



शङ्करभाष्यसहितगायत्रीमन्त्रम्

SHANKARABHAASHYASAHITAGAYATHREEMANTRAM

EXPLANATION OF THE MANTRA

BY

AADISHANKARA

*Translated and explained*

*by*

*Narayanalakshmi*

**ABOUT THE AUTHOR**

Narayanalakshmi (Maa Tejaswini)

Narayanalakshmi, also known as Tejaswini in her ascetic life spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

*A Note to the reader:*

*In my wanderings as a female ascetic in the Himalayas, I had to visit many hill-ashrams and stay there for a few days. My habit is to browse books in any library, and I was surprised to find an old and rare Sanskrit book in some remote ashram of the hills, which contained Shri Shankara's explanation on Gaayatri Mantra.*

*I immediately wrote down the translation in a note book; and have now presented the same here.*

*For lack of facilities, I could not get the Sanskrit verses copied.*

*I hope this translation would light the hearts of many seekers.*

*Narayanalakshmi*

# गायत्रीमन्त्रम्

ॐ

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात्

ॐ भूर्भुवः स्वः

तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात्

ॐ भूः ॐ भुवः ॐ स्वः ॐ महः

ॐ जनः ॐ तपः ॐ सत्यं

ॐ तत्सवितुर्वरेण्यं

भर्गो देवस्य धीमहि

धियो यो नः प्रचोदयात्

आपो ज्योति रसोमृतं ब्रह्म भूर्भुवः

स्वरोम्

## COMPLETE GAAYATRI MANTRA

TAT SAVITUR VARENYAM BHARGO DEVASYA DHEEMAHI

DHIYO YO NAH PRACHODAYAAT●

OM BHOOR-BHUVAH SVAHA

TAT-SAVITUR-VARENYAM

BHARGO DEVASYA DHEEMAHI

DHIYO YO NAH PRACHODAYAAT●

OM BHOOHU ● OM BHUVAHA ● OM SVAHA ● OM MAHAHA●

OM JANAHA● OM TAPAHA● OM SATYAM●

OM TAT SAVITUR VARENYAM

BHARGO DEVASYA DHEEMAHI

DHIYO YO NAHA PRACHODAYAAT●

AAPO JYOTI RASOMRTAM BRAHMA BHOOR BHUVAH

SVAROM●

## GAAYATREE PRAANAAYAAMAM

### गायत्री- प्राणायामं

Holding the breath one should repeat the above mentioned गायत्री मन्त्रं (GAYATRI CHANT) completely thrice at ब्रह्म मुहूर्त (BRAHMA MUHURTA).

1 मुहूर्त (MUHURTA) = 48 minutes.

ब्रह्म मुहूर्त (BRAHMA MUHURTA)- is the 2nd last मुहूर्त (MUHURTA) (1 hr 36 min) before sunrise

This is called गायत्री प्राणायामं । (GAAYATRI PRAANAAYAAMAM)

The above mentioned गायत्री महा मन्त्रं (GAAYATRI MAHAA MANTRA) is the essence of all the Vedas.

गायत्री मन्त्रं (GAYATRI CHANT) reveals the existence of the Supreme Self or परमात्मन् (PARAMAATMAN) in every existing object - living or non living, as its very essence.

गायत्री मन्त्र उपासनं (GAYATRI MANTRA UPAASANA ) (Practice of the Gaayatri Chant) consists of chanting the complete Mantra as given above, loudly, with perfect phonetic intonations.

If there is not the perfect phonetic expression of sound, the Mantra may not have the required effect.

The Mantra is mainly intended for personal usage. Unless one is physically handicapped, the Mantra is to be chanted by the aspirant himself. (Listening to the Mantra in a cassette is of no use.)

The उपासनं (UPAASANA) of गायत्री मन्त्रं (GAAYATRI MANTRAM) is to be performed with an effort by the साधक (ASPIRANT) himself.

Regular गायत्री प्राणायाम साधन (GAYATRI MANTRA PRACTICE) leads one to Self-Knowledge; bestows liberation and Siddhis (Higher powers of higher Knowledge levels).

ॐ

ॐ - OMKARA is also known as प्रणव (PRANAVA).

The chanting of ॐ bestows liberation. Those who are spiritually inclined should chant the ॐ in an elongated form, combining it with प्राणायामं (BREATH CONTROL).

Others who want to have worldly benefits should chant the ॐ in an ordinary way, in a short time. But in 'Gaayatri Mantra Chanting', since the whole passage is to be repeated in one single breath - three times without a break, the Omkaara repetition can be short.

