



Pranava-ॐ is His name

- Yogabhiikshu

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(Supreme Being - as defined in Patanjali Yogadarshan)

(Six verses (24 to 29) of Patanjali Yogadarshan Samadhipaad –

From the book “Mukta” authored by Shri Yogabhiikshu)

Yogabhiikshu

English Translation – Naishadh C Vyas

Preface

(From the third edition of Gujarati version)

In this booklet “Pranava is His name” we have included the commentary of Reverend Shri Yogabhiikshuji on verses 24 to 29 of Samadhipaad of Patanjali Yogadarshan, which is taken from the book “Mukta”. The book “Mukta” consist entire Samadhipaad. But we have made humble effort to provide brief introduction of Almighty God for those who are only interested in reading-knowing about the definition of ‘Pranava – The Supreme Being’. We are of the opinion that those who are philosophically inclined and curious to know about Pranava (Aum=ॐ) would take benefit of it.

Bharat Desai

Pranava-ॐ is His name

(Supreme Being - as defined in Patanjali Yogadarshan)

Kleshakarmavipakashayairaparamrustah

Purushavishesha Ishwarah || 24 ||

क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥

Meaning: Klesha or anguish, Karma or actions of persons, Vipaka or the fruits of actions, Aparamrushtah or he who is devoid of all passions - are the four fold afflictions, which cannot be seen in that extraordinary person (Vishesha Purusha). That Supreme Being - who is qualified with special awareness known as Chetana is called Ishwar.

Explanation: What do we understand by the word Ishwar? Ishwar is an entity who is free from pain, performances, fruits of actions and all desires. He is matchlessly pure. No impurities can touch him. He is unattached, eternally free. You cannot find any suffering in him. He is distinguished with these four-fold aspects.

Can we call any person, when you find these qualities, an Ishwar or sovereign among persons? This rule provides us with four clarifications or specifications. If you do not give heed to these attributes and only concentrate on the words in the text viz. 'Purusha Viseshah Ishwarah' you will have to concede to the fact that any person with distinguishing qualities can be called Ishwar. In that case any male or female with some extraordinary qualities can be addressed as Ishwar. You may ask how? After acquiring distinguishing qualities he or she may not be any longer an ordinary person. He or she may become a special person. Unfortunately the same distinguishing features can be seen in many. Some may foolishly assume, since this Sutra (verse) asserts, that any distinguished person with growing beard or long hair would also like to be called an Ishwar. He may even expect you to worship him as God. But this aspect is not as shallow as some would like to present it. Sage Patanjali did not assert anything like it. We have to go deep into the subject. Otherwise every priest of a Mandir (temple) with long hair and thick beard may claim for this honor. All the monks that roam in streets with ocher clothes and long hair-beard may be compared to God. Patanjali talks about single Supreme Being. If all the persons with distinguished characteristics believe themselves as God there would be confusion all around. One will command the sun to rise as 7 o'clock; while another would want it to

rise at 8 o'clock. Still another may insist that sun should set at a particular hour only. One more may differ with him. One would say sun should not be so hot. One may stress that it should be cold and hot. So numerous godly persons may spread confusion confounding all, but do we see any confusion in the operation of nature?

How organized is this universe! Everything operates in a smooth, stipulated order. How beautiful is the organization governed by single Ishwar! Orderliness runs through all creation. Whether they are animals, birds, human beings, plants and trees; even solid rocks and mountains, rivers and streams, stars in the sky up above so high; all work smoothly, governed by a single entity. In summer it will be hot. In winter cold winds blow, bringing comfort and glee. In rainy season clouds make rumbling noise as they chase each other. Then the lightning flashes. Clouds thunder. Rain pours down in torrents drenching all in endless spread of water. Season follow each other in a systematic pattern year after year. Each object is governed by beauty and symmetry. Some poet has expressed this phenomenon in these beautiful terms viz., Satyam (truth), Shivam (prosperity, well being) and Sunderam (charming). Even in our household if there are more than two administrators they disturb the smooth going in the home. If there will be only one head of the family the running would be smooth.

This is an instance about a small householder. What about the vast universe. The management of the world is beyond human concept. He only knows that it moves in a set pattern. It has an order that confounded his imagination. Who is behind all this orderliness? If you embark on an investigation you will ultimately come to the conclusion that there is a single power and he is named "Ishwar". May be you can never see him with your naked eyes. But you can experience his presence by looking as trance at the rumbling clouds, twinkling stars, unperturbed planets moving in their orbits, the Sun rising away in the east, the moon casting its coolness on earth. His manifestations are many and manifold. If the work as a result is before our eyes, the cause of that work, the Supreme Being, must be somewhere playing hide and seek. If you see this universe running in an organized manner you will begin to believe that there must be someone who is governing or controlling the whole show. It is the unseen hand of "Ishwar". Look at his creation. The female and male species have similarities whether they are men or women. Male and female, animals or birds; all are guided by a single hand, maintaining uniform beauty. Whose hand is it? So we have established the existence of Ishwar by simple logic that if there is a well organized world there must be an organizer behind it.

You sow the seeds of neem, only a neem plant will emerge. You sow seeds of

cactus you get a thorny plant. A mango nut will produce a mango tree. You cannot grow thorns out of it. The species multiply themselves. If you perform good acts the results will also be good. If you spend your life doing evil acts the outcome will be misery. Who is behind all this creative activity?

What does it mean: “You reap as you sow?” Naturally there is some super power. Scriptures have given that power a name. It is Ishwar, translated it means a sovereign. That power is also known as ‘Paramatma, Parama Tatva, Chaitanya, Providence etc., whatever suits, you can adopt that name. You have to recognize that power behind the universe. This whole world is running smoothly because of Him. Hence we must give respect to that essential element. Even if you do not give cognizance to that super power nothing is going to change that order. But when once you concede to the fact that there is a single entity behind everything, you will begin to find solution to your queries. When satisfied, you will experience joy and find peace. Many of the doubts will be cleared away.

How are we establishing contact with that entity? This can be done through what we see around; running in a systematic manner. The organized way nature function itself will prove that there is an organizer behind it. But for his interference you may grow a thorny bush from a mango nut. Then who will sow a mango nut. No one would like to grow thorn in his compound. If the result of a righteous act is suffering and misery who will attempt to do a righteous act. Our scriptures describe about the doctrine of karma. Scriptures state: The results will have a bearing on your acts. Does it look like a useless statement? Scriptures are clear about what you should do and what not.

The knowledge that you will achieve happiness by doing certain good acts is known as Vidhi. The knowledge about acts that produce suffering is called Nishedha. When the scriptures permit you to do certain acts, it is called Vidhi. When they prohibit you from performing some kind of acts, it is said Nishedha. Supposing a person sows a mango nut but the result is a thorny plant like cactus, will he not be disappointed? Then what happens to the theory of karma? In that case how can you expect people to observe the commands of Vidhi? Why should he sacrifice his instincts and observe the orders of Prohibition? Would he give up those acts prohibited by scriptures? If a person finds benefits by doing the prohibited acts; if he finds enjoyment in doing wrong acts then why would he care to observe the principle of scriptures? This would lead to disobeying the provisions of scriptures. But our scriptures are single-minded. They announce in one voice what should be observed and what should be left about. They have established these principles in no uncertain terms.

I was telling you about the fruits of our actions. A person suffers or enjoys

according to his bad and good acts. But from whom punishment or benefit ensues? It ensues from the same entity which manages the whole universe. That element or Tatva is called Ishwar. And He is only one. There is no other Ishwar. To establish this I have to elaborate the aspects so extensively. Why I have been trying to explain in detail, about all the aspects of scriptures, the prohibition and ordinance they issue, the doctrine of karma and the governance of universe is to stress the point that the governing factor is a single entity. Coming back again to the 'Vishesha Purusha' or distinguished personage we cannot assert that since a person has six fingers instead of five he should also be recognized as a super human being. We should not give credence to such facts because you can find many with this incongruity. If we accept their claim then we will have not one but many Ishwars. Confusion will be worse confounded. As said elsewhere there can't be many Ishwars. This we have established basing our knowledge on the doctrine of management of the universe. There is universal governance of the world. The blood of all living objects is red, be it a human or an animal or a bird you won't find any other color. In this way, the existence of a single entity is responsible for the uniformity in the world. All are governed by a single sovereign body called Ishwar, whether you are in Bharat or outside, whether you are in a Mandir (temple) or a house etc. Even someone attempts to prove in a broad sense that he is Ishwar. he will not be able to establish it. He has his limitations.

