

*To whose temple the Arch is starlit,
In whose temple the Sun is the image of gold,
To whose temple the Moon goes every month
And brings the message out every Full-Moon,
And whose message the Moon sings as a word of sixteen letters,
His religion I belong to, His temple I visit,
His name I utter, His glory I live in.
To Him I offer the lotus of my day,
To Him I offer the lotus of my night.*

These seed thoughts from the Spiritual Psychology meditations of Dr. Ekkirala Krishnamacharya give the note for the Lunar Messenger of the Circle of Good Will. The moon is the reflective principle and symbol of the mind. When pure and calm, it reflects impressions from higher circles. Especially the time of the full moon is conducive for higher alignment, if we are poised enough. The alignment of the sun, moon and earth in the sky helps experience the magic of the light of the soul and its manifestation down to the physical.

The Lunar Messenger is published every month in time for the full moon. It contains thoughts from the teachings of eternal wisdom. Its purpose is to inspire us to put them into practical life.

VISTAS OF WISDOM 10: THE GAYATRI

Invocation of Light

Before creation began, there was the space unbound. We call the content of space the eternal background Light; the many forms of light emerge from it. This source of all light is also called the universal awareness, the Light of Truth. Since the dawn of time, it is also worshipped as the Divine Virgin and the Mother of the World. In thousands of ways the ancient seers have invoked the Light and meditated on it. They have realised that all of us are a spark of that light which we perceive as "I AM". It radiates into our individual consciousness and gets coloured individually. It expresses through our many thoughts and ideas and further descends into the activity of the senses and the body.

The sound formula for invoking the Light was subsumed to a 24-syllabled *mantra* by the seer Vishvamitra. He called it the *Gayatri mantra*; it is said to be the greatest *mantra* after the OM. This sound formula invokes the light of the cosmic sun, the central sun and the physical sun of our system that it may strengthen our will and enlighten us.

Vishvamitra called the *mantra*, the deity and the meter of 24 syllables with the same name, *Gayatri*. He discovered the *Gayatri mantra* at the beginning of an earlier Aquarian age. In every Aquarian age there is a rapid expansion of consciousness, and thus it is no coincidence that as we are entering again into an Aquarian age this *mantra* has become global through the work of spiritual Hierarchy. By the way, Vishvamitra is not the name of this great seer but a title which was conferred upon him and which means "friend of the universe". The name was used for many of his descendants.

The *Gayatri mantra* is sung individually for self-purification and also in groups for the protection of the world. The *Gayatri* should be learned with the instruction of an experienced teacher, because its light is strong and a wrong intonation can mislead. There are many distortions concerning intonation, symbolism and meaning. The sounds should be uttered in a musical and rhythmic way, aloud and not murmured. For a better effect of the *mantra* the sound also should not be prolonged.

In India it was a customary practice to sing *Gayatri* alone and silently inside. But Master EK emphasized, "I tell you to sing the *Gayatri* aloud, for this was the ancient tradition", and also that it should be sung in groups. At first the society could not accept it, but gradually this is done throughout India.

The sound formula of *Gayatri* is in Sanskrit but it is not Indian, just as light is not Indian. The essence of *Gayatri* relates to the entire universe. All those who feel inclined to sing the *Gayatri* can do so; it shouldn't be denied to anyone.

The Sound Formula

The *Gayatri* consists of four verses; the last three verses form the main *mantra*: OM BHUR BHUVA SUVAHA / OM TAT SAVITUR VARENYAM / BHARGO DEVASYA DHIMAHI / DHIYO YONAH PRACHODAYAT. Its meaning is, "We meditate upon the cosmic Lord of Light so that the light of the soul may embrace us and alert our wills."

Each of the three verses has eight syllables (in Sanskrit); in total they are 24 syllables. The first line is not part of the

mantra itself. “OM BHUR BHUVA SUVAHA“ speaks of the manifestation of “SAVITUR“, the light beyond our sensory, mental and *buddhic* awareness. *Bhur* is the physical plane, *Bhuvaha* the vital plane and *Suvaha* the mental plane. Then we say, “*Tat Savitur Varenyam*“, to reach the *buddhic* plane. It means, “May the Light of the central sun (coming through our sun) embrace us.” *Bhargo Devasya Dhimahi* means, „We meditate on the cosmic sun“, the Lord of the Cosmic Will. And with “*Dhiyo Yonah Prachodayat*” we ask the divine Will to descend so that it may work in us and awaken our will.