ॐ

**MEANING OF THE MANTRA**

तत् सवितुर्वरेण्यं भर्गो देवस्य धीमहि  
धियो यो नः प्रचोदयात् ॥

TATSAVITURVARENYAM BHARGO DEVASYA DHEEMAHI  
DHIYO YO NAH PRACODAYAAT ॥

तत् TAT : That

सवितुः SAVITUH : of the Sun

वरेण्यं VARENYAM : Supremely Great

भर्गः BHARGAH : Shining one or the lustrous one

देवस्य DEVASYA : of the God or of the shining form

धीमहि DHEEMAHI : We will meditate

धियः DHIYAH : Discriminating faculty or the Buddhi or the Intelligence.

यः YAH : Who

नः NAH : of us

प्रचोदयात् PRACODAYAAT : Inspire or provoke

ॐ

*Let us meditate upon (and stay as the identity of) the supremely great luster  
of that Sun God (witness state).  
Let that inspire our intelligence  
(to realize the essence of Reality that is us and all this.)*

## DETAILED EXPLANATION OF THE WORDS

SAVITR - SUN

SAVITUH - OF THE SUN

Sun in the Advaitic texts does not refer to the star-sun which burns in the sky above us lighting up our planet. The word Sun always suggests the witness state or the Self state.

As the Star sun by its very presence makes the earthly dealings go on, the Self by its very presence allows the perceived world to appear.

Self (Aatman) is not the form with a name; but the inner essence of Reality which exists as this perceived world. Anyone who is attached and identified with the form of the body, gains no benefit from the Mantra.

BHARGA -

Luster or shine does not mean the light or shine as observed to emerge out of light sources or diamonds or gold objects. Awareness alone, as the understanding nature of any perceiver shines as the perceived world. This is the luster of the Self (Aatman) or Brahman.

The terms Aatman and Brahman denote the same nameless formless non thinking reality-state.

If Brahman can be compared to the expanse of sunlight, Aatman is the sunlight channelized through the mind-window.

DEVA -

The word DEVA does not refer to a God or Ishvara. DEVA means that which shines.

As this shine of awareness makes the entire world appear in an instant, Brahman or Atman is a Deva, the Supreme Lord who creates the worlds in an instant.

DHEE -

means intellect or the Discriminating faculty as apart from the Mind or MANAS.

Mind is just a data-collector of sense perceptions.

Intellect or DHEE is the faculty that analyzes all the data collected by the mind and decides what to keep and what to throw away.

## CONCEALED MEANING

परमात्मन् AND जीवात्मन्

(SUPREME SELF AND THE INDIVIDUAL SELF)

Though the Mantra appears to refer to the Sun shining above the earth, it is actually intended towards the परब्रह्मन् (PARA BRAHMAN) and teaches us the identity of the आत्मन् (INDIVIDUAL SELF) and the परब्रह्मन् (SUPREME SELF).

परब्रह्मन् (SUPREME SELF) is the Sun, the shining one.

He shines as our own self.

He is the साक्षी 'Witness Consciousness' in us.

AATMAN or Self is not a light-streak or a ghost but the very thing you know as the 'I'.

This 'I' (ego-sense) - which everyone knows as himself or herself is - परब्रह्मन् (SUPREME SELF).

The SUN which is परब्रह्मन् (SUPREME SELF) is your own Self which is felt as the 'I' - which is the Shining one.

'He' is the very awareness you have.

You are aware of objects outside. So the objects exist.

Your body is there because you are aware of it.

You are the light by which you see other lights like Sun, Moon etc.

You are the 'Awareness' - 'The Light'.

This Awareness is called चित् CHIT - (CONSCIOUSNESS).

This Awareness is परब्रह्मन् - PARABRAHMAN (SUPREME SELF).

This Awareness is the real 'YOU'.

### ADI SHANKARA SAYS

गायत्री मन्त्रं (GAAYATRI CHANT) is the essence of Vedas.

Vedas proclaim the oneness of जीवात्मन् and परमात्मन् (INDIVIDUAL SELF AND THE SUPREME SELF).

गायत्री मन्त्रं also aims at this oneness only.

### EXPLANATION OF THE MANTRA BY SHANKARA

परब्रह्मन् (SUPREME SELF) is सवितृ - SAVITR - SUN.

परब्रह्मन् (SUPREME SELF) is देवः - DEVA - the Shining one.

He is the light by which we see other lights.

परब्रह्मन् (SUPREME SELF) is वरेण्यं - VARENYAM - Greatest, because he is well known to everybody as their very Self, as their 'I'.

परब्रह्मन् (SUPREME SELF) is भर्गः - BHARGA - the lustrous one, because He destroys the ignorance in everyone.

We meditate on THAT परब्रह्मन् (SUPREME SELF) who is referred to by the words - सवितृ देवः भर्गः and वरेण्यं.

Let THAT परब्रह्मन् (SUPREME SELF) give us the power to meditate on Him as our own self.

Let THAT परब्रह्मन् (SUPREME SELF) inspire our thoughts to comprehend the truth of the oneness of जीवात्मन् AND परमात्मन् (INDIVIDUAL SELF AND THE SUPREME SELF).

[Para Brahman is not an entity or person with intelligence or mind.

