

TRUE WORSHIP

N. B. DAVE (Shastrijee)



GODESS GAYATRI

TRUE WORSHIP

[As suggested by Pujya Shree Shastrijee]



GNAN-GOSHTHI

(Conversations concerning knowledge)



KARMAYOGI SHASTRIJEE



SELFLESS WORSHIP

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DEAR CHILDREN OF MOTHER GAYATRI

In Siimad Bhagavad Geeta Lord Krisna has at various places ordained the message to surrender to Him. He says :

“Sarva-dharman parityajya
Mamekam saranam vraja
Aham tvam sarva papebhyah
Moksyayisami ma sucu” (18.66)

‘putting aside all activities seek surrender in Me. I will get you out of all sins. Do not worry.’

Not only that, but he adds :

‘na me bhaktah pranasyati’
‘My devotee does not perish.’

So when the Lord Himself orders to seek His surrender and when He promises all benefits, why not seek absolute surrender to Him?

The message of Srimad Bhagvad Geeta is an inspiration for the whole world, for each of its individual. In that great message, emphasis is laid on faith and surrender. So, each individual, each devotee has to accept it.

Absolute faith and surrender are the unavoidable pre-conditions of any worship. It is an easy way to be closer to God. Accepting that easy approach and without getting involved in any formality of a set code of behaviour, performance or certain rites, having established the relation of Mother and children, worship the Mother. Repeat the Gayatri-Mantra. You will unfailingly experience peace of mind. Your life will be happy. Please make it a part of your daily routine to perform three rounds of rosary of the Gayatri-mantra. You will positively experience Her grace.

You have my blessings with you.

— Shastrjee



ATTAINMENT OF GOD : THE GOAL OF HUMAN LIFE

There are any number of roads to reach a given place, but if we choose the easiest and straight road we reach the desination in time and with very little effort.

To achieve the destined goal of life you have to make tremendous effort, along with endurance, patience, application, dignity and conscious poise. With such qualities a man can go for an all-round development.

The goal of life does not end only in the fulfilment of physical happiness. Man has to go for internal progress over and above the gross physical. For this spiritual progress one has to worship the personal deity and through it the only goal could be and should be the attainment of God.

Man has to expand internally, has to draw himself out of the circle of limited ego, and get in tune with

the highest. To be one with the highest element, to reach its gigantic, divine and magnificent edifice, there are any number of spiritual routes, and things such as meditation, yoga, repetition of mantra, prayer, contemplation, etc. are included in that. Through these virtues one can worship the highest divinity, one can have a direct realisation of God. One can attain spiritual powers and achievements through this.

Faith and surrender make for the easiest route of all these.

To worship any divinity of any religion or sect, faith and surrender are the first unavoidable precondition. To be near to God faith and surrender make for the National High Way. Just as by resorting to the royal road one can reach the destination in time without resorting to by-ways, in the same way by accepting the royal road of faith and surrender one can very easily be closer to God. Not only we can worship God, but we can have a direct realisation of Him also. We can have spiritual powers and soul force.

As a royal road to worship he has recommended faith and surrender. For Gayatri-worship Shastrijee wants that one need not get involved in any shastric observance but one has to have absolute faith and surrender and has to establish the relation of Mother and child and has to repeat the Gayatri-Maha-mantra (viz. Aum Bhur bhuvah svah, aum tat savitur varenyam bhargo devasya dhimahi, dhiyo yo nah pracodayat aum) in a selfless way.

The respected Gurudeva resorted to regular Gayatri-japa right from his early childhood at the age of seven only. He did it with absolute faith and a sense of surrender and after establishing a relationship of mother and child. His ideal was not to attain any worldly happiness or to his life is only to worship the Mother in a selfless way and through such selfless devotion the Mother was pleased and through Her grace he had self-realisation. On the strength of this experience he has accepted faith and surrender as the royal road or as the national high way of worship. He guides not only India but the whole world in this course of worship.

In this book, Gurudeva has given a lucid and popular exposition of Gayatri-worship. In it, the daily worship of Gayatri, Gayatri anusthana of a fixed number of days, the Concentration of mind, the various ways of shastrijee's functioning, some questions and answers, the experiences of the Mother's grace, etc., are included. These Could be useful to every worshipper.

— Kailasbahen N. Parikh



1. GNANA - GOSTHI

or

CONVERSATIONS CONCERNING KNOWLEDGE

The Holy Shastrjee has started his activity, his sacrifice to serve people, from 1975 A. D. onwards on receiving instructions from Mother Gayatri. Millions of people, irrespective of caste, creed, religion or nationality take advantage of this sacrificial activity of the holy preceptor and receive guidance concerning their difficulties on the physical, mental or spiritual plane. They experience relief and peace thereby.

Gnana - gosthi or conversations is a special aspect of the holy Guru's sacrificial activity. In the programme of conversation arranged with holy Gurudev and holy Behenje light is thrown on subjects concerning Gayatri in accordance with the direct experience by the holy Gurudev himself and the instructions received from Mother Gayatri. Hence these conversations will tend to solve the puzzling questions of the worshippers and will inspire the class of readers to turn towards Gayatri.

The situations normally faced by the devotees and their solutions are presented herein in forms of questions and answers.

Q. What is the meaning of Gayatri ?

A. Gayatri is the omnipresent power of the highest Brahman, which moves around everywhere and which is itself all forms of activity, and which regulates all activity. Ga - is the power that moves everywhere. Yatri - that which regulates.

"gakaro gattidah proktah akaro visunh svayam."

Ga = that which create activity

a = the highest abode of Visnu

tra = that which protects

i = that which is god itself, which guides us to the state of Para Brahma.

That which protects while guiding activity is Gayatri.

Q. What is meant by 'tripada Gayatri ?'

A. "Aum bhur bhuvah svah

Aum tat savitur varenyam

bhargo devasya dhimahi

dhiyo yo nah pracodayat aum.'

There is pranava mantra, i. e. Aum., in the beginning of the Gayatri mantra; it is also in the middle and at the end. This makes for tripada Gayatri.

Q. Will you kindly explain the meaning and essence of the Gayatri mantra ?

A. The word-for-word meaning of the Gayatri Mantra runs as follows :

Aum = O God, O highest Divinity, which is 'pranava' bija.

Bhur = that which is of the form existence, that which is not destroyed in all the three aspects of time, i. e., past, present and future; That which is the source of 'prana', i. e., vitality.

Bhuvah = that which is of the form of knowledge.

svah = that which is of the form of bliss.

tat = that supreme Godhead

Savituh = that is God sun, which creates the universe.

varenyam = that which deserves to be worshipped.

bhargah = the light that destroys sin.

devasya = of that which is of the form of light.

dhimahi = We contemplate on that

yo = that supreme Lord

nah = us

pracodayat = may inspire.

The meaning of the Gayatri mantra runs as follows :

O saviour, the basis of all vitality, O One that removes grief, O one that gives sublime joy, we concentrate on that light which is highly acceptable, the highest, the purest, and which is the remover of sins. (we place it on the seat of our heart). We pray to God Savita so that He may guide our intelligence to the path of purity and good activity. (May the knowledge that flashes on our intelligence be permanently placed there). It is necessary to recite ' Aum ' in the beginning of the Gayatri Mahamantra, because ' Aum ' stands for the symbol of God Himself. ' bhur bhuvah svah ' these are the essence of the vedas, and are used as epithets of the light of sun (bhargah) in the Gayatri Mantra. They pervade the three worlds. Sun stands as a symbol for vitality or energy and hence the vedas enjoin the muttering of this mantra in the presence of the god sun. The sun is a form of light and so knowledge dawns in our intelligence, and we have direct realisation of Gayatri which is the very vital energy.

Q. Respected Gurudeva, is it necessary to mutter the whole of Gayatri Mantra ? Will it not do if we just say :

‘ Aum bhur bhuvah svah ’ ? or just ‘ Jai Gayatri Ma ’ — i e. victory to Mother Gayatri ?

A. There are twenty-four letters in the Gayatri Mantra. It is required that one should actually pronounce or mentally recite these twenty four letters. These twenty four letters are laid down in a scientific way, prevalent in the times of the vedas. These twenty four letters occupy fixed points in the human body. So, when the mantra is recited its each individual letter strikes against its fixed location in the body and creates a rhythmic vibration and thereby makes for a sort of sattvik or pure, impressive atmosphere.

The sequential arrangement of the words in the mantra is its special feature and because of that an extra-ordinary force is created.

If we look for historical events coloured by devotion then we hear of a rainfall caused by the great Narasimha Meththa's singing of the Malhara raga. The lamps that were blown out were again lighted by the raga Deepaka sung by Tansen. The Gopis and cows started zooming

to and fro when they listened to the tunes of flute played by Srikrishna. The snakes and cobras also are seen to be moved by the playing of flute and cows yield much more milk.

By a particular type of music a remarkable cure is recorded in case of a certain ailment.

Such innumerable illustrations go to prove that a peculiar type of atmosphere or power is generated by the repetition of peculiar words.

The letters in the great Gayatri mantra are arranged in three lines or charanas. Each line contains eight letters as below :

	1	2	3	4	5	6	7	8
First line	: tat	sa	vi	tur	va	re	ni	yam
Second line	: bhar	gah	de	va	sya	dhi	ma	hi
Third line	: dhi	yo	yo	nah	pra	co	da	yat-

The twentyfour letters are allotted particular places in the human body.

Q. How is it that the Mother Gayatri has five faces ?

A. There are any number of mysteries concerning the five faces of Mother Gayatri.

(a) Five divinities are said to be the centres of Gayatri-energy.

Aum meaes Ganesha

Vayhatis means Bhavani

First line means Brahman

Second line means Vishnu

Third line means Mahesha

Ganesh, Bhavani, Brahma, Vishnu and Mahesha - these five Gods are said to be the centres of Gayatri energy.

(b) The four are the vedas and the fifth is sacrifice. In these five faces of Gayatri knowledge, wisdom, religion and activity are centred in form of a seed.

(c) There are five sheaths of the soul, and the soul is imprisoned in it. They are :
 Annamaya Kosha—or physical sheath.
 Pranamaya, i.e., vital
 Manomaya, i.e., mental
 Vijnanamaya i.e., knowledge and
 Anandamaya, i.e., bliss.

