

॥ ॐ ॥

Guru Dev & Maharishi speaking on OM



Compiled by
Premanand Paul Mason
with assistance from
Suradeva

© Diwali 2016



PREMANAND
www.paulmason.info

***'Om Lead Me To Light
Om Dawn In My Sight
Om Take Me To Thine
Om Make Me To Shine.'***

- 'OM' poem by Mahesh Srivastava, January 1941,
from '*Vedanta Incarnate*', Jugal Kishore Shrivastava, © 2009, p48

ॐकार का जप

- Guru Dev, Shankaracharya Swami Brahmananda Saraswati
Hindi text as published in '*Shri Shankaracharya Upadesha*'

'Japa of ॐ OM.'

- Guru Dev, Shankaracharya Swami Brahmananda Saraswati c1941-1953,
Upadesha 73 of 108 translation by Paul Mason, published in '*108 Discourses of Guru Dev*' © 2009

'OM for the Gyaani (realised)'

- Guru Dev, Shankaracharya Swami Brahmananda Saraswati c1941-1953,
Upadesha 82 of 108 translation by Paul Mason, published in '*108 Discourses of Guru Dev*' © 2009

'OM' - Brahmachari Mahesh, Maharishi Mahesh Yogi
October 1955, published in '*Beacon Light of the Himalayas*', pp66-67

'OM & the Vedas' - Maharishi Mahesh Yogi
from transcript of tape recording of a lecture given at
3475 West Sixth Street, Los Angeles on Sunday, December 6, 1964
published as '*The Vedas, Source of the Subtle Science*', 1964,
and also included in '*Meditations of Maharishi*' pp11-15

Commentary on Bhagavad Gita ch7 v8 - Maharishi Mahesh Yogi c1965

Commentary on Bhagavad Gita ch8 vv12-13 - Maharishi Mahesh Yogi c1965

Commentary on Bhagavad Gita ch15 v1- Maharishi Mahesh Yogi c1965

'OM, OM, OM' - Maharishi Mahesh Yogi
Talk in Rishikesh, India - 12th March 1967

'OM' - Malcolm Muggeridge & Maharishi Mahesh Yogi
Recording made on 25th August 1967, broadcast on '*Spirit & the Flesh*' soon after on BBC

'OM' - Maharishi Mahesh Yogi
Talk in Rishikesh, India - 17th & 18th February 1968

'Effect of OM as Mantra' - Maharishi Mahesh Yogi
Talk at Squaw Valley in August 1968

Compiled by Premanand Paul Mason, with assistance from Suradeva © 2016 (rev 2017)

ॐकार का जप

बहुत लोग शास्त्र-विधान देखकर और अधिकार-अनिधिकार का विचार न करके केवल यहाँ-यहाँ से महात्म्य पढ़-सुनकर ही उपासना में प्रवृत्त हो जाने हैं। कुछ लोग ॐकार को बहुत महत्वशाली मानकर उसी का जप करने लगते हैं। गीता में भगवान् ने कहा अवश्य है कि प्रणव मैं हूँ। किन्तु यदि ऐसी कारण भगवान् का स्वरूप मान कर भगवान् को अपनाते हो तो उसी प्रकार सिंह को भी क्यों पकड़ कर नहीं रखते, क्योंकि वह भी तो (ओंकार के समान) भगवान् का स्वरूप ही है। भगवान् श्री कृष्ण चन्द्र ने कहा है कि -

‘मृगानां मृगेन्द्रोऽहं ।’

ॐकार के महात्म्य से प्रेरित होकर जो लोग केवल ॐकार का ही जप करते हैं उनकी क्या दशा होती है, यह हम अपने अभी तक के अनुभव से बताते हैं, सुनो -

दो, चार, दस, बीस बार नित्य ॐकार जप से तो कोई विशेष बात नहीं होती। परन्तु यदि दो-चार हजार जप नित्य होता रहे तो थोड़े ही समय में लौकिक परिस्थिति कमजोर हो जायगी। संख्या मारक है, परन्तु थोड़ा-थोड़ा खाया जाय तो उसका असर उतना शीघ्र नहीं होता। यदि थोड़ी भी मात्रा अधिक हो जाय तो मारक तो है ही। इसी प्रकार केवल ॐकार का जप विशेष रूप से करने वालों की लौकिक व्यवस्था अवश्य कमजोर हो जाती है; रोजी-रोजगार में कमी हो जाती है; स्त्री-पुत्र आदि अस्वस्थ रहते हैं और मर भी जाते हैं।

पाँच-छः वर्ष पहिले हम लक्ष-चण्डी यज्ञ के समय लखनऊ गये थे। उस समय एक ब्रिद्धा हमारे पास आई और दो-चार लोग भी उसके साथ आये। उन लोगों ने कहा कि माता जी बड़ी भक्ता हैं, दिन भर भजन-पूजन में लगी रहती हैं, पर अभी थोड़े ही दिन हुए कि इनके दो पुत्र युवावस्था में मर गये। इसके उत्तर में हमने उनसे पूँछा कि ‘ॐकार का जप करती हो क्या?’ उसने कहा कि महाराज! वही तो हमारा आधार है, दिन भर जप किया करती हूँ। हमने कहा कि अच्छा हुआ आपने संसार को तो जप डाला, अब न छोड़ना। परन्तु उसके लगाव से वह चीज ही नष्ट हो जायगी, यही ॐकार के जप का फल है। या तो कहीं प्रेम न करो और यदि प्रेम करोगे तो वह प्रेमास्पद पदार्थ ही ॐकार के जप के प्रभाव से नष्ट हो जायगा। इसी लिये गृहस्थों को केवल ॐकार के जप का अधिकार नहीं है। शस्त्र जो अधिकार नहीं देता वह कल्याण की दृष्टि से नहीं देता। यदि ॐकार जप से गृहस्थों को लाभ होता तो कोई कारण नहीं था कि शास्त्र उनके लिये निषेध करता। मन्त्रों के आगे जो ॐकार जोड़ देते हैं वह माङ्गलिक अर्थ में होता है। दूसरी बात यह है कि स्त्रियों को ॐकार युक्त मन्त्र के जप का निषेध है। जहाँ पुरुषों के मन्त्र के प्रारम्भ में ‘ॐकार’ लगाया जाता है वहाँ स्त्रियों के मन्त्र के आगे ‘श्री’ लगाया जाता है।

