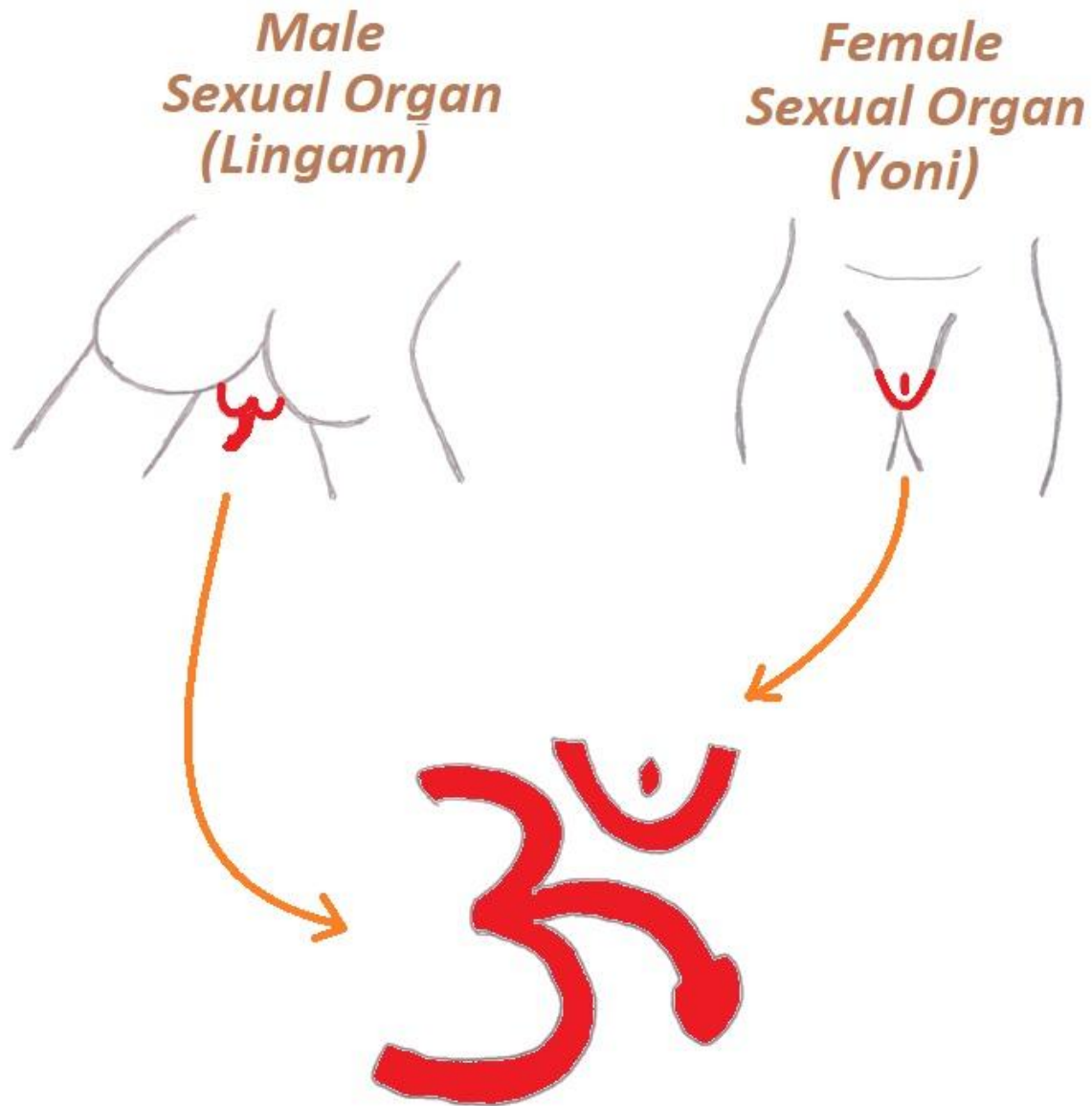


THE RELIGIOUS & SCIENTIFIC ROOT MEANING OF AUM



Scientific Research In Hinduism

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INTRODUCTION

AUM / Om / Praṇava (sanskrit: ॐ) is considered a sacred sound and a spiritual icon in Indian religions. It is the important mantra in Hinduism and also in Buddhism, Jainism and Sikhism. Om is part of the iconography that is found in ancient and medieval era manuscripts, temples, monasteries and spiritual, retreats in Hinduism, Buddhism, and Jainism. The symbol is said to have a spiritual meaning in all Indian dharmas, but the meaning and connotations of AUM vary between the diverse schools within and across the various traditions.

The syllable is often found at the beginning and the end of chapters in the Hindu religious texts. It is used as a sacred spiritual incantation to be made before and during the recitation of spiritual texts, during puja and private prayers, in ceremonies of rites of passages (sanskara) such as weddings, and sometimes during meditative and spiritual activities such as Yoga.

In this scientific essay, I have tried my best to bring out some important features of OM from the Hindu religious text to pin-point its root meaning. I have also presented some scientific views and diagrams pertaining to it.

This scientific essay is an attempt of mine to understand the mystery of AUM and to arrive at the accurate scientific conclusion of it based on the ancient religious text describing it. This is because, a 'symbol', if it does not have a realistic meaning behind it, is useless. And if it does reveal something, then we need to view it scientifically! So that it does not lead us astray.

Readers are requested to read this as a *Scientific Paper* and this content should be viewed scientifically or philosophically and not from a religious point of view.



CHAPTER ONE

THE RELIGIOUS VIEW OF AUM

In this chapter we will look at the Religious view of AUM especially in Hinduism, Jainism, Buddhism and Sikhism.

1.1 Aum in Hinduism

1.1.1 Aum in Vedas.

As we know, 'Vedas' are the oldest of the religious books in Hinduism. The four Vedas are: 1) *R̥g Veda*, 2) *Sāma Veda*, 3) *Yajur Veda* and 4) *Atharva Veda*. Among these, the oldest is said to be the '*R̥g Veda*' dating back to around 1500 years before Christ. Now it is interesting to note that the books of Vedas do not have the direct mentioning of AUM in its Hymns but the book of *R̥gveda* indirectly refers to *Praṇava* in two of its Hymns.

The first is in the *R̥gvedic* Hymn 1:164:39 which says:

“Upon what syllable of holy praise-song, as there their highest heaven, the Gods repose them, - Who knows not this, what will he do with praise-song? But those who know it well sit here assembled.”¹

Ralph Griffith explained it saying that the Syllable spoken of here is *Praṇava*, the mystical sacred syllable AUM.²

The second reference is in the *R̥gvedic* Hymn 7:101:1 which says:

“Speak forth three words, the words which light precedent, which milk this udder that produceth nectar. Quickly made manifest, the Bull hath bellowed, engendering the germ of plants, the Infant.”³

¹ Ralph T.H. Griffith (trans.), *The Hymns Of The R̥gveda*, (Delhi: Motilal Banarsidass, 1976), p. 113

² *Ibid.*, p. 113

³ *Ibid.*, p. 383

The 'three words' in the above Hymn as explained by Ralph Griffith are the 'texts of the three Vedas introduced by the sacred syllable AUM.⁴

Thus, we see that AUM is not a primitive exclamation and this is supported by the fact that AUM in its present form does not appear at all in the *R̥gveda*, which shows that it does not belong to the earliest sacerdotal literature, and it is equally wanting in the *Atharvaveda*, which shows that it was not an expression in popular use.

1.1.2 The First use of AUM as an Asseverative

In the *Taittirīya Sam̐hitā* it does not occur in any mantra passage, but it is alluded to once as the *Praṇava*, in which passage (iii. 2. 9. 6) it clearly denotes the sound at the end of the offering verse uttered by the *hotr*. In the *Vājasaneyi Sam̐hitā*, on the other hand, we actually find OM in the phrase *OM Pratistha* (iv. 13), and it is stated (xix. 25) that by means of the *Praṇavas* the form of the *sastra* is made complete. The *Maitrāyani Sam̐hitā* also uses OM in the phrase *OM Sravaya* (iv. 1. 11) and in a set of exclamations in iv. 9.21. It is, however, in the *Brāhmaṇas* that we first find the definite use in the asseverative sense; the *Aitareya Brāhmaṇa* (vii. 18), in describing the mode of the recitation of the legend of *Sunahsepa*, which was recited on the day of anointing in the ceremony of the consecration of a king, states that the response to each verse of the *R̥gveda* employed in the rite by the *hotr* priest is to be an OM, said by the *adharyu*, while the response to each *Gatha* verse is to be *tatha*, on the ground that the former response is divine, the second human, and this distinction is preserved in the sutras which deal with the rite. The ordinary use as a solemn 'Yes' is found more freely in the *Śatapatha Brāhmaṇa* (i. 4. 1. 30, x. 6. 1. 4, xi. 6. 3. 4) and elsewhere. But its use is confined to very formal Responses, and normally to responses in the ritual.⁵

Much more important than its use as a particle of asseveration is the development of its use as a mystical symbol embodying in itself the essence

⁴ Griffith, *The Hymns Of The R̥gveda*, p. 383

⁵ Cf. A.B. Keith, "OM", *Encyclopaedia Of Religion And Ethics*, Vol. 9, James Hastings (ed.), (Edinburgh: T. & T. Clark, 1974), p. 490

of the Vedas and of the universe. The first evidence of this important position of the word is to be found in the *Aitareya Brāhmaṇa* (v. 32), in which it is declared that OM is the world of heaven and the sun, and where it is resolved into the three letters a, u, and m. These in turn are derived from the three *vyāhṛtis*, *Bhūh*, *Bhuvah*, and *Svar*, these from the *R̥gveda*, *Yajurveda*, and *Sāmaveda*, these from the gods Agni, Vayu, and Aditya, and these from earth, atmosphere, and air. The passage may be later than the rest of the text, but it is of special value as it opens a set of speculations which come to a head in the *Upaniṣads*. It is noteworthy that it has no parallel in the *kauṣītaki Brāhmaṇa* text prior to the *Gopatha*.⁶

1.1.3 Aum in Upaniṣads

In the *Upaniṣads*, the doctrine of the syllable AUM is steadily developed. Among the many *Upaniṣads*, the *Praṇava Upaniṣad* is totally dedicated to the *Praṇava* i.e., the syllable AUM explaining its root, origin, pronunciation, interpretation etc.

1.1.3.1 AUM and Bow

The '*Muṇḍaka Upaniṣad*' compares AUM to a Bow:

“The syllable AUM is the bow : one’s self, indeed, is the arrow. Brāhman is spoken of as the target of that. It is to be hit without making a mistake. Thus one becomes united with it as the arrow (becomes one with the target.)”⁷

Another interesting fact is that the bow '*Gāṇḍīva*' used by *Arjuna* as mentioned in *Bagavad Gīta* comes from the *Pali* root word '*gāṇḍa*' which means 'a swelling'.⁸

⁶ Cf. Hastings, *Encyclopedia of Religion and Ethics*, Vol. 9, p. 490

⁷ S. Radhakrishnan (trans.), *The Principal Upaniṣads*, (Delhi: Oxford University Press, 1990), p. 876

⁸ Cf. T.W Rhys Davids & William Stede, *Pali-English Dictionary*, (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1993), p. 241

1.1.3.2 AUM and Chariot

In the *Amṛtabindu Upaniṣad* the AUM is also compared to a 'Car' or a 'Chariot'. This is what it says:

“He (the wise man) mounts the car of OM. His Charioteer is Viṣṇu, He seeks the abode of táhe Brahmán-world, To win the *Rudra* for himself”.⁹

The same Upaniṣad also says :

“from OM, one comes to the soundless, silent invisible place”.¹⁰

1.1.3.3 AUM and Falcon (Bird)

The *Māṇḍūkya Upaniṣad* compares the *Ātman* to the syllable 'AUM' and the *Nādabindu Upaniṣad* compares the *Ātman* to the bird. Whereas the *Brahma Upaniṣad* compares *Prāṇa* to both *Ātman* and *Falcon*. It says :

“Just as the falcon, to wit, after soaring high in the sky, goes to his nest, similarly the one in the deep sleep also”.¹¹

From this we can see that 'AUM' is also indirectly compared to the Falcon in the nest. The *Ātman* too is compared to the bird *Hamsa* (swan) which is said to be able to separate *milk* from *water*.

1.1.3.4 AUM and Brahmán

The *Taittirīya Upaniṣad* (I.8) says that the 'AUM is the Brahmán'¹² but the detailed comparison between AUM and Brahmán is not mentioned. Now the '*Kena Upaniṣad*' mentions in a story form, the manifestation of Brahmán for the first time before the other gods. It says that the 'gods'

⁹ Paul Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, trans. by V.M. Bedekar and G.B. Palsule (Delhi: Motilal Banarsidass, 1980), p. 692

¹⁰ *Ibid.*, p. 692

¹¹ *Ibid.*, p. 727

¹² Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p.227

approached Brahmán to know his identity and it is said that Brahmán placed before him a blade of straw and told the gods to carry out what he tells them. But none of those 'gods' could do what Brahmán told them to do and so they could not recognize the Brahmán. And it is mentioned that it was the beautiful female deity 'Uma' who revealed the identity of Brahmán to the gods.¹³

1.1.3.5 AUM as the Reverberation (Shaking or Vibrating)

The *Saunaka Upaniṣad* also refers AUM to 'Reverberation'. As it says:

'...The Praṇava pondered: "If I am as all syllables, then the gods will see all my forms, and that is not good." Then he drew all his forms within himself and concealed himself in the reverberation; he was hornless (without Moras). There-fore they ran after the hornless one, in order to search for him. And they said, "The Power, the seed, the light, the indestructible, the faultless, all this is the reverberation. "Therefore one obtains the light, the indestructible, the flawless, is attained through the reverberation..."¹⁴

1.1.3.6 AUM and Indra

The *Saunaka Upaniṣad* also says that the *Praṇava* (AUM) is *Indra*. It says:

"This Praṇava is Indra, is everything that exist. The Gāyatrī, the Saman, the Basis, the morning pressing, all that is the Praṇava. Indra is the movable and the immovable. So they say but Indra is the Praṇava."¹⁵

1.1.3.7 AUM and Water

The *Praṇava Upaniṣad* tells us that the *Praṇava* (AUM) and the Water is the same. It says:

¹³ Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 211-212

¹⁴ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 945

¹⁵ *Ibid.*, p. 945

“This is the water from which everything movable and immovable has sprung up. Therefore everything is water, one should know, and everything Atharvaveda. Therefore the water and the Praṇava is the same; for the water is called ap and ap is, as o, the initial sound of the Praṇava.”¹⁶

1.1.3.8 AUM and the Howl of the Dogs

The *Chāndogya Upaniṣad* (1:12:1-5) also likens the sound OM (of the singing priests) to the howl of the hungry dogs crying for food.¹⁷

1.1.4 AUM in Sūtras

In the *Sūtras* which deal with the domestic ritual and customary law a different aspect of the use of OM from that treated in the *Srauta Sūtras* presents itself. In the latter OM is merely used as an important part of the recitation of the texts, but as early as the *Baudhayana Dharma Sūtra* We are told that a man should daily recite the Veda privately, be it only the syllable OM or the *vyāhṛtis*, and that this constitutes the offering to Brahma. Similarly, while an ascetic is not allowed to give up the study of the Veda altogether, he is permitted to confine himself to the meditation on OM, which is the root of the tree of the Veda and its essence, and by this means he becomes united with the Brahmán (ii. 10. 23f.). Still more important is the place taken by OM in connexion with rites of expiation and purification. *Baudhayana*, in setting forth (iv. 1) the advantages of the suppression of the breath, adds that OM begins and ends the Vedas, and that OM and the *vyāhṛtis* are the eternal and everlasting Brahmán. For him who engages in reciting OM, the *vyāhṛtis*, and the *gāyatrī* no danger exists anywhere. Sixteen suppressions of the breath, accompanied by recitation of the *vyāhṛtis* and of OM repeated daily, after a month purify even the slayer of a learned Brahmaṇ. The same rules reappear in *Vasistha* (xxv. and xxvi.), and by being repeated in the code of Manu (xi. 249 f.) complete the holiness of the word OM as part of the ceremonies of purification. On the other hand, the use of

¹⁶ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 939

¹⁷ Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 84

OM is equally necessary to the magic Worker: the *Kausika Sūtra*, that storehouse of Indian magic, in describing (ix. 8 f.) the preparation of the holy water, insists that the preparation shall be accompanied by the use of the syllable.¹⁸

1.1.5 AUM in Yoga-Sūtras of Patañjali

The book of *Yoga-sutras* does not mention AUM directly. But indirectly Yoga-sutras 1:27-28 says:

“The word-expressing him (*Isvara*) is the mystic-syllable. Repetition of it and reflection upon its meaning (*should be made*)”.¹⁹

1.1.6 Aum in Bhagavad-Gītā

In the book of *Bhagavad Gītā*, we read Kriṣṇa saying:

“I am the syllable Om in all the Vedas”²⁰ (*Bhagavad Gītā* 7:8).

