen it himself. I did so, and the progress of the work of translation kept pace with that of the press demand for the 'copy'. The book is a free translation, and with the addition of original Foot-Notes by me, it is, in a certain sense, also an exposition of the original work of the *Gayatri Mantra*. As being quite a faithful version of his book, it has the unqualified approval of Shri Swami Prem Bhikshu Ji—the name by which Shri Chiranjivlal Ji is known since his formal entry into the Order of Sannyas (on the Shivaratri Day (Saturday) 19-11-2002/2-3-1946) just a few days before its publication.

The Grandeur of Gayatri first saw the light of day in March, 1946, without the conventional "Translator's Note"—a 'flaw' from which, as the reader knows, this volume is free. The present edition is decidedly an improvement on the first. That is as it should be. The reader will find that every odd-number page of the book bears a *new heading*, by means of which quite a distant and vital thought

is indicated from the two-page contents, which he cannot fail to note. Still, I am aware of the fact that the book is far from being perfect. Some readers may perhaps not take very kindly to the frequent use of the same adjectives, such as, almighty, all-knowing, all-pure, supreme, etc., occurring with almost every mention of the Name of God. This is not done unintentionally. It is my sincere hope that they will kindly take to it; for, they cannot be unaware of the wholesome effect which the frequent willing repetitions of the glorious Divine Names and Attributes are likely to produce on the mind. I venture to suggest that *The Grandeur of Gayatri*, by virtue of the subject matter with which it deals, is one of those books which should be read with more than ordinary attention; and it is also because of this fact that I would request my good readers not to treat any flaws they may perhaps find in it as anything inconsequential or casual, but to inform me of them. Every such information will of course be received thankfully and considered in the light of its being a positive contribution of assistance, viewed against the background of the book being essentially a work of translation, to making it more and yet more useful in subsequent editions.

New Delhi,

C. PARAMESWARAN

21-6-1949.

8-3-2006.

AUTHOR'S PREFACE

In the Cvétāṣwataṛa Upanishad, it is said :

Yadā charma vadā kā-ṣam véshttayiṣyanti mānavāḥ,
Tadā dévam-a-vijyāya ḍu-ḥ-ka-ṣyantaḥ bhavishyati.

—Which means : “When man is able to roll up the sky as he does the raw hide, then, (but not until then), he is able to end his sorrows by means other than by God-realization”. Just as it is manifestly impossible (for man) to do with the sky as he may with the skin, even so, without the *knowledge* (born of realization) of the Great God, it is absolutely impossible for anyone to be free from sorrow. The way of God-realization is the only way of man's freedom from sorrow.

Our great ancients, learned in the Shastras, have classified sorrows broadly under three categories : mundane (ádibhautik) ; divine (ádi-daivik) ; and spiritual (addhyátmik).

They are called “mundane” sorrows which are produced by physical or corporeal causes. They include secular dealings in individual and social spheres, and also in union-separation (distance-nearness, or concord-discord) inter-relations. Sorrows in the happening of which man has no part or control, and which are products of the working of natural forces, are called “divine” sorrows. Sorrows which are of mental and psychic causes are regarded as “spiritual” sorrows. Sorrows of all categories can be wholly eliminated,

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and their seeds destroyed, only by means of Divine Grace and Help of Parameswara, the Supreme Parent and Lord of all. It is by the Protective Help of God, the almighty, all-knowing Lord,* that man, through radical destruction of all (seeds of) sorrows, can secure and preserve

**Note*—The importance of this teaching cannot be over-rated. The essential truth which the author wants to bring home to the reader is the two-fold aspect of building social well-being and human happiness. The one is that all causes or seeds of sorrows, whether they be "mundane" or "divine" or "spiritual", are destructive forces and their elimination or destruction is therefore an indispensable preliminary to all works of social construction. Since, admittedly, there are categories of sorrows in the occurrence of which man has neither any "part" nor "control", but which cannot but vitiate and retard movements of human progress and happiness, for the essential destruction of their seeds the Grace and Help of Parameswar, under whose supreme control natural, supernatural and all other forces and laws and powers exist and function, are an absolute and indispensable necessity.

The other aspect of its importance is the fact that the destruction of seeds of sorrows will not by itself bring happiness. Human happiness or social wellbeing is not a negative condition. Life-building towards real happiness is a creative and constructive effort. It is a positive state. It is a condition of living creatively. Man, as man, is ignorant and imperfect, erring, feeble and feeble. He does not know what it is to live creatively. He longs to be happy, but seriously lacks the courage, the strength and the resources to secure it all by himself. He is sorely in need of guidance and help which is absolutely dependable, ever unfailing and fully resourceful. He is, therefore, inescapably led to the thought of the Supreme Lord of creation, the Supreme Author and Architect of countless universes of beings and becomings, the Sat Chit-Ananda Parameswar. The true way of creative life of human happiness—whatever the sphere—is the way of being blessed by God's Almighty Grace of Protection and Guidance.—O.P.

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real bodily, mental and spiritual wellbeing and progress. And the way of man's attaining (or becoming to deserve) this Divine Grace and Help is shown by the teaching of Gayatri Mantra.

Yogin Sri Aurobindo in his book *Lights on Yoga* says that the way of Yoga is the way of self-awareness, self-control and self-surrender. This sums up the teaching of Gayatri-Mantra. The first two words of the Mantra depict the august Attributes of the Supreme Lord, God; it is only by a conscious apprehension and assimilation of these Divine qualities that the disciple (sadhaka) can develop the power of self-awareness. Through this self-awareness, (harnessed) by an (all-consuming aspiration, it is that one can bring oneself in intimate and everlasting relationship with the Almighty Creator and Lord—which is the true and natural path of self-control. The word which follows the two words embodies the prayer to the Supreme Soul that He may enrich, inspire and guide all brain faculties (mind and all its development powers) as instruments of Truth. The essential significance of this prayer is that the sadhaka (the initiate, the human being) has surrendered himself to the supreme Divine Will of the creator, God. When the sadhaka will have made God, the Supreme Truth, the Whole Dharma, the Foundation and Source of inspiration, impulsion and expression of his Buddhi, which is the very centre of his thought and being, where, then, is any cause or occasion for his entertaining any sense of false pride or other ego-sense, or being an agent of ignorance, selfishness, or weakness?

Hence, in order that one can be free from all miseries and sorrows of the world, and be free to secure Divine freedom (*mukti*, redemption) of life, one finds the true ways and means taught in the Gayatri-Mantra. It is by regular and constant *living* the truths of this great Mantra alone can the human being secure the fulfilment of his (her) life.

From childhood my aptitude inclined towards the Arya Samaj (principles). It had been a habit with me from my early boyhood not to miss any of the weekly congregational meetings of the Samaj. This fact had drawn me to the spiritual way of life. In the year 1901 I began my career in Kashmir and took active interest in the local (Srinagar) Arya Samaj affairs. For the last forty years my relations with the Samaj have been most intimate. By reason of the singular virtues and blessings of that wonderful land, I have had the good fortune to come in direct personal contact with saintly personages, and also esteemed missionaries and other workers of the Arya Samaj, who came from various parts of India. I was attracted by the splendour and grandeur of the sublime Gayatri for this reason, and today I may well claim, on the authority of my own personal experience, that nothing else has given me that rare blissful peace which it is possible for me to derive from Mother Gayatri. I am presenting in the following pages the lessons of solid experiences of my life in the hope that my readers may be drawn to the reality and truth, the Fountain-

head of Divine Life that the Gayatri Mata eternally is.

Gayatri Mantra has not the only meanings given to it in this book*. The Gayatri is like an eternal and limitless Fountain of Life-Ambrosia which everyone can draw upon according to one's need, effort and capacity, just as the same medicine is administered to cure different ailments by suitably varying in each case the vehicle of its administration.

The interpretation which I have given to it in this book is mainly meant to serve as a help of suggestion to those who aspire to tread or are naturally inclined to the Spiritual Path.

For the proper japa of the Gayatri the first essential is solitude. In my opinion, solitude is to the soul what the food is for the body. Practice in solitude is a very necessary condition. The aspirant or initiate should practise the japa always in a secluded place, alone, (in privacy), and should, while in the japa, persevere in bringing the diffused mind to a state of one-pointedness on the meaning of the Mantra.

* *Note*—The significance is that the truth, wisdom and powers which Gayatri Mantra represents are unlimited and illimitable, and therefore it is not possible for the human faculties to fathom their comprehensiveness and depth, nor is it possible for man to come to the end of its meaning—since the truths and powers which the Mantra symbolises are naturally unmeasurable by human mind, they being infinite in number, range and magnitude.—C.P.

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In conclusion I acknowledge the valuable assistance that I have received from Pt. Vishwa Devji and Ch. Chandra Guptaji, Vidyalankar, in the preparation of this book, and thank them for the same.

15. Rattigan Road,
Lahore, January 26, 1940.)

Chiranjiv Lal
(*Vanaprastha*)



THE GRANDEUR OF GAYATRI

THE MANTRA AND ITS MAJESTY

AUM ! bhoo-r-bhuvah swah ṭaṭ-saviṭu-r-varéṇyam
bhargo dévasya dheemahi,
Dhiyo yo naḥ prachodayāt.

To make human life the most auspicious and perfect, as well as to ensure to it its (Divine) fulfilment here and hereafter, the way is the one which the above-quoted Mantra embodies. The Mantra is called Gayatri Mata, Guru Mantra, Paṭiṭa-Pāvini, Sāvitrī and Vedā-Saar.* Whenever anyone, whether

*Note :—Gayatri-Mata (Mother Gayatri) means, etymologically, the infinite Creative (Mother) Principle of the Supreme Divine that pervades all existences, microcosmic and macrocosmic, and supports the functioning of *indriyas* (instruments of volition, thought, action and experience), inner as well as outer. It is the Infinite Source, blissful and effulgent, of Love and Life and Truth, Supremely Divine, and of infallible power of perfection and self-fulfilment.

It is Guru Mantra, viewed in a two-fold perspective. The one is that it is the only Mantra by initiation into which

one is a spiritual aspirant in quest of Divine Truth, or a worldling in search of personal happiness and secular prosperity, for guidance and help approached a (true) Mahatma, (a person of supreme

the child at the instance of the Guru enters the first stage of life, *brahmacharya*, (student-life). The other is that it is not merely the very first lesson which the beginner receives in the pursuit of a life of successful progress, as evolution constitutes the eternal foundation of mental enlightenment, social and secular uplift, but also of infinite moral and spiritual enrichment and perfection of man. Dedicated to its sublime Divine Truth, the Montra becomes itself the perfect and infallible Guru, the all-knowing, all-mighty Preceptor and Guide, and removes all obstacles and obstructions in the way of the disciple.

It is *Patita-Pavani* : because it purifies the impure, converts what is mere dross into pure gold. It enlightens the benighted, ennobles the ignoble, exalts the lowly. Man, as man, is ignorant and fallible, even obstinately erring, imperfect and mortal. The Gayatri is the purifying, ennobling, exalting and perfecting Power of the Supreme Divine. It makes an eternally immortal god of the mortal man, freeing him from his thousand and one follies, foibles and imperfections and limitations. That is why it is truly *Patita-Pavani*

It is *Savitri*. The transformation and development of man from impurity to abiding purity, from mortal weakness to immortal power and strength, from emasculating thralldom to eternal life-enriching freedom, from stunting limitations to infinite Divine progress and mastery and perfection, is the work of Creative Power or Mother-Aspect of God. It is the source and basis of all creation and all forces and powers that support life in all its countless diverse beings, expressions, and becomings. The Gayatri Mata is thus the All-powerful Almighty Divine Mother, the Supreme *Jagat Janani*, to whom all beings owe their birth and existence, their continuance, development and fulfilment. The Gayatri is therefore *Savitri*.

realization), in ancient times, or any other teacher of the Dharmic lore, like Dayananda in modern times, he had, in every case without exception, advised the seeker to do the *japa* (devoted recitation) of Gayatri Mantra with (growing consciousness of) its meaning.

To hear Ṛshi Dayananda (at one place), a backward villager, who lived by carding cotton, also used to attend the meetings addressed by him. One morning, after listening to the day's discourse, this man walked up to the Ṛshi and sought his help to secure for himself a life that is blessed in every way, and submitted: "I know not to read or to write. Your discourses are highly scholarly and difficult to understand for people like me. Have mercy on me, therefore, and teach me also the way of happy and prosperous life, ignorant as I am."

Upon this, Dayananda taught the humble inquirer to recite Gayatri Mantra, explaining, in the meantime, its meaning in the most commonplace terminology possible. And then with a view to enable the aspirant to refresh his memory, whenever necessary with outside help, he wrote down the Mantra with the meaning on a piece of paper

The Gayatri Mantra is a *Vaidika* Mantra. As it should be clear from what has been said above, it works out in man, in the devotee of the Supreme Divine, the Divine Purpose of the Veda—the aim which is the most supreme in life, nay, the only true aim of life, in the light of which all other aims are utterly false and reactionary. It is therefore Veda-Saar, the quintessence of all right teachings, of the whole of the Vedic knowledge—C. P.

and gave it to him. and then blessed the humble labourer (in the following terms):—

“You go on (regularly and without a break) doing the *japa* of this great Mantra, meditating upon its Meaning. And side by side with it, you must also (conscientiously) endeavour to be truthful and trustworthy in the pursuit of your work (calling). By this you will surely attain prosperity and the blessed life you seek.”

Men who, viewed strictly from a social angle, occupied positions of high eminence in India, such as Rajas, Maharajas and others, and were imbued with a desire to know (the truth), used to approach the R̥shi to know from him the way of abiding freedom and happiness. To them, too, he gave the same advice, that they must adopt the way of true devotion to Gayatri Mata with (conscientiously cultivated) purity of life.

Swami Vivekanānda in one of his American lectures said: A “sage once told me: “To kill others one must be equipped with swords and shields, but to commit suicide a needle is sufficient. So to teach others: much intellect and learning are necessary, but not so for your own self-illumination’.”

—(*The Complete works*—Vol. I, page 12.)

In the same way the proper *japa* of Gayatri, or of Aum, becomes the supremely effective means in the case of the person whose central purpose is self-redemption of life's highest fulfilment (here and hereafter). This view is further strengthened by the knowledge that it is often-times just a tiny

dose of medicine which scotches and brings back to healthy and active life the whole of a massive body.

As a means of attaining the Lord, wherever the Sastras enjoin the remembrance or utterance of the ineffable glories of God (Stuti), prayer (Prar̥thana), and dedication (upāsana) as the essential elements of worship of the Supreme Divine Mother of all, they (the Sastras) speak of the glory of the Gayatri japa. The practical pursuit of this God-worship in man's every-day life, mental as well as physical, is called life of Yoga. Besides the Vedas, Upanishads etc., the Smṛiti writers like Manu, all have in the sublimest manner conceivable described in many places in their great works the incomparable majesty of the (Divine) Savitri.

Kāmā-n-mātā pitā chainam yad-udpādayatomitaḥ.
Sam bhootim tasya tām-vidyād yadyonāvadhī
jāyate.

Achārya-s-tvasya yām jātim vidhivadvedapār-
agaḥ,

Utpādayati Sāvitrīyā Sā Satya Sā-(a)-jarā (a)-marā
— Manu Smṛiti, 2 : 147-48

(It means) : mother and father give birth to the child, impelled (irresistibly) by the force of (flesh-born) lust, and the child acquires features determined, among other things, by the conditions of that birth : that is to say, the child develops characteristics of its (the child's) "birth", "growth"

and "death", which are limitations imposed by the "natural" conditions of its carnal origin. But the child whom the (true) Teacher (Guru), having perfect knowledge of the Veda, re-creates by means of true initiation into the (Truth) of Gayatri Mata, that child, so *re-born*, is the real and true one : it is unaging, (capable of infinite perfection), and immortal here and now.

But whenever 'worship', which is a single word conveying the triple idea of *Stuti* and *Prarthana* and *Upasana*, is perverted and conventional ceremony made to usurp its place, in all such cases the meaning of japa also gets distorted. The net result of all that is that the sacred principle (of truth), (which is inviolable and cannot therefore be corrupted or varied with impunity), and which forms the real Divine Power behind the language, which is the vehicle of the Mantra), is neglected, repudiated and forgotten. Hence we get the fruit of the seed we sow ; hence our (so-called) God-devotion and japa do not produce the kind and quality of fruit which otherwise they (naturally) are destined yield —as when our devotion and worship of the Almighty God is pure and true.

On the one hand we want someone else to do the God-worship for us for a money payment, and thus we have made ourselves to simply depend upon the service of mercenaries like the *pandit* (a man with some training in conventional performances of rites and rituals), or of the *purohit* (a paid servant, kept to perform or guide in the performance of rites

and rituals). On the other hand, we consider even the japa of Gayatri Mantra to be an article of trade. By dealing with the means of man's attainment to the light and power of the Divine just as we may do with surplus flour and grains, we have brought much discredit even to this most inestimable of all Spiritual Jewels. Hence today the repetition of Gayatri does not prove beneficial, because of the conventional and commercial basis upon which the modern man has chosen to erect it. This (sinful) practice has gone on so far that at the present time it has become a very common practice, even with certain well-meaning, sincere members of the Arya Samaj, to entrust one's own duty of Mantra-japa to the pandit. Here the pandit or purohit is presumed to utter with the tongues and act with the limbs of those who employ him. They seem to believe that the success of a socio-religious ceremony consists in the success with which the "master of the ceremony" and his relatives are able to entertain their distinguished guests and other friends, and engage them in agreeable conversations, (which keep them all thus preoccupied for most part of the ceremony). In such a state of affairs what benefit can the master of the ceremony or the others concerned possibly derive from all the "stuti", or "prarthana", or "japa" (of the hireling)? This is why from the ceremonies no real benefit is obtained by those concerned.* Today

*Note :—These ceremonies, mere conventional observances and hackneyed performances, often irreligious and negative, are carried on in the false name of Religion. They are divested

we Arya Samajists also, just as those who put on rosaries and (other) symbols, (and so make a thousand and one false professions of religious devotion), seek to secure the true result through camouflage recitations of Gayatri Mantra. But, no result whatever can come out of it. The resultant disappointment is only deserved and natural, because the sound-box-like repetition of the Mantra is in no case enjoined (or taught) by the Sastras (Scriptures).

Really speaking, in our modern observances of socio-religious ceremonies, of Sandhya* and Japa

of the purity and truth, and are therefore naturally incapable of yielding the fruit of which the scriptures speak. But the evil does not stop there. It goes farther. The absence of the expected result does not set those concerned a-thinking as to its cause. In actual practice they do not take the scriptural promise seriously, in the proper spirit. The failure of the religious practices to yield their appointed fruit is, unfortunately, taken as a matter of no consequence. And because they fail to produce the promised result, they are regarded as matters of soul-less formalities, by which Religion itself is reduced into nothing more than a bundle of empty, dispensable rituals. Thus the noblest of all institutions, through sinful distortion and misuse, falls neglected and discredited, and so man and his society move in a vicious circle and remain cut off grievously from the basic truth and the conditions of their healthy and progressive existence. They degenerate and disintegrate and share the fate of beings of the realm where the law of the jungle is valid and rules supreme.—C. P.

Note : — "Sandhya" is a simple term. It means that which unites or blends—the inter-linking or the blending element, power, and process. Used in the religious sense, it embodies significances and truths which are not easy of categorical definition.

etc.. we are not, as a rule, guided or actuated by the will (of pure purposive determination) either to imbibe and integrate the Divine qualities of Parameswara (the Supreme Lord) or to enrich and develop our (real) personality, (which build the

There are three sandhyas, according to Hindu Shastras, which form the centre of gravity of work-a-day Vedic life of the Hindu and which weld together into a single whole the different phenomena that enter into the constitution of what we call the "whole day". There is what we may, for want of a better word, call the "Dawn", connecting the withering night with the blossoming day—symbolic of the inter-play of forces that blend conflicting diversities into homogeneous unity, of the unity underlying the restful and wakeful states of life. Then, there is the Mid-Noon, uniting the forenoon with the afternoon, proclaiming the reality of the active truth of the eternal Present, from whose bosom branch out the Past and the Future, the cause and the effect, witnessing as well as pointing to the ordered sequence of events in History, past and future. And, thirdly, there is what is called the "Dusk", blending the closing strenuous day and the approaching peaceful rest—bearing within it the seeds of a new day and a new life, symbolic of the essential unity of Activity and Silence, of the strenuous and enlightened effort of the sowing of the past and the certain rich harvesting of the future, proclaiming the inviolability of the law of renewal and infinite progress towards the fulfilment of the supreme law of Divine Destiny. The Shastras name these respectively as: Poorva-Sandhya or Pratah-Sandhya, Madhyahna-Sandhya and Sayahna-Sandhya.

There are almost countless other sandhyas in the life of the day of twenty-four hours. There is a sandhya which unites one breathing with another, the exhalation with inhalation, in the life of sentient beings; there are sandhyas connecting a moment with its immediately preceding and succeeding moments, the tiny Time-ripples surging in the bosom of infinite Eternity, just as there are sandhyas which blend day with day, the month with month, the season with season; the *yuga* with *yuga*, one stage (of development) with (another) stage.

fundamentals of purity and faith) ; not merely that we, on the other hand, 'observe' them simply because, from our (vulgar) worldly point-of-view, they are social practices which have the sanction and support of being ancient customs. In our actual practice of these we never seem to know that there is any spiritual, moral and social good actualizable in them or through them : they are merely conventional modes of ostentation, intended to stamp ourselves with a mark of particular tribal or denominational label, as well as to impress the on-lookers with our arrogance of

The Shastras enjoin worship of God in all the three Sandhyas as the first step in normal, righteous human life. It is the very first step in the way of virtuous and disciplined evolution of God-dedicated life of service and happiness, which is the purpose of all forms of worship in all ages and climes. It is the first Sadhana, the first rule, of life for man and woman and child, for young and old,—the faithful and true observance of which forms the only stable foundation of conscious enlightened human unity and social peace, security and progress in the world, fostered and strengthened by the Eternal Truth of Parenthood of God and Brotherhood of man.

Representing as they do the Divine Principles of Harmony, always present in Nature, these sandhyas, the synthesizing Elements of Time-in-eternity, are naturally the most effective helpers that take man through the necessary progressive stages of life, nearer and closer to the Supreme Divine, the Almighty Creator and Lord,—in a word, to *divinise* the individual and social life and existence of mankind. Rightly seized, their natural value to rid human mind of all darkness, of all weaknesses and evil and other unhelpful associations and conflicts, (and set it in tune with Divine truth of creative harmony that frees man from all fetters of political, economic and other influences of artificial and degrading subjection and control), is truly unique and inestimable—C. P.

'superiority' over all others, to which superstition, we seem to presume, our claims to a most ancient and the world's most glorious tradition entitle us. The reason for this, it seems, is that the study of Sanskrit, in which language is preserved the great mass of our Dhārmic (Religious) literatures, which include teachings of worship, japa, rituals, etc., is regarded, (or rather neglected), as the exculsive business of members of the Brahmin community. And the members of the other communities are not at all alive to their (imperative) duty of the study of the Shastras. The net result is that the latter have allowed themselves to be led entirely away from the fundamental Divine principles and truths which the Shastras preach for lasting peace and happiness of mankind.

By the bounteous help of Rishi Dayananda our attention has been compellingly drawn to the all-surpassing merits of the Veda. He has taught us of worship and the way of proper and effective japa of Mantras*. And yet, because we are not adequately aware of the meaning and significance of the Mantras, we have not cultivated in us that reverence for and confidence in them which their true intrinsic virtues and worth deserve and demand of us. As a measure of encouragement and help to free ourselves from this serious error, this fatal defect in our day-to-day life, as adherents of the Vedic or the Hindu

* Note :— Mantrā' means : That (Divine Truth) by means of cogitation, comprehension, contemplation and meditation of which the whole being, transformed, *becomes one with* that Truth—C. P.

way, and develop popular taste for their faithful adoption, there is real need, (I think), for a proper exposition of the unique majesty of Gayatri-Mantra, for an elucidation of the meaning and purpose of the Mantra for the edification of the general public. Such an exposition may open up new possibilities, whereby the people, by the Japa of this most sublime Mantra in the way enjoined by the Dharma Shastras, can reap the rich harvests which follow from it, (as certainly as the day follows the dawn), and which make for abiding health, prosperity and ennobling successes in life, and live ever in Divine Beatitude.