Here we are examining the facts through the medium of Yogashastra. Yoga-Sutras tell about the attributes of Ishwar. If a person insists he is Ishwar and is still susceptible to 'klesha' or distress or anguish then he cannot be Ishwar. This rule tells us that an Ishwar is devoid of this quality called 'klesha' (afflictions). If the same person insists that he is beyond pain then this rule gives another attribute viz. Karma. Neither Klesha nor karma touches Ishwar. Our so called Ishwar has to commit unlimited karma during a day right from morning till night. If he does not, he cannot exist. How can he be Ishwar? Now move further and test him. Is he free from the fruits of the actions? Is he also free from desire and passion? We know that Ishwar is desireless.

Here we add some special hints to grasp these four fold aspect of Ishwar. **Klesha:** This aspect has five divisions beginning with 'Avidya' or illusion personified (this is a vedantic term for Maya); 'Asmita' or egotism; 'Raga' or passions, 'Dvesha' or a strong sentiment of hatred or dislike, and lastly 'Abhinivesha' or fear of death (we will find fact description between 3 to 9 rules of the 2nd Pada (part) called 'Sadhanpaad' of four Padas (parts) of Patanjali Yogadarshan - see the commentary in "Shanta" written on this Paad) **Karma:** Karma is four fold. 1) Acts of righteousness (Punya karma), 2) Acts of sin (Papa

karma), 3) Intermingled acts of righteousness and sin and, 4) Righteousness (see Yogadarshan 4/7). **Vipaka:** The fruits of our actions are known as ‘Vipaka ‘ (see Yogadarshan 2/13). **Ashayair:** A conglomeration of impressions imbibed through actions is known as Ashayair (see Yogadarsan 2/12).

So to say Ishwar has never had a connection with any of these four aspects, nor will He have any in future. That is why we call Him Ishwar - an exclusive person. Even though a person may obtain emancipation he will not be free from the influence of those four aspects. Hence it is not proper to call even a liberated man as Purusha Visesha. Ishwar is free from all the four at all times. He can never be under their influence. Hence He alone is called Purusha Visesha. Even after explanation if a person still insists that since he too has overcome all the four aspects he should be given the designation of Purusha Visesha. I can only add that he cannot be.

This aspect is further clarified in the next rule.

Tatra niratishayam sarvagyaabijam || 25 ||

तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥

Meaning: This Ishwar is all-knowing (Sarvagya).

Explanation: In addition to the qualities mentioned in the previous rule one more attribute of Ishwar is given here i.e. all knowingness. His knowledge is complete. None can have more knowledge than him. What do we understand by Sarvagya? Nothing can be hidden from him. Since he is all knowing, a mango plant will only emerge from a mango nut. Satisfaction of life comes from good actions. Who is the sustaining power behind all these? All things happen in a natural manner because there is only one sustaining power behind the smooth working of the world. He alone knows what is happening and where. He is aware of all that transpires in all the three Kalas viz., past, present and future. He is everywhere. He is all pervading. Hence it is asserted that he is aware of everything. It is within his knowledge; when and where something is going to take place - whether it is good or bad. This aspect is explained in the following Gujarati poem:

Bhoima pesi bhoyare kariye chhanu pap!

Te pan jagkarta vina, chhanu na rahe aap.

Even if you commit holy or unholy acts hiding under earth or flying in the sky or concealed under sea; even if you do them with utmost skill, or do it knowingly or unknowingly; but you are going to receive the fruits of your actions at the appropriate time. Who gives these orders? This we receive automati-

cally from the establishment of all pervading Ishwar. We may perform good or bad acts all our life. We may try to hide them from Ishwar but nothing can be concealed from him. He is present at all places. There is no place in this world to hide from him because he is all pervading. Since he is all pervading he is all knowing. Nothing is concealed from him because he is all knowing. He is further the bestower of fruits. They depend upon your actions. You wish well to someone, you will be a welcome person. You censure anyone; you will be the recipient of reproach. You blame the other; someone will point a finger of condemnation at you. You give praise and you will be extolled.

To be all knowing is one of the four distinguishing features of Ishwar. Before you place someone on the pedestal of Ishwar - for his distinguished qualities - you have to apply the yard stick of “all-knowingness” also. If a person is unable to tell you what is inside your pocket, he is incapable to even guess what is passing in your mind, or he cannot tell what happened five years back or is helpless to predict what is going to transpire in the evening then he has no chance to claim a right to all-knowingness. Yogis can accomplish only certain capacity of “all-knowingness” through practices of Yoga. In comparison, their knowledge remains insignificant before Ishwar’s omniscience. It is said previously that a man reaps as he sows. There is some power unseen above - some entity – to whom we address with different denominations. The Hindu scriptures have given this entity a name i.e. Ishwar. Ishwar means a sovereign. The mode of his bestowing the fruits or Karma is not gross. Our ordinary perceptions cannot perceive his judgment. But his very omnipresence is sufficient to grant suitable fruits of our Karma. We can give a worldly instance to impress you with the presence of the Supreme Being (He is called Bhagavan in Puranas) in this universe. It is alleged that the nickel rod is used as catalyst to convert oil into solid vegetable ghee. It is assumed that the presence of this nickel rod assists in the process of liquid oil being coagulated (thickened). It is observed that even after producing millions of tons of vegetable ghee this nickel rod does not reduce in weight or size. Its presence alone is said to be enough to freeze oil.

What is the reason for the pervasiveness of the Supreme Being? This Supreme Being is very subtle beyond our comprehension. We cannot quote any other substance which can be said subtler than him. Take the instances of Earth (Prithvi), Water (Jal), light-Brilliance (Tejas) or Fire (Agni), Air (Vayu) and Space (Akash) - the five chief elements of which every living being and every substance are constituted with and are known as Panchabhutani. In a subtle way each is subtler than the immediately previous one of all the five elements, the last i.e. space or sky is the subtlest. That is why it is most pervasive of all. If you

take a liter of water its diffusion (Vyapakata) is very limited but when water is evaporated its expansion will be greater. The more a substance turn subtle and subtler its power also increases and its expansiveness will also increase. This fact is supported by science too. The Supreme Being is beyond any description. He cannot be reached by our sense perceptions. On the other hand He is very subtle. Because of this extreme subtleness He is said to have no form i.e. he is without a gross form. You may argue that if a substance exists it must have some kind of form. But Supreme Being has a divine form. It is transcendental and we cannot see with our eyes. It can be realized, experienced through meditation or when the grace of that divine being descends on us you may even see him in form. To see this form you must also develop a highly activated spiritual form. In this rule Patanjali has described the exclusive characteristic of Ishwar i.e. his all-knowingness. In the next he will tell us about more of his qualities.

Purveshamapi guruhu kalenanavachchhedat || 26 ||

पूर्वेषामपि गुरुः कालेनानवच्छेदात् ||२६||

Meaning: Ishwar is the preceptor (Guru) of preceptors. Passage of time cannot modify-extinguish him.

Explanation: One can say with equanimity that Ishwar is the Guru of all Gurus. Many learned preceptors lived in the past. There is top class Gurus in the present times. And there will be without doubt, some excellent Gurus in the future also. Ishwar is definitely the preceptor of all of them. And he persists to be so through all periods of time.

The phrase used by the author in the text is: “Kalenanavachchhedat”. It means that passage of time cannot change his existence. Nor has it the ability to modify. The personifications of destruction, called Kala cannot extinguish him. The reference to the Gurus in this rule is to those who are susceptible to the influence of fivefold element called Panchabhuta. These Gurus are subject to change and when the lifespan will end will be annihilated by Kala, even if they are placed on strata of incarnation. The preceptors born with a body are bound to shed the mortal body. All of them will be extinguished under fatal influence of ‘Kala.’ But Ishwar is above all this. He has the capacity to annihilate even ‘Kala.’ This quality is an extraordinary indication of the excellence of Ishwar. It also stands as a beautiful commentary on his exclusiveness. Is there anyone else in the whole universe that can destroy even Kala? The mute question will remain: could they destroy Kala or is it the other way round - they are destroyed by Kala.

The next rule enters into more discussion on Ishwar.

Tasya Vachakah Pranavah || 27 ||

तस्य वाचकः प्रणवः ॥२७॥

Meaning: Pranava is the word that signifies Ishwar.

Explanation: This rule is very significant you should try to follow it carefully. It should also be put into practice in everyone's life.

Patanjali says that this Ishwar is known as Pranava. What does Pranava stand for? Pranava is the name of that Ishwar, whose exemplary attributes are exonerated in the three previous rules. To facilitate an easy understanding of the element called Ishwar a simple name is given to Him viz., Pranava. Without a proper denomination it would be hard to discuss about Him. A name will tell us clearly about whom distinguishing feature have been enumerated in the last three rules.

