

# GÁYATRI UPASANA AND YOGA

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Any Student of Religion, whether higher or lower, should have known what **Gáyatri** is. If he does not, it may be definitely stated, that he has missed the one proper basis of spiritual life, and with it, correct knowledge. It is not too much to conceive that whatever knowledge one might have acquired in religion otherwise, without knowing **Gáyatri**, is just a waste. To say so should not be considered dogmatic, because the exposition on **Gáyatri** herein would disclose what it is to miss it.

In this land of **Aryavarta**, only a privileged few may be said to have heard or known anything about it. And even they cannot be held to have grasped and understood its significance fully. Added to it, a good deal of unnecessary secrecy is maintained by those that are said to know it so as to make it inaccessible, which precludes the honest seeker to a correct approach thereof.

As such, what the Great Masters of **Suddha Dharma Mandalam** teach us about it should be illuminating and uplifting, not only for our every-day life but also to **Yoga** which attracts one and all now. Let us try to understand what They teach us, in all humility.

**Swalpamapyasa dharmasya**—Even a fraction of this divine knowledge in its correctness should be enough to disabuse the mind from the prevailing grotesque misconceptions and to browbeat the aggressive claims made by certain Schools of thought, that to pursue the path of **Yoga**, **Gáyatri** is unnecessary. A statement of the kind merely betrays that those that indulge in them know neither **Gáyatri** nor **Yoga**, which they sponsor, in so far **Gáyatri** itself has been declared from the long ago as **Yoga Vidya: Yogavidyetei Gáyatri Yogibihi parikatyate**. It is also known as **Tatwa Vidya** that leads to the knowledge of **Brahm** in its manifold manifestations: *Tatwavidya cha Gáyatri Brahmeti cha hi shruyate*. So that, the hollowness of the claims adumbrated should be thus patent.

A re-understanding, therefore, of this imperative, unique, powerful, and unexceptionable requisite, not only to the day-to-day life of the individual to get inspiration but also to those engaged in pursuing the path of **Yoga** is well warranted as a guide to one and all.

In the sacred teachings—*Shrutis*—**Gáyatri** is described thus: **Gáyatri Va Idam Sarvam**; All this is **Gáyatri**, otherwise the epithet *sarvam*—all—in the dictum is completely comprehensive of no exception whatsoever. However, the qualifying word *idam*—this—obviously restricts the scope of this **all-ness** to that which could be defined by location as “this,” whether it may be in the sphere of thought, word, or deed, or higher than these three; that is to say, all that falls within the ambit of expressed knowledge is **Gáyatri**.

Knowledge in its seed-state and different from its being expressed may be stated to be a concept rather than a whole concept with a confluence of many concepts—the several nuclei, as it were, for the various kinds of knowledge formations in the thought region known as **Mahat**; best understood by that mysterious and cryptic monosyllable **OM**.

In other words, the seed-state, which symbolizes **All Consciousness**, though by itself is unitary, assumes various states as concepts in itself, so as to constitute the several bases for the operations of different and manifold other transformations that also emanate from it. Now these formations of **OM** in itself into several concepts of the abstract category are technically termed **Mahavakyas**, whereas the transformations thereof into concretes, such as the various planes of knowledge activity and the laws pertaining thereto, go by the name of **Gáyatri**.

That is to say, **Gáyatri** is the dynamic aspect of that which metamorphoses the potential seed-condition **OM**, the symbol for **Brahm**, and projects it as the manifested **Jagat**; the **Mahavakyas**, on the other hand, perpetually furnish the necessary seeds, or concepts of **OM** to maintain the eternal condition of **Jagat**. In the interplay of these two, we find the secret source of all knowledge whatever it is. So it is said, **Gáyatri** is the mother and **Mahavakya** is the father, from whom, not merely knowledge, but also the entirety of the cosmological compositions has its origin. In fact, the two are identical except for the aspectual differences mentioned, and hence the epithet "*Va*"—otherwise—in the analogies, is appended to suggest that "*Sarvam idam*" declared as **Gáyatri**, is already known in the **Mahavakya** which postulates: "*Sarvam Tad Kalvidam Brahm*"—All this verily is **Tad Brahm**.

From this it should be clear that what is known as **Tad Brahm** in the **Mahavakya** and that which is known as **Gáyatri** are nomenclatures given to one of the same principle, to aid us in distinguishing the nature of its various formations and transformations we find in the **Jagat**. So that in any scheme of explanation **Mahavakya** and **Gáyatri** can hardly be separated, although the explanation is always in terms of **Gáyatri**. And hence, before understanding the scope of **Gáyatri** as such, it will prove very helpful to know within a short compass what **Tad-Brahm** stated in the **Mahavakya** stands for.

