



AUM

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After having explained many symbols in the form of gods and goddesses, like Durga, Brahma, Vishnu, Shiva, Ganesha, etc., as well as some passages of scriptures, Indian as well as Biblical, we will, now, approach the 'symbol of symbols', that is to say AUM. All the knowledge that, up to now, we have tried to spread is not at all some fruit coming from readings, but it comes from inner experience, in which knowledge is brought and does not come from mind or intellect¹. It is rather a kind of revelation, of intuition, which means: 'the action of the spirit in us', and the one who receives it is in no way entitled to derive any pride from it, but, on the opposite, he has to remain humble, failing which, anyway, the knowledge channel closes itself immediately. It is

¹ Only the last part that has been added at the end, and which is a quotation of 'HAMSA', is from and for the intellect.

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like this that true knowledge comes to us; what we get from books is nothing else than a bookish and discursive luggage that speaks to the intellect. However it can help. But, without experiencing, everything will stay outside, will stay in the mind and will not become integrated. Here, it will be the same. However we feel that it is our duty to give others this possibility to get the same knowledge through experience. Thanks to a good knowledge of the tool that is given by the Master, the disciple has the possibility to use it rightly and to reach the same point.

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AUM contains everything and everything is contained in it. It is the Word. We have spoken of it often, particularly in 'HAMSA', and no other word, in whatever religion we look in, is able to approach it.

Somewhere, we have spoken of AMEN, which seems, in spite of all the explanations that one tried to give it by referring to Hebraic roots, to be a corruption of AUM. As such it is said somewhere: *I am the AMEN!* which means: I am the Word. I am God.

Let us try to approach AUM, itself and its 'meaning', this with the help of our intellect, in the way we ask through the Gayatri.

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First of all, it is advisable to clarify an extremely important thing. Most people 'know' the word 'OM' and repeat it without knowing its meaning, which is particularly the case everywhere in the West (and we don't speak of a disorderly syncretism that tends to spread everywhere, particularly under the influence of the New Age movement of which we already spoke elsewhere, where profane people mix mantras and symbols they know nothing of and repeat them in an absolutely ignorant way.)

Regarding OM, some say that it is the background noise of the Universe, or things like this. We will see afterwards what has to be thought of it, and this without being obliged to express it.

So, let us be clear. The true 'mantra' is not OM (so to say), but AUM. Or, rather, let us say that OM is the 'undifferentiated mantra' and AUM the 'differentiated mantra.' This being said, how is it that, most of the times, we meet only OM?

Very simply because the Sanskrit rule is that A+U becomes O when writing it, this to avoid a hiatus. Therefore it is in this form that we know it in most cases. However, in the case we are busy with, there is not any hiatus. And to see 'OM' only is to only understand the surface of things, only the little tip of the iceberg that is above the sea level and which is the only thing that is perceptible. So, let us not be mistaken by the tiny and external appearance that comes to our senses like for the

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profane, but let us plunge, as we have the habit and as we did so many times already.

The manner Sanskrit is transliterated in roman characters, according to the excellent rules of the Calcutta Convention, leads us to write the mantra like this: AUM. The point that stands under the 'M' is of an extreme importance. It corresponds to the point that we find in the ॐ, at the top, so to say, and, by the way, it would better to put it above the M and not under, in the case we are dealing with, as it is in the Devanagari letter, for instance like this: Ṁ. As we will see, it corresponds to the point at the summit of the Shivalinga.

To continue with what will follow, we start from the hypothesis that our readers have read and understood how the 'three worlds' spread out, the causal (*karana*), the subtle (*sukshma*), and the gross (*linga*). We also assume that they have understood, at least intellectually, that the evolution of the being was, actually, an 'in-volution' (return to the 'within', to the source), which, starting from the gross or physical, makes it melt in the subtle from which it has appeared; then makes this subtle melt in the causal from which it was born, until the moment when this causal disappears itself in the All. For AUM must be understood in this way, and not in the 'chronological order' of the Manifestation, which starts from the causal to reach the gross. Evolution, the return to the Being, is also AUM (see 'HAMSA').

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A, in AUM, corresponds to the physical world, (in Sanskrit: *Bhuh*), and it corresponds to Brahma, God considered as a Creator.

U corresponds to the subtle world (in Sanskrit: *Bhuvah*) and to Vishnu, God considered as preserving and protecting what was created.

M corresponds to the causal world (in Sanskrit: *Svah*) and to Shiva, God considered as the destroyer of Manifestation.

