

SRI SATHYA SAI CENTRAL COUNCIL OF SOUTH AFRICA
National Spiritual Wing

S1 – AUMKAAR (21 CHANTS OF OM)

Jnaanendhriyas (Senses of Perception)

1. OM – Seeing / Eye
2. OM – Hearing / Ear
3. OM – Smelling / Nose
4. OM – Tasting /Tongue
5. OM – Touching / Skin

Karmendhriyas (Organs of Action)

6. OM – Walking / Feet
7. OM – Talking / Vocal Chords
8. OM – Taking / Hands
9. OM – Rejecting / Elimination organs
10. OM – Generating / Generative organs

Praanas (Vital Airs)

11. OM – Prana (ingoing) – located in the lungs
12. OM – Apana (outgoing) - flatus, which moves downward thr the rectum
13. OM – Samana (air around navel) – essential for digestion
14. OM – Vyana (circulatory air) – diffused throughout the whole body
15. OM – Udana (air in throat) – rises though throat to head

Koshas (Sheaths)

16. OM – Annamaya Kosha (Food Sheath) - Body
17. OM – Pranamaya Kosha (Vital Air Sheath)
18. OM – Manomaya Kosha (Mind Sheath) – Mental/Emotional
19. OM – Vijnanamaya Kosha (Intellect Sheath)
20. OM – Anandamaya Kosha (Bliss Sheath)

21. OM – Man (ready for the final merger with Reality).

“You must equip yourself for this task of seva (service) by some individual *saadhana* done daily with sincerity and regularity. The *Pranava* (primeval sound OM) recital is one form of such spiritual effort. It is laid down at Prashanthi Nilayam that the early dawn recital of Om should be done **twenty one times**. This number is not arbitrarily fixed; it has a significance of its own. We have the five *karmendhriyas* (senses of action) and the five *jnaanendhriyas* (senses of perception); we have also *praanas* (the five vital energies or airs) to sustain us. Then we have the five *koshas* (sheaths), enclosing the Divine Spark that is the Reality. These total up to twenty. **Hence the recitation of Om twenty one times purifies and clarifies all these twenty components and makes man the twenty-first entity, ready for the final merger with Reality.**

The *Jeevathathwam* (life-principle) merges with *Parathathwam* (the Supreme Reality). The *jeevathathwam* may be pictured as a rider on the twenty-headed horse. Finally, you end the *Pranava* recital with the recital of '*shaanathi*' three times. That completes the process of clarification and purification. The first call for *shaanathi* (peace chant) is for the purity of the *aadhibhouthik* (body) part of the Self. The second call is for the purity of the *aadhidhaivik* (the mind). The third is for the purification of the *aadhyaathmik* (the spirit). This *Pranava* recital will tone you up, calm all agitations in the mind and quicken the downpour of Grace.

Om must be recited slowly and with deliberation. The sound must be like an aircraft, first approaching from a distance to the spot where you are and then flying away again into the distance (soft at first, but gradually becoming louder and louder and then slowly relapsing into silence, this silence after the experience being as significant as the *Pranava*). 'U' is the zenith, the *Kailaash* (abode of God), reached by the sound in its adoration. 'A' is the initial naadir, and 'M,' the final”.

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