On the important subject of God-devotion and God-worship the most authentic of all books of ancient of Vedic tradition is the *Yoga-Darshana* of Sri Patanjali Maharshi. In it the Maharshi gives the following (three) Sutrās*, which pertain to Mantra-Japa :—

1. “Swādhyāyāḥ Yogamāseeta”—To know the inner reality and truth of a thing, (word or teaching), the first and primary essential is the deep inquiry and study of it—in other words, to know a thing it is necessary to (first) know its attributes, (its nature, its affinity and its action) ;

2. “Taj-japā-śādarīta bhāvanam”—Having known its attributes (by means of the said swādhyāya, discernment and study), the next step is to take in the essence it embodies and assimilate it ; and

*Note :—“Sutra” is a method of formulation of teachings in pure essence-form : an Aphorism—C. P.

३. “Swādhyāyā-ḍiṣṭa-dévaṭā-samprayogaḥ”
—By this discrimination (of the attributes which commands our willing inner acceptance and undivided allegiance, and which, for us, represent the Personality of the Divine of our devotion, and its assimilation (in our every-day life and being), (the harmonious oneness with) the Deity (of our one-pointed search and consecrated devotion) is attained here and now.

Sri Manu Bhagawan elucidates the same truth in the following words :—

“Véda-ṣāstrārṭṭa ṭaṭwajyo yaṭra ṭaṭrāṣramé vasan,
i-h-aiva loké ṭiṣṭān sa Brahmabhooyāya kalpaṭé.”

—The person who has attained to the realization of the Essence-Principle (that is the alpha and the omega of all) of all Vedic, Divine lore, be he in whichever Ashram, (whatever be the station he occupies in the society,—it makes absolutely no difference whether he is a brahmachari, grahastī, vanaprastī, or sannyasi),—he, (securing) freedom and fulfilment born of Divine perfection, lives ever in oneness with the Sat-Chit-Ananda-Brahman here, in this mundane world, and now, in this very life.

Mahaṭma Buddha writes in the first chapter of his Dhamma-pada :

“The Bhikshu (Buddhist teacher or monk) who has committed to memory very many slokas (stanzas, passages) of Dhamma-pada, but does not *live* (his day-to-day life) in strict conformity with the truth of those teachings, that Bhikshu has no

title whatever to (preach or to profess) the Pada. He is like the (hired) cow-boy who does nothing more than count the heads of cattle belonging to other people.”

Sri Sant Tukka Ram Ji of Maharashtra writes : “What does it matter, if one memorises (and reproduces) the sound (the words of other people)? What really matters, what truly benefits, is the *perception* and knowledge and integration of the sense, the Essence Principle, and to be the embodiment of its living truth.”

According to Sri Bhakta Ekanath Ji :

“ Cast aside (without the least compunction or hesitation) sounds, (which are nothing more than ethereal vibrations, the echo of others’ outpourings, however good and valuable they be). *Enter into their meaning*, their truth, of which the words are merely a vehicle of communication. With humility, (born of true aspiration, and freed from all mental prepossessions), one should, in order that one be blessed and socially helpful *be* the truth (of which one knows, preaches, or hears).”

Sri Adi Sankaracharya writes in his “Vivéka-Choodamani” :

Na gachchhati vinā pānam vyadhi-r-aushadha
ṣabdataḥ.

Vina-aparo jyānānubhavam Brahma-ṣabdai-r-na
muchyaṭé.”

(Sloka 64.)

—Just as a disease is not cured through reciting (even *ad infinitum*) the name of the medicine

which is prescribed for its cure, but is cured by its factual use alone, even so, through producing the sound "Brahm", "Brahm", no one can attain Brahm : Brahm is by one attained only through direct experiential realization of the Nature of Brahm.

" Akṛtṣvādrśyavilayam-a-jyāṭwa-ṭaṭwa-māṭmanah,
bāhya śabdaiḥ kuṭo mukṭi-r-ukṭi mātra phalāi
nrṇām."

(Sloka 65.)

—Without merging (blending) the countless conflicts of diversities (of norms and forms) which characterize prakṛiti (phenomenal nature) (and the truth-actualization of its Basic Reality), and realizing in the actual living experience the (One Supreme) Divine Truth that is the Foundation, Sustenance and Support of them all, how is it possible for anyone, by merely *talking* of the "unreality" of the (manifoldness of) Nature, (or preaching of the oneness of the world, which is no more than reproducing an echo), to attain *Mukṭi* (freedom, progress, oneness and perfection) ?

"Akṛtṣvā śaṭrusamhāra-m-agaṭwā-khila bhoo-
śriyam,

"rāja-aham"-iṭi cabdān-no rājā bhaviṭu-marhaṭi."

(Sloka 66.)

—Without destroying, or doing away with, every obstacle which prevents one from physical enjoyment of one's kingly position and power, and (also) possessing by one all the essential characteristics which go to establish the natural

reality of one's kingship, by the mere utterance of the sound "King I am", does anyone become the King ?

Sri Swami Sivananda Saraswati, (Founder-President, Divine Life Society, Rikhikesh,) says :

"Simple parrot-like or gramophonic repetition of a Mantra will have little benefit."

Yoga Vidanic Rambles or "Life of Swami Sivananda Saraswati" (P. 98).

In the life of the world, it is a common phenomenon that man develops respect and love for things which, through direct knowledge of their elemental nature, as he knows for certain, are conducive to his prosperity and glory. It is this positive knowledge (of the nature, function and value) of a thing which inspires and impels him to brave all difficulties and hardships, to undergo the *tapasya* incidental to his securing possession of the thing itself. For instance, take the sugar-cane. So long as man was in the dark about the attributes of sugar-cane, that sweet useful things, such as molasses, sugar, etc., could be produced out of it, no kind of human effort was put forth for its cultivation and production and further development of the industry. Similarly it is only after the knowledge* of the

* Note :—It is only proper to remind the reader that the "knowledge" of which the author speaks here is, again, the "Knowledge of realization"—that is to say the knowledge, realized through the scientific investigation and experiment which led to the particular *experiential* results. It is not wise to forget the fact that there has always been present the spirit of adventure and sacrifice which, stimulated and sustained by an intense longing to know and to achieve, carried the "aspirant" through difficulties to permanent results and

virtue and value of the cinchona tree, or, say, the pepper plant, has dawned upon him that man began to develop with interest its plantation, and to produce out of it the things which are profitable to him. In the same way, it is only after one has developed a true longing to know of the nature and qualities of Gyatri-Mantra that one can reasonably be expected to pursue such

successes of his researches into the possibilities of the sugarcane industry.

Let us follow up the example given by the author a little more closely. In the production of molasses or quinine of a particular kind or quality, the manufacturer concerned has to respect in practice most scrupulously the formulas and processes laid down by the discoverer, into whose experimental *experience* had entered the realization of their practical truth and worth. Mere (oral) repetitions of these formulas and processes, or the singing of their glories, or any kind of deification of their discoverer, will not produce molasses or quinine. At the same time, it is important and profitable to bear in mind that moneyed people who have no knowledge of the formulas and processes, or of the natural laws by virtue of whose immutable working these formulas and processes owe their truth, when they come forward and open huge factories for mass-production of the commodities, staking their valuable fortunes, they do so solely depending on the version or teachings of the discoverer who possesses the "realised" knowledge of the production of these commodities (or results). And it is only as these people begin actual production of the commodities in their own factories they begin to *realize* the truth about the particular formulas and processes, as well as the benefit which the results ensure to them under certain conditions.

In principle, the position is precisely the same in matters religious and spiritual, including, of course, God worship and Mantra-Japa. The truths and results of these also, like the natural laws which underlie and uphold the formulae of the production processes, of the truths and results of science,

steps, to take such risks and put forth such steadfast endeavours, as inevitably lead the aspirant to the promised glorious results and life's true successes. This is the Path of Worship of the Lord of Infinity*. It is the duty of all members of

have their Natural Laws that are inviolable and ever active, eternal and ever-present. Man's true freedom and prosperity, life's perfection and fulfilment, actualizable only through God-worship, has its Divine truth, its definite formulas and processes, which at least are as much scientific and valid as, and of decidedly far nobler and richer social and national gain than, the production of molasses from the sugar-cane or quinine from the cinchona, or any other commodity of any value whatever.—C. P.

* Note :—Rishi Dayananda, replying once to an inquirer, said that the way to know God is to study Nature (Prakriti). The study of Prakriti as the means of knowing God the Almighty Creator and Lord is enjoined by all great teachers of mankind. To know God is to realize God. God is infinitely more and greater than infinity. But Prakriti (Nature) is *Naama roopi atmak*. Sound, nay even thought, has its form, to which physical science bears testimony. Remove names and forms from the prakriti, and the prakriti loses her existence. You cannot then study Prakriti. The knowledge of prakriti as the means of God realization is possible because prakriti is of names and forms, because the names and forms are seizable by the mind for deeper investigation and study.

To the aspirant, to the individual, who pursues the practical path of life's fulfilment or God-realization, the senses (*indriyas*) are his (or her) instruments of knowledge. They are limited and the sadhaka can by no means through their instrumentality mentally meditate upon the 'infinite,' which is of course unseizable by the indriyas. The student therefore necessarily needs something which the indriyas can seize and investigate and study into the deeper and still deeper truths until the immanent Creator, the Ultimate Cause, of all, the one all-pervading truth and intelligence, is seen, experienced and "known".

Arya Samaj especially to represent the great practical truth of this path in their own work-a-day life for the (much-needed) edification of the public.

For such a devoted quest and study Prakriti offers the best, the richest and the truest field. The names and forms of Prakriti are of infinitely more multitudinous diversities than the stars of heaven, the sands of the seas, and countless. There is no part, aspect, condition, movement, manifestation, or attribute of Prakriti which is not the creation of, and which is not pervaded by, God, Almighty Parameswara. Thus Prakriti, as well as every part, particle, aspect and movement of Prakriti, is both limited (because of its characteristic of name and form) and unlimited (because the norms and forms are themselves pervaded and sustained by the reality and truths of immanence of God, the Creator). It is therefore both finite and infinite. Thus the limitedness and limitlessness, the finitude and the infinitude, of Prakriti are both expressions of workings of the same Absolute, all-ruling Almighty Presence, God.

It is because of this truth that the *study* of Naamaroopa-atmak Prakriti necessarily leads to God-realization in life. The practicality of realising the knowledge of the "Nira-a-kaar" through the *study* of the "Sa a kaar" is therefore true. In principle, the two are not different; they are different states of apprehension and realisation of one and the same supreme Truth.

The term used in this connection by the author is "Nira-akaar Ishwar," which I have therefore translated as "Lord of Infinity." "Sa-akaar" and "Nira-a-kaar" are two of the Indian philosophical terms which, most misunderstood and abused since centuries past, have been exploited to supply bases of destruction of the socio-cultural unity and oneness of India, by creating distinct, mutually opposing, leaderships of socio cultural sects and groups in India. Their political effects, though quite unintended and unsuspected by these leaderships themselves, have been most pernicious and far-reaching. When the author, as he does in the present case,

We said a little while ago that the great exalted sages and saints called this Gayatri-Mantra by various names: Guru Mantra, Savitri-Mata, Veda-a-Saar and Patita-Pavani. I shall cite here a few instances with a view to bring home to the reader the appropriateness and practical worth of these terms:

1. The Aryan* people look upon Yajnopavit-ceremony† as a great social institution. At this ceremony the Guru (Teacher), who is guided by the Shastras, initiates his *sisya* (disciple) into the japa of this sacred Mantra. This practice is universal,

speaks of the path of "Nira-a-ka-ar Puja" in pointed reference to the members of Arya Samaj, he should not be misunderstood. He is here merely making an appeal to a possibly already existing mental disposition or tendency, presumed by habitual adoption of a particular angle of vision or line of thought in regard to such matters, of the members of that Samaj, which might be regarded as specially favourable to ready acceptance of his exhortation to help popularise universal restoration of the Majesty of Gayatri-Mantra in the practical scheme of Indian life. But he, most certainly, does not mean and could not have meant by it any importation of class or group consciousness into matters pertaining to God-worship or Mantra Japa. The whole of his present work is solid proof of this important fact. —C P.

* "Aryan people" means free people of exalted purity, both of mind and body, always truthful and of noble and progressive disposition and life.—C.P.

† In common parlance, the Sacred-thread Ceremony. It is an outer symbol of the individual's entry into the process of his *re*-birth, *re*-creation, from the moment of the ceremony under the guidance and with the help of the Guru, towards the realization of the Divine fulfilment of his life—the symbol of *Brahmacharya*. The sacred-thread is considered a symbol of Divine purity, strength, lustre, progress and immortality.—C, P.

and admits of no deviation. There can be no true beginning made by way of freedom and enrichment of life by the human child, and no teacher assumes the unique status and responsibilities of the Guru in relation to the child, except through the medium of initiation into the Divine Truth of Gayatri. Hence the Gayatri Mantra is called *Guru-Mantra* ;

2. At the time of one's initiation into (the order of) Sannyas, the initiate, standing in navel-deep water, recites, over again many times, the Mantra : " Aum bhoo-r-bu vah swah sāvitrēem praviṣyāmi ". In other words, the entrant into the Sannyas keeps on affirming and re-affirming (to himself) the vow : " From today on my Mother is the Divine Savitri ". Hence it is known as the *Savitri Mata* ;

3. The Ṛg, Yajuh and Sāma teach, in order, the way of *Jyan* (pure knowledge), of *Karma* (pure action) and *Upasana* (pure dedication) for the realization of the Supreme God-Head. This (three-fold) path has its counterpart in the three-fold ritualistic form of worship — *Stuti* (reminding ourselves of the Attributes and Glories of God), *Prarthana* (steadfast and devoted aspiration) and *Upaasna* (dedicated life). All that is taught of *Jyan*, *Karma* and *Upaasana* by the Vedās, everything which is of supreme creative necessity and value for man's progress, prosperity and glory now and for ever in the future, is contained in this sacred Mantra in essential form. That is why this Mantra is said to be *Veda-a-saar* ;

4. R̥shi Viṣwamiṭra was taking with him Sri Ramachandra, (followed by Lakshmana), to ensure the uninterrupted and successful completion of the Yajna*, which was to be performed at the R̥shi's Ashram, against possible *rakshasik* attacks. The night overtook them at a certain stage of their long journey. And they rested on the bank of the River Sarayu for the night. As the dawn approached the great R̥shi woke up the two boys and, addressing the elder of the two, said :

*Note—The term "Yajna" represents a three-fold truth in Aryan terminology .

1. Any *Karma* (action : mental, physical, etc.), or any mode or method of *Karma*, by means of which the Supreme Almighty Creator and Lord is worshipped with purity and devotion Japa-yajna, Yoga-yajna, Jyana-yajna, etc., for instance, are all Yajnas which come under this category;
 2. "Yajna", secondly, is the term applied to cover the entire range of ceremonial worship of the Lord, including that of the symbolic Sacrificial Fire, technically called "Agnihotra"; and
 3. "Yajna" also is the Divine Lord for Whose Supreme Manifestation, and realization by the devotee, who is the true disciple, lives and does in pure self-dedication all karma (actions). That is to say, here "Yajna" means the Lord, God.
- "Yajna" thus means the way of life; the way and the act of worship; the Supreme Truth loved and worshipped. Therefore the true Yajna is that worship, whatever its name or form, which is in living truth and harmony with God, Who is the Truth worshipped. All other Yajnas, call them by any name and do them in any form, are mere empty formalities and soulless conventions and practices, which are devoid of the worship-value.—C.P.

“Kausalyā suprajā Rāma Poorva-sandhyā
 pravarttate.
 Uttishta nara Sārḍoola karttavvyam diavamāhni
 kam.
 Tasyaṛshéh paramoḍāram vachah sṛutwā narotṭa
 mau,
 Snāṭwā krṭoḍakau veerau japétuḥ paramam
 japam.”

—Oh, thou, noble son of Kuṣhalya, Rama !
 it is already time for the performance of the
 First Sandhya, and so rise, get up from the sleep.
 Hearing these noblest of the words of advice
 of the R̥shi, the two great princes, the personifica-
 tion of noble humanity, got up, bathed, and,
 with due formality, began the grandest of all
 japas—the Japa of Gayatri;

5. In *Mahabharata*, the author, describing
 Bhagavan Sri Krishna’s journey on his mission of
 truce to Hastinapuri, observes, (Udyoga Parva):

“Avateerya raṭhaṭ-ṭoornam kriṭvā saucham
 yaṭḍhavidhi,
 Raṭḍhhamochana-māḍiṣ a sandhya-mupavivésaha.”
 (84 : 12.)

—(While yet on his way to Hastinapuri),
 seeing that it was already the auspicious Sandhya-
 time, Shri Krishna bade the charriot stop and
 immediatély got down from it. (Thereafter),
 having performed the ablutions, he did the
 Sandhya-Japa (Gayatri-Japa).

And, again, on reaching Hastinapuri, the
 same author tells us,

“Kṛiḍakānujapyah sa huṭāgniḥ sa-m-alam-kṛitaḥ” (94 : 6) :

--(Sri Krishna, first and foremost) performed the ablutions, the Gayatri-Japa and the Agnihotra, and then put on his rich regal robes, (and set out, all alone, to meet the hostile Kauravas in that vast assemblage);

6. In the Gita, the Bhagavan says : “ I am the Gayatri” among Chhandas.”

It is clearly seen from the writings of these great ancient authors that even Sri Rama and Sri Krishna, whom the great masses of mankind regard as the incarnations of God, even *they* lived in singular devotion to their duty of performance of Sandhya, of Gayatri-Japa, of God-worship. It formed the solid foundation of the success and glory of their life and mission. It is reasonable to accept, therefore, that the belief that there really *is* something, certain eternal and inviolable truth and power, absolutely Divine and indispensable and creative, kept richly stored in this seemingly simple-looking Mantra, has in it something capable of dynamic action of higher manifestation, of forming truer and richer foundation of building human personality, (and, therefore, of higher-national self-expression), than ordinarily recognized.

*Note—“Gayatri” as used here is the name of a metre, in which the Gayatri-Mantra is composed. Of all metres, (Chhandas), (Gayatri Metre) is the most unique not only in respect of its origin and popularity, but also in its value and effectiveness of producing the needed effect, when sung in its pure rhythm and rich cadence.—C.P.

7. Sri Swami Vivekananda Ji, while in America, in a discourse on Gayatri Mantra, said (in effect) :

“Hindus are not idolaters. Because Gayatri-Mantra is the *creed* of their Religion. By the word ‘Tat’ (That) in this Mantra the Creator, that is to say, Savita (the immanent, All-impelling Creative Power) is indicated. Many people seem to think that the Mantra represents sun-worship. That is not correct, because the use of ‘Savita’ clearly shows it is the worship of the Supreme Creator and Lord that is meant by the Mantra. Besides, there is the further evidence, unquestionable, that it contains also prayer for the Divine purification and enrichment of the *buddhi*—a prayer (of life’s fulfilment), (which no sane person who believes in God the Creator would address to the sun of the solar system, which is itself a created being. Side by side with these considerations, there is yet another truth which is of especial significance about this great Mantra. The word ‘nah’ is a collective term, which denote the idea of covering and comprehending by it *all*, the entire mankind, (the whole creation).”

This shows that our ancestors were never idolaters. They were worshippers of God, Who is invisible, (though visible or apprehensible in His Manifestations), Creator and Lord, the *Sarva-antaryamin* Parameswar. The Gayatri-Japa has been the central pivot upon which revolved all forms of sadhana of Hindu worship of the Lord,

who is incomprehensible because infinite, immanent, and yet transcendental*. It is clear that mankind, without exception whatsoever, has the most equal and inherent right of Gayatri-Japa, a right which all members of the human family in the Aryan world had freely exercised to the great glory of Arya-Vartha and the rest of the world ;

8. Sir Monier Williams, the well-known English author, in his book *The Buddhism*, writes, (in effect), as follows, in particular regard to Gayatri-Mantra :—

“Christianity is nothing without Christ ; Muslim Religion is nothing without Mohammad ; Buddhism without Buddha is nothing : these human personalities are the centre or the soul

*Note—One cannot be too scrupulous or too modest in conveying to others one's own idea or view of the supreme God-Head. To make any such categoric assertion as that He is with form and not formless, or that He is formless and not with form ; or as that He is absolutely Personal but not Impersonal, or the other way about, is to *define* the infinite, indefinable Lord, Who is the one and only Supreme Ruler of all. One may have gained an inner glimpse of the most beloved Effulgent Lord in a particular, definable form, or in an undennable formless form, of Manifestation, but that need not be taken as constituting the sole, absolute truth in order to lay down by man the law regarding the infinite powers of His Manifestation or regarding anything about Him Who is the Almighty limitless and illimitable Infinite. To define is to limit. Therefore any use of language or word or any other kind of expression with a studied emphasis to define and limit the One Almighty Lord is a serious and sinful offence against the sacred Vedic as well as all fundamental truths preached in all scriptures.—C. P.

of their respective religions. But I should not hesitate to tell the truth, Christian as I am. The Creedal Principle of Hindus is Gayatri-Mantra, without devoted allegiance to which even for their greatest saints and sages or other exalted personages it was not possible to be true Hindus. The foundation of Hindu Religion does not rest on any individual or human personality, however exalted or evolved. (The basic Hindu position is that) by means of this Mantra man can secure the highest knowledge and power, (the highest freedom and perfection in this life, direct from God, Almighty Supreme, (without mediation of any outside agency).” ; and

9. In ‘Suttanipat’ Bhagavan Buddha, while describing the duties and responsibilities of Brahmins, assigns the supreme place to Veda and lays special emphasis on the unique truth of Gayatri-Mantra in any scheme of study of the scripture, (of individual and social evolution).

From the quotations given above it is easy to gather that Gayatri-Mantra is a universal saving and creative truth-principle of supreme Divine potency and effectiveness, and is productive of the highest individual and social good.

As we begin to study our present conditions we find the case of very many people, men and women, for years together reciting Gayatri-Mantra many thousand times over; very many learned people, standing in water, daily repeating the great Mantra a thousand times at one stretch. But, all the same, we find that these people neither tell us what experiences they have of

the life-transformation, which is the most inevitable result of true Gayatri-Japa, nor is the world outside aware of any such happy change having taken place in their thought, disposition or conduct. We all see, almost every day, that some of our pandits, priests and missionaries, even those of them who not only perform sandhyas, but who, besides doing Gayatri-japa themselves, give long and "learned" discourses on Gayatri-Mantra and on other sacred teachings, think and believe, calculate and plan and aim, in matters in which they are personally involved or interested, in a way hardly different from certain type of people who have not recited the Mantra or observed a sandhya even for once in their whole life-time. Nay, the ways of some of them, not unoften, are such which shock all human sense of propriety and proportion of many even of the common run. Such representation of religion, the dominance of intellectual scholasticism, is not merely a moral and social disgrace. They are a veritable clog in the wheel of human wellbeing and progressive evolution of mankind.

By seeing this plight of these professed servants of religion, the mind of even serious searcher-after-truth is likely to get depressed and assailed by many hindering doubts. The cumulative effect of all this is that the country's youths, educated under the dead-weight of a number of alien (hostile) influences, have lost almost all interest in this most vital realm of human life. Those who seem to retain a certain measure of interest in religion have in recent times gone so far as to have their own compositions, in their several parochial

languages, as substitutes for the Sanskrit mantras, much against the teaching of the Shastras themselves. But this innovation, it must be noted, is evil-born.

(a) Gayatri-Mantra, we have already observed, is the substance of the Vedic teachings. Savitri-Māta, Patita-Pāvani, etc., are the other qualifying names which the great ones have given to it. We shall have occasion, as we proceed with this study, to find that the truth of these names is fully vindicated, and also to know that the Mantra itself is symbolic of sum-total representation of infinite Divine Attributes of God. In the hope of kindling the flame of soul-hunger in the unbiased and devout mind for Gayatri-Mata, which is an infallible formula of man's true enlightenment and perfection, we propose here, even at this early stage, to consider, however cursorily, its famous attribute as being the Substance of the Vedic teachings.