Kosha stands for treasure. In these five koshas of the soul priceless treasure is preserved. When we master these five koshas, we master immeasurable wealth and happiness, and experience heavenly joy. Kamadhenu-or desire-yielding-mother cow-remains physically present before us. The yogis and the upasakas perform penance for just this unbounded bliss. Gods also hanker after mortal foil for this bliss alone.

The five sheaths, five essential elements, five subtle sense-organs, five physical sense-organs, five yogas, and five fires are represented by these.

Five limbs, castes, states, positions, etc. and five 'cakras' are related to the five faces. Those who master these are called the Rishi, Rajarshi, Brahmarshi, Maharshi and Devarshi.

These are five stages of the growth of human soul. These five from the base. Whoever masters whichever base is termed as that particular rishi.

In the puranas India was said to be the land of the rishies, and there was not a soul belonging to a lower category than that of a rishi. In this kaliyuga, on account of disrespect shown to these five elements the individual soul is thrown in a mire from the status of a rishi.

Q. Why is it that Mother Gayatri has the lotus or the swan for her seat?

A. (a) Lotus represents purity. Even while remaining in water it does not touch it. Beauty, smoothness, and purity are its speciality and so the Mother Gayatri has accepted it for her seat.

(b) Lotus sprang from the naval of Visnu and Brahma who came out of the lotus created the universe and vedas. Life force that was placed into this universe is Gayatri or Savitri Shakti. Thus the primeval energy, i. e. Mother Gayatri sat on the lotus which was the first creation of the universe. For the protection of the universe the Gods Brahma, Vishnu and Mahesha created a power from their individual portions and that primeval energy is called Durga or Gayatri.

(c) Swan stands as a symbol for purity and goodness. The swan eats pearls, i. e., its food and activity are sattvika—pure and good. Beauty, purity, sanctity, are the qualities of a swan, and hence its acceptance as a seat.

Q. Respected Gurudeva, what is the difference between japa or muttering of mantras and dhyana or concentration ?

A. Japa is constant muttering of God's name. It is a Rama bana, a never failing instrument to control the mental thoughts and activity. Japa is a spiritual activity. By that one attains to spiritual health.

‘Yajnanam japa-yajno ‘smi’ “ verily, I am sacrifice offered by japa among sacrifices.” (The Geeta). The Japa yajna is said to be the best among sacrifices. Each bead collects any amount of merits.

Dhyana—dhyana or concentraion is that process when we try to be one with our ideal Godhead, fixing it as our goal. It is the way to get united with God after becoming one with it. By the process of dhyana the difference between individual soul and universal consciousness, i.e., jiva and siva, is melted away.

Dhyana is the process to withdraw mind from sense object and turn it god-ward. Thereby, all mental powers are concentrated on a single goal, i. e. God. It destroys the disturbance of mind and leads it to peace.

Dhyana is the process to control mind. It is an effort to make the mind revel only in the soul. One should concentrate on the saguna or nirguna form i e. form with qualities or Mother Gayatri for a success in one's effort for dhyana.

Goncentration on saguna form means concentration on the Mother's photograph or her image or her qualities such as her boundless power, etc.

Nirguna dhyana is concentration on such qualities of God or Mother as the ideals of endlessness, eternity, bliss, truth, purity, knowledge, etc.

We get success in Dhyana by complete surrender and absolute faith in our chosen deity.

Q. While muttering of mantras the thought process becomes faster and one fails to concentrate on a single ideal. What is to be done?

A. One can concentrate successfully only if one keeps up the practice every day. In the beginning every aspirant finds it difficult to control his thought currents. Concentration is possible only if we have enough devotion to the task, love for it and due responsibility is also observed. It is our normal experience that either in routine business, office or home, we seem to forget certain surrounding factors when we get lost into some task of responsibility or an act of our liking. At times we forget the context of even time and place.

While chanting the mantra the following suggestions could prove to be useful of effect concentration :

(1) A separate quiet hall where other people do not move around.

(2) Incense and lamp (candle) could be used to make the atmosphere light and full of joy.

(3) The mantra-chanting should be started in brahma-muhurta, i. e., in early morning, say; 4-00 a.m. to 7-00 a.m. is supposed to be the best time for spiritual striving.

(4) A photograph of the Mother or the family deity should be kept in sight.

(5) In whichever posture that is convenient to the sadhaka or aspirant, he is to sit in poise, erect, with his head and back stiff and straight. He is not to seek any support while sitting. It is advisable to sit on darbhasana, i. e. a carpet prepared from 'darbha' grass. You can place any other thing, say a piece of cotton or wool on the darbhasana, if you so desire.

(6) Eyes are to be kept closed. Try to concentrate effortlessly on the region between two eye-brows, i. e., on trikuti. You have to mentally imagine the image or photograph of your deity.

(7) You have to be absolutely alone and try to establish contact with the brahma or the supreme spirit.

(8) Do not try to fight with your mind. Keep your body loose.

(9) Repeat the mantra with its meaning very clear to you.

(10) Try to mutter the mantra mentally, without moving the lips.

(11) Appease the mind and stop the currents of thoughts.

(12) Do not make a frantic effort to curb your mind. If the mind runs helter-skelter with the whirls of thoughts, allow it do to so for some time, so that its effort will gradually die out. Gradually the thoughts will cease to come and the mind will stand waiting for your command. The more steadily you try, the more it will be within your control.

(13) Remember repeatedly the divine qualities of God, such as unchangeability, omnipotence, omniscience, purity, perfection, etc.

(14) Let only purest and best thoughts creep in to your mind. Concentrate repeatedly with a single minded effort on the photograph of your divinity or on the mantra.

(15) Do not move or scratch your body quite often. Breathe slowly while sitting unmoved. Put on loose garments.

(16) Mutter the mantra while sitting on the darbhasana facing east.

(17) Not a single day should pass without practising concentration. Eat only the sattvika food, i.e., pure, and simple and not spicy.

(18) Take rest when the mind feels tired. Go into open air, and change the surrounding.

If you keep your mind merged only in thoughts of Mother Gayatri or of your family deity, you will attain to 'nirvikalpa' (i.e. non-discursive) position soon.

Q. What is meant by arising of kundalini? Which are the experiences that an aspirant passes through?

A. Like seven steps of a ladder to heaven, there are seven centres of kundalini. When the individual soul reaches parmatman, the soul directly reaches god, he does not experience the steps of the ladder or the centres of kundalini. The prince directly reaches his father, the king, seated on the

throne, without any obstacles in between.

The seven centres of kundalini and their places in human body are as below :

Muladhara — anus

Svadhithana — penis

— manipura — navel

anahata — heart

visuddhakhya — throat

ajnacakra — forehead, space between
two eye-brows.

brahma-randhra — centre of the skull.

With complete sense of surrender an aspirant while muttering the Gayatri mantra aspires to experience the proximity of mother Gayatri. When an outsider wants to be close to the king seated on a throne he has a mixed experience of various officers beginning with the sentry sitting near the entrance and ending with highly influential courtiers. In a similar fashion, after accepting the path of the muttering of the great mantra, one has to undergo a series of thrilling experiences in that path.

It is not necessary that every aspirant has an identical experience of the activities of various centres of kundalini. The act of worship which has remained unfinished from the past birth

continues in this birth. It is not absolutely required that in each birth the waking up of kundalini begins with muladhara cakra or at the solar plexus. If it is awakened in the past birth upto sahasra then it continues its upward progress from that point only in this birth and gradually reaches upto brahma-randhra.

There are also such aspirants who experience god realisation without passing through the activity of kundalini awakening.

Q. Respected Gurudeva, did you have to pass through the turmoil of kundalini centres ?

A. No Sir. I had a direct pass-port and I still have it. So, for the realisation of Mother Gayatri I did not have to travel through the activity of various centres. But there are any number of children of Mother Gayatri who have blissful experiences while worshipping mother Gayatri with a sense of complete surrender and absolute faith. Some of the illustrations will become a source of inspiration. Behenjee will talk to you about that.

The experience of a lady worshipper — In 1975, I had a desire to perform 'anusthana' of Mother Gayatri. I wanted to complete one

lakh and a quarter of mantras within twenty one days. I tried to secure a rosary of 108 beads, for it would be an easier task with beads soft enough not to cause a scratch on fingers.

On the previous evening before I sat for anusthana the next day, the Mother knew her desire and kept a beautiful rosary as an act of grace in the room reserved for puja or worship.

During the last five days of anusthana when she had yet to count the beads for five to seven times, a flower used to drop on her braid or in her lap. During the muttering of mantra she felt a sort of stirring pressure in her head and would feel pleasing horripilation all over the body.

(1) On the last day of anusthana, the Mother herself gave a photograph of Gayatri as an act of grace. Now a days her 'purascarana' of 24 lakhs of mantras is going on. On the very first day of her purascarana, she saw her preceptor, i.e., Shastrijee, putting a kum kum tilak on her forehead and Mother Gayatri stood on her right side in form of a baby girl aged nine or ten years, putting on a sky-blue frock and a yellow scarf of Gayatri Mantra.

A multitude of light.

A flame of lamp.

Horripilation in different parts of the body and a first pervading and then disappearing in different parts of the whole body.

An experience of different joy giving smells
— These things are experienced.

(2) In Bombay one lady aspirant sees a necklace or a silver parasol dangling in her puja room and sees a full picture of heaven. She sees Shastrijee sitting on a high pedestal, apsaras and heavenly singers i. e. the kinnaries, serving him. On the lower seats are seated other holy personalities. Shastrijee is transformed into the Mother and vice-versa, and she visualises the Mother sitting on a high pedestal.

(3) One lady worshipper in America, when she gets ill, is advised by the doctors to undergo an operation. She saw Shastrijee with the Mother's photograph, sitting near her, with a smile on his face and talking gently. He soothes her with words that she will not have to go for operation and then disappears. This lady was later on relieved from the painful worry of undergoing an operation.

(4) One male worshipper visualises the sights of light, a lamp, ganesha, shivjee, Shri-krisna, Shri Rama, the Mother, Gurudeva Shri Shastrijee, and other saints. He also sees different pictures of heaven.

