

THE GRANDEUR OF OM

(Mandukya Upanishad - A Meditative Approach)

Tejaswi Katravulapally

Preface

The Vēdic lore is a vast forest occupied by the trees of eternal wisdom having many branches bearing the fruits of self realisation. When one tries to enter such a forest with bare hands, they are destined to be lost in its confusing intertwined nexus. If they try to forcefully cut the obstructing nexus with the axe of personal prejudice, then they would break the hidden harmony of links which connect the many trees as the ONE forest. This kills the very purpose of the existence of the forest which is to offer us its fruits. Then what do we do? Instead of using the axe of personal prejudice or bare hands, the explorer needs to get the torch of the intuition of the seers which shines the many paths that direct towards the central tree of wisdom. Then it is easy to just tread carefully and reach the required tree bearing the desired fruit.

Vēda, being one of the oldest compendiums of human wisdom, is always looked upon with reverence. One of my books titled *Journey through the Vēdic thought - An exploration of Puruṣa Sūktam*, gives an in-depth exposition as to what Vēda means. **Vēda** is the wisdom that **ALL-IS-ONE**. **Vēdic-text** is a literary form that expresses this wisdom in multiple ways. The Vēda was expressed in the literary (or oratory) form during the times when such an art was flourishing as a natural trait. But with the course of time, the original art of expressing the intuitive idea and grasping the same was lost, and hence there arose a present need to induce humanity into a similar scheme of things which is far superior than the present day linear approaches. To train in such a way of life, one should atleast have an idea as to what Vēda is trying to say. To cater to this need, three categories of wisdom sprung forth from the heart of the seers. They were **Brāhmaṇās, Āraṇyakās and Upaniṣads**.

Amongst these, the most direct yet profound approach is taken by the Upaniṣads. *Upanishad means that which takes us nearer*. Nearer to what? Nearer to the Vēda. So, the torch that I was speaking about is the Upaniṣadic torch. There are many Upaniṣads, just like there are many torch lights. One torch may be brighter and bigger than the other but they all serve the same purpose of shedding light, do they not? Similarly, the many Upaniṣads serve the same purpose of breaking the limits of our restrictive domains of understanding and relaxing the prejudiced constraints by expanding our contemplative horizons. Only then can we purely grasp what Vēda is trying to say and only then can we put into practice the right way of life - the harmonious one, as indicated and lived by the seers.

Amongst the many Upaniṣads, **Māṇḍūkya Upaniṣad (MU)** is the shortest. There is a proverb in Telugu - “Piṭṭa Konchaṃ Kūta Ghaṇaṃ”, meaning - Even the smallest bird has a loud voice. Similarly, the seemingly smallest Upaniṣad shouts out loud the grandeur of Vēdic lore. MU is an exposition of the concept of Ōṃ or AUM. Later in the text you will understand why I have written OM as AUM. Let us stick with AUM for clarity. We all know that the Vēdic text is either in a prose or in a poetry form. Irrespective of these forms, every part of the Vēdic utterance starts with an invocation of the sound of AUM. So, naturally AUM must be very important. In the form of 12 aphorisms, the quintessence of AUM is given in this MU. Understanding this, helps us bring a meaning to the invocation of AUM in our daily life.

This work is dedicated to the AUM itself which is very the ONE-IN-ALL.

-Tejaswi Katravulapally
ardentdisciple7@gmail.com
(Dublin: 28/07/20)

Introduction

Māṇḍūkya Upaniṣad (MU) belongs to the Atharvaṇa Vēda. Atharvaṇa Vēda is the fourth Vēda which is said to act as the lower jaw while the three other Vēdas act as the upper jaw of the Lord Omnipresent. The role of the lower jaw is to externalise the WORD or the intent within. The intent within the Omnipresent is uttered forth in an articulated i.e., structured or organised manner by Atharvaṇa Vēda. So, an Upaniṣad belonging to such a Vēda acts as a guiding manual to practically set forth the guiding principles of the Vēda into daily practice. The same can be seen in MU as you go through the following pages.