In the same way, A corresponds to the waking state (consciousness of the gross world)

U corresponds to the dreaming state (consciousness of the subtle world).

M corresponds to the deep sleep, '*sushupti*' (consciousness of the causal world).

However, A, U and M are linked, in the same way the 3 worlds interpenetrate.

(We made it clear that 'A' was *Bhuh*, 'U' *Bhuvah* and 'M' *Svah*. When we will deal with the Gayatri mantra, we will see that, actually, it says so, when saying: "*AUM, Bhuh, Bhuvah, Svah*". (By the way, this can be helpful to the people who recite the Gayatri without knowing its meaning ...)

Now, let us proceed with the initiation in the mantra 'AUM', which is the Word.

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Everything has a name, and the name is linked to the idea that it contains, and vice-versa. We did express it often. When we say: "chair", at the same time the form of a chair comes in the mind. In the same way, when we think of a chair, the word 'chair' comes in the mind at the same time. All things have a name which is made of a set of sounds.

As every thing has a name, if it is possible to find a name that includes everything that exists, then it would be possible to say that this name is 'the Name of God.' A name that, somehow, would contain the potentiality of all the sounds... and therefore which would contain all the names in itself ... for a name is a set of sounds, and so, all the 'things', all that exists. So, one should have to find a name containing all the potentialities of sounds ...

All alphabets start with the letter 'A', and the mantra starts with the letter 'A'. This is the time to express the logic of it.

It is enough to prove it through practice and experience. Open your mouth and emit a sound taken in the deepest part of your throat, of your larynx. I mean, let the air thrown out of your mouth be born at the lowest part of your throat. You will find it: the sound 'A' will be emitted, and this sound 'A' even is somehow 'closed' (between A and O), the sound 'A' being a little bit higher in the throat. It is the first sound that can be emitted, and therefore it is rightly associated with Brahma, the Creator, as Creation is done through the sound, and as A is the first sound that can be emitted.

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Here it would be advisable to make a remark... It is difficult to explain these things to English speaking people, as English is the only language where A is not pronounced as a 'A', 'E' as a 'E', 'I' as a 'I', and 'U' as a 'U', like in all other languages. This illogic thing could prevent a clear explanation. See: when English speaking people say 'put', they pronounce the 'u' as a 'u'. When they say 'but', they pronounce it as a 'A', and nobody knows why ... In the same way, when they say 'poor', they pronounce the 'oo' as a 'u', but when then say 'door', they pronounce the same 'oo' as a 'o'. It is why, for English speaking people, in order to get a clear explanation and therefore a clear understanding, the best would be to go to some books of phonetics ... It is very difficult for English speaking people to pronounce a mantra correctly. But let us continue...

Now, if you try to emit a sound with the middle of the palate, the sound that will come out will be the sound 'U' and, rightly, it is associated with the god who preserves, Vishnu, being situated in the middle, between creation and destruction.

Now, see yourself, but the only sound that it is possible to emit with the tip of the lips is the sound 'M'. (Even the sound 'P' is produced before, and not with the very tip). Rightly, this sound is associated with the god Shiva, the destroyer of the creation, since, afterwards, it is not possible to emit any sound, therefore any thought,

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therefore any 'thing'; the potentiality of emission of a sound is destroyed.

So, now, this is how the mantra has to be pronounced: one has to breathe in deeply and to begin with the bottom of the throat, that is to say with the sound 'A'. Then, without stopping in the emission, one has to make the sound slowly go up along the throat, then along the palate and then until the tip of the lips. And it is like this that, very naturally, the sound AUM is emitted. It is the same sound that, from A, becomes O, then U, etc.... and, at the end, M.

And this sound AUM therefore includes all the sounds that can be emitted, and therefore it contains everything that exists, everything in the Manifestation, at the same time in the physical world, in the subtle world and in the causal world.

But this does not end here. Now we come to the point above the M. This point above the M represents the passage between the Manifestation and the Non-Manifestation. This means that AUM contains everything, manifestation and Non-manifestation. After the lips have pronounced the M, the sound continues in the ether and melt in the non-manifested. Such is the WORD. As the Vedas say: "*At the beginning was the pranava*" (AUM). And the Evangelist John does nothing else than repeating the word of the Veda when saying, at the beginning of his Gospel: "*At the beginning was the Word ... and the Word became flesh...*", etc...