भगवान् शङ्कर ने पार्वती को उपदेश करते हुए कहा है कि ॐकार-सहित मन्त्र का जप स्त्रियों के लिये विष के समान होता है और ॐकार-रहित मन्त्र के जप से ही स्त्रियों का कल्याण होता है। विचार करना चाहिये कि शङ्करजी अपनी पत्नी को ज्ञान का उपदेश कर रहे हैं, परन्तु ॐकार को बचा रहे हैं। यदि स्त्री जाति के लिये ॐकार लाभदायक होता तो अपनी अर्द्धाङ्गिनी को उपदेश करते हुये शङ्करजी ॐकार का उपदेश क्यों न करते।

'Japa of ॐ OM.'

- Guru Dev, Shankaracharya Swami Brahmananda Saraswati c1941-1953,

Upadesha 73 of 108 translation by Paul Mason, published in '108 Discourses of Guru Dev' © 2009

'Some people set great measure by the magnificence of the *japa* of ॐ OM.'

Many people have not done the work of consulting the *Shastras* in order to determine what is authorised and what is not. They look here and there and from this they understand what they should do to engage in worship. Some people set great measure by the magnificence of the *japa* of OM.



“AUM”
‘OM’

In *Bhagavad Gita*, Bhagwan certainly said that ‘I am the *pranava*.’ But if the purpose is to attain Bhagwan’s special form, then why not use the method of grasping the lion as well, since he is also that too? Bhagwan Shri Krishna Chandra said that:-

“मृगानां मृगेन्द्रोऽहं”

“*mrganam mrigendro aham*”

[*Bhagavad Gita* 10:30]

‘Amongst beasts I am the lion’

What actually happens to those who proclaim the greatness of using only “*OMkara ka japa*”, our experience up until recently we are informing, listen; 2, 4, 10, 20 times constantly repeating OM then no particular effect there will be. But if 2, 4 thousand unceasing repetitions then in a short time [one’s connection with] the worldly surrounding will become weak. Arsenic is a destroyer, but taking a little, then the effects will not be very rapid. If some excessive dose is taken then it actually kills. Those who use the method of “*OMkara ka japa*” alone, taking it to be the special form, find that their worldly discipline certainly weakens; working and regular meals go into decline; wife and son etc. become unhealthy and also die.

Five, six years ago, we had gone to Lucknow for the occasion of Laksha Chandi Yagya. On that occasion one old woman came to us and 2, 4 people came along too. These people said that Mataji was a great devotee, all day long she would remain in prayer and worship. However, only very recently her two sons, who were in the prime of life, had died.

To this we asked; ‘Were you practicing *OMkara ka japa*?’

She answered to Maharaj! ‘The very same is our basis, all day long I did do *japa*.’

We said that, ‘*Achcha* (Okay), you have been casting *japa* for your *samsara* (life), not to quit now.’

However, by that connection the thing becomes destroyed. Right here is the effect of “*OMkara japa*”.

This then is done somewhere without love and if love’s work is being done then the meaning and the object of love will be annihilated by the influence of “*OMkara ka japa*”.

For this reason *grihasthon* (householders) are not authorised to do “*OMkara ke japa*” alone. *Shashtra* with a view to grant good fortune does not give authority. If there were any benefit to be derived by *grihasthon* by using “*OMkara japa*” there would be no reason for the *Shashtra* to prohibit.

Mantras [sometimes] contain a mixture [of sounds including] *OM* that are given for auspicious purposes. Another thing is this that women are prohibited from practising *japa* with a “*OMkara-yukta mantra*” (a *mantra* conjoined with *OM*). Wherever at the beginning there is the *purusha* (male) *mantra* “*OM*” then instead women should apply the sound “*shree*”.

श्री

“*shri*”
‘*Shree*’

Bhagwan Shankar (Lord Shiva) giving instruction to Parvati on *japa* explained that for women “*OMkara-sahita mantra ka japa*” (*OM* connected *mantra*) can be like poison and for happiness they should only do *japa* without *OMkara*. Due consideration should be given that Shankarji gave this information to his own wife. If *OMkara* is beneficial for a woman to do, why would he instruct his own wife against the practice?

~ ~ ~

'OM for the Gyaani (realised)'

- Guru Dev, Shankaracharya Swami Brahmananda Saraswati c1941-1953,

Upadesha 82 of 108 translation by Paul Mason, published in '108 Discourses of Guru Dev' © 2009

ज्ञानी के लिए लिखा है कि यदि उसका मनोराज्य किसी कार्य के लिए हो तो उसे ॐकार का जप करता चाहिये -

बुद्ध तत्त्वेन धी दोष शुन्येनेकान्तवासिनः ।

दीर्घ प्रणवमुच्चार्य मनोराज्यं विलीयते ॥

extract of Hindi text as published in ‘*Shri Shankaracharya Upadesha*’

~ ~ ~ ~

For the *gyaani* (realised) it is written that, for any work in *manorajyam* (the realm of the mind) he should do “*OMkara ka japa*” - ‘*japa* of the *OM* syllable’:-

“बुद्धतत्त्वेन धीदोष शुन्येनैकान्त वासिना ।

दीर्घ प्रणवम् उच्चार्य मनोराज्यं विलीयते ॥”

“*buddhatattvena dhidosha shunyenaikanta vasina.*
dirgham pranavam uchcharya manorajyam vijiyate..”