Whenever you desire to discuss about Ishwar, you simply begin with AUM, in other word 'Pranava'. This will automatically suggest that you are talking about Ishwar with distinguished features. This is a small, meaningful, name which makes you understand much more about Him. This I try to explain with an instance. Bombay is a remarkable mega city. If no one had given a name to it how can one talk about its great qualities. Our friend might have come from this great city and would like to talk eloquent of it. But without a name a description of this city will be a futile attempt. The conversation may begin like this. I will ask him politely: "Oh! Brother! I've not seen you for long. Where've you been all the time?" He may say somewhat in a vague manner: "Swamiji! I've gone to a place where there is a big sea around; it has tall hotels all over. There the trains run on electricity. It's spread over a vast area." I may say unenthusiastically: "Oh! Good! So you were there." Did it not sound to you like meaningless talk? Had he told me that the name of the city is Bombay it would have been easy for me to understand?

To make it easy for everyone to conceive the nature of that entity called Ishwar, Patanjali had given a simple name. You call Him Pranava. Another word for Pranava is AUM. When you utter the word AUM a subtle picture of the Supreme Being appears before your mind's eye.

Whatever is discussed here about AUM is based on Yogashastra. Now let us try to understand the secret of this word AUM, both from practical and prevalent point of view.

Before we embark on the practice of Yoga we utter the word AUM with a prolonged utterance. Those who thirst for the knowledge of Yoga know the value of 'Pranava.' The observance of AUM is suggested for such practitioners. By

repeating AUM you can overcome many obstacles that come in your way. All that is said about Ishwar is hidden in this single word AUM. The practitioners of Yoga are in safe hands. Many more names are given to denote the attribute of Supreme Being. But they had a limited approach. Only the name 'Pranava' conveys a broad meaning. Others do not go deep. Hence the practitioners of Yoga are advised to begin meditation with AUM. When you utter this word AUM with a prolonged intonation you will begin to experience numerous hidden vibrations in your system.

On analyzing the components of the word AUM you will find that it contains three letters viz., A, U, M. When you come to "M" you should make only half intonation like 'UM'. As you draw breath with the letter A and end with 'UM' you have to clamp your lips tight. When you utter 'M' with both the lips pressed close, then only you will be able to pronounce AUM correctly. The sound that emanates from your throat will have reverberations ending in a long drawn out 'UM'. If you do not close your lips at the end of 'AU' the sound of 'M' will not emanate from your throat. It will convert into 'ma' with the alphabet a added to it, thus giving a wrong sound.

Without intermixing of vowel the consonants cannot be pronounced correctly. Without vowels added in appropriate places the words uttered will not have proper intonations. Complete sounds are produced with the help of vowels. Sanskrit language is abundant with the usage of vowels and consonants in right proportions. The procedure of uttering AUM is like this. Begin A and end with half M. When you come to 'M' you close your lips. Continue to produce the sound of 'half M' (like 'UM') so that it will produce a prolonged sound of 'UM' in your throat. Continued practice of uttering AUM has the ability to create vibrations in your spinal cord called "Merudanda". In the end it will produce a spiritual and divine experience. This will energize the sense perceptions and at the same time enhance your health. This stimulation of extra-sense perceptions is known as 'Gyana' which otherwise cannot be obtain by our normal sensory organs.

When the practice will be carried for a long time, without any hurdles the practitioner will gain a right to touch some extra-ordinary nerve centers so that they will begin to respond gradually. This is an essential part of Yoga. The long drawn out utterances of AUM can awaken dormant centers of energy. One way of realizing the effect of utterances of AUM is, you can place a finger on your vertebrae at the time of repeating "Pranava Mantra" and experience the sensations. The vibrations create subtle motion in the spinal cord. Yogashastra talks about seventy two crores of nerve centers within our human system. Out of

these three prominent centers are quoted here viz., 1) Ida, 2) Pingala and 3) Sushumana. Sushumna has three inner centers. These are known as: 1) Chitra 2) Vajra and 3) Brahm. Of the three inner centers of awakening energy 'Sushumna' is of utmost importance. The inner centers of 'Sushumna' are subtler than subtle. Again out of the sub-centers in 'Sushumna', 'Brahm' has a special place. It is through this center 'Kundalini' passes through to enter the head (brain).

What do we understand by Kundalini? It is the hidden power that lies dormant within the human system in a coiled form. This is the untapped bundle of energy in our body waiting to be awakened. We are unaware of its utility. What is utilized even by extra-ordinarily energetic people is only a small part of that sleeping Kundalini. The rest of it lies in a reserved form of energy without being used. The method of awakening that reserved and dormant Kundalini energy is the purpose of Yoga.

In Philosophical parlance Kundalini neither lies in a sleeping state nor is awakened. We use these two words - "Sleeping and Awakening" to facilitate understanding of the subject in a broad way. We use the word 'Kundalini' to denote that power more aptly. It lies within our system in a coiled and curled form. Let us study this aspect in detail. Great reputed poets, learned professors, renowned doctors, advocates with extra-ordinary merits, a famous scientist or an expert engineer, whatever be their proficiency they will be using only part of that dormant energy. The rest of it lies concealed in a somnolent state. When this power rises in full capacity then it is said Kundalini has awakened.

We have mentioned before that prolonged utterances of 'Pranava' mantra produces special vibrations in the spinal cord. These vibrations reach the nerve center of 'Susumana' in a systematic manner and from there they spread to the inner centers like 'Chitra', 'Vajra' and 'Brahma'. As the vibrations pass through these centers the nerves system gets purified. They grow super refined. What does this mean? The electric currents of subtle vital force will find its access into these nerve centers. Pranava Mantra attunes the nerves to receive that supernatural energy. Hence we give so much importance to the repetition of 'Pranava' Mantra.

You are advised to begin the worship of Ishwar - the Supreme Guru of all Gurus - with AUM. AUM represents the true nature of that divine being. Each religious system in India has accepted AUM in some form or other and gives special status to it. Looking at it from scientific angle also you will realize that each action is accompanied with certain vibrations. Where there is vibration there is sound behind it.

At the end of absolute dissolution (Mahapralaya) and before this whole

universe is created - at the beginning of creation - some vibrations are alleged to have emanated from 'the chief cause (Karana) of creation.' A particular sound is generated from these vibrations. This sound, it is said, resembled that of the prolonged utterances of AUM. Pranava is more a sound. It does not represent any alphabets as it is of course! It consists of three alphabets like A, U, and half M. That is its alphabetical form. AUM is not a subject matter of science of sounds. Nor does it rely on speech (Vani). AUM is something you have to experience through meditation.

AUM has four steps known as "Pada". Through these four steps we try to explain to you about brilliance i.e. Tejas, intellect or Pragya, and Ishwar or God and also about awakening or Jagrata, dream state or Swapna, and slumber or Sushupti and the fourth state is called Turiya. As said before AUM consists of A, U and half M. As you pronounce the last letter 'M' you press your lips together unless you do this, the half M will be pronounced as 'MA'. It is asserted that all the elementary substances of the whole universe can be envisaged in the first pada or step of AUM. This 1st step is A, the 2nd is U, and the 3rd half of M. These represent respectively the three states; state of awakening, dream state and deep slumber. It is also known as a state of insensibility. The last called "Sushupti" is also recognized as spiritual ignorance (Avidya). The fourth step is a 'Pause' (Virama). Here none of the three states exist. In the beginning we said that we pass through the sounds of A, U, and half of M to complete the sound of AUM. As you reach the end even these three sounds get dropped. While you are repeating the Mantra of AUM you move from A to U and then to M and then they disappear. The state of Virama begins when you reach the state of Samadhi. Hence the fourth step is non-apparent. We will go a little deep into the aspect of Virama. What is a Virama? It is a state of rest, cessation of thought process, a stoppage of mental activity. As said before this fourth state is something that can be explained easily at the most you can over that it is a state of non-distinction. The other three have distinct states and they are manifest. Only the fourth is non-descriptive. I have attempted to clarify the philosophical aspect of AUM in a detailed manner. As I tried to utter the mantra of AUM all the secrets behind it have come to my mind as by a flash, and the result is before you.