The Lord who created this universe, who for did He give the knowledge, the Veda*, even while the universe was yet in the process of coming into existence? It was given for rational beings. And why did He give it? For the happiness and glory of humanity. In other words, the beings through perversions of ignorance and other imperfection-born weaknesses and follies, (that is to say, through the working of the forces of gross earth-nature, in association with their carnal birth). take to methods and aims which are a source of perennial

*"Veda" means the Divine Word, the knowledge of God.

suffering and sorrow to them, and thus get themselves caught in the ceaseless movements of the cycle of births and deaths; in that agony of changes, though still earth-bound, when they (the beings) enter the human kingdom, they are enabled to acquire the knowledge; with the help of this knowledge they develop capacities to work with discrimination and wisdom and thus, progressively, freed from all causes of suffering and sorrow, they attain to happiness and perfection in Divine life. This is called *Mukti* (freedom) or redemption. To enable man to realize this Destiny, (and remain progressively established in its infinite truth), the Veda preaches *Jyan* (discrimination), *Karma* (practical life) and *Upasana* (God-dedication), the only true way.

The above fact may also be stated as follows: God Sat-Chit-Ananda, *i. e.*, (Absolute) All-Existence, All-Knowledge, or All-Consciousness and (Almighty Creative) All-Bliss. Life is Sat-Chit; it is without inherent capacity of expression of the blissful Nature of the Divine. This is its natural imperfection, and in order that it may remove and outgrow this limitation, (and imbibe and develop Divine perfection), it has to apply strenuously and progressively its own inherent powers of discrimination, the *Chit*, and of action, *Karma*, which are inherent attributes of its existence. towards the growing integration of itself absolutely with the Divine Nature. Like the father and mother (who are most solicitous of the prosperity and glory of their child), so also the Lord, the Supreme Divine Parent, has given the of Veda-embodied knowledge, so that man-

kind, His Children, may come to the Divine Fountain and freely and incessantly partake of the rich, full, creative essence, which they from no-where else can have and which, by no measure or manner of identification with (gross) nature they can obtain. Therefore, it is said, and universally admitted, the most fundamental characteristic and purpose of the Veda is God-realization, to be at-one-with the Sat-Chit-Ananda Lord.

It is necessary for us to consider how, by the truth of which of the infinite attributes of God, He is the infinite and absolute Creative Source of immortal Happiness and Bliss, and life is enabled to develop, according to its merit, the Divine Nature, whose other name is true freedom; and progress and, also, how by Gayatri-Japa is secured this supreme development and perfection, for which the Vedic sadhanas are *Jyanam*, *Karmam* and *Upasanam*. Let us take a few of the Aspects of His Nature.

1. God is the infinite Source of absolute Love: where there is constant love, there constant truth, happiness, abides;

2. God is the measureless Fountain and limitless Reservoir of Purity; where there is constant purity, there alone resides constant love, joy, happiness, peace ;

3. God is the Personification of infinite and absolute Truth; where there is truth, there alone, inevitably, love, purity, happiness dwells;

4. God is the boundless and illimitable Store-House of Knowledge, Intelligence, (intuition-
al as well as intellectual). There is wisdom and
intelligence discernible in every detail of all His
works; there is system and order in the Universe of
His creation: where there is effort, work, reason,
system and constancy, supported by pure,
dispassionate discrimination, there alone progress,
happiness, peace, can strike real roots; and

5. God is the Embodiment of infinite Bliss-
ful Effulgence. His pure resplendent Light per-
meates the infinite whole of His Nature, all
His Expressions and Works. There is absolutely
no concealment or suppression or disguise or imper-
fection about them: and where there is transparent,
unreserved openness, truthfulness and sincerity,
there alone real love and success and happiness
abide;—and so on.

It is now quite clear that for the
attainment of true and permanent happiness,
of God-realization, *i.e.* for the actualization of this
Mukti or Freedom ideal, the realization by man,
in how-so-ever small a measure, of the Divine attri-
butes, such as those stated above, is indispens-
able. And, besides, it is also clear that
the realization of the Divine Nature is insepa-
rably bound up with the knowledge of that Nature.
This identification of the human with the
Divine Nature, (and its natural expression in even
the ordinary life of man), is the aim of the Veda.
Here knowledge does not mean mere book-know-
ledge: no, not the knowledge of the sound; it is the
knowledge of conscious experience; because şas-
tras call knowledge only that understanding or

apprehension of truth that is permanent and immutable, the fruit of right discrimination and right living. Everything else is absence or negation of knowledge : (everything else is the "little knowledge" of half-truths and untruths, reactionary and dangerous).

Stuti is a synonym of *Jyan*. *Stuti* is that process of mind and buddhi by which all my weaknesses and imperfections are completely and radically removed and the Divine Attributes of the Supreme Lord, of the Almighty Creator, are brought in and formed the basis, structure and expression of my entire consciousness, nature and being through constant and incessant contemplation and meditation upon Him. All our defects and shortcomings, all phases of our ignorance, weakness, servitude, slavery, sufferings and sorrows, are due solely to our not living this the only creative life of progress and freedom. Our aim in *Stuti* must be our progressive identification of our personality and being with the Divine Attributes we glory. And this aim is secured through persistent effort and sustained practice alone, whose other name is *Karma**.

To think of these qualities of God, to sing their glory, to seek their integration, which

**Note*—There are two aspects of the transforming effect of *karma*. The one is individual and personal : to purify and transform the individual disposition and nature so as to attune the personality of the individual being with the Divine, the Supreme Cosmic Whole. The other is to express this purified and transformed disposition and nature of the individual so as to influence and re-condition happier social and international relations. This is the great truth about the individual, social and international value of *living* true Religion —C. P.

is *prarthana*), or to enable oneself to imbibe these qualities from their Supreme Source and assimilate them in one's own nature and being is the highest, the noblest, and the worthiest of all actions. And, again, it is by this *Karma*-based *Stuti* that the purity of *Upasana* (God-dedicated life) is developed, which leads to the inevitable Divine result (of Mukti, perfection and freedom). This, again, is the natural destiny of man which it is the aim of the Veda to secure.

Of the Gayatri-Mantra, since it embodies that by *knowing* which humanity lives naturally and happily and realises the aim of life, the first seven words form the most fitting *Stuti* of God, the intelligent and conscientious japa of which (after the manner which will be explained later) will secure for the aspirant necessary guidance and training. As the aspirant becomes established in the contemplation of the 'Stuti', it is bound to lead him to the way of right discrimination, right action, and experiential knowledge, and also to God-realization. Because the word "dheemahi", occurring immediately after the seven words of the stuti, means performance of the knowledge-inspired action. That this is so becomes evident when we understand that to meditate upon and to acquire a certain quality, really, is to establish conscious and living contact with and integration of that quality which is anterior to intelligent, conscious action and constant practice. [The Veda speaks of and recognizes only one form of *Karma* (action). Action, according to it, is that *Karma* which is auspicious, productive of unmixed progress and happiness, to the doer as well

as to his fellow-beings. All other actions are negative, retrograde, benighted and involving, which are a well-spring of servitude, suffering and sorrow.] The meaning of the concluding words of the Mantra, “*ḍhiyo-yo-nah prachodayat*”, is clear enough: it speaks of the attainment of God-inspired and God-energised Buddhi, which is the fruit of enlightened action and living, and which is the unfailing source of eternal human happiness and beatitude. In other words, (it means), having completely freed from low-prakriti, the identity of oneself with God, the embodiment of Truth-consciousness, the infinite Source of absolute Intelligence and Power. This is the meaning of *Upasana*, which is an aspect of Gayatri-Japa. The Gayatri is called the Essence of the Veda: because (1) the absolute purity of knowledge, of the faculties of thought and understanding, of the instruments of intellection and action), is an achievement of truth; and (2) the wholesale and perfect purification of man’s disposition and nature is called *Ahimsa**. God is (Almighty), Perfect

**Not.*—“*Ahimsa*” is one of the many terms of the Hindu religious teachings which embody grand aims of social evolution through the ethical upliftment of the individual. It is also one of the many Sanskrit words for which it is difficult to find exact equivalent in any other language, although this word is generally loosely translated as “non-killing”, or “non-injury”, or “non-violence”. ‘*Ahimsa*’ is unique in that it takes the first place in the order of precedence among the five basic and inter-dependent individual and social rules, virtues, or conditions of life and living, the development and preservation of which the Hindu Religion enjoins on every individual under the generic term ‘*Yam*’. These rules are *ahimsa*, *satyam*, *asteyam*, *brahmacharyam* and *aparigraham*. These may be translated, in order, a slove,

Love and Perfect Purity. Beings become happy and free in proportion to the measure of integration of the Divine Nature by them. As they partake more and more of His Nature His creative qualities, as does the iron under the fire-heat, the nearer they come to God-realization, Mukti. And for this Gayatri is the most effective way. Similarly, there are other *Sadhanas* and elements, such as of discrimination, association with the pure and the Muktas, virtuous service, freedom from all inhuman, unholy and a-moral thoughts, God-worship, etc. These make for the purified transformation of the mind-stuff in the nature of the personality truth of Gayatri Mantra and for the pro-education, disciplining and training of man. personality. This we will consider later on.

purity (or truthfulness, absolute honesty and openness), sense-mastery and sex mastery, absolute greedlessness and freedom from self-aggrandizement. These are inter-related processes of the same sadhana. The Yam is conceived on the basis of the principle that individuals are essentially and fundamentally constituent parts of the same whole; their individual prosperity and progressive development are intimately bound up with those of the society of which they form necessary part, and independent of which they can have no progressive or prosperous, or even secure existence. It comprehends all vital spheres of every-day individual and social life, and lays the eternal world foundations of human inter relationships of true social happiness and progress, by killing the brute, the savage, the exploiter, and the egotistic greed in man, and substituting the virtues and conditions of mutual respect, equality, unity, contentment and peace in their place. It thus prepares at the same time both the human individual and the human society progressively for the next higher stage of evolution, under its a system of spiritual process, called *Niyamam*, and which leads humanity towards the actualization of its Natural Destiny, freedom-in-perfection.

(b) Rshi Dayananda, with much difficulty managed to get the texts of the Veda from Germany, and established the supremacy of the Veda in the realm of Hindu thought. This he did because he knew Veda to be the greatest and noblest of treasures of mankind. He also knew that by the people continuing to do their *sandhyas* and other forms of worship, reciting the 'mantras' composed differently in different languages, they lose their effectiveness, otherwise natural when recited properly in the Vedic original, and that the situation in the long run was bound to cause disregard and neglect of the Veda, thereby compromising the unique value and majesty of the Vedic Religion, which would be nationally suicidal. The whole responsibility for the continued existence of the conditions of this national disintegration, clearly visible now, will be on Arya Samaj, as it professes to represent the Rshi.

(c) For the sake of illustration, let us suppose that the original Vedas are wheat, and their many interpretations and commentaries are

Thus we see that *Ahimsa* is not a hollow theory, nor does it stand all alone, as a self-sufficient rule of social or individual wellbeing. Its adoption means root-and-branch purification and transformation of the 'political animal', whose high sounding name is the "citizen of the modern state", the "modern man", and also of many forms of his ego. It has absolutely nothing to do with the negative ideas or policies which conceptions of "political non-violence" imply,—such conceptions being wholly a political *cum* ethical misconception or fraud. *Ahimsa* is rooted wholly and solely in the pure truth of dedicated devotion to God, the Almighty Parent and Guide and Lord, and finds its natural outlet through natural love fellowship of man and man, of oneness with all His creation generally, and all members of the Human Family in particular.—C.P.

broken wheat, wheat-flour, wheat-bread, etc. We can make *poori*, *maalpuva*, *daliya*, etc., out of the wheat grains. We can prepare out of the grains whatever we wished to make for of it food, if only we handled the original grains in the proper way. But, if we turned all the wheat grains we could get into fine flour and make only *chappatis*, we would have deprived ourselves and the rest of the world of all other uses and benefits of wheat. In this case, what we would be doing is to prevent the whole world from making any other or better uses of wheat, of which we might for the time being know little or nothing. Precisely so, the attempt or the tendency to dispense with original Vedic Mantras and, in their place, have their translation in any of the languages of one's own choice is nothing short of following in the footsteps of the man who wants to prevent use of wheat other than for making *chappatis*, in favour of which *he* might cherish an unending personal bias.

Some young enthusiasts (who held the view of absolute self-sufficiency of translations of Veda Mantras) once went to Mahatma Gandhi and sought to know his view thereon. Mahatmaji told them in reply that (to the best of his knowledge) he knew of no man in the whole world who could produce the exact and perfect translation of Veda Mantras, be it in one's own language in which one might have acquired high proficiency. Mahatmaji advised them to preserve the original although he had no objection if they continued to offer prayers in their own language.

The root-cause of all this evil is that, whenever a student or an aspirant approaches us for the meaning and explanation of a term or passage of a scriptural book, it is our practice to pick up the dictionary and give him the etymological meaning. What we thus give him is not the truth of our (experiential) knowledge, (the wisdom of demonstrable living truth), which the scripture actually teaches, but the lexicographer's sense of the term. That sense in most cases is not quite the same thing as the particular shade of the working of a law or the expression of a particular aspect of truth of life the term used is intended to convey in a given case. This method of teaching, at the best, is the bottom-most rung of the mighty Ladder of Life, as the learning of "a" "b" "c" in the study of the English language is. It is nothing more. Just as the people who will sit all their life only on the lowest step of a stair-case can never reach the top-floor of the building to which its many flights naturally lead, even though they may all the while talk, and talk of the beauties and comforts of the top-floor which some others had enjoyed and related ages ago, so also the student or scholar who will not go beyond the first few alphabets of the language of life can never know the ineffable truths which the Book of Religion preaches. The *knowledge* of Divine Truth is inevitably bound up with the *Mukti* of the person who masters that knowledge. Just as by the gramphonic repetition of a Mantra one does not get the natural good result of the real *japa* of that Mantra, so also one who has not realised one's own Natural Destiny does not

know the truth of one's life, which, at its basic Source, is Sat-Chit-Ananda. God.

What every person who seeks to secure the true and full benefit of his (or her) life should necessarily do is to (light up into flame the spark of life-power latent) in the Mantra chosen for his (her) japa. Consider for a while the case of a gardener who digs and prepares his land for growing many varieties of plants, the yield of none of which is useful to meet any of the elementary human needs, such as food, clothing, etc. So far as these needs of the gardener is concerned, all his efforts are a waste, and there is nothing but frustration and disappointment in store for him. In the same way, the scholar who has "studied" the four Vedas and memorised all the various sastras, if he is without the realization or experience of the truth of a single mantra, his scholarship, or the "wisdom" of his learning, is useless to him, to his life. None is, none will ever be, benefited by building on mere words, on the echoes of sounds, just as none has reaped a harvest of grains by merely sowing their husks. If a man, deeply learned in grammar, does not, for whatever reason, adopt the rules in the construction of his sentences, in his use of the language, he does but harm to himself and others. All learning, then, is nothing more than an oppressive load, for carrying which all his life he derives no benefit really. One cannot light one single unlighted lamp with even a thousand unlighted lamps, while with a single lighted lamp one can light a thousand unlighted lamps and more. Similarly, anyone who has the actualization of the truth-light

of even a single Mantra becomes enlightened and ennobled himself, and is able to guide and help others to the enlightened and auspicious life. It is taught in the Veda, "Agnēna agniḥ samidhyatē." If we people realize the infallible truth of this most sublime Mantra, Gayatri, then we can easily bring about our and our nation's salvation, the successful progress and prosperity of India; we can then build up and establish those auspicious and happy conditions and truths in the life of the whole world which humanity as a whole so direly needs. We write the word "agni" on a piece of paper; we utter the word "agni" with our mouth, and we "know" its "meaning" too. But this written or spoken "agni" is just a linguistic smoke-screen; it is just an echo of a sound first produced ages ago; it neither burns the paper nor scortches the mouth; it has none of the qualities, the properties, which the *truth of Agni* inviolably possesses. It is easy to write and say "agni" and to give long discourses for days and weeks together on its qualities and uses, on its root, derivations and attributes; but will all that produce the warmth and remove the cold, or cook the food, warm the milk, inflame the petrol, or light a candle? If this "agni" cannot do these things, (because the idea of a thing is not the thing itself), is there any sane person in the whole world who will doubt the inherent powers of real *agni*? It is also necessary to remember the *agni* which is hidden in the matchstick burns, manifests itself, only when the matchstick comes in proper contact with some other suitable object, (or the *agni* itself). Thus what is of primary and

fundamental importance is to know first and foremost the truth of that which the Mantra symbolizes; to do so is the process of transformation of the personality in terms of that truth. By this method alone one can secure the full benefit of the mantra-japa.

Just as the body expresses beauty only because of the presence of life (the Soul), which pervades it, and it is due to life that the body possesses form and symmetry, and without life neither colour nor features, disposition, attraction, love, nor any-thing else can the body express, so also the sound, (the language of the Mantra), is its body while its meaning speaks of its soul. The Mantra expresses its nature and power only when its Soul expresses itself from within it. Cut off the truth from them which the letters and sounds embody, and the mantra can yield no result; it can have no beauty, and no power of expression. Therefore the first and primary duty of an aspirant is to discover the soul, the real power, of the Mantra which its words portray. The japa must be performed progressively with scrupulous regularity, constancy and devotion.

It is pertinent to draw the attention of the reader to one other fact in this connection. Take the case of a man who has life in him, who breathes all right, but who is always in a condition of torpor. He is either always asleep or indolent and inert, and so is unable to rise. Such a "life" resembles "death", because the life in him is without its natural power of expression; he degrades it by making himself dependent upon and subservient to the wishes and dictates of others. He cannot

derive any benefit out of his life. After having known the meaning of the Mantra, after having ourselves deeply immersed in the truth of its meaning, our aim or aspiration should not be "just to live" like the tamasic man, referred to above. What we should do is to increase and strengthen the Flame, the Divine Energy, generated in us by the experiential knowledge of the *meaning* of the Mantra, like the mother who, while preparing the food for her children, takes good care to feed the flame of the hearth-fire with proper fuel, until the whole meal is cooked, and to see nothing is ill-cooked. It is necessary, nay, of utmost importance, that nothing should be left out of this great Mantra unlearned or unassimilated by the aspirant. As an English writer beautifully puts it: "To reach the Port of Heaven, you should sail, not drift or lie-at-anchor".

THE RULE OF GAYATRI-JAPA

Having practised the recitation the Gayatri-Mantra in faultless and pure accent and rhythm*, and having properly understood its word-meaning, it should be recited with the clear thoughts of the Divine, (of whose glory it sings symbolically), focussed in the centre of the being of the devotee. The *Stuti* part of the Mantra, especially, must be repeated continuously many times over, sitting in proper posture in a quiet place: that is to say, the sadhaka should take the words one by one, contemplate on their meaning, and assimilate in his being the Divine Attributes or Powers to which they refer. The aspirant must mentally and intellectually be firmly

**Note*:—The Gayatri Mantra, as we had occasion to note earlier, is a metrical composition. When it is said that there is nothing in the Mantra that one can leave out of account or under-rate in the recitation, it means, among other things, also that the authentic rules of faultless recitation of it, which is in the Gayatri metre, should be followed. There is a settled definiteness about the cadences and rhythm, which must be fully maintained. *Order* is a condition of harmony. This is insisted on because, as the scientist would tell us, a particular rhythmic expression produces in the person who makes it a vibration, of rhythm, of harmony, in a particular part of the being. The vibration, recurring in continuous and growing harmony, acts as a powerful influence of transformation of that part in tune with the nature of that vibration. The divine transformation of God-dedicated human personality which the Mantra envisages, therefore, is absolutely natural and practical and real. In the matter of adoption of the rules of its recitation perfection must be progressively aimed at, although the imperfections of the beginner are never obstacles to his (her) attaining true perfection in this as in others—C.P.

established in this sadhana. If he is not so well established, and doubts* assail him he must, if by himself he cannot remove them, seek and take proper help from persons who are truly competent to render it. If you are jostled by doubts, and develop an inclination to yield to their influence in any way, you can neither concentrate on the Divine qualities nor perform the japa with due devotion, determination or effect. Efforts at concentration upon the Divine Nature, which the words of the Mantra symbolize, is essential in the japa until the aspirant reaches and maintains that stage in the sadhana at which he mentally perceives the true form of the Substance (the Personality of the Deity of the Mantra. When he is so well established in this development, (the Yogi) experiences the Divine transforming and enriching his whole being, his entire disposition, all his expressions. To illustrate. To set the locomotive-engine in motion, there must be generated within it 212° steam. Anyone who seeks to work it and derive fully the benefits which it can possibly give is bound to collect and use all the materials prescribed to generate within

**Note*—It is very important to note that the doubts arising under such conditions especially, it will be found on proper examination and analysis, are not necessarily actual doubts. They may, however, seem real to those aspirants whose determination is not sufficiently deep and firm and whose aim is not sufficiently unselfish and Divinely pure. The doubts, distrust, disbelief, hostile temptations, fear, helplessness, suspense, and a number of other forms of obstructing forces may possibly invade and try to take the aspirant under their control. But these are waves of reactions, "natural" under such conditions, and therefore must be viewed and dealt with only as such.—C.P.

the engine the required volume of steam-power. When that has been done, the driver starts the train, and the passengers experience the pull of a powerful engine and the gradually growing velocity of its movement. In like manner, the individual sadhaka who performs Mantra-Japa must continue to do it properly and regularly until the sadhaka experiences the happy Presence of Divine Power within him. Once he clearly experiences actually this special Sublime Power, he also experiences a deep expansion and intensity of his God-devotion, (which, while it seeks expression in the service of the people, for the real good of the world, seeks also its perfect and supreme self-fulfilment).

People generally think that it needs long years to secure this result, or that it is a most superhuman pursuit. But it will be quite evident from the following illustration that the achievement, great as it is, is neither so very difficult nor its pursuit is necessarily a long drawn-out one. Consider the case of a boy of four or five years of age, often saying to his illiterate mother "aag", "paanee", etc. While he repeatedly says these words, he himself understands what things he means by them, and within a very short time there forms within him the consciousness of identity of "aag" (fire) and "pānee" (water) with the things meant by them. The word "aag" is thus to him the *thing* "aag", so much so that if you would speak to him of "agni" it will be quite easy for him to understand aright what thing you actually meant by the "new" word. This the boy does because he has achieved the mental realization of the

nature of *aag*, of *panee*.; that *aag* is glowing and hot ; that "*panee*" is cool, limpid, thirst-quenching. Here, it must be remembered, neither the little boy nor his illiterate mother has the scholar's "knowledge" of these *words*, nor does either know to commit these *sounds* on paper. To them the word or the sound "*aag*" disappears into the object signified by it, *fire*, which dominates their consciousness when they utter the word. *Agni* also means God, but this meaning neither the child nor its mother knows, nor is it possible for them to know it without the necessary learning. Or, it may be, the mother is aware of this Spiritual meaning of "*Agni*", having heard of it at a *sat-sang* discourse, but she had not had the requisite training to *know* it. She does not know it in the sense she had *known aag* and *fire* to be one and the same thing. And hence her inability to identify the word or sound or name "*Agni*" with the Lord—although the processes involved for this realization is basically the same as those for that of the identification of the *sound* "*aag*" with the *object aag* by the tiny kid of four years of age and its unlettered and untutored mother.

In the light of the above illustration, will anyone seriously hold the view that it is insuperably difficult for common man and women to identify the words of *Stuti* of Gayatri-Mantra with their meaning, the names of the Divine Attributes with the reality signified by them? There are instances of those who are really earnest in their effort and who have truly dedicated themselves to the *japa*, willing and persevering always to meet the requirements of its disciplines.

of corrections; also of those who maintain a mental angle of vision which is critical and sceptical, forgetting that they passed their high university examinations only after long years of study and struggle. But in the light of the lesson which these facts provide a well-disposed, patient and persevering sadhaka can visualise how long will it take him to realize in his consciousness the perfect identity of the few words of the Stuti in the Mantra with the attributes they signify. The seeker must achieve that state of experiential realization of these words and their meanings which the sweet smell reminds him instinctively of the presence of the rose, or the mention of a dear friend at once brings to the surface of his mind the pleasant memories of the friendship. It is this rule which our great ancestors had faithfully followed in Gayatri-japa, and it is this method, it is this system, which alone can truly energise, enliven and activate the ambrosia-filled, life-giving words of the Mantra and infuse new life and new power in man.