[*Panchadashi* 4.62]

‘One who has intellectually understood the nature of the secondless Brahman and who is free from defects of intellect, should live in solitude, and over a long period practice the *japa* of *OM* and thus control the vagaries of the mind.’

[*Panchadashi* - translation by Swami Swahananda, Sri Ramakrishna Math]

~~~~~

ऐंकार हींकार रहस्ययुक्त  
श्रींकार गूदार्थ महाविभूत्या।  
ॐकार मर्म प्रतिपादिनीभ्याम्  
नमो नमः श्री गुरुपादुकाभ्याम्॥

**'aiM-practice & hriiM-practice alongwith shriiM-practice  
has hidden meaning, mystery & great power,  
communicating the vital point of OM-practice,  
I bow down again and again to the sandals of the blessed guru.'**

the last four lines of this version of the Sanskrit '*Guru Paduka Stotram*'  
as published in '*Beacon Light of the Himalayas*' October 1955,  
English translation of verse, by Paul Mason.

\* \* \*

Obviously enough there are two ways of life, the way of the Sanyasi and the way of life of a householder. One is quite opposed to the other. A Sanyasi renounces everything of the world, whereas a householder needs and accumulates everything. Shastras declare both ways of life to be the paths of emancipation. Both are said to be the "Moksha Marga" <sup>1</sup> Nivarthi Marga <sup>2</sup> and 'Pravriithi Marga' <sup>3</sup>. The one realises, through renunciation and detachment, while the other goes through all attachments and accumulation of all that is needed for physical life. We have two different sets of Mantras to suit the two ways of life. Mantras for the Sanyasis have the effect of increasing the sense of detachment and renunciation and also have the power of destroying the objects of worldly affections, if there should survive any such objects for him. Quite contrary to this are the Mantras suitable for the householder which have the efficacy of harmonising and enriching the material aspect of life also.

<sup>1</sup> Moksha = liberation, Marga = path, Moksha Marga = path of liberation.

<sup>2</sup> Nivritti = negation, Nivritti Marga = path of turning away from activity.

<sup>3</sup> Pravriitti = action, effort, Pravriitti Marga = path of active involvement in the world.

The Mantras of the Sanyasi have a destructive effect in the material field of life, whereas the Mantras suited to the householder envisage constructive values also.

"Om" is the Mantra for the Sanyasi. The Sanyasi repeats "Om" "Om" "Om". It is given to him at the time of 'Sanyas - Diksha', at the time when he has completely renounced attachment to the world. Renunciation and detachment increase with the repetition of 'Om'. 'Om' is chanted aloud by a Sanyasi to put an end to his desires. Desires are destroyed by loudly chanting the mantra 'Om'. And if there is any desire deeply rooted in the mind of a Sanyasi, the chanting of 'Om' will result in the destruction of the object of such desire in order to make the Sanyasi, wholly desireless. The Sanyasi thus attains Peace through the renunciation and destruction of desires, whereas the peace comes to the householder when his needs are

satisfied, when his desires are fulfilled. The mantras for the householders have the effect of fulfilling the desires.

If unfortunately, the householder begins to repeat the pranava Mantra viz. 'Om', 'Om' 'Om' he experiences destructive effects in his material life. The effect starts with monetary loss and then goes on to destroy objects of affection, one by one. Such a man, when he finds loss of money and separation from the dear ones, he is reduced to utter peacelessness and frustration. Where is the chance of spiritual development or experience of Peace and happiness for such a dejected soul? The path of peacelessness and misery in the world, cannot lead to Eternal happiness. If the man is proceeding towards Eternal happiness every day he should feel the increase of peace and happiness, and this alone will assure him that he is proceeding towards abiding peace and eternal happiness. If you walk towards the light you should be able to feel the increase of light at every step. If you are spending some time in devotion to God, you should feel peace and happiness in life. If you are not feeling peace and happiness you should be wise enough to doubt the correctness of your devotion, you should be wise enough to think that your method of devotion is wrong, that the Mantras that you are repeating do not suit you. The mantras that suit the Sanyasis can never suit the householders. Hundreds of God-loving and God-fearing families, have been ruined due to the destructive effects of Sanyasa Mantra viz. "Om". "Om" destroys desires and also destroys the objects of desires and therefore it produces calmness of mind and renunciation and detachment from material life only to Sanyasis when they repeat Om; to them it brings the experience of peace of mind and from this experience they generally recommend the chanting of 'Om' to their followers. But when a householder repeats 'Om', he experiences that as long as he is repeating 'Om' he feels peace of mind, but when he comes out to indulge in business or household work, he finds he finds that the air is against his desire and schemes. The silencing effect on the mind and destructive effects in material life, both are lived side by side. Some people say that we should ignore material life in regard to the devotional practices and Mantras. But this is a fool's ideology. Can you possibly ignore the considerations of material life, when the Mantras do affect it? Select a path which will make you happier in your material life also. Do not live in a fool's paradise. Do not think that your sufferings and miseries of today will work as reservations in the galleries of heaven for tomorrow. Be peaceful and happy in the present and try to make this state permanent. This is the path of Deliverance in Life Jeevan-Mukti, the most exalted state in human existence, the state of abiding Peace and Eternal Bliss. And this you are entitled to have through correct and suitable Sadhana. And because the Mantras play an important role in the field of Sadhana, you must be very very careful in the selection of the Mantra. The theory of Mantras is the theory of sound. It is most scientific and natural. Ladies should never repeat any Mantra beginning with Om. The pronunciation of Om is like fire to the ladies. This is the practical experience of many devoted ladies who repeated 'Om Namah Shivaya' or 'Om Namonaranayana' or 'Om Namo Bhagawate Vasudevaya' or any such mantra beginning with Om. It cannot be God's wish that you should suffer in your devotion to him. Do not cling to the unhelpful Mantras. The moment you find you have got into the wrong train, it is wise to get down from it as soon as possible. It is foolish to stick on to the wrong train and go wherever it takes you.