I offer more special features of AUM. All of us would like to read the best literature of the world. Even in small village like Telnar we have a good library full of religious works. Alas! We are not able to read all of them. We want to read as many books as possible but we have less time to read. Why only Telnar? In all the cities of Gujarat and also all over our country there are innumerable books lying in libraries. With all our cherished desires we are unable to read for want

of time and energy. If you turn to the world unlimited literature is waiting in the cupboards of the libraries. We cannot even imagine how much secret knowledge is waiting to be exposed. The sages and Acharyas of this sacred land, after churning the ocean of knowledge, have collected the secrets of nature in Vedas, Upanishads and other religious works. The very essence of the unfathomable secret knowledge is confined in all the four Vedas. Vedas can be understood only if you have the knowledge of Vedic language. What about those who don't have the knowledge of Vedic language, however they still want to know about the literature of the world? What options have they? Now the sages made further attempts to simplify this profound knowledge. The very essence of Vedas has been drawn out into a three staged single mantra and they gave it the name 'Gayatri'. What is 'Gayatri'? It is the essence, milked from Vedas. The mantra of Gayatri goes like this - "Tat Saviturvarenyam | Bhargo Devasya Dhimhi | Dhiyoyonah Prachodyat |" You can say that Gayatri is the concise version of all four Vedas. There is no end to covetousness of man. Even this mantra of Gayatri appears to him too long to repeat. Is there anything shorter than Gayatri which becomes easy to repeat? The kind hearted sages went deeper into nature and came out with the shortest of all Mantras. Gayatri consists of three words at beginning of the Mantra viz.; Bhur, Bhuvah, and Svah. These three expressions are the essence of the Mantra. But the unsatisfied mind of man craved for still shorter version of Mantra. The result is the combination of A, U and half of M. Thus we have before us the most concise edition of the remarkable knowledge of the good literature of world i.e. AUM! Wherever these elements of a Mantra (A, U, M) appear too long you can close your lips and utter a sound, which will resemble "um". This can be uttered in a single resounding rhythm. The sound that emanates reverberates. This pronounced sound of AUM is the shortest and self-evolved forms. That is how the mantra "AUM" is derived. We have been using it in everyday life. But to-day we have acquired the knowledge of its meaning. If the sages have not squeezed the wisdom of the universe into a single word how could we have been benefited by world literature. Now you can sing and appreciate the greatness of world literature in symphony with the sound of AUM. We have thus realized now both the gross and subtle forms of AUM and also about its operational form. We have understood it in the way any ordinary - literate or illiterate person can understand it, digest it and appreciate it.

We have all assembled together on the path of benefit and welfare. This gathering is given a name by me i.e. "AUM Parivar" or family of AUM. Let us understand this.

Why do we call ourselves a "Parivar?" It is an association consisting of

members who belong to it. But it also includes those who do not belong to it. Those who understand the implications of AUM, who respect it, love it, are the welcomed members. But we embrace even those who do not exhibit any consideration for it. Strange as it may seem we welcome even birds and animals. They too can share the sense of belonging to one family. All the four principal classes of people in India viz. Bhrahmin, Kshtriya, Vaishya, Shudra are welcome; people of all religious sects too are invited. Our family and AUM Parivar encompass all the people staying in India and abroad and the residents of other countries too.

You may ask how I will adjust them all into this fold. I have already told that the true literature of the world has taken the end form of A, U, M. Without that all other works will come to halt. At one stage or other we have to take recourse to these letters, whether it is Gujarati, Hindi, Sanskrit, English, Urdu, Sindhi, Pharsi, Russian etc. All languages have to use these letters. Without the intermixes of them it will be hard to use any language. Knowingly or unknowingly, they utter A, U, M and therefore they are worshipers of AUM. As a result they are in our family. Hence I embrace them all into this “AUM Parivar” fold. This is not a small limited association. It is extended to all living objects. If you go a step ahead in realization you can also include the inert (Jad) and conscious (Chetana) world i.e. entire living and non living world. In this way the name of our AUM Parivar is a self-fulfilling unit.

You may ask why I mention the inclusion of birds and animals in this family! Look at the tree opposite to you. A crow is cawing on a branch. A bird is sitting on another branch. It is chirping - chee-chee - merrily. The noises produced by them are; ka and chee. You have A in one and e in the other. Both of them have A in them. ‘A’ is the binding factor to us. It is not possible to pronounce anything without ‘A’. In a similar way the noises produced by a cow, buffalo, horse, elephant etc. consists of this sound A. A buffalo will make “Bhan! Bhan! Sound; a calf would call for its mother “Ma! Ma! Thus animal sounds have A an integral part of their limited expression. Hence I include them in this “AUM Parivara” along with human beings.

We have tried to make this discourse as explicit as possible so that we do not feel that we are only members of AUM Parivar. Whether other feel oneness with this ‘Parivar’, I do not know. But from our side we extend our arms. They are like my own family members whether they love us or not we do like them and welcome.

Thus we have understood how AUM has derived its subtle and divine form. We are all worshipper of this supernatural form.

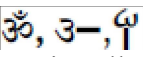
I remember a beautiful verse explaining the merits of a “Bindu” or dot.

Omkaram bindu samyuktam nityam dhyayanti Yoginah |
Kamadam mokshadam chaiva omkaraya namonamah ||

“Great Yogis daily meditate on AUM – (ॐ) with a dot on it. In this way they fulfill their religious sites and manage economical affairs. Thus they accomplish their desires and achieve liberty.” Bindu Sanyuktum” means Bindu or a dot over the top of AUM. What is the difference between zero- 0 (Shunya) and dot- • (point)? Zero means “Shunya” or a circle with space in it like 0. But a dot • is a point and there is no vacant space in it. It is filled. A dot denominates Brahman as Brahman has no emptiness. Therefore zero (Shunya) can not represent it. But a dot represents Brahma. Dot represents that element (Tatva) known as divine being. This meaning is extracted from the statement viz.; “Omkaram bindu samyuktam”. The sound of AUM includes the dot. If you remove the dot from the top of it, it can no longer be pronounced as AUM. It remains a mere figure of AUM. When dot is added on top, it will be completed as AUM (ॐ) and expressed its true sense. Then the meaning Ishwar will be gathered from the completed word AUM. The shape of a dot should be round. It is improper to show it in a square form or rectangular shape. If you do so the boundaries will remain circumscribed. Then one line has to end before the other will begin, hereafter the third and in the end the fourth. In other words where the lines end their boundaries get restricted. By using a dot we want to show the endlessness of frontiers i.e. boundaries without end i.e. remaining all pervasive. Its pervasiveness must be endless. This can be envisaged if the dot is made to look round. Roundness represents limitless boundaries. You move your finger and it will not stop anywhere.

Hence it is insisted that the dot on top of AUM is an essential part of the mantra and it should be round. If AUM stands for a concise form of all literature of the world, the dot on top of it is a condensed form of AUM. If someone attempts to make the smallest drawing of AUM all he has to do is to draw a dot. We worship AUM in a different form also. We place a dot of vermillion on our forehead as a mark of well being. What is its significance? We have said that dot is the shortest version of AUM. We have made it easy so that all can reach to it. It is done through this dot. By adopting it on our forehead, we have accepted AUM in every sect and every religion. People belonging to various sects like Sahajananda, Ramananda, Sivananada, Saktyananda etc. use this dot on their forehead. Thus AUM has been established on our forehead. In a subtle form it occupies the place between the two eyes over the nose. Thus AUM has been worshiped by us.

Goddess Mataji, a form depicting power (Shakti), holds a trident (Trishul) in

her hand. What does this trident indicate? It is also a variation of AUM. If the petal of AUM can be straightened you will get the shape of a trident . Hence even the trident in the hands of Mataji is a form of AUM. It is called 'Trishul' a weapon with three points - a kind of spear. AUM as said is conglomeration of three words. Mataji holds Trishul to destroy the three afflictions (Taapa) of mankind. It has the power to annihilate thorny sufferings related to 'Adhyatmic' (having spiritual background), Adhidaivik (having supernatural) and Adhibhautic (being materialistic miseries). Goddess Mataji is also known with another name i.e. Uma or Umiya.

In Gujarat the Patel community has two branches, Kadava Patels and Leuva Patels. The family deity of Kadava Patel is Umiyamata, whose famous temple is situated in Unjha. Umiya, Uma, Umaiya, all refer to Parvati, wife of Shiva. Uma consists of three letters i.e. u, m, a: AUM has A, U, M. Letters are same but the order is different. Worshipers of Uma are in fact following the tradition of AUM. They may not know it but they do worship AUM. You can call the temple in Unjha as "AUM mandir" or 'AUM pitha' or 'AUM Guru Pitha'. The place is called Unjha. It too has U and half M in the form of a dot over U.

