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Translation of the Sacred Syllable *Aum* Contextualizing Indic Study: A Case Study

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Abstract

The verbal repetition of sacred syllable Aum though ban excellent action in itself, cannot fetch any good to the person repeating, unless this act is supported by meditation on the meanings of the syllable and good deeds such as charity and other good work without perversity. All prayers and ejaculations must be done with pragmatic, empirical and practical actions. The purpose pf this paper is to decipher the sacred particle Aum, its nature in terms of its pronunciation, practice, mathematically, scientifically especially pertaining to its kinetic energy and potentially and with attribute and without attribute.

Keywords: Aum, Indic Study

Introduction

The word Aum is made up of three letters – A, U, M each of them signifies a number of God 's names. A stands for Virat, Agni and Visvas, U for Hiranyagarbh , Vayu and Taijasa and re[resents Isvara, Aditya and Virat and Prajna. Of these Agni and Virat are explained everywhere in detail. Hiranaygarbha from Hiranay , light and Garbha sources , means one is the source of and support of all light and luminous bodies , such as sun. Visva

derived from root Vis means to enter and suffix 'Va' means God, since whole universe and all the objects in the universe enter, i.e are sheltered in Him and He enters or pervades all of them. Vayu from the root 'Va' means to move or kill, suffix 'Un' an augment 'yuk' means one who is the life support of the universe , the cause of dissolution , the mightier than mightiest. Tajasa is got by adding the suffix 'an' to Tejas meaning light which itself is a composite of the root 'tij' to whet and ' Unadi' suffix ' asun' . It means one who is resplendent and gives light to the sun and other luminous bodies. Isvara has been derived from the root 'is' means to be powerful to rule and ' varas' connotes means whose knowledge and power are infinite. 'Aditya ' is a secondary formation from 'aditi' accompanied with the suffix 'nya'. ' Aditi' itself is formed of 'a' negative particle , root 'do' to cut and suffix 'ktic' ['ktin in the feminine gender] . It means immortal – who never dies or decays. Prajna is not by adding the termination 'an' to thw word prajna , itself composed of the prefix 'pra' root 'jna' to know and suffix 'ka' . It means one whose knowledge is perfect or one who is omniscient.

Thus the sacred syllable 'Aum' combining within itself nine of the most sublime names of Supreme Being connotes His nature , attributes and deeds in the best possible manner. So, it has been ascertained beyond doubt that it is an underived and undeclinable word. As word or anything else it does not possess this characteristics . ' Aum ' is taken time immemorial to be one single letter and hence the suffix ' kara' is added to it to signify this idea.

The sacred word is also formed by adding the suffix 'man' to the root word 'va' have ninetenn significations :

1 Protection 2 Motion 3 Desire 4 Love 5 Satisfaction 6 Attainment 7 Entrance 8 Hearing 9 Owning 10 Entreaty 11 Action 12 Wish 13 Light 14 Killing 15 Obtaining 16 Embracing 17 Giving 18 Division 19 Development .

These 19 connotations, if expanded according to the rules of grammar , would reveal the word 'Aum' to have infinite significations. Hence the meanings of this word being unlimited and therefore beyond human ken , it is rightly called the greatest name of the Supreme Being. By calling 'Aum' an undeclinable particle it is intended to bring to our mind that it undergoes no change with the addition of any suffix indicating number, gender or case as other words invariably do.

Mathematical and Scientific Significance of the word 'Aum'

Mathematically also the sacred word 'Aum' is suggestive of the Omnipotent Nature of the Supreme Being . The number 19 to which the meanings of the root 'av' total up , is made up of two digits nine (9) , in the unit's place and one(1) , in the ten's place . One begins the scale and nine completes it, whereas other numbers are merely got by adding two or more of these nine together. The other numbers can be got by addition, subtraction, division or

multiplication, but not so 1 , which is entirely independent and self-existent. In this way, it is really a good representation of the independent , perfect and subtle nature of the Supreme Being.

The number 9 is not an independent number, but perfect certainly it is. Hence it is that the scale of notation terminates with it. With the addition of one a number increases by a successive subtraction of one it goes on dwindling. The nature of nine is different from that of other numbers for when 1 is added to it, 1 itself remains and nine is changed into cipher without losing its perfect nature. This is the reason why the cipher occupies such an important place in Arithmetic that if it were to be removed that science would cease to enjoy the reputation of science.

The liberated souls that have through right knowledge and purification of self loosening themselves from the fetters of false knowledge , attained to the cognition of self and knowledge of God , are like number of 9 . The other souls , endowed with the causative body are devoid of cognition of self and hence fettered , are like the numbers from 2 to 8. But as souls are eternal. Therefore it would mean that the state of liberation is eternal. Its limits would cover an enormous period of 311040000000000 years.

Thus mathematically considered the word 'Aum' is full of suggestions that make it a proper symbol for the Supreme Being.

Phonetic Significance of the word 'Aum'

The underived word 'Aum' made up of three letters 'a' 'u' and 'm' is also full of suggestions. The vowels 'a' and 'u' are either short or prolated and 'm' is either constant ' or a vocal or nasal sound . thus each three states and each connotes thee of the names of Supreme Being already mentioned . The first of these three letters 'a' is the first of the alphabet all the world over. Tiruvalluva Nayanyar say that

“As the alphabet of any language begins with the letter 'a' so the universe has its source in the God the Beginning of all .”

The older work Bhagwadgita has of letters , I am 'A' the First . In these statements there is a clear equation between the sound and God .

The sound 'a' being the first of the alphabet is the simplest, the most elementary , the most perfect and independent of all the letters to utter. It is uttered without any special effort even by the new born infant. The breathing of a sleeping person also resolves itself into the short and long pronunciation of this letter. The sound that for some reason involuntarily proceeds from the mouth of a man is ' a' . Moreover, if heard by shutting the ears to outer sound is nothing but this ' a' . Most animals also utters this . The patter of rain, the blowing of wind , the flow of water all approximate to this sound. In a solitary place when no animal, no bird is out , when nature herself is in deep repose, if one were to listen attentively ,

one would perceive the gentle but grave, and slow but continuous utterance of this sound. In music also this sound has a very important place. When added to a consonant , it merges in it and makes it audible but unlike the other vowels it does not in any way transform the consonant. The other vowels make their presence felt by a perceptible change in the consonant. God is present everywhere but is not perceptible.

The sound 'u' is different from 'a'. It is not simple elementary or perfect. Its pronunciation is more elaborate and grosser than that 'a'. Unlike 'a' , 'u' when followed by a dissimilar vowel is changed into the consonant 'v'. Hence as an independent vowel it is like the liberated soul and when it becomes consonant it like soul that fallen from the state of liberation into the state of births and deaths.

As for 'm' it is consonant produced in the blast place of utterance. In all its stages it depends upon for its pronunciation. The vocal form of 'm' is a dot placed above the vowel concerned. This is associated with an independent vowel and never with a consonant . Prakriti also can never be made to change her state by souls fettered by residua of their past actions. Hence it is that ancient treatise elementary mattered has been called Prakriti, Pradhan , Avyakra, Maya all of which are the synonymous terms to describe the incomprehensible power of the Supreme Bring .

Conclusion

There are other and good names of the Supreme Being , but before this 'Aum' they pale into insignificance. Hence, to put any other name before 'Aum' is a sacrilege . The recitation of ' Aum ' must always be accompanied by contemplation which itself should be connected with practice in daily life. Any other method would simply result in wastage of time

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