In the **Gita**, it may be remembered, **Arjuna** enquires of the Lord what this **Tad-Brahm** is—"**Kim Tad Brahm**". In reply the Lord states—'*Aksharam Brahma Paramam*'—**Aksharam** is **Para-Brahm**. That is to say what is known as **Para-Brahm** is **Tad- Brahm**, the epithet "*Tad*" obviously, setting a limit to the scope of conception even at its highest. That which is beyond the conceptual state is termed "**Neti Neti**"—Not this, not this—as **Brahataranyaka Upanishad** states, which seems to be an eternal, impenetrable secret never known, surpassing all—"**Sarvateetam**". The question whether such a state is possible is answered by the fact of the existence of the limitless expanse—**Jagat**—of which we are parts, the terminal limit thereof being **Aksharam** referred to above. The term **Aksharam** is literally said to mean **indestructible**; it also means letter or word; so that, the sound constituent in the latter furnishes the clue to the whole meaning—indestructible-sound-form.

This indestructible sound form is **OM**, which symbolizes **Brahm** in completeness—"*Om iti ekaksharam Brahm*"—**Brahm** is the single letter **OM**, and in this sound form, the potential state is just a concept; and thus soundless; and therefore transcendent, the nature of which does not yield to its being realized in terms of explanation, and is said to be known by every one for himself through the study of "**Samashti Omkara Vidya**" (Synthetic Study of **OM**). The all-surpassing **Neti Neti** should not be confused with this aspect of **Akshara** since that is never known.

To help us to determine the nature of this highest concept **Aksharam**, which is **Suddha Dharma** or **Para Brahm** or **Tad Brahm** or **OM**, the Lord proceeds to explain later on thus: "*Om Tat Sat iti nirdeso Brahmana trivida smritaha*"—**Brahm** has to be determined three-fold in terms of **Om Tat Sat**.

## 1. The Three-fold Aspect of Brahm

In the sacred scriptures, the Supreme **Brahm** has been described in manifold ways by the various **Mahavakyas**, all of them, however, having reference only to the central idea embedded in this profoundly cryptic dictum **OM: Tat: Sat:** Of those very many **Mahavakyas** "*Satyam, Gnanam Anantam Brahm*" respectively brings forth the significance of **Tat: Sat: Om**.

- **Tat** is **Satyam**—truth, the brilliant light thereof dispels the ever-present darkness overcoming the human mind and is said to be **Suddha** (*Suddha tejas Swaroopa*—form of pure light).
- **Sat** is **Gnanam**—wisdom, the dynamic power thereof constitutes the casual and controlling force of the Cosmos, and is known as **Nirguna** (*Karana Swaroopa*—causal form).
- **Om** is **Anantam**—manyness, the sublime infinity of the creational grandeur gives a stunning blow to the human arrogance of **I-ness** compelling man's utter submission to the **All-Will** and this is declared to be **Saguna** (*Amritaswaroopa*—the *amritatwa* or blissfulness consisting in the elimination of the idea of separateness in the manyness).

**Tat Sat OM**, which thus represents the three-fold aspect of **Brahm**, is declared to be **Kala**—Time, as understood in terms of Past, Present, and Future. (The Lord declares himself to be **Kala** in the **Gita**, *Kalosmi -lokashayakrit pravrittaha*—I am time manifest, having this world as my abode).

The monosyllable **OM**, which is thus said to represent the manyness and the multiplicities therein, and as such known as **Vyashti-para**, is however, by itself a single sound concept as was already stated—**Samashti-para**. **OM**, in its potential seed state of soundlessness, hidden in sound—"*sware leenam*", and is said therefore, to unfold the three states of Time simultaneously—**Sarva-Kala**. Thus **Samashti-para** and **Vyashti-para** of **OM**, known as **Pranava**, respectively pointing out to the conceptual state hidden in sound and the knowledge

state expressed in terms of sound, form in order the subject matter of study of **Mahavakyas** and **Gáyatri**.

In the dictum "*Swara leenam*" stated above, the English term "sound" does not properly give out the significance of *swara*. The correct Sanskrit word for sound is *śabda*, which is the lowest of a three-fold sound-state, viz.: **Nada, Swara, Śabda**; and these in English may be rendered as: **sound-wave, sound-note, and sound**, respectively. **Tat: Sat: Om:** in the lower level represent these three.