(5) One person, while performing worship experiences the smell of sandal wood and the portion above waist starts swinging effortlessly, he starts clapping loudly, sees pujya Shastrijee, Behenjee and the Mother. The Mother and Shastrijee interchange their forms; i. e. he realises that the Mother is the form of Shastrijee and Behenjee.

(6) A lady worshipper has the following experiences daily during worship hours: a multitude of light, a flame of lamp seen high up, the silver parasol on the Mother's head starts dangling with even a tube of air, the necklace on the Mother's photograph starts revolving, sound of a swing moving is heard, somebody calls her in a sweet voice, feels the smell of different scents at different hours, sees Shastrijee steeped in contemplation, sees a multitude of light emerging from the heart of Shri Shastrijee, Mother manifests herself through Shastrijee, sees horses, elephants and cruel animals in a single

flock, experiences a pressure in the head, and happy feeling of horripilation all over the body.

(7) Over and above this, different experiences by different worshippers will help the readers, such as:

- (i) tears flow from eyes, feeling of pressure,
- (ii) heaviness in the head, feeling of temperature rising,
- (iii) Somebody softly touching with hand on the head, back and all over the body;
- (iv) feeling a shivering and horripilation in the body, hands and feet;
- (v) Feeling of great pressure on head and heart and feeling uneasiness;
- (vi) The body starts a rhythmic movement;
- (vii) The body falls on the ground;
- (viii) A feeling of worms or ants moving on the body;
- (ix) Performing various yogic postures and signs automatically;
- (x) The mind becomes blank;

- (xi) An experience of mental peace,
- (xii) Visualising holy places quite unknown;
- (xiii) Visualising other gods and goddesses and also rasa-lila;
- (xiv) Scenes explaining the earlier birth;
- (xv) At times the aspirants see unhappy ghostly scenes.

Such and various other experiences are met with by worshippers during worship.

When the kundalini is awakened the upper centres open up and the worshipper attains the supreme brahman. A man should not make a futile effort for awakening the kundalini. A great and efficient teacher's guidance and presence are strongly recommended. Otherwise, a worshipper not knowing the activity of kundalini is likely to lose mental balance, and spoils his life.

Q. Respected Gurudeva, what is exactly the word 'Aum'?

A. 'Aum' represents the highest essence—when we say 'aum tat sat', we mean that only paramatman or the supreme Godhead is the only real entity.

'Aum' contains 'a' 'u' and 'm' in it. 'a' means a letter or sound. It means aditya that creates the universe, and is called Brahman. 'u' stands for that light which protects the universe and is also involved in the activity of creation and is called 'Visnu'. 'm' stands for disintegration. When we pronounce 'm' our mouth is closed. That means that the creation is terminated. It is also called 'Mahesha'.

'a' is the physical plane.

'u' is the etherial plane.

'm' is the level of consiousness. It is also called the state of sound sleep.

In 'Aum' are included Brahma, Visnu and Mahesha, respectively the cause, preservance and destruction of the created world. 'Aum' is the first word of creation. Out of that only the alphabets, the vowels and consonants emerge.

Q. Behenjee will you please guide us regarding 'anusthana'. What is its meaning? How is it performed?

A. The laghu or small austhana consists of 24,000 mantras, the fuller anusthana is made up of one and a quarter lakhs.

of mantras and the puras'carana consists
24 lakhs of mantras

Before embarking upon the laghu anusthana or the puras'carana, the worshipper has to observe some spiritual discipline, has to live a normal way of life, has to leave eating out of the house. He has not to make a thought or activity causing damage to others. He has to observe a moral code in life. He has to preserve purity of body and mind.

The worshipper, considering his own capacity, has to decide the number of days in which he wants to complete the anusthana. It is necessary to stick to the same place, hour and number of counting mantras every day. The importance of anusthana during the four 'navaratri' is greater. Even there the navaratri during the months of Chaitra and Asvina are still more important. Beyond this, anusthana can be performed in any hindu month from its first day. After taking a measure of one's capacity and fixing up the number of malas or mantras to be covered up every day regularly, one has to decide his course to finish a particular anusthana in a particular number of days.

(i) If one wishes to complete the laghu-anusthana in nine days of navaratri one has to count 27 rosaries every day.

(ii) For an anusthana consisting of one and a quarter lakhs of mantras to be completed in nine days of navaratri, one has to count 139 rosaries every day. The puras'carana cannot be completed during navaratri.

The rules to be observed are :

Absolute faith and complete surrender after maintaining a relationship of mother and child, one has to start the muttering of mantras.

(1) For repeating the mantras, the best time is the brahma-muhurta, i.e. between 4-00 a.m. to 7-00 a.m. One may begin the task after getting free from the bodily requirements and taking a bath.

(2) One has to sit facing east.

(3) One has to use darbhasana or carpet of darbha grass on which any other piece of cloth can be placed.

(4) One can use, permitting one's means, incense and lamp with the Mother's photograph.

(5) If it is possible eat simple and healthy meal once a day. Better if only fruits are taken.

(6) One need not take food at any place out side one's own house and need not leave the station.

(7) Fix up the time and place and counting of beads regularly. Start counting at a fixed hour and complete it at a fixed hour daily. If one cannot complete the task in a single sitting, fix the order for it, say, if one can perform five or nine all eleven rounds of rosaries at a time, take some rest after that or get up at fixed intervals. This order has to be observed everyday.

You have to stick to the same place for anusthana, the place where you normally sit while repeating the mantra. Do not change the place every day.

(8) It is not necessary to perform yajna or havana, i.e., an offering in holy fire and the like at the beginning or end of an anusthana. What is required is absolute faith, surrender and establishment of a child and mother relationship. With this much, on completion of the task offer a salutation to the Mother and complete it with a dedication at the Mother's feet.

This (your) spiritual gain will be credited to your account the due result of which you

will experience in course of your life. The richer our balance, the greater the grace of the Mother will dawn on us.

(9) In case of child-birth in the family and observance of 'sutaka' or days of impurity, anusthana anusthana cannot be performed.

The puras'carana of 24 lakhs of mantras has to be performed in a regular and disciplined way. It is a bit difficult task for the householder, however, it can be accomplished all the same.

It is required to perform the 'nandi-sraddha', a special religious offering before starting with the puras'carana, so that a possible difficulty may not arise due to a child-birth or observance of 'sutaka' and the like, and such other domestic problems.

The puras'carana can be completed in one or two years or more. If you want to complete it in one year have to count 67 rounds of beads everyday. You have to attempt the task with the blessing of an expert guru, having considered the problems of social duties, family responsibilities, mental and physical health, etc.

Q. It is said that by keeping Gayatri Yantra we get immediate good results. Please guide us on this point.

A. Gayatri Yantra is prepared on a bark leaf by vaidik process under certain constellation by an expert sattvika or pure worshipper. Normally there is a high sale of yantras engrammed on metal plates or silver or golden plates and people resort to such short cuts for quick results and physical comforts. But I honestly believe that such yantras are like toys for children.

Q. It is said that the Gayatri mantra carried a curse over itself. Is it necessary to remove this curse? Please throw light on this point.

A. It is not required to make an effort to the curse, provided you perform the japa with a sense of absolute faith and surrender and having established a perfect child-mother relationship. The Gayatri mantra is the first principal mantra and is always beneficiary for the aspirant.

Q. While in manstruation period, how many days are to be avoided by a lady, for repeating the mantra?

A. Ladies should not perform the japa for the first five days of the menstruation period. But performing the japa mentally can be continued at any time and in any situation.

Q. Supposing there is a slip or the pronunciation is not exact during the repetition of the mantra, will it cause any damage ?

A. As Shri Gurudeva has suggested earlier, that performing the japa in absolute faith, surrender and on establishment of a child-mother relationship, bears good results and the Mother takes into consideration the child's spirit behind the act and no question arises due to imperfection caused by physical factors. When the Lord accepts Sudamajee's rice, or the half tasted fruits offered by Shabari, or the vegetable offering of Vidurjee, he accepts the spirit behind the offering and not his position of being physically well-off and so on.

Q. I do not come across any result even though I serve the favoured divinity and mutter the Gayatri mantra; why so ?

A. "Karmanye vaadhika raste,
ma phalesu kadachhana."

As suggested by the Lord in the Geeta, you have to go on performing your duty without an expectancy of a result. The result is bound to sooner or later. It is said there can be delay in God's domain, but there is no total darkness over there.

When the ripe moment comes, one does come across the clear result of one's good or bad deed. We all humans are at the mercy of our deeds. We go on revolving in the wheel of 'karma' or deeds.

We cannot imprison the worship of our favoured divinity or muttering of a mantra in the limit of time. To cite a physical example we may say, that a particular writer completes 95 % of his work and goes to bed. Next day he has to finish up with the rest of 5 % only. The whole book is then completed. In the same way, one who has passed a greater part of life in performing japa and worshipping the favoured deity in earlier birth, gets a good start and comes across the desired result in this life in a shorter period of time with just a little effort at worship. But for a man who has barely attempted a start

in the direction in his earlier birth, or in this birth only, and has no credit balance, has to travel longer and may not come across any result even during the whole span of his life. So, the point is clear that one gets quick results only if his credit side is sound because of his efforts in the earlier birth.

Dhyana is the third aspect of pujya Gurudeva's method of work. This is the subject of direct realisation. Dhyana can be performed in either his physical presence or with his or the Mother's photograph on hand. Over and above mental peace, a sort of bodily freshness is experienced due to dhyana and the thinking is set on a higher plane. Our thoughts rise to greater heights.

In Ahmedabad, the revealed Gurudeva grants interviews to 101 persons everyday from Monday to Friday every week, between 12 00 noon, to 2.00 p.m. In case of physical ailments one has to carry a clean empty bottle so as to procure 'Jeevana-jala' or life preserving water.

Lakhs of people have taken advantage and are doing so, of the exceptional spritual powers of respected Gurudeva.

Q. Can you change a person of immoral carrier, a person given up to falsehood and bad habits, with the help of Gayatri Mantra? Can meat-eaters or those who drink wine perform the Gayatri japa?