MU consists of 12 aphorisms. In just these 12 aphorisms, the whole story and the synthesis of understanding the concept of AUM is given. One should ask why just 12 aphorisms? Why not 13 or 10 or 100? A number constraint often suggests the nature of exploration that is contained in the given context. For example, the epic Mahābhārata has number 18 repeating in the form of 18 groups of armies, 18 days of war, written in 18 cantos, etc. In fact, the original name of the main text of the Mahābhārata is **Jaya** which is numerically equivalent to the number **18** by the law of numerical-correspondences (**Ja = 8, Ya = 1** and the rule of reading numbers leftward (*aṃkānāṃ vāmatō gatiḥ*) is to be applied i.e., 81 --> 18). So, understanding number 18 helps in decoding the wisdom of the epic of the Mahābhārata.

Similarly, the number in our present context is **12**. It is the number that determines two things - Time and Space. Time aspect is determined via the 12 months causing a solar year-cycle in which sprouts the variegated life forms on the Earth. In the Purāṇās, we find the number 12 associated with the Dvādaśa Aādityās or 12 SUNs of which our SUN is one. And SUN is indeed the ruler of TIME. Here, the perception of time is meant rather than the time itself. So, the number 12 is definitely associated with our ability to understand time and its effects on us via the SUN-principle. Also, the Vēda says "**Yajñō vai saṃvatsarah**" which means, the year-cycle is verily a Yajña. Therefore, the number 12 is related to the Yajña-Puruṣa or the in-dweller of the solar Yajña, by whom the 12 month cycle is ever rotating. On the other hand, 12 zodiacal divisions that spread across the vast canopy of space around the equatorial belt surrounding the Earth is the cause of evolutionary patterns on the Earth as per the

Astrological key (***Nakṣatrāṇi Rūpaṃ*** says the Rig Vēda, meaning the constellation of stars constitute the visible aspect of Omnipresent Puruṣa). This covers the spatial aspect of number 12 i.e., the spread of the principle of ZODIAC in space.

Both put together suggest that the SUN traversing through the 12 Zodiac signs kindles and steers the journeys of the life forms on the Earth, on the background of the space-time matrix. The source of all this glory is actually attributed to the inner-SUN (***sūryāntarvarti***) who is the cause of all the SUNs and the Zodiacs or for that matter the whole cosmos. So, the number 12 is attributed to the visible forms via the above associations but to the invisible via the permeating principle of the Inner-SUN. *This all pervading, all encompassing and ever existing almighty is what this MU names as the **inaudible AUM** while the splendours of the manifested creation is named as the **audible AUM**.*

MU is more an instruction manual than a reference book. MU itself says that the true AUM is incomprehensible and inexplicable. Then what is the use of giving tenets pertaining to such an unknowable entity? This clearly suggests that the aphorisms given in MU are more of instructional type than information type. They teach us the true way of meditation which is expounded by many Vēdic seers. This consists of uttering the AUM aloud and hearing it. While uttering and hearing, the tenets as proposed in MU need to be run on the background which help us a lot in shaping the unknown journey of our inner meditation. It takes us from the gross to the subtle or from the outer world to the innermost world. A mere glance at MU would put all sorts of doubts in the heads of scholars. But when each aphorism is contemplated and synthesised as an active part of our life, a true aspirant will start to awaken his intuition and awareness into the real subject of the Upaniṣad and the brilliance of AUM starts to shine from within.

To give a clear picture as to what MU is trying to instruct us, I have chosen to give two examples of meditation:

1. Meditating on the different gradations of consciousness which manifested as different kingdoms such as mineral, plant, animal and human.
2. Meditating on the utterance of a word by us which again occurs in four stages namely impulse to speak, hazy idea, mental blueprint and the physically uttered word.

I have related all the tenets of AUM as proposed by MU to the aforementioned two examples. This helps an aspirant to efficiently grab the abstract and difficult notions that are systematically arranged in the MU. Where necessary many correlations have been shown between different branches of wisdom such as Purāṇās, Itihāsās, Vēdānta, Tantra, Śrī Vidyā, etc. This holistic and harmonious approach is hoped to shed light not only on the present MU but also on the other branches of wisdom which helps a sincere aspirant in understanding the truth that the many branches of wisdom are but multiple limbs of the one GOD who is the content of all such wisdom branches.

A key point to note before proceeding is the usage of two kinds of “**I am**” and “**I AM**” in my exploration. The “**I am**” corresponds to the individual self. It is the same when we use the statements like “I am so and so” or “I am enjoying this” etc. This is what everyone of us point towards ourselves and indicate as ourselves. The “**I AM**” corresponds to the Universal self - the GOD in all. No one can utter or know this but everyone has a potential to become this.