Uttering the *mantra* in all three pitches cleanses the three vehicles and restores the balance between the solar plexus and the heart centre. The hours of dawn and dusk are particularly auspicious for the utterance of this *mantra*. The light should be invoked with a pure mind and after also having cleansed the body.

We should sing the *mantra* consciously, so that by aligning our mind our will can be stimulated through the Divine. It is the same thought like in the Great Invocation: “From the centre where the Will of God is known, let purpose guide the little wills of men”. We should pay attention to utter the *Gayatri* consciously so that our mind doesn’t just pass it on to our tongue and throat; for mechanical singing runs like a cassette recorder and the effect doesn’t occur.

Visualisation and Symbolism

While uttering *Gayatri* we can visualise how a brilliant white lotus opens in our brow centre. A sunray touches the petals and unfolds them. Or we can imagine that we are in a shower of light and the light full-fills us. Or that we build a luminous bridge from the base centre to the pituitary in three steps and then the higher bridge is being built between the pineal gland and the pituitary. Thus, we can see the centre of the sun in the heart; the central sun, *Savitru*, has its replica in the higher *Ajna*-centre and the cosmic centre exists in the *Sahasrara*. We can consciously link all higher centres and visualise how the light fulfils us and flows into the surroundings. It is good to meditate the light of *Gayatri* at the *Ajna* centre, so that there might be a reflection of the higher in the lower. This does not happen when the awareness is in the throat or the heart centre.

When we sing the *Gayatri* we also work continuously with an exhalation in 8 syllables. This application of the metrical key unconsciously renders the respiration uniform. During the interlude between inhalation and exhalation the Will descends into us.

The number of the *Gayatri* is 24. It is also the number of the cube, a complete form. A cube has six sides; each side is a square and has 4 right angles. Thus, there are a total of 24 right angles which represent the 24 syllables of the *Gayatri*. They correspond to the 24 hours of the day, the 12

full moons and 12 new moons or the 6 pairs of months of a solar year.

The Vedas speak of the 6 faces of *Gayatri*, five are visible and one is invisible. It is the face on the backside called *Chaya*, shadow, representing the background which is not perceptible. From out of the darkness of the absolute Light, the soli-lunar principles of the male-female Divine spring forth. The face of the solar light is like a diamond ray, the lunar light is described as pearl colour. In between the two are the three faces of the primary colours of red, blue and golden yellow. They further reflect the other colours as combinations.

In Sanskrit, the symbol is called *Yantra*, the sound formula *Mantra*. The process of applying the sound together with the symbol is called *Tantra*. The *Tantra* of *Gayatri* helps realise the Light.

The Work of the Hierarchy

Master EK very much felt attracted to the worship of *Gayatri*, the World Mother. As he lost his mother in his childhood, he experienced through *Gayatri* a kind of motherly nourishment which led him proximate to the Mother’s energy. By his 18th year, *Gayatri* appeared to him in a beautiful female form. He was deeply impressed by her and relied on her very much in life.

One day, while he was contemplating upon *Gayatri*, the lower part of a figure appeared in his vision, which showed a little more form as days progressed. After a week, the complete figure appeared which we know as Master CVV. He didn’t know the Master at that time and was surprised. Later the Master started speaking to him. He said that he was pleased with Master EK’s contemplation of *Gayatri* and chose him as his medium to work for the Plan but that at first he should keep silence. Master EK accepted. This happened not only with Master EK. Master CVV also appeared to other persons while contemplating on *Gayatri* without their knowing him previously.

Master CVV was original in an extreme way, and he shocked the people by saying, “When you invoke the sound CVV you can sing the *Gayatri* but it isn’t necessary.” This is very uranian, for just like the *Gayatri* the sound CVV links up the micro-cosmic planes with the macro-cosmic planes. However, Uranus doesn’t destroy real values, and therefore Hierarchy today sees that the *Gayatri mantra* is distributed globally and that it is sung by as many groups as possible. It is invoked to enhance the impact of the solar vibration in us and help us to become a channel for these energies.

Intonation: www.worldteachertrust.org/med/02_Gayatri.mp3

Sources: K.P. Kumar: Mantrams / Master EK / notes from seminars. E. Krishnamacharya: Master CVV. The World Teacher Trust - Dhanishta, Visakhapatnam, India (www.worldteachertrust.org)



Gayatri

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