

**SOUND THEOLOGY OF OM AS THE CORE OF SYMBOLISM  
MYSTERY OF THE UNIVERSE EXISTENCE**

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**ABSTRACT**

*Sanatana Dharma* is the original name of the Hindu. The Hindus have received their religion through revelation, the Vedas. These are direct intuitional revelations and held to be *Apurusheya* or entirely superhuman, without any author in particular. The Vedas is the glorious pride of the Hindus, nay, of the whole world. So, the Hindu teaching which based on the Vedas consist of four Vedas it's called *Catur Veda*. The four Vedas are *Rigveda*, *Yajurveda*, *Samaveda* and *Atharvaveda*, then for implemented practically of *Catur Veda*, then it given theological and philosophical explanation in the term of *Brahmanas*, *Upanisad* and *Aranyaka*, beside of them also completed by *Vedangga* and *Upaveda*.

There are six *Vedanggas* or explanatory limbs to the Vedas, namely; the *Siksha* and *Vyakarana* of Panini, the *Chandas* of Pingalacharya, the *Nirukta* of Yaska, the *Jyotisha* of Garga, and the *Kalpa* (*Srauta*, *Grihya*, *Dharma* and *Sulba*) belonging to the authorship of various Rishis. And then, there are four *Upa-Vedas* or subsidiary Vedas, namely the *Ayurveda*, the *Dhanurveda*, the *Gandharvaveda* and then *Arthasastra*, forming auxiliaries to the four Vedas, which mean, respectively, the science of health, the science of war, the science of music and science of polity.

Based on the above description, known that the Vedas is very large scriptures it will not completely study in one time of born. Therefore, *Canakya Niti Sastra* states that one should selected only some of Vedic scriptures to read which it can quick help to reach the goal of life. Although the Vedic scriptures are very large, but, there is one mystery in the Vedic teaching, as mentioned in some of Vedic teaching that by chanting one syllable of OM only, then one will complete know of all Vedas and mystery of the universe. This research based on qualitative, especially the library research which all of the data sources from literatures. Then all of the data in the form words and no any data as a numbering. The analysis of data uses qualitative analysis which is used argumentation and interpretation related to literatures argumentation or texts argumentation.

**Keywords:** symbolism, Om, core, mystery, universe,

**INTRODUCTION**

One of the very important general terminology of the definition of theology, namely, whatever is called "theology" should base on the logical think to analysis of scripture or always refer to the scripture's argumentation. This general definition has accepted by theologians as the scientific knowledge, related to the general definition is very relevant to the *Brahma Sutra*'s. Every scientific knowledge should have minimum three reasons, namely, reason of ontological, epistemological, and axiological. According to these reasons, then in the Vedic scientific that reason can find in the *Brahma Sutra* I.1.3 which stated "*Sastra Yonitvaat*" as Sankara give its meaning 'Since the scriptures are Its valid means (of knowledge).

And Sankara give the complete meaning of "Sastra Yonitvaat" as follow '(Brahman is not known from any other source), since the scriptures are the valid means of Its knowledge' (Sankara in Gambhirananda, 2011: 18). Sankara's statement also relevant to the statement of *sloka Bhagavadgita XVI.24* which stated: *tasmāc chāstrayā pramāṇāyā te kāryākārya-vyavasthitau, jñātvā uāstra-vidhānoktāyā karma kartum ihārhasi*. Its meaning 'Therefore let the scripture be thy authority for determining what should be done and what should not be done. Knowing what is declared by the rules of scripture, thou should do thy work in this world (Radhakrishnan, 2014; 403). For make clearly the epistemological of the theology which is stated among of generally definition, *Brahma Sutra* and *Bhagavad Gita*, then Donder et al (2020) wrote one journal entitle "Epistemological Framework of Hindu Theology: A Study in Vedic Hermeneutic Perspective" as explained follow.