Of these, **Swara**, which, in Yogic parlance, is known as **Bindu**, a *loka* (world) in itself, is the creational center—the center that is everywhere. **Nada** is the *loka* known as **Sat-Chit-Ananda**, the seat of **Trimorties** and is higher than **Bindu-loka**, while the **Śabda loka** lower than **Bindu** is known as **Kalaa-loka**. **Śabda** or sound is the quality of **Akasha** (Ether), the subtlest of the five elements of which the visible world in which we live is formed. This three-fold state of **Nada-Swara-Śabda** or **Nada-Bindu-Kalaa** goes by the technical name of **Śabda-Brahm**.

**Gáyatri** whose essential nature is declared to be **Śabda**—*Sabdhamooti dharasyetat swaroopam*—is otherwise stated to be **Śabda-Brahm** itself. Before aiming to reach the level of **Para-Brahm**, one has to, as a matter of necessity, to become fully conversant with the states of **Śabda-Brahm: Śabda Brahmani nishnataha Parebrahmani gacchati**, as the *Shrutis* unequivocally declares. Hence the importance of **Gáyatri Upasana** can in no way be minimized under any condition whatsoever.

In passing, it may be stated, that **Śabda Brahм** should not have been so very ludicrously rendered as "talkative man" as is seen in a recent so-called "classical" translation of the **Gita**, nor does it mean "written- truths" as is explained in one of the recent expositions of the Integral **Yoga School**, as though to feed oneself with ideas that suggest themselves to the imagination, "when one learns to live in his own soul" is transcending **Śabda-Brahм**, *Subdhabrahmativartate*.

The functional features of **Śabda-Brahм**, which commence to operate only within, unless disciplined by **Gáyatri-Upasana**, are liable to take wild momentum. It is only through **Satsiksha** (correct knowledge) of written truths, not of the fanciful type but of the right sort that could generate the necessary discipline ordained by **Gáyatri**. The importance of such written truths can never be set aside. The various states of **Śabda-Brahм** have to be also passed through before transcending it.

The travel by the **Consciousness** through these various states is inevitably associated with the acquisition of certain phenomenal powers inherent in those *lokas* passed through, and they are acquired as a matter of course by the *sadhaka* and brought down to render aid to the suffering humanity. An absence of these powers certainly means that the **Consciousness** has not reached those levels in a working order. Truly liberated souls are so endowed with these powers as a result of worshipping **Śabda-Brahм**, which is **Gáyatri-Upasana**, and not by the forced

practices of **Hatha Yoga** and the like, are actively engaged in the work of helping those who would follow their directions. So that, to indict them as selfishly pursuing the path of their own individual **Ananda** and salvation is unfair, not so much to them as it is to ourselves. To aim at the acquisition of these powers is one of the cardinal principles of **Suddha** practice.

## 2. The Definition and Role of Gáyatri

Being the one source of all ‘expressed knowledge’ and their conditions, the definition of **Gáyatri**, by **Sri Hamsa Yogi** is very significant. He states: "*Tyajyopadeyartam tatwagnanena vijanantam yatascheyam trairi, sarvam tat kalvidam Brahm Sarvam brahmaswabahvajam, Sarvam avasyakamityartopadesena rakshati tatascheyam gayatreetuchyate*"—**Gáyatri** is that which rescues by generating discriminative knowledge through **tatwagnana** (knowledge of the **Tatwas**) and protects by inculcating the truth that: everything is verily **Brahm**, everything is of the nature of **Brahm**, and that everything is necessity. In his definition we learn not only the sublime role of **Gáyatri** but also its protective power. It is because of this supreme power to protect and rescue one and all from all perils incident to life that **Gáyatri** is hailed as **Mother**, and reverentially invoked by every earnest devotee.

In the *Shrutis*, She is eulogized thus: "*Mantranam Matrika devi sabdhanam gnanaroopini*"—Oh **Devi**, thou art the source of all *mantras* and the embodiment of knowledge in all sounds—a prayer which accords with the definition given by **Hamsa Yogi**.

She is thus a distinctive power. The transforming aspect of the power that converts **Brahm** into that which appears different from itself—**Jagat**, always hiding its (**Brahm**) true state is termed **Maya** or **Maha-Maya**, or **Yoga-Maya**—"*Yogamaya samavritaha*". The retransforming power which rescues the **Jagat** to its intrinsic **Brahmic** state is the protective power—**Gáyatri**. **Maya** and **Gáyatri**, therefore, are the different roles of the same Power of transformation—**Brahm-Shakti**. Consequently, She is the virtual **Dictator** of the **Cosmos** and not **Brahm**, and as such, the Dispenser of weal or woe to mankind in accordance with its behest. So that to free oneself from the dazzling and upsetting influence of **Maya**, one has to approach her in the role of **Gáyatri**.