Now we turn to the other branch of Patels. They are known on Leuva community. This word also has three letters i.e. LE, U, VA. If you change the order it will be VA, U, LE. First LE and next U - it will mean: come and take U. It suggests coming and grasping the word U in AUM and worshipping it and gets engulfed in it.

Take the word Ram. It too has a resemblance to AUM. Ram consists of R, A, M. AUM consists of A, U, M. Thus A and M can be seen in both the words. In place of U, you find R. This change from AUM to Ram indicates that a very unfailing Mantra have been passed into the hands of all types of people - even common people. In this way common persons can have the benefit of infallible Mantra of AUM in a form that is more congenial to him. So he has Ramnam (name of Ram) to worship. Gradually when that person begins to understand the importance he will start deserving utterance of AUM and thus start worshipping AUM. The Mantra AUM is hidden in this word Ram. The worshipper of Ram does repeat the letter A and M indirectly. We have learnt this secret. Whenever they are mentioning the name of Ram they are uttering the mantra of AUM. Whether they realize it or not it is different. All you have to do is to give up a narrow outlook and grasp the inner implications. As time passes they can gain the lost letter, namely, U, in the mantra of Ram. As your mind reaches the depths thorough AUM you can also reach the element whose name is "AUM" i.e. God or Ishwar.

If we insist upon the explanations of ‘AUM’ based on the principles of scriptures alone, the ordinary seeker will get confused, maybe he will lose interest. An appetite to learn is very essential. If one develops appetite, he will repeatedly chant ‘AUM.’ Without a taste for this kind of knowledge you can never worship AUM. That is why I have simplified the subject which is otherwise is very intricate. The commentaries we come across on AUM from scriptures are profound and not easily understandable. In this way, we have tried to be as practical as possible sitting here at Kedareswar for understanding meaning and value of AUM.

You will understand the gravity of importance in uttering AUM from what has been mentioned in shree Rama-Upnished that if you repeat the mantra of AUM before and after ‘Ram’ for as many as 5 million times it will give you the same results had you repeated only ‘Ram’ word – in ordinary way for 96 Crores times.

While talking about the Mantra of Ram I have remembered a four lined verse. I give it below for you benefit.

Ek Ram Dashrath ghar dole, ek Ram ghat ghat me bole;

Ek Ram hai jagat pasara, ek Ram hai sab se nyara.

Translated it means- There is one Ram in Dasarath’s house, another Ram is within everyone. The third Ram is pervading the universe. The fourth Ram is altogether different than the other three i.e. a special. This fourth Ram mentioned here indicates to AUM. This we must understand completely and in a correct way. I also remember another two lined verse.

Swasa Se Soham bana, Soham Se Omkar |

Omkar se Ram bana, Sadhu Karo vichar ||

We inhale and exhale breath 21,600 times in 24 hours. When we inhale the air we drawn in makes the sound of ‘So.’ While we exhale, breathed the air that moves out makes the sound ‘Ham.’ When we join the two words we get ‘Soham.’ When we remove ‘S’ from the confluence of the ‘So’ and ‘Ha’ from ‘Ham’ what remains is AUM. In the previous verse we have learned how Ram is derived. In practice of Yoga the worship of Soham is of great importance. ‘So’ means ‘That’ and ‘Aham’ means ‘I.’ Hence Soham means the soul and not the physical body.

The dot • as we said before, is the condensation of the form of AUM. This we have understood very well. We also learnt that all traditions recognize dot (•). In the language of Yoga great emphasis is given to the procedure where the vital life breath is carried to the center of the eye brows known as Trikuti. This is also known as Agyachakra. (This is the central place between two eyes and nose where three arteries - Ida, Pingla and Sushumna meet each other. The confluence

of these three nerves is the true Sangam (Prayaga). Where the confluence of river is mentioned, it is only gross meeting place for external world. The confluence of these nerves is a real Sangam.

We put a dot (Tilak) between the two eye brows. Women also put a red Tilak on their forehead. I have already referred to this red dot. It represents the dot we place on AUM. This condensed edition is placed as a tilak on Agyachakra by women. Now after listening to this, Hindu women will know why a 'Bindi'-dot is placed on the forehead. By adorning it they are only adding to the worship of AUM, they are worshipping AUM. In practical life a 'bindi' (dot) is considered to be unbroken symbol of being a fortunate lady having a husband alive. Why is it said 'Akhand-Saubhagya' i.e. 'unbroken symbol' of well being? In our country a woman is considered to be fortunate if her husband is alive. A woman's happy life is conceived with the existence of her husband. In this world all are not that fortunate. They may wear the Tilak on their forehead as a symbol of fortune. As things would have it many turn into widow. Then why so much importance is given to this symbol. Unbroken fortune indicates good luck not obstructed by calamities symbolizing happiness and peace. Even when a husband is alive can it be said that a woman is happy, without obstacles in her married life. So we have to comprehend it in another way. To be alive alone is not continuous happiness. It suggests being free from untoward incidents, to be away from worries and anxieties, undergoing less of suffering, be devoid of afflictions; in short it is an attempt to find freedom from adversity. When once you achieve this unbroken wellbeing it will never be broken again. You then call it 'Akhand' or non-fragmented. We have called this small dot as a symbol of unbroken fortune. This we wear on our forehead. We have also understood what is conveyed by unbroken wellbeing, whether one of the spouses exists or not. We have also learnt that we recognize this AUM in the form of dot. It constantly reminds us of AUM. This remembrance makes us aware of its sovereignty. We become cognizant of the experience of its sentient (Chetana). Its name is AUM. It also makes us realize that existence of Paramatma i.e. continuous remembrance of AUM. That is why we call it a symbol of unbroken wellbeing. Even a widow can wear this dot provided she realizes that it is adorned as a shorter form of AUM; that AUM is the name of Supreme Being and it represents supernatural power, that it is element of awareness which pervades the Universe. In that case this dot can adorn the foreheads at the center of Agyachakra as if seeking itself on a throne and take advantage of the worship of the divine being. Thus she is able to understand that a Supreme Being is taking care of her, and hence it is a symbol of existence of Supreme Being and not the existence of the husband. The dot is for

Supreme Being as her savior and wears the dot for Him. When this understanding develops - windows too can put dot on their forehead. This profound truth is being printed first time. This secret is not disclosed at any other time. You might not have read about it also before. When you listen to my cassette you will get the message from it.

This is the most practical commentary on AUM. The scriptural teachings can be understood only by the learned people. They are no doubt very beautiful. But it is beyond the reach of common man.

You might have heard about Saint Jnaneswara Maharaja. He has written a very wonderful book. It is known as “Jnaneswari Gita.” The ordinary people cannot study it easily. Jnaneswara Maharaj had an elder brother. His name was Nivrutti Nath. Jnaneswaraji used to treat him as his spiritual Guru. One day Nivrutti Nath told his brother: “You write Gita in such a simple language that even the most ordinary person can read it easily and understand. He has accepted this advice of his brother as a command from a Guru and wrote Gita in Marathi language. This is recognized as “Jnaneswari Gita.” Later it has been translated into several languages. This Gita contains all the teaching, you will find in original Gita. But he had explained the intricate aspects with illustrations and in such a simple language that all began to appreciate his efforts to illuminate the poor or ordinary persons. We too have tried to explain a deep and difficult subject in as simple a way as possible. This is a meager attempt to simplify and understand a profound Subject.

Jnaneswara itself means a man of profound knowledge. He had two brothers and one sister. One is Nivrutti Nath and the other is Sopan Dev. Sister is known as Mukta bai. All the names suggest the well being of mankind. Sopan means steps, suggesting step by step upliftment of soul. First step of achievement is Gyana or spiritual knowledge. The next stage is the right to obtain the final attitude or emancipation. So you are likely to be a Nivrutti Nath rather than a Pravrutti Nath. What will you accomplish after gaining Nivrutti or control of mind? You achieve a state of tranquility - a vast take of peace without any ripples to disturb. Freeing yourself from all thought is the stage of ‘Mukta’ i.e. Mukti i.e. freedom i.e. emancipation. When you achieve ‘bliss’ (Ananda) you acquire a right to accomplish ‘Kaivalya.’ You too can try and become a ‘Mukta’ and convert into ‘Muktananda’ or ‘Nityananda’ and experience perpetual freedom and bliss. I have contributed an elaborate and simple commentary on ‘Pranava’ in other words AUM.

How you have to worship AUM is described in the next rule.

Tajjapastadarthbhavanam || 28 ||

तज्जपस्तदर्थभावनम् ||२८||

Meaning: Do the worship of Pranava with an understanding of the meaning.