THE GLORY OF THE NAME AUM

The first word of the Gayatri Mantra is "AUM". It is the supreme and the grandest of all Names of God. All other Names, like Brahma, Vishnu, Maheshwar, etc., signify His various attributes: that is to say, they signify aspects or qualities. For instance, Shiva means absolute auspiciousness, success, glory; Vishnu means the all-pervading, all-interpenetrating Force; Brahma means the Supreme Creative Majesty, and so on. expositions of the unique and supreme glory of the Name "AUM" occur in many places in the Vedas, Shastras, Upanishads, and other scriptural books. The 'AUM' phonetically, is a blended expression of the three sounds अ (A) उ (OO) and म (M). Rshi Dayananda explains the meaning of AUM as follows:—

अ symbolises Virāt, Agni, universes, etc., उ symbolises Hiranyagarbha, ether, air, etc.; म symbolises Creator, sun, consciousness, intelligence, etc. The "Aum" is indeed such that a definition, howsoever imperfect, must include within its range one and all Names of Parameshwar, the Supreme Lord. Just as the Rupee is convertible into 2 eight-anna pieces, or 4 four-anna, 8 two-anna, 16 one-anna, or 32 two-pice pieces, or 64 one-pice pieces, and yet all these take the place and perform the function of the one-rupee coin in transactions, (and no one opposes the currency of these lower demoninations but every one accepts them as necessary in their place), in the same way all symbols and significations, known and yet unknown to

mankind, which are regarded as or associable with God's Name, have all their origin in AUM. They are radiations or 'the other' denominations of AUM that is the supreme and perfect and infinite sum-total of all known and unknown attributes and powers (which even in their individual character are themselves perfect and infinite and surpreme) of God, of the Creator and Lord.

Here the question may arise, why the meanings given for A were not given for O O or M, and *vice-versa*; or how could the many realms of consciousness and truths of creation, which is *infinite*, be brought within the compass of the three syllables of A Ū M. For a detailed answer to this question the reader should turn to Mundookya Upanishad. I shall, however, try here to give it in the briefest possible form.

To state it so as to make it understandable to average intelligence we may state the meaning of "अउम्" (AUM) as follows: "अ" means Origin, or the *original* Causeless Cause of creation; "उ" means Extension (Existence or Projection); "म्" means Return to the Original State. The very act of correct pronunciation of the word "अउम्" itself is an oral depiction, or demonstration, of this meaning: that is to say, when you say "अ" you move your lips and open your mouth, for "उ" you extend or project them, and for "म्" you bring them back to their original (position or) state. The Védānta Sutra: "Janmadyasya Yatah" is illuminating. God is that infinite Almighty Self-Existence. Who is the:

supreme Cause and Origin of all creation and existences, to Whom all creation and existences return. To pronounce the word "अउम" (AUM), it must be noticed, is to make into a single blended expression these three infinite almighty powers of the Lord. There is no other name of the Almighty Supreme which possesses this characteristic, or which answers to this description. The diagram on page 52 is intended to give a fair idea, however imperfectly, of the Upanishadic exposition of this Name of God for the benefit of the reader.

He who causes and fashions the above described states of existences; He who is the absolute Source of all the forces and powers and regions, and sustains their existence and progress is called Virat, etc., These meanings are derived from अ, उ, and म्. They, it must be noted, are the outcome of rational and scientific study of these three elements, and it is this exposition of AUM which Dayananda follows in his *Satyartha Prakash*. The root-meaning of the word-अउम् is as follows:

[अ—अप्लु व्याप्तौ, आदि और आप्त] It refers to the light and beginning of creation, of physical universe. In this the sun, moon, earth, water, vegetations, the dynamic and the static objects, those that pulsate with life-principle and those which are inert,—these give the distinct and full view of the universe-in-beginning. In other words, this 'अ' represents the perfect infant-state of entire cosmos;

[उ—उत्कर्ष या उभय क आदि] It means 'to extend', 'to extend upward', 'to develop', 'to multiply'. It represents the dynamic state; and

THE GRANDEUR OF GAYATRI

Pranava Letters	Cosmos	Oral expression of the pronunciation	States	Condition of Cosmos	Regions	STAGES OF CREATION		
						Regional Deities	Causal	Subtle
A	Origin	Opening (Beginning)	Jagrat (conscious activity)	Gross	Earth (terrestrial region)	Agni Virat (the All-in-One)	Agnim (Life Energy)	Cosmos (the One-in-all)
OO	Extension	Projection (development processes)	Subconscious activity (dream-state)	Subtle	Mid-region (etheral)	Hiranyagarbha (Principle of Life-energies)	Ether (Space)	Life-Effluence
M Z	Completion (Perfection)	Closing (return to perfection)	Superconscious poised	Causal	Divyaloka (immortal, Divine)	Aditya (Bliss-Effluence)	Aditya (Lord of Time)	Bliss-Consciousness-Life

[म्—मा घातु म् हल रूप है] It means 'attainment of knowledge' of one-ness. This is also called Bliss-state, one-ness with the Source and the Maker (of creation), of culmination of all changes: it represents the Supreme-Divine-State.

Rshi Patanjali gives for 'AUM' twenty-two meanings, such as "Avateeti Aum". If we will locate the derivations of all these meanings (of the syllables and their composite) of AUM and then trace out all their direct and indirect derivations, and then again repeat the same process with regard to these as derivatives, including their local perversions and corruptions, we will find that there is certainly no word (and no "sound") which is used or capable of being used, as the Supreme Lord's Name lying outside the AUM-range. In this way, in Indo-Aryan literatures the place which this Sacred Word occupies is unique and supreme. It is esteemed as the grandest and the most glorious of all. Its *japa* is the creative principle of unending and infinite potency and success, prosperity, well-being and progress of mankind.

The following authoritative teachings go a long way to establish the singular glory of AUM-japa:—

(1) In Yajuh Veda, Ch. 40, by the Mantra which begins with the words "Aum krto smar", it is the japa of Aum that is enjoined.

(2) It is taught in the Katopanishad:

"Sarvé Védáh étpad māmananti tapāmsi Sarvānichā yadvādanti; Yadvich-chchanto brahma-

charyam charanṭi, taṭṭo paḍam samgrahēṇa-
bravēmyomityētaṭ.”

—It means the Word Whose infinite glory-all Vēḍas sing, Whom the *tapaswis* adore and worship, and for Whose sake brahmacharins set about the severest austerities, verily that Word-Essence is अ॒उ॒म् (AUM).

In the Upanishads ‘Aksharam,’ ‘Pranavam’ and ‘Brahm’ are all used as synonyms of AUM.

(3) In Mundookyopanishad, it is said (2 : 2):
Arā iva raṭanābhau samhaṭā yaṭra nāḍyah,
sa ēṣo antaṣcharaṭé bahudha jāyamānaḥ,
Om-ityēvam dhyāyata ātmānam,
swaṣṭi vaḥ pārāya ṭamasah paraṣṭāḍ :—

‘(Just as) the spokes of the charriot-wheel find their common support on the hub; (just as) veins and nerves (in the body) are dependent upon the heart (for their energy and strength); (even so) the Supreme Soul, Who manifests Himself in these and other infinite forms, is the only Hub on which all beings depend for their sustenance, wellbeing and progressive existence; He is the sole and the whole Heart-Centre of *all* His creation; therefore worship and meditate upon Him, Who is the Supreme Lord अ॒उ॒म् (AUM) thus. The only way of sure and happy success in your effort of being free from all darkness (ignorance, sin and sorrow), is (this) meditation on This (अ॒उ॒म्) AUM.

(4) Swami Rama Tirtha Ji says (*Heart of Ram*):

“Woe unto science, if it goes against the reality of truth-efficacy of the sacred Syllable अ॒उ॒म् (AUM).”

In another place (of the same book) Swamiji is still more categoric and emphatic. He says :

“Happy is he who lives, moves and has his being in AUM. In order to come by these treasures within and without oneself, in order that the Kingdom of Heaven may be unlocked, and this world may be enriched by all its sweet, infinite treasures, this is the Key to be used.”

(5) These are the words of Guru Nanak Dev:-

“ Ek Omkār, saṭ nām, kartā, purush, nirbho, (nirbhaya), nirvīré, akāl-moort, ayoni séh bhang, guru-parsād (Guru-prasād), jap. Āḍ sach. jugāḍ sach hai bhee sach, Nanak, hosee bhee sach.”—It means :

—“ That Parameṣwar, Supreme Lord, Whose Essence-Name is One OMKĀR, AUM, that OMKĀR alone is God’s Name-Essence. Do the japa of this Name. That Almighty Creator *is* in the Past, *is* in the Present, and *is* in the Future. He, the Absolute Self-Existence, is perfectly free from fear as well as enmity. He who is birthless and deathless, on His Name you concentrate with devotion, (built up) by the grace of the Guru. The Supreme in the beginning was Pure Essence ; He was Pure Essence when the cycle of creation began at the beginning of all yugas ; He is Pure Essence now in the present ; O, Nanak! He will remain for ever the Pure Essence in—all in future also.

Says Nanak Dev again: “Omkār Sobad-uddhar OMKĀR Guru-mukhtaré OM-AKSHAR suno vichār, OM-AKSHAR ṭribhuvanasār.”—It means:

“God, Whose Name is OMKĀR promulgated the Word, *i.e.* revealed the whole truth (the Veda). The Lord Whose Name is the AKṢHAR OMKĀR, bestowed *Mukti* on all Ṛshis; hear and listen to Akshar ॐ (OM) and meditate deeply upon It: that OM is indestructible, (invariable, immutable), limitless, and the Essence of all the three worlds, all regions.”

(6) Ṛshi Dayananda writes in his books :

(a) “Just as the Almighty (Paraméśwar) Lord’s qualities, expressions and characteristics are limitless and infinite, so also countless and infinite are His Names. Of them all, there is but One Name that preeminently symbolises the especial transcendental Quality, Expression, Powers and Nature of the Lord.”; (and)

(b) “This Word OMKĀR is the most Auspicious and the most glorious Name of all names of the Supreme Lord.” *S.P.* Ch. 1.

(c) “Meditating upon the meaning of this Name of the Supreme Soul, AUM, perform (duly) its *japa*. Surrender your whole being (absolutely) to the Will of this Supreme Lord (Paraméśwar).”; (and)

(d) “He Whose Name is AUM, and Who is Infinite and Eternal, He (alone) is to be worshipped : (to Him alone man’s dedicated devotion is due). The Vēda and all other Scriptures declare that the supreme and immortal Name of Paraméśwar is अ॒म् (AUM).”—*S.P.* Ch. VII .

(e) "The Lord God whose Name is OMKĀR, whose connection (with mankind, with His creation) is that of father-and-son, no one can (afford to) give up this His Name and adopt any other word which conveys any other meaning. Of all Names of God, the Word OMKĀR is the most befitting, (the most acceptable), the most blessed and the best. One must do the *japa* of this (most sacred) Name, that is to say, one should contemplate on the Divine Nature of अ॒उ॒मे (AUM) and meditate upon It always.—*Rg-Vedadi Bhashya Bhoomika*.

It is clear from the above quotations that from very ancient times the *japa* of this AUM was in vogue, (popular among mankind), and that this Divine Name commands the firm acceptance and allegiance of Aryan scholars of India even today, in modern times. To mankind the *japa* of अ॒उ॒म् (AUM) is necessary and indispensable.

(7) Viewed also from the standpoint of the individual and social life of the Hindu, the *japa* of अ॒उ॒म् by *all* Hindus is indispensable. Because it alone supplies the common link, which is the absolute universal and cosmic principle of unity, solidarity and oneness of men and men. By adopting mutually exclusive bases and media of social, religious and spiritual practices and aims, the real forces of social cohesion and unified human structure remain excluded and violated, generating thereby and strengthening in the various sections the consciousness of differences and conflicts making the process of the disintegration and disruption of the society, politically or

otherwise possible and easy. Since the time we began taking to different ways of life in vital fields there had begun the growth of the process of undermining the unity and strength of the Hindu society. A principle of life which is common to all, and to which every man and every woman has equal right, inherent and inviolable, is indispensable as a source of effective power of human unity and social stability. A basis that belongs equally to all, viewed even from a secular angle, is also the means of realization of equality between man and man, (without which all talk by the politician of democracy or human and social progress will ever remain an unmitigated fraud). It proclaims the absolute necessity of the acceptance by man of a basis of life that is universally acceptable and true, sacred and supreme, for all time, and there is none absolutely to supply that Basis other than the Lord, God, the All-Knowing; Almighty Creator, Protector and Guru, Whose first and foremost Name is ॐ (Aum).

GOD-REALIZATION

The aspects of the central theme of Gayatri-japa brought out in the preceding pages, it is clear, concern people who believe, implicitly and whole-heartedly; in the supreme and absolute Truth of God. There may be others (in these strange modern times) who do not believe in that Truth; there may be educated people who are atheists or agnostics, or who, while they believe in an existence of God, may entertain serious doubts as to questions such as God being the Origin, the Source and Sustenance of the cosmos, and the Way and the End of all creation, including mankind. It is to this class of people I propose here to say a few words.

(1) Just as "I", (the individual soul, or the individualistic consciousness of "I"-ness), pervades the whole body of the individual, in the same way—and this is infinitely truer than that—the Lord pervades the entire creation, and every infinitesimal part thereof. But, even though this "I" pervades the whole body, and its assertions and denials, its activities and trends, are in view, yet the fact remains that this entity of individualistic ego or self-consciousness, which is present in all individuals, (the "I" of every one of them), is not in view to the physical eyes of any of them. But I see and know the actuality of its existence with the help my faculty of inner vision. In the same way, God, (the Supreme Truth of the *I-in-all*), is not seen with the physical eyes; nevertheless He is present in all His creation, fashioning and guiding all to their Destination (under systems

established by the laws of His Sovereign Will). *He* alone is the Beginning, the Support, the Process, and the Natural Destiny, the Final Completion, of all beings, of all universes. This truth can be seen and known only with the Eyes of Intuition. If we do not have any doubt about your and my existences, (with the "I" as the common factor in us both), how do we conscientiously or rationally deny this common *principle* of consciousness of being to all other existences ?

(2) The I-soul, through the force of its habit, guides the movements of all individual members of my physical body ; and in order that my "I" may do so, it is not necessary for my "I" to leave off one limb and go to another. Similarly the Divine Creator, ever residing in all, guides all, (in relation to the measure of disposition or truth of every being) by the truth of His Supreme Power that pervades the whole Universe, His Cosmic Body. This we find very clearly expressed in the Iṣa Upanishad.

Tadējaṭi ṭannaiṭi ṭaḍ ḍooré ṭaḍwantiké,
Tad-anṭarasya sarvasya ṭaḍu sarvasyāsyā bāhyataḥ.

—“He impels and moves the worlds, or it seems He moves (in the form of the worlds) : what is true and real of the worlds is *He* alone) ; but, then, He is unmoving—(there is nothing which is outside of Him; because He is all-pervading; (it is He who is the (Causeless) Cause of time, space and causation). But to the ignorant, to the unrighteous, He is away. He is close, intimate, to the enlightened, the truthful, the loving. He is both inside and outside the worlds and all

universes ; because the entire cosmos (and everything in it) exists in Him, (by Him, and because of Him)".

(3) I speak when "I" wills to speak. I continue to speak so long as the I continues to will to do so. When my 'I' wills to stop speaking, the speaking stops. But when I have discontinued the speaking, the faculty of speech in me is not at all affected thereby. I speak again whenever I will to. So also God, by the power of His will causes the creation, by His Will the creation comes into existence. The continued existence of the creation is wholly dependent upon His Supreme Will; whenever He withdraws the Power of His Will, on which the existences of the worlds and universes and of all else depend, all these lose the support of their limited individual self-existences and cease to be as such : the whole creation becomes *one* with its Almighty Cause-Essence. Just as the power of speech in man is not affected when he halts his speaking, so also when He withdraws His Power that sustains the existences unto Himself, His Powers of creation, etc., remain as intact and infinite and absolute as ever. But there is a most basic and fundamental difference between Paramaṭma and jivaṭma, God and individual being. All created beings are bound by the laws of His Will. In their coming into being, in their existences, and in their return to Him, all obey, (for obey they all must), His Law, His Will, sovereign and supreme, (since they are all the manifestations of the absolute Truth of the *I-in-all*). There are order and systems and laws ; these are of His truths, to which the whole

creation and everything in it and of it is subject. There is no confusion, no mismanagement about them. Therefore the great Manu says: "the whole expanse of time which the creation covers is the Brahma's Day, and the same measure of time which it takes while in the state of its Return in the Divine Essence is the Brahma's Night, it was said".

(4) The above fact is fairly well understandable. "Bridges", "buildings", etc., exist in their rudimentary state first in the intellectual firmament of the engineer, even before their plans are sketched out on paper. Similarly every existence, sentient or insentient, animate or inanimate, such as man, animal, stone, plant, mineral, earth, etc., as well as other planes of creation, originally existed in their essential or embryonic state in the Consciousness-Power of the Supreme Lord. They receive their concrete forms and other characteristics of their respective existences and nature when, by the Law of His almighty intelligence and will, He projects them from His Consciousness into the realm of concrete existence.

Every person whose understanding faculty is not impaired can easily comprehend this vision of the plan of creation and the processes of its continued existence. The aspirant, sitting in solitude, should deeply ponder over daily what I have said above. Because, by doing so, by the deep study of the plan and style of the creation, and the many processes and phenomena which fill Nature, he will be led farther on to the most natural and still deeper discoveries that strengthen convictions that every effect has its allied cause, that the existence

of the universe is the effect of the existence of its universal cause, finally of the truth of the Supreme Creator, infinitely grander than itself. This growing conviction is bound to destroy all seeds of scepticism from the mind of the aspirant and to make easy the success of his life and sadhana.

There is yet another class of people who hold the view that Prakriti is everything; that there is nothing outside and beyond Prakriti (Nature), and everything we see in Prakriti is *of* Prakriti; that Prakriti is its own creator and creation. On the attention of this class of 'rationalists' I would urge the following considerations :—

(1) Of everything there is a use, one kind or another. Some people have an uncommon power of attraction; some manifest a special affinity or attachment for certain particular individuals; others for particular groups, some are moved by appearances, while others by character; some are swayed by quantity, while others by quality. In all this what we really notice is the manifestation of a power of the mind. This is not observable in the case of inert matter. It is present only where life and understanding mind have the fields of dynamic expression.

(2) Existence of paint, paper, painting-brush and all such other requisites become useless superfluity except in the hands of an artist or a painter, full-blown or budding. Will the physical fact of possession, or a mere rational appreciation of the value of the painting materials, make one an artist? To be an artist one should be a living being, capable of mastering the technique,

of undergoing the needed training, acquiring the skill and expressing it in concrete form. Nature, Prakriti, which is life-play of Beauty and Intelligence, is Art par excellence. It is the work of Art, Creative, of the Artist Who is the Source, Creator and Architect of Life, of truth-consciousness, intelligence, wisdom, almighty-power. This supreme and magnificent life-art God alone can produce, (and it is He, and none else, Who has produced it on the ever-lasting Canvas of His Love, Truth, Beauty, Light Wisdom and Power).

(3) The idea of a mechanical engine originates in a human being; it is the human being who executes the idea and gives it its factual existence; to work it is needed a human being, who can run it either slow or fast, to move forward or backward, or stop it, as the case may be. All its movements are caused by the intelligent living being, not by the engine. So also, from the tiny ant to the massive elephant, we find this power of intelligent action existing in all. But we also find that very huge formations of inert matter, though "manifestation of energy" themselves, lack this characteristic. That is because these are devoid of the power of knowledge and of other essential characteristics of the intelligent being.

(4) The air which man breathes out is necessary for life in the vegetable kingdom, while the air which the plant breathes out is that which man breathes in for the sustenance of his life. If all the carbon gas which is thrown out were allowed to remain without being thus consumed it would have certainly souled the

atmosphere the world over, to the serious detriment of man and animals, and similar would have been the fate of beings of the vegetable kingdom if the air which they throw out were to remain unconsumed and untransformed in the atmosphere. There is an intelligent system which supports life and its continued existence in every realm, (a system of vital interdependence, indicating the basic unity and oneness of all, also of the central Source of regulation and direction of all).

(5) All organs of the human body are made of the five "elements", fire, ether, air, water and earth (or matter-essence). When all these forces are present in all the organs of man, why then don't eyes "hear" and ears "see"? We all know it to be universally true that it is by eyes alone one sees, by ears one hears, by tongue one tastes. This shows intelligent ordaining of systems and order by an all-knowing Maker. Again, the *Jasmin plant* is not sweet-smelling, but its *flower* is. These cannot be the work of any mechanical prakriti. They are the work of the Maker who is the maker and master of the prakriti, Who transcends it and Who is All-Intelligence, All-Consciousness and All-mighty. That Creator and Maker is God, the true Parent, Lord.

(6) When one sees the aeroplane flying high in the sky, does one think that the plane has created itself, although one does not see anyone else but the flying plane? On other hand, every person of sanity knows that the plane flies because someone has designed and made it to fly: because it has its engine and propeller working, and

because there is an intelligent being in it controlling the machine, and flying it to a destination fixed by the intelligent being. In the same way this earth, our mundane world, which, compared to many other planets, is but a tiny speck, is inhabited by about two thousand million people, not to speak of the countless other living beings of the animal kingdom on land and in water. This world, with its vast mechanism of inner working, is moving round the sun with a speed which is six hundred times faster than that of the man-made locomotive which sweeps its way at sixty miles per hour, taking every time 365 days, no more if no less, to complete this unceasing unerring journey round the sun. Unlike in the case of man-made machines, there is absolutely no question of stoppage or break-down or fuelling about this marvel of the earth's mechanism. The sun round which it rotates is sixty-six lakh times bigger than itself. And so, tell us, intelligent reader, is there or is there not Someone who knows all about it, as well as about the sun; Someone who is its Designer and Creator and who directs, sustains and supports the movements of the earth, (existing in "void" space)? If there is One such, who is its creator and who sustains and governs everything in it and of it, of which common sense and sanity leave us in no manner of doubt, then it follows that this mundane world of ours is moving and has got to move towards the Destination willed by its Creator and Governor. The question how Mighty, how Intelligent and how Enlightened, and what are His attributes and nature is one which is the most fitting and essential truth for the profoundest search and study by man.

(7) We know from the study of experimental science that Oxygen and Hydrogen, when chemically mixed, produce water, and also that water can be re-converted chemically into its constituents of Oxygen and Hydrogen. But it must be noted that these processes are inconceivable but for the effort of a living, intelligent being, (as well as the immutability of the law governing constitution and analysis of things). As in the case of the demonstrations in the laboratory of the scientist, so also we have demonstrations of world processes going on for the good of all. We see, for instance, that measureless waters of the oceans are brought under the heat of the sun's rays, converted into vapour, then, transformed into clouds, lifted up high in the sky, then, reconverted into (pure) water, and sent down on earth in the form of rains. This cannot be the work of the physical sun, or of any other unintelligent agency. What is not intelligent, or that which is devoid of consciousness, knowledge, wisdom, purpose, will and power cannot plan, invent, and direct processes which ensure intelligent and beneficent results. Therefore it is abundantly clear that behind and beyond all these movements and processes there is infinite Intelligence, Force and Power that, with perfect omniscience and supreme omnipotence, initiate, direct and execute them.

(8) The letter "क" (*ka*) is guttural and the letter "प" (*pa*) is labial. The materialists say that creation takes place by the combination of the five physical constituents. But will all the materialism and atheism put together (which at present

degrade the world) be able to change this phonetic law and make 'pa' guttural of 'ka' labial by any method of permutations and combinations of the constituents? Those who endeavour to do so are doomed to fail. And the permutations and combinations themselves obey fixed, invariable, intelligent laws. Therefore it is quite clear that the creation is not a promiscuous emergence of something mechanical, unintelligent or purposeless play of forces, whether elemental or composite. The very idea of *creation* is that it has the First Cause, intelligent plan, law, direction, construction, purpose, behind it. The creation has its Creator, obedience to Whose Will, therefore, is absolutely sacred, immutable, inviolable and gloriously indispensable.