Let us now proceed to understand the Upaniṣad from a perspective of a vēdic seer.

Aphorisms

1. Introduction To Om

**Ōṃ ityētadaḥṣaramidaṃ sarvaṃ tasyopavyākhyānaṃ bhūtaṃ bhavad
bhaviṣyaditi sarvamōṃkāra ēva yaccānyat trikālātītaṃ tadapyōṃkāra eva**

Word To Word Meaning:

Ōṃ = AUM; **Itiyētata** = this Ōṃ; **Aḥṣaram** = indestructible or syllable; **Idaṃ Sarvaṃ** = all this/that; **Tasya** = of this; **Upavyākhyānaṃ** = an exposition; **Bhūtaṃ** = past; **Bhavad** = present; **Bhaviṣyad** = future; **iti** = in this manner; **Sarvaṃ** = all; **Ōṃkāra** = AUM; **Ēva** = indeed; **Yat+Ca+Anyat** = that which is different; **Trikāla + Atītaṃ** = Beyond the three modes of time; **Tat** = that; **Api** = also; **Ōṃkāra** = AUM; **Ēva** = indeed.

Import:

The AUM is an indestructible entity or a syllable. All that we say as “this or that” are indeed AUM. The three modes of time that we experience as past, present and future as well as the other aspect of time which is beyond this trio are indeed AUM. This is an exposition of AUM.

Explanation:

For the purposes which will be clear later on, let us denote Ōṃ by AUM. If you have observed closely, the peace invocation started with AUM. In fact any Vēdic mantra starts with AUM. As mentioned before, a peace invocation occurs before and after the main text of the Vēda. What is the Upaniṣad about? It is about AUM. Then, how can one utter AUM even before knowing what it is? This is to suggest that to understand AUM the first step of the approach is not analytical in nature but is synthesis in nature i.e., you need to utter AUM in a meditative way so as to experience its LIGHT rather than read pages and pages about AUM. You need to first utter AUM before even embarking on a journey to understand it.

This gives a vague experience at first. To polish this experience, the present Upaniṣad embarks on an epic journey to reveal the subtleties associated with this AUM. The former is primary and the latter is secondary. When you are hungry, what is the use of studying the biology of digestion and chemistry of cooking? You have to first go to the kitchen, cook and then eat. This gives a vague feeling of satisfaction. But when you know the process of digestion and art of cooking, your experience of satiation shapes to perfection. The same is true here. Therefore, reading the Upaniṣad cannot alone make us understand the nature of AUM. It is the simultaneous linking of its tenets along with a meditative utterance that help us unveil the wealth of wisdom pertaining to AUM within us.

When I say meditative utterance, I mean a state of utterance where the utterer, uttered and the process of utterance collapse into unit existence. (**TRIANGLE - DRAW-POINT**) -- In parlance of Tantric language, this is called the collapse of the triangle into the mother Bindu (point of infinite existence).

The first set of principles to be understood about AUM are given by the first aphorism. The key points of its proclamation are as follows

AUM is imperishable - Akṣaram

What is Akṣaram? Literally it has two meanings: One, that it is imperishable and two, that it is a syllable (the Sanskrit syllables from A to Kṣa). Do syllables exist in us? If so, when our bodies perish, the syllables too should perish along with it. Do they vanish so? No! Even when we are not there, others are able to speak the syllables. That means, syllables are imperishable. You may say that when we erase the letters on black-board, we are eliminating them, aren't we?. But that which is written on a board is a symbol for a syllable and not syllable itself. Your name is a symbol to indicate you but not yourself, right? A symbol only acts as a trigger to kindle the true syllable in us. In fact, the principle of syllable works through us and that is the reason why everyone of us are able to reproduce infinite such syllables every second with our thought, word or deed!

The essence is that the common thread of meaning associated with the word Akṣaram is **imperishability**. It seems that AUM is imperishable in nature. If closely observed, when we do not think or utter syllables, they seem to be resting somewhere in poise. So they have a state of alternating existence with respect to our perception. That means the syllables are not constant entities and are not totally imperishable as we thought! They can be said to be relatively perished - relative to our state of consciousness. But, after the period of rest, one is able to bring forth the syllables from something. If

that something had a state of rest or the aspect to perish, we wouldn't have been able to squeeze out the syllables as much as we desired. That something is the imperishable AUM that is being spoken here. AUM forms the basis for syllables and acts as a vault of syllables for our purposes. Syllables can not describe AUM but AUM contains and sustains all the syllables. That is why the dual meaning word - **Akṣaram** is used to indicate AUM so as to suggest that it is imperishable as well as that it is the source of all syllables (and hence the basis of all the meanings of our words, sentences, expressions, interactions and our very existence). This is the reason why any mantra starts with AUM. A mantra is nothing but an experience of a seer encoded in a combination of syllables, and the source of experience is verily AUM!

