

Utterance of the AUM or Chanting of the AUMKAR



Let the tongue lie relaxed on the floor of the mouth.

Take a deep in-breath and while holding the teeth and lips slightly apart, permit the 'A' sound to formulate and vibrate in the throat. Feel the vibrations in the throat. Let the sound rise up spontaneously and as it enters the space behind the tongue, the 'A' sound changes imperceptively into an 'O' sound.

Stretch your breath as much as possible, and ensure you reach the very end of your breath, by the outset of the AUM. Make full use of the cavity in your mouth, by allowing the lips to come gently forward in an 'O' shape.

As the sound rolls over the tongue, the vibrations are felt in the mouth, and the lips should very gradually begin to close. As the space between the lips becomes narrower and narrower, the sound changes imperceptibly from an 'O' to an 'U' sound. Finally with the meeting of the lips, the sound vibrates as 'M' and the vibrations can be felt not only in the mouth and lips, but in the nose, around the eyes, and throughout the skull.

With the meeting of the lips and the merging of 'U' sound into the 'M' sound, the AUMKAR reaches its highest peak of volume and gradually the descent begins with the 'M' sound. During the descent the 'M' sound gradually tapers off and merges with the Silence.

Let the Silence coincide with the pause between two breathing cycles and prolong it as long as possible without discomfort. With the cessation of the breath there is a cessation of thought and a calm fills the body-mind. Enjoy it, bathe in its peace. Let the next cycle of the AUMKAR be chanted within this pool of tranquillity which will augment it further, until the mind is completely immersed in it. This is the threshold of the Inner Self.

The AUM is always sung at the beginning and end of Vedic mantras.

It is only the modifications of the AOUM sounds which ultimately produce speech in any language.

AUM - THE MOST SACRED MANTRA OF ALL **The Mandukya Upanishad, translated by Eknath Easwaran**

AUM stands for the supreme Reality
AUM represents also what lies beyond past, present and future.
It is a symbol of what was what is and what shall be.
Brahman is all and the Self is Brahman.
This Self has four states of consciousness.

The first is called **Vaishvanara**,
In which one lives with all the senses turned outward,
Aware only of the external world.

Taijasa is the name of the second, the dreaming state,
In which, with all the senses turned inward
One enacts the impressions of past deeds and present desires.

The third is called **Prajna**, or deep sleep,
In which one neither dreams, nor desires.
There is no mind in Prajna, there is no separateness
But the sleeper is not aware of this.
Let him or her become conscious in Prajna
and it will open
The door to the state of abiding joy.
Prajna all powerful and all-knowing,
dwells in the hearts of all as the ruler.
Prajna is the source and end of all.

The fourth is the superconscious state, called **Turiya**.
neither inward nor outward,
beyond the senses and the intellect,
in which there is none other than the Lord.
He is the supreme goal of life. He is infinite peace and love.
Realise **THAT**.

Turiya is represented by AUM
Though indivisible it has three sounds

A stands for VAISHVANARA
Those who know this, by mastery of the senses,
obtain the fruits of their desires
and attain greatness.

U stands for TAIJASA
those who know this, by mastering even their dreams
become established in wisdom.
In their family and community
Everyone leads the natural spiritual life.

M corresponds to PRAJNA
Those who know this by stilling the mind
find their true stature
and inspire everyone around to grow.

A U M stands for the supreme state of TURIYA
without parts,
beyond birth and death
symbol of everlasting joy.
Those who know AUM as the Self become the Self
TRULY THEY BECOME THE SELF.
AUM SHANTI SHANTI SHANTI