-----  
जय गुरुदेव

*jaya gurudeva*

**'OM & the Vedas' - Maharishi Mahesh Yogi**  
from transcript of tape recording of a lecture given at  
**3475 West Sixth Street, Los Angeles on Sunday, December 6, 1964**  
published as *'The Vedas, Source of the Subtle Science'*, 1964,  
and also included in *'Meditations of Maharishi'* pp11-15

Now what is the connection between the Cosmic Life that is infinite ocean of Being and the individual life? How does the creation start?

There is a set cycle of day and night. When the day comes we get up, when the night comes we go to sleep. With the day we come out, with the night we go into sleep, the cycle of creation and dissolution is like that. Dissolution means all the manifested life goes into a state of unmanifested existence. It is like a calm and quiet ocean, no ripples, no activity, just like a silent ocean, that is the time of dissolution. How does the individual life start from that deep silent ocean of life? It starts in the most automatic manner, as the day starts. Some time of the night is gone and then the day starts, the sun comes up, it comes up automatically. Similarly, the time of creation and the time of dissolution, that is, the day of the creation and the night of the universe come on automatically. When the time of creation comes, it is held, almost in all religions, that the great Lord wishes the creation to be, desires the creation to be. Vedas also say, "I am One, maybe I become many." Eko-ham bahu-ssyaam. In almost all religions they say, "In the beginning was the Word and the Word was with God." That is, God wished and with the wish of God, with the will of God, the creation started.

Now how does, "with the will of God," the creation start? The will means an impulse, the desire has not yet become very gross, but the impulse of a desire. When God desires or in other words when it is time for creation to begin, then in that silent unbounded ocean of life a stir is created. And how is that stir created? If you take water in a big flat dish and the water is all still and then you give a push from one side, with one little jerk the whole water moves, one wave goes over the whole water, hum-m-m-m, like that. That means the first subtlest vibration starts and that is the start of the creation, that is the start of the unmanifested state of life to come into manifestation. But manifestation means several individuals, innumerable, all creation. You give a push to the dish and one wave goes through. This wave is a hum-m-m-m-m. And what is that hum like? If you strike a bell it produces a hum-m-m-m. From that eternal silence a hum starts and this hum is called OM. You may have heard of the glory of OM and the greatness of OM, that OM is everything and that from OM the creation comes and into OM the creation dissolves, that OM is the sustainer of life, that OM is the beginning and end of all creation.

All this is OM, that hum, which is the first silent sound, first silent wave that starts from that silent ocean of unmanifested life. If you keep on moving the dish then that one wave breaks into many waves and you find a wave here and a wave there and a wave there.

That basic sound of OM, that one hum of OM is divided into different vibrations. And what is that one hum? This is how we express sound, in waves. Now if we want to express that hum in wave lengths then it would be almost a straight line whose pitch would fall into infinity. That means it is a sound eternal, one hum never ending.

And that basic hum forms the ground on which the creation is created because all creation means different sets of vibrations. All these vibrations, all these wave lengths, are based on that one eternal wave length which is represented in a straight line. As long as the creation is to be, that hum underlies all creation.

Physics tells us that every little minute atom, and then finer particles, all this is just cycles of energy, waves of energy. One individual is nothing but a bundle of waves, nothing but a bundle of energy waves.

Where do these waves come from, these waves of energy? They all originate from that one eternal hum and that hum in its exact status is the origin of the Vedas.

Knowledge of that hum is the knowledge of the Vedas. In order to have the knowledge of that hum we have to have the knowledge of all the vibrations of all the cycles. Now this is the basic analysis of what Veda is. There are Rig, Sama, Yajur, Atharva. These are the names given to basic particular rhythms coming out of this fundamental rhythm of OM.

Different meters of the Vedas are responsible or underline all the different forms and phenomena in the entire creation. The Vedas are a very basic study of the fundamentals of life. That is the reason why, through Vedic hymns, it is possible for those expert in chanting those hymns to produce certain effects here, there or there. The universe is vast, so many worlds and all that. We do something here according to Vedic rites, particular, specific chanting to produce an effect in some other world, draw the attention of those higher beings or gods living there. The entire knowledge of the mantras or hymns of the Vedas is devoted to man's connection, to man's communication with the higher beings in different strata of creation.

---

**Commentary on Bhagavad Gita ch7 v8 - Maharishi Mahesh Yogi c1965**

रसोऽहमप्सु कौन्तेय प्रभास्मि शशिसूर्ययोः ।

प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ७-८ ॥

raso'hamapsu kaunteya prabhāsmi śaśisūryayoḥ ।  
praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣaṁ nṛṣu ॥ 7-8॥

I am fluidity in water, O Son of Kunti; I am radiance of the Sun and the Moon; I am the syllable AUM in all the Veda; I am sound in space, and manhood in men.

The Lord means to say: 'I am the essence and essential feature of all things in creation, and that which distinguishes one from the other and maintains each separate existence.' The Word 'I' means the Transcendent Being. Anyone, when he says 'I' means the life or reality in himself.

The Lord says, 'I am the syllable AUM in all the Veda.' The Veda represents whatever there is in creation. The basic vibration that is there at the root of expression and underlies the whole field of speech is the eternal sound AUM - the soundless hum whose frequency can be illustrated by a straight line extending to infinity. The whole creation, being nothing but frequencies, is based on and is pervaded by this hum. AUM, the ultimate cause and constituent of the whole creation. That is why the Lord says, 'I am that AUM.'