AUM is ALL

It is being said that AUM is **ALL** or **Sarvaṃ**. The word “All” constitutes people, birds, plants, organisms, mountains, sand, planets, moons, etc. How can AUM be all these? No Vēda or its explanation-manual Upaniṣad can be directly understood as a single piece of text. It needs to be understood in the light of other scriptures. This is because each scripture is only a fragment of the absolute TRUTH and only when understood holistically, does all these fragments add up to give a harmonious picture of their contents.

It is said in Puruṣa Sūkta (refer to my book **Journey through the Vēdic thought - an exploration of Puruṣa Sūkta**, available via Amazon and Notion Press) that the life and life-less beings originate from the Omnipresent lord and it is stated in the hymns related to goddess Saraswathi that the universe originates as the WORD of God. This line of thought is also found in other world scriptures. Take the old testament for example. The old testament (John 1:1) suggests the same thing in a cryptic language - *“In the beginning was the Word, and the Word was with God, and the Word was God”*. What do such statements try to say? They are trying to suggest to us that the visible universe is a structured sentence made up of words (beings and entities) which are uttered forth by the Omnipresent lord called GOD. From the first principle that AUM is the basis for any word (physical or non-physical) it can be deduced that if the “ALL” is the result of words, then AUM must also be the basis for the word uttered by GOD. Therefore, it is stated that **AUM is ALL** - a single capsule statement indeed!

AUM is the whole cosmos

Cosmos is, as pointed above, a structured sentence of the words uttered forth by GOD. Therefore, Cosmos is also verily Ōṃ! There is a branch of science by the name Cymatics. It proposes a theory that the Universe originates from primordial sound. To prove this, it takes a vibrating plate and sprinkles very fine particles (of sand or grains) on it. As the frequency of the vibrating plate changes, the randomly spread particles form peculiar patterns. In a similar way this branch of science suggests that at the moment of origin of the Universe, a great primordial sound imprinted the matter with plethora of structure and sub-structures. This resulted in the many forms. In the later aphorisms of MU we will see that Ōṃ is nothing but the primordial sound (Nāda and beyond). Therefore, the theory proposed by the Cymatics and the point put forward in the present aphorism are synonymous i.e., Ōṃ is indeed the whole cosmos!

AUM can be characterized by time as past, present and future

Time is a peculiar and enigmatic element that can never be fully understood. What is time? Is it your clock? A clock can only indicate time but not time itself. So, no one actually knows what time is. But everyone behaves and executes their life only through time. Even a flap of an eyelid has a duration of time as its periodicity. Everyone experiences time as succession events. But no one truly knows what time is. It is being said that time is nothing but AUM and can be understood as the three-fold division of past-present-future.

Previously, the space-aspect had been described i.e., the equivalence of AUM to the cosmos, ALL, etc. That is a partial truth. Now, the equivalence of AUM and time aspect is being described. This is also a partial truth. But when combined, we understand that AUM is the space-time matrix itself. What is special about the space-time matrix? It is the web of threads which weave the creation's existence or dissolution as a garment to the Lord omnipresent! Other than the space and time can we experience anything else? No! The thoughts, dreams, feelings, opinions, happiness, sadness, our jobs, pass times, etc., exist only in space and run in time. We should remember that when we speak of "space", actually three kinds of space are being indicated, namely, the **Ghanākāśa/Bhūtākāśa** (the outer physical space which also permeates through our body), the **Cittākāśa** (the mental space where thoughts arise) and **Daharākāśa** (the space of heart which pulsates the life element - it is often called the residence of GOD in us). Therefore, it is stated that AUM is the very fabric of this Universe as well as that it is verily the Universe in such a fabric.