A. It is possible to place a man wedded to falsehood, immoral and bad habits, on the right path. He has to be served with jeevan-jala or life-giving water and his near relatives should try to create an atmosphere of purity, affects on his mind, the holy water brings about internal purity, and he turns gradually to the path of truth and morality.

Q. If somebody suffers from such things as ghost or some tantrika, i.e. occult practices, can he be saved by the worship of Gayatri?

A. The Gayatri worship is a pure—sattvika worship. To a worshipper of Gayatri a thing like ghost or any occult practice can do no harm.

Q. Behenjee, could you kindly give an idea of the working of respected Gurdeva?

A. Receiving instructions from Mother Gayatri, Gurudeva has started serving public cause

from the year, 1976 onwards. With no restrictions of caste, creed, religion or nationality and with a spirit of universal brotherhood the respected Gurudeva grants personal interviews to people baffled by difficulties, physical, mental and spiritual, and tries to solve their problems, guides them to a safer course. He gives jeevana-jala or life-giving water to people suffering from physical ailments and gives instructions following the suggestions of Mother Gayatri. Following this course with faith, any number of people are cured from incurable diseases and many instances are quoted in this book.

The other aspect of his functioning is through 'Sakti-Pradana' or by supplying energy. Pujya Gurudeva imparts this treatment to people suffering from incurable diseases. This treatment for seven to nine days is given for seven to ten minutes every day. For want of time and space, this could be given to just two to three persons daily. The appointments for this are fixed in advance by an year or so. This book quotes illustrations of people cured of physical and mental ailments by the help of 'sakti-pradana'.

'The Human life, dependent on actions'

In Shrimad Bhagavad Geeta Lord Sri Krishna has suggested that : "Karmani eva adhikaras te, ma phaleshu kadachana" i. e. "your right extends only upto performing of actions, and never upto enjoying their fruits." This means that while doing activity one should not expect its fruition.

The course of activity is very difficult and complex. Happiness unhappiness result from the same.

Everybody has to enjoy the results of actions performed by him, and accordingly he gets happiness or unhappiness. He secures a life following the principle of karman—or action. So, the question arises, what then is the meaning of 'karma' or activity? The whole theory of karman is discussed here below.

From worldly point of view a sinner at times seems to enjoy happiness and an extremely meritorious person is seen to suffer terribly. At times he even starves and does not get even a single bite of food, with the result that the faith in God shakes. We feel as it were, that God is dozing, and we have doubts about any

order in His directing the affairs of the world. We feel that everything is topsy-turvy !

Dear Children, there is clear justice in the reign of God. There could be justice delayed, but it is never negated. The rules and regulations of directing world-order are very clear and beyond any undue influence.

A person involved in the cycle of karma, and who is ignorant of its rules, normally finds fault with God. I may put their normal arguments which seem to proceed as below :

Gurudeva, we have not committed any sin in this birth, then why this incurable disease ?

With a wife and children in the house, why is there no mental harmony with them ? Why no mental peace ?

With a spiritual bent in the domestic atmosphere, why did the child pick up dirty impressions ?

How long will this misery continue ?

Out of children of the same parents one brother moves in a car, owns a bungalow and enjoys riches and all comforts and the other brother lives just an ordinary life. Why so ?

Why is it that the third brother is invalid and full of diseases ?

There are several such questions that arise in a human life and are connected with the course of action.

The human life is connected with three types of actions — (i) Kriyamana karma—i.e. actions which are being performed recently, (ii) samcita-karma i.e. actions stored up in the past and (iii) prarabdha karma or future course of activity.

(i) Kriyamana karma : From morning to night and through out the whole course of life a man performs actions and gets its results. All these fall in the class of kriyamana karma. This type of action subsides only after attaining result. e.g. you feel hungry and the hunger is satisfied, you call a bad name and receive one.

(ii) Samcita-karma : There are certain actions belonging to the above class, which do not yield results immediately but take a longer time. Till the result is achieved such actions remain in reserve. They are thus 'samcita' i.e. reserved actions. They yield fruits when the proper time comes. e.g. you take an exam in April and get

the result in June. If you sow bajra today, it will ripen after ninety days.

As a result of kriyamana karma King Dasaratha tasted its fruits later. the curse inflicted by the parents of Sravana taking a longer course for ripening. As a result later, when Sri Ramchandrajee left for the forest, he died of the pangs of unbearable separation.

Thus everyday kriyamana karma, which is stored up and yields result in due course, is called samcita karma. That action is called 'samcita' karma. which remains stored up till the time for its ripening comes.

(iii) Prarabdha-karma : when the samcita karma ripens and is about to yield fruits it is called prarabdha karma.

Samcita-karma stored up in course of so many lives become ready to enjoy fruits in form of prarabdha. To enjoy the results in form of prarabdha, suitable body, relatives, near relatives, husband and wife, children, parents etc. are secured by a person. A man has to enjoy prarabdha karma during the span of his life. If the enjoyment remain unfinished he has to continue in the cycle of birth and rebirth.

The soul has to pick up a body to finish the prarabdha karma as and when the samcita get ready and are transformed into this category.

‘Punarapi jananam punarapi maranam’ — Once again birth and once again death. Thus in the wheel of birth and death, in the cycle of actions such as kriyaman samcita and prarabdha, the individual soul is a captive and he can not seek freedom.

The prarabdha is formed accordingly and to the extent the kriyamana action is performed. At the time of birth some samcita karma has ripened into prarabdha, and a man gets a body and relatives accordingly to enjoy only that much prarabdha karma.

Verily, you get son, wealth, wife and body according to your mutual relation. When this bond of mutual relationship breaks, one is relieved immediately.

Q. Respected Gurudeva, if we have to enjoy our future course only in keeping with actions done in the past, then what is the importance of personal effort or purusartha?

A. To cite a worldly illustration I may say that suppose you have secured a job. But

to continue in job by honest effort is your personal endeavour. You get a good house and car according to your luck, but to maintain it, to use it in the right fashion is personal effort. To choose a right or wrong course of action for enjoying the prarabdha-karma depends on your personal choice — “man is the architect of his own future.”

Q. Respected Gurudeva, if after accomplishing a body we have to move around in the cycle of actions only, then where is the chance of redemption? Supposing we do not do any activity in this birth, no question of samcita-karma or stocked up actions arises. So no ‘prarabdha’ follows as a result and hence no necessity of taking up another body.

A. One has to perform voluntary, and involuntary actions from birth to death. Yes, you have to perform the kriyamana karma of such a variety that they do not result into samcita i.e. stored up karma at all, but get extinguished after giving instant results.

Actions performed under such circumstances as cited below do not result in samcita-karma :

- (i) Those performed unconsciously,
- (ii) Those performed in species other than human beings;
- (iii) Those performed without any personal desire;
- (iv) Those performed without any sense of ego;
- (v) Those carried out for world solidarity;
- (vi) Actions performed in childhood;
- (vii) Actions performed in view of duty, without any pride of being an agent or doer.

“ — na hi kashcit khaanam api jatu
tisthatyakarmakrit,
sarirayatra pi ca te na siddhyet akarmanah ”.

Nobody can stay even for a moment without performing any action. Complete inaction is impossible. If he ceases to do any action his course of life will be terminated.

Q. If a man can not get out from the circle of actions done in births together, when is emencipation possible?

A. It may be possible for a man to restrict the kriyamana karma and to exhaust the prarabdha-karma; but to get rid of the stored up samcita-karma have not yet ripened for fruition, the path of knowledge is the only means.

“Yathaindhamsi samiddhognih
 bhasmasat kurute'rajuna,
 jnanagnih sarva-karmani
 bhasmasat kurute tatha”.

When the individual soul realises its identity with the cosmic soul and thus goes for true realisation, his samcita-karma — stored up actions are burnt down, and he is close to the gates of sumum bonum. To enjoy prarabdha-karma in a natural looking way the path of bhakti or devotion has to be followed.

Guidance is required to make an individual soul realise its true nature of existence, consciousness and bliss. To get out of the fetters of action and attain to emancipation, Lord Krishna has suggested three paths in the Geeta. Karma-marga or the path of action for kriyamana-karma, jnana-marga or the path of knowledge for the samcita or stored up actions and bhakti-marga or the path of devotion for prarabdha-karma.

Thus out of these three courses to attain to the highest Lord, Arjuna followed the karma-marga, Uddhava followed the jnana-marg and Vidurjee followed the bhakti-marga and realised God.

Do Women have a right to worship Gayatri?

Man and woman are the two wheels of the chariot of life and both are very much essential. Both are imperfect without either. Both are complementary to each other. From times immemorial a woman is landed as energy, goodness and mother.

In the ancient history of India, ladies are given a place of privilege in the fields of religion and spiritual activity and in activities towards attainment of God. The sacrifice remained incomplete without the co-operation of a woman's part. Brahma had to resort to female energy to attain the full fruit of a sacrifice attempted by him by way of expiation, and He established Gayatri as female energy and completed his sacrifice.

In Rig-veda in the list of poetesses in the 24th chapter of Brhaddevata, sixteen names are mentioned. These ladies performed sacrifices like males and also guided the course of a

sacrifice. Ladies expert in the science of sacrifice and in the lore of highest truth, guided their husbands, sons and fathers.

Ida, the daughter of Mana advised her father on sacrificial matters. In ancient times ladies, even while remaining in married life, remained steeped on in brahman. Maitreyi the wife of Yajnavalkya is described as an expert on Brahman. Sankaracarya explains 'brahma' as 'veda'. By 'brahmavadini' or knower of brahman is meant 'veda-vadini' i.e. the knower of veda. Females like males used to remain unmarried and helped the cause of self-realisation and also of helping others.

(1) Srutavati, the daughter of Bharadvaja was a spinster and studied the vedas.

(2) A brahmani called Siddha attained salvation by studying vedas while she was just unmarried.

(3) Sulabha, a brahmavadini entered into shastric or technical discussion with king Janaka and expressed in so many terms that she was born in a high kshatriya family and for want of suitable husband she had resorted to sannyasa or renunciation after studying the shastras under

a preceptor. She won against a formidable personality such as Yajnavalkya in shastrartha.