**Bhagavan Narada** also defines **Gáyatri** thus: "*Vyakyatree vyavasayanam chatmano deha mandale, ya cha vidyaasti sa prokta gayatri iti Maharshibihi*"—It is said by the **Maharshis** that **Gáyatri** is that **Vidya** which explains the nature of the various functioning of the **Life Principle** in the body (it has assumed).

Thus two main divisions characterize **Gáyatri Vidya**, and they are:

- **Tatwa vidya**
- **Mantraatmika**

The former is the explanatory feature in regard to the various manifestations in and of the world-process known as "**Samsara**"; while the latter constitutes certain formulae in which are

condensed all the explanations of **Tatwa-vidya**, a proper and careful intonation of which enables the factual realization of those explanations, and as such it is vibratory in effect, in that, it shakes away, the ignorance inherent in the human-atomic constitution.

### 3. Tatwa-Vidya and the Four Feet of Gáyatri

The darkness known as ignorance is due to the original stunning effect caused by the sudden release of the splendid Light of the creational energy through the power of **Maya**—'*Mayaya apahríta gnana*', which causes the created beings to revolve in the wheel of **Samsara** as though dazed: *saravabhootani yantraroodani mayaya*; and as such darkness may be stated to be light itself tuned up to the highest vibrant velocity. It follows, therefore, that when this high velocity is stilled, the stunning power lessens; and with it, darkness evaporates yielding place to that much necessary light with which one can see. It is to affect this quieting influence in the mind, wherein, the full force of the revolution is seen, that the **Gáyatri** formulae help.

There are any numbers of these formulae suitable to the various systems of human organism in accordance with the plans in which the said organism functions in a given time, and hence the *Shrutis* dictum *anantavihi gayatriyaha*—**Gáyatri** are innumerable. We shall revert to a further treatment under this head again after a brief explanation of **Tatwa-vidya**.

**Tatwa-Vidya** is also otherwise known as **Samsara-Vidya**. **Samsara** is that condition in which there is a full play of the innumerable forces released by the creational urge in the never knowable **Brahm**. *Bahusyam prajayeyeti*—let me become many—is that urge in the **Yogic** condition of **Brahm** with its own **Shakti**. Generally **Shakti** or power and the one who owns it can never be separated so long the owner holds it. With **Brahm**, its **Shakti** never gets separated at any time and their **Yoga** is eternal, and hence the non-differentiated view that **Brahm** and **Brahm-Shakti** are identical. The projection of the **Jagat**, sustaining it for a while, and withdrawing it—*srishhti, stiti, and samahar* are carried out by this **Shakti** of **Brahm**.

Every individual being, representing the **Brahma swabhava**—**Brahmic** nature, consequently, is so endowed with this **Shakti**, which takes infinite forms. In recognizing this **Shakti** as the terminus of **Samsara** lies the secret of salvation, which is attained by surrendering to and seeking Her divine grace—*Mamekam saranam vraja*—**Mam**, implying **Brahm-Shakti** and **Ekam** referring to **Brahm**. The feminine role with which **Shakti** is associated is due to its capacity to attract, to receive, to transform, and to project into various forms the one seed which is **Brahm**, and also to control and protect that which is so projected. This power, however, in the lower levels gets itself modified into a crystallized material, suitable for the mechanical projection of forms of blind forces, when she is known as **Prakriti**—a neuter condition.

In this **prakritic** field capable of being manipulated into desired shapes, the play of **Brahm** and its **Shakti** is at its highest, producing infinite forms and states without their losing their own intrinsic nature at any time. A process, which is thus variously graded and is eternal, is known as **Samsara**. And every individual being represents it. This **Samsara**, as a whole, which has its

source above and eternal, is likened to the **Aswatta-tree**—*Ficus Religiosa*—with its root above and branches below: *Oordwa moolam atah sakham samsaraha*.

In the lower **prakritic-conditions** of **Samsara**, the forces operate blindly and impulsively because of the dominating influence of **I-ness** therein, which is the subtlest **Prakriti** force that stresses the limited importance of personality and its will, ever maintaining the state of separativeness and oblivious to and thereby hindering the free flow of the **Divine will** in **Yoga**.