Space is appreciated by means of sound, as if the sound gives expression to space. That is why the Lord say, 'I am sound', the very quality of space, which pervades all creation. The Lord means that the supreme Reality is the basis of everything.

Without manhood there would be no man. That is why the Lord says 'I am manhood in men.' and thereby proclaims that man is Divine.

.....

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।

मूर्धन्याधायात्मनः प्राणमास्थितो योगधारणाम् ॥ ८-१२ ॥

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयाति त्यजन्देहं स याति परमां गतिम् ॥ ८-१३ ॥

sarvadvārāṇi saṁyamya mano hṛdi nirudhya ca ।  
mūrdhnyādhāyātmanaḥ prāṇamāsthito yogadhāraṇām ॥ 8-12॥  
omityekākṣaram brahma vyāharanmāmanusmaran ।  
yaḥ prayāti tyajandehaṁ sa yāti paramāṁ gatim ॥ 8-13॥

Having brought under control all the doors (of the body) and having confined the mind within the heart, with the life-breath held in the head, firm in this state of Yoga, reciting Aum, the one-syllabled Brahman, dwelling on Me, he who departs leaving the body, goes to the Transcendent goal.

The Lord in these two verses reveals the steps necessary to be taken as the preparation to leave the body in order to reach the highest goal.

These steps are:

1. Bring all the doors of the body under control.
2. Confine the mind within the heart.
3. Hold the life-breath in the head.
4. Recite Aum
5. Dwell on the Lord.
6. Depart, leaving the body.
7. Reach the Transcendent, the ultimate goal.

The process of leaving the body begins by the prana withdrawing itself from different limbs and organs of the body. In this process the senses also begin to leave their organs and are taken away by the life energy, prana. As this is the process of disintegration of the body, it is highly necessary that the process is prevented from being chaotic and undisciplined but takes place in a manner which will maintain the integrity of senses, prana, mind and soul.

Obviously the first thing necessary is to stop the life-breath going out of the body from any opening and then start bringing the situation under control. This is why the Lord says the first thing to be done is to 'control the doors' of the body as they are usually open.

As the second step the Lord suggests to 'confine the mind within the heart.' These words indicate that one has to be extremely careful that the mind stays within the heart and does not go out. The reason is obvious. Mind and prana are said to be identical, prana follows the mind and vice versa. If the mind is kept centered within the heart, then the currents of the prana leaving different parts of the body are naturally directed towards the heart, and this sets up a control which disciplines the whole...

When in this manner the life breath begins to be centered within the heart, then, as the third step the Lord says, take it to the head and hold it there.

‘Hold the life-breath in the head.’ The purpose of this is to open the highest door in the body under the pressure of the life force—the gate of Sushumna, which opens the astral path to the sun and through it to the sphere of Brahmaloaka, the world of the Supreme Being. This path is detailed in verse 24 of this chapter.

The path of the Sushumna Gate provides that subtle plane of existence which leads on to the finer and finer realms of life, arriving at the subtlest strata of existence, the celestial, divine field of all light, the field of Purusha. In the absence of entry into this path of Sushumna, the subtle body is left to go out through any of the nine doors of the body and is then left out in correspondingly grosser fields of the manifested life, too coarse for contentment and rapid evolution.

The fourth step is ‘recite Aum’: When the life-breath has been brought in the head, the Lord recommends to recite Aum; qualifying Aum, the Lord says ‘the one-syllabled Brahman.’ This is to make clear the manner of repeating Aum. A continuous stream of short sounds of Aum is to be set forth, and not long, drawn-out sounds of Aum.

The purpose of this repetition of Aum, at that time, is to create a calming influence on the dying cells of the body and on the violent nature of prana when it is setting itself free from long time association with those cells and the entire body. This soothing influence also brings calmness to the violent nature of the life force gathered in the head, because by nature the sound of Aum produces a very great effect of silence. The physical nature of the energy impulses set forth by the repetition of this syllable is to produce silence and reduce the tendency to activity.

This is extremely necessary for the subtle body while it is about to leave the body, in order to become calm before going out into the unfamiliar realms of existence. This is to help the outgoing soul meet the new situation in a collected and calm manner.

The repetition of Aum builds up a momentum of calm for the departing soul. One thing of importance here is that when the momentum of calmness is being created within the head, by the physical influence of Aum changing, it is necessary to put the mind on the thought of the Highest, so that the life-force while leaving the body is naturally directed towards the Highest. It is for this that the Lord suggests: ‘Dwelling in Me while repeating Aum.’

The remembrance of the Lord, here symbolized by Lord Krishna, designs and establishes the direction of the march of the soul, while the repetition of Aum creates a momentum of peace at the time of departure. The soul departs in peace, directed towards the highest, and passing through the path of light, arrives at the supreme, celestial goal of eternal fulfillment.

Another reason for remembering the Supreme Lord at that time is to prevent the mind from leaning towards passivity under the silencing influence of Aum, and to keep it alert on its goal. The higher gate of Sushumna, which does not function for any of the mundane necessities of life in the world, opens into the plane of the subtlest strata of existence.

There exists the most delicate part of the nervous system which connects the planes of the transcendental absolute Consciousness with the relative life. The higher gate of Sushumna represents that. That is why it is recommended for the soul to leave the body through that gate, so that being out of the body it may find itself on the subtle plane of divine intelligence.