“Uttering Om, the single-syllabled Bráhmaṇ, meditating on me, departing thus from his body, he attains the Goal Supreme”²¹ (*Bhagavad Gītā* 8:13).

“I am the knowable, the purifier, the syllable Om”²² (*Bhagavad Gītā* 9:17).

“Among words I am the One-syllable”²³ (*Bhagavad Gītā* 10:25).

1.1.7 Aum in Purāṇas

1.1.6.1 Origin of Aum as mentioned in Purāṇas

When I say the origin of AUM, it means the manifestation of AUM or the revelation of AUM for the first time as mentioned in the book of *Purāṇas*.

¹⁸ Cf. Hastings, *Encyclopedia Of Religion And Ethics*, Vol. 9, p. 491

¹⁹ James Haughton Woods (trans.), *The Yoga-System Of Patañjali*, in *Harvard Oriental Series*, Vol. 17, edited by Charles Rockwell Lanman, (Delhi: Motilal Banarsidass, 1977), p. xxxi

²⁰ Alladi Mahadeva Sastry (trans.), *The Bhagavad Gīta*, (Madras: Samara Books, 1991), p. 211

²¹ *Ibid.*, p. 229

²² *Ibid.*, p. 249

²³ *Ibid.*, p. 270

The book of '*Śiva Purāṇa*' (Part I), *Vidyeshvara Saṁhitā*, Chapter 6, pg. 52-53 tell us that, in the beginning, the deities 'Brahma' and 'Viṣṇu' fought with each other claiming that each of them is the Lord himself. At that time, the deity 'Śiva' arrived and manifested himself between Brahmā and Viṣṇu in the form of '*Blazing Liṅga*' (also mentioned as the column of fire). It is also mentioned that this manifestation of Liṅga between Brahmā and Viṣṇu was accompanied with a mystical sound AUM with the appearance of its symbol. This manifestation of the Blazing Liṅga with the sound AUM calmed the fighting deities and enlightened them with new knowledge.²⁴

This is also mentioned in *Śiva Purāṇa*, (Part IV), *Vayaviya Saṁhitā*, Chapter 34:32. It says:

"...Due to Rajasic quality, they (Brahma & Viṣṇu) fought and hit each other with fits. In order to dispel their arrogance and to enlighten them, the wonderful Liṅga of the Lord appeared in between them..."²⁵

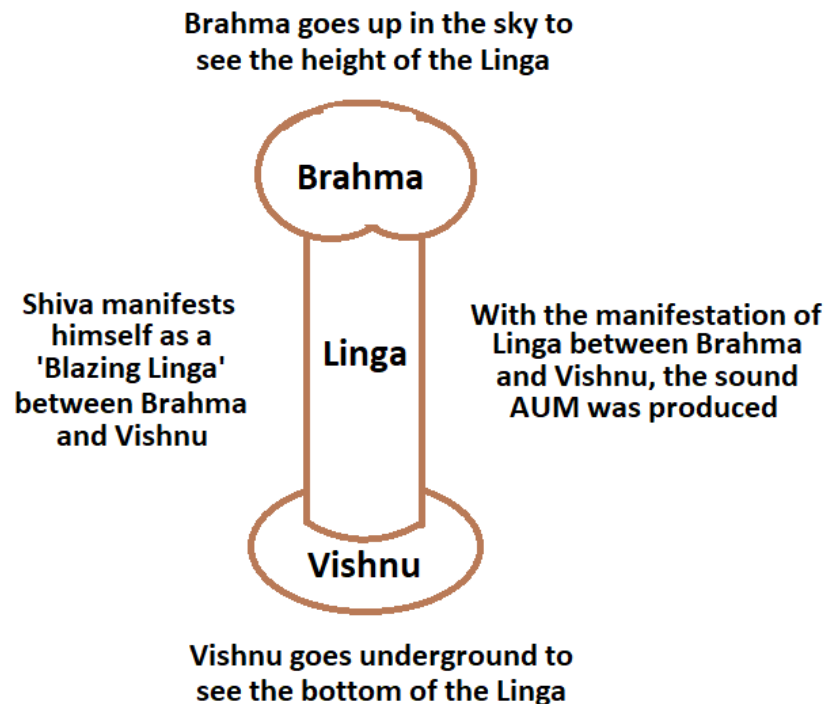


Fig. 1.1 The first manifestation of AUM

²⁴ Cf. A Board of Scholars (trans.), *The Śiva Purāṇa*, Part I, in *Ancient Indian Tradition & Mythology*. Vol. 1, edited by J.L. Shastri, (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1990), p. 52-53

²⁵ *The Śiva Purāṇa*, Part IV, p. 2058

And it is also mentioned that, seeing the 'blazing Liṅga' for the first time, Brahmā went up in the sky in search of the height of the Liṅga whereas Viṣṇu went underground to see the bottom of that Liṅga.²⁶

It was at this manifestation of Liṅga for the first time with the sound 'AUM', that Śiva explained Brahmā and Viṣṇu about themselves as the gods of Trinity and their roles of creation, preservation and destruction of the Universe.²⁷

The '*Vamana Purāṇa*' also says that the creation of the Universe began when the Lord broke the beginningless '*Anda*' (the primal egg or seed) with 'AUM' as the first sound/word.²⁸

1.1.6.2 Derivation of the syllable 'AUM'.

The same book of *Śiva Purāṇa* (Part I), *Vidyeshvara Samhitā*, Chapter 10:18-20, p. 62-63 mentions that the symbol 'AUM' is formed by joining some basic syllables.

"The syllable 'A' came first from northern face, the syllable 'U' from the western; the syllable 'M' from the southern and the *Bindu* (dot) from the eastern face. The *Nada* (mystical sound) came from the middle face. Thus the complete set cropped up in five-fold form. Then all of them united in the syllable of 'AUM'. The two sets of created beings – Nama (name) and Rupa (form) are pervaded by this Mantra. It indicates Śiva and Shakti".²⁹

The last line in the above paragraph says:

"It (AUM) indicates Śiva and Shakti".

²⁶ Cf. *The Śiva Purāṇa*, Part IV, p. 2058

²⁷ Cf. *Ibid.*, p. 2058

²⁸ Cf. Vettam Mani, *Puranic Encyclopedia*, (Madras: Motilal Banarsidass, 1989), p. 141

²⁹ *The Śiva Purāṇa*, Part I, p. 62-63

And we know that Śiva and Shakti are also indicated with the symbol of *Śiva-Liṅgam*. Thus this verse will help us in the next Chapter to correctly pinpoint the true meaning of AUM.

1.1.6.3 The Meaning Of The Syllable ‘AUM’ as mentioned in the Purāṇas

Here is the root meaning of the symbolic ‘AUM’ as given in the books of ‘Śiva Purāṇa’ & ‘Liṅga Purāṇa’.

The Book of *Śiva Purāṇa* (Part I), Vidyeshvara Saṁhitā, Ch 16:86, says:

“Śiva exemplifies birth in as much as he has the form of both Yonī and Liṅga”³⁰

In the above verse no.86, the sanskrit word *Yonī*³¹ means ‘Vagina’ and *Liṅga* means ‘Penis’. In other places, the sanskrit words like *Bija* or ‘Seed’ is translated or mentioned as ‘Semen’ – the seed of men. And the Sanskrit word *Bijin* means ‘Inseminator’ or ‘Progenitor’ or ‘begetter’.

In *The Institutes of Viṣṇu* (1.6), the ‘Scrotum’ is mentioned as the sacrificial Seeds & grains.³² And In *Śrīmad-Bhāgavatam* (3:13:38), the ‘Semen’ of *Varahadeva* (the boar incarnation of Viṣṇu) is called the ‘Soma-Yajna’ or ‘Soma-Sacrifice’.³³ And the *Bṛhadāraṇyaka Upaniṣad* (1:4:6) says that the consumable food ‘Soma’ is created by the flow of ‘Semen’.³⁴

The book of *Śiva Purāṇa* (Part IV), Kailasaṁhitā, Chapter 3:21-22 says:

“...’A’ is the great Bija (*semen*), Rajas, the four-faced creator (*Brahma*). ‘U’ is the Prakṛti, source, sattva, the protector Viṣṇu. ‘M’ is the Purusa, the Bijin (*inseminator*), Tamas, the annihilator Śiva...”³⁵

³⁰ *The Śiva Purāṇa*, Part I., p. 103

³¹ Sir Monier Monier-Williams, *A Sanskrit-English Dictionary*, (Delhi: Motilal Banarsidass publishers, 1997), p. 858

³² Cf. Julius Jolly (trans.), *The Institutes Of Vishnu*, in *The Sacred Books Of The East*, Vol. 7, ed. by Max Müller, (Delhi: Motilal Banarsidass, 1975), p. 2

³³ Cf. A.C. Bhaktivedanta Swami Prabhū Pāda (trans.), *Śrīmad Bhāgavatam*, Third Canto, (Los Angeles: The Bhaktivedanta Books Trust, 1995), p. 576

³⁴ Cf. Deussen, *Sixty Upanishads Of The Veda*, Vol. I, p. 412

³⁵ *The Siva Purāṇa*, Part IV, p. 1682

The Book of *Śiva Purāṇa* (Part I), Rudra-Saṁhitā Section I: Creation, Chapter 8:16-21, says:

“The single syllable ‘A’ is the source of the lord Brahma. The single syllable ‘U’ is the source of Viṣṇu the ultimate cause. The single syllable ‘M’ is the source of Rudra. The creator is expressed by the letter ‘A’. The enchanter is expressed by the letter ‘U’. The being expressed by the letter ‘M’ blesses always. It is all-pervasive and progenitor; the letter ‘A’ is the Seed (*semen*). The being expressed by the letter ‘U’ is Viṣṇu. It is the source, the receptacle, the lord of primordial nature and primordial being, the progenitor, the seed (*semen*), source and sound. All those constitute lord Śiva. The progenitor is stationed after dividing itself. From the Liṅga (*penis*) of the progenitor of the lord, arose the seed (*semen*) – the syllable ‘A’. The Bija (*semen*) being deposited in the Yonī (*vagina*), the letter ‘U’ began to increase all round. It became a golden egg. It was something known which could not be delineated.”³⁶

The book of *Liṅga Purāṇa* (Part I), Section I, Chapter 17:52-66 says:

“Out of that single syllable ‘AUM’, the syllable ‘A’ is Brahma, ‘U’ is Viṣṇu and ‘M’ is Rudra (Śiva). ‘A’ is the cause of creation, ‘U’ is the cause of illusion and ‘M’ is the cause of bliss”.³⁷

Further it says:

“The syllable ‘M’ is the sower (*i.e. penis*), ‘A’ is the seed (*i.e. semen*) and ‘U’ is the womb (*i.e. vagina*)”³⁸

Further it says:

“...the sower ‘M’ created the seed (*semen*) ‘A’ which he discharged into the womb ‘U’ where it increased all around. It turned into a golden egg...”³⁹

³⁶ *The Siva Purāṇa*, Part I, p. 206

³⁷ A Board of Scholars (trans.), *The Liṅga Purāṇa*, Part I, in *Ancient Indian Tradition & Mythology*. Vol. 5, edited by J.L. Shastri, (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1982), p. 62

³⁸ *Ibid.*, p. 62

³⁹ *Ibid.*, p. 63

1.1.7 The use of AUM in Mantras

A 'Mantra' is an utterance that is believed to have power to perform something. It is like a short prayer. Mantras are used for constructive purposes as well as for destructive purposes. And among all mantras, AUM is considered as the most powerful mantra and is used in union with other mantras as a potent weapon to increase the strength of the other mantras.⁴⁰

Mantras have been classified on the basis of the number of syllables they contain. And among them, 'Bija Mantra' are those which are monosyllabic and nasalised. And the OM or *Praṇava* is considered the most important 'bija mantra' from which other mantras have sprouted.⁴¹

As mentioned earlier, the use of AUM in Mantras is first observed in the Sutras but without reasons as to why it is used.