Some definite laws known as **Dharmas**, regulating the operation of the forces, govern **Samsara**, which has **Yoga**, at its top. Union or **Yoga** is the highest aim of these **Dharmas**, which involve their (**Dharmas**) close observance in the lower levels without being subject to the influences of **Prakriti**. The **Dharmas** that operates in the lower levels fall into threefold group of **Gnana**, **Ichha** and **Kriya**; **Knowledge**, **Desire** and **Action**, collectively called **Sankhya**.

Thus these four factors **Gnana**, **Ichha**, **Kriya** and **Yoga** are together known as **Gáyatri Chatushpada**—**Gáyatri** with four feet, each foot having six digits, each digit representing a **dharma**, and thus we have the well-known twenty-four **Dharmas** of **Gáyatri** (See **Gita S.D.M.**, from second to 25th chapter for the names of these **Dharmas**). **Gáyatri**, however, is one footed, or two or three in accordance with its reference to any one of the **Gnana**, **Ichha**, or **Karma** especial treatments, when it is declared to be incomplete. It is **Yoga** that gives the stamp and seal of fullness, and hence the importance of **Gáyatri –chatushpada**, in the manifested universe which is but a fourth part of the infinity—*padosya viswabhootani, vishtabayaham idam kristam*, the influence of this **Gáyatri** is complete.

**Prakriti**, the seed-bed of **samsaric** life of **Brahm** and its **Shakti**, has likewise various states, mainly two-fold—**Sthoola** and **Sookshma**—**Gross** and **Subtle**. The **Sthoola** consists of the **Para**—Higher, and **Apara**—Lower, aspects. The eight-fold **Prakriti** are the **Apara**, and they are: **Bhoomi** (earth), **Ap** (water), **anala** (fire), **Vayu** (air), **Kham** (ether), **Manas** (mind – emotion), **Buddhi** (intellect), and **Ahamkara** (**I-ness**). The **Para** or the higher is the **Jivaboota**, the life-giving source for the **Apara**, and is known as **Avyakta** (Inseparable). The inseparable condition, herein, is **Yogic**, in that **Brahm** as **Atman**, **Shakti**, and **Prakriti** is in a state of eternal unity. Hence **Para-Prakriti** is, sometimes, otherwise termed as **Atma** itself: *Yo buddhe paratastu saha*—Higher than **buddhi** is He (**Atman**) in the **Avyakta** plane.

The twenty-four principles that go to the building of the **Cosmos**, known as **Gáyatri** principles are merely multiples of this **Para** and **Apara-Prakriti**. In Man, these principles are organized into a four-fold group—**Indriyas** (senses), **Manas** (mind-emotion), **Mahat** (intellect) and **Avyakta** (**Yogic**), otherwise also as five-fold *koshas* (sheaths) viz.: **Annamaya** (physical body), **Pranamaya** (Astral) **Manomaya** (mind-emotion body), **Vignanamaya** (knowledge), and **Anandamaya** (Bliss).

Secondly, the **Sookshma** or the subtle aspect of **Prakriti** manifests in the human body as a result of the play of **Atma** and **Shakti** on it, and known as **Gunas** or qualities, which are **Satwa**

(intelligence), **Rajas** (activity), **Tamas** (darkness), and **Suddha** or **Sama** (equipoise). The primary or the first **Yogic** condition is that when the **Consciousness** is able to function in **Avyakta-plane** with **Suddha guna: Samatwam yoga uchyate**. As the **Yoga** advances, it reaches the highest level wherein **Brahm** and its **Shakti** alone abide transcending all **prakritic** planes—*prakrititeparam*.

**Tatwa-vidya** thus consists in the study of these factors in their details and in applying them to practice in every day life. It is in reference to this **Gáyatri-vidya** that the Lord in the **Gita** stresses, when He declares *tatwato gnatwa tatwataha* etc., in as many as eleven places in it.

#### 4. Mantraatmika and Conclusion

**Mantraatmika** aspect of **Gáyatri** was already stated to be vibratory. This vibratory condition is created to awaken the **Consciousness** or the **life principle**, which is **Atma**, from its dazed condition, revolving in the wheel of **Samsara** and tasting its fruits. Sound is the only power to create the necessary vibration to rescue it, since the **Life Principle** or **Atman**, which is of the form of **chit** or **Consciousness**, is clothed in the atomic body of **Akasha** or **ether** whose quality is sound and is **Vishnu**, the all-pervasive: *Atma Akasha dehasyat chitroopaha Vishnuravyayaha*. The reason why sound-effects or the spoken word and the like have a great influence on people in general should be thus obvious.

