

THE GREAT SCIENCE AND POWER OF
GAYATHRI
DIVINE UNIVERSAL MOTHER



SWAMI DR RK MURUGESU MAHARISHI



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Foreword

Message from Sri Dr Pandit G. Kanniah Yogi

It gives me great pleasure to write a foreword to this book written by Swami R.K. Murugesu, who has been a staunch devotee of mine for the past forty years.

Though he is engaged in various worldly activities, his mind is always drawn towards *guru bakthi* and he chose to ask my blessings through the foreword of this book. It may not be an exaggeration to say that it unfolds some secrets hitherto unknown to the universe. From a reading of the book one will come to know that Gayathri is the fountain-head of all energies. It is quite fitting that such a person has recently constructed and performed the *Kumbabhishekam* of the Gayathri temple in Sri Lanka.

I have no doubt in my mind that Swami Murugesu has undertaken deep research into the various aspects of the Gayathri Mantra and has a high understanding of its esoteric meaning. It gives me very great pleasure to bear testimony to his work and I have no doubt that all readers who come across this book will join me in wishing him well, and I invoke the blessings of God to bring success to his humble endeavour at lighting the lamp of real knowledge contained within the higher self of each person, through this work and others.

May God be with him.

Yoga Maharatna

Dr Pandit G. Kanniah Yogi

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Secrets of Gayathri

A seeker approached a guru and asked: “Gurudev, will you kindly explain the secrets of yoga to me?”. The guru laughed and said, “My dear one, you know well that this is a secret, so how can you ask me to reveal it? If it is a science of revelation, then it cannot be a secret. If it is known as a secret, then how can it be revealed to anybody?” Similarly, there are many seekers. Yogis proclaim they have many secrets of God, soul and yoga sadhana. People’s tendency is that whenever they come to know of a hidden secret, they will attempt to uncover the secret without thinking about whether or not their knowledge will allow them the understanding of the secret.

Nowadays, the science of Gayathri is researched in many physiological and biological laboratories, which has resulted in the word ‘Gayathri’ now being prevalent among many psychologists, para-psychologists and research centres all over the world. Many attractive books have been published in various languages, explaining the mantra and its scientific significance, along with ways and means to absorb its power and use it in physical, astral and mental life. As there are few students of mine, who have developed to a high enough level to approach the power of Gayathri, my intention is to reveal the secret of Gayathri for all those who are willing and able to carry it out in their lives.

First, let us define the word ‘secret’. We know that it is a science of *vidya* retained by certain realised souls who have kept it secret. Hundreds and thousands of devotees who have known about Gayathri through lectures and books will certainly doubt that there is more to the secret of Gayathri than they already know.

But I say not only of Gayathri, but also of *yoga vidya*, which is prevalent all over the world, that there exist many secrets still

unexpressed by sages who are the store-houses of such knowledge. When the few of us who have dedicated our lives to vidya, ask our masters to reveal such secrets, they laugh and say: “My dear one, those secrets are not necessary for you, as you have gone beyond such secret knowledge. For other common people, they should not be expressed because such knowledge could create unnecessary confusion in their normal lives, so they are kept secreted, but will be automatically understood by disciples like you.”

The secret of Gayathri which I am going to share, may not be understood by the average seeker, so should not create any confusion in their existing understanding. But, for illuminated students, this information will help to develop their sadhana a little more, so that they may obtain true knowledge about themselves and other phenomena.

The meaning of the word ‘Gayathri’ has been explained by many authors and from many angles, some of which are almost correct, but the word ‘Gayathri’ does not explain the true essence of Gayathri, which is represented by the word. It is an open secret that many words convey correct and clear meanings, but do not reveal deeper information about the object being represented by that word. For example, words like ‘soul’, ‘God’ or ‘knowledge’ are spoken and written in many books but only a few who read or write these words may have properly understood or realised each concept represented in them. Similarly, the word ‘Gayathri’ and the mantra and mode of its repetition, are known to millions of devotees all over the world, but this does not mean that they necessarily understand the true essence of Gayathri.