From the sixth century BC, the *Upaniṣads* make direct mention of AUM. One of the oldest *Upaniṣads*, the *Chāndogya Upaniṣad*, discusses the syllable at length in setting forth rules for the chanters of the *Samaveda* and states that "one has to know that AUM is the imperishable".⁴²

The *Manusmṛti* 2.74 echoes the assertion made in the *Chāndogya* regarding the articulation of AUM preceding that it be repeated not only at the end of the daily recitation of the Veda, under penalty of losing the merit attached to such an exercise.⁴³

"Let him always pronounce the syllable Om at the beginning and at the end of (a lesson in) the Veda; (for) unless the syllable Om precede (the lesson) will slip away (from him), and unless it follow it will fade away."⁴⁴

⁴⁰ Cf. Jayant Burde, *The Mystic Of OM*, (Delhi: New Age Books, 2007), p. 97

⁴¹ Cf. Burde, *The Mystic Of OM*, p.99

⁴² A.M. Esnoul. "Om". *The Encyclopedia Of Religion, Vol 11*, Mircea Eliade (ed.), (New York: Macmillan Publishing Company, 1987), p. 69

⁴³ *Ibid.*, p. 69

⁴⁴ George Thibeaudeau (trans.), *The laws of Manu*, in *Sacred Books Of The East*, Vol. 25, edited by Max Müller, (Delhi: Motilal Banarsidass, 1975), p. 43

1.2 AUM in Jainism, Buddhism and Sikhism

In Jainism, OM is considered a condensed form of reference to the *Pañca-Paramēṣṭhi*, by their initials A+A+A+U+M (o3m). For both Jainism and the Buddhism, the Syllable OM and its use were primarily characteristic of the Bráhmaṇ, but the force of the popularity of the Syllable is shown by the fact that it became an integral part of the Mantra of *Avalokiteśvara* in the Buddhist pantheon, the famous *OM Mani Padme Hum*. So in the Crypto-Buddhism of the 16th century in Orissa, we find that from the *Sūnya*, or void, is derived the *Praṇava*, thus bringing the *Praṇava* close to the principle of nonentity of the nihilist school of Buddhism.⁴⁵

In *Tantrism* (a Hindu as well as Buddhist esoteric, magical, and philosophical belief system centered on devotion to natural energy), for example, the Sanskrit syllable OM is identified with the feminine counterpart of the god. In its written form, particularly on Tibetan banners (*thang-ka*), the word OM (often corresponding with the feminine counterpart – *Tārā* – of the patron of Tibet) is considered to be eminently sacred, even more so, in some instances, than an anthropomorphic (human-form) divine effigy.⁴⁶

In Sikhism, its founder Guru Nānak used the Hindu *Vedantic* concept of OM, the mystic syllable, as a symbol of God. To this he added the qualifications of singleness and creativity and thus constructed the symbol *ik* (“one”) *On Kār* (“creator”).⁴⁷

Interestingly in Zoroastrianism, a similar symbol ‘*Ahum*’ is used in the Zoroastrian Gatha with great reverence. It is possible that OM or its variant existed before the Aryans entered India.⁴⁸

⁴⁵ Cf. Hastings, *Encyclopaedia Of Religion and Ethics*, Vol. 9, p. 492

⁴⁶ Cf. J.Au. “Ceremonial and Ritualistic Objects”. *The New Encyclopaedia Britannica*, 15th edition, Vol. 3, Warren Preece (ed.), (Chicago: Encyclopaedia Britannica, Inc, 1977), p. 1174

⁴⁷ Cf. K.S. “Sikhism”. *The New Encyclopaedia Britannica*, 15th edition, Vol. 16, Warren Preece (ed.), (Chicago: Encyclopaedia Britannica, Inc, 1977) p. 746

⁴⁸ Cf. Burde, *The Mystique of Om*, p. 2

CHAPTER TWO

THE SCIENTIFIC VIEW OF AUM

In this Chapter we will try to study the Religious *Praṇava* AUM from the Scientific viewpoint.

2.1 Etymology of the Words: 'OM', 'AUM', '*Praṇava*' and 'Omkar'.

2.1.1 Etymology of the word 'OM'

The *Praṇava Upaniṣad* itself says that its origin lies in the word *ap* which means water. It says:

“Its root (of OM) is *ap*, according to others *av*; according to the former (*ap*) it surrounds (*apnoti*), according to later (*av*) it supports. But the surrounding is more than supporting; and *ap* (the water) is so called because, like Brāhman, it surrounds.”⁴⁹

According to some western scholars, ‘it seems originally to have been an exclamation, an emphatic assent, or solemn affirmation, and instances of its use in that way may be cited early in connection with Vedic literature. Perhaps, as suggested by Böhtlingk and Roth, it was primarily nothing more than an obscuration of the Sanskrit -an, the result of prolonging and nasalizing ā, an asserterative particle. Bloomfield, however, considers it identical with Greek *av*, Latin *au-t*, *autem*, Gothic *au-k*, and meaning “now then” “well now”. (American Oriental Society, Journal, xiv, cl.)’⁵⁰

2.1.2 Etymology of the word 'AUM'

OM, consisting of these three letter syllable AUM is first seen in the '*Later Upaniṣads*' or the '*Minor Upaniṣads*'. A number of them explain the meaning of OM as a combination of three sounds 'a', 'u' and 'm'.

⁴⁹ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 933

⁵⁰ Cf. Charles Knapp & George Gladden “Om”. *The New International Encyclopaedia*, Second edition, Vol. 17, Frank Moore Colby & Talcott Williams (eds.), (New York: Dodd, Mead and Company, 1920), p. 446

For example, the *Ātmabodha Upaniṣad* says:

“Nārāyana entered into the inner bliss, the Brahmán, the sacred sound consisting of *a*, *u* and *m*, into this syllable, the *Praṇava*, which became the sound Om.”⁵¹

2.1.3 Etymology of the word ‘Praṇava’

In Sanskrit, the word ‘*Praṇava*’ comes from ‘*pra*’ which means ‘pre’ or ‘before’ or ‘forward’ and ‘*nava*’ which means ‘sound’ or ‘shout’ or ‘exult’. *Praṇava* literally means ‘Primordial Sound’. On the other hand, the ‘*Atharvaśikhā Upaniṣad*’ says that OM is called *Praṇava* because it makes all the *Prāṇas* bow down (*pranāmayati*) to itself.⁵²

2.1.4 Etymology of the word ‘Omkar’

In Sanskrit, the word ‘*Omkar*’ literally means ‘Om Maker’ and also refers to the ‘Chanter of Om’. In Sikhism, where ‘OM’ is referred to ‘God’, ‘*Omkar*’ is interpreted as ‘God Creator’ (see 1.2).

2.2 The Classification of the syllable AUM

In the written script called the *Devanagari* script, the syllable AUM is said to be composed of three basic curves or syllables and a dot. The ‘*Śiva Purāṇa*’ also mentions of it saying:

“The syllable ‘A’ came first from northern face, the syllable ‘U’ from the western; the syllable ‘M’ from the southern and the *Bindu* (dot) from the eastern face... Then all of them united in the syllable of ‘OM’”⁵³

The ‘*Nṛsimha-Uttara-Tāpanīya Upaniṣad*’ (second khanda) explains these four parts of the syllable OM as relating to the ‘Four States’ (1- Waking, 2-Dream, 3-Deep Sleep, 4-Absolute)

⁵¹ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 807

⁵² Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 781

⁵³ *The Śiva Purāṇa*, Part I, p. 65

“...”The one present in state of waking” four-substance *Viśva*, “*Vaiśvānara* is the” four-form “*a*-sound”... “The one present in the state of dream” four-substanced “*Taijasa*”, *Hiraṇyagarbha* “is the” four-form “*u*-sound”... “The one present in the state of deep sleep” four-substanced “*Prājñā*”, *Íśvara* “is the” four-form “*m*-sound”... Further the *Turīya* who, as self-ruler, self-*Íśvara*, self-Illuminious, devours even the *Íśvara* (the personal God), is four-substanced as *ota*, *anujñātr*. *amujñā* and *avikalpa*...”⁵⁴

Concerning the ‘*bindu*’ (the point of the *Anusvāra* in OM), the ‘*Tejobindu Upaniṣads*’ verse 1 also says:

“At the power-point (*bindu*) aims the highest meditation, supremely enthroned in heart, Subtle, blissful, powerful, first gross, then fine, then superfine,”⁵⁵

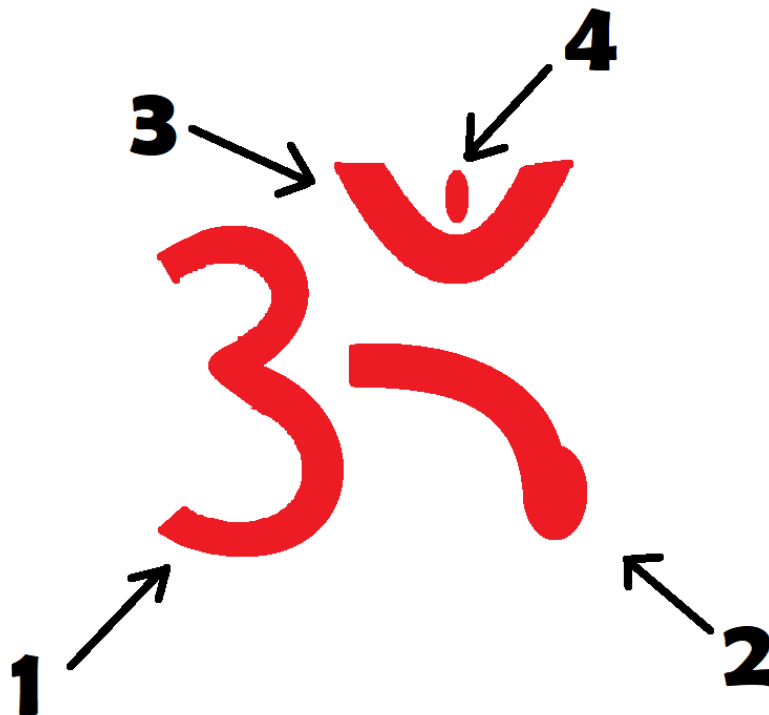


Fig. 2.1 The parts of the Syllable AUM

⁵⁴ Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 840-841

⁵⁵ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 705

ॐ = ॐ

अँ न = अँ न

अ नँ = अ नँ

A U M = AUM

Fig. 2.2 The syllable AUM in Devanagri script

2.3 The Resemblance between the syllable AUM to some physical objects

2.3.1 Resemblance between AUM and Bow

As we saw earlier (see 1.1.3.1), the '*Muṇḍaka Upaniṣads*' compares AUM to a bow. Here is a possible explanation of the same in diagram.

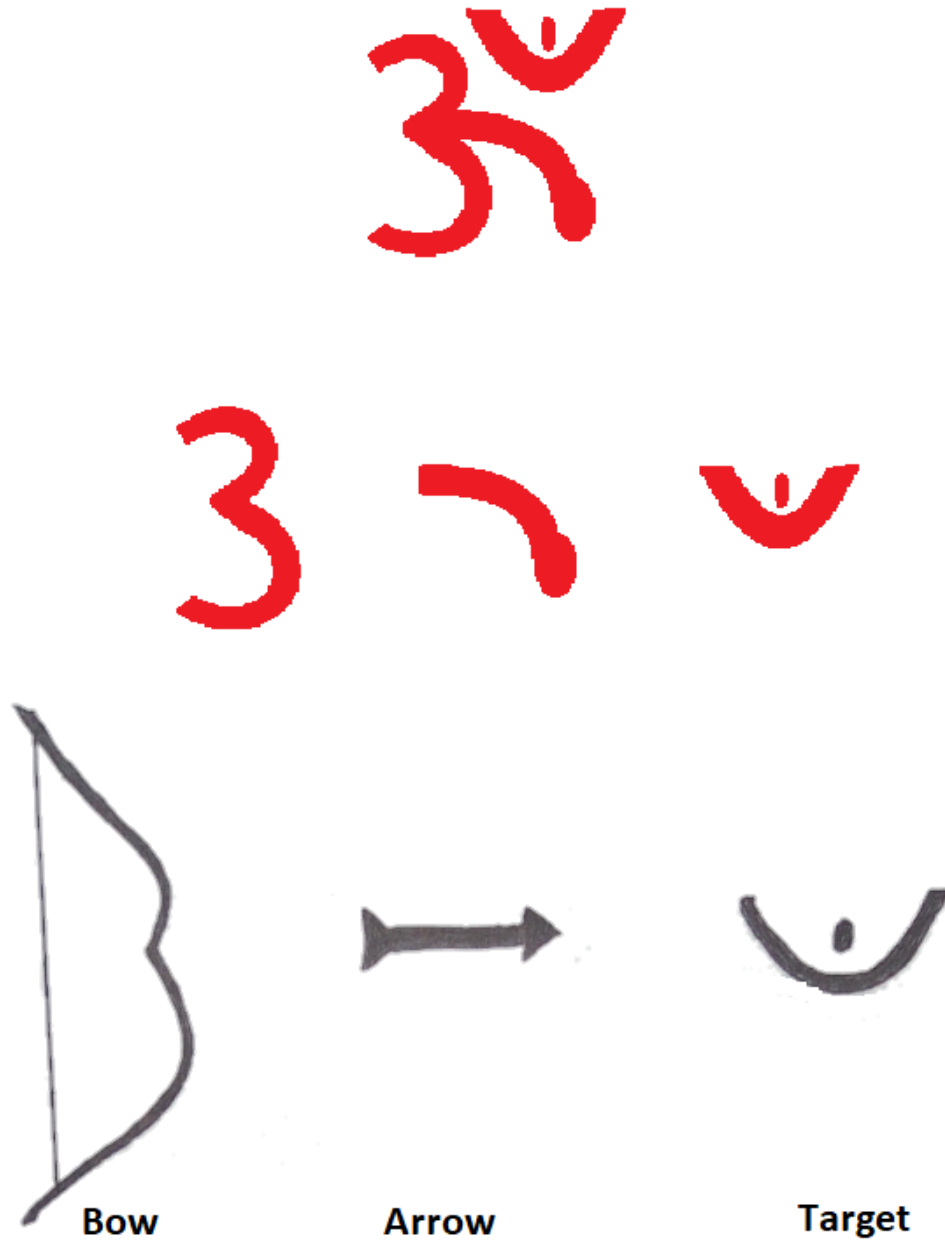


Fig. 2.3 AUM and Bow

2.3.2 Resemblance between the syllable AUM and Chariot

As we saw earlier (see 1.1.3.2), the 'Amṛtabindu Upaniṣad' compares AUM to the 'Chariot'. Here is a possible explanation of the same in diagram.