(4) The great Shankaracarya had to enter into shastric discussion with Bharati devi. He had to seek time of one month for answering her.

Thus there were several ladies who discussed the topic of brahman. Several ladies before getting married studied the vedas and shastras.

Maharshi Dayananda while commenting on Rig veda 1, 1, 5, mentions that a girl up to the age of 24 observes celibacy and studies the vedas. This is an ornament for mankind.

If ladies had been forbidden the study of vedas, how could there have been ladies discussing problems with Shankaracarya and Yajnavalkya? In ancient times men and women got equal opportunity in the study of vedas.

In the vedas, the mantras placed in female gender were to be pronounced by ladies only. In veda 5, 4, 23, a woman prays to God that :

" You are veda, O God, you confer all great virtues and prosperity. May I attain you for obtaining knowledge. May the vedas impart me knowledge so that I could make my family

brilliant, highest, adding to prosperity and having brave sons."

In the smriti it is ordained that like men, women also can perform vedic rites. Urvashi, Yatri, Shaci, etc. had acquired this knowledge. In Yajnasmiti it is stated that just as ladies have a right to study vedas, similarly they have a right to study brahma-vidya i.e. highest philosophical knowledge.

Vasishtha-smriti 21-7, ordains that if a lady forms an aversion towards her husband she has to mutter the Gayatri Mantra for a 101 times to get rid of the sin. When there was a turmoil over the admission of one miss Kalyani devi in the vedic branch in the Benaras Hindu University, its founder member the great Madan Mohan Malaviajee admitted her after shastric discussion. It was decided that ladies could study vedas like men. Members beginning from children to older ones, belonging to any cast or creed have a right to the Gayatri Mantra.

How is it that only brahmins have a right to muttering of the Gayatri Mantra? Well, the point is that a person should be a brahmin not by birth but by action. In the puranas one's activity was according to one's birth and the

person concerned followed the activity accordingly. When the pauranic limitations have blown off, the restrictions of religions are obsolete.

In this age of harmony, a person, irrespective of the limitations of caste, creed or sex can perform the Gayatri Mantra. There is no stigma attached to this great mantra. The classes based on religion and caste are man-made. The fundamentals of all religions are identical. The Geeta says :

*“akashat patitam toyam yatha gacchati sagaram
sarvadeva namaskarah kesavam prati gachhati”.*

Just as drops of rain water mix with the ocean, similarly salutations to any deity reach Keshava.

I feel that acquiring the spirit of universal brotherhood, all can perform Gayatri-japa. No limitations of religion, class, caste or nationality can operate here.

The sun gives light to one and all. In the Hindu religion when sun is worshipped it does not stop sheddimg light on people belonging to other religions. So, why should we flinch?

So without thinking about the right to perform Gayatri, all those brothers and sisters who

want to acquire pure intelligence, want to help the cause of others, are welcome to this fold and have a right to perform the Gayatri Mantra.



2. KARMAYOGI SHASTRIJEE

Spirituality is the very basis of Indian culture, but this basis of India is wiped of in the flux of time. It is highly imperative that the Indian culture should be re-established. Our sages, both ancient and modern have attained spirital achievements through the worship of God. Not only that, they have circulaed the message of the worship of God; of divine love, in the whole universe. These spiritual personalities, both ancient and modern have contributed individually to this or that extent in the field of spirituality.

In the modern context India needs the services of such spiritual giants because man's life in this machine-era has beea extremely complex and full of difficulties—physical, mental

and spiritual. In the context of this agony, mental peace can be had only through complete surrender to God's will. When a man surrenders himself at the feet of the Lord, he attains some balance, some peace. So the need for such spiritual leaders is felt all the more for guiding India to the path of surrender, for simple but sure instructions in the path of worshipping God. Their experiences inspire the whole world. Their spiritual attainments and powers make for world-solidarity, for the upward progress of the human society.

The great Gayatri worshipper Shri Shastrijee's name is foremost among spiritual personalities. His contribution in the field of spiritual revolution is noteworthy. He has made an exceptional and extremely rare contribution in the field of spirituality. When we try to give a glimpse of his contribution, his method, we are reminded of the path of 'nishkama karmayoga' or selfless activity, bhakti rooted in faith, and the concept of sacrifice as envisaged by Shrimad Bhagavad Geeta. We are also reminded of the excellence of 'japa-yajna' or muttering of mantras as advocated by the author of the Geeta.

It is suggested in Shrimad Bhagavad Geeta that:

Karmanyeva adhikaraste, ma phaleshu kadacana. Meaning : your right extends only so far as activity is concerned and not to the domain of fruits or results of your activity. The author of the Geeta asks us to continue selfless activity by shunning all attachment.

“Yajna : i. e. sacrifice; the spirit of dispassionateness or putting aside the idea of personal attachment : The spiritual truth”—

In the third adhyaya or chapter, verses 9 to 16, and in the fourth adhyaya, verses 22 to 33, the author of the Geeta has propounded his concept of sacrifice. The Geeta explains ‘Yajna’ or sacrifice as sacrifice of personal attachment. The same meaning lies at the root of sacrifice as described in the ‘karmakanda’ i. e. the vedic order of offering physical sacrifices in holy fire. The author of the Geeta totally abandons the idea of any individual performing any sacrifice for a particular personal gain. The sacrifice has to be performed not with reference to an individual’s selfish desire, but with reference to the society as whole, with a world consciousness as it were. Herein the idea behind sacrifice is not to please gods for selfish achievement, i. e. it is not meant for personal gains. The gods give,

unasked. It is essential that we should express our sense of gratitude by counter-offering something to the gods. When a man willingly lets go his right to enjoy anything which is in his exclusive possession, it becomes an act of sacrifice. According to the Geeta, yajna or sacrifice is not a duty imposed externally upon anybody, but is a spiritual reality of every human being.

‘ Japa-yajna ’ or sacrifice by muttering of mantras :

It is essential for everybody to perform a sacrifice but the Geeta does not expect that each one of us should perform a sort of physical sacrifice by offering something in the holy fire. The author of the Geeta speaks of several types of sacrifices and we need not go into the details concerning the same at this juncture. But while describing the ‘ vibhutis ’ or the forms of divine manifestation Lord Shri Krishna says in the 10th chapter verse 25 that —

“ Yajnanam japa-yajnosmi ”

i.e. I am, verily, japa-yajna among a variety of sacrifices, meaning thereby that the japa-yajna is the best and highest of all.

Devotion based on faith

By 'Vibhuti' is meant a physical manifestation of the Divine, or such objects of this physical world, which make for the realisation of God. The enumeration of the 'vibhutis' or divine manifestations is but an aspect of 'nama-samkritana', i. e. repeatedly mentioning of the various names of the Divine. This act of mentioning of God's names holds an important place in the path of devotion. By 'japa' is meant a constant muttering of any one name of the Divine. The devotee attains undescrivable sublime joy in this act. Thereby the proximity of the devotee and his God is established. The author of the Geeta says :

“ye yatha mam prapadyante tanstathaiva
bhajamyaham,
mama vartmanuvartante manusyah partha
sarvashah”.

i.e. “I reveal myself in that particular form before each devotee, who worships me in whichever form he chooses. Verily, all humans follow my path.”

Elsewhere also Sri Krishna has explained the prime importance of devotion based on absolute

faith. He takes faith-oriented devotion to be a means for the attainment of the Divine. The Divine by itself is without any form and is omnipresent, but reveals itself before his devotee in a form preferred by the devotee himself. The God also becomes restless for his devotee in the same way in which the latter feels ardently for the Divine.

“The concept of ‘Avatara-hood’ or the theory of the descent of the Divine”

The God has himself made solemn promise that :

“yada yada hi dharmasya glanirbhavati bharata, abhytthanam adharmasya, tadatmanam srijamyaham.”

“paritranaya sadhunam vinashaya ca duskritam, dharmasamsthapanarthaya, sambhavami yuge yuge.”

i.e. Whenever the divine order of dharma is shaken to its roots and whenever the evil spirits gain ascendance, I create myself, i. e. I choose to descend physically on this earth. For the protection of the holy and for the destruction of the unholy powers, and for the establishment of dharma, i.e. divine order, I seek an incarnation, I take birth, in ages after ages.

Ordinarily, there is no fixed time for God's incarnation, but whenever dharma or the divine order suffers at the hands of the evil powers, whenever the evil forces gain ground the Divine takes birth; it descends on the earth in a human form. The God is basically changeless and formless, and yet it can take birth in human form. The powers of the Divine are boundless. So, for promulgating the path of the good, and for explaining 'sva-dharma' or one's duty, the God is born among the humans.

Here the word 'Dharma' has a wider connotation. It is not used in the narrow sense of a religion or a sect. The word 'dharma' is etymologically derived from the root $\sqrt{\text{dhar}}$, to sustain, and is explained as "dharayati iti dharmah" i.e. 'dharma is that which sustains or supports.' Whichever factors that make for a healthy existence of human society, make for 'dharma'.

The end of the Kali-era is quite close. The world is to be created anew. For the manifestation of the Divine on earth, for its preparation, it is pertinent to turn the mind of people towards spirituality, towards God. The great values of human existence are to be re-established. By removing the various forms of evil, the

pollution, God, the Divine power, is to be established. For that the advent of the messengers of God is a pre-condition. They remove this evil causing spiritual pollution, and make for a clean and holy worldly existence.

Pujya Shastrijee, the devotee of Gayatri

The whole of Indian population is thoroughly conversant with the name of Shri Shastrijee, the devotee of Gayatri. He is a great spiritual leader of this land of India. He is born in India as the fond child of the Mother Gayatri. Gayatri Herself has promulgated the divine holy message of the great Gayatri Mantra, selecting him as her medium, her instrument. He has explained the method of Gayatri worship in an easy fashion; in its popular form. The Mother has stocked in him her unbounded powers that are endless and has asked him to serve the people. This devout son of the Mother, has taken an oath of the service of humanity, by getting absolutely selfless, by going beyond all worldly limitations of life. He is putting in his personal efforts, exclusive to him alone, for the re-establishment of the devotion of the Mother Gayatri.