It has been proven that Truth is one, God is one, and the universe is one, though each is differentiated into many parts. In the philosophy of Athvaitha, it is said that Brahma is true and that

all other deities are illusions. If we delve deeper into these philosophies, we will understand that this universe is nothing but a manifestation of one cosmic energy, but when we analyse the word 'energy' we almost understand that it is controlled by some conscious being, in the same way that electricity and other forces are directed and controlled by conscious people.

The secret that I am going to reveal is that the primordial cosmic energy which has manifested as the universe, consisting of many solar systems and various objects, is not separate from the Cosmic Consciousness. This consciousness does not control the Energy, but the Energy and the Consciousness are one and the same. Wherever there is consciousness, there is energy and wherever there is energy, there is consciousness. If we study the universe of our earth with spiritual vision, we can learn that inanimate objects like stones, water and other seemingly unconscious things are also made up not only of static energies, but contain consciousness also. If one releases energy from an atom, a powerful destructive power will be witnessed. But the power works in destruction because it is the consciousness decreed to destroy. It is very difficult for modern people to imagine that consciousness and energy are one and the same because they think that energy is separate and consciousness controls it. What I say now is that the consciousness that seems to be controlling the energy is not separate from consciousness, but is that energy also.

The secret of Gayathri is that the whole universe is made up of conscious energy. The symbolism of Gayathri represents this monism in dualism: that energy and consciousness are one and the same; and that is Gayathri.

When one applies the secret of conscious energy in Gayathri sadhana, it will be clear that their consciousness will bloom to the

same extent as their latent energy is awakened. In fools, who never understood themselves apart from their mind, all the cosmic energy within lies dormant, and little or no energy is utilised in their lives. In Gayathri sadakas who slowly awaken the cosmic energy lying, not in their physical bodies, but in their psychic bodies, their self-consciousness will expand to the same height.

When one's full Gayathri power is awakened, one will become a super-conscious being. Energy and consciousness are one. This is the secret of Gayathri and whoever performs regular sadhana of Gayathri, invoking at least a little of their own latent cosmic energy, will experience their consciousness blooming to the level bestowed by the grace of Gayathri.

Let readers understand that if they want their consciousness to expand to the cosmic level, Gayathri sadhana must be practised with strength and steadiness so that the Cosmic Mother, Goddess Gayathri, may grace them in their expansion of consciousness. Gayathri sadhana contains, in its essence, the so-called Gayathri power which realises consciousness also. May everyone realise this truth through Gayathri sadhana and become one with God.

Secrets of creation

Now, it is known to all truth-seekers, that the universe was not in existence before, and that there existed not even an electron – but a complete void pervaded all. It is this fact which causes confusion to so many philosophers, as the theory seems illogical, according to spiritual science which concludes that nothing comes from nothing, and that everything will reduce to nothing.

Coming and going, creation and destruction, only represent involution and evolution of matter. If we boil water, it will turn into steam and may even separate into oxygen and hydrogen. Water will not appear without water vapour, which will not exist without oxygen and hydrogen. Similarly, the visible and material universe existed before and manifests in various forms of matter. Scientists, no doubt, know that one day the entire universe will dissolve into nothingness. This does not mean that all has been, or will be, destroyed, but merely that all forms will change. From darkness, all of the cosmos, ether, air, fire, water and solid earth came into existence step-by-step and, on earth, forms changed slowly from amoebic to dinosaurs, animals and intellectual human beings. Let us not go too deeply into the process of creation but place emphasis, rather, on the energy which creates and recreates the universe.

The existing universe would not have been created without energy. We know that planets are made of atoms, and that each planet consists of separate groups of atoms, and in different proportions. Similarly, if we study the mineral, vegetable, animal and human kingdoms, it is a fact that their formation has also been caused by an energy force. Although we use the word ‘energy’, we should really say ‘intelligent energy’ as it is plain to see that

everything in existence, from the tiniest electron to the most gigantic planet, has been created by intelligent calculation and co-operation. Thus, this energy of creation is both intelligent and superconscious.