Explanations: We should worship AUM keeping the meaning in our mind. We do not find any mention of other Mantras in Yoga philosophy. This system advocates only worship of this Mantra (to consecrate with spells).

This system announces with the beating of kettle drums (Nagara): ‘Oh! Brothers! Sisters! The wayfarers of the auspicious path! If you are interested in your well-being/welfare, if you desire to adopt a true path; if your goal is Kaivalya (detachment of soul from the materialism); if you want to overcome all your obstacles; then perform the worship of AUM.’ How will you do this? You have to worship AUM with a sentiment of purpose. Do not simply utter “AUM”! “AUM”! Repetition of Mantra should be done with understanding of the Mantra. It is given in the three previous rules, contemplate on them, meditate and worship (Jap).

The real meaning of AUM is the ‘worship of that Supreme Divinity - known as Parama Purusha who is beyond all afflictions, Karma or performances, the fruit of actions, passions and desires; who is in knowledge of all; who is the preceptor of preceptors; who has the knowledge of all the three periods of time; whom none can pierce.’ Whenever you prepare to offer your oblations to AUM, remember that your concentration on the name of a Supreme Being with distinguished attributes and then go on repeating it.

Sage Patanjali has placed great emphasis in keeping the meaning of AUM in our mind while we offer prayers, else we may fail. He has created this rule number twenty eight. If you go on uttering the ‘Mantra’ of AUM without absorbing its meaning it would amount to the prattle of a parrot. A trained parrot will repeat the name of ‘Rama.’ But it does not know who Rama is. If it can understand the implication of ‘Rama’ may be some day it can be released from bondage.

Let us understand this instance. Someone had taught a parrot to repeat that: “I will not eat the grain spread on the ground by a bird-hunter; I will not get caught in the net of the bird hunter”. Poor bird! It repeated same warning day and night. Alas! It could not understand the implications. So, one day, along with other birds it also swung down to eat the grain spread on the ground by a bird-hunter. It was caught, taken home and eaten away. Since it had no knowledge of the advice it could not take advantage of its teachings. The only difference between this parrot and others was that the later were caught without them

uttering the warning. Our parrot was caught in spite of the warning. Hence we advise not to prattle like a parrot.

In this Mantra all words have definite meaning. They also have great importance. Without understanding its implications it will remain mere sound. Our utterances will be sheer meaningless prattle. Hence it is insisted that we should worship AUM with an understanding of its meaning.

Special Deliberation on the kinds of Mantras:

Many varieties of Mantras are propagated by sages and are in vogue. They are divided into three primary compartments.

1. Mantras practiced with a desire behind (Kama Mantra).
2. Mantras followed with a desire for the well-being (Kama-Kalyan Mantra).
3. Mantras executed for the betterment of man-kind (Kalyan Mantra).

Gayatri Mantra comes under the 2nd division. Pranava Mantra has a leaning towards the 3rd division. With the exception of these two, the rest of Mantras are conducted with personal desires behind them.

‘Kama’ is described as having some longing for something in the world, ‘Kamana’ is longing - an intense desire to possess some cherished thing. If the practice of a Mantra leads only to the fulfillment of your longings, but no general well-being is anticipated, then it comes under the first division. These are known as ‘Kama Mantras.’ They are meant for those only who are desirous of their physical achievements, who attempt to bring about a rapport with the five-fold physical element. Our intellect will progress towards materialism. It is not true that all our desires will be beneficial for us in its true sense. Many of our longings do us harm in some way or another. A businessman will not care to know whether the article he is selling will be beneficial to the purchaser or not. The Kama Mantras we practitioner may bestow or grant the desires of the practitioner but they will not be in any way beneficial to others.

To have your heart’s desires accomplished is one thing. To obtain the well-being of man-kind is another thing. The fruitfulness of a man’s efforts lies in gaining spiritual welfare. This is known as ‘Kalyana.’ It indicates opening of the portals for freedom - liberty from the bondage of births and deaths. Yogashastra uses a typical word i.e. ‘Kaivalya’ - perfect isolation, exclusiveness, identification with the divine spirit; in short ‘Moksha’ or emancipation.

Gayatri (Kama-Kalyana mantra) is a Mantra of well-being intermingled with desires while it grants the wishes of its practitioner it also pushes him forward on the path of general welfare. Gayatri is indeed a distinguished Mantra. It is so because it serves two purposes at the same time. It fulfills the inner wishes as well as bestows well-being of mankind.

“As long as the longings of individuals are not fulfilled he will feel miserable. Till his desires are not fully satisfied he will not be inclined to show any interest in the merits of a Mantra which may lead to the general well-being of all. Until interest is not generated he will not care to adopt the “Pranava Mantra” but try to understand this. There is no guarantee in ‘Pranava Mantra’ that all your wishes will be satisfied. You cannot doubt its efficacy for causing the well-being of mankind.

“ONE THING IS ASSURED. IT WILL NOT ALLOW A PERSON GAIN MATERIALISTIC MAGNIFICENCE BY WAY OF FRUITFUL RESULTS OF HIS EFFORTS. THESE DESIRES ARE HARMFUL FOR THE PRACTITIONER IN THE LONG RUN. HENCE THEY WILL NEVER BE GRANTED”.

Pranava Mantra (Kalyan Mantra) is an exclusively human-welfare oriented procedure. Let us try to understand this principle by an illustration. Take the instance of a person who practices Pranava Mantra with sole desire to get enhancement in his salary. Supposing while practicing he loses his job. Disgusted he turns an atheist. But after some time he comes to know that the roof of the place where he was working suddenly caved in and fell on the heads of the employees injuring them seriously. Had he been on service he would also have been one of the casualties. Thus he will realize that what had taken place by way of losing the job was after all for his welfare only. By repeating the Pranava Mantra he has incurred some initial loss but it has proved beneficial in this that his life was saved. He might not have realized this at the initial stage. What appeared to him as a bitter consequence has proved a blessing in disguise.

“IF YOU LOOK AT THIS FROM THIS ANGLE YOU WILL OBSERVE THAT THE ‘KAMA MANTRAS’ DO FULFILL THE WISHES OF THE PRACTITIONERS BUT AFTER ALL IN THE END THEY MAY NOT PROVE SO BENEFICIAL FOR HIS ALL ROUND WELFARE. HE MAY THUS UNHAPPY AT A LATER STAGE. PRACTICE OF ‘GAYATRI MANTRA’ WILL GRANT A RIGHT TO UTTER PRANAVA MANTRA; WITHOUT OBTAINING A PROPER RIGHT YOU ARE NOT AUTHORIZED TO PRACTICE ‘PRANAVA MANTRA’. WHAT IS MEANT BY “OBTAINING A RIGHT”? IT IS A KIND OF COMPROMISING ATTITUDE WHERE THE PRACTITIONER SATISFIES HIS INNER FEELINGS THAT WHATEVER IS HAPPENING IS FOR OUR BENEFIT ALONE. THE DIVINE BEING ACTS ONLY FOR OUR GOOD. THIS KIND OF DETERMINATION HAS GIVEN US A RIGHT TO PROCEED TO UTTER THE ‘PRANAVA MANTRA’ WITH EQUANIMITY.”

What kind of fruits you will reap if you practice the mantra of AUM with an understanding of its meaning is explained in the next rule.

ततः प्रत्येक्चेतनाधिगमोऽप्यन्तरायाभावश्च ||२९||

Meaning: When you practice the Mantra of AUM with an understanding of its meaning, all the obstacles in your way will be cleared and you will be able to realize your own self (you will have a direct glimpse of your soul).

Explanation: Do the worship of AUM with its meaning clearly understood. It is insisted that if you do the practice of AUM understanding and remembering its meaning it will be more propitious. Contemplate and meditate is the advise. Contemplating upon an object given us complete knowledge. Concentration and meditating upon Ishwar can offer us an awareness of His form. When a clear picture of the divine being is formed in your mind you would begin to realize the true form of your soul. Why is it so? It is so because; both Ishwar and Atma (soul) are one and same, if you look at it from the viewpoint of sentience (Chetana). At the base of 'Chetana' both are treated as of same lineage (Sajatiya). When you realize the Supreme Being it will be easy to understand about the soul within.

When you acquire the knowledge about the philosophical aspects of the supreme soul and the individual soul, which is the source of extreme bliss you will no longer be attracted by worldly attachments, your interest in worldly objects get reduced. No longer will you be weighing the pros and cons of the benefits and loss you will have to face in life. You will not entertain any emotions of either joy or sorrow. Thus you will be saved from any impending obstructions coming in your way. This realization will demolish all special obstacles and hindrances from its roots.