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It is enough to refer to the explanation of the symbol of the Shivalinga that we have given somewhere else (see 'SHIVA) as well as at the Mauritian television during a Mahashivaratri) and we will find the AUM in the Shivalinga, with the point that corresponds to the summit of the curve of the linga, point that is imperceptible, since it is situated between the 'manifested' and the 'non-manifested'. This point is not even 'of the thickness of a hair'.

Now, let us add that, in the human body, the A is at the level of the *Muladharacakra*, in the knot named '*Brahmagranthi*', the U is in the *Anahatacakra* (*Vishnugranthi*) and the M is in the *Ajnacakra* (*Rudragranthi*) (Rudra is one of the names of Shiva). And the point on the M is situated at the summit of the head, at the level of the fontanel (where the 'breath' enters at the beginning of life).

Here, we have given a short initiation in the Tarakamantra 'AUM'.

So, the difference is more than enormous between the blind repetition of the sound AUM in the manner a parrot does it and in which most people do, and the expression of AUM like we just saw. Such is the difference between the profane and the initiate. The profane believes that 'he knows', when, actually, he knows 'nothing', like it is the case with the New Age movement, the so-called or self-appointed 'yoga teachers' and so many others.

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This initiation also allows understanding why a mantra must be expressed in the exact manner. If it is not, as we are able to understand now, it has no power. Moreover, the sounds emitted will have some power that could be opposite. If, in addition, one does not know its meaning, useless to say that this is the same as to repeat it 'just for the pleasure'...

There are two things, as we could say, in a mantra: the *shabda* and the *nada*: the Word and the Sound. When one has the knowledge of both, then the mantra gets all its power.

It is enough to repeat this mantra, expressed the way it has been said, in a calm and slow way, a certain number of times (108 for the best), to become aware of the power it may have. The entire being begins to vibrate internally, peace penetrates us, and serenity invades us. How this Name of God would not be able to heal everything?

However, what has been explained here is not enough, and, actually, the question is to get a real initiation in this mantra, also named *Taraka mantra* (mantra that liberates) to be able to express it in the right way. Experience showed us that the explanation, as given here, is not enough, but that the 'disciple' first must practice under the direction and the corrections of the one who is truly initiated in the mantra.

Useless to say that it is the same for all other mantras, especially since all of them begin with AUM !

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The most known mantra is, certainly, the Gayatri, but here also it is not easy to pronounce it in the right way and we have seen many people, Hindu priests included, who repeated it in a wrong manner, even making a grammatical mistake when doing! (For instance, many in Mauritius say 'devashya' instead of *devasya*! *Devasya* is the genitive of *deva*, "of the god, of God", when 'devashya' does not mean anything...) Then, the mantra has not any meaning! We have to refer to Sanskrit and to pronounce it exactly the way it is written.

It seems advisable to complete what has just been said with a passage of 'HAMSA' that we wrote in 1983, even if this leads to meet some repetitions. And don't forget that what we wrote is so few!

"But let us come back to the Word (the Verb)², to the Sound. We have seen that the first impulse goes up in a sound that will reverberate (one knows the harmonics in Music and how the one becomes many, the same for the white colour...) until it is "caught" in the articulate speech of man. Alphabets are the foundations on which the structure of the (spoken) word and the human language is made. Tantriks name them *matrikas*, that is to say the little mothers, diminutives of Shakti, the Divine

² *The word 'Word' is not really good, but so it is said in English. The word 'Verb', like in French, is much better, as it also contains a dynamics, which "Word" has not. A verb contains an action in potentiality, like Creation is, etc... But 'Word' does just express the word 'word'...*

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Mother. It is why, as seen before, the entire Sanskrit alphabet is distributed on the petals of the cakras and every letter constitutes a root-mantra, a *bija*, which corresponds with an energy, with a little Mother, a particular Shakti, the whole of the alphabet corresponding to the dividing up of the Primordial Energy, of Mahashakti, of the Divine Mother. For instance, all the desires, passions, cravings (for possession etc.).. are emanations of the premier desire³. It is also why the basic triangle⁴ stands for the female principle, the *yoni*, of the creation. Parallel, OM, which contains all sounds, has dissociated itself, has fragmented itself, in the root-sounds, the *bijaskaras*. Every *bija* corresponds to an energy. When one hears the sound, one hears the god.