From time immemorial, not only Hindus, but also other religious followers knew the word 'Gayathri' in numerous forms. Many scholars have defined Gayathri in many aspects and speak about different attributes of the word. Before we go further, I would like to stress a great secret that has not previously been publicly revealed. The all-powerful energy, which we defined before, is an intelligent and superconscious energy that both creates and destroys the universe, is called 'Gayathri' in Vedic language. All religious heads, philosophers and modern scientists accept that there exists an intelligent and superconscious energy within and without the universe. Religions, cultures and philosophies have different names for this energy, according to their beliefs. In the Hindu culture, the energy is called 'Gayathri'. Christians call this energy 'Jehovah' or 'God'. Often, despite these numerous names, the deepest attributes and qualities of this energy may not be understood. The single word 'Gayathri' denotes more truths and functions of that great energy, than does a similar word in any other Religious system. In the following chapters, the word 'Gayathri' will be further analysed, and its qualities, attributes and modes of creative functioning exposed. But first let us study the meaning of the word 'Gayathri'.

Gayam means 'the Cosmic and Universal Energy'; and thiri means 'working in various ways'. Thus Gayathri means: 'the Universal Energy which is constantly working in various ways'.

Gayathri represents two things: mantra and deity. The mantra is its mode of functioning and the deity is a symbolic form of the Universal Energy.

The Gayathri deity represents the entire universe. We know that the universe is made up of five elements: akasha (ether), vayu (air), agni (fire), aapus (water) and prithivi (solid matter) . These are called the Pancha Boodas, or five elements of which the universe is constructed. Each of these elements is symbolised as a face of Gayathri. Thus the Gayathri deity has five faces, which represent the five elements of the universe.

The Gayathri murthi is shown holding various objects in her hands, each representing an activity of the universe as follows:

The **lotus** represents the division of the universe into various solar systems, each representing one petal of the flower. The central portion of the flower, where the pollen manifests, represents the centrifugal Divine force of the universe.

The **whip** (khasha) held by Gayathri represents the reaction of people's conscious or unconscious acts. Poverty, troubles and mental agony are the reactions of people's wrong actions. The whip thus also represents action and reaction, which jointly work in every part of the universe.

The **binding rope** (pasam) signifies our karmic bonds to family and earthly responsibility. Without these binding qualities, there will be no family. It also represents the universal binding of atoms, which make up the different substances of the universe.

The **skull** (kapalam) is to remind us that our physical bodies are destructible and that when we die, all that will be left is our bones. It also serves as a reminder not to rely only on the body as it will one day have to be discarded.

Gayathri's **spike** (gunam, used by a mahout to control his elephants) represents both the false control by people over others through overemphasis of the ego. It also symbolises human beings' potential, and their spiritual goal of controlling their lower urges. In addition, it is representative of the universal

power that will control us by ultimately returning to us any negativity that we have expressed to others.

The **conch** (sanghu) is used to produce sound in worship, reminding us that there is sound in almost every part of the universe but, as they are of a high frequency, our ear seldom recognises them. It is said in Hindu culture that the material universe was created by sound waves. We should understand that every sound, not only of human speech but also of natural expressions, causes different actions and manifestations.

The **wheel** (chakra) represents the entire universe in constant movement. There is nothing static in the universe and, from the smallest etheric particles, to the most gigantic planets, everything moves constantly on a circular journey.

Gayathri has a **crown** upon her head and also **three eyes**. The crown symbolises her superiority and authority of the created material world, and her three eyes represent the Sun, Moon and people's visible eyes through which material power is emitted and works in the material universe. It also represents the third eye, at the brow centre, or the subtle eye which continually radiates invisible subtle rays into the universe.

From the foregoing it can be understood that Gayathri is nothing other than the entire universe depicted in figurative language, her faces being attributes, and her possessions the functioning modes of the universe.