It should not be lost sight of that these two verses present the technique of dying and not the way to live eternal freedom in God Consciousness during life here on earth.’

.....

**Commentary on Bhagavad Gita ch15 v1- Maharishi Mahesh Yogi c1965**

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।  
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥१॥

ūrdhvamūlamadhaḥśākhamasvattham prāhuravyayam ।  
chandānsi yasya parṇāni yastam veda sa vedavit ॥1॥

Verse 1

The Blessed Lord said:

*'Rooted above, branching below, Ashvattha is said to be imperishable, whose leaves are meters.  
He who knows it is the knower of the Veda.'*

‘Knower of the Veda’: means knower of the entire field of the three gunas, knower of the universe, the knower of the rhythm of Life and also of the rhythm of life of everything. Again, it means the knower, one who knows directly by hearing the rhythm of Life and also the rhythm of life of everything. That means the One who hears full one-hundred percent Aum at the time while he is hearing fragments of it. That means living the state of cosmic consciousness where one is in tune with Life and life.

Mandukya Upanishad speaks in detail of the composition of Aum. It is the exposition of the same secret wisdom of cosmic life and individual life bound in one through the thread of ‘Shruti’—the rhythm—the Veda.

**'OM, OM, OM' - Maharishi Mahesh Yogi**  
**Talk in Rishikesh, India - 12<sup>th</sup> March 1967**

**Maharishi** - 'OM, OM, OM. Now this OM sound is not that hum. That hum is a continuous thing, going on underneath all forms and phenomena, and this "OM, OM, OM" is a, is a fluctuating thing. Just, the question is like why does fire burn? It is its nature. (laughs)

**Q** - I don't think... (inaudible).. form.

**Maharishi** - 'That hum also is called OM, and it's called OM in the Upanishadic language.

Outer expression of that innermost hum that dwells in the deepest level of every life. Outermost. This "OM, OM, OM" is said to be 25% OM. And that hum is said to be the "pushpad OM". The "pushpad" means, just like a cot with four legs, all the four legs are there. Full. Full. Full OM. The "pushpad purna OM".

The principle, that led the people to chant OM, behind are many reasons, amongst many reasons, One reason is that even if you pull one leg of the cot, all the three come along. Listen. That full 100% OM will come along if you can get hold of even 25%. (laughs) But what is important in here is, pulling along that 25%. Pull along that 25% and when it is pulled, to that hum it is 100. This 50. Now you can imagine one 50.

Something that is going on eternally, something that hummmmmmmmmmmmmmmmmmmmm going on eternally. That eternal impulse is the basis of all life. It gives life. It creates, it maintains. All the creation and maintenance belong to that basic impulse.

On that basis everything is created, everything is maintained, and everything is dissolved, because evolution necessitates dissolution of the created state, and creation of the newer ones. So, creation and evolution and dissolution, all these three things, which form the basis of creation, is based on that hum.

Now, if it is broken, then it will be destructive to life. If the continuous hum is constructive, then the breaking into pieces will be, will be, destructive of life. And this destructive to, to life and ambition and aspiration, desires... This destruction suits the recluse way of life. Because recluse does not go the way of success in the world. His life demands he keeps away from every active achievement, away from desire, away from everything. And therefore, repetition of the "OM, OM, OM", which is just the vocal representative of the continuous stream of the eternal hum. The repetition of "OM, OM, OM", suits the recluse way of life. It brings him failure in material undertakings, aspiration and all that desires, he doesn't succeed. And that's why he goes the way of, minimise the desire, and kill the ego, and all sorts of things, which are opposed to success in life in the world. This is because, that continuity of that impulse, or that sound, gets broken when you say "OM, OM, OM, OM, OM, OM", like that, like that. By its feature the sannyasis are asked to repeat "OM" like that, "OM, OM, OM, OM". 12,000 times a day, and this sustains them on their recluse path. 12,000 times. And anyone who does not do 12,000, then he gets into the worldly activity in here or there or there or there. Anyone who does 12,000 a day, just doesn't want to see anyone, and doesn't want to talk to anyone, doesn't want to have anything to do with the world. That is the effect it.

The whole thing is tied down to the way of life, way of life.

Recluse is a completely different way of life.'

Transcript by Paul Mason

.....  
.....

**'OM' - Malcolm Muggeridge & Maharishi Mahesh Yogi**  
**Recording made on 25<sup>th</sup> August 1967, broadcast soon after on BBC**

**Maharishi** - 'We take a syllable, and then experience... '

**Malcolm Muggeridge** - 'OM ?'

**Maharishi** - 'No, not not OM for all the people.'

**Malcolm Muggeridge** - 'I read about the syllable OM.'

**Maharishi** - 'Yes, they are taught quite a lot of it. But one syllable will never suit all the people; each personality is different.'

Interview with broadcaster Malcolm Muggeridge & Maharishi Mahesh Yogi on 25<sup>th</sup> August 1967  
Broadcast on BBC Home Service radio, *'Spirit & The Flesh'*, 17<sup>th</sup> September 1967

Transcript by Paul Mason

.....



So, what we are doing is, we are cherishing 100% OM, and we don't want 25%. Or 50%. This 100% OM is very rewarding, it's very encouraging, 100%. So in this hum, what we get is, the OM, full, full value as depicted in the Upanishads, and it's something eternal. But every sound, every mantra, reduces down to OM and it transcends.

We don't chant anything! Repetition of the...

When we are in the grip of such a beautiful thing which immediately takes us to the omnipresent level of Being, contacts the universal, immediately. Then we don't much waste time on the gross.

Because all day long when we are behaving in the outer world, we ARE coming in this field. So, why chant? It's a waste of lungs. (laughter from audience)

"And the word was with God", and this is that word of the beginning of creation - "HUM" - and this is with the omnipresent.'

Transcript by Paul Mason

.....

|                                                                                                                                           |
|-------------------------------------------------------------------------------------------------------------------------------------------|