There are at least five elements that create the basic framework of Hindu Theological epistemology; they are, (1) starting from the Holy Scriptures, (2) using the Holy Scriptures, (3) respecting the Holy Scriptures, (4) for the glory of the Holy Scriptures, and (5) as the intellectual responsibility of every believer, mainly religious scholars. Using the Holy Scriptures to understand God or Divinity is the original rule of the theological subject, as illustrated by one of the theologians, Dr Nico Syukur Dister OFM in his book entitled *Pengantar Teology*, published by Kanisius Publishers.

## I. DISCUSSION

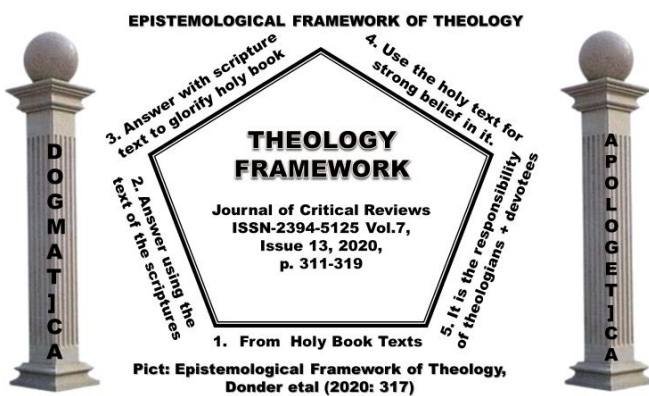
### 1.1 Framework of Theology

Dister as theologian, declares that theology is a science of faith, theology studies God's revelation; then the material object of theology is what God states in the Holy Scriptures. However, the content of one's beliefs depends on the religion of the person concerned. Then, it can be asserted that theology is a scientific reflection of that faith, therefore, theology must be perceived from faith at the beginning. So, theology is a scientific argument of faith. What Dister defined above is closely related to the Hindu Theological Epistemological Framework which can be found in the *Brahma Sutra*. The Holy scriptures affirm that: *sastra yonitvat*, it means: "the holy book (itself) becomes a source of real knowledge (with regard to Brahman), (scriptural text, *Taittiriya Upanishad III.1.*, is evidence from Brahman)". According to the Epistemology Framework of Hindu Theology, it is fully described as follows.

Picture of Epistemological Framework of Theology by Donder et al (2020: 317-318) above then they explain as follow: (1) Theology Begins with the Holy Scriptures: As a rule, when discussing God, one must start it with the Holy Scriptures according to religion being discussed. Remarkably, people need to understand them deeply. If someone finds it tough to understand that, or even not to believe that, it is better that he does not discuss it. It is because according to Dister, as stated above, that in theological studies, one must put the faith first, and then the second is theology. So, in other words, faith is the principal study in the perspective of theological analysis. The reason is that the Holy Scriptures consist of revelations given by God to saints and are a source of trust for followers. Faith is a hugely powerful and

quite fundamental point of every religious adherent. Don't address a contradictory interpretation of faith in one belief. The conflicts that arise most often are those associated with misunderstandings when someone directly or indirectly transfers a negative interpretation.

(2) Theology Uses the Holy Scriptures; The rule is, when discussing further theological polemics or theological analysis perspectives, we must complete the analysis with material cited from the Holy Scriptures. This is a primary subject of theology. If it does not use the Holy Scriptures, whatever their analytical intelligence, that is not theology. That's a philosophical perspective that only applies lively



minds. These discrepancies must be noted and underlined so that anyone who requires to discuss topics correlated to theology will be accurate in his analysis. In short, the text of the Holy Scriptures is the basis of theology. Accordingly, each case must be acknowledged with a text from the Holy Scriptures. So, whoever claims to be a theologian, he must thoroughly read the Holy Scriptures whose

interpretations are provided by experts in the subject.