AUM is beyond time

All the aforementioned aspects relate to our wake-state i.e., our perceivable state. Space-time, things, life, sentences, etc., relate to our awareness. What about the sleep? When we sleep, do we perceive any of these? If we do, how can it be called a sleeping state? If we ask a sleeping person “Are you asleep” and if they answer “Yes, I am sleeping”, are they really sleeping? No! Sleep state is where the “I am” in the statement “I am sleeping” does not exist. Where does it go? Or, who exists when we are actually asleep, if not ourselves? Scriptures suggest that there are two selves in us - individual self and Universal self. The individual self sleeps and wakes but the Universal self always exists (there is no dual principal of wake/sleep to it). When the individual self is awake, it has its own experiences on the background of the universal self. But when it sleeps, it is dissolved into the background. A perfect example to think about this is the formation of an ice-berg and its dissolution in water. Ice-berg is the individual self and the ocean is the Universal self.

Now this Universal self cannot be constrained by time whereas the individual self is. MU is saying that the beyondness of time attributed to the Universal self is nothing but AUM. Earlier it was stated that the cosmos is AUM. What happens to AUM when cosmos perishes? AUM was already said to be imperishable, but we all know cosmos would perish at one point time or the other (draw parallel to our sleep/wake and life/death aspects to the birth/death of cosmos). Then, how can cosmos be AUM? Here, relating to the time-aspect of AUM as well, we understand that cosmos does not only mean the visible cosmos but also the cosmos's periodical occurrence. Vēdic scriptures suggest a cyclicity for creation. For the cosmos to periodically originate and merge, there should be a constant principle (like an ocean of existence) working as the background source. This should be beyond time because time also originates from it. Such a beyondness is actually AUM.

So the last principle suggests that the root source of all is a constant principle beyond space and time - the ocean of Omnipresence!

No once again look through all the key points proposed by MU. At first sight the exploration may seem paradoxical or one point negating the other. But in its deeper synthesis it suggests that the first aphorism of MU has taken us step by step from **what we understand as AUM to what we need to experience as AUM**. These are key instructions to meditate upon AUM. First meditate AUM as a

visible universe, then as the time, then as the fabric of space-time and then as something that is beyond time - which in essence is verily ourselves (from individual "I am" to the universal "I AM")!

The Threefold Division Of Om: A-U-M

8. Sōyamātmādhyaṣaramōṃkārōdhimātraṃ

pādā mātṛā mātṛāśca pādā akāra ukāra makāra iti

Word To Word Meaning:

Saḥ = he; **Ayaṃ** = this; **Ātmā** = soul; **Adhyaṣaram** = relating to syllables; **Ōṃkāraḥ** = AUM; **Adhimātraṃ** = relating to the duration of utterance (Mātṛā); **Pādā** = the parts; **Mātṛā** = the measures of syllables; **Mātṛāśca** = And the measures of the syllables; **Pādā** = are the parts; **Akāra** = A; **Ukāra** = U; **Makāra** = M.

Import:

He, the eternal soul, is verily the divine Ōṃ. It is related to the syllables and their utterances via the measures of duration. It is composed of three modes of utterance, namely, A-U-M.

Explanation:

The first aphorism spoke about AUM. But the aphorism 2 to 7 spoke about Ātma in terms of its creation (unfoldment or descent from Brahman) as well as its existence (degree of consciousness). At first sight it seems odd to have started with AUM and have not described anything about AUM in almost 50% of the whole Upaniṣad! Now it is being said that the AUM mentioned in the first aphorism is actually linked to the four pādās that have been extensively explored. With this link we will see that all the while they were describing AUM itself! If not for the first aphorism, we would think that the Upaniṣad is about something else. But to fix our backdrop of contemplation on AUM, it was made the object of the first stanza and later on to train us into the right attitude of approaching the true self, starting from the physical, and help us transcend to the abstract oneness, the rest of the aphorisms were given. So, the object of- as well as the means of -proper meditation have been given up to now. From hereon, the missing links will be given which would bring shape, structure and meaning to our already thorough

exploration. After these links, one will be able to correlate the whole Universe, including one's self, to the most sacred AUM and thus be able to dwell in the most pious state of divine ecstasy.

The following are the linking key points mentioned in this aphorism

Whatever we said about the indestructible Ātma, which is equivalent to he/that/it,etc. (i.e., Brahman), is verily the Ōṃ which protects by the way of its measures.