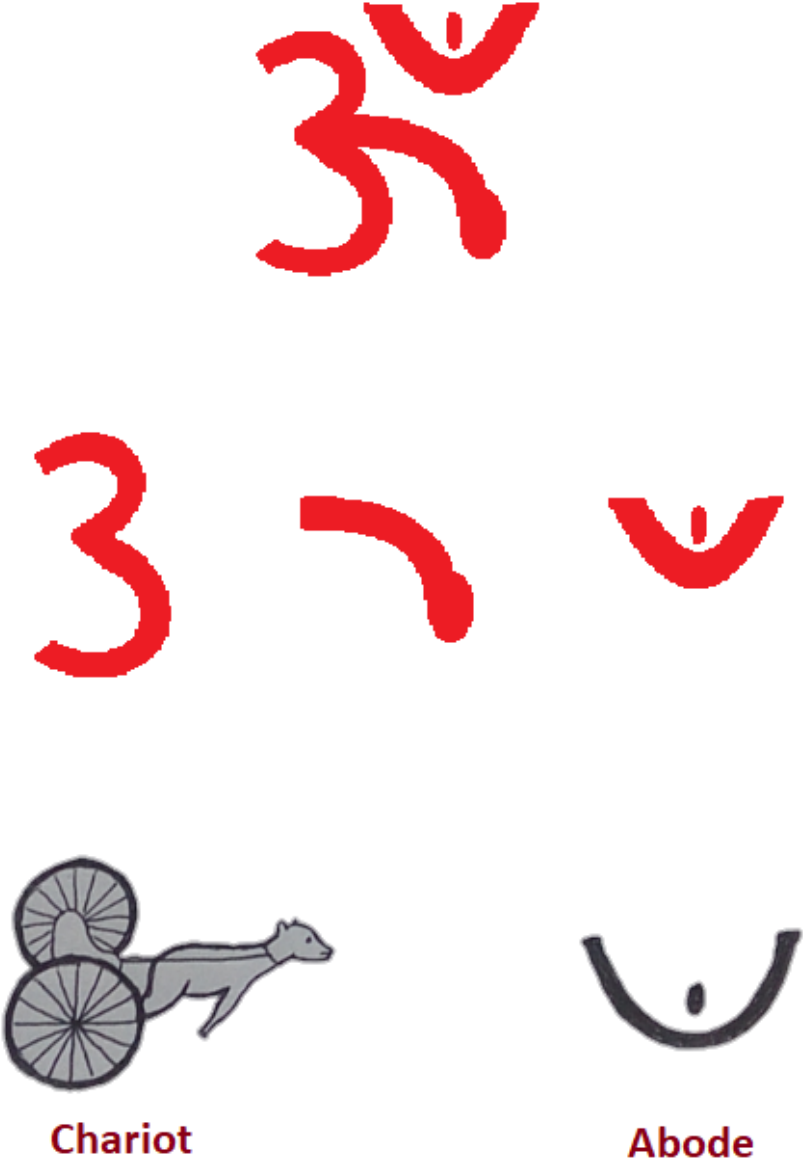


Fig. 2.4 AUM and Chariot

2.3.3 Resemblance between Syllable AUM and Falcon

As we saw earlier (see 1.1.3.3), the *Upaniṣads* indirectly compares AUM to a falcon (bird). The *Ātman* too is compared to the bird *Hamsa* (swan) which is said to be able to separate *milk* from *water*. Here is a possible explanation of the same in diagram.

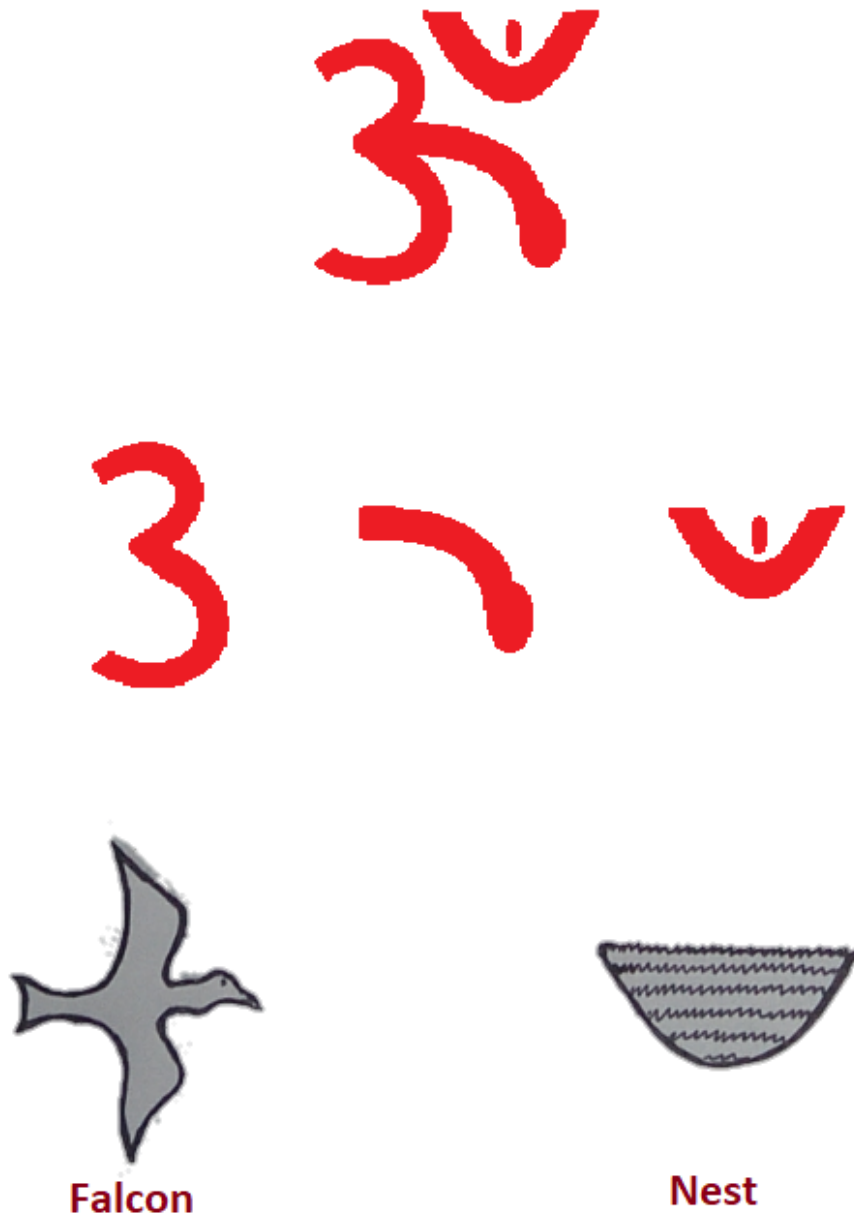


Fig. 2.5 AUM and Falcon (Bird)

2.3.4 Resemblance between AUM and Ganesha

Ganesha is so closely associated with OM that it is said that OM and *Ganesha* are the acoustic and visual aspects of the same *Brahmán*. According to tantra, the '*Muladhara Chakra*' is the abode of *Ganesha*. It is also believed to be the original place of OM. *Ganapati* is believed to display straight trunk to those who are guiles and a crooked trunk to those whose path is not in accordance with dharma⁵⁶. Here is a possible explanation of the same in diagram.

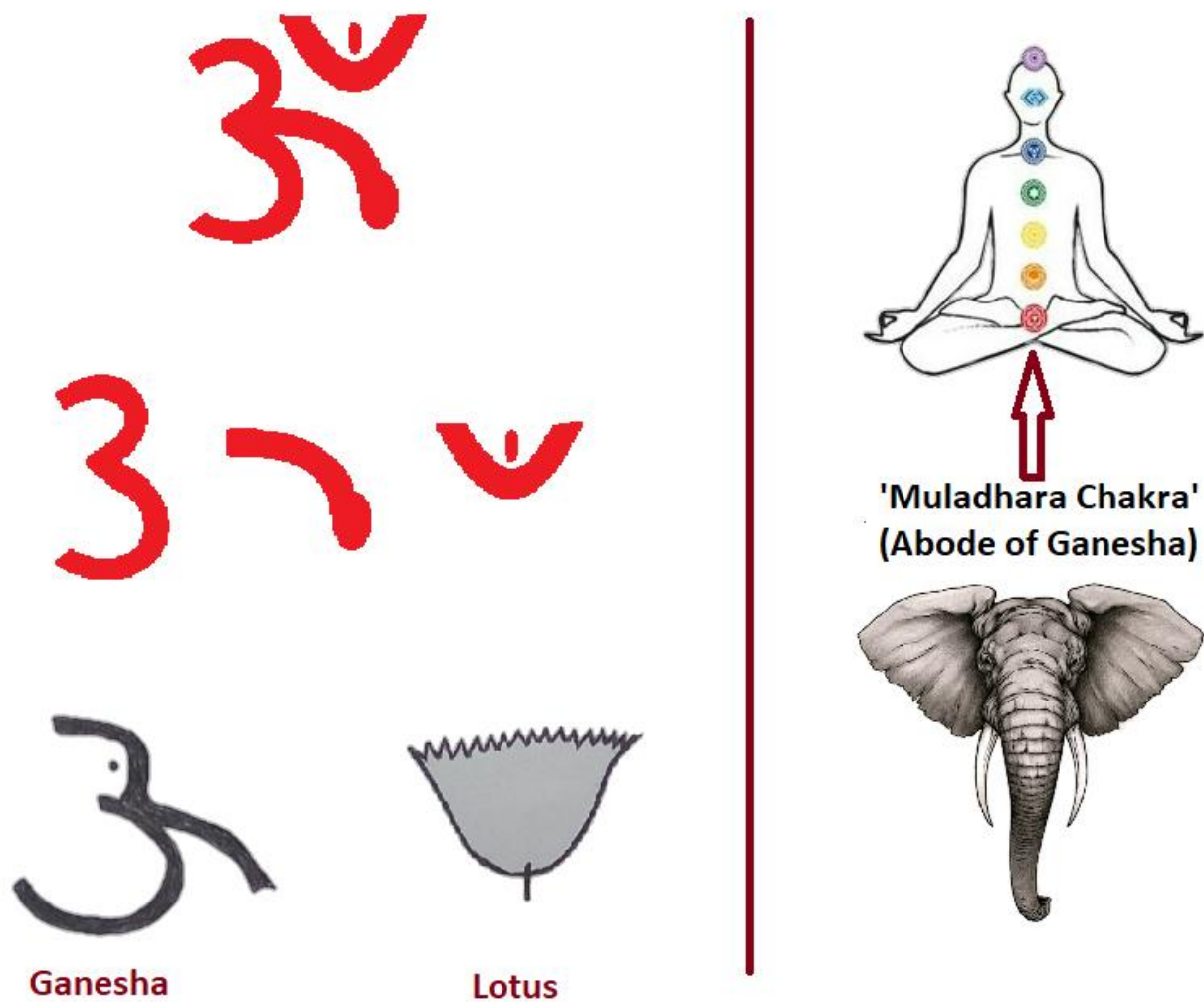


Fig. 2.6 AUM and Ganesha

⁵⁶ Cf. Burden, *The Mystic of Om*, p. 61-63

2.4 Resemblance between AUM and Sexual Organs

From the explanation of the syllable AUM given in the Books of *Purānas* (see 1.1.7.3), it is very clear that the syllable 'a' of AUM which is mentioned as 'Seed' is actually the 'Semen' which is created in the Scrotum by the two testicles.

The syllable 'm' which is mentioned as the 'Sower' and 'Inseminator' is actually the 'Penis' which in the process of reproduction is used to transfer or sow the Semen (seed) into the vagina or womb of the female body.

The syllable 'u' which is mentioned as 'womb' is very clear in its own word. But in the case of sexual reproduction, we must consider all the other parts/glands around the womb e.g. the ovaries which create the ovum and the vagina which act as the gateway for the man's penis to enter and sow the seeds (semen/sperms).

The 'golden egg' (*Hiraṇyagarbha*) formed through the union of 'a', 'u' and 'm' can also be understood as the 'embryo' formed through the sowing of the seed (sperm) by the sower (penis) in the womb (through vagina).

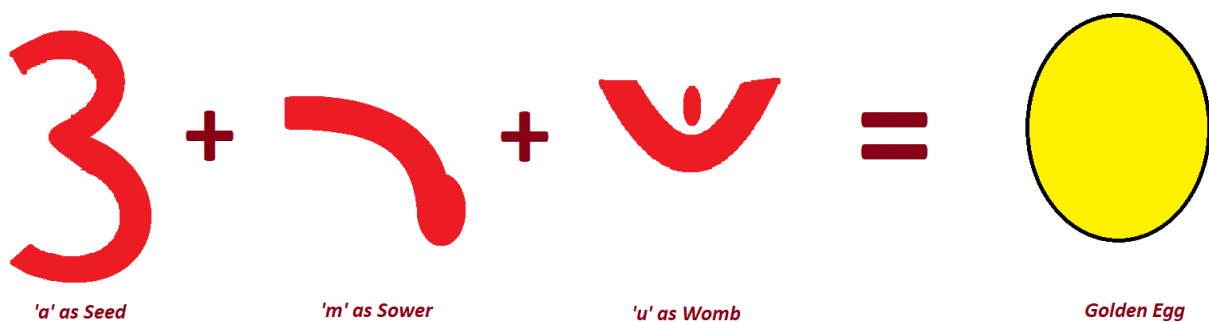


Fig. 2.7 AUM and Hiraṇyagarbha

This process of turning 'white semen' into 'golden egg' (embryo) could be the possible scientific explanation for the ancient belief in alchemy of turning 'white mercury' into 'gold' for the preparation of the *elixir of life*.

2.5 Resemblance between the Sexual Organs and the deities of AUM.

We also read in the Books of *Purāṇas* that the three syllables of AUM, also refers to the three deities of Hindu Trimurti namely Brahmā, Viṣṇu and Śiva.

As we saw earlier (see 1.1.7.3), the book of '*Liṅga Purāṇa*' Part I says:

“Out of that single syllable ‘AUM’, the syllable ‘A’ is Brahmā, ‘U’ is Viṣṇu and ‘M’ is Rudra (Śiva). ‘A’ is the cause of creation, ‘U’ is the cause of illusion and ‘M’ is the cause of bliss”.⁵⁷

And the book of '*Nārada Purāṇa*' Part I Chapter 33 verse 156 says:

“O Brāhmana, three Mātrās (of OM) are mentioned as having Brahmā, Viṣṇu and Śiva as their deities. Their collective form indicates the greatest Brahmán”.⁵⁸

Thus we see that the three deities of Hindu Trimurti are closely related to the Sexual Organs mentioned as Seed, Sower and Womb. We shall now scientifically examine the resemblance between the sexual organs and the three deities as mentioned in the above Hindu scriptures.