| <p style="text-align: center;"><b>'Effect of OM as Mantra' - Maharishi Mahesh Yogi</b><br/><b>Talk at Squaw Valley in August 1968</b></p> |
|-------------------------------------------------------------------------------------------------------------------------------------------|

**Q** - 'A friend of mine has stopped meditating with his original mantra, and instead he uses OM. He says it is deeper and more satisfying. He also encourages others to do the same and save \$35. (audience laughter) He claims the use of OM is a much purer form of meditation. Please give me some advice to pass on to him and comment on the ancient use of OM.'

**Maharishi** - 'Tell him to stop, just for the simple reason that one sound will not be useful for all the people. One sound may not be useful for all the people. It cannot. There must be some different sounds for different people. Who is to know what sound is for what person? Only the teacher. Guesswork in this field maybe harmful. Suggest be harm full.

Now. Ask him, to, to stop. First good advice is to stop. Take the proper mantra, spend \$35 (laughs) - don't save that much some day. If he does, (laughter) if he does want to save \$35, see that he doesn't LOSE more than 35. (audience laughter) If he is... Ask him to be on the watch. If he is growing in peace, is he also growing in happiness? Let him be on the watch. Put one or two friends on him to watch (mild audience laughter). If he is growing in peace, and becoming more serious, like that, more serious, less friendly to friends, more detached, lack of happiness on the face, lack of life on the face, and he feels more peace, then tell him this peace is not suitable to him. If he feeling peace, more life on the face, brilliancy, dynamism, greater waves of happiness with friends, then tell him it is good.

One more thing, ask him, if he's a student, whether he has started on the inclination of stopping to study, meditating longer time, don't want to go to market, don't want to purchase this and don't want to purchase this and it's enough whatever is there. Something like a lethargic attitude, some lethargy. Peaceful lethargy. If this is happening, ask him to stop. Ask him, if he's developing some kind of aversions, to those whom, who are dear friends, dear members of the family, or something. Aversion to them. Asking if he's growing in a tendency to talk less, meet less people, don't want to meet, nothing. Thinking more. If this is increasing, then tell him he is growing lazy, and that this is the effect of OM.

So now your friend's saving \$35, and losing all charm of life. It's not a matter of \$35, it's a matter of correct sound. Correct sound. This is the gauge of correctness of the effect that one likes, that one has to have in life. Brilliancy, dynamism, happiness, humour, harmony, liking, love, if tolerant. If this is increasing the effect is right, and this is what we want in life. Peace along with dynamism. But if some kind of other effect are growing, dullingness is OM. For some it might do good, for others it may not, and therefore, we don't take mantras from books, and on our own. We don't experiment with different (laughs) - mantras are not for experimentation. We don't experiment ourselves, we don't experiment with other

mantras. We take a mantra and then... because, the time of life is so very precious. As soon as possible we want to come on to that level of fulfilment, rather than waste time in experimentation.

When we can have an expert advice, have an expert advice, and finish off, go ahead with maximum love. No use fooling around.

It's very good to raise such points.

See, there are huge volumes in India, huge, huge, where all kinds of mantras are mentioned. And the glory of each mantra is so fascinating. Having read the first page you'd be tempted to do this mantra. By the time you have read the second page, this is also equally well. (audience laughs) By the time you have read the third page; "Oh I must do this", when you have turned the fourth page, "this is so marvellous". (audience laughs)

It's.. each mantra has its glory because, to whom it suits, it's going to bring all that glory mentioned on, mentioned in the Scriptures. But only to him to whom it suits. Not to anyone who could try. The, the glory of the mantra is so enormous, you read something, and all the glory of heavens and earths are mentioned there.

So, we take one thing, and go ahead, because in our case, it's not only the mantra that counts. After using a mantra for some time, certain advanced techniques are coming on, and the mantra that we are starting has to do something with our start, until we have found fulfilment. And mantra is a vehicle so what happens to the mantra later on, this way or that way during advanced techniques, this, the beginner doesn't know. And therefore, we just keep away from such side tracks. It's very easy to sidetrack, but knowing the whole procedure, up to living Unity in day-to-day life, knowing the whole procedures, clearly we don't fall out into these side tracks.'

Q .....

**Maharishi** - 'It's very good to raise all such points, because they are very tricky points. And once you know the whole story, good to do it. And you have a stack of them.'

**Maharishi** - 'Yes?'

**Q** - 'Is the hum the mantra changes into before transcendence, the sound of OM?'

Maharishi - 'It is that OM. If you want to go into details (audience laughs). How many of you have read something about OM or...? (audience laughs)

The other day I described that thing, huh? The lady on the question of the three gunas or something. Some hum, which is at the finest layer of .. somewhere here, nearest to transcending, maybe this line is that hum. This hum is at the basis of all relative creation. When the absolute starts manifesting, then this is the starting point of the manifested relative creation. This hum, therefore, is the basis of all creation. As long as the creation is to go on, it is the hum that is going to sustain all levels of existence. All layers of creation, from the subtle to the gross, to the grossest. And therefore, this hum is very life-supporting, because from here everything is created, created, it's life supporting. What this hum is? Just hummmmmmmmmmmmmmmmm