In the field, numerous people asserted that their discussions were aimed at theological subjects, yet, all of them did not know the source of the texts they discussed. Therefore, the assumption arises that the people who are proficient in the discussion are those who are theologians. The untrue assertion is because it only applies the text of the Holy Scriptures, then it can be assumed to be theology. This rule must be comprehended by anyone who will uphold theology. Subsequently, the core of the theological subject is the text of the Holy Scriptures.

(3) Theology Respects the Holy Scriptures: Whatever the term, theology is an attempt to respect the Holy Scriptures. In other words, the essence of the theological subject is respect for the Holy Scriptures. That happened because, from the first time, the first followers accepted and believed the text as Scripture. Then, their trust flows from generation to generation. When the age of the Holy Scriptures is quite old, it makes anyone afraid to address an interpretation. Though, the interpretation of it is really necessary so that it can be universally performed in accordance with the times. The world must accept that religion, including theology which has significance for human life. If humanity lived on earth without religion, maybe they would be the same as Hobbes's theory which states that humanity is like an animal. In the wild world, the rule is that strong animals will kill those which are weak. In the animal world, there are no ethics and no morals. Since humans as the upper level of creation, God gives instructions namely the Holy Scriptures to guide them to the right path that humans might return to God or achieve self-realization. This

will function maximally when there are people who respect it and look for all the values that can guide them to become good people.

(4) Theology Constructed for Glories of the Holy Scriptures: The ultimate goal in theological studies is incredibly strong and rigid from scientific knowledge of God. The method is, how theologians can explain very intelligently all the pages of the Holy Scriptures. Therefore, every theologian must possess competence linked to theology. Without a broad understanding of the theological framework, it will take it out of the original box. This is similar to playing soccer, where all teams must be present and stand on the soccer field. There is no one on the team who can play off the field, who comes out of the boundary line will get a penalty. Also, when someone commits a violation in the competition, the referee will give a penalty according to the level of the violation. Minor violations will get a yellow card, and the major one will receive a red card. That means he can't play soccer anymore. This case is comparable to the study of theological subjects; every person who studies in theology must develop his knowledge rightly and follow scientific rules, namely: (1) clear objects, there are two objects of knowledge, namely material objects (physics), non-material objects (metaphysics); (2) systematically built up; (3) using a methodology; (4) built coherently; (5) consistent; (6) logically constructed; (7) built rationally; and (8) the final nature of the construction is universal. So, if it is built following the above eight scientific rules, then that knowledge will become scientific.

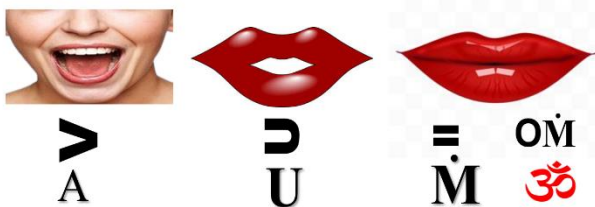
(5) Theology as Intellectual Responsibility: As explained earlier, theology is the study of understanding God referred to in the Holy Scriptures. Every religious community holds numerous religious intellectuals and scholars in various fields of science; they all possess a sacred duty to interpret religious texts into their scientific subjects. This is highly relevant to Albert Einstein's statement, namely: "Science without religion is blind, and religion without science will be weak". In the Hindu Manuscript, what Albert Einstein stated is relevant to *Mundaka Upanisad*. Hindus are particularly proud of their Holy Scriptures for they believe that their Holy Scriptures are strong in knowledge. As mentioned in the *Manava Dharma Sastra Script slokas* II.6,7, and 10, that the Vedas are the source of all knowledge. Vedic knowledge is based on harmony and there is no contradiction between material and spiritual. This is also mentioned in *Mundaka Upanishad* I.1.4, as follows: ... *dve vidye veditavye iti ha sma yad brahmavido vadanti, parā caivāparā ca...*, it means that two kinds of knowledge are to be known, as, indeed, the knowers of *Brahman* declare – the higher as well as the lower). According to the above verse, although the