The Selfless approach

When we think of the activity of the holy Shastrijee it becomes evident that according to the ideal of selfless service as promulgated by the Geeta, without any consideration of personal gains, he has served the cause right from his childhood after putting on the sacred thread in the highest spirit of his duty towards the Divine, and with a spirit of faith and absolute surrender. He worshipped the Mother from his days of early childhood, performed the japas — i.e. muttering of mantras, and is continuing his great effort even today. He asks everyone, every devotee to perform the japa in a selfless way and with a spirit of absolute faith and self-surrender.

He had his first 'sakshatkara' or direct experience of the Mother in 1975 A.D. Later on the experience went on recurring again and again. He converted this direct relationship — this sakshatkara with the Mother into an act of service to humanity. Leaving behind all selfish element, he geared his spiritual powers and achievements to the cause of world solidarity. This in itself is a matter of great pride for India as a whole.

Shastrijee is a married man, a grahasth-asrami, and hence he has to look after all the duties and responsibilities that are expected of a 'grhastha' or a man having a family. His life and work are an instance of direct means of knowledge or perception that one need not leave the 'samsara' or worldly-context for the devotion of God. On the contrary by living in this very worldly existence, with all the worldly duties and responsibility duly performed and observed while carrying on all the normal worldly activity, one can perform his duty towards the divine; one can enjoin oneself in the devotion to God. The holy Shastrijee started his spiritual effort as a normal regular activity along with all other normal behaviour of life and worldly existence, and through this devotion has attained to the highest peak of spirituality.

From the very beginning he had no craving for any physical happiness and he never conducted the devotion of the Mother for the fulfilment of any worldly desire. Not only this, he did not set himself to achieve any spiritual power also. His approach was absolutely normal, unselfish, and desireless. It is so, even today.

In all politeness we may say about Shastrijee's peculiarity or special quality that he is having

an extremely brilliant face with an absolute divine pleasure marked on it for all time. He remains thoroughly absorbed in the Gayatri mantra for all time and just bears an ordinary look outwardly. His dress is also very commonplace. One who is not acquainted with him may fail to recognise him when surrounded by people. He just looks like one among the many, and normally we carry in our minds a particular image of a spiritual leader, natural to us and acquired through tradition. We always imagine spiritual leaders as putting on saffron coloured robes, having a long beard, long hair, with bhasma mark on the fore-head, having a serious expression on the face, and speaking only the language of spiritual advice. But this our traditional expectancy is belied in case of our Shastrijee. He puts on common place dress, befitting a gentleman, at times putting on pants and shirt, at times he is seen in an immaculate suit, shoes, neck-tie, or at times the silkan dhoti or cotton dhoti and kafni or jabbha and pyjama. And the sight of him is other worldly. He exuberates confidence, and through his eyes he bathes the miserable people that come to him, with torrent of blessings. through his whole existence the light of unworldliness, divinity,

modesty blows constantly. His nature is so very simple, loving and he reserves his divine smile for everyone, whomsoever goes to him with personal problems of whatever kind, feels that half of his agony is removed by his very presence, by just having a glance of his face with the divine smile flickering, with his poise and peace clearly visible. A man's difficulties seem to almost vanish in a moment, his mind experience a calm so to say. The man today as he is, is enveloped by immense selfishness and the problem for him is where to go, from which corner to seek help? At such a moment of utter helplessness, Shastrijee's method of personal contact becomes beneficiary to each individual personally, and to society in general collectively. He extends a loving welcome to whomsoever who goes to him and behaves sympathetically with him. He suggests to one and all to surrender himself completely to Mother Gayatri, and mutter the great Gayatri mantra. He guides any individual as according to the suggestions he receives from the direct contact with the Mother, and the person concerned experiences unusual relief.

His Guidance is absolutely to the point and selfless and is extremely helpful to the person concerned. When anybody's task is accomplished

he refuses to take any credit personally but suggest that whatever is achieved is through the grace of the Mother. His mind is attuned every moment in remembering Mother Gayatri. Whatever he speaks turns out to be the final truth. He is completely without even an iota of ego sense. He is selfless, unattached, without any sense of pride, absolutely humble, simple and loveable. He immediately talks our mind even before we place a matter in so many words, and solves our difficulties.

People throng in hundreds to get a glimpse of him, for his darsana, and to seek guidance for their difficulties. And he welcomes them all. He soothes the mind of each individual after granting a personal interview. Shastrijee speaks very little and never enters into a prolonged conversation but a noteworthy feature is that, he gets a thorough grasp of the situation in a single sentence or a word or two. The whole being of a person, his character is revealed before him as if screened on a T. V. set, and he understands the situation fully. This reveals his special achievement due to his penance or upasana. He firmly believes that things happen strictly in conformance to actions done in the previous

life. All people without exception have to experience the fruit of actions done in their previous life. Due to muttering of the Gayatri Mantra, one's inauspicious deeds are done away with and his meritorious deeds go on increasing, and he attains the fruit of the muttering of mantra sooner or later.

This sums up the physical side of it, but from the point of its spiritual aspect, it may be said that Shastrijee has revealed the simple and popular form of Gayatri-worship. He has pointed out the simple and sattvika, i. e. pure side of bhakti or devotion. To reach closer to the Mother to attain to God, he has become a bridge so to say. Call it Gayatri or call it by any other name, ultimately it is just one supreme consciousness. So for any devotee aspiring for spirituality he has become a backening light.

The unforgettable message

To soothe people tormented by physical, mental and spiritual hazards, to make them turn towards Gayatri-worship by his spiritual achievements, to lift up the humanity as such from the myre of despair and gloom, he has descended on earth for the cause of world-solidarity. He has put on the mentor of a saviour.

engaged in exceptional service to humanity. When people are running after the gross physical in a frantic way in this mad mad world, when the good is on the decline and the evil has the whip in its hand, he gives a message to the ailing humanity to turn off from the evil, and turn godward and seek the surrender of Mother Gayatri. His Holiness does not care in the least for cheap popularity and fame. The ideal he has set himself to is just to serve the cause of humanity through the Gayatri-mantra and to make an individual set his mind towards devotion. His message of muttering as much as and constantly the Gayatri-mantra, is simply unforgettable.

Steps in Shastrijee's procedure

- (1) Guidance concerning Gayatri-maha-mantra
- (2) Jivan-jala, i.e. holy water
- (3) The treatment of Shakti-pradan i.e. imparting spiritual of force (Shakti-pradan therapy)

(i) Guidance Concerning Gayatri-Maha-Mantra :

On account of great worship of Mother Gayatri, Shastrijee receives suggestions or signals

from the Mother, that may benefit any person in his times of trial. Accordingly Shastrijee grants personal interview to everybody and guides him in matters concerning his problems at the material level. He suggests the person concerned to seek the Mother's shelter, i.e. to surrender totally and mutter the Gayatri Maha-Mantra. This makes the person experience happiness both at material as well as spiritual level. As Shastrijee's approach is at individual level, thousands of individuals have contacted him and have sought the shelter of Mother Gayatri to get rid of physical, mental, social and spiritual difficulties. Thus in India, Shastrijee has raised the banners of Gayatri Maha-Mantra by a process of individual contact.

The prenominance of faith and seeking shelter or total surrender

Holy Shastrijee is of a very clear opinion that for worshipping any personal deity whatsoever or Mother Gayatri there is no inevitability of a fixed or rigid procedure. Those who know fully a given scientific (i.e. as ordained in a particular scripture or shastra) procedure, may follow it rigidly. There is no bar to it. But for those who either do not know a given fixed procedure,

or who cannot perform it scientifically, that performance is not unavoidable. It is not a must. What is a must is — only absolute faith undivided seeking of shelter, i. e. surrender and the spirit of total offering. Establishing a relation of a child and its mother, one has to worship the Mother in a spirit of selflessness. This one has to mutter the maha-mantra selflessly. For this the time of early hours, i. e. brahma-muhurta is the best suited, i. e. between 4 a.m. to 7 a.m. If it is not possible to keep such an early time, then one has to perform his worship as early as possible in the morning according to one's convenience. If it is possible and manageable, ghee-lamp, incense-stick may accompany the worship and one has to sit facing east and keeping the Mother's picture in front. This way one has to count a rosary of 108 beads, regularly everyday. For this, fixing up of time and place is necessary. As in our daily routine we stickly manage to keep appointment with important persons, as per schedule and we get upset if we cannot keep time, similarly it is the case with the Divine Mother, i. e. God. He has to care for crores of devotees. There is no limit to his acts of grace. And just as the devotee gets restless about God, similarly He also gets

restive above this devotee. So, the meeting of God and his devotee becomes easier when the time is fixed. Just as we disclose our mental reservations before a person whom we consider as our own, similarly if we mentally establish a rapport with God and talk to Him about all our worries in solitude, there is always a response, and a clue to our difficulties will be gained.

Many persons have difficulties about time and place. Quite a number of persons are engrossed in daily routine work concerning their job and household. With all their sincere intention, at times, some persons can not manage to perform japa at a fixed place. But there is no cause for any worry. One can perform the japa any-time before sun-set, even while walking or travelling by a train or bus. It is not advisable to count the rosary after evening or sun-set. But we can always repeat the mantra mentally at any time even after sun-set. Now when these persons do not find time to repeat the mantra at a given time, how can they observe the ordained procedure? And actually how many of them know the correct recommended procedure? When you insist on a given procedure, there is always a lurking fear in the

mind about some possible mistake and the resulting harm. Thus in trying to concentrate on procedure, a person misses the japa itself! For normal ordinary people all this is very difficult. So, people can enjoy the good results by devotion, wherein a fixed procedure is sub-ordinated to absolute faith and total surrender. Thereby people can have happy experiences at physical and spiritual level.

Everyone has a right to perform Gayatri - mantra

Even though there is a lot of publicity concerning Gayatri devotion there are number of different views about that. E. G. some say that only brahmins can perform the Gayatri-mantra, and others cannot do the same. Others hold that ladies cannot do that. Still others feel that the performance can be done only after a fixed religious procedure that may remove the curse.

