

In The Concept Of Creation (2)

The potency of the sound of "AUM" is quite consequential. When the mouth is opened to let the breath (air) in or out, it creates a sound of a syllable "A" ("o" in come). The sound of "M" ("m") emerges when the lips slowly close from a fully open mouth, and the "U" is a complete trajectory of sounds of "A" expanding into or (as in foam) and fading back into "M." It is a basic human sound and, hence, closest to the idea that it symbolizes. It does not differ from person to person, culture to culture, or age to age. That is one of the reasons why it is an external symbol of svara (a breath, a vowel, the sound of a musical note). It is also the pranava, the primordial sound of all conscious life and hence is regarded as the root sound of all sounds.

Though apparently simple, AUM needs volumes to convey its hidden meanings and properties. Suffice to say here that it takes a long Yoga practice before svara trains a mahayogi in properly pronouncing AUM, because it creates incredible vibrations. An internal purification of a mahayogi's body accrued through Yoga practices ensures that the body is now ready to sustain these vibrations.

Thus understood, the sound is a vibration comparable to a kind of magnetism acting on the secret nature of beings much more effectively

than on visible organs. From this also comes the power of these **mantras** that Brahmans pass along from generation to generation and whose only they know the words, inflections and the rhythm. They are real incantatory songs whose sacredness cannot escape anyone among those who have even superficially studied the issue.

The mode of expression is not the same to say, recite, sing the various parts of the Vedas. The Rig Veda must be recited; the Yajñour Veda murmured; the Samavéda sung. The Ghan-darva-Véda, the book of the celestial singer, is a true treatise on sacred song and magical music and several of its songs can lead the follower to certain states of ecstasy.

AUM IS THE WORD OF ISVARA (*Isvara* is said to be the omniscient, omnipresent, incorporeal, and independent creator of the universe)

The "word" of Isvara is AUM and hence it is to be learned from Isvara only (Sūtra 5.1.1/1.27). The chanting of AUM has been sometimes distorted in the hands of inexperienced practitioners.

AUM is an extremely powerful sound, and the enormous significance of why it is one of the important teachings of Isvara deserves your earnest attention.

In Vedic texts, the scale of sound vibrations is mentioned. In its true state, AUM creates vibrations unsustainable in this existence. That should explain how powerful "AUM" is and why only Isvara can guide in its proper recital. At this stage you have understood the principles underlying the concept of Isvara and are ready to give up all the other symbols and the conventional wisdom about "God," either of the theists (a person who believes in the existence of a god or gods, specifically of a creator who intervenes in the universe). or the atheists. In AUM, Isvara externalizes itself when it is soon realized how AUM illuminates even in silence.

SOUNDING OF THE WORD AUM

Sounding AUM through your mouth is an important but really a small step. It is not hard to experience how the overt spoken word is always preceded by its covert appearance in the thought form, and even a thought is preceded by an idea.

There always exists an idea, word (the expression), and an object. It is common to **fumble** for words because we never feel an idea is adequately articulated? Aren't we sometimes using a lot of words and still find that an object is not described completely? It is evident that the "mother" bodies of form, word and idea, vibrate at different and discordant frequencies until **purified**. Yoga practices bring about purification that releases and elevates awareness. As you become aware of the spiritual Self, and start perceiving all the three aspects, it starts vibrating instantly in harmony. Then it becomes less significant to say AUM overtly, and you start learning how to listen to AUM **in silence instead**. That is when Samadhi (In Hindu yoga this is regarded as the final stage, at which union with the divine is reached and one becomes a real state of silence or stillness).

AUM EMANATES FROM EACH ATOM

Any gross object, whether small or as massive as stars and planets, is an ensemble of atoms each vibrating at its own rate. AUM is the primordial sound of that vibration born within an atom from the time the atom manifests out of the omnipresent akasha (In Hinduism, **Akasha** means the basis and essence of all things in the material world; the first material element created from the astral world).

Isvara teaches a mahayogi about this AUM and how to listen and to co-vibrate with it in the total stillness of mind and with an absolute focus on it. These are much more subtle, finer, and powerful vibrations of AUM than chanting it verbally. Hence, a lot of care is needed and the bodies require preparation to endure that task.

While AUM is chanted and listened to on the **causal plane**, this vibration is communicated to the physical brain via the astral plane. This forms a "**silver cord**" linking all the three planes. **The wide AUM also annihilates the subtle karmic seeds that lay latent on the causal plane.**

A yogis shift from a recital on the physical plane to the rendering on the causal makes the silver cord of AUM extend inward. That completes the process of interiorization.

Interiorization is a shifting of perspective away from externality toward an interiorized point of view... More specifically, it is the growing sense that awareness is not seeing an object per se but instead observing a consciousness representing an object.— Chip Hartranft, 12-13.

This, however, is an extremely gradual process. It is fostered by purification brought about by the Yoga practices. A strict effortless adherence to yama

and niyama ensures that the obstacles erupt no more. But the obstacles do not go away without a struggle every day, and only perseverance and fiery aspiration would help.

AUM, THE OBJECT OF MEDITATION

While practicing AUM, a mahivogi begins to have Isvara as the only "object" of meditation, realizing that the meditation upon light and radiance is only an intermediate step in the knowledge of the Spirit, as they are images left behind by the visions of Sara. Images are objects processed by thinking and non-duality can be reached for achieving peace only by transcending the thinking process (Sutra 5. 1.4/1.36). Thus commences the first experiment on the threshold of subjective objectivity. Having isvara as an object is really not having any object for meditation at all.

Meditation on AUM offers to you a real glimpse inside. But the beauty of Yoga is that in the very process, the same "silver cord" is extended in everything else. By knowing yourself, you know the world. The outward guna-dominated appearance of the forms dissolves and in its place emerges a subtle world of force-fields and energy. As you grow acutely aware of your own three bodies,