Just as darkness of night is dispersed by the valiant rays of sun; so also the supreme sentient (Chetana) when it dawns upon you, will cast all illusions and obstructions away.

Some more fulfilling information on Pranava - AUM

Editor's note:

[The rules from 24 to 29 have elaborated the aspects of Pranava extensively. Even then we are unable to conceal our desire to present special supporting material on Pranava of course! There is this fear of repeating the same subject matter. But we are doing it with this belief that it will enhance the knowledge on Pranava on a more firm base. We believe that the lovers of Pranava will experience more joy if more and more information is offered to them. This extra information is added as a special favor under instructions of our revered Gurudev.]

The Mantra (chant) of AUM fulfill the four chief principles of life Viz., Dharma (righteousness), Artha (economical activity), Kama (fulfillment of desires) and Moksha (obtaining liberty).

The Mantra of AUM is a natural leader of all other chants. It is commonly believed that only ascetics and saintly persons worship the chant of AUM, because they insist that both the wishes of people and their economic upliftment cannot be accomplished by chanting AUM.

The truth is something else. This mantra works as a connecting bridge making it possible for all other chants to have an admission to it. There can be no doubt of its capability to bestow the success of all Purusharthas - principles.

The following verse is quoted in support of this claim.

Mantranam pranavah setuhu

Mangalyam pavanam dharmyam, sarva kama prasadhanam ||

Omkarah paramam Brahma, sarva mantraeshu nayakam ||

It means: To reach the next village, we take the assistance of a bridge in crossing a river. To get a true and full advantage of all kinds of chants we have to take recourse to AUM.

Even a mighty army will be helpless without a valiant commander. All other mantras will remain helpless without AUM. The other mantras will not be able to offer satisfactory results. AUM has the power to offer unfailing results in all propitious, sanctified and righteous performances. The life's desires can be fulfilled by it. A person cannot think of achieving success without performing some kind of righteous act. In all the three religious performances the worship of AUM gives unfailing results. This fact is explained in the above verse.

The verse used the word "Prasadhanam" instead of "Sadhanam" indicates "means". It asserts that organized results can be achieved through these means. Those results can never go in vain.

The following verse also throws a lot of light on the greatness of AUM.

Om karam bindu-samyuktam nityam dhyayanti yogin |

Kamadam mokshadam chaiva omkaraya namo namah ||

It means: "worship AUM with a dot on it. Yogis have gained all the four "Purusharthas" – chief principles. I salute AUM.

Kama and Artha go hand in hand; Dharma and Moksha act hand and glove. It is hard to fulfill your desires without economical affluence. Without following the religious performances emancipation cannot be gained. This fact is emphasized adequately in this verse as if beaten on a drum. Each has the right to con-

template on AUM. Worship it. Remember it. And practice it. According to this verse all are free to follow the worship of AUM.

It pays to know what the different scriptures have to say on the subject of AUM.

1. AUM is Brahman. (Taitteviyopanished-8)
2. Make the body the lower plant of wood and AUM the upper plant. Make concentrating power as the churning rod. Do the action of friction repeatedly. Kindle the hidden fire. In this case the ever kindled light is 'Paramatma' (divine being) and witnesses him. (Swetavarahopanished: 1-4)
3. He who utters the word AUM - which is a form of Brahman and does meaningful contemplation, will attain the Supreme Being on learning his body. (Gita: 8/13)
4. The whole range of speech emanates from AUM like leaves spreading on a branch. (Shri Chhandogyaupnishad)
5. AUM is the best of all names like Shiva, Brahma etc. (Sri Linga Purana)
6. The mystical letter (Bija) forming the essential part of Lakshmi is "Sri". The letter (Bija) of maya is "Hrim". The letter (Bija) of kama is "Klim". The letter (Bija) of vak is "Ain". The letter (Bija) of Shakti is "Sah". But the best Bija Mantra of the supreme being (Paramatma) is AUM: (Patanjal Yoga Rahasya Dipika)
7. The Supreme Being is known by AUM. When you remember him through his name AUM, He will be very pleased. (Patanjal Yoga Rahasya Dipika – 8/119)

The result of uttering AUM 3 times

You will be able to achieve great benefit if you utter the Mantra of AUM three times before you start and end any work. The first time one utters the Mantra it will be beneficial for the person who utters it. The second time it is repeated its benefit will prove for the listener. When it is pronounced for the third time people all around will get the benefit.

The statehood of contemplation on AUM

The form of AUM is the work of the primary cause in the form of creation of the worlds. It has originality of its own, completely natural, self-shinning, self-inspired, self-created, self-oriented, etc. as if created from the very narrow of the original cause of creation. In its true sense it is envisaged as a form of sound. It is further a subject matter of personal experience. The construction of its words (Varna) is a form which manifests the statehood of sound. The burning lamp has a special kind of sound. In a similar manner an awakened soul or the being of

sentience (the Astitva of Chaitanya) has also its sound. What name could we attribute to it? How do we describe it? All words seem to fail to describe its real form. All of them appear to be superficial. Words no longer seem to be sufficient to express the magnitude of it. It is hard to put control on the desire to invent new generation of words, which have not been coined so far. But unfortunately the moment you coin new phrases than discussions would begin as to their tenability by learned scholars. What can we do? This kind of controversy leads to religious crisis.

But all is not lost. We have some gratification. The seekers can depend upon the untold inferences and express the form of the Supreme Being beginning with the assumption of “Neti Neti (not this, not this) and ending in “Iti” (that is it) which is more or less a self deception.

The form of AUM is said to be self-originated. This vast world in the form of inert and animated objects is nothing but an expansion of the ‘dot’ on top of AUM.

The sounds of alphabets are expressed in calligraphy, for example the sounds of ka, kha, ga etc. are shown as क, ख, ग etc. These forms are fixed and devote particular sounds. In a similar way the sound of AUM is shown as ॐ i.e. AUM. (As soon as you utter the sound close your lips to produce the humming sound of a bee.) The form of AUM is a familiar and natural. This is not the result of some imagination on our part. Before the beginning of an age known as ‘Kalpa’ (there are four Kalpas of successive periods conceived by sages) - i.e. when the deluge (Pralaya) has come to an end and at the beginning when the universe was created, subtle sounds have emanated from the gross creative activity. It is alleged that the form of AUM has been the result of those sounds. Limitless forms fill the whole universe. The galaxies reverberate with the resounding divine sounds that create waves. At that time these forms are not seen by worldly eyes. But they can be visualized by the perceptions filled by truth. You drop a pebble in the placed waters of a lake. You will see ripples chasing each other to catch the coast of the lake. In rhythmic movements it spreads towards the shore. If you drop endless pebbles at the bottom of lake endless ripples crawl forming limitless circles and as they move towards the shore they get themselves lost by hitting each other. A similar phenomenon taken place in the case of the forms of AUM at the time of the new creation period. Thus the gross new creation gradually progresses forward.

At the second strata the forms of AUM resemble Ganesha – the elephant God and at the third they look like Hanumanji. Gaining change of forms it assumes different shapes at different levels. The ripples that rise in placid waters by the

contact of a pebble cause vibrations that represent the form of a 'Bindu' or dot (•); hence original form of all shapes in the universe.

The symbols of various religious traditions have originated from AUM (ॐ). If you straighten the petal of AUM you make a trident (☸). If you place one dart of the trident across the other you get a cross (+). If you add the petal on all four corners of a cross you will find the mystical Swastika (卐). If you place the dot on the sickle moon you get the shape like (☾). If you remove the dot it will look like the moon on a second day of a fortnight (☾). If you draw a human form on paper you can find mingling of two forms of (ॐ) like.

Picture depicting different forms of AUM



The expansion of Bindu (•)

The Bindi (•) adorned by women on their forehead as a symbol of well-being is, in reality, a dot alone. People following different religious traditions also wear a dot in different forms like sun, moon, star, earth etc.

“Before you attempt to write on paper, when you place your pen there the first thing that taken into form is a dot, out of this dot whole group of letters will emerge.”

The Bindu-dot (•) on top of AUM is the brief and comprehensive shape of the AUM Mantra. All the forms and all the sounds, all the ancient shapes having dot as an origin of the primary cause of creation of the universe, and also the evolved and improved forms of sound are only reproductions of the prolonged utterances of ‘Pranava Mantra’. AUM completely intermingles and is interwoven with the inert and sentient objects of the world.