Pujya Gurudev is of the firm opinion that any person, male or female, irrespective of cast, creed or social status, can mutter the Gayatri-mantra without any reservations. No fixed religious procedure or process to remove curse

is necessary. One can perform the japa even along with the devotion of any personal God. For seeking the Mother's shelter, no procedure or condition can be laid down.

(ii) *Jivan-jala or Holy Water :*

Second important item is jivan-jala or holy water. Shastrijee is given holy water to cure incurable physical and mental disorders. This holy water is to be taken according to shastrijee's instructions. He also make some suggestions along with this. One may feel that these suggestions are as if made by an experienced doctor. But he is not an experienced medical person, nor has he studied medicine. He only conveys certain things that are suggested to him by the Mother. Thereby the patient feels tremendous relief. Such disorders that are not controlled by doctors are removed by his holy water.

Over and above this holy water Gurudev suggests the repetition of Gayatri mantra along with faith and a sense of absolute surrender, which are an unavoidable pre-condition.

The most important thing about the 'Jivan-Jala' or holy water is that even in a closed vessel or jar, it remains pure and tasteful. It

seems to carry an unusual sweetness and we do not find germs or bacteria. Not only for days but for months this holy water remaining fresh and absolutely pure.

When this holy water is exhausted, one has to contact Shastrijee and get sanctified holy water from him again. We cannot add water from our domestic sources. If we add additional water from our domestic supply the quality of the holy water deteriorates like that of milk mixed with water. Again only that person can take the holy water for whom it is specifically sanctified. It cannot be used by anyone else. It is therefore pertinent that different members of the same family should get sanctified water individual for respective use. After we start taking holy water, it has to be kept up regularly as per the suggestions of Gurudev. There should be no break or disturbance in this activity. Women need not directly touch the holy water during first three days of menstruation, but they may sip it by getting the same with the help of others.

(iii) The Shakti-pradan therapy :

For such incurable diseases that have crossed the limits of medical help, over and

about holy water, Shastrijee imparts treatment through spritual force according to signals received from the Mother. Such diseases as infertility, diabetes, cancer, blood-pressure, paralysis, heart-disease etc. are covered by this treatment. When medical help fails in such cases, and when people have to hopelessly resign to their fate, they ardently seek the shelter of the Mother and come to Shastrijee for guidance. According to instructions from the Mother, Shastrijee imparts spiritual treatment to such patients having incurable disorders, and tries to remove such diseases completely. Through the Mother's grace, the patient is either cured or gets relief from his pain.

Here also, faith and surrender are absolutely required. Not only that, a person's 'Karma' or past deeds also play an important role. Along with this, Gurudev also insists on repetition of the Gayatri-mantra.

For this special spiritual treatment or Shakti-pradan-therapy, Shastrijee calls a person to his residence at a given time. There is a separate room of the Mother at his place. There is a cot in that room. patient is made to lie down in it. The Mother's picture is placed near the patient's head. Four electric bulbs of red, green,

sky-blue and yellow colour start flickerring during the period of therapy, following shastrijee's intuition. There is also a vibration-box along with this. There is flask in it, along with Gayatri-mantra behind it. Its plug is attached to electric circuit. During the treatment the switch is made on and vibrations of the Mother's spiritual force and that of the mantra are made to enter the body of the patient, who receives uncommon energy through it. There is a small temple of the Mother by its side. Its light also is on while this treatment is imparted. Through that light the Mother supplies energy and inspiration and thereby Shastrijee brings the patient out of his disease. Through the vibrations of the mantra a special power of resistance is generated in the patient's body and he gets cured or obtains relief. Shastrijee, standing with closed eyes and folded hands before the Mother's picture, is lost in prayer from his innermost conscience and tries to help the patient out of his disease. When the patient is cured, Shastrijee gives all credit to the Mother, taking this to be an act of the Mother's grace.

The two terms viz 'Jivan-jala' or holy water and 'Shakti-pradan' or spiritual therapy suggest that a man's life is saved through them and

he attains to new life. Shastrijee make a 'pra-dana' i. e. special additional gift of spiritual power and the patient experiences absolute relief through it.

The Spirituality and high-power of Guyatri-mantra

The Gayatri-mantra is sattvika, i. e. pure mantra as laid down in the vedas. Sun-worship is seen therein. Man's prayer to the Divine for attaining purity of intelligence is Gayatri-Mantra. Boundless energy is wasted in it. So, whosoever devotes himself to this mantra or for that matter to any personal deity, gets purity of intelligence which also is bright. A man with pure intelligence speaks truth and is pure in behaviour and uncommon quietness or calm spreads in his life. He has an excellent understanding of worldly order through which he solves difficult problems of life, and conducts the course of his life in a controlled and intelligent way. Such a person is entitled to spirituality, to love for God.

Twenty four divinities reside in the Gayatri-mantra : (i) tat—has Ganesh (ii) Sa—Nrisimha; (iii) Vi—vis'nu, (iv) tu—Shiva; (v) Va—Krishna; (vi) re—Radha; (vii) ni—Lakshmi; (viii) ya—Agni;

(ix) bha—Indra; (x) r-go—Saraswati; (xi) de—Durga; (xii) va—Hanuman; (xiii) sya—Prithvi; (xiv) dhi—Surya; (xv) ma—rama; (xvi) hi—Sita; (xvii) dhi—Candra; (xviii) yo—Yama; (xix) yo—Brahma; (xx) na—Varuna; (xxi) pra—Narayana; (xxii) co—Su-griva; (xxiii) da—Hansa, and (xxiv) yat—Tulasi.

Thus, as twenty four deities reside in the Gayatri-mantra, the worship of all these takes place simultaneously. So, it makes for the solidarity of people even if other deities are not worshipped individually and only if this mantra is repeated. But even along with remembering one's personal deity, the repeatition of this mantra is possible. There is no need to leave the devotion of one's personal deity and resort to some other thing. The Gayatri-Maha-mantra is all encompassing.

This Gayatri-maha-mantra is basically pure, i. e. Sattvika— and hence tantric-practices, black-lore, and such other experiments do not hold water against this mantra. The element of ghosts and such other spirits can not stand before this. Not only this, but such evil spirits cannot dare enter the place where the practice of Gayatri-mantra is observed. Shastrijee has cured with the

grace of Mother Gayatri and this mantra, many a persons who have fallen victims to such tantric-practices

Shastrijee—An exclusive Devotee—His uncommon or off-beat method

Shastrijee's devotion is uncommon, exceptional, unprecedented and unmatched. His very approach to devotion is highly commendable. All his activities are different and exclusive as compared to those of other saints. As compared to any saint of the present day he is an off-track runner. Many a saint has motored his efforts in propagating the cause or this mantra. Some deliver lectures, some give lessons in meditation and Yoga, some insist on performance or rituals and sacrifices, while Shastrijee's approach is individualistic and is therefore a blessing for the common man of to-day. It is highly beneficial to him, because, now-a-days a man's mind has become very small. His life style is very complex and because of this he is baffled by many material problems, which are beyond solution. He finds no way to get out of difficulties. Not only this, but a man tortured by physical, mental and spiritual difficulties, seeks

warmth and peace and is in need of a real sympathiser. He is in need of such a beloved person who can relieve him of life's burden. When a man's relatives of his worldly existence cannot be of any help, or when they have become helpless in that act, or when no good is achieved through their help, where to go? when a man's selfishness is boundless, whose help can be sought? In such an hour, Shastrijee's individualistic approach becomes beneficial for the whole human society and the whole world. He receives with love anyone who goes to see him. Shastrijee sympathises with one and all, and suggests that everyone should resort to the Mother's feet and recite the Gayatri-mantra. On account of direct contact with the Mother, Shastrijee receives suggestions from her for each individual problem of all concerned, and guides the devotees accordingly. Thus each individual feels relief and receives solution. His guidance is absolutely clear-cut and selfless and is beneficial to a person in all respects. He does not claim the credit when anyone's task is accomplished, but transfers the credit to the Mother's act of grace. His mind is always attuned to the remembrance of the Mother. Whatever he speaks comes out to be true. He has not even an iota of ego. He is

ego-less, detached, without pride, humble, open and loving. When we are just thinking of revealing whatever is in our heart, he talks of it and removes our mental agony.

Hundreds of people throng to see and meet him and seek guidance from him. He receives all of them. He provides accurate guidance to anyone by granting individual interview and removes his mental anguish. He speaks very little and does not talk much with anyone. But what is noteworthy is that he gets the full idea of any problem in a single statement or word. A man's character is revealed to him as if on TV-screen, and he gets the full idea of a given situation — these are points that suggest his exceptional achievement. Shastrijee is of the firm opinion that everything follows the course of actions performed in previous births. One has to pass through the fruits of one's good or bad actions. On account of the repetition of the Gayatri-Mantra, the evil acts are destroyed and pious acts multiply and thus the result of the repetition of this mantra is achieved sooner or later.

This touches the material side. But from the spiritual point of view, Shastrijee has pointed

out to the simple and popular form of Gayatri worship. He has shown the pure form of devotion and a simple mode of it. To reach to the Mother, or any divinity, he is the direct bridge. May it be Gayatri or any other god or goddess, ultimately is one and identical consciousness. Thus for any devotee with goal for attaining spirituality, he is the light-house on a rough sea.*

*'Adhyatnik Kedi', Jan. '82. pp. 7-11]



GAYATRI-MANTRA

OM BHURBHUVAH SVAH,
OM TATSAVITUR VARENYAM,
BHARGO DEVASYA DHEEMAHI,
DHIYO YO NAH PRACHODAYAT OM.

"We meditate on that Ishvara's Glory who has created the Universe. Who is fit to be worshipped, Who is the embodiment of knowledge and Light, Who is the remover of all sins and ignorance. May He enlighten our intellects."



3. SELFLESS WORSHIP

Poet Preetamlal has sung :

"The Path of the Lord is laid out for the brave. The coward has no entry. First you have to stake your head and then only take the name of the Lord on your lips."

Spiritual path, or the path of devotion to the Lord is very difficult. It is covered with thorns on every step. To get at the softness and the fragrance of flowers one has to bold the pricking of thorns. For the manifestation of Lord's worship, absolute faith, surrender with undivided loyalty are the principal requirements. This should be accompanied by tolerance and forbearance.