Para Brahman is not a God.

Para Brahman is all that exists as known and understood.

Para Brahman is the state of Reality beyond the reach of senses and mind and intellect.

We can not understand Para Brahman with our intellect; but can know that we are just the flashing unreal waves rising from the Reality-state.]

ॐ तत् सत् (OM TAT SAT)

These three words form the essence of Vedas.

ॐ is the common word in this statement and the गायत्री मन्त्रं (Gaayatri Chant).

तत् is also a common word in both.

In the गायत्री मन्त्रं (Gaayatri Chant) the word तत् (TAT) is given a detailed explanation.

तत् (TAT) in गायत्री मन्त्रं (Gaayatri Chant) refers to सवितृ देवः भर्गः and वरेण्यं. (SAVITR, DEVA, BHARGA and VARENYAM)

सत् (SAT) means the Pure Existence or the Awareness in you.

You are the सत् (SAT) the Principle of Existence the Brahman, because of which all other things like your body, mind etc. exist.

ॐ तत् सत् (OM TAT SAT) means the oneness of जीवात्मन् AND परमात्मन् (INDIVIDUAL SELF AND THE SUPREME SELF).

ॐ तत् सत् (OM TAT SAT) means 'THAT IS EXISTENCE'.

गायत्री मन्त्रं (Gaayatri Chant) means:

“THAT PARABRAHMAN, THAT LUSTROUS SHINING SUN - EXISTS - AS YOU!”

### MEANING OF गायत्रीमन्त्रम्

भूः - BHOOH - EXISTENCE

भुवः - BHUVAH - CONSCIOUSNESS

स्वः - SVAH - BLISS

महः - MAHAH - GREAT

जनः - JANAH - CAUSE

तपः - TAPAH - LUSTRE

सत्यं - SATYAM - UNAFFECTED

All these words mentioned in the गायत्री मन्त्रं (Gaayatri Chant) refer to the परब्रह्मन् PARA BRAHMAN (SUPREME SELF)

आपः - AAPAH - ALL PERVADING OR EXTENDING OR SPREADING OUT

ज्योति - JYOTI - SHINING LIGHT

रसः - RASAH - ESSENCE

अमृतं - AMRITAM - NECTAR

### परब्रह्मन् PARA BRAHMAN (SUPREME SELF)

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is everything that exists.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is everywhere.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) pervades everything that exists.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is the SELF.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is the AATMAN.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is the Essence of everything.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is immortal.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is eternal.

परब्रह्मन् PARA BRAHMAN (SUPREME SELF) is free from Death.

### MEDITATION

Let us meditate like this, when we chant the complete गायत्री मन्त्रं (Gaayatri Chant)

*“I am the Supreme Para Brahman.*

*I am the witness of the actions of my body, mind and intellect.*

*These are the instruments given to me for experiencing the world.*

*I need no other support for my existence.*

*I am ‘THAT’ (Brahman)  
which is referred to in the GAAYATRI MANTRA,  
as  
SAVITR, BHARGA, DEVA and VARENYAM.*

*I am BHOO, BHUVA, SVAHA,  
MAHAHA, JANAHA, TAPAHA, and SATYAM.*

*I am AAPA, I am JYOTI. I am RASA. I am AMRITAM. I am BRAHMAN.*

*I am EVERYTHING.  
I am SAT-CHIT-AANANDA.  
I am Existence. I am Awareness. I am Bliss. I AM THAT”*

## ADI SHANKARA SAYS

ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is All pervading  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is Self shining  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is Different from Everything  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is the Self  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is Eternal  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is Existence, Consciousness, Bliss  
 ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is denoted by the प्रणव PRANAVA - (OMKAARA)  
 The other name of ब्रह्मन् (BRAHMAN) SUPREME PRINCIPLE is ॐ (AUM)

अहं ब्रह्मास्मि अहं ब्रह्मास्मि अहं ब्रह्मास्मि ।

AHAM BRAHMAASMI - AHAM BRAHMAASMI - AHAM BRAHMAASMI  
 I AM THAT BRAHMAN - I AM THAT BRAHMAN- I AM THAT BRAHMAN

*Let that Supreme Self inspire our intellects  
 to meditate upon the Truth.  
 I am the Supreme Self.*

OM

This is the meaning of  
 गायत्री महा मन्त्रं (GAAYATRI MANTRA )  
 according to आदिशंकरभगवत्पाद (AADI SHANKARA BHAGAVATPAADA)

ॐ तत् सत्  
 (OM TAT SAT)

ॐ

श्रुतिस्मृतिपुराणानामालयं करुणालयं  
 नमामि भगवत्पादशङ्करं लोकशङ्करं ॥

*I salute the compassionate abode of the Vedas, Smritis and Puraanas  
 known as Shankara BhagavatPaada,  
 who bestows auspiciousness to one and all.*

OFFERED AT THE LOTUS FEET OF ADI SHANKARA