Now, a word to the Monists, the present-day philosophers of the Advaita School. Those who support the pantheistic or the monistic school will find in the Mantra an answer to their theory. In it the words, 'bhooḥ', 'bhuvah', 'swah', 'tat', 'savita', 'varéṇyam', 'bhargah', and 'déva' are all in the singular number, and since these are words of *Stuti*, addressed to AUM, they are adjectives which qualify 'Aum'. But, proceeding, we read in this Mantra 'dhiyo yo nah prachodayat'. But "nah" and "dheemahi", which occur before this latter portion, are in the plural number, as these refer to the (created) beings and not to AUM, Brahm, God. By this Mantra the prayer is offered to God for the purified and divinised Buddhi. This is indisputably clear. It is so, because man is egotistic, pedantic and ignorant; to remove these serious defects and imperfections the Grace and Help of God, Who

is almighty and all-knowing, Who is all-love and all-truth, alone is effective. Here the person who prays is the supplicant and the Lord the Giver: the relationship is that of devotee-and-Lord, the ruled-and-Ruler, the disciple-and-Guru. This is mono-theistic conception. Those who find nothing but the extant pantheistic conception in the Gayatri-Mantra are under an illusion which distorts their visions and misleads their pace.

Thus, even the most sceptical of persons, if he would sincerely study and contemplate on the substance of the Mantra on these rational lines, the truth is sure to dawn on him of the Almighty, All-knowing, Lord, and of His creation. By this illumination of his consciousness and being the aspirant will come to know how ignorant he is, and how great the Omniscient Lord is. With this realization, like the weak man who seeks the help of his strong friend or relation, the aspirant will feel himself compelled deeply to seek and tread the path of realization of the Divine qualities, to the exclusion of everything else, through worship. The one prerequisite of this is pure love, which is indispensable to develop one-pointed devotion to God. To supply this primary pre-requisite, which is the eternally true and absolute foundation of everlasting human prosperity, development, and progress, Mother Gayatri shows the true way by virtue of the infinite Divine qualities and Powers inherent in her, just as the little child is instinctively inspired and led to the one-pointed thought and love for its mother.

“ BHOOR-BHUVAH SWAH ”

We will now consider what, according to Gayatri-Mantra, are the Qualities of अ॒उ॒म् (AUM), Who is the Cause of the Origin, Existence and Perfection of the creation? These it describes as follows:—

BHOOH:—“Bhoorati Vī Prāṇaḥ. It means that God is the Embodiment of infinite Life-Energy, Life-Principle, dynamic Life-Force, the Giver of life to the entire creation. This life is not obtainable from any other source or by any other means, or with the aid of any medium of exchange. How is He the Life of all life? The following arguments give the answer:—

(1) Many people in the world make statues, dolls, robots and many such other things, but not one of these people, however powerful and clever, is able to put life into any one of these and make it a living being. But God, whose first and foremost Name is अ॒उ॒म् (AUM), is called Bhooh because of His being the absolute Origin and Source of Life, and the Giver of life to all beings, sentient and insentient.

(2) It is an active living being that inflates the football-bladder. After having filled it with air, he securely ties its tube with a strong string, to prevent the air from escaping through it. Thus only is made the ball useful. If there is but a tiny hole, even as small as that made of the thinnest of needle points, the inflated air escapes, and the foot-ball is made useless. But the body

of the living being in which the life-energy, which is subtler than air, is infused has not one, but nine door-ways. Still the life-principle does not escape. The body is freely employed in various pursuits and activities, and yet the vital energy remains within, safe and secure, animating the whole body and every part of it. This is the work of AUM who is Bhooh, the Embodiment of infinite Life-Principle, its Source and Giver.

(3) Musical instruments, such as Veena, fiddle, harmonium, etc., do not give out any musical tune by themselves. These send forth musical tunes when the intelligent living being plays on them with skill. So also, living beings in the world, birds, animals, human beings, in fact *all* existences, are the musical instruments made by God who is Bhooh. Whatever development takes place in the life of the world, for the good of man and his kind, it does so because of the power and energy of this Bhooh. All activities take place, even the senses perform their functions because of that power of God's Nature. But it is not seizable by man or any other being. This shows that the Giver of this powerful life-force is the One who is of still infinitely more All-Encompassing and All-Powerful than Life. He creates it, controls it. It obeys His Law and His Will. He is the absolute source and Lord of all. God hence is Bhooh.

Life pervades all. Its expression by the living beings, the diverse tunes which these living musical instruments send forth, the manifestation of their power of inhalation and

exhalation, all these are brought into active play in an infinitesimal part of a second simultaneously. This shows that the power of the Source of this life is always present everywhere, in *all*. The Great Musician is all-pervading and supreme. This glory of His is described as Bhooh.

In mundane life the most glorious of all existences is human existence, and of all things that man has in him the greatest is the life-principle. Our relationship with father, mother, etc., endures only so long as this life-principle endures. Wealth, position, kingdom, rights—these have value because, and only because, there is this life-principle, this active manifestation of the life, in us. It is not purchasable by anyone, however rich or famous. Therefore the most precious of all possessions to man is this Divine Gift of life. This life is obtainable from, and enrichable by, the Bhooh nature of Him Who is AUM. Therefore the only relevant question which can engage the thought of all intelligent people is that of finding the true ways and means of living with the Enricher of this the most fundamental, the most precious, of all riches of happiness life. If only one has given proper thought, and known the special glory of human life, one would most certainly have planned out the pursuit of this most auspicious Path and made it the central pivot of one's desires, aims, thought and activity of one's life. People will then never stint the efforts of mobilization and use of all their energy, in loving dedication, to *divinise* their life and of humanity as a whole. This

is the true Path of lasting glory for the individual, and no less so for human society as whole.

The biologist tells us that in every twenty-four hours a man in normal condition breathes 22,500 times. Every breathing is a life-sustaining process, ordained by the Divine Life-Giver, God. There is not a man in the whole world who, however great and eminent he may be, can increase this life-process, whether in himself or anyone else, even if one would place, say, a crore of rupees or more for every additional unit of this life-sustaining process. But, suppose, we put a value of only one rupee on every breathing and convert the whole day's life-processes into the money value. every individual then takes from the Lord Rs. 22,500 every day. Nearly half of this life is taken up by the night; of what remains a part is spent in childhood, another in play, in disease and cares, in gossips and entertainments, in exhibitions of the low passions, such as anger, enmity, prejudice, jealousy, and in pursuits of egotistic aims, etc. Think, now, how much of the God-given life is left for the work and achievement of life's fulfilment and perfection, which indeed is the only true destiny of life, and which alone can ensure true happiness and well-being, individual and social. When human life is spent in that way, without even a moment's thought of God, or of the realization of man's birthright of his divine freedom and perfection, how is it possible for him to fulfil his life's first and foremost duty? How can man in these conditions live in happiness and peace? It is the primary

duty of all human beings to cultivate and develop, consciously and deliberately, their individual disposition, outlook and purpose to tread on the God-ward Path in day-to-day life and live in true freedom, which is man's supreme Duty.

BHUVAH :— “Bhuva ityapānah”. This AUM, sorrow cannot reach It. It is wholly and absolutely free from and unapproached by sorrow of any kind or any of its seeds whatsoever. Nay, It is the destroyer of all sorrows and their causes. It is he who is himself in his own nature absolutely free, self-existent and mighty that can restore to freedom and power those that are weak and in bondage. The man who is himself tied hand-and-foot to a tree, how can he, while in that condition, set at liberty another man who is bound down by yet stronger fetters? Avatars, saints, and prophets cannot free man from sorrows or any of their causes. No one had really done it; no one has had at any time said so. What every one of them has done was to point to, and lay repeated emphasis on, the supreme necessity and duty of man to live ever in the God-ward way, as the only method of man's freedom and progress. This Nature and Power of AUM is here described as Bhuva. He is Destroyer of all sorrows and the Giver of immortal Freedom and Happiness.

Here, quite naturally, the question may arise in the student's mind as to how God redeems man from sorrow. All sorrows in the world may be classified under three heads : mundane, personal and divine. As we take a deeper view of things,

we will be able safely to assert that *all* kinds of sorrows are removable only through the grace and help of AUM. Take, for instance, the case of hunger, thirst, bodily fatigue, heat, cold, the darkness of night, etc. The afflictions and unhappiness of which these are capable, man, in the view of many people, is able to remedy by his own effort. This is but an illusion of the ego, a mirage of the ego-world. Because to remove these sorrows man has to depend exclusively upon things of the creation, such as water, sun, air, earth, fire—not to speak of the inherent powers and boons of the gift of life—which surely are not man's gift or make. Without these things man's efforts to build his happiness in these directions are bound to be completely barren. So also is the case with human efforts to cure diseases. Man could not *create* medicines; he can only *discover* them. The creation of medicines, the presence of curative properties in herbs and other substances, is the Work of God, the true Giver of Happiness, and Destroyer of all afflictions and sorrows. Medical science itself owes its existence to the Lord. Medical science is possible only because medicines are available; also because there are fixed laws that govern the production, prescription and action of medicines.

To be free from all bodily woes the Veda prescribes four remedies :

(1) ATHARVAS—*Pranayamam*. By doing this in the proper way the five vital-breaths, *pran*, *apan*, *vyan*, *saman* and *udan*. and the nervous systems are purified, refreshed and strengthened ;

they become free from all conditions of disease. Because these vital-breaths (*pancha-pranas*) are fundamental to the sustenance of the body. Their preservation in sound and vigorous condition, therefore, is a natural prerequisite to the maintenance of the body in sound, healthy condition. But man has no authority over them. Their connection with his body does not mean they are under his sway. It has got to be acknowledged that these *pranas*, working in mutual harmony for the healthy and vigorous existence of the body, are there in obedience to the Will of the Lord. It is God and God alone who truly eradicates all afflictions and sorrows and their seeds and their effects from our being. Therefore the first step in *Pranayamam* is that the whole sadhana must depend wholly and absolutely upon our sincere-devotion to God, AUM. This truth must be kept in view ever and always ;

(2) **ANGIRAS—*Brahmacharyam***. It is well-known that water always seeks the lower level for its flow, and so the down-ward tendency and behaviour of the common man, naturally, is to yield to temptations of sense-pleasure. His indulgence to enjoyments makes him feeble and weak, as he sinks down and down to the bottom of the river of pleasures, unable to swim. Where frailty and weakness remain, there impurity and disease abide. The supreme Soul, God, is almighty, omnipotent. Might and power are natural characteristics of purity unsullied. All-mightiness is All-purity. The purity therefore is a characteristic of the way to God, Who is the

embodiment of infinite purity, might, power and strength. The man of God-devotion does not get drowned in the river of sensual and sensuous enjoyments, because in him are preserved the purity and truth of the Almighty Divine. To him alone therefore is practicable the observance of *Brahamacharya*, under the protection and support of the truth of purity and his self-dedication to God, AUM, but definitely not in any other way.

The fish in the water saves itself from being forced out of its natural surrounding, and killed and eaten up, when it does not succumb to the temptation of the bait, thrown into the water by some one standing on the land. When it avoids the pleasure of the feed the bait apparently promises, what it really avoids is the fatal hook which the former conceals from its view. It is alert and active, and so its enemies, however powerful, are doomed to failure and disappointment. It senses the approach of a crocodile from a sufficiently long distance, and manages to keep itself out of its reach. The fish by the exercise of its natural power of the sense of smell can know easily the approach of a crocodile, but if it does not bring into play this faculty of smell, with which it is endowed by the gross God, it will remain oblivious to the nearing approach of the crocodile, which will mean its destruction. In the same way, if man should avoid the danger of being beguiled and misled and swallowed up by the forces of shallow self-interests and sense-pleasures, apparently alluring, but actually fatal, he has got to keep himself away, free himself, from all temptations which the profits and pleasures of the essentially

sense-ridden personal ego offer. This can be done only by being truly alert and active, by bringing in constant and natural play man's inner faculties with which he is, by the Divine Grace of God, endowed. He has therefore to be a *brahmacharin*, to live a life of high moral rectitude and high purpose: he should live true, live pure. And for man to live *brahmacharya*, to live true and pure, towards objective realization of the highest aims, true devotion to God, the Supreme Lord of all, the infinite almighty Source of truth and purity, is not only fundamental and vital, but indispensable.

(3) DAIVI—Nature-cure: sun, air, water, earth, etc. The use of Natural forces, such as sun-light, brings about radical cure of even the severest type of maladies and the so-called incurable diseases. With water, air and sun-light such terrible diseases as consumption are treated and radically cured in some cases. This is proof that all curative, recuperative and health-building powers are present in Nature, and that these powers are of the Lord, the Creator. If we will only think a little more clearly, we will easily understand that even the cures associated with pharmaceutical preparations are cures not of the physician or of the science. These medicines become effective or ineffective by the working of natural powers and forces, which are absolutely beyond their control, but which absolutely obey the Lord, the almighty, all-knowing Physician. Science is possible only because the laws are stable and intelligently self-acting.

(4) AUSHADHI—Medicines: all herbs, (in fact, the whole vegetable and mineral kingdoms, besides water, air and the rays, of planets including the sun), contain medicinal properties, with the help of which physicians prepare medicines and treat diseases. It is AUM who is the Creator of these medicines. The medicine proves helpful and effective where its preparation and administration obey the conditions of His Law. Where its curative and recuperative powers are effective, it merely proclaims the absolutely irresistible and unchallengeable supremacy of His omnipotent, omniscient and omnipresent powers and authority.

If a man in the period of a whole year suffers from some disorder or difficulty of breathing for a single day even, he readily doles out the fee fixed by the doctor and submits to the conditions of the remedy prescribed by him. The patient most scrupulously respects every instruction given by the doctor, willingly submits to all the disciplines and restrictions which the physician might lay down in regard to his diet, movements and rest, and spends sometimes more than what he can reasonably afford. If the doctor advises complete fast, he obeys him without question. But how can the patient, if he is (ungratefully) disobedient to the Lord who is Bhava, upon the supreme authority of whose Grace depends really all conditions of cure and health, and by whose Grace alone he had enjoyed normal breathing and bodily health for all the rest of the 364 days, be free or find relief from disease and suffering? Therefore for the purpose of being free from all pains and afflictions and

sorrows the one and the only remedy is a life of true devotion to AUM, of which the (*paramam*) Japa, which includes apprehension of His Bhava Attribute, and is an initial movement of God-devotion is man's first, foremost and eternal Duty.

The most torturing of all agonies in the world is the agony of death. It is pertinent to say a word here as to what death is and why man fears it the most of all. The separation of Atma (Soul) from the body is death. From birth to death the personal being enjoys the fruits of this soul-body association. By virtue of the experiences of this continued association, it develops a special liking for the body, believes it to be its own, and becomes grief-stricken by the thought that it has to go. The being regards the body, which is the gift of God to it, and which is a most concrete proof of the creative Powers of God, as its own, nay, as itself, misled and deluded by ignorance and ambitious pretensions of the ego. Therefore at the time of death it is seized by agony and sorrow.

Only they are truly free from the agony of death who are truly free from the bondage of (the carnal) birth. The argument in this is that those who are born must one day die. For one to remain within the limitations of a beginning which is itself limited is to limit one's own continuance. To remain under the conditions of a limited existence, and yet not to have the end which naturally results from so remaining, is a self-contradiction. Therefore to be free from death is to be free from and to destroy the seed of the carnal birth which is the seed of that death.

The only principle of truth that can liberate man from the birth and-death bondage is his whole-hearted acceptance of and surrender to the Protection and Guidance of that AKSHAR, AUM*, the Almighty Infinite, who is the Supreme Destiny of all beings (and becomings), and Who alone can truly redeem mankind from all base temptations and baser bondages and guide them on in the true path to peace, prosperity and progress. People, puffed up with egoistic pride, such as being big scholars, maharajas, emperors and other heads of states, business magnates and rationalists, unable to prevent or resist death, regard it as something inherent in the nature of life, from the agony of which they cannot possibly escape.

**Note*—The German philosopher Fichte observes: "All death in nature is birth.....There is no death-bringing principle in Nature, for *Nature is only life throughout*. Death and birth are only struggles of life with itself to manifest itself in ever more transfigured form more like itself." (Italics ours.) Nature is only Life throughout and there is no death-bringing principle in nature, because *everything* of Nature is the Work and Manifestation of the Power of God, AUM, Who is all pure and all true, Source, Creator, Giver, Protector, Preserver and Perfecter of life, and by Whom it is pervaded all through out. Death is an outcome of sin, suffering and sorrow, of ignorance and attachment to ignorance, and certainly not an outcome of Life which is absolutely Divine. The Divine transcends all death and is the Destroyer of all causes and conditions and seeds of death. This is the true position of the Veda, the Upanishads, and the Gita, on the essential basis of which Sri Aurobindo teaches his philosophy and technique of the Yoga of Truth-Creation, the Yoga of Divine Life, of supramental transformation and the divine enrichment of the individual, the society, of entire earth-existence.—C. P.

They are an incorrigible lot of fatalists who consider it futile and puerile to seriously so plan and regulate life as to completely free it from it. They do not realise, unfortunately, that man's duty, (instead of his taking this fatalist view of life), from the beginning of the life honestly is to seek the Protection of God, Parameswar, the Supreme Lord, with the truth of devotion, by weaning himself away from the objectives and aims of a sense-bound, self-willed (superficial) life. He will then certainly not have to suffer the agony of death at all. It is therefore to the lasting glory of the aspirant, the sadhaka, that he surrenders himself, body and soul, to the Lord's Protection and Guidance.

SWAH—"Swariti Vyānah" : God, that Creator and Lord, is the infinite Source and Embodiment of Effulgence and Bliss and is the sole Giver of blessed life and happiness to all beings.

The question may be asked : What kind of happiness truly is all this that God gives ? The sadhaka must know that the meaning of his doing the japa of Swah in the heart centre is to analyse every condition or circumstance of happiness and see whether or not there is the Hand of God in it. What ! Is *happiness* conceivable except by His Grace, except in conditions of God dedicated life, individual or social ?

In the world the highest of all happiness is the happiness of knowledge, for knowledge is effective power and it is this knowledge that gives to everything in the world its natural and rightful place and

value. Without it nothing has its true and full value, nothing can be made to be a permanent, creative influence of good and happiness to mankind. When the metal is put into the hands of a man of knowledge he is able to make such useful things as watch, needle, implements of agriculture, tools and machines of industry, etc. of it, (But these are by no means the last word of knowledge of the uses of metal. Still better and more glorious uses of the metal are possible. It is the man of true knowledge alone who can improve and enhance the prosperity and glory of his society, of his state, of his country, of his kind. It is by knowledge, again, that man becomes Divine and acquires real creative powers and the ability to actualise them. It is knowledge that endows man with the skill-in-action in all things, big and small. A man without knowledge is, to all intents and purposes, an animal-in-human-form.

In the beginning of creation, the Mother who is giver of true knowledge, and whose Name is ॐ (AUM), gives the eye of intuition to man for the continued well-being, unbroken happiness and glory of himself and his kind. And so it is the Lord Himself who, giving the knowledge, gives also happiness.

In order that one may inform oneself adequately of the blessing of speech, one has to study and understand aright the difficulties and disabilities of the dumb. Imagine for a while how unhappy and miserable you will feel if you are without the power of speech. It is this power of speech that makes a fundamental difference between the animal

and the man. By proper use of this speech-power we can make ourselves and others happy. But the animal is without this means of happiness.

One should learn to know of the blessing of sight, and the happiness which it confers, through proper understanding of the sad disabilities of the blind. If you lose an eye of yours, is there a doctor who can give you another to substitute it with? No doctor has given the natural eye-sight to the man born blind. The Power that has bestowed this power of eye, sight, (which is a means of happiness), is called SWAH, the Self-Effulgent Lord.

There are in the world many kinds of enjoyments. There are many things which please the palate. These man uses for self-gratification. He does not know how these were made so sweet and enjoyable. He eats them and derives happiness thereby. But without the sensation of hunger and the faculties in him which enable him to enjoy things, will he find any of the things, whether of delicious taste, of enchanting beauty, or exquisite smell, in the world enjoyable? No. The consciousness that he is devoid of the capacity to derive for himself the joy from the things enjoyable by man which he possesses makes him actually miserable; and he has a complaint about every thing. It is a matter worthy of deep study, how, for instance, the Almighty Lord has arranged and regularised this action of the fire of hunger and thirst in the being. There is "fire" in the stomach. While it is hot enough to change the food by the power of its flame, it does not burn the stomach. Who can give this great happiness except the ineffable Lord? It is He, it is the Lord God, to Whom

man, who thus has the means and powers to be happy, should surrender himself absolutely for protection and progress. Him they must love deeply, really and truly.

Sleeplessness is regarded as a symptom of disease. Sleeplessness, insomnia, is a cause of undermining the personal efficiency of its victim. But the blessing of the sound sleep, and the happiness which it gives, is not obtained from the father or the mother, or any doctor. They are quite helpless about the disease. No riches, nor surrender of even great kingdom can secure the joy of the refreshing sleep. There are numerous recorded instances in which bags of money have been in vain spent to get from man this Divine gift of a means of human joy. The physician might with aid of medicine induce artificial "sleep" in the patient. But that is reducing the patient to a state of stupefaction : that is not the natural sleep which is a means of the happiness of a new day of refreshed life. If a patient gets the sound, natural sleep, both the patient and physician are happy : it indicates that he is on the way to recovery : without it, the condition of the patient is considered serious. It is therefore quite clear that bodily health and the sleep are inter-related, and that the elements of a true state of health and joy are a gift of God. Swah is the Vedic term which describes that attribute and power of God to which the true state of health and joy of all beings in creation owes its only source. In the same way; it should be also a thoroughly acceptable position that the happiness of having good and righteous parents, a truly divine Guru, to teach,

to help and to guide, to have the opportunity of righteous work, earning and living, as well as of ennobling and uplifting one's fellows; associates and friends, is a blessing of divine gift of this SWAH Nature of AUM. This gift is omnipresent, and is obtainable to all who live a life of true dedication to Him.

Just as the sown seed for its sprout and growth, takes from the earth only the properties which are compatible with its own constitution and nature, and yields its fruit accordingly, even so the being who has been devoted to God, the Swah in the past gets the parents, the Guru, relations and associates, the personal dispositions and opportunities of life, that are truly righteous and noble, and productive of life's enrichment, happiness and progress. The man who sows that auspicious seed now and develops it with earnestness, perseverance and truth, will be able to reap its incomparable and rich harvests in the future-present, now here and hereafter.

“TAT-SAVITU-R-VARENYAM”

TAT—The following are the definitions of the indefinable TAT :—

(1) The most Illustrious, of Supreme and Cosmic Renown : He whose Name is known to one and all, everywhere ; He whom none can mistake for any other ; He who is incomparable ;

(2) He Who is Absolute-Existence, He Who is the Centre, always established in the Centre of one and all ;

(3) He who is signifiable with the fore-finger; He who is the One-without-a-second : the One and the Only Supreme, the Creator, the God of all ; and

(4) He Who has been described in the past, and Who is to be described (now and) in eternity of future : the One ineffable, whose Qualities, whose Nature, and whose Glories are unlimited, limitless, illimitable, eternal, inviolable, infinite :

TAT, That, encompasses and transcends the whole. It envelops and holds the whole Past and the whole Future (in an eternal, stable and immutable Present). To put it symbolically: AUM, who has been described by the terms of the Mantra, hitherto considered, is not only Bhuḥ, Bhuvah and Swah. It is also Tat, That, whose Attributes are to be described hereafter.

The use of the word 'TAT' connotes a unique emphasis upon the worship being of AUM alone, exposing thus the untenability of the (extant) 'incarnation' theory. The Divine qualities, such as Bhuh, Bhuvah, Swah, Savitah, Bhargah, etc., are not attributable to any embodied being at all*, nor has any of the great personages who are regarded

**Note*—This statement should not be meant as one which defines and limits the infinite almighty Powers of AUM, the Almighty Origin and Supreme Lord of Creation, to so purify and enrich the life-principle and faculties (physical, mental and spiritual) of any blessed human being, (the devotee) as to make His devotee a true Instrument of manifestation and expression of His Divine Nature in any way, degree, or measure, or for the fulfilment of His plan, as He, in His Almighty Love and Wisdom, may choose to will. It is not a statement intended to convey the idea of any set restriction beyond which the Lord "cannot" or "must not" go in the supreme manifestation of His Love in His beloved devotees, or of any limit to the possibilities of development of the Life of which He alone is the Giver.