You strike a bell, and hear the hum. And by the time it dies out, before dying out, just faint, much fainter than the ears can hear, very faint, but continuously going on, eternally going on, because at this end of this fine thread of hum is eternity, at this edge of this fine thread of hum is the relativity, all the relativity springing out from there and all kinds of things are being created, and the whole big creation comes on. So, at this edge of this hum is the relativity, at this edge of the hum is eternity. Therefore, the hum is to go on as long as the relativity is to go on. On and on and on, tremendously periods of time in creation. That is called hum, na, OM. That is not OM, OM, OM. This OM, OM, OM, is not this hum. This hum is called OM, which is life-supporting. And when we gain mastery in this region, then we gain mastery over the whole of creation.

Therefore, the OM is .. There is an Upanishad, Mandukya Upanishad, one whole Upanishad devoted to OM, and OM is the source of creation. It's the source of knowledge, it's the source of all experience, is the source of my existence, it's the source of everything. This big huge enormous glory, to OM. This OM, which is eternally going on at the basis of all creation, hum. This is 100% OM. Now, there can be 75% OM, and there can be 50% OM, and there can be 25% of OM.

But this 100% OM is life-supporting. 20, 75% OM supports life, but it has a destructive quality too, because something that is eternally going on, that upholds creation, and some impulse like that, but broken. When it's broken then it will have the influence of breaking life. Life-damaging influence, to some degree. 50% OM will have a more amount of breaking effect. 25% OM will have a more amount of breaking effect. This OM, what we say "OM, OM, OM, OM", this is 25% OM. It has more breaking effect. And how does it break life? By reducing brilliancy, reducing dynamism, reducing interest in life. This is how it starts to break.

Peace, deeper peace, deeper peace, deeper peace leading to inertia. This is how it breaks life. Not that peace of the infinite value which is in the transcendent area, but the peace which has its stand in the deep sleep, in the state of inertia. That is why we don't go for "OM, OM, OM". All the glory of the OM that is there, in the books. That all belongs to this infinite hum at the basis of creation. One with the eternity of Being. And not this "OM, OM, OM".

It's very important to know the whole story. About the mantras, we just don't dissuade ourselves, we don't delude ourselves. And therefore, that OM to which all the mantras are reduced, that is life-supporting and good, because it is one with the eternity. But not that 75% or 50% or 24%, 25% OM, "OM, OM, OM" repeating "OM, OM, OM". It's not good.'

**Q** - 'I've been meditating very successfully, for nearly a year. And I've had repeated clear experiences of transcendental consciousness, some of the them very prolonged, but I don't remember ever experiencing a hum, although a glow is there. Why?'

**Maharishi** - 'With a little more practice, with a little more normalisation of the system, details of that area near about that glow or somesuch. Somewhere near about this area, will begin to.. errhh, will begin to be clear, and then you'll experience the hum, no doubt. Just somewhere here, just somewhere here. Where the sound turns into light, where the sound turns into light. That glow. There is that area of hum. One'll experience all these things as the clarity in this region increases.

Our sole purpose in meditation, in the beginning, is, to dive dee-e-e-p and come out, and dive deep and come out, and dive deep and come out. As this practice increases with the help of these advanced techniques, of which we are talking. The straight diving will be retarded, and then, the mind will begin to float, like that, like that, like that, like that, like that.

Overall will be in the direction of transcending, but a little bit of investigating into these regions. With little more practice and advanced techniques, little more dive, little more floating around, little more floating around, then more floating around. More floating around and more floating around. This is, to make apparent. To make clear, the details of these fine regions, make the mind habituated to operate in the subtle fields. Make the mind conversant more clearly with the finer regions. And the sole purpose is to make the mind very conversant of this finest region in the celestial world. Field of life. In order to gain God-consciousness, and then to know what lies here in between these two mechanics of nature, in order to know the mystery of, the mystery, that lies between the unity and the diversity. To gain supreme knowledge. So, if the details of the subtle region are not appearing, we don't mind, we just keep going, and they will come by themselves.'

Transcript by Paul Mason

## Postscript

Interestingly, on Thursday 4<sup>th</sup> February 1971, another devotee of Guru Dev, his successor Shankaracharya Swami Shantanand, was asked about this subject of OM.

**Mr. Whiting** - 'In meditation you first hear a sound at the coarse level, then you don't hear but know it is there. Is it possible to hear pure sound?'

**Dr Francis Roles.** 'I said I would ask, but quoted the scripture from the *Book of Golden Precepts* (referred to by Blavatsky in the introduction of *The Voice of the Silence*): "He who would hear the voice of Nada, the soundless sound and comprehend it, he has first to learn the practice of Dhyana (deep meditation)". Is this a correct translation?'

**His Holiness Swami Shantanand Saraswati** - 'There is a system known as Nadanusandhana, the research of the Nada sound. According to this system there are said to be ten types of sound from coarse through subtle to the causal, which is the purest and all-embracing. Thunderstorm or thunderbolt, bell, crunching sound, flute or other subtler sounds are heard according to the practice and level of the individual. They close their eyes and shut their ears and then search for these sounds. The last sound, which is the purest of all, embraces all sounds but is not physically audible. This is known also through the Pranava sound of 'Om' which has three sounds— 'A-U-M'. The last sound of 'M' is continuous and goes subtler and comes to a soundless sound experienced as the most subtle of vibrations. This system is not prescribed for us and so one need not go into the details. In our meditation, one starts the Mantra which repeats itself and gradually becomes subtler, and at one stage it is experienced as One with the meditator and act of meditation. In fact this is not just a subjective experience for it is the real state of Self. This is the Causal or purest sound without a sound.'

Compiled by Premanand Paul Mason, with assistance from Suradeva © 2016 [www.paulmason.info](http://www.paulmason.info)