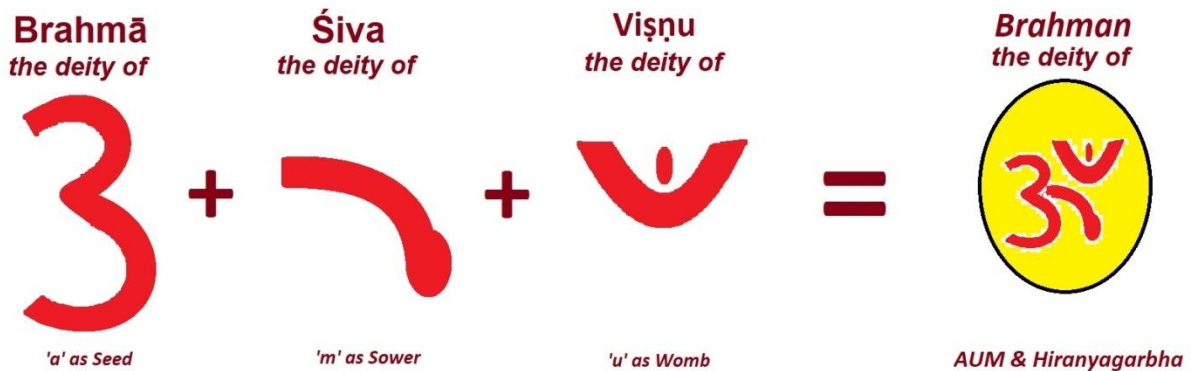


Fig. 2.8 The deities of AUM

⁵⁷ *The Liṅga Purāṇa*, Part I, p. 62

⁵⁸ Ganesh Vasudeo Tagare (trans.), *The Nārada Purāṇa*, Part I, in *Ancient Indian Tradition & Mythology*, Vol. 15, edited by J.L. Shastri, (Delhi: Motilal Banarsidass Publishers Pvt. Ltd., 1980), p. 434

2.5.1 Resemblance between Scrotum and Brahmā

2.5.1.1 Scientific view of the Scrotum

The 'Scrotum' is part of the male reproductive system. It produces the Sperms (seeds). It has a thread like ridge of tissue around its body called the *Perineal Raphe*. It is connected to the *Prostate gland* whose function is to separate Semen and Urine flow. Its external and internal structure is shown in the following diagrams.

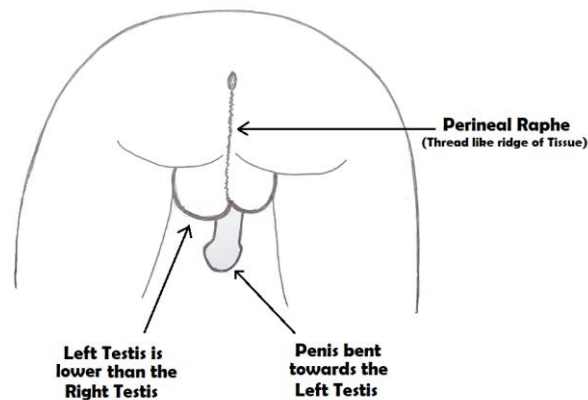


Fig. 2.8 Scrotum (External view)

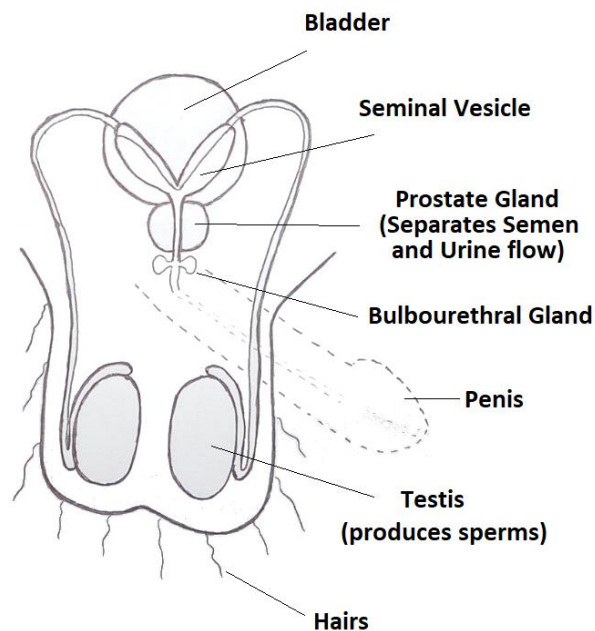


Fig. 2.9 Scrotum (Internal View)

2.5.1.2 View of Brahmā in Hinduism

Brahmā is usually portrayed with four heads (originally five, but one was burned off by Śiva) and, if coloured, he is red or pink. He has four arms and hold a variety of objects in his hands, including a book (the Vedas), a sceptre, a lustration spoon or ladle, a rosary, a bow or a water pot (kaman-dalu). He is said to wear the sacred cord (*yajnopavitra*) around his body. He is usually, but not always, shown as being a venerable, bearded man. His vehicle is the goose (hamsa).⁵⁹ Now concerning the bird *Hamsa*, it is credited with the power of separating Soma from water (as later milk from water) in the *Yajur Veda* (*Kataka, Maitrayani, Vajasneyi Samhitas and Taitriya Brāhmana*). The Vedas also say that the soma plant when crushed exudes the juice with a hissing sound. This is compared to the hissing of a swan when disturbed on the water.⁶⁰



Fig. 2.10 Brahmā⁶¹

⁵⁹ Cf. A.G. Mitchell, *Hindu Gods and Goddesses*, (New Delhi: UBS Publisher's Distributors Ltd., 1995), p. 2-3

⁶⁰ Cf. <https://tamilandvedas.com/tag/swan/>

⁶¹ https://en.wikipedia.org/wiki/File:Brahma_on_hamsa.jpg

2.5.2 Resemblance between Vagina and Viṣṇu

2.5.2.1 Scientific view of Vagina/Womb

The female Vagina which receives the male Penis into itself and the womb which preserves the embryo, consists of the following parts as shown in the diagram below.

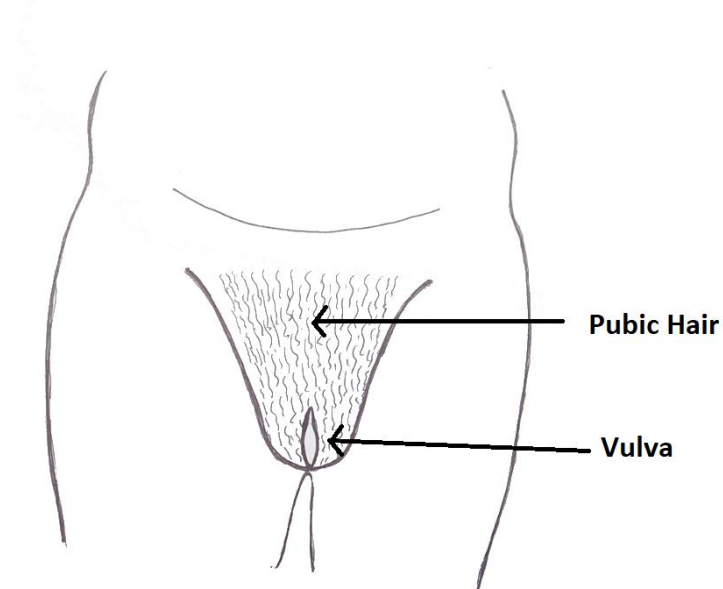


Fig. 2.11 Vagina (External view)

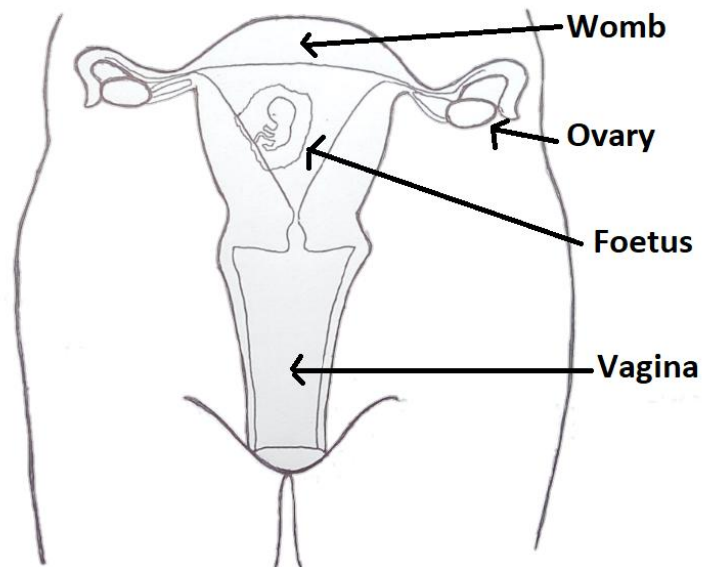


Fig. 2.12 Vagina (Internal view)

2.5.2.2 View of Viṣṇu in Hinduism

According to Hindu mythology, a residue of cosmological substance is left over from the last age of creation from which a new cycle may be brought into existence. This is symbolized by the many-headed serpent-king *Shesha* floating on an ocean which is thought to be like the universe. Vaishnavites believe that during this interval in the cycles of creation, Viṣṇu lies asleep on the coils of *Shesha* protected by its hoods spread out above his head. Reclining on *Shesha*, he is said to have a lotus growing out of his navel supporting Brahmā on its petals. There he rests as the source of the Universe until he is ready to begin a fresh cycle. When this has been completed he takes his place in the Vaikuntha heaven as ruler of the world. In another story of the creation, *Shesha* was used as a rope which, twisted round the world axis resting on a tortoise, the gods pulled back and forth so churning the waters of creation and thus beginning a new cycle.⁶² Concerning the lotus, the Tantric Yoga interprets it as the Female Vagina gently opening and closing like a flower inviting the entry of the liṅgam.⁶³



Fig. 2.13 Viṣṇu⁶⁴

⁶² Cf. Mitchell, *Hindu Gods and Goddesses*, p. 27

⁶³ Cf. Gavin and Yvonne Frost, *Tantric Yoga*, (Delhi: Motilal Banarsidass Publishers Private Limited, 1989), p. 74

⁶⁴ https://en.wikipedia.org/wiki/File:Sheshashayi_Vishnu.jpg

2.5.3 Resemblance between Penis and Śiva

2.5.3.1 Scientific view of Penis

The male Penis has a flexible skin with the foreskin looking like its matted hair. On the Penis, many veins are visible which look like snakes. The other parts are shown below in the diagrams.

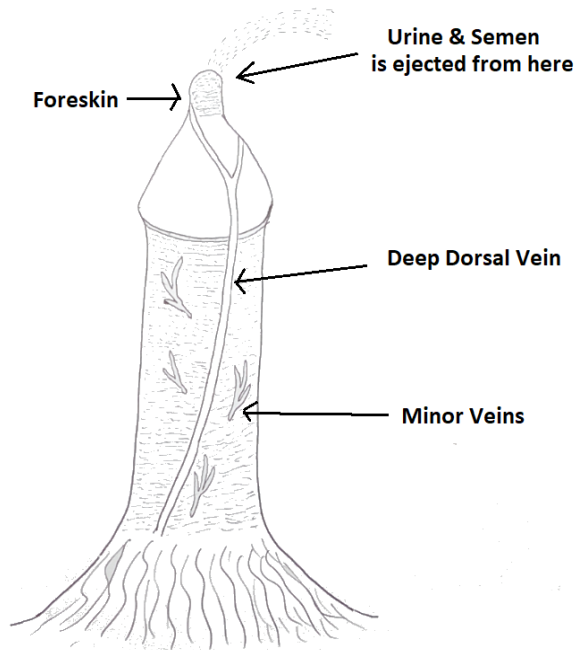


Fig. 2.14 Penis (External view)

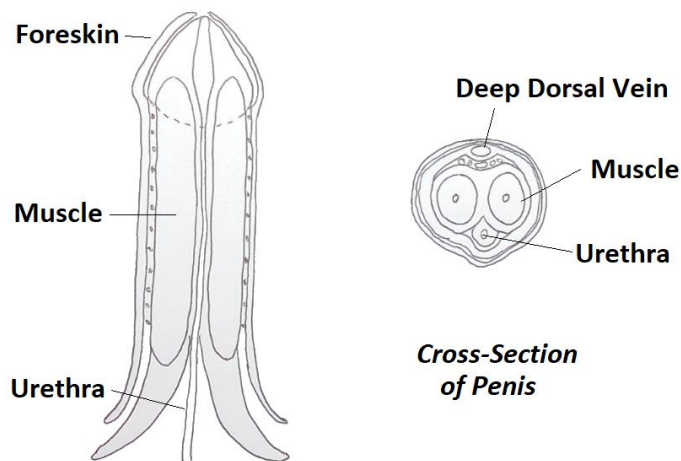


Fig. 2.15 Penis (Internal view)

2.5.3.2 View of Śiva in Hinduism

In Hinduism, Śiva represents the god of destruction, austerity and the more malignant forces of life. The combination of the ideas of creation and destruction is expressed in his aspect as the Supreme Being (*Mahadeva*); in this form he is frequently shown as the phallic symbol (*liṅga*) in conjunction with the female organ (*yonī*) which are often the point of worship in a Shaivite temple. Some of the characteristics of Śiva are the formalised knot of matted hair (*jatamukuta*), the crescent moon (*Chandra*). He may also hold a small drum (*damaru*) and wear a tiger skin and jewellery in the form of snakes, trident (*trishula*), a noose (*pasha*) etc.⁶⁵

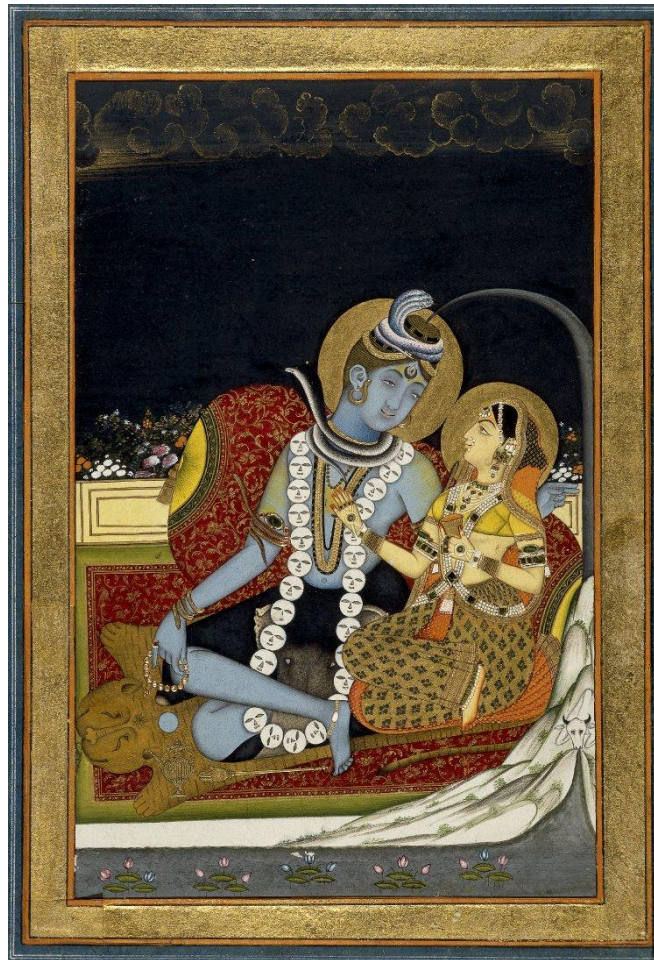


Fig. 2.16 Śiva⁶⁶

⁶⁵ Cf. Mitchell, *Hindu Gods and Goddesses*, p. 31-32

⁶⁶ [https://en.wikipedia.org/wiki/File:6_Śiva_and_Pārvatī_seated_on_a_terrace._1800_\(circa\)_BM.jpg](https://en.wikipedia.org/wiki/File:6_Śiva_and_Pārvatī_seated_on_a_terrace._1800_(circa)_BM.jpg)

2.6 Scientific explanation of the Meaning of the syllable AUM

From the previous pages which scientifically explain the structure of the Sexual organs of male and female as per the religious text, it is very clear to understand the meaning and structure of the syllable AUM. And combining the three external structures of the 'seed', 'sower' and 'womb', we can easily arrive at the real meaning of the syllable AUM as shown below.