The worship of the Lord — be it of any deity, whether of the Mother or of any other god, and if you make the repeating of Gaytri-mantra a part of your routine, it helps you a lot. It is the sustaining and driving force of human life.. Endless and innumerable powers are concentrated in worship. Or, better say, through devotion one attains endless, priceless, exceptional powers, second to none. Through it one attains newer achievements, happiness and

wealth. Not only he is securedly placed from the gross physical point of view, but he undergoes spiritual experiences and has direct experience of the love of God.

This much, regarding the gains of worshipping the Lord.

What is devotion? How would you name it? How is it expressed?

A man on the strength of the meritorious deeds in his past life or on the strength of the impressions of the past birth turns to worship. This worship is an inborn and natural expression of the human heart. Just as on the worldly plane, we have natural love or friendship or kind feelings for parents, brothers and sisters, sons and daughters, friends and relations, in the same way natural love for God dawns in your mind. The Lord is our parent with reference to the other spiritual existence. Please remember the verse:

*"tvameva mata ca pita tvameva
tvameva bandhush ca sakha tvameva
tvameva vidya dravinam tvameva
tvameva sarvam mama deva deva."*

He is our everything. The Lord has many forms. Somebody worships him either as Siva, or Ganesh, or Visnu, or Krisna, or Datta, or as Mother. Thus people worship him in whichever form that appeals individually. There are many ways or expressions of *Jnana*, i. e., knowledge, karma, i.e., activity and bhakti or devotion, but in my opinion bhakti is the best, greatest and the simplest approach. In bhakti are included activities such as repeating the mantra of our chosen divinity, singing bhajanas, repeating the stotra, offering prayers, etc.

Remembering emotionally the name of one's intended divinity, continuous muttering of mantra, are activities beneficial to human life. In this era of science for a man tormented by physical, mental and spiritual difficulties, the only path of redemption is the spiritual path, the path of self-surrender to God. It gives peace. In any difficult situation in life, the remembering of one's chosen deity helps a man. We experience its positive result. There, too, as already noted by me earlier, absolute faith, unswerving surrender with undivided loyalty, surrendering our everything and forbearance and tolerance are expected.

Many people are constrained to think that how is it that in spite of repeating the mantra for a very long time, they do not get any positive result. Why do we not get the intended object? Why do certain problems not get solved? How is it that our life continues to be miserable in spite of constantly repeating the mantra? Why do we not see the end of our difficulties? Why so much of an unsmoothness in our life? Why is it a complete mess? — Such questions come up in the minds of practically all people to a greater or smaller extent.

I am absolutely clear that worship of Lord has nothing to do with physical success or failure. Worship of Lord makes for the sattvika uplift of our internal powers. They get sublimated. The mind attains sublime peace. But our present physical state of experience has nothing to do with the spiritual effort. Some people worship to attain physical objectives. They worship for woman, son, wealth, etc. But this is a completely different situation. Worship offered for physical gains has nothing to do with one for internal spiritual gain. According to my personal experience it is observed that worship without any personal expectations, fulfils many such expectations effortlessly. So it is better to resort

to worship without expectations. Do not have any expectation while worshipping or simply forget the idea of its fruition.

The powers of the all-merciful Lord are endless. The intended deity always looks after the interests of His worshipper. Once he accepts the act of surrender of His devotee, it becomes His responsibility to protect the worshipper. He knows everything and therefore He is called the 'antaryamin' or 'one who stays within.' So do not have expectations. Worship him with absolute selfless surrender.

The author of the Geeta has said :

‘Karmanyevadhikarast
ma phaleshu kadacana’

‘Verily your right extends only up to the performance of duties and not up to the results thereof.’

He has almost granted a boon so to say :

“manmana bhava madbhaktah
madyaji mam namskuru”

“aham tva sarva papebhyah
moksayisyami ma shucah”.

“Fix your mind in Me. Be My worshipper. Sacrifice unto Me and bow down to Me. I will redeem you of all sins. Do not worry.”

God Himself promises to help. So pinning all responsibilities and worries on Him, get lost in his name. Lay no condition while worshipping him. In case you worship on condition, it will be a relationship of master and servant. The servant will receive as salary as per the quality of his work. But if the servant gets lost in service without laying any condition, the master will be pleased on his own and will give unasked. Enter God's abode as a guest and not as a beggar. The guest is looked after and taken care of in many respects while a beggar is shoved off after giving a dime.

At times it so happens that when devotees fail to get the desired result and come across many difficulties take a different direction from God. They either completely leave the task of muttering the mantra of their adored personal deity or get indifferent to it. They lose faith in their task. They get broken, as if they have lost their everything in life. They lose their path, experience a state of helplessness and lose all courage. This is quite natural. There is no doubt

or wonder about this attitude. But there are different dimensions of worship. I have already stated earlier that physical success or failure has nothing to do with devotion. Everyone has to reap the fruits of his actions of the past life. Some people believe that by worshipping God their existence is rendered bright, and that all sort of worldly happiness is obtained. But this is not a proper way of thinking. The law of stored up actions and of actions being performed operates here.

So, while performing worship, if the desired objective is not served, if circumstances go against our interest, if we experience unwelcome forces acting against us, then we have to interpret that opposition as a happy sign from the coveted deity. Accept His will. When difficult problems do not get solved even in the presence of austere worship, take it to be a test given by God, or His desire to test our strength, endurance; for mere physical happiness is not the end of human life, or is not everything for a true devotee of God. Getting rid of the lure of physical happiness and riches, one has to get in tune with the Divine, one has to merge in God, has to attain spiritual heights. All mental aberrations, all individual shortcomings have

got to be done away with and getting absolutely pure one has to get merged in God. One has to practice penance like this for purity.

So whosoever seeks purity has to be prepared to pass through this fire. God test the worth of His worshipper, seeks to improve the depths of his devotion. A person has to cultivate great power to become one with the highest consciousness. More solidity is required in this case. No softness or hollowness will do. Test is applied only to the most solid rock and not to a dump of clay, which runs into powder immediately on application of some force. So, those who want to attain spiritual awakening have got to contend with such enormous difficulty.

If, in the most difficult moments of life you do not leave the name of God, His grace will certainly dawn upon you. I may explain you in this way. At times a child clings to the Mother either through obstinancy or mere fondling, and does not allow her to do her routine work. The mother begs of him quite often not to create troubles for her, asks him to sit quietly and understand things on getting wise. But if with all this when a child does not come round and continues to be obstinate, the

mother or at times the father scolds him or even gently works upon him. The child cries and his expression becomes nervous. His face becomes less bright. Seeing this the mother takes him to her bosom. Or at times when a child sits in a corner with a long face the mother's heart melts and drenches her child with love.

Similarly, the parents of spiritual existence, God, at times works upon His devotee, brings opposition in his life, brings a hurricane of difficulties. All this happens by His desire. The idea behind it is to make His devotee, who has completely surrendered, a man of strong iron will, full of self-confidence, faith and strength. God works upon His devotee, so that the devotee's mind turns more and more towards worship, so that he sets about the path of uplifting his soul and attain powers. It is exactly because of this that everybody, in his moments of utter failure and opposition by dark forces, has to learn endure, to forbear, to remember God every moment, has to get lost in His thoughts. He has to pray silently in his mind for help. God is merciful. His mercy is boundless. You have to keep on with your faith and will to surrender. If you cling to Him constantly, a new dimension of your worship will emerge from that continuity of faith and

sense of surrender. With absolute faith and sense of surrender, you will be experiencing an essence from your whole existence, a power to endure, to fight all failures in life even though you may not come across the desired physical happiness. You will feel some invisible power promoting poise in you. Some unknown force will lift up and remove the burden of your life, the heaviness you feel in your heart. On every issue of life, you will feel somebody guiding you, helping you reach the goal by clasping your hand, and you will find a way out of your difficulties. Some internal power within you will explain to you the secrets of your successes and failures, and thereby your lack of peace and poise will vanish and you will attain to peace and steadiness.

We cannot understand the functioning of the Divine. The ways of the Divine are unthinkable and we fail to ascertain as to where they propose to lead us to, or what they want to make out of us. The Divine never allows any harm being done to the devotee who has surrendered himself completely. He never acts against the interest of his devotee who has sought His surrender. From worldly point of view at

times we may feel that things have gone wrong with us. We may feel that in spite of constantly remembering the God we have come across bitter results. But if a particular result is not to the ultimate advantage of a person, how can God allow it? When with constant remembering of God a man's physical expectations do not seem to come round, he has to endure it quietly and has to read God's message in it and has to pour his heart out at the feet of the Divine and control himself.

So my point is very clear, and this is my suggestion, that even in the most sorrowful moments of life, you should not budge even slightly from absolute faith and self-surrender at the feet of any personal God — or the Mother. Go on repeating the maha-mantra of Gayatri. This is my order, and with that you carry my blessings as well. You will positively get help. God will lift you up as lightly as he would a flower. He will keep you protected.

To tell you my own personal experience, I may say that till day, I have neither complained against anything nor asked for anything in life. I have no desire for any physical happiness. I

was a bright student while studying. I wanted to be a doctor. But it remained incomplete. I don't nourish any ego. I make an effort in any respect after seeking the surrender of Mother Gayatri. Yet, I do not think of the success or failure that may result from my endeavour. I have absolute faith in Mother Gayatri and life sprawls on according to Her desire.



NOTES :



DEAR CHILDREN OF MOTHER GAYATRI

On reading this Book start doing three rounds of rosaries repeating Gayatri Mantra.

In case you feel it necessary to see me personally, you are most cordially invited to do so.

(1) You may see me at -

“ Neeloshā ”, Trimurti Society,
Near Government Five Bungalows,
Gulbai Tekra, Ahmedabad - 380 015

Time : 12-00 noon onward, 101 individuals
every day.

All days except Saturdays, Sundays and
public holidays.

(2) I will read your letters, but please do not
expect a reply.

(3) In case you want to see me for any physical
ailment kindly arrange to see me with an
empty bottle so that you may be able to
carry jeevan-jala or sanctified water.

Blessings from
Shastrijee