Meaning of the Gayathri Mantra

In order to understand the power of the Gayathri Mantra, it is necessary to be able to first recite the mantra, as follows:

*Om Bhoor Bhuvaha Swaha
Tat Savitur Vareniyam
Bhargo Devasya Dheemahi
Dhiyo Yonaha Prachodayat*

The entire mantra represents all energies and powers constantly present and functioning in the universe. It is known that, throughout the universe, numerous radiation activities take place constantly, causing the creation, sustenance and destruction of matter. Every single, different kind of radiation is represented in the words of the Gayathri Mantra, for example, the mode of functioning of the universe is represented by the following words:

Bhoor represents creation, bhuvaha represents sustenance, and swaha represents destruction. Thus the first three words of the mantra already tell us that the power of Gayathri is that of creation, sustenance and destruction, which are constantly prevalent throughout the universe. From this, we can further understand the other words of the mantra.

It may be asked why certain letters are used to make up the words, instead of others, for example, why is bhoor used to represent creation (action), and not some other word instead. To find out, try the following experiment: place some soft ash in a plate and, through a mouth-piece or straw, recite 'bhoor, bhoor, bhoor,' continuously while noticing what happens to the ash. It will move and scatter in various directions and take different shapes and forms.

When bhoor is continuously recited, it becomes not just a word, but a source of power. If bhoor power functions continuously in the material, it causes numerous different manifestations. Similarly, if the same experiment is carried out while reciting the other words of power, bhuwaha and swaha, one will see the shape of bhoor change to that manifested by the sound of bhuwaha. And when swaha is recited a further new shape will be formed. So, to reiterate, the first three words of Gayathri represent the three powers of the universe which create, sustain and dissolve. Be aware that these three words are not actual words as we know them, but are power radiations, represented by the three words.

Other power words of the Gayathri Mantra represent the animate and inanimate life processes of post-creation, and the ways in which such life processes evolve. Before we continue in our understanding of other Gayathri mantra words of power, it is necessary to first understand the power of the word OM.

Although the word OM is pronounced as such, it is, in fact, comprised of three letters, A-U-M, and is not merely a word, but an entire sentence, possessing a subject (A), object (U) and a predicate (M). Thus AUM also holds the same power as the first three words of the Gayathri Mantra, Creation (A), Protection (U), and Destruction (M). Therefore AUM is not only a representative grammatical sentence, but it is also the source of radiation by which the three activities of the universe take place. OM is the source of the three powers expressed by Bhoor, Bhuwaha and Swaha.

In the same way that a common electrical current can work with different applications, these three different actions take and the source of these energies is OM and, when pronounced correctly, the same three powers begin to act within the atmosphere of our own immediate vicinity.

Now let's look at other words of the Gayathri Mantra.

Tat represents that which was spoken as OM, Bhoor, Bhuwaha and Swaha. As there should be a name for the nameless attribute, even other religions name the same force using their own representations, such as Jaweh, Zaratra, Allah, Narayana, and others. The Vedas use Savitha to represent the nameless source of All. This word represents power. The first part of the mantra explains the energy that works in the universe, while the second part tells what we should do and what benefit can be derived from the Gayathri Mantra. It translates: 'O, man, let us meditate' (dheemahi); 'beneficial' (vareniyam), 'qualities' (bhargo), of (savithu) – the universal source of three activities. This means 'let us meditate upon the Almighty's beneficial qualities'.

who	yaha
for us	naha
true knowledge	dheeyah
gave	prachodayath.

We meditate upon Savithu's beneficial qualities because He is giving us the true knowledge of the universe and its power. Although this is the meaning of the second part of the mantra, the combination of the words has a special power to develop true knowledge in one who recites the mantra. Whether or not one believes in the symbolism of Gayathri, the true knowledge of the universe and its functions will still be bestowed. This is partly the place ceaselessly, from the smallest atom to the largest sun, reason it was initially suggested that the mantra be recited only by priests, as they were presumed to use the truth for good only.