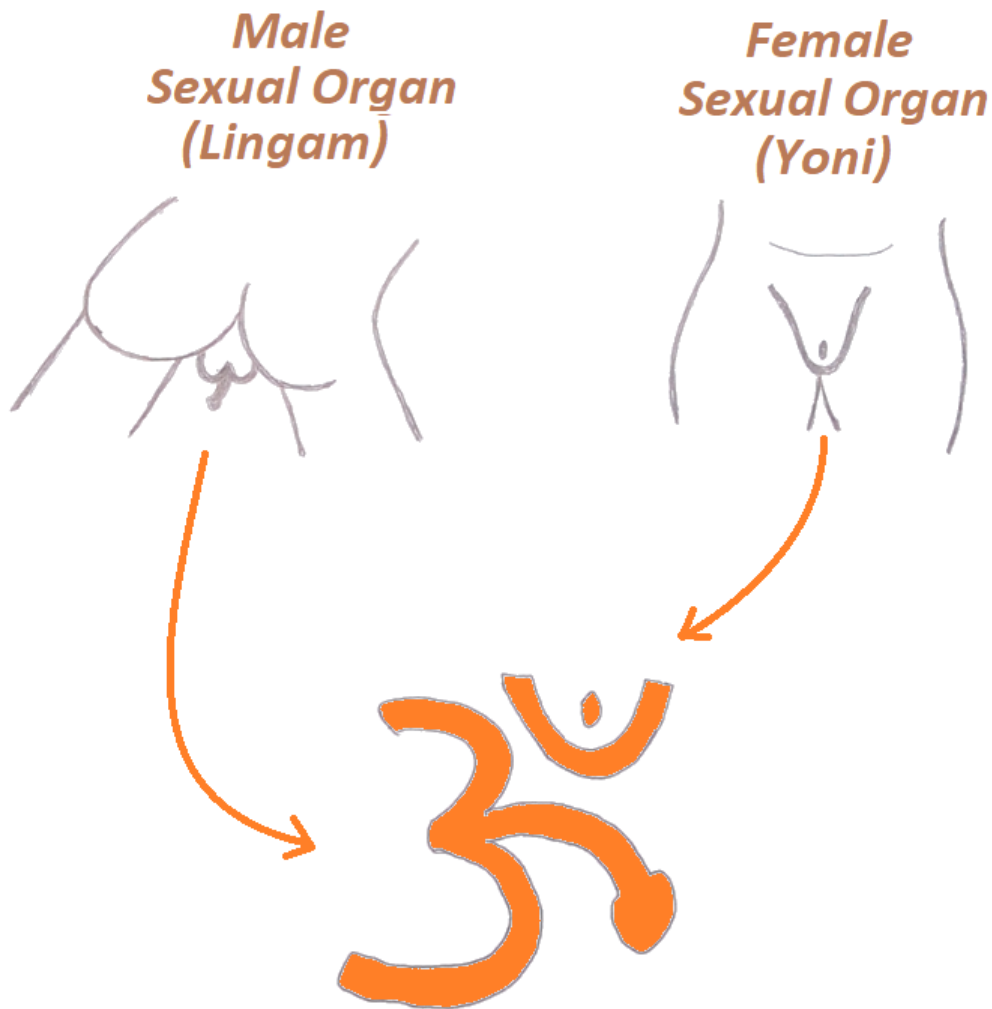


Fig. 2.17 The Scientific view of AUM

Thus, we scientifically arrive at the conclusion that the syllable AUM refers to the male and female sexual organs in their natural forms.

2.7 Scientific explanation of the sound of AUM.

From the previous pages, we have scientifically arrived at the conclusion of the meaning of the syllable AUM as the male and female sexual organs. And we have also read that the sound AUM originate when the three parts 'seed', 'sower', and 'womb' were united. Now let us note scientifically the sounds produced during sex between a man and a woman.

Wikipedia the online Encyclopedia, states that during sexual intercourse between a man and a woman, the vagina can produce sounds due to the emission or expulsion of air from it. And this is termed as '*Vaginal flatulence*'.⁶⁷

At the same time, during sexual intercourse, the female produces blissful moaning sounds which scientifically are known as '*Female copulatory vocalizations*' or '*female copulation calls*' or '*coital vocalizations*'. One study, for instance, has noted that female sexual vocalizations tend to become more intense as she approaches orgasm; at orgasm her vocalization tends to become very rapid, with a regular rhythm that includes equal note lengths and intervals between notes. Recent studies showed that the man typically finds the woman's vocalization arousing and highly exciting, and that the woman herself is aware of this. Most women in the study, furthermore, indicated that they vocalized during intercourse to make their man ejaculate more quickly, or to boost his enjoyment or self-esteem, or both. A correlation has been found between the frequency of vocalizations and sexual satisfaction for both men and women.⁶⁸

Thus, considering these scientific facts, we can scientifically come to the conclusion of the meaning of the sound of AUM as the blissful moaning sounds uttered by those indulging in sexual intercourse. And this we earlier found in the scriptures itself which indirectly said that the sound of AUM manifested with the manifestation of 'Linga' between 'Brahmā' and 'Viṣṇu' (see 1.1.7.1)

⁶⁷ Cf. https://en.wikipedia.org/wiki/vaginal_flatulence

⁶⁸ Cf. https://en.wikipedia.org/wiki/Female_copulatory_vocalizations

CHAPTER THREE

THE AUM RELATED CULTS AS THE FOUNDATION OF HINDUISM

In the previous Chapters, we saw how the deification of the syllable AUM refers to the deification of Sexual organs of man and woman as in Fertility cult and how it was used as a Mantra accompanying all other Mantras used in common ritual known to all. Now In this chapter we will explore how AUM as 'Sex' and also the product of 'Sex' i.e. a new life, was secretly used in all major rituals in Hinduism.

3.1 The Worship of Sexual Organs

3.1.1 The Worship of Phallus (Penis)

The worship of male phallus is very ancient cult. In the Indus Valley excavations, artifacts including stone replicas of the human phallus, no more than about two feet in length, and an engraved seal depicting a male figure sitting in a yogic position with an exposed, erect penis have been discovered. The Aryan invaders who displaced the makers of these images did complain about a people "having the phallus as a god" (*śiśnādevāḥ* in *ṛgveda* 10.99); yet centuries later these same Aryans began worshiping a Hindu god named Śiva, whose chief image was the liṅgam (from the Sanskrit liṅga, "phallus"). Also in the *Mṛtyu-Lāṅgala Upaniṣad* we find it mentioned that one need to do yoga, three times a day (morning, noon and evening) with his liṅgam above.⁶⁹

In later Hinduism, the books of *Purāṇas* mention that Śiva is a yogic god having four heads and having Phallus as his emblem. And concerning the origin of phallus worship, it narrates an important story about Śiva in the *Brahmaṇḍa Purāṇa* (1.2.27): it is a version of the famous "pine forest" episode. The god Śiva arrives in his forest and encounters religious men who have given up the household life in ascetic chastity with their wives. Śiva is naked, smeared with ashes. His penis and testicles were like red chalk. The ascetics' wives were utterly fascinated and some texts say that Śiva made love to them. Then the husbands were upset and cursed Śiva's phallus to fall off. The liṅga of Śiva then

⁶⁹ Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. II, p. 917

fell off but the energy of the ascetics was destroyed. And the men were then told to make an image of the phallus they had seen, and presumably an image of the Liṅga that had fallen and to worship.⁷⁰ Thus the origin of Phallus worship in Hinduism.

3.1.2 The Worship of Yonī (Vagina-Womb)

The worship of Vagina (Yonī) can be traced back to the Vedic times. We also find it mentioned indirectly in the *Upaniṣads* and in Śaṅkarācārya's commentary on *Brahmasūtra*. For example the *Bṛhadāraṇyaka Upaniṣad* 6:4:2-3 says that man should adore the vagina of women because the Vedic god Prajāpati after creating the woman, had sexual intercourse with her.⁷¹ It says:

“After he (Prajāpati) created her (woman), he sat down near her to copulate. That is why man should adore the woman in the lower (privy) parts below”.⁷²

The Vedic god Prajāpati also means the 'lord of semen', since in Sanskrit, semen is also called 'prajā'.⁷³

The Vagina (yonī) as the early sea of creation and as the god Ishvara is also mentioned in *Aśvabrāhmaṇa*⁷⁴ which is supported by the passage from *Śatapatha Brāhmaṇa* VI.1.1.10

“He (Prajapati) desired, 'May I be reproduced from these waters!' He entered the waters with that triple science (Veda). Thence an egg (embryo) arose.”⁷⁵

⁷⁰ George R. Elder. “Phallus”. *The Encyclopedia Of Religion*, Vol. 11, Mircea Eliade (ed.), (New York: Macmillan Publishing Company, 1987), p. 267

⁷¹ Cf. Deussen, *Sixty Upaniṣads Of The Veda*, Vol. 1, p. 534-535

⁷² *Ibid.*, p. 534-535

⁷³ Monier-William, *A Sanskrit-English Dictionary*, p. 658

⁷⁴ Cf. Shown Hino, K. P. Jog (trans.), *Sureśvara's Vārtika On Aśva And Aśvamedha Brāhmaṇa*, (Delhi: Motilal Banarsidass Publishers Private Limited, 1990), p. 4

⁷⁵ Julius Eggeling (trans.), *Satapatha Brahmana*, Part III, in *The Sacred Books Of The East*, Vol. XLI, edited by Max Müller, (Delhi: Motilal Banarsidass, 1972), p. 146

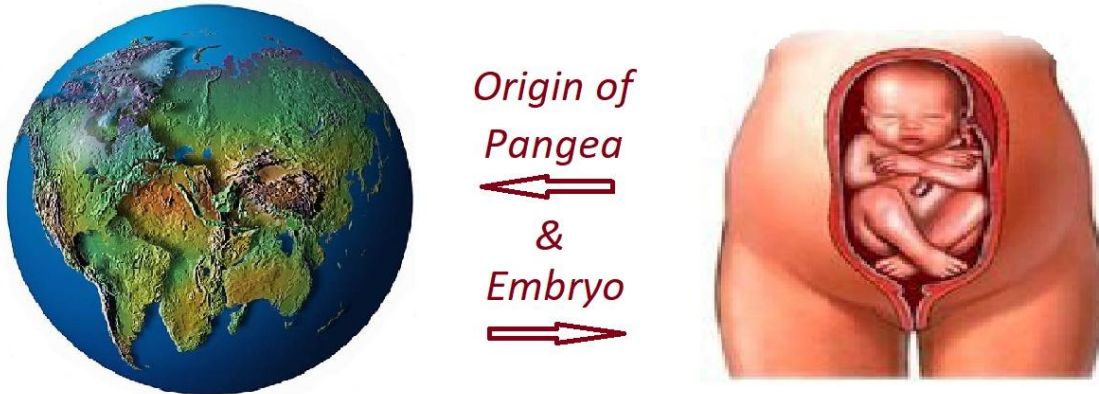
And in *Taittirīya Saṁhitā*, we find it mentioned that Agni is the Vagina (Yonī).⁷⁶

In Śaṅkarācārya's commentary on Brahmasūtra, we find it mentioned that *yonī* (vagina-womb) is identical with the Brahman. For example in 1.1.3 it says:

"The scriptures, viz the Ṛg-Veda etc., just enumerated, are the valid means of knowing (*yonī*) the real nature of this Brahman".⁷⁷

"The 'Samudra' (sea-waters) is the 'Yoni' (vagina-womb) of 'Ishwara' (god-brahman)"

Sureśvara's Vārtika On Aśva And Aśvamedha Brāhmaṇa,
(Delhi: Motilal Banarsidass Publishers Private Limited, 1990), p. 4



"He (Prajapati) desired, 'May I be reproduced from these waters!' He entered the waters with that triple science (Veda). Thence an egg (embryo) arose."

Śatapatha Brāhmaṇa VI.1.1.10 in The Sacred Books Of The East
(Delhi: Motilal Banarsidass, 1972), p. 146

Fig. 3.1 Philosophical comparison between Sea-waters & Vagina-womb

Just as on the macrocosmic level, the Brahman is identified as the Source of all life, so also on the microcosmic level, *Yonī* (vagina-womb) is identified as the source of all life.

⁷⁶ Cf. Arthur Berriedale Keith (trans.), *The Veda Of The Black Yajus School entitled Taitiriya Sanhita*, Part 1, (Delhi: Motilal Banarsidass, 1967), p. 78

⁷⁷ Swami Gambhirananda (trans.), *Brahma-Sutra-Bhāṣya Of Sri Sankaracarya*, (Calcutta, Advaita Ashrama Publication Department, 2000), p. 19

In Tantra, the tantric *Sri Chakra* is actually the representation of the female generative organ i.e. Vagina (*Yonī*). The origin of Tantric sex rites are found in prevailing in ancient Indian society. In *Tantricism* special importance is attached to the rituals centering around the female genital organ, and these rituals are called *Bhaga-yoga* or *Lata-sadhana*. A similar emphasis on the female organ is expressed in the Tantric *yantras*.⁷⁸

In modern times, we still see Hindu temples where the Vagina is considered holy and thus worshipped. One of the famous temple where Vagina worship is practiced on a large scale is in the temple of goddess *Kamakhya* in the state of Assam.⁷⁹

3.2 Scientific View of Vedantic Ātman-Brahmán and Śiva-liṅga

It will not be surprising, that both Phallus and Yonī (vagina-womb) are considered as the materialistic forms of the supreme Brahmán since the comparing of both Ātman and Brahmán to 'that which is Self', 'that which is like Bird', 'that which is like Tail', 'that which is like the Space within the Lotus', 'that which is the size of Thumb & Flame', 'that which is the Source of Life', 'that which is desired by all Men', 'that which is Meditated upon by all men', 'that which expands', that which is OM', 'that which erases Sorrows', 'that which is the Source of Bliss', etc. fits well with the practical worship of 'Śiva and Viṣṇu' in their manifested form of 'Phallus and Yonī'.