Rather, it is a statement which, rightly enough, takes due exception to the common, sinful practice of seeing the perfected to the exclusion of the Perfecter, of seeing only the re-created and not the Re-Creator, of emphasizing the truth of the disciple, while almost disregarding and ignoring the all-ruling truth of the disciple's beloved Divine Guru. Some seek to justify this by the argument that the Disciple and the Guru are inseparable and *one*, and never two. If that is so, if that argument is heart-deep and true, the emphasis should always be on the Guru, God, AUM, Who is not separate or away from His Disciple. By doing so, man, the devotee, the sadhaka, the common seeker, is made able to begin his God-ward journey from a shorter distance from Him than he is likely to do if the emphasis is personally on any being, purified, ennobled, strengthened and uplifted through His Divine grace. Nearer the source, the purer, the truer. And this is the teaching of the Gita too.—C.P.

as the incarnations ever claimed, or acquiesced in any attribution to him that in any personal sense) he was *Savita*, which means the Originator and the Centre of creation, or the Preserver, the Impeller, or that he was *Bhargah*, which means the Destroyer of sins, the Giver of enlightenment, of lustre, of abiding glory. As these qualities are not attributable to any of the beings whose birth, growth, training, work and life are conditioned by the limitations (of time and space) common to human beings, (of which limitations the great ones, called the *avatars*, equally were partakers), it will be found that the worship of the *avatars*, as in that of the sun of the solar system, which is but one among countless other suns, is not the worship enjoined to or contemplated by, nor is it in harmony with, the ancient Vedic revelation of God-worship. The correctness and truth is established beyond question by the use of the term 'Dheemahi'. Because by the use of this term is meant He, Tat, That AUM, who 'is Absolute Self-Existence and infinite Embodiment and Source of the the Attributes spoken of in the foregoing passages. The worship of Him, of That AUM, is God-worship: that alone is true worship.

The word 'Tat' has other significations also :

(1) Projection and expansion, powers of unfoldment and extension, or powers to multiply and develop ; and

(2) 'AUM TAT SAT'.

By these, TAT means AUM and AUM means

KHAM BRAHMA—that is God, of infinite Presence, is *everywhere* present like the sky, encompassing all space; He is the Lord, the Grandest of all, of Supreme Might and Majesty; He is Omniscient, Omnipresent and Omnipotent.

SAVITA—meaning, the Originator, the Impeller, the Architect of creation. It qualifies the noun 'aum'. The student must first satisfy himself whether or not there is an architect of creation:

(1) Anyone with average intelligence can easily know by merely looking at the mundane world that everything one sees in it has its producer, its designer and maker, whether the producer is present to one's physical view or not. An uncouth mass of stone lying on a mountain-side is neither valuable nor in any other way attractive. But when the sculptor had worked on it and translated on its hard rough surface the idea of a human form or any other beautiful representation, that stone assumes a value which is entirely new to it, and becomes an object of attraction. And now people may be willing to find for it a conspicuous position in some public place or private home and cherish it as an object of ornamentation. The forest stone acquired this utility, importance and value because of the change it had undergone as the result of intelligent and skilful handling of it by the sculptor, and for no other reason. In the same way the intelligence, value and beauty which the universe of physical objects possesses is the Work of God, its Supreme Architect and Sculptor.

(2) The tree, fallen uprooted, was rotting in a thick forest. A wood-carver saw it. He took it to a place in the town. He worked on it, made out of it many beautiful things, tables, chairs, shelves and images of man and woman, of flowers, cattle, etc. The once ordinary wood has now acquired new and highly increased values, æsthetic and social, which mankind greatly appreciate. All these revolutionary changes, which have taken place in the once rotting wood, causing the supply of articles of social utility, are due to the active, intelligent, skilful artist.

(3) The fact about the ores of metal is not different. Their value in their original states is almost nil; but when they are changed into in-gots of gold, silver, copper, iron, brass, etc, by the metallurgist, and made into beautiful ornaments, vessels, coins, implements, machines, building materials, bridges, etc., worked upon by intelligent experts they acquire a social and human value which is far higher than what the common man had originally thought they had.

(4) The timber, bricks and lime collected and stored in heaps on the side of a public way are often regarded as a source of nuisance by the passersby. These people prefer complaints sometimes to the authorities concerned, who issue peremptory orders to their owner for their removal. But when a person, well-skilled in the work, bringing these things into proper use, constructs a building with them on a site just on the side of the high-way, the passersby no longer regard those materials as

of nuisance value. On the other hand, the building presents a pleasing appearance to them. It has become a place of shelter for man against heat and cold; a place where auspicious religious ceremonies and worships may be performed; a place to which travellers may resort to rest their weary limbs, and enable themselves to resume their journey with renewed vigour. But the all-important point here to note is that the building did not erect itself: it was the deliberate work of an intelligent being with deep knowledge of the science, as well as skilled in the practical technique of building and construction. Thus, it is clear that the existence of infinite creations, of countless and diverse systems and universes, all obeying the Law, at once intellegent and stable and gracious, of purpose, order and harmony, proves the Dynamic Self-Existence of the Divine Architect, of whose supreme Truth, Intelligence, Knowledge, Power and Gracious Benevolence they are symbols.

Just as one does not imbibe the knowledge of the qualities or uses of any of statues, almirahs, etc., or of the proper working of the various parts of the mechanism of a car or any other engine, by merely sitting beside it, or talking of it, but it is possible to do so only by coming in living contact with and learning from its maker, so also it is possible for mankind to acquire true knowledge of the worth and uses of the creation. (of things and laws in Nature), by coming in living contact with their all-mighty, all-knowing Creator and Lord through true worship.

(5) This word 'Savitāh' (in the Māntra) is not applicable to any human worker. It is applicable to God alone. The so-called inventor or manufacturer of the watch, for instance, is not indispensable after it has been made, in order to to ensure or regulate its movement of fulfilling its assigned functions. (In the mechanism which he has devised for it, he has merely obeyed and followed the terms and conditions of an intelligible law in Nature.) There is, again, the repairer, who, acting under the terms of that law, sets it right when at any point it goes wrong. But in the case of God, the Lord of creation, who in Gayatri Mantra is described as Savitah, He is the Being whose all-ruling will all beings and laws and conditions obey and follow irresistibly, inevitably. Laws and existences are countless and diverse; but because there is the truth of unity, of order and harmony, that runs through and impels them all, these exist and function not for themselves, severally or collectively, but in order to subserve the purpose and interests of that all-comprehending principle of unity, order and harmony in Nature. Of this central theme of beings and their multitudinous workings in Nature, no man knows. To put out of order a valuable watch the knowledge of the conditions of its perfect working is unnecessary: it is indispensable to put it in perfect order back again when it has for whatever reason gone out of order. To put in perfect order movements of life, in any sphere or phase, when at any point they go wrong through ignorant self-centred moves of man, it is God, the Creator

and Builder of life, that can do it, He alone and none else. The idea of man, howsoever high and real his claim to greatness be, doing it is preposterous; nay, it is insane and disastrous to him, to the world.

The man who takes it into his head that his ego can bring about his own improvement in order to rebuild and enrich life, he only aggravates the situation further still; he plunges himself in deeper complications and misery and chaos, because life is one infinite whole and man, being only a part of it, is without the thorough grasp of the supreme truth that pervades and fundamentally determines all its vital movements of harmony, strength, enrichment and progress. But the Lord, because is SAVITAH, is not only the sole Creator; He is not only the sole Protector and Preserver of the creation, He is also the sole impeller, the Guru and Guide of all life and existences and their true Destiny.

(6) The musk-deer lives on ordinary grass, which is not sweet-smelling. And who can tell how the grass produces the musk in the deer? It is a marvel of the Creator. Take another instance. Saffron does not grow in all countries, nor in all parts of the same country, nor, again, in the same place in all climates. We find a certain particular area, where alone it grows and gives its yield at a definite part of the year. Plants and trees are not sweet-smelling, but their flowers are; but in the case of the sandal-tree every part of it, including its leaf, is sweet-smelling. Although the constituents of water in all cases are the same

the rain-drops which fall into pearl-shells at the time when a particular planet (Swāti-Nakshatram) is on its meridian alone become beautiful and precious pearls. These, again, obey a law which is stable. They are singular manifestations of Power in creation : they are the work of Savitāh-Power of the Lord.

(7) The waste-lands of Australia are a huge sandy desert, extending over thousands of miles. One gets nothing to eat or drink there : there is no river, rain, no tank or lake, not a blade of grass to be found. The whole place is arid and desolate. But even here there are two strange kinds of trees, known as the water-tree and the bread-tree. In shape they resemble the bamboo tree. The speciality about the one is that its tiny twigs intertwine very closely and tightly together and form by themselves into so many "cups" on the tree. From these tiny cup-shaped twigs then oozes out water, which fills the "cup", for the weary traveller to drink and quench his thirst by. The other tree is rich in leaves, which resemble the bread. These are edible and satisfy hunger. Consider, for a while, the marvel of the provision of the milk in the mother even before the infant is born ! Instances can be multiplied *a. infinitum*, which warrant and support the knowledge of the truth that the whole creation, and every part and detail of it, its existence and continuance, is the work of the all-knowing, all-powerful Intelligence, God, the Supreme Truth of Almighty Love, absolutely beneficent and parental in every form and aspect of its manifestation.

(8) The alphabets by themselves do not make words or sentences, nor is any kind of knowledge stored in them. But when an intelligent writer weaves them into words and sentences and renders them the vehicle of communication of healthy ideas, they assume a new value and become a means of propagating good in the world. They also proclaim the personal qualities of the writer. Thus the books are rich in information. If we devote ourselves to an intense study of the qualities of a single leaf of a tree or plant, we will find it progressively taking us to the wonderland of unlimited knowledge. It is then that good accrues to us as well as to others. Like the letters in a book which serve as a mark of the dominant qualities of their writer, so also the created things, rich in countless qualities, proclaim the omnipotent omniscience of God, the one and the only Creator, and of His supreme and infinite Savitāh Qualities.

(9) A certain millionaire stakes all his money and purchases a huge stock of all the materials of electrical installation and keeps them in his shop. But if he does so in a country where no electricity is produced, he will not be able to earn even a humble living by his trade, because where the electricity is not available, there the things of installations for distribution of electricity are a useless superfluity. Any attempt to force these things upon the people is likely to work hardship upon them, and even to excite mob fury against the shopkeeper. In that case he will not be a gainer but a loser. In the same way, one may possess

all the valuable things in the world, and yet if one does not have the Savitā-cast life-energy in one, then all the possessions become a veritable source of loss and sorrow to one. In that state of existence, to spend time, money, and effort for the sake of profit or happiness is a meaningless waste; this is bound to continue to be so until one has in untile 'one the active Presence of Divine Savitā, or one exerts well, and exerts truly, to bring that Life-energy in one. But if by the proper use of intelligence, by skilful planning and sustained effort, electricity in adequate quantity is produced and made available for use for various purposes by the public in that place, a proposition which is wholly practical, then the installation materials assume a new utility value; they become things of great popular demand and the dealer in them finds them to be a source of immense profit. prosperity and happiness. In the same way, it is by means of right discrimination and true and sustained life of devotion to God that the Savita-Energy of God is brought in us and integrated in abiding harmony with our whole being: it is at least no less practical than in the case of production of electricity in a country which had not known or thought of it before through proper installation and working of efficient sets of electrical plant. Such a God-dedicated life will invest itself with a new dignity and higher value and to all its expressions and movements, as well as to those of the beings around it. It will be the true source of permanent and increasing happiness, peace and prosperity to the individual and to all

mankind : it is the inherent, unfailing and eternal quality of the Divine Savita-Power to confer upon all things their proper, special and heightening value, their higher development, expansion, perfection and happiness.

There are certain specific rules to be obeyed, and certain definite systems to be adopted, certain specific intermediary aims to be pursued faithfully and achieved, before the actual enjoyment of the benefits which the production and use of electricity ensures. If the supply of the current is not adequate ; if the flow of the current is defective ; if the mechanism into which the current enters is not in proper order—in every one of these cases, the lights may still "burn", the fans may still "revolve", and the mechanism may still "work", but it is undeniable that all such "burnings" and "workings", being defective, are unprofitable and they will serve their purpose. Violation of essential rules, whether it be knowingly or unknowingly done, plunges the people concerned in utter darkness and exposes them sometimes to more serious dangers. The position basically is not very much different in the case of man's living the higher life—the life of Divine self-expression. There are laws and rules, systems and methods, aims and practices, which are to be scrupulously respected and fulfilled in order that the Savitā-Power may manifest and establish Its Divine rule in man's life and manifest truly in the progressive social ordering of mankind in the world : obedience to these laws and systems and methods is the only way of true human happiness and progress. Without it, without the richness and light

of the Divine Power, man merely gropes in utter darkness; he is pushed to the very end of the blind-alley, because of which he neither sees the workings of laws in the shaping of events, in their true nature and mutual relations, nor appreciate correctly their proper worth, their full value, their true destiny. The result is misuse and abuse, and consequent sin, misery, sorrow and death. And so the knowledge of the laws and methods and conditions of manifestation of God's Savita-Power in mundane life and honest obedience to the demands of that knowledge in the pursuit of life's aspirations form fundamentals of the japa of Savita, which the Mantra enjoins.

To revert to our illustration. With the production of electrical current in the country, the people of the place, of their own accord, will themselves look for proper men and materials that give them their installations, and, impatient to enjoy the benefits of the power-supply, they will rush to the expert electrician and the dealer. In the same way, where the Lord's Savita-Power resides; where the Lord, manifesting always His Savita Nature is truly given His place in the heart-temple, the whole world, the whole creation, is quite naturally drawn irresistibly towards it. Where Lord Vishnu is, there alone Goddess Lakhmi abides. Just as darkness and its ills disappear with the sun-rise, even so all conditions of sin and suffering and sorrow disappear and those of happiness, peace and progress are established, as life becomes established in its dedication to Savita-God. Therefore what man has to do is not to hunt for or remain attached to things of the

world and to their fleeting surface value, but to pursue with dedication which ensure the Divine Presence of the Lord in the centre of his being.

VARENYAM : This word describes the third Attribute of the Lord, AUM. This Supreme Creator alone is to be preferred and accepted absolutely ; He alone is worthy of being accepted and loved ; He alone is to be owned, adored and worshipped as Creator and Lord of all. It is possible that some may question the correctness of this statement, and ask : What ! Is there none else in the world that deserves to be so "owned" and cherished, that is so worthy of being accepted, worshipped and loved as God by mankind ? The answer is emphatic *No*. There is, there can be, no kinsman, associate or friend on whom man can with such implicit trust rely for unfailing and unerring guidance, protection and support at all times and in all situations as he surely can on God : there is none other, truly, as true, as pure, as eternal and permanent, as mighty and powerful, as loving, as auspicious and creative and all-knowing and blissful, as God *Aum*. This by no means is a dogmatic statement, as the following reasoning will show :—

(1) There are instances and situations in which even your dearest and nearest, including your father or mother, or friend, cannot come to your rescue or aid, in which they simply cannot do anything except to let you 'go' off from them. What *help*, for instance, can you expect of them or of anyone else to render to you when the

death faces you? But once we develop and establish conscious relationship with God, the Creator Aum; once we contact Him with our life even for a moment, nothing thereafter affects, and nothing whatever can affect, our relationship with Him; He, who is the source and giver of infinite life, deathless, He is *always and for ever* with His devotees, protecting and supporting them and impelling them to the ways of auspicious life of infinite progress. He is almighty Love; His truth transcends all laws and forces, all bondages and obstacles of ignorance, foibles and frailities, all limitations of time and space, region and clime.

(2) What water is to the fish, what Oxygen is to the human body, what the mother's milk is to the infant child, what the sun is to this planet, earth, (in fact even more so), God is to life. Having dedicated oneself to Him, relying on Him truly and absolutely, one can be free from and transcend death and all other sorrows in one's life. There is none else but He who is so unerring a Guide, so dependable and effective a Support as He,—He is the only Source, the Only Means, the only Aim, of life's sustenance, enrichment, development and progress.

(3) To the virtuous, devoted wife, there is none so absolutely acceptable as her husband. She may have other relations whom she regards as being worthy of her virtuous regards and respect; but there is only one man in the whole world on whose support she can and will yield her life's dependance, for her maintenance and happiness—and that man is her husband, the man whom she had willingly accepted with

due formality and truth to be the god of her pure love and the only guide of her life. Thus, there may be persons and things for whom we entertain ideas of genuine regard and respect, with whom we may maintain virtuous associations and relationship in the light of those ideas, but there should be nothing whatsoever in any of these associations and relationships which may tend to wean us away from the absolute purity and truth of our absolute preference for God, for AUM, from our ever truthful relationship with Him, who alone is the only Lord of our love and life. He alone is unrivalled and unequalled, permanent and constant and eternal, in His limitless and illimitable powers of protection and preservation, of truth and construction and redemption; none else is worthy of our absolute preference and worship and obedience. We associate in fellowship with others, and we serve others with devotion, because, and only because, they are turned into means which draw us closer and closer to the Almighty Love and Life-Giver AUM; because thereby we get ourselves more and more firmly established in our wilful acceptance and love of God, the Preserver, the Enricher and Perfecter of our life: in short, we do so *for His sake*, and for the sake of *none else*. As someone has very rightly observed: "Be good to all, have affection for all; but give place in the heart to God, to OMKAR, *alone*".

(1) .

(4) In the case of even closest relatives and friends, occasions may arise where their relations

get strained owing to differences inherent in conflicts of rival interests or any other unknown causes. They consequently fall out from each other, and sometimes carry their differences so far as to seize opportunities to humiliate, to attack, to betray, to plot against, to wreck and ruin, one another by turn. But God, the Divine Parent and Friend, even though He knows *all* about us, knows even our most guarded innermost secrets, the sins and crimes we might have committed knowingly or unknowingly, never lets others know them. He never betrays. In spite of our many weaknesses and follies we do not have to feel the humiliation about them : this is entirely due to His Grace. Therefore He is the best and the truest friend, the dearest and the closest of all the dearest and closest relatives: the true Father and Mother : He alone is the greatest and the most worthy of unconditional and absolute preference, trust, adoration, homage and worship by all.

(5) The sun, air and water are purifying agents ; their action does not reach beyond the physical. The physician can treat only diseases whose symptoms he can read. The parents can keep clean only the outer part of the child's body. But none of these people, or any other human being, can remove from within the dirt and impurities, the roots of sins and crimes, of man's woes and ruin, such as egotism, self-centredness, lust, greed anger, covetousness, avarice, pride, hatred, etc., (which often form the psychological causes of bodily ill-health and disease). They do not know the basic or inner causes of these impurities, which are popularly,

though quite wrongly, regarded as “*natural*” to man. God, He who alone is worthy of being adored and worshipped, knows all about them and can remedy them. He frees from all sins, impurities and diseases all those who think of Him, meditate upon Him, and tread the path lighted by His Love and Power, with one-pointed heart-deep devotion. He secures for His *bhaktas* their happy freedom from all sins and degradations and diseases, inherited and acquired, not of this existence alone, but of all previous existences. He knows them all; He alone is the true purifier of the heart, the mind, and the entire being. The regeneration and reformation, and therefore the laws and conditions of true well-being and progress of mankind, are wholly and solely in His Hands. He alone, and none other, is competent to guide and accomplish the perfect fulfilment of the natural Destiny of man.

(6) As soon as a newly wedded bride enters her husband's home, not only the personal belongings of her husband, but the whole house and all things in it become her own. All servants and others listen to her with respect. The assumption of this new right and status and influence by her is a natural process. In the same way, to those who have truly accepted the Supreme God as their Lord, (and are united with Him), belong all glorious things of prosperity and happiness, nay, the whole world, with perfect freedom to use them. The Supreme Soul (of everything, sentient as well as insentient), Who is the Lord of all, keeps always everything at their service. Can a devotee, can any man, aim at

or aspire to an achievement richer or greater? Therefore it is the Lord God, it is Aum, who alone should be preferred to all others and at all times with true devotion and love. Of all pleasures and enjoyments which the world holds out to man, the one and the only happiness which is worthy of man's one-pointed devotion, quest and pursuit is the Happiness of the divine enrichment, the happiness of God-Bliss and God-Power, of God-realization, of God-union, of God-expression. The true sadhaka, the real human person, is he (or she) who loves the Lord, Aum, God, and surrenders the entire being unquestioningly to His Supreme Almighty Creative Will and Rule.

“BHARGO DEVASYA DHEEMAHI”

BHARGAH—(a) He is infinite Source of Effulgence, Force and Power. The light and lustre and power which the beings have are truly His.

(b) He is infinite, absolute Purity ; He is almighty Purity ; His Divine purity is so absolute and perfect and dynamic that anyone that enters within the compass of its vibrant influence becomes, by inevitable and irresistible natural process, divinely pure, expressing the self-luminous lustre and radiant power of that purity.

(1) The purpose of human life is redemption of man, of the being, from all weaknesses and limitations which beset his (her) progress of perfection. If the jivatma, the individual life-soul, was not enmeshed in any weakness, limitation, sin or any other kind of cause, how did it come to suffer the agonies of the womb-life, birth and death ? (Since it is well known that vital changes in the life of a human being take place as the result of natural law working upon the thoughts and conduct of that being, it is clear that the conditions of birth and death are effects of definite laws operating on their causes.) Those who are themselves impure, and suffer under various limitations in consequence, how can they purify others ? Nay, those who are themselves irrevocably bound down by the terms of laws

over which neither they have any control nor of all the diverse workings of which they have complete knowledge, (it is clear that), they cannot by themselves be freed from it. The use of the word "Bhargah" in the Mantra is to describe OMKAR, God, who is not only the Source of all laws and the omniscient and omnipresent Omnipotence that presides over all their influences and movements; He is not only present in all existences and in all movements but is the Supreme Lord of them all; He transcends them all. He is the eternal and infinite Fountain of absolute purity; He is absolutely Holy.

(2) Without light, in darkness, man founders, deviates, wanders, errs, misjudges himself (and others), falls and disintegrates. Darkness is citadel of ignorance, which is the root of suffering and sorrow. The illusion of the serpent in the rope as well as the resultant fear is possible only in darkness, and not when every thing is in radiant light and seen in its reality. Light, luminosity, is the symbol of purity, quite free from every influence of (darkening) impurity. There is no question of deviations, of erring, or sinning by one whose life's centre is the luminous Light. The light is the true mark of absolute purity, happiness, progress and perfection. Thieving, robbery, etc. are done in darkness. The seeds of misery and sorrow, of distress and death, are sown in darkness, where they grow and thrive, but not in radiant light. When the light-giver, the sun, hides himself beyond the western horizon, man perforce seeks the help of moonlight, or torch or any other form of light. But when

a thunder-storm overwhelms the night, and the place is plunged in utter darkness, man is unable to see any thing. But even then the things kept in one's room one distinguishes by feeling. One distinguishes one's father and mother by their voice. The blind man feels the dial of his watch and tells you exactly the time by it. There is, hence, a *light of knowledge* which enables us to "see" even independent of the faculty of ocular vision. The Source and Power behind *this knowledge-light* is termed 'BHARGAH'.

(3) We adopt naturally different means for cleaning different things. Man does not clean his body with the thing he uses for cleaning the floor of his room. He uses for cleaning the clothes something which is different from what he does for cleaning his shoes or chappels. But there is one thing that is common characteristic of all these different things which one uses for cleaning. That is: these media are *clean themselves*. Their being clean is a fundamental and indispensable condition of their value and use as cleaners. So also is the case with cleaning the mind. The essential instrument, means or agency of cleaning mind is *truth*. Where there is perfect cleanliness and tidiness, where there is pure discrimination (of Dharma and a-dharma), where there is radiant light, there alone truth abides: there no kind or degree of adulteration is possible or conceivable. This purity which is inalienable abode of truth is an Attribute of God, AUM, and so He is Bhargah. Everything else is capricious and inconstant and subject to change

which cannot lead to the everlasting benefits of the immutable Real.

(4) The ways by which God brings about purification are wonderful. These are not available to other influences, and therefore the description of "Bhargah" is applicable and appropriate to none else except to God. The iron piece becomes red-hot by its contact with flaming fire. The man who extracts juice from the flower cannot remove from it its astringency. But the ways of the Divine purification are such that while they root out all sins, impurities and other causes of ignorance, weakness, unhappiness, deterioration and sorrow from the devotee, they preserve strengthened all elements and causes of success, enlightenment, strength, good and happiness in him.

Every human being is bound by certain obligations of duty, and he (she) gets the human birth in order to work out life's true fulfilment; and, freed from all bonds and bounds of the birth, he (she) lives the life of Divine freedom, prosperity and progress. All bonds are impurities; all bondages are ignorance, which enchain him (her) to the non-stop wheel of sorrow of deaths and births. In purity, in truth, alone there is the true remedy. The purpose and duty of human life is to redeem life of all obstacles of impurities of untruth, half-truths and falsehoods, and ever remain pure and true. In other words, one should cast away all ego-ism and selfishness and live the life of ego-less selflessness: every human being should, by living for all mankind, for entire humanity, live ever and always for the *Sūpreme* Divine,

AUM, the Almighty Creator. For, the Divine Lord, who is Bhargah, is absolute (purity) truth in His being, the Whole of *all*. Those who look for the happiness of purity of mind should imbibe in themselves this characteristic of Bharga-Manifesting God. By this all seeds of impurities and limitations are destroyed and their perfect freedom and happiness effected and established.

DEVA—He who shines, illumines; the Knowledge-Manifesting luminosity; the Giver of the Light of Knowledge, Absolute Self-Resplendent. etc.

(1) There are two kinds of dévas, the shining ones. The one is sentient and the other insentient. The sun, moon, fire, wind, earth, etc., are the insentient, because, while they give light, heat, placidity, warmth, food, etc., they give these “mechanically”. To the sentient category of dévas belong mother, father, guru and men of enlightenment, who shine and enlighten “consciously”. But the term ‘Déva’ used in the Mantra means the Déva of all dévas. That is the only tenable meaning here. Because He alone is the Origin and the Cause, (the means and the channel), of enrichment and preservation of the physical, mental, moral, spiritual and other luminous planes of the being. He is the motif behind all processes, insentient as well as sentient. All beings that enrich and illumine and develop get their powers from Him alone: He is the only Giver of supreme good, and all powers for good. He is the omniscient all-knower. He is Self-Existent, and independent: He is omnipotent, almighty: He is immanent, the only omnipresent all-pervading Giver of Himself.

(2) Where the above mentioned two kinds of dévas *give* something, they also *take* something in return. But the Déva of dévas gives without taking anything in return. Because He is boundless infinite Self-Existence. There is not anything of life in any being, sentient, insentient or any other, of which He is not the infinite origin and source. To take Himself away from any being is to end that being. He transcends all needs and dependences. He is absolute and infinite Perfection always. Our worship of Him is for our true successes, our prosperity, our progress, our happiness. These He gives by giving more and more of Himself. The independence and power that He possesses in self-giving none else does. Man by worshipping God is not doing a good turn to God; by doing so he is profiting truly only himself.

The man who suffers from cold weather is the man that stands really in need of fire and warm clothing, and not the man that possesses these for use and makes proper use of them. In the same way, beings that are imperfect and impure and in the grip of suffering due to one cause or another need the guidance and help of the Lord who alone can remove it, and not that of any other being. Man's purification, success and happiness are not a case of the blind leading the blind. It should be and it is one which is infinitely too serious, too real and too true for all that.

(3) The father, mother, teacher, etc., of the worldly way gets angry or displeased with their dear ones for being disobedient or indiscreet. The

parents in some cases go to the extent of disinheriting their own children ; and teachers in some cases expel the disciples from their institution. But, quite unlike these parents and teachers, and other relations, this Déva of dévas neither disowns and disinherits nor expels any one of His children, whatever their offences, or however serious their indiscretions. He is so absolutely true and pure, so absolutely loving and Motherly, that He never gets angry or displeased with anyone, and never ceases to protect, support and guide any one that might truly approach Him, however sinful the devotee be. Even His punishments (which are the result of the laws of harmony of His sovereign will) are, truly, auspicious blessings of strength, well-being and progress.

(4) The word "déva" means (also) 'to free'. 'to save'. The Supreme Lord, the *Soul* of beings, is the Giver of power of action, of progress, freedom, salvation, to all. All human beings with their acquired impressions, instincts, prepossessions and tendencies are impure, limited imperfect and weak ; they necessarily live and move within narrow and yet stunting limits, The top which upon its metallic knob stands revolving on the ground does so for a few seconds, only so long as the momentum lasts ; there-after it loses the balance and falls down heldlessly and there is a limit, and there are planes and realms of human being, beyond which the momenta of man cannot last or reach. Not infrequently the player spoils the top beyond "repair". It is fatal folly to look up to man, the limited being, howsoever "great", as a "substitute" for God, as if he were a giver or director of

life-movements. All hopes and claims of vicarious redemption are pure fiction, unreal and unhelpful. What is solid fact, real and helpful, is man's scrupulous awareness of the law of cause-and-effect to which man, whatever his high pretensions and claims, or the strength of his following, remains in his own right helplessly subservient. God, the Déva of dévas, sets in motion the whole process of life, the entire cosmos basically, Himself unmoved.

Just think of the many planets, many million times bigger than this solid earth which, with its vast deep seas, is about four thousand million years old. These planets have been in existence and movement by the Divine power of the Creator since their creation by Him. Their balance is maintained unimpaired; they have no fatigue; they need no rest; they need no oiling, no re-casting, no overhauling, and no repairing. How mighty, how infinite, is this Deva whose Powers and Attributes are imponderable, so benevolent, so majestic, and so supreme and dynamic and infinite, that they impel, project, create, sustain and develop the countless beings, universes of existences, known to man, and yet many countless others. Therefore what every student, every human being should accomplish initially in life is to develop and maintain unbroken a life of dedication to God, the Source of beings and their existences. The development of life and its preservation is practical only by being progressively nearer and truer to God. This is accomplished through progressive meditation upon the glory of the

Powers and Attributes of God, so that the student may be able to develop and give concrete expression to the many Divine qualities and powers immanent in him, and thus become and *be* a déva here and now. That is an immutable truth of whose practical realization man is eminently capable. Just as man, having due regard to the seasonal variations in the supply and demand of things, preserves certain articles to meet his household needs in times of stringency; just as birds and animals (the bee and the ant, for instance) provide against the rainy day, even so man also should by the proper japa of Gayatri, by truthful worship of God, AUM, provide against exploitation, calamities and sorrows of anti-Divine and anti-human influences, and be wholly free from the thralldom of death and birth. Human life is the only occasion when the being can secure this redemption and progress. Mankind cannot afford to miss, mis-take or mis-use this sovereign opportunity.

DHEEMAHI—Let us contemplate and meditate; let us with true devotion worship Him; let us be in His Love and Light; let us have His life-giving Effulgence and His other truths in us. In other words, let us obey God's Divine Will, completely and without reserve, and *be His own*, wholly and absolutely, ever and always.

Our great ancestors sang the glory and propagated the eternal truth of the Divine possibilities in mundane life by the meditation upon the Gayatri Mata. They did so because they *realised*, because

their life was a living experience of the glory of its eternal and immutable truth. We should do the same, and do more. We must honestly aim at far greater and higher achievements for the everlasting good of us all, of all mankind. For Her truths, Her Divine forces and powers of good are limitless and infinite and yet actualizable in human life. To doubt the truth of God, who is in the Mantra addressed as AUM, is a most serious sin, the most heinous crime, of all. All such doubts we must do away with most scrupulously, because every one of them is a deliberate distortion of the perverted ego. Every such distortion, every move of un-Divine influence, should, be understood and treated as a fresh cause or stimulus to destroy it by its roots through growing intensification of the worship of the supreme Divine, of the japa of Gayatri Mata. The use of the word "dheemahi" at this stage shows, quite clearly, that it is when the sadhaka has actually attained to a particular stage of development in his japa of the Mantra that he will develop the capacity for meditation upon the Divine. Capacity for meditation presupposes that the truth meditated upon has entered the consciousness and pervades the whole of it. Meditation upon AUM, God, is possible or is real, only when the consciousness of His Truth, taught by the Mantra, is firmly established in the thought-centre of the being.

You may think of physical fire (agni) with its meaning, but that "agni" which is in the thought does not produce the flame of fire with which you can light the room, warm the water, or cook the food. To enable to you do any of these

you have to actually kindle the physical fire, feed its flame and increase its power. In the same way "dheemahi" (*i.e.*, the meditation on the aforesaid Divine Attributes) is meaningful and real only when some measure of living identity with God, of whom the Mantra speaks, is realized and established by the student in his being and life. Here the insistence is not on any kind of perfection, but on a degree of integral harmony and identity. To state it in simpler terms : the meditation, as well as every form of japa and worship which precedes development of the capacity for the meditation, is a manifestation or expression of essential Life-harmony.

The sadhaka may couch his prayer in the following terms :—"AUM ! Thou art BHOOH. Thou art the life of all Life : may I too be the partaker of this Divine Nature of Thine ! Thou art the giver of life : may I also be in Thine own light a giver, an enricher, of life - but never a corruptor or an impoverisher of life, or a destroyer of living beings ! Thou art BHUVAH ; Thou art Truth, the most Sublime and Pure, no sorrow can ever reach Thee. May I, too, through the discipline of obedience to Thy Commands and will, be true, sublime and pure, and be free from all sorrows ! Thou art the Destroyer of all sorrows . May I also be truly the destroyer of all sorrows ! My Lord ! Thou art SWAH : the eternal, infinite Fountain of true happiness, absolute Bliss-Existence. Make me, May I also be, a partaker of these divine natures of Thine, and be for ever in their truth ! Thou bestoweth real and true happiness on all that are devoted

to Thee. May my aspiration and work always be truly such that make all really happy, and may I also have the wisdom, power and might truly to make all happy! Thou art SAVITA; Thou art blissful divine the almighty Impeller and Creator. Thou created the infinite cosmos for the happiness and glory of all life, of all beings. May I also, living always in Thy Light and under Thy surpreme and omniscient creative Will, be a creator, and my Almighty Lord! may whatever that I aspire, attempt, plan and do be always in pure and perfect obedience to and harmony with Thy sovereign almighty Will and be of supreme good and everlasting happiness of all! Thou art VERENYAM. Thou alone art the most preferable, the only God, the only Guide, Protector and Parent, of absolute acceptance, worthy of absolute homage and obedience, the most lovable of all. The true and the wise, all call Thee their own; may I, Supreme Lord!, AUM!, live, think and work in the world so as to increase, strengthen and establish in the beings, in mankind the world over, pure heart-deep Love for Thee! Thou art the most Divine Parent, the only absolutely dependable almighty, all-knowing Guru! May all beings, all mankind, have pure love for me also! May I always be friendly to all, be builder of permanent good and blessed life to all, and may all mankind be builders of good and blessed life to me, all to one another! Lord! God! Thou art BHARGAH: Thou art eternal and infinite Source of purity, truth and resplendent life: and may I also in my thought, word and action, in my entire being, in every movement and expression of my life, be pure, true, trustworthy

and honourable, and may all my thoughts, words and deeds, the whole range of my inner disposition and outer behaviour, be inspired solely and wholly by that Knowledge and Power of which Thou art the supreme infinite Source and Manifestation! May corruptors such lust, fear, doubt, pride, egoism, greed, conceit, untruth, etc. never taint me, never approach me! Thou art the DEVA of all devas. Thy creation is perfection-embodied. Thou hast given to it Thy law, Thy plan and Thy system and Thy purpose, which are expressions of, and founded upon, Thine own almighty Divine Will that sustains and guides and fulfils it. Thou art loving, righteous, just, merciful and gracious. May I for ever and always be faithful to the Duty of being truly devoted to Thee, and never deflect from Thy path of righteousness, perfection and fulfilment, and be just and good to all! Thou art the Almighty giver of life and its radiant richness. Thou art Self-Effulgent. Thou art the Supreme Enlightener. Thou art all-knowing. Omnipotent, infallible. Thou sustains and supports Thy mighty infinite creation. Thou sustains, supports, protects, enrichs and enlightens all Thy devotees, as though thou art bound to it, as if Thy sole inescapable Duty. Thou art Father, Thou art Mother. Thou art Guru. Thou art the Mother who nourishes and preserves. Thou radiates Thine own Life, Light, Lustre, Richness, Power and Glory to all Thy bhaktas, all Thy children. May I, by treading on the path of Duty and by obedience and surrender to Thy Divine Will, be the recipient of the Grace of your Knowledge and Power truly

and fully, and be here and now a *deva* manifesting truly Thine supreme Truths and Glory! AUM! Thou-Almighty Love! Supreme Creator! God! my Parent and Guru! *I am Thine.*”

By praying, living and meditating in this spirit and in these terms, the student, the sadhaka, the worshipper, becomes enlightened: purity, knowledge and power develop, succeed and progress in him, to the growing benefit of himself, and of all. It brings a new kind of joy and peace into the being, a new era of Divine life, of peace, prosperity and progress in the life of mankind throughout the world. By this method it will be possible to build up within all the consciousness and reality of the Divine Attributes invoked by the Mantra. To be established in this consciousness is to understand the meaning of the word “dheemahi”. That is the japa. That is worship through japa, *Japa-yajna*.

“ DHIYO YO NAH PRACHODAYĀT ”

DHIYO YO NAH PRACHODAYĀT—May God, AUM, energise and inspire the centre of our being, the thought-principle, in us, the instrument of our understanding, experience and knowledge! That is to say, may He, the Creator and Lord, redeem us from the path of ignorance, of disobedience, unrighteousness, suffering and sorrow, and give to us His truth, His purity and strength to tread the auspicious path of high virtue and blessedness: to live, develop and progress in His Creative Radiance and Strength!

In matters worldly and other-worldly, the one thing which is of the most formidable of all obstructions is pride, self-conceit of the individual ego. The eradication of this root-evil is truly a most difficult achievement. The human being, viewed generally, thinks and acts from his ego-centre. It is quite an exceptional case for the man to turn away and turn against this centre of inspiration of his thought and word and deed of his so-called “normal” life. This fatal malady of pride is in most pronounced form in “big” men and women: we often find it having a far deeper hold on the learned, the rich, the strong, as well as in rajas, maharajas, public leaders, statesmen, and such others, nay, even on the bhaktas and yogins in certain cases than on “smaller” men and women. Closely allied to this powerful influence of this mortal enemy, there is yet another

force which tempts away men and women from the path of divine truth and life. That force is the debasing and prolific fund of allurements of base (lower) nature (with its nature of downward, coarsening, destructive pull in constant play). We experience warmth when we sit beside the fire, become softened and tender when we think and mentally recall the sweetness of the mother's love. This is but natural. The individual, after all, is not an isolated being. He is a component part of a whole, social and universal. He is influenced, dominated and moulded by the association he keeps, the impressions he forms, and the nature and value of the things and interests and aims he pursues from time to time*. But it also happens that, very often for

**Note*—Noble exceptions apart, people, "naturally" enough, get themselves easily caught by the maze of temptations of sub-human or vulgar nature. They willingly allow themselves to be ruled by and so they become the creatures or victims of circumstances, produced by their pursuit of petty and petulant interests and aims they secretly or openly cherish. They are taken in so completely and so powerfully by these, from which they, not rarely, appear to derive "pleasure". In most cases they do not want to come out of the vicious circle of the doing and undoing of their ego—while they yet wish to avoid the inevitable dangers and sorrows and losses inherent in their continuing to remain under its debasing, yet tempting, yoke. It delights them to think and to be told that the dangers and sorrows and losses are not their own but someone else's doing. It is not unusual in the prevailing state affairs for culprits of crimes to plead 'not-guilty' or 'guilty', and still continue to tread the path of ignorance or disobedience, of disasters and losses and woes, because to do so it is easy and immediately "profitable" and pleasing. Force of "circumstances" in ninety-nine-point-nine cases out of every hundred, is a plea of excuse for wanton infringement:

remedying and removing their inability and weaknesses, the weak go to the strong, the ignorant to the enlightened, the poor to the rich, and the sick to the physician. Because, in such a situation if the weak do not seek the help from the strong and get it, they cannot *know* the blessings of strength.

(1) The nature and measure of help we seek of a person are always determined by the nature and size of the resources of that person. No one ever goes to a maharaja to obtain the gift of one pice. Naturally, one who seeks, in order to satisfy a particular need, a gift from a royal personage does not think that the gift, given with the knowledge of the need, will be such as to make it necessary for one to wait at the doors of a lesser man to secure the full satisfaction of the same need.

of the law of human harmony and freedom in the service of egoistic self-interest. 'Force of events', to quote William Pitt, "is the argument of tyrants; it is the creed of slaves." The logic of events, as it happens not unusually about the logic in disputations, may be fallacious, interested and otherwise pernicious. To ask anyone to submit to a pernicious development and the conditions which come in its wake as settled or acceptable conditions of life, because they seem to have the support of the 'logic' of their antecedents, is not merely to justify the unjustifiable and sanctify and cherish, what is scandalous and pernicious: it is to put high premium on ignorance, incompetence and irresponsibility and, may be, also on otherwise wild, anti social inhuman tendencies. It should be borne in mind that the influence of logic of events are far more powerful than the influences of that of disputations upon the onward and down-ward trends of a people's life, as the case may be. The plea of compulsion of events, or of force of circumstances, the prop on which every conceivable wrong-doing, (howsoever deleterious or sinful), seeks a safe seat, is the most unnatural, retrograde and disastrous plea, and natural human interests demand that it should be viewed and treated as such.—C. P.

(2) people may ask, may beg for help. But the help is given to those whom the giver knows to deserve it. The "underseving" do not get any, (though to none it is refused).

(3) By cultivating and maintaining friendship with the great, one gets the help one needs without ever asking for it. But friendship presupposes harmony of dispositions and natures, harmony of bases of interrelations. There can be no harmony or mutual endearment between mutually antagonistic or conflicting or irreconcilable natures. The son who is obedient is able to secure a fuller satisfaction of all his requirements without ever asking for it from the father. One man becomes solicitous of another's well-being when he finds that the latter reflects his own nature. If, for instance, one of them is of the purely *satwic* and the other is of the *tamo-rajasic* nature, the one might not properly expect any help from the other. True friendship between persons is true, and the benefits of friendship are healthy and rich, only when there is a *common principle* which inspires, ennobles, disciplines and guides them, but not otherwise. Therefore it is quite necessary and imperative that the *sadhaka*, the student, should so discipline himself in nature, disposition, outlook and behaviour as to progressively reflect the divine AUM who is his supreme and the only Aim.

(4) The desire or the need for food, drink, sleep, action, is present equally in both the human and the animal. One may get the worldly riches through efforts guided by one's common sense.

But when one prays for something to God, who is the only Raja of all rajas and maharajas, the Emperor of all emperors, the Deva of all devas, it must always be for that something which it is in the power of none else to give; which one can secure from no other source; which, when obtained, supremely satisfies and fulfils all aspirations, needs and aims, nay, the whole life, the whole being itself. To the supreme Lord and Creator one should pray for that which makes one blessed and happy, free and rich and eminent, in all the three worlds always and for ever. It is sheer ignorance, and sinful folly, to pray to Him for anything less. The help which a God's devotee seeks from his Lord should not be such that when it has been granted he will still remain poor and needy in respect of anything whatsoever, here and hereafter, whereby his freedom and progress and eminence will be stifled or restricted.

(5) When the true freedom from the lower and coarser prakriti will have been won, its many illusions and temptation may yet remain (except in most rare exceptions) enthroned on the surface mind, shielded by the self-centred personal ego. The ego often masquerades, with almost inimitable effect, in fictitious garbs of the 'divine'. This ego is the China Wall in the Path of God-realization. So long as this colossus of obstruction is not (transformed or) destroyed, and its ruins cleared away completely, it will remain literally impossible for the sadhaka to be united with the Lord's Truths and Powers. To do the *japa* of "dhiyo yo nah prachodayat" with its meaning is to change the ego radically and absolutely with its undivine and all

other unhealthy influences from life and being. In other words, the aspirant who does the japa of this part of the Mantra should pray for and aim progressively at freeing himself from all elements and images and shades of the ego, establishing and developing in its place Divine truth-consciousness-power. If there is a single universal panacea for the uprooting of all ills and woes of man throughout the world, of rescuing him from the instincts and aims of animality, and exalting him on the noble pedestal of true manhood (as a step towards the transformation of human into Divine, which is the natural destiny of mankind), for the building of the Kingdom of God on earth, that panacea is the Divine transformation of human Buddhi, the thought-principle, the life-centre. That is the primary condition of impulsion, inspiration and guince of the being by the Supreme Divine). Hence it is that the Gayatri-Mantra invokes God, the Creator and Lord for the Divine purification, Divine enrichment and Divine inspiration of the buddhi.

The most remarkable characteristic of the love of the parents and of the Guru is that the first thing they aim at or wish for their child is the improvement and development of its buddhi, its intelligence. That is in the right direction. Because the living background of pure and rich faculty of inquiry, ditermination and understanding, regulation and adjustments of life's fur-in natural harmony with it, is the basic principle of truth-development of human personality. That precisely is the principle laid down by this Vedic Guru-Mantra, the Savitri, as the fundamental

achievement fundamental to all works of building peace, prosperity and progress of individuals, groups and nations in the world. That is God's one-dose panacea for all ills and woes, for the eradication of all causes and conditions of sinning, suffering and death.

There is a special feature about the sadhaka who realizes the meaning of "dhio yo nah prach-dayāt". He works great marvels in the world, for the lasting good of humanity. Freed of all doubts, distrusts and uncertainties, he lives truly self-reliant in the Grace and Truth of God, and aims at and works for great achievements, which the ordinary human mortal seldom, if ever, thinks of.

(1) The marvellous achievement of Sri Sankara, secured singly, alone, even before he was 32, in rooting out atheism, which then under Buddhism had spread throughout Bharat-Varsh (India), was undoubtedly an achievement of illumined Buddhi.

(2) The achievement of Sri Dayananda was no less a marvel. Within a very few years of his open entry into the field of his mission, he was able to effectively compel popular attention to the crucial problem of stemming the growing tide of spiritual bankruptcy, moral degradation, social disintegration, political ruin and national decay: (to that of recasting and rebuilding Indian life so as to ensure development on the Vedic basis of the true conditions of spiritual enrichment, moral purity social unity, political stability, and supernatural expansion of India. He within a short time caused

a deep stir in the country's higher socio-religious hierarchies. He set the Ship of India on sail towards the haven of personal purity and individual freedom, of social justice, national security and progress in India. That, again, was an achievement of illumined Buddhi.

(3) Then again, take the case of Mahatma Gandhi. His contribution in the matter of arousing India as well as world opinion against the injustice of domination of one nation by another, and the destructive ways of life of groups and nations in modern world, is well known. The wonder of it all is the wonder of the buddhi.

(4) In ancient times, when Mother India could truly count many *Rshis* among Her sons and daughters, the crowned monarchs who ruled over the territories prostrated at the feet of the Rshi, whenever they met any of them, as a mark of their open allegiance to the over-riding authority inherent in the *Rishi*, the God-dedicated and God illumined person, in all realms of life and destiny of the people. The power of control and guidance which the Rshi had exercised was indeed the living symbol of the truth of practical realizability of the Divine illumination and Divine transformation of human personality.

(5) Even in non-spiritual and the coarsest of secular matters it is the buddhi-power which controls the field. It was by sheer dint of their intellect that the minstrels in the Middle Ages swayed the minds of warriors and induced them to fight the battles. In modern times, of course, the methods are different and more potent, but they are nonetheless achievements of the intellect.

(6) The radio which puts in our possession while we sit in our homes, the news from distant parts of the world is a device, the knowledge of whose principle of working and mechanism was inspired and developed by the power of Buddhi. The aeroplane, which has brought the distant parts of the world much closer together, is yet another marvel of the buddhi.

(7) We all know of instances in which ferocious animals tamely obey the wishes of man. We have seen hens sitting calmly or riding on the tiger, and the tiger suffering the burden with saintly composure and calm. We have seen tiger and dog fight one another with the play of their respective natural instincts conspicuously and amazingly absent from them! I have known also of instances in which the beastly cow-cater, tiger, redeemed of its cow-killing and carnivorous instincts, live on milk alone. These are, of course, the realizations of buddhi-power.

(8) The petty creature, the man, to whom control over himself or over the movement of even a fly is not possible, by the life of true devotion to God, forges and establishes and develops true relationship with God, the Source and Nourisher of all life, the Sole Creator and Lord of infinite and Mighty existances, really as Father, Mother and Guru, whereby he remains free from all weaknesses, distortions, limitations and other imperfections, which originally seemed natural to him. This is an achievement that is the natural fruition of the Divine inspiration and transformation of the Buddhi of frail, erring man.

From what has been said above it should be crystal clear that the truths underlying the prayer for the Divine impulsion and enrichment of the Buddhi, the foremost of all faculties in man, form also the most basic of all fundamentals of worship and life. The central purpose of this Mantra, (the initial blessing of Vedic guidance to man), is the guidance of divine purification, inspiration, and activation the buddhi of the human being, of the child, entering life. The way of life by which this purpose is brought to practical realization is called *tapas*. The hardships of discipline and austere life which men and women often undergo, but which are not directly aimed at or do not directly lead to this divine result, are not of the *tapas*.

The first part, the *stuti* part, of the Mantra can be enlivened and meditated upon through Divine invigoration of one's buddhi. The *stuti* and prayer of the person yield fruit in strict relation to the harmony of his life and being with the conditions of Divine impulsion, transformation and enrichment of his buddhi. Here the question may arise as to how, even while the sadhana of the japa of this Mantra is *yet* imperfect, can one secure this Divine impulsion and its stable, accelerated progress and thus enable oneself to realize and live in the concrete truth of Divine life, of creative immortal life of beatitude here and now, which is the aim of Gayatri-japa. In this connection, the following considerations arise :

(1) The sadhaka, to begin with, should know that by the term purification or exaltation of the

buddhi, what is meant is the dissociation of the buddhi from grossness and the development of its pure and penetrating powers of perception and discrimination. It is necessary that the sadhana should have this beginning, because the direct realization of God, of the Attributes of AUM, which is the object-in-view of the sadhaka, is an achievement of a highly subtle, refined, intelligent, persistent, yet circumspect, pursuit. Thus it is of imperative necessity that the sadhaka should discard and dissociate himself entirely from everything gross and vulgar, everything coarsening, false, impure, dishonorable, unjust, inhuman and tempting. He should abstain from egoism of all forms and shades, from all evil thoughts, from all half-truths and untruths, from all influences which corrupt, misguide and degrade the society or the individual. This is done by means of purely unselfish, detached and impersonal analysis and study of the considerations involved. Progress in the true observance of these rules will naturally develop in the sadhaka an inner predilection for friendship and association with only those whom he conscientiously knows to be pure and holy, for food which is purely *satwic*, of refining quality, and for ennobling ways of self-discipline. The question of speedy progress in the refinement of buddhi is essentially a question of the measure of steadfastness and intensity with which the sadhaka pursues the Path of God-devotion. The whole sadhana is that of truth-life, of pure creative Love-life. This is quite natural : for, in the Realm of the Divine, of the

only language used there as the sole channel of communication with GOD (AUM), the First Alphabet is TRUTH written in and expressed as LOVE.

(2) The sadhaka should be truthful and steadfast, as in others, in the matter of strengthening his *satwic* nature, by means of right kind of food, association, study and self-discipline. If he seeks to reap the great benefits of the Gayatri-japa he has to take the vow to follow the path, and he should stick to the truths of that vow even before he begins the japa. In no case he should yield to any influence of doubt, suspicion or wavering. He has to be sure not only of his decision and determination, but also of the reality of the supreme truth of that which he pursues with decision and determination, (facing victoriously the conditions of a life of *tapas*). The natural result of this, of course, is the Divine purification and enrichment of the buddhi. Thus the sadhaka secures speedy realization of the fruit of the Gayatri-japa.

The Divine Mother, AUM, by whose Grace the sadhaka realizes the *divinised* buddhi was already present in him even before he entered the path of the sadhana : the Mother is omnipresent and all-pervading. The mother who sits with her infant in her lap does not keep her breast-milk away from the child. The Divine Mother has an infinite supply of the Milk of Divine Consciousness-Power, which She is most graciously solicitous of giving to *all* Her children. Thus since there is no paucity of the supply, and since the Source of its supply is

ever-present, infinite and always accessible to all, why should there be any delay in getting it? In the case of the seeker who truly aims at the speedy realization of the divinised buddhi, (wisely avoiding the dangers of egotistic hurry or haste), the gracious Mother, in Her all-ruling love for Her children, of her own sovereign free will, removes all oppositions and obstacles and grants and fulfils the seeker's, Her child's, prayer.

Therefore what the seeker, the devotee, should do is to readjust his entire thought and being to the natural conditions of the actualization of his (her) only and one-pointed aim of supreme God-realization. He must know, and know it with unshakable and irrepressible conviction, that every child of the Divine Mother, who is the Creatrix and *Mother* of entire cosmos, has real, inherent and unlimited claim on all the treasures of the Mother. He has the inalienable right to drink deep at the Fountain of Divine Ambrosia and enrich himself with the Supreme Divine Truth, for the enrichment of humanity. There is no room for hesitation. Begin without delay. Delay is criminal folly. It increases the fund of human misery and sorrow and ruinous loss throughout the world. Do not allow any thought of possible difficulty or obstacle to enter your mind or stand in your way. If you do, you are already succumbing to the first and preliminary anti-divine and anti-human opposition to your own true and abiding development and progress and to an unselfish act of supreme good to human society, nay, to the creation, as a whole. The obedient son

knows truly, and not "supposes" merely, that his Mother's treasures are strictly his own; and he plans in pure truth to employ them so as to be productive of the greatest and maximum good to all. He enjoys complete freedom to do it. The whole treasure-house, which is limitless and infinite, is placed entirely at his disposal. All the might and powers, all the forces and resources of the Mother, are Her child's own; and there is no power at any time in all the worlds that will question or can put any obstacle in the practical execution of this Will of the Supreme Mother, the Parā-Sakti of the Supreme Lord. If there can be any hindrance at all, it can be the child's follies alone, which are bound to be removed and destroyed as the child continues to be true to Her. Therefore be firm, be true to the Vow. Be the obedient and truthful son of the Divine Mother always and in every detail of your life, which is expected of every human being to be. All family and social and national dealings, outlook, interests and aims should be brought under and regulated by the requirements of this uplifting Vow. And the prayer for the Divine invigoration of the buddhi should be the prayer of a life of self-consecration to God. The "mundane life", to live in the world as human and social being, is no barrier. That cannot be a hindrance to live the life of supreme God-realization, since to live so is the natural and primordial duty of every individual, man and woman, and since the central purpose of unselfish and selfless acquisition of the Divine blessings of good is to share them with all the rest of the members of the Human Family.

There is one other fact which the disciple, the aspirant, should bear in mind. The raw, unwrought mud-pot is not fit to keep water in. In almost all cases it gives way as soon as water is poured into it. But the duly wrought, well-burnt pot is not so affected by the presence of water in it. It holds the water with a majesty and promise all its own. Now, the Fountain of the Lord's Bliss is everywhere present, which is realizable through the Gayatri-japa. But in order to consciously develop, hold, assimilate and truly express that power of the Supreme Lord, God, it is of paramount importance that the aspirant should make himself (herself) a fit instrument, a true recipient, of that Divine truth. By means of tapas, proper disciplining of his intellect, mind, senses, dispositions and body, the sadhaka should be sufficiently pure and strong. Any haste and impatience on the part of the sadhaka must be wholly avoided. What is needed, what is bound to prove helpful and fruitful, is intensity of the sadhana, and not hurry, which, in the final analysis, will be found to be a form of egotistic assertion of personal will, and which, therefore, must be eliminated totally from the sadhana. Thus the sadhaka, true, steadfast and persevering, can, by means of the japa, by the worship of Gayatri-Mata, in this very life and now attain to the Divine life, and live in oneness with all others of his kind as common inheritors of eternal, permanent and infinite truths of the Bliss and Glory of the Supreme Creator and Lord, GOD, AOM.

SOME AUTHENTIC VIEWS

The following are some of the teachings or authentic statements on the Mantra of certain famous commentators, reproduced here for the benefit of our readers :—

Tat Saviturvarēnyam bhargo dévasya nheemahi, Dhiyo yo naḥ prachodayāt.

—Rg Veda, 3 : 5 : 62 : 10.

SAYANA'S COMMENTARY

“Yah savitā dévaḥ no-a smākam dhiyaḥ karmani dharmādi-vishayā vā budbiḥ prachodayatpraéravét tat sarvāsu shrutishu prasiddhasya dévasya dyotamānasya savituḥ Sarvāntaryāmitayā prérakasya jagat-strshtuḥ Paraméśwarasya ātmabhootam varēnyam sarvairoopāsyataya jñēyatayā cha sambhajaneeyam bhargaḥ avidyā tat kāryayorbharjanāt bhargaḥ swayam jyotiḥ parabrahmātmakam téjaḥ dheemahi.....vayam dhyāyéma.”

—Meaning : “That Lord SAVITA, (the all-moving, all impelling Creative Power and Force), Who (prachodayāt) invigorates and inspires our (dhiyah) buddhi, which is related to *Karma*, (to all movements and works of dharma, artha, kama and moksha); (Tat) That (dévasya) Self-Effulgent God, Whom all the Shrutis (all revealed Scriptures) proclaim and adore (as the only true Creator and Supreme Lord of all existences and their destiny), (Savituh) in Whom originates all creative and constructive movements and processes and all their impulses, as the Lord who alone is

(varényam) to be preferred to all others (as the whole truth of our existence and life and destiny), Who alone is to be (acknowledged as our Mother and Father and Guru), worshipped, obeyed, adored, reached and realized by *one and all*; that Lord who is (bhargah) the Destroyer of all roots and seeds of movements and works of bondages and all other gifts or effects of ignorance, impurity, foible, sin and crime, and who is self-effulgent Self-Existence, the PARABRAHMAM, the Supreme God Creator and Lord Him, that God, (dheemahi) let us all meditate upon and endeavour to know (realize)".

* * * *

Tat saviturvarényam bhargo dévasya dheemahi, dhiyo yo nah prachodayāt.--Sama Veda, U. Pr. 6, Ardh. 3. Su. 10.

Sayanacharya's Sama Veda commentary on the above Mantra is exactly the same as that of his Rg-Veda commentary, an extract of which is given above.

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Bhoorbhuvah swah tat saviturvarényam bhargo dévasya dheemahi, dhiyo yo nah prachodayāt.- (Yajuh, 3: 35, 30—3.):

On which Sayanacharya comments :

"Tasya savituh sarvasya prasavadātuh ādityāntara purushasya dévasya hiranyagarbhopādhyavich-chhinnasya vā vijnānānandaswabhāvasya vā brahmaṇah. Varényam varaṇeeyam. Bhargah

bhargāṣabdo veeryavachanaḥ... Téna hi pāpam
 bhrij-jati dahati. Athavā bhargastéjovachanaḥ.....
 Dévasya dānādiguṇayuktasya. Dheemahi “Dhyāi
 chintāyām” asya chhāndasam samprasāraṇam.
 Dhyāyāmaḥ chintayāmaḥ. Nididhyāsam sad-visha-
 yam kurma iti yāvāt, Dhiyo yo naḥ. Dhi-ṣabdo
 buddhi-vachanaḥ karmavachano vā vāgvachanas-
 cha. Buddhiḥ karmāṇi vā vācho vā. Yaḥ savitā
 no-(a) smākam prachodayāt..... Prakarshēna cho-
 dayati prérayati tasya savituḥ sambandhi-veeryam
 téjo vā dhyāyāma iti sambandhaḥ.”

—Meaning : “(Tasya savituḥ) That (Self-
 Effulgent) Person who is in the sun, by
 power of whose rays and light all things germinate,
 grow and develop, and (dévasya) Whose charac-
 teristic is Self-Resplendent Omniscience and Bliss,
 and Who is BRAHMAM—(varényam) He alone
 is truly infallible and dependable, unfailing, un-
 changing, everlasting infinite truth and therefore
 acceptable the most of all ; He alone is to be wor-
 shipped and owned and followed as God, (the
 Lord and the destiny^s of all). (Bhargah) the mean-
 ing of this word is power, energy.....Because what
 is meant by its use is absolute eradication of all
 kinds and shades of weakness and sin and
 the rich development of creative energy and
 power. Bhargah also means lustre.....(Dévasya)
 He whose nature abounds in qualities such as
 bounty, munificence, etc. : (dheemahi) (dhyī
 chintayāma), according to the rule of Chhan-
 das the root “dhyī” means (samprasāraṇa) well
 spread, (well unfolded, well expanded, well-extend-
 ed). (Dhyāyāma) (let us) contemplate and
 meditate. (Dhiyo yo naḥ) : the word “dhi” has

three meanings, buddhi, action and speech : the SAVITĀ, who is the Originator, the Impeller, of our buddhi, action and speech. Let us (all) (worship and) meditate upon that SAVITĀ of Self-Resplendent Almighty Creative Omniscience.”

MAHIDHARA'S Commentary (on the above Yajur-Veda Mantra) :

“Tasya (dévasya dyotanātmakasya savituh prérakasyāntaryāmiṇo vijñānānandaswabhāvasva hiraṇyagarbhopādhyā vich-chhinnasya vā ādityāntara purshasva vā brahmaṇo varéṇyam varaṇeeyam sarvaiḥ prārthaneeyam bhargah sarvapāpānām sarva-samsārasya cha bharjanasamartham téjah satyajñānāndāni védāntapratipādanam vayam dheemahi dhvāyāmah..... Yah savitā no-(a)-smākam dhiyah buddhiḥ karmaani vaa prachodavāt prakarshēna chodayati prérayati satkarmaanushtannaaya.”

—Meaning : “That (Dévasya) Self-Luminous (Lord) (Savituh), the Originator of all-impelling power, all-pervading, immanent-in-all : (God) of (infinite) Intelligence, Knowledge, Power, and Bliss, who is the Sole Cause and Source of all light, luster and resplendence, that is say, BRAHMAM, the Supreme Lord who is the Self-Luminous, Shining Person (of *golden rays*) in the sun (varéṇyam) is alone to be accepted, (to be admitted, received and cherished in our hearts), is alone worthy of being worshipped and prayed to. (The Lord who is) (Bhargah) the Destroyer of all sins (and misfortunes and sorrows), by the sanction of whose Divine Will and all-ruling Power alone all

the worlds, (the Whole Nature), (has come into being, is sustained and can continue to) exist, and Who is Substance of all discussions and expositions and inquiry in all Veda Shastras, upon Him, that Supreme Truth-Embodied Lord, the BRAHM, let us (all mankind) (worship and) meditate. May that (Savita), the (Almighty) Creator, (enrich, strengthen and) inspire (naḥ) our (faculties of) understanding action and speech for the purpose of our living truly and divinely.

* * * * *

In his translation of Yajur Veda, Swami Dayananda Saraswati Maharaj writes on Gayatri-Mantra as follows :—

(1) Bhoor-bhuvah swah. Tat saviturvarēṇyam bhargo dévasya dheemahi. Dhiyo yo naḥ prachodayāt.—36 : 3.

Meaning : “Oh, men ! As we (bhooḥ), having attained the knowledge of Karma-Kānd (the Path of Austerities). (Bhuvah) of Upāsana-Kānd (the Path of Worship and dedicated life), (Swah) and of Juāna-Kānd (the Path of true Discrimination and realization), (yah) which (naḥ) our (dhiyah) intellect (faculties of thought, speech and action) (prachodayāt) stimulate (and energise) that (dévasya) the most eligible of all the One to be cherished the most of all, (savituḥ) that Parameswar, the Supreme Lord, Who is the Giver of all prosperity (Tat), Who cannot be directly perceived by the indriyas (senses), (bhargah), and Who is the Destroyer of all sorrows and the Embodiment of Self-Luminous Luster (dheemahi), (on Him) let us all contemplate and meditate.”

(2) Tat savitu-r-varéṇyam bhargo dévasya dheemahi, dhiyo yo nah prachodayāt—3 : 35.

“We mankind, the (savituh) the Supreme Lord Who is the Originator (of all existances and forces in Nature, phenomenal as well as transcendental), (of all micro-cosmic and macro-cosmic beings and existences), (dévasya) the Self-Resplendent, the all-illuminating all-Pure, is the Giver of happiness and bliss, Who is (varéṇyam) the greatest and grandest (of all), (bhargah) the root-and-branch Destroyer of all sorrows, (téjah) the Pure Embodiment, (Tat) Him (dheemahi) (let us) enthrone (in our hearts, in the Centre of our being) and (yah) who is all-pervading (Lord), Giver of all things truly auspicious and permanent. May He by His Divine Grace (nah) our (dhiyoh) intellects (prachodayāt) inspire and direct (always) to the noblest, (to true and divinely exalting), pursuits and aims of life.”

(3) Tat savitu-r-varéṇyam bhargo dévasya dheemahi, dhiyo yo nah prachodayāt.—Rg. 3 : 62 : 10 :

Dayananda-bhāshyam ;

“(Tat) (sovituh) sakalajagadutpādakasya samagraiṣvarya-yuktasyeṣvarsya (varéṇyam) sarvábhyah utkrishtam prāptam योग्यम् (bhargah) bhrjjanti pápaani dukhamoolani yéna tat (dévasya) sakalaiṣvaryypradaatuh prakaaṣamaanasya sarva-prakaāṣasya sarvatra vyaaptasya (a) ntaryaaminah (dheemahi) dadheemahi (dhiya) prajnaah (yah) (nah) asmaakam (prachodayaat) sangunakarmaswabhaavéshu prérayatuh.”

—Meaning : “Oh, man ! Let us all (yah) (of) that (nah) our (dhiyah) (faculties of buddhi and mind (prachodayaat) apply (and dedicate) (only) to the noblest work (and life) of the highest quality (purity) and nature (purpose), that (Savituh) the Lord of Prosperity, (of Supreme Progress), of stainless perfection, and (dévasya), the Giver of prosperity (and divinity) of faultless perfection the Resplendent Illuminator, the Enlightener of all, the all-pervading immanent (Lord) (Tat) that (Varényam) the most worthy of attainment (by man) (bhargah) the Lord of sin-destroying Energy-Power, (dheemahi) reflect (manifest) Him (His Power and Glory).”

(4) AUM bhoorbuvah, swah, tat savitur-varényam bhargo dévasya dheemahi dhiyo yo nah prachodayaat.—Yajuh, 3 : 36.

“The meaning of the first word “AUM” in the Mantra is given in the first chapter (of the book), (*Satyartha Prakash*); the reader may turn to it for its meaning of the three mahaavyaahrtis. Bhooritvai praanah. Yaah praanayati charaa(a)-charm jagat sa bhoo. swayambhooreesvarah). Supreme Lord (Pârameswar) Who is the Source and Support of all life ; Who is more lovable than life itself, the uncreated Self-Existent Creator and BHOOH, the Life-Principle (the Happiness-principle and the Progress-principle) in all, Whose Name is (Bhuvaryapaanah. Yah sarvam dukhmapaanayati so (a)paanah). He Who is free from all sorrows, by Whose contact or nearness beings become absolutely sorrow-free, (pure and strong); therefore (His)

this Supreme Lord's Name is BHUVAH. (Swariti vyaanah. Yo vividham jagat vyaanayati vyaapnoti sa vyaanah.) He who, pervading (all), supports and sustains all, His Name, therefore, is SWAH. These three expositions are of the "Taittareeya Aranyaka." (7 : 5).

"(Savituh yah sunotyudpaadayati sarvam jagat sa savita tasya.) He who is the originator and creator of all existences, forces and powers and the Giver of all Divine qualillites (dévasya—yo deevyati deevaté vaa so dévah), Who is the (infinite) Nourishing-Source of true and abiding success and progress, and) happiness and for the attainment of Him all deeply long, that Supreme Soul, (varényam vastumarham) the only eligible and acceptable, (agreable, acknowledgeable), (bhargah suddaswaroopam), the Embodiment of (radiant) Purity, of vibrant purifying Power, (Tat) Him, the Person who is that Supreme Soul, let us all (dhcemahi. dharémahi) realise. For what?—(yah jagadéesvarah) may He, the Supreme Soul (of all Nature) Who is SAVITA, (nah asmaakam) our (dhiyah, buddhih) faculties of buddhi (prachodayaat, prérayét) (purify, enlighten and) guide; that is to say, for true and full freedom from unrighteousness (from bondages of the lower prakriti) and to pursue unhampered the true Path of happiness and glory, (to actualise here and now the Divine Fulfilment of our life).

"Hé ! Paramésvar ! Sachchidaanandaananda-swaroop ! Hé ! Nityasuddhabuddhamuktaswabhava ! Hé ! Aja-Niranjana-Nirvikaara ! Hé ! Sarvantaryamin ! Hé ! Sarvaadhaara jagtapaté ! Sakalajgadutpaadaka ! Hé ! Anaadé ! Vişvambhara ! Sarvavyaapin ! Hé !

Karūṇāamritavaaridhē! Saviturdēvasya tava yadom
 bhoorbhuvah swarvarēnyam bhargo (a) sti tad-
 wayam dheemahi, dadhimahi, dharēmahi, dhiyo-
 vaa. Kasmaiprayojanaayētyatraaha ! Hé Bhaga-
 van ! Yah Savitā Dēvah Paramécwaro
 Bhavaanasmaakam dhiyah prachodayaat. Sa
 évaasmaakam poojya upaasaneeya ishtadév (a)
 dhikam cha kaṣhit Kadaachinmanyaahé.

“Oh, man ! He, the Embodiment of Bliss, Sat-
 Chit-Aananda, the Supremely powerful Almighty,
 Who is ever free and of transcendental might
 and wisdom in bestowing upon all His devotees
 full freedom of happiness and progress, Who is
 all Mercy, all-Pure Love, pure Dispenser of
 justice, free from the law of death-and-birth,
 and absolutely free, to free all from that
 law; the Impersonal (Person), the all-knowing,
 the almighty protector; Father (Mother),
 (Originator), (and Creator), the Embodiment and
 Giver of Food and Nourishment, the Embodiment
 of pure, perfect Good and Happiness, the Source of
 all richness and wealth: the Architect of all the
 worlds, Pure Person, (absolute Purity), and Who
 (alone) is worthy of being obeyed and realised.
 Him, the (all-knowing Truth-Omnipotence, Para-
 meṣwar, let us all accept, enthrone permanently
 in the centre of our being, wholly and absolutely).
 For the purpose of achieving this Natural Divine
 result (here and in this very life), may the
 Supreme Lord, immanent (in us), in our (body,
 life) soul and buddhi, inspire and guide us. May
 He free us from all miseries, failures and sorrows-
 ignorance, unrighteousness and other vices.

of ego-centredness and guide us all in the true path of His Supreme Divine Nature in steadfast loving devotion to Him! (This devoted prayer is to Him), because there is none else who transcends or equals Him, none else who is comparable to Him. (To Him alone this prayer can truly and properly be addressed; He alone can grant this prayer). He is the One-without-the-second, the One-Supreme, the one-All. He is our Father, (Mother, Guru), King, Judge (and the Giver of everlasting happiness and perfection to us).”—*Satyartha Prakash*, Ch. III.

(5) Dayananda's Commentary on "AUM"
—(Vide *Panchamahayajnavidhi*):

“(AUM this letter ॐ (Om), which is a combination of अ (aa), oo (उ), and म (m), is the greatest of all Names of the Supreme Lord. It embodies (essentially) the substance of *all* Names of God, the Lord. The Name AUM bears with other Names of God the relationship which the ‘father’ does with his sons. All other Names are Aum-derivatives, as from “अ” (Virat) all the diverse existences and worlds receive their light and shine, fire and glow, (Agnih) Who is pure All-Consciousness-Power. (Viṣwah) He in Whom all beings exist and develop and progress and who is omnipresent. ‘अ’ must be understood and known in this light and sense. From “उ” (Hiraṇyagarbha): He in Whom are sustained existences such as the sun and Who is the Creator of effulgent light (life) giving existences and powers like those of the sun. Therefore God is called Hiraṇyagarbha: “hiraṇya,” “am.tam” (ambrosia, essence) and

“keerti” (transcendental eminence and glory)—these are synonyms of “jyotih” (self-luminous resplendence). (Vaayuh) He Who is of infinite power and might, and incomparable and supreme in their fund, potency, expression and effect, and the Shine and Power of all lights. These are the meanings which “ॐ” (oo) conveys. In the same way, from “म्” (Eeṣwarah) : He, God, the Originator and Creator, the (sole) Truth of all beings and becomings, the Lord (of all), the Dispenser of justice (the Executor of the law of His Will or Love) (the Giver and Lord of truth and divinity) ; (Adityah) He (the Essence of immortal (and eternal) existence, Praajnah) the Almighty Love Embodiment of absolute self-luminous Creative Self-Existence), of infinite all-ruling Truth Consciousness. These we must know to be the meaning of “म्”. This, briefly given, is the meaning of ओम्, AUM.

*Printed by Associated Printers, 7 Prem House,
Connaught Place, NEW DELHI.*