If AUM does not consist of a ‘dot’ over it, it will no longer depict Ishwar i.e. Supreme Being. If a person walks around without adoring a ‘dot’ – Bindu on his forehead he is not fit to be required as a human being. A person without a ‘dot’ on his forehead, a person without virility (Virya), without abstinence (Sanyama) cannot be graded into a human being. He should be degraded to the category of an animal. A person without these qualifications plus lacking enthusiasm or virility may lead a life of dead person. He may prove a burden for the family, country and nation.

Look at the two following lines of the verse. Both are almost similar.

But the meaning differs:

Om karam bindu-samyuktam, nityam dhyayanti yoginah |
Om karam, bindu-samyuktam nityam dhyayanti yoginah ||

In the first line a comma is placed after the word “Samyuktam”. In the second line it comes after Omkaram. The meaning of the first line is: “Yogis concentrate daily on AUM which is joined by a dot.” The meaning of the second line is: Yogis, adorned with a dot, concentrate daily on AUM. So you will see the difference in - one it is AUM adorned with a dot, and the other is Yogis who are adorned with a dot. A special caution is made in this verse. It commands you to practice AUM with a dot adorning your forehead. What type of AUM you worship? You worship AUM symbolized with a dot on top of it.

You cannot imagine the usage of consonants without the assistance of vowels. Similarly, no practitioner can hope to succeed in his attempts without adorning a dot. This life is an invaluable means in achieving success. A dot-Bindu flows unseen in all kinds of activities of life. Life’s efforts will be fulfilled if assisted with a dot. The worship of AUM with a dot in it reminds us of our persistent association with Bindu-Virya-virility. It is inspiring us in the protection of virility.

If only we can have a little understanding of the subtle secret we can free ourselves from narrow mindedness, dogmatism and traditionalism. Attempt to gain subtle knowledge. Then try to pass it on to others. This will amount to be one of the modes of propaganda of world peace.

A piece of pebble is only instrumental in provoking and spreading ripples and waves in placid waters. There are certain predominant sentiments. They are imperceptible and inconceivable. They are undaunted. These forms become instrumental in the emergency of concepts like “dot” and make the form of AUM the master of the world. Just as a pebble causes the disturbance in placid waters, the balanced state of all the three natural qualities known as “Triguna” creates the feeling-sentiments to exclaim: “I am alone. I want to become manifold. I am of a single kind. I want to be of many forms.” These are the sentiments that were behind the creation of the world.

We have stated that a dot is the chief sustenance for the birth of all forms of inert and sentient objects. The gradual growth of dot is behind the original formation of all shapes. We know well that a string holds the beads in a single pliable place though hidden from eyes. So also the sounds and forms of AUM hold the sounds and shapes of the globe (Brahmanda) in an organized oneness. Remove the name, form and sound what will remain will be of no consequence in the world.

If we are unable to understand and express even common subjects, how can we expect to realize and explain profound subjects fully! If you profess that you are profound enough to elaborate the deep aspects like Atma (soul) and Paramatma (divine being) in His entirety, one may ask: “what sort of Atma! What sort of Paramatma?

If a person claims that he knows about the magnificence of Shiva, if a small man boasts about his knowledge about his Guru, you may fool around and ask what type of Shiva or what type of Guru he is talking about? Or to which greatness and lowness he is referring to?

We know Ishwar (divine being) loves those who speak with a healing tongue. If you have the capacity to enjoy righteous bliss it is all right for you otherwise it is already said, it will be said again and is repeated that in comparison with the realistic description of divine being all other expressions are somewhat similar to the proverb Viz., “here is the tail; there is the tail! But where is the head!”.

The scriptures have elaborated, in connection with the description of divine being that “even speech withholds its tongue finding it beyond its limits”. But even to say this you have to use speech. Hence the experienced persons have described the situation in the following terms: “underneath a banyan tree, adjacent to the stem, one young Guru and an old pupil were sitting side by side. The Guruji was commenting silently to the queries of his disciple.”

Is it not strange that those who have understood well about the phenomenon of Jiva (Individual), Jagat (World) and the Lord of the world - i.e. about ‘Purusha

(Individual), Prakruti (Nature) and Parameswara (Almighty God)” - have taken courage into their hands and exclaimed “Neti! Neti! Neti!” (He is not that – three times)

The origin of primeval sound: Anahata or unstricken sound

During the period of deluge - known as “Mahapralaya Kaala”, this gross world, before it has completely dissolved, passed through gradual extinction, turning more and more subtle until ultimately it obtained invisibility. Muni Patanjali has described this as a state without character (Alinga) i.e. having no marks of any character left behind.

The following statements have to be followed carefully. As soon as the final deluge (Pralaya) is completed, i.e. when a state of being is left with no characteristic marks, i.e. when the state of harmony of the vital three fold qualities (Triguna) have been established, i.e. when the state of subtlety has ended; the gross world begins to emerge - whatever explosions must have been taken place during that emergence are the primeval sounds heard.

The shapes which these primeval sounds have taken are the initial shapes of the waves of sound emanated at the period. Here one may ask the tenacious question. Which is the first, the egg or the chick? You can split your hair on questions of whether sounds emanated first or the forms emerged first? Or whether they had a simultaneous existence? You are left to form your own opinion.

But we are sure of one thing. Those primeval sounds and primary forms are none but sounds and forms of Pranava. All the present forms and sounds that we witness - the gross and the subtle - are the evolved and enlarged ones of these two. Those primeval sounds and forms are interwoven into all the present forms and sounds in a secret way.

Just as a tree is an integral part of a seed, evolved and modified; in a similar way these two aspects remain within our system in the form of a seed. The sound hidden within the system of a human being can be recognized by an unstricken vibration. The word used here is “Anahata” means which is not stricken - Something that emanates without being hit.

The experienced have suggested to us various methods and means to experience those sounds. Much more have been written in scriptures about the different forms of sounds, and the multifarious results. These sounds are said to be very sweet to the ear and are non-fragmented.

The enormous form of Supreme Being

“Unlimited universes swing around in the pores of Supreme Being in the form of a miniature atom” thus acclaimed the scriptures. If you have the oppor-

tunity to read the commentaries on this statement you will understand a little about the vastness of Supreme Being. When you concentrate on this aspect of his vastness and power and compare yourself, your ego will be set aside or it will begin to melt.

The scriptures assert that a human body has seventy two crores of pores. And we were talking about the pores in the body of Supreme Being. When the scriptures state that unlimited globes of universes fly around in a single pore of that divine person, you can imagine how vast that single pore could be. And imagine at least 72 crores of pores in this vast body of His and guess how vast it could be. Perhaps if you have knowledge of the vastness of a complete universe you may perhaps have an idea of this concept.

Your house is so many times bigger than your body. The society you live in is many times bigger than your home. A town is bigger than your society. A city is bigger than a town. A state is bigger than a city. A nation is bigger than a state. The world of nations is bigger than a nation. Earth is bigger than moon. Sun is bigger than earth. Stars are many times bigger than a sun. The sky is littered with such unlimited stars.

When something beginning with an individual and ends with limitless star is envisaged in a single unit; that unit is called a “Brahmand”. When unlimited “Brahmandas” are envisaged in a single pore of this Supreme Being and jump around like balls of atoms you can guess how vast this single pore could be. If that body consists of seventy two crores of pores is it possible to imagine the vastness?

In villages we find tiled houses. The rays of sun filter through the tiles into the house. Then you see small spots of light thrown on the ground. You will also see thin projections of light drifting from the tiny holes of the tiles. You will also observe millions of minute atomic specs flying in that concentrated light. Imagine the minuteness of those flying forms. Perhaps from this you can form idea of the atomic name of the “Brahmandas” in the pores of Supreme Being.

Here the scriptures are not referring to a single “Brahmanda” or endless of them. They are talking about endless crores of such “Brahmandas”. They assert that just as we see millions of atomic specs flying in a thin ray of light in a house, so also limitless crores of “Brahmandas” fly in the single pore of Supreme Being in atomic size.

The next important aspect to note is: “these limitless crores of” Brahmandas are mere atoms compared to that vast pore of Supreme Being. If you keep this principle in mind then you can have an idea of the all-pervasive-character of Him.

Amongst the millions of stars a single star appears a tiny shining object compared to sun. But in fact sun is smaller than it. When you count down to yourself with this mighty phenomenon you will be million-billion-trillion times smaller than them all.

You can ask yourself a question. What status do I have when compared to that mighty spirit called “Paramatma? Your ego will have no place before that Supreme Person.

Scriptures have denominated him with a name. It is AUM. When you repeat this Mantra over and again you will be remembering him. Then only the worship of AUM will bear its fruits. I used the words “worship of AUM” purposely.