To make this point more clear, the book of '*The Nārada Purāṇa*' Part I Chapter 33 verse 156 says:

“O Brāhmaṇa, three Mātrās (of OM) are mentioned as having Brahmā, Viṣṇu and Śiva as their deities. Their collective form indicates the greatest Brāhman”.⁸⁰

⁷⁸ Cf. Pranab Bandyopadhyay, *Tantra Occultism And Spirituality*, (Calcutta: Firma KLM Private Limited, 1994), p.

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⁷⁹ Cf. https://en.wikipedia.org/wiki/Kamakhya_Temple

⁸⁰ *The Nārada Purāṇa*, Part I, p. 434

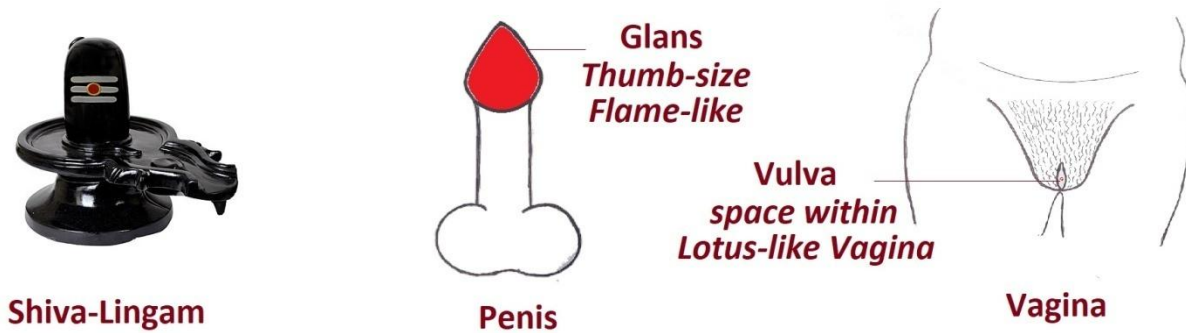


Fig. 3.2 Scientific view of Śiva-Liṅgam

3.3 Sex Cult in Sacrifices

3.3.1 Sex Cult in the Soma-Yajna (Soma Sacrifice)

The Soma sacrifice is beyond compare among all the other cult-practices of Vedic religion. It was considered as the most sacred to the gods as well as to the Vedic priests. This sacrifice was all about the extraction of the 'Soma Juice' for drinking as well as 'Soma Food' (King Soma or Moon) for eating, accompanied by the recitation of the Vedic Hymns. And these were offered to the gods who delighted in drinking and eating it. As it is observed, the Soma sacrifice has two meanings. The first is the extraction of Soma juice and later eating the products made from this juice from the Soma plant which the common people considered as the juice from sugar cane. The second meaning of the Soma Juice and Soma Food was kept hidden from the common man. And only the Vedic Priests knew about it. This we know from some Vedic references that it was extracted with ten fingers (*RV IX.8.4; 15.8*) using another device (mortar & pestle) which also resembled the shape of Śivaliṅga.⁸¹ Concerning the extraction of the Soma Juice, The *Bṛhadāraṇyaka Upaniṣad 6.4.3* however interprets it plainly. Paul Deussen's translation of the same Upanishads with Saṅkara's interpretation says:

“...After he (Prajāpati) created her (woman), he sat down near her to copulate... And he (Prajāpati) stretched out for inserting this Soma-pressing-stone (*erect male reproductive organ*) which was directed in front and created with it. Her genital parts is the sacrificial altar, her hair

⁸¹ Cf. Bhagwan Singh, *The Vedic Harappans*, (New Delhi: Aditya Prakashan, 1995), p. 439

the sacrificial Kuśa grass (*barhis*), her skin the soma-pressing, her reproductive organ the fire in the middle...”⁸²

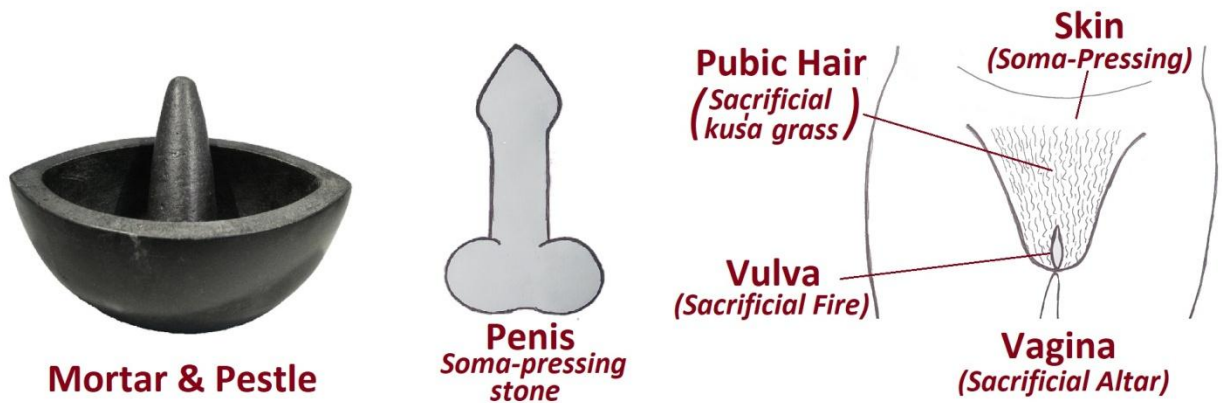


Fig. 3.3 Interpretation of Soma-pressing in Bṛhadāraṇyaka Upaniṣad

(Note: In most of the translations of the same Upanishads, especially by Indian Authors, we find the above passage omitted).

With this interpretation of the meaning of the Soma-sacrifice and the meaning of the Sacrificial Kuśa grass, let us read the verse from *Manusmṛiti* 2:75 which says:

“Seated on (blades of Kuśa grass) with their points to the east, purified by Pavitras (blades of Kuśa grass), and sanctified by three suppressions of the breath (Pranayama), he is worthy (to pronounce) the syllable Om”⁸³

Thus, comparing both, it becomes very clear to understand the real meaning of the sound of OM as I have scientifically pointed out in the previously chapter (see 2.7)

Now concerning the Soma, In *The Institutes of Viṣṇu* (1.6), the ‘Scrotum’ is mentioned as the sacrificial Seeds & grains.⁸⁴ And In *Śrīmad-Bhāgavatam* (3:13:38), the ‘Semen’ of Varahadeva (the boar incarnation of Viṣṇu) is called the ‘Soma-Yajna’ or ‘Soma-Sacrifice’.⁸⁵

⁸² Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 534-535

⁸³ Thibeaup, *The laws of Manu*, in *Sacred Books Of The East*, Vol. 25, p. 44

⁸⁴ Cf. Jolly, *The Institutes Of Vishnu*, in *The Sacred Books Of The East*, Vol. 7, p. 2

⁸⁵ Cf. *Śrīmad Bhāgavatam*, Third Canto, p. 576

And the *Bṛhadāraṇyaka Upaniṣad* 1.4.6 says:

“Whatever is moist in this world – that he (the Āman) created out of the flow of his semen; but this is Soma; because this whole world is only this: food and the consumer of food. The Soma is the food, and the fire is the consumer of food.”⁸⁶

The other Vedic text says:

“Prajāpati... entered into union as Soma with the sky. From this an egg was born. He touched it with the words ‘bring the seed.’ From this the moon was born, because he is seed.” (ŚBr VI.1.2.4)⁸⁷

“Now here on the Havirdhāna cart Soma as the husband approaches the waters as his wife; from this union the moon is born, from the food the food, namely from water and Soma the moon. For the moon is the food of him that burns there (sūrya).” (ŚBr IV.6.7.12)⁸⁸

“The moon is king Soma, the food of the gods. When they want to eat him early, they press him the day before. When he wanes, then they eat him.” (ŚBr II.4.4.15)⁸⁹

“when the stones tore your skin and your womb.” (TBr III.7.13.1)⁹⁰

“stripping off [his covering], he flows down, leaving aside the torn limbs of his body” (RV. IX 68.2)⁹¹

And concerning the animal sacrifices, the *Taitirīya Sanhitā* 2.1.2 says:

“...They are offered in the course of the year... the foetus is power; verily he bestows power upon him...”⁹²

⁸⁶ Deussen, *Sixty Upaniṣads Of The Veda*, Vol I, p. 412

⁸⁷ Alfred Hillebrandt, *Vedic Mythology*, Vol. I, trans. by Sreeramula Rajeswara Sarma, (Delhi: Motilal Banarsidass Publishers Private Limited, 1990), p. 198

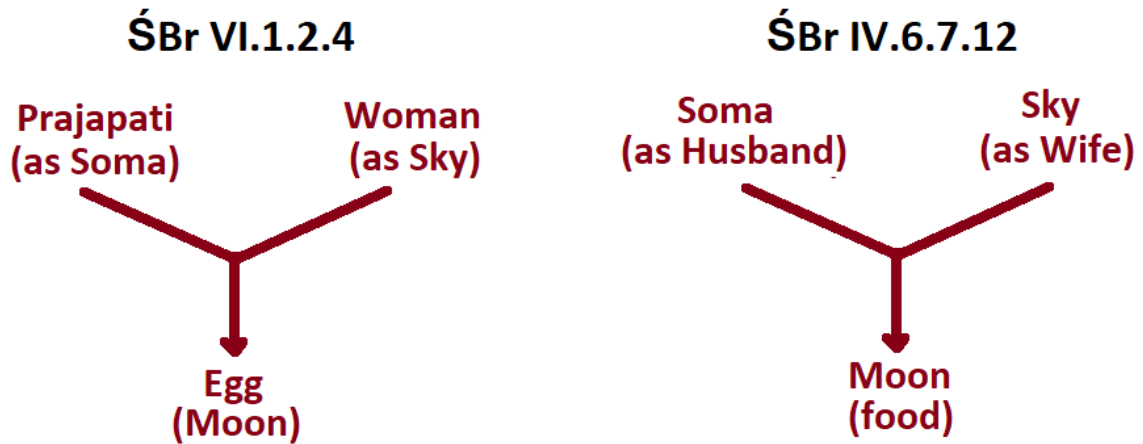
⁸⁸ *Ibid.*, p. 198

⁸⁹ *Ibid.*, p. 198

⁹⁰ *Ibid.*, p. 149

⁹¹ *Ibid.*, p. 149

⁹² Keith, *The Veda Of The Black Yajus School entitled Taitirīya Sanhita*, Part 1, p. 135



ŚBr II.4.4.15

"The Moon is King Soma, the food of the gods.
When they want to eat him early, they press him
the day before. When he wanes, then they eat him."

Fig. 3.4 Soma Juice & Soma Food



Vagina = Sacrificial Altar

Bṛhadāraṇyaka Upaniṣad 6.4.3

Vulva = Sacrificial Fire

Chāndogya Upaniṣad 5.8.1-2



Eagle = Heavenly Bird

& Sacrificial Fire Altar

Śatapatha Brāhmaṇa IX.4.4.3-5

"I saw the Woman in distress, then the
Eagle brought me precious Soma"

Rig Veda 4.18.13

Fig. 3.5 Eagle delivering Soma



Fig. 3.6 Indus Valley Sealing depicting a Sacrifice and Fertility Cult

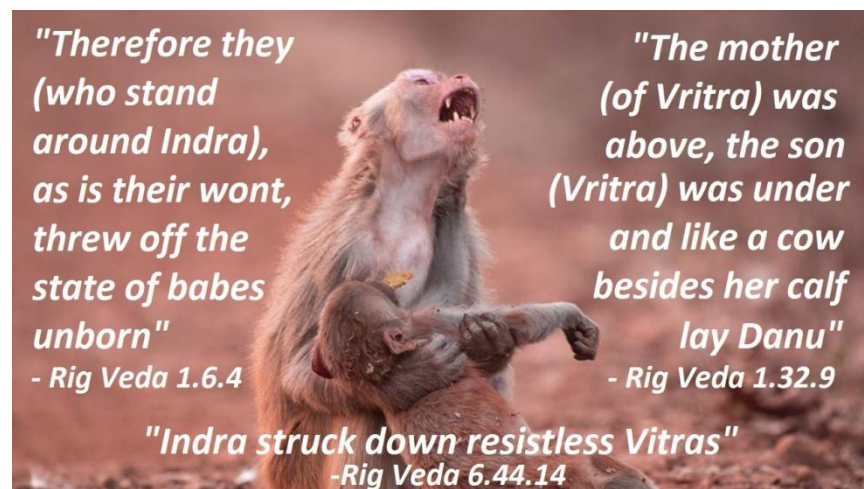


Fig. 3.7 References of Child Sacrifice as mentioned in R̥gveda



Fig. 3.8 Child offerings to cannibal Hindu goddess *Periachi Kali*

Let the reader understand by his own wisdom, what is symbolically said and explained concerning the ancient Vedic sacrifices for the food and drink of immortality and also for other benefits. It is very much similar to the *Hiraṇyagarbha Yajna* performed in *Rashtrakuta* dynasty as also depicted in the *Indus Valley Seals* which could be linked to the *full moon sacrifices* of the past. It is also similar to the Jewish Sacrifice of slaying a young innocent animal and offering it to God through Fire as a Burnt Offering pleasing to God or similar to the '*Child Sacrifice*' as undertaken by Abraham which was a common sacrifice in those times. In Christianity, it is similar to the New Testament practice of eating and drinking the *Flesh & Blood* of innocent Christ as the *Food & Drink of Immortality* in the Eucharistic Bread which also appears like the full moon.

Interestingly, Chāndogya Upaniṣad 5.9.1-2 tells us that the cremation rite after a person's death, is nothing but a kind of human sacrifice offered through Agni (fire)⁹³ which also include a traditional ritual called *Kapala Kriya*⁹⁴ of piercing the burning skull with a stave.

3.3.2 Sex Cult in the Agnihotra (Fire Sacrifice)

The Agni sacrifice also plays an important role in the Vedic religion. The tradition has evolved from offering oblations and libations into sacred fire to symbolic offerings in the presence of sacred fire (Agni). There were usually one, or three, fires lit in the center of the offering ground. Oblations were offered into the fire. Among the ingredients offered as oblations in the yajna were ghee, milk, grains, cakes and soma . The duration of a yajna depended on its type, some lasted only a few minutes whereas, others were performed over a period of hours, days or even months. Some yajnas were performed privately, while others were community events.