The formulas of **Gáyatri** are intended to create a similar effect. The potencies of these formulas as such are enhanced when, in association with each one of them is added a single seed-letter known as **Ekakshara** while intoning it; since it (**Ekakshara**) is said to represent the nature of the particular individual soul and to which sound alone, the soul responds. In the same way **OM** is the **Ekakshara** of **Brahm**, every individual **Brahm Atman** has its own single sound-letter.

These **Ekaksharas** are graphically described to shoot out in the form of *swaras* (sound, intonation, musical note) from the drum of **Lord Shiva**—*Sivatakkā Samamnaya pravanihi*, which the advanced **Yogis** observe during their meditations, and gather, to confer them on those that are in the path, in accordance with their suitability, to accelerate their development. The extraordinary powers released consequent on the intonation of these formulae with **Ekaksharas** are such that they are held extremely secret and are imparted discriminatingly with an eye to the disciples' welfare.

The Lord's dictum that people should not be disturbed in their smug ignorance—*na buddhi bedam janayat ajnaninam*—is not so much with reference to the imparting of **Tatwa Vidya** as it is with the disclosure of these **Gáyatri** formulas, although in many cases even ordinary knowledge is seen perverted, letting alone the truth of **Tatwa-vidya**, and thus made to subserve man's nefarious ends, due to the inherent nature of **karpanyadosha** (Selfishness) with which man is obsessed.

Such **Upasana** or worship of **Gáyatri** is not intended only for us. Even those that are very high in the order of evolution viz., the **Yogis, Rishis, Siddhas, and Mahatmas** have their own methods of **Gáyatri-Upasana**. Even the **Trimoorities (Brahma, Shiva and Vishnu)** are not free from such worship. **Brahma-Shakti**, the final refuge of **Samsara**, is higher than the **trimoortic** level, and it is from this Great source that they derive their respective powers for the governance of the **Cosmos** according to their allotted function and the necessary powers are got only by worshipping Her.

The importance of **Gáyatri** as such, not only to **Yoga** but also to every day life being is thus obvious, it can be very well seen what a pusillanimous claim it is that arrogates that to tread the path of **Yoga, Gáyatri** is unnecessary. Generally, the imparting of **Yoga-Gáyatri** is done to such of those who are capable to intone it properly. Even though one is lucky to receive it, it is only a mastery of **Tatwa vidya** that augments its efficacy. It is declared that this mastery constitutes in itself an act of receiving the power to function in the world—**Shaktisweekara**.

Three auxiliaries go to increase this **Shakti**. They are: a) **Yagna**, which is the performance of acts dedicated to the **Divine** b) **Adhyayana** or the study of **Tatwa-vidya**, a full and complete exposition thereof is **Srimad Bhagavad Gita**, a correct text of which is the one published by **S.D.M.** c) **Dana**, or the act of surrender of the individual soul to the **Universal Soul**.

Secondly the discriminating knowledge and intelligence one develops through **charcha** or enquiry in the course of one's sojourn in the world, after receiving the said **Shakti** is termed, **Tapas** or austerity. Finally, when one completes the duties that may fall to one's lot in **Samsara** the **Sadhaka** approaches the **Guru—Gnaninaha Tatwadarsinaha—**(Such **Gurus** are very rare now among us) to acquire a working knowledge in the **Tatwas—**inner planes of being and receives from the **Guru** further installments of **Yoga beejas** and **Gáyatris** as aids.

In the fullness of time the disciple through the blessing of his **Guru** learns to raise his **Consciousness** to transcendental levels, and function there independently, and at last reaches the height of eternal **Brahmic approximation—Sameepya Mukti** the highest in that category. This is known as **Brahma Prapti** or attainment—they **Fifth Purushartha** that the **Gita** teaches.

In this **Kali Yuga**, the imparting of **Yoga Gáyatri** to any and every one, and at any time of ones life, provided that one is able to intone properly is permitted due to the divine grace of **Bhagavan Sri Narayana** at **Badari**, the **Adhishtata** of **Suddha Dharma Mandalam**, who had declared the greatness of this **Yuga**, and the competency of every one to tread the path of **Yoga**. It is to personally see to the fulfillment of this declaration and raise the human level to greater heights that He has incarnated as **Bhagavan Sri Mitra Deva** whose public appearance is expected to take place any time, subject to His great will.

**Sri Janardana—Suddha Dharma's Director and Third Initiatory Authority.**