

Part I: Gayatri Mantra – A Study
Part II: Role of Gayatri Mantra in Optimizing the Random Event Generator
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ABSTRACT

Part I: Gayatri Mantra – A Study

The Gāyatri occurs in the Rg, Yajur and Sama Vedas. It is a prayer to the sun, supposed to be recited ritualistically at dawn, midday and dusk. Even though the Mantrā is known as the Gāyatri, its real name is Savitri Mantrā. There are thousands of Mantrās in the Vedas set to Gāyatri Chandas. However, the Savitri Mantrā is so famous that it has come to be associated with the Chandas itself. Here in this report I have tried to provide a bird's eye-view of the subject. This work gives a brief summary of the various aspects of Gāyatri Mantrā. The report starts with a brief description of Mantrā yoga and japa, which includes Gāyatri Mantrā as japa. This is followed by the description of the Gāyatri as personal mother and its inner meaning. Then the story of Viñvāmitrā is mentioned who was the rishi to whom Gāyatri was first revealed. The most basic of all samskāras namely upanayanā and the significance of the sacred thread is given in detail. The use of Gāyatri Mantrā in the form of meditation and as the greatest step towards illumination is included in this report.

Then comes the Gāyatri sādhanā and how one can practice Gāyatri meditation and the technique of japa with the beauty of the powerful kriyā while chanting the Gāyatri Mantrā. The report closes with the benefits of the Gāyatri Mantrā in various aspects such as psychological, physical, spiritual etc. and tells us the way to get rid of our general problems. An attempt has been made in this report to cover most of the major aspects of Gāyatri Mantrā and the different types of Gāyatri to help in different ways. Still I believe since it is a very vast subject I must have left some aspects of the greatest Mantrā Gāyatri, but it gives almost everything in brief about our earliest and traditional Mantrā ie.

Gäyatri Mantrā and sandhyā vandana.

CONCLSIONS

Gäyatri is a subject of very deep significance for it is concerned with the relation between man and the universe and the reality which underlies both.

Thus the first task of the aspirant or (sādhakā) is therefore not to try to attain enlightenment but to remove the heavy obscurations imposed by the lower vehicles so that one can work in the light coming through the subtlest vehicles on the spiritual planes. It is this light which is the light of buddhi and with which the Gäyatri Mantrā is concerned. It has been pointed out that the knowledge which unfolds within us through Gäyatri (meditation) is at three levels – intellectual, intuitional and real.

It is thus seen that Even though the Mantrā is known as the Gäyatri, its real name is Savitri Mantrā. There are thousands of Mantrās in the Vedas set to Gäyatri Chandas. However, the Savitri Mantrā is so famous that it has come to be associated with the Chandas itself. And not everyone is entitled to recite the Gäyatri with rituals. This is reserved only for those who have been initiated into it through the process of Upanayanā. This ritual entitles a person to commence his or her study of the Vedas. The Gäyatri Mantrā is used by such students to invoke the effulgence of the Sun to stimulate their intelligence. These qualities of the Gäyatri Mantrā are known from experience and can not be explained scientifically. For example, the effect in healing of different diseases, to stimulate one's intelligence, etc.

By explaining the benefits of Gäyatri Mantrā scientifically we will be opening new perspective on religious life and which could be a rich field for research. The background of the Gäyatri Mantrā is the realization that human life on our planet is governed at all stages by the Sun and its radiation. Sun worship was practised in all ancient civilizations and the Vedic civilization is no exception. Thus it is a part of our glorious heritage so, every Indian should protect and nourish this heritage. Apart from the above Gäyatri Mantrā, there are many other Mantrās in the same Chandas, used to praise and invoke many Deities like Ganesa, Siva, Visnu etc. These are called the Gäyatries for these Deities or different types of Gäyatri's. The Appendix contains a list of these Gäyatri's.

Part II: Role of Gayatri Mantra in Optimizing the Random Event Generator

Psycho kinesis (PK) power to influence a Random event generator called REG from a distance is investigated in this study. Earlier study had pointed towards a distinct possibility of PK power by an Emotional culturing session. In yogic sciences, mantrās are specially designed pattern of resonant sound waves which can influence the body-mind complex. One of the famous mantrās is the Gāyatri which is known to invoke effulgence and higher powers of the mind. In this investigation, the effect of Gāyatri Mantrā chanting (GM) on 30 healthy male volunteers with age between 18 to 25 years in evoking the capacity to influence a REG is compared to their Random Thinking (RT). Each session consisted of 10 trials of 'pre' followed by 10 trials of 'during' and 10 trials 'post'. The experiment was repeated twice (set 1 and set 2) for all 30 subjects. Analysis using a SPSS version 10 package showed no significant difference between the pre-values of both sessions showing baseline matching. There was a significant increase in the REG values recorded during the GM compared to its baseline values ($p < 0.05$, two tailed). There was also a significant increase in the REG values of the GM compared to RT session in the 'during' phase ($p < 0.001$, one way ANOVA). However, the pre-post values showed no significant difference in both GM and RT sessions. The Khi Square test showed that the number of GM trials in which the subjects influenced the REG significantly (mean REG values > 101.00 for 5[^] significance) was significantly higher than in their Random Thinking sessions ($p < 0.01$). Thus, it can be concluded that chanting Gāyatri Mantrā develops a capacity to influence REG indicative of a possible increased psychokinetic power. The null hypothesis that mantrās cannot generate a subtle mind featured by calmness, balance and rhythm endowed with greater power of psycho kinesis than a normal randomly thinking mind is disproved.

SUMMARY AND CONCLUSIONS

1. Present study was designed to examine the possibilities of influencing the REG by Gāyatri Mantrā chanting (GM) in contrast to Random Thinking (RT) sessions in normal males: (a) before and after GM session & (b) before and During the GM sessions and (c) during and post sessions.
2. Present study further examined whether GM can enhance the capacity of individuals who can significantly influence the REG in comparison to Random Thinking.
3. Thirty males in the age group 18 to 25 years participated in Gāyatri Mantrā

chanting (GM) on the first day and Random Thinking (RT) session at the same time on the second day and repeated them alternately for two more days to check the reproducibility of the results.

4. The pre, during and post sessions of GM and RT for 10 minutes each having same number of trials (ie. 10). The output display of Random Event Generator (REG) on a laptop computer was used to assess the influence of the state of mind associated with the above sessions.

5. The PRE - PRE comparisons show that pre-data do not differ significantly ($p>0.1$) between the two events showing a matching of initial data in both the events, as done for the base line comparison.

6. The pre-post data showed no significance in both the sessions although there was significant change in set 2 for GM session.

7. The PRE vs DURING data showed highly significant changes in GM group, though there was little significance found in RT group also in set 2.

8. The number of episodes in which the REG could be influenced significantly (mean value >101.00) was analysed next. The results showed that there was a highly significant increase in the PRE vs DURING data of GM. There was no significant increase but a decrease in the PRE vs DURING of RT, DURING vs POST in both GM and RT sessions showed no significance but, PRE Vs POST data showed highly significant decrease in the RT session compared to the GM session for both the set of experiment.

9. There was significant change between GM and RT sessions. While during gäyatri manträ chanting the values increased, it decreased in the random thinking sessions. This shows significance between the two groups, during the sessions, when analyzed for both the data. However, we can see significant change in the pre-post session also in set 2 when analyzed for the all values.

The results indicate a distinct possibility of enhancement of the power of influencing the REG in Gäyatri Manträ Chanting (GM) sessions compared to Random Thinking (RT) sessions.

Keywords:Gayatri Mantra,Event Generator.