As it has been also seen, through an opposite process, we reach therefore the head of all the sounds, the Word. The 3 bindus have their letters and there is there a very interesting point that shows the direct relation with Sanskrit. We have seen it, the three points correspond to the differentiated OM, that is to say AUM, with A-U- and M. The «M» is a nasal sound called, *anusvara*, which corresponds to the *apara bindu* (the primordial point), the *shabdabrahman*. *Anusvara* comes from *anu*: atom, or minuscule, and *svara*, sound; so, it is the 'minuscule sound'. When it goes in creation, the 2 *bindus* appear,

³ See 'HAMSA' for this concept.

⁴ See HAMSA, where it is spoken, in the same chapter, with and in parallel with AUM, of SRI CAKRA. It is why the passage where it is spoken of the 3 bindus could be difficult for the readers of this present 'lesson' who have not read 'HAMSA'.

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which have the significant names of *visarga*, from the root *srj*: to abandon, and from *sarga*, creation. So, creation is called an 'auto-abandonment of the Divine'. And look: when we pronounce the *anusvara*, we close our lips and we hold the breath (M), and when we pronounce the *visarga*, we open our lips and we expel the breath out of ourselves, we vomit it, we create (A). As for the U, it is in the middle of the palate, it is a sound that we hold. The M is pronounced with the tip of the lips that we close at the end (M). It is why the A corresponds to Brahma the Creator, the U to Vishnu the Preserver and the M to Rudra the Destroyer, the *anusvara* or nasal sound corresponding to the fourth state beyond the three worlds, to the Parabrahman, and this sound continues within ourselves to the infinite.

The *anusvara* is the central point, which corresponds to the *Brahmarandhra* as we have seen before.

And the reintegration is done with the help of AUM that contains all the sounds that can be pronounced, this until loosing itself in the infinite of the *anusvara*: AUM. One finds also AUM in the subtle body; SHAKTI, the Energy, is at the bottom in the *muladharacakra*, SHIVA, the Consciousness, is at the top, and the reintegration is done according to AUM, as we have just seen. The entire Manifestation is included in AUM, the Word. «*And the Word becomes flesh*». It is not possible to tell it better, for AUM has become this body. The A is the base on which reconstruction has to be done, at the level of the *muladharacakra*, of the Temple door; it is at

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the level of the *Brahmagranthi* or Brahma's knot where this sound A is emitted when the breath passes there; then it passes through the U at the level of the *Vishnugranthi* or Vishnu's knot at the level of the *Anahatacakra* where the sound is emitted when the breath passes there; and, at the end, it passes in the *Rudragranthi* or Rudra's knot at the level of the *Ajñacakra* where the sound is emitted before reaching the *bindu*, the *brahmarandhra* or Brahman's hole, where it joins the 4th state beyond the three states. This is the reintegration, Shakti joins again Shiva in this AUM! And this is the true meaning of the word 'YOGA', Union.⁵

Previously, we have already spoken of the AUM and the reader may go there. AUM contains all the sounds. Since we also have spoken of the Sanskrit alphabet, we will not forget that this alphabet is arranged following the order of the origin of the sounds, from the larynx to the tip of the lips. AUM contains all sounds, that is to say all energies. It is the greatest symbol of Brahman. It is the Word...

AUM is Brahman; it contains the three aspects of the Self as well as Turiya. 'A' (akara) stands for Brahma, 'U' (ukara) for Visnu, 'M' for Siva (or Rudra); also for

⁵ *Here again we can see the huge ocean that separates the profane from the initiate, when we see the way 'yoga' is understood nowadays! You even find 'yoga teachers'!!! If they said: 'asanas teachers', this would be OK, but they really don't know anything when they say: 'yoga teachers!' It would be beneficial for them to know about the ashtangayoga! And, as for other matters, the profane thinks that "he knows"! This is what is called "the levelling down" or "on the bottom". "Vanitas vanitatum, et omnia vanitas"...*

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the Creation, the Preservation and the Destruction of the Universe; or, again, the Physical, the Subtle and the Causal; or again for the waking state (*jagrat*), the dreaming state (*svapna*) and the deep sleep (*sushupti*) (and the fourth state *Turiya*); or again for *Bhuh, Bhuvah, Svah*; or again for Sattva, Rajas and Tamas; or again for the morning, the midday and the evening, etc...

In the Bhagavad-Gita, Krishna says: «... *I am the Omkara of the Veda, the principle of the sound in the Akasha...* »

We will end with this quotation of HAMSA. We are aware that many people are not able to understand most of this quotation. However, it is up to them to refer to 'HAMSA', which people who have read it praise greatly. May it help my brothers and sisters to go across this ocean.

At the Feet of my Master,

AUM TAT SAT