The terms such as **Akṣaram**, **Mātrā** have usual meanings of **syllable** and **sounds** respectively. With these manings, the first line of the aphorism would mean that the Ātma, which is equivalent to Brahman as discussed before, is verily the sound and syllable symbolised by AUM. Then, one may fall into utter confusion as to how sound or a syllable, which actually exists only to the physical/subtle world be associated with Brhman who includes and yet is beyond them? That is why no Vēdic scripture should be literally “translated” and studied but should be intuitively studied by looking in between the translated lines. Looking in between means to utilize Sanskrit's ability to encode multiple meanings to the same wordings!

Akṣara = A + Kṣara = indestructible and **Mātrā = Mā + Tra = that which protects (tra) by the way of measures (Mā)**. It seems that Brahman or the four fold self Ātma is the Akṣara and Mātrā of AUM. To understand this, we need to understand AUM in terms of these root meanings. AUM as akṣara meaning indestructible and eternal was already dealt in the first aphorism. Let us see what Matra of AUM means in its root sense. There is **measure** everywhere in this Universe. Be it our breath, beat of heart, colors of flowers or their petal patterns, sounds of birds, periodicities of planets, Sun's yearly cycles, galactic or nebulae formations, etc. Everything is filled by measurements. We are protected by these measures means that our life depends on these measures and if there is a change in these measures, our life would turn upside down. For example, if all flowers were green (measure of frequency of light reflected by them) or if our sense of hearing were beyond 20 kilohertz, our life would not be the same-normal that we have now. Even if the Earth were a few kilometers close to the SUN, life would have evolved differently on the Earth or it would not have evolved at all! Therefore, the measurements bring structure to our life and without them, it is impossible to live. This is what is meant by MĀTRĀ. A duration of utterance of a syllable is thus also called Mātra because duration is also a measure. Just like syllables, being indestructible, are also named Akṣara, their duration of utterance

are also named Mātrā. Therefore the latter are only derived meanings but not root meanings. This is very important to probe the complex labyrinth of the Vēdic mind.

In fact AUM does not occur in any of the 50 Akṣarās that Sanskrit has. Anything other than an Akṣara or a syllable is formed by two or more syllables and hence is a WORD rather than a syllable. Therefore AUM is not a syllable in actuality. Then, how can AUM be called an Akṣara at all in the first place? This is the direct hint that the AUM, which the seer of the MU is speaking, is not the vocal sound uttered as Ōṃ i.e., a combination of the elongated syllables “Ō and Ṃ” (usually we pronounce it as ...Oooooommmmm...), but something that runs as its undercurrent. But having said that it is a syllable, it means that the starting step in understanding the ultimate Ōṃ is only via a vocal utterance and no other way! A mere intellectual contemplation can not help. But when the intellectual contemplation is mixed with vocal utterance of Ōṃ, it helps us open the doors to the domains imperceptible. This is the key of the Vēdic lore since the dawn of time. All the Vēdās are uttered, taught and learnt vocally. But the very content the Vēda speaks is beyond the physical realms (of sound), though includes it as a part of the whole wisdom. Just like the energy we get from food is beyond the food but the physical food is very necessary to extract that non-physical energy, so also the Ōṃ we utter in a meditative state takes us from Vaiśvānara to Brahman and hence it protects us from the world of duality which is the cause of all the problems. A problem exists only when there are two things. What problem exists if there is only ONE? The problem itself is the solution! **This is what is meant by saying that AUM is Mātrā and AUM is Akṣaram and AUM is verily Brahman.**

How to link up this Ōṃ to the previously defined stages? How to transcend from Vaiśvānara to Brahman in real life? The first step is of course to utter and meditate AUM. But what do you contemplate during meditation? It is easy to say that we are Brahman, but as you have seen in the story of Nārada that it is hard to enter into such a stage. So, Brahman can not be an object of meditation even though Brahman is the “true object” of meditation by default! To make the processes simpler, seers have asked us to follow the tenets of this MU which says that while uttering the Ōṃ aloud and listening to it, try to resonate to the idea that it is made up of three parts, i.e.,

This OM has three syllables (modes of utterance)

- **"A" - uttered as in "LUCK"**
- **"U" - uttered as in "PUT"**

- ***"M" - uttered as in "MUM"***

So, it seem that ŌṂ is made up of three root syllables or modes of utterances, namely A, U and M. The forthcoming aphorisms will proceed to strengthen the hidden links.