In the *Taittirīya Saṁhitā* of the Veda, we find the meaning of the *Agnihotra* as the sexual intercourse accompanied by the recitation of the vedic verses. The *Taittirīya Saṁhitā* 1.5.9 says:

⁹³ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 144

⁹⁴ Cf. <https://en.wikipedia.org/wiki/Antyesti>

“He offers the Agnihotra: whatever there is of the sacrificer's own, that is (still) his. In the generative organ he pours seed, for Agni is the generative organ.”⁹⁵

A similar interpretation of this fire-sacrifice is also found in the Chāndogya Upaniṣad 5.8.1-2 gives us an interpretation of these fire sacrifices which is liken to the sexual intercourse between male and female. It says:

“...Indeed, the woman, O Gautama, is the sacrificial fire, the lap or sexual organ its fuel, when one appeals to her, it is smoke, the vulva the flame, the insertion the coals, the sexual pleasure the sparks. Into this fire, the gods sacrifice the semen. Out of this sacrificial offering arises the foetus...”⁹⁶

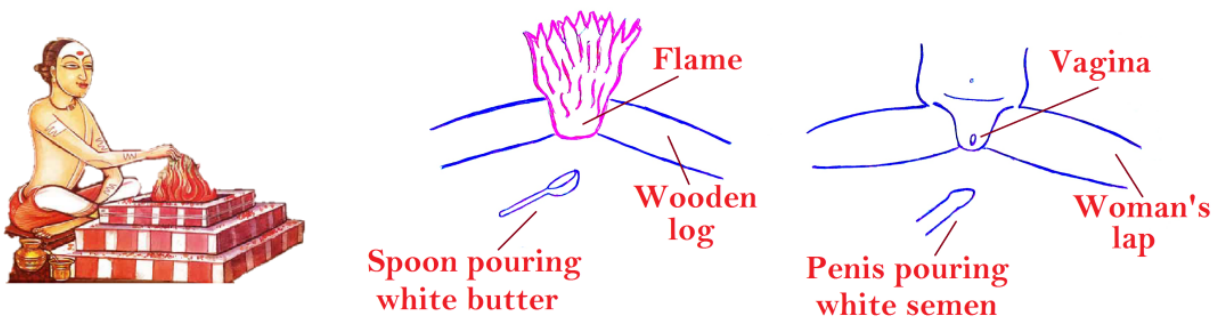


Fig. 3.9 Interpretation of Fire-sacrifice in Chāndogya Upaniṣad

3.3.3 Sex Cult in the Aśvamedha Yajna (Horse Sacrifice)

Rituals involving horses, more particularly rituals that involve the killing of a white stallion, are attested throughout the Indo-European world. Among the ancient Norse, a white horse symbolizing the sun and accompanied by a woman was killed in a ritual that included with obscene references. In *Yajur Veda*, we read of a striking parallel account of a similar sacrifice called the *Ashvamedha Yajna*. In it, a ritually consecrated stallion was killed after a chariot race; the chief queen then pantomimed copulation with the stallion, to

⁹⁵ Keith, *The Veda Of The Black Yajus School entitled Taitiriyā Sanhita*, Part 1, p. 78

⁹⁶ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 144

the accompaniment of verses (spoken by priests) regarded as obscene even by the contemporaneous texts.⁹⁷ It was believed that in doing so (i.e. the copulation between the horse and the queen, the fertile procreative instinct was aroused and infused with the blessing emanating from the Horse-sacrifice.⁹⁸,

3.3.4 Sex Cult in the Puruṣamedha / Naramedha (Human Sacrifice)

One should not be surprised to hear that Humans were sacrificed in Vedic Religions, the Hindu religious text including Mahabharata mentions of it. The *Śatapatha Brāhmaṇa* (ŚB) speaks about it in detail. One finds human sacrifices performed especially in times of constructions, to give immortality or strength to the bricks and to the structures.

“A man (purusha) he slaughters first, for man is the first of animals; then a horse, for the horse comes after man; then a bull, for the bull (or cow) comes after the horse; then a ram, for the sheep comes after the cow; then a he-goat, for the goat comes after the sheep: thus he slaughters them according to their form, according to their excellence.” (ŚB. VI.2.2.18.)⁹⁹

The human sacrifice as prescribed in two of the ritual texts is based closely on the horse sacrifice; while there the chief victim are the horse, a Gomṛga, and a hornless goat, here a man is added, a Brāhmaṇ or Kṣatriya bought at the price of a thousand cows and a hundred cattle, and he is permitted like the horse a year of freedom, in which he can do as he wishes, save that he must remain chaste. The offering is to be performed by a Brahman or a Kṣatriya who is not successful. And when slain, the chief queen had to lie beside the victim as beside the horse.¹⁰⁰

⁹⁷ Cf. Wendy Doniger O'Flaherty. “Horses”. *The Encyclopedia Of Religion*, Vol. 6, p.463-464

⁹⁸ Cf. Hermann Oldenberg, *The Religion Of The Veda*, trans. by Shridhar B. Shrotri, (Delhi: Motilal Banarsidass, 1988), p. 250

⁹⁹ *Satapatha Brahmana*, p. 166

¹⁰⁰ Cf. Arthur Berriedale Keith, *The Religion And Philosophy Of The Veda And Upanishads*, Part 2, in *The Harvard Oriental Series*, Vol. 32, edited by Charles Rockwell Lanman, (Delhi: Motilal Banarsidass, 1976), p.347

3.4 Temple Prostitution (Devadasi Cult)

The earliest records of Babylonia mention prevalence of sacred prostitution in Western Asia. In ancient, Babylonian Civilization, the temple rituals emphasized on the sexual relationship between mortals and their gods with the belief that it their gods and the gods in turn protects them in times of dangers. Similar cults have also been traced in the Far East, Central America, West Africa, Syria, Phoenicia, Arabia, Egypt, Greece and Rome.¹⁰¹

In the early texts of Hinduism i.e. the Vedas, we find that Sexual activities are emphasized. *Brāhmaṇas* and *Upaniṣads* too speaks of sexual activities as a religious practice. In later Hinduism, for example in in the books of *Purāṇas*, we find references of temple prostitutes as a religious practice which is said to give the practitioner the fruit of all sacrifices and which destroys all sins. 'The *Padma Purāṇa Section I Śṛṅkhanda Chapter 23*' is dedicated entirely to the observance of the vow for prostitutes where they are instructed to enjoy a pleasurable life on their bed as Viṣṇu lies on his bed.¹⁰²

All this is practically proved by the Hindu religious practice of temple prostitution called the Devadasi system still being practiced in different parts of India.¹⁰³

It would be interesting to find the link if exist between the Indus Valley *Mother Goddess* and the *Temple Prostitutes* since both are considered as goddesses among the gods. Interestingly, the Hindu scriptures on the other hand, mention of *Cow Goddess (Kāmadhenu¹⁰⁴)* who is said to fulfill all the wishes of her Master and in whom resides all the gods.

¹⁰¹ Cf. Jogan Shankar, *Devadasi Cult : A Sociological Analysis*, (New Delhi: Ashish Publishing House, 1994), p. 29

¹⁰² Cf. N.A. Despande (trans.), *The Padma Purāṇa*, Part 1, in *Ancient Indian Tradition and Mythology*, edited by G.P. Bhatt, (Delhi: Motilal Banarsidass, 1988), p. 330-341

¹⁰³ Cf. Shankar, *Devadasi Cult : A Sociological Analysis*, p. 37-172

¹⁰⁴ Cf. <https://en.wikipedia.org/wiki/kamadhenu>

3.5 The Sexual & Violent Nature of the leading AUM deities

As mentioned in the previous chapter, there are three leading gods associated with AUM namely Śiva, Viṣṇu and Brahmā. The books of Purāṇas mention about these gods as having sexual relationship outside marriage and also among each other as in the case of Śiva & Viṣṇu (as Mohini). These Books also say they these deities were violent and even fought with each other as I have mentioned in the first Chapter.

Now the famous god in *Bagavad Gītā* i.e. Kṛṣṇa is seen teaching Arjuna that there are two parallel enemies of men i.e. *Hate (Anger)* and *Lust (Desire)* (Cf. *BG 3:34*). And in this context, Arjuna need to win the war of Hatred (Cf. *BG 2:2-3*) by symbolically firing the celestial Bow called *Gāṇḍīva*¹⁰⁵ which was said to be made by Brahmā. Interestingly, the *Atharva Veda Samhitā 6.101.1-3*¹⁰⁶ & *4.4.1-7* likens the *Male Sexual Organ* to the Bow which can help us to scientifically understand the celestial Bow called *Gāṇḍīva*.

"...extend the potential power of your organ of generation like the bow-string on its arch..."

Atharva Veda Samhitā 6.101.1-3

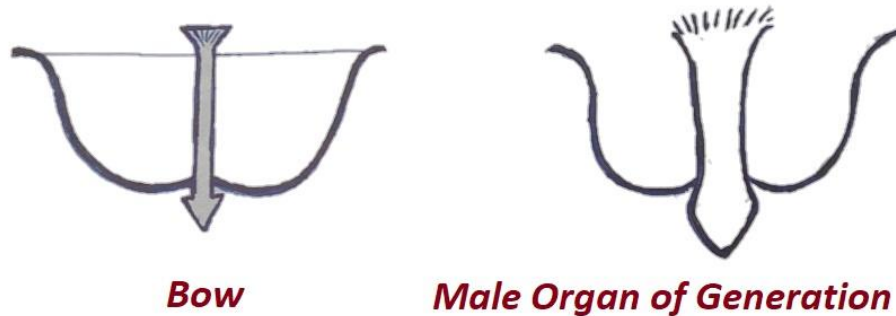


Fig. 3.10 Resemblance between Bow and Male Organ of Generation

Besides that, Kṛṣṇa tells Arjuna that he is 'lord of war' (Cf. *BG 10:23*), 'the chief serpent' (Cf. *BG 10:29*), 'gambling of cheat' (Cf. *BG 10:36*), etc. He also tells him that among gods, he is 'Indra' (Cf. *BG 10:22*) and in the *Śrīmad Bhāgavatam*, we find it written:

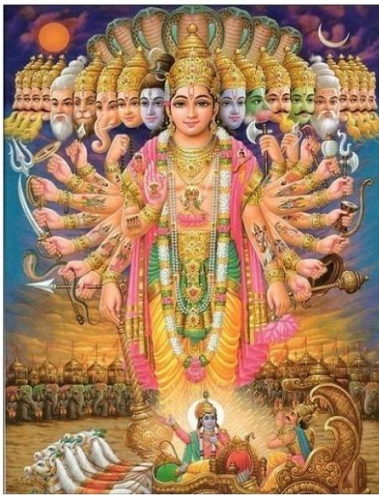
¹⁰⁵ Cf. <https://en.wikipedia.org/wiki/Gandiva>

¹⁰⁶ Cf. William Dwight Whitney (Trans.), *Atharva Veda Samhitā*, Part I, in Harvard Oriental Series, Vol. 7, edited by Charles Rockwell Lanman, (Delhi: Motilal Banarsidass, 1984), p. 354-355

“...one who desires powerful sex should worship the heavenly king, Indra...” (SB 2.3.7)¹⁰⁷

“...the Lord (Kṛṣṇa) was engaged in His pastimes of the rasa dance in the forest of Vṛndavana, enlivening the sexual desires of the wives of the inhabitants of Vṛndavana by sweet and melodious songs...” (SB 2.7.33)¹⁰⁸

Further it says, Kṛṣṇa revealed to Arjuna that he is the ancient *Puruṣa* mentioned in the Ṛgveda and at the same time manifested to him his true form which no man had seen earlier. It also tells us that when Arjuna saw this true form of Kṛṣṇa, he became terrified because he saw him with many wide open mouths containing fire and with terrible teeth where all his enemies were falling into it (Cf. BG 11:23-30). To this, Kṛṣṇa is said to have replied that he is the all-powerful Time which destroys all things (Cf. BG 11:32).



***The Mouth of Krishna
as depicted in paintings***



***The Mouth of Krishna
as described in
Bhagavad Gita Chapter 11***

Fig. 3.11 The description of the Mouth of Kṛṣṇa from BG 11

All this clearly points out that these AUM gods were sex loving gods as well as terrible looking gods always holding weapons ready to strike their enemies.

¹⁰⁷ Śrīmad Bhāgavatam, Second Canto, p. 139

¹⁰⁸ Śrīmad Bhāgavatam, Second Canto, p. 416

3.6 Why this Knowledge is to be kept Secret ?

The Hindu scriptures themselves say that the Vedic knowledge needs to be kept secret from the common man. But one may wonder why it should be kept secret if it is the best religious knowledge? The answer to this question is explained in *Bṛhadāraṇyaka Upaniṣad 1.4.10*. It says:

“Now he, who adores any other godhead (than the Ātman, the self) and says: “It is different, and I am different”, does not know; but he is just like a domestic animal of the gods. Just as many domestic animals are of use to man, so also every individual man is of use to the gods. If only one domestic animal is stolen, it causes discomfort, how much more discomfort (would be caused), if many animals (are stolen)!!” That is why it is not agreeable or pleasurable to them (the gods) that men know it”.¹⁰⁹

This means, revealing the knowledge of all these can make way for the exodus of Hindus from Hinduism as in the time of the enlightened Gautama Buddha.

¹⁰⁹ Deussen, *Sixty Upaniṣads Of The Veda*, Vol. I, p. 413-414

CONCLUSION

A look at the religious texts of Hinduism in their outer manifestation appears very mythical but a deeper scientific study of its doctrines, reveals astonishing results. The overall scientific study of these texts also reveals that the Human body is compared to the whole world and the operation of the Body is mythically portrayed as the operations happening in the world. The rise and fall of numerous gods in the world as mentioned in the text can also be compared to the rise and fall of one's emotions, feelings within the Body. Secondly, if we are to compare this with the Christian understanding of the 'elemental spirits of the world' (cf. *Gal 4:3*), then we can get a clear cut link to the Hindu concept of 'gods of the world' to the Christian concept of 'elemental spirits of the world'. And this makes us to also understand the fact that these 'gods of the world' as in Hinduism or the 'elemental spirits of the world' as in Christianity can have control of the 'human body' depending on the 'emotions in the body'. For example, when a man is dominated by emotions of sex, then he can be possessed by the elemental spirits associated with sex i.e. the god of sex *Kamadeva* as in Hinduism.

It also appears to me that these elemental spirits as spoken in the Bible or the gods spoken of in Hinduism derive their energies through human emotions and human actions (also sacrifices) directed towards them (In return for the well being of the person and his surroundings). In this case, we know that the sexual energy in man acts as a great potential energy within him.

Now if we look at the Human body, then we find that in the middle of this body are located the Sexual Organs. Now since the Hindu 'gods of the world' consider the Sexual Organs as Sacred with *Bṛhadāraṇyaka Upaniṣad 6.4.3* even considering the Female Vagina as the Sacrificial Altar, it becomes very clear to understand that the core of Hinduism and its gods, revolve around 'Sex' as the ultimate goal of happiness on earth or when one is in the Human body and deifying the fertility gods (or spirits) as the supreme gods.

I think it was all this knowledge of the scriptures of the ancient Indian religion, that made Max Müller to say : "the ancient religion of India is doomed—and if Christianity does not step in, whose fault will it be?"

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