The origin of Vedamata Gayathri

Veda means knowledge; rik, yaju, sam and atharva are four branches of knowledge. Welfare, God-realisation, God perception, divinity, peace of mind, Brahma, nirvana, religious sentiments, dutifulness, love, tapas, compassion, beneficence, generosity and service all fall under Rig-Veda . Bravery, valour, courage, gallantry, defence, invasion, leadership, fame, victory, power and dignity, make up Yajur-Veda. Sama-Veda deals with games, sports, amusement, recreation, music, art, literature, worldly enjoyments relating to the sense organs, sweet imagination, dynamism, taste and gratification. Wealth, prosperity, accumulation of money and resources, medicines, food grains, materials, metals, buildings, vehicles, animals and similar other aspects of pleasure fall within the purview of Atharva-Veda.

If the subtle and material, internal and external activities and imaginations of any living being are seriously and scientifically examined, it will appear that their entire consciousness moves around these four spheres. The current knowledge of all living beings flows only in the four directions of Rig (welfare), Yajur (virility), Sama (creation) and Atharva (wealth). Rig is also known as a religion of Virtues, Yajur as liberation (moksha), Sama as sensual pleasure (kam) and atharva as wealth (arth). These four faces of Brahma, are so-named because, although having only one face, there is an outflow of these four currents emanating from His mouth. Although knowledge, which is called Veda, is one, it manifests in four different branches. This is the secret behind the four arms of God Vishnu. For the spontaneous development of these four branches, four stages of human life

(ashrams) and four castes (varna) have been formed. Childhood is the stage of playfulness, youth of earning money, vanaspratha of virility, and sanyas of carrying out welfare activities.

According to this fourfold division, Brahman is rig, kshatriya is yajur, vaishya is atharva and shudra is sama. These four kinds of knowledge are offshoots of the chaitanya power which was created by Brahma at the beginning of creation, and which has been described in the ancient scriptures as Gayathri. Thus, Gayathri is the mother of the four Vedas, and is therefore called Vedamata. Just as the element of water can be seen in four different forms: solid (ice), vapour (steam), air (hydrogen, oxygen) and liquid water, the element of fire can be seen in various forms of inflammation (heat, light and movement), so too is Gayathri seen in the form of four Vedas, four kinds of knowledge, and is the mother of the four Vedas, her sons.

In the previous paragraph, the subtle forms of Vedamata Gayathri were explained. We will now consider the gross form of this ancient phenomenon. Before creating the four Vedas, Brahma created the Gayathri Mantra, consisting of twenty-four letters. Every letter of the mantra is based on subtle elements, which flourished and resulted in the growth of the branches and sub-branches of the four Vedas.

A great banyan tree lies hidden in the interior of each tiny seed of this tree which, when it sprouts and develops into an adult tree, becomes loaded with innumerable twigs, branches, leaves, flowers and fruit. This expansion of seed in the form of a tree is several thousands of millions. In the same way, the four letters of Gayathri have bloomed and manifested themselves in the vast expansion of the Vedas.

The origin of grammar lies in the fourteen formulas produced by Shankar's dambru (musical percussion instrument).

Mahadeva once, in ecstasy, played this, his favourite instrument, which produced fourteen sounds. Panini, the celebrated pioneering grammarian of ancient India, created his great grammatical treatise on the basis of these fourteen formulas.

Since then its interpretations and elaborations have assumed so huge a form that they can constitute an entire museum of grammatical literature. Similarly, the twenty-four letters of the Gayathri Mantra have manifested in each and every branch and sub-branch of Vedic literature. Gayathri is a formula and the Vedic Richas its detailed interpretations.

Publisher's note

The original text for this publication required some editing in order to make it universally acceptable. We have minimised changes in order to retain, as far as possible, the author's original wording and intention. To further this intention, all Sanskrit words have been kept within the text instead of converting them to their English equivalents, and a glossary has been added to further explain the Sanskrit.

If you live in South Africa and would like to order a copy of *The Great Science and Power of Gayathri*, please email jo.petzer@mweb.co.za. Or if you live outside of South Africa or would prefer to purchase a copy online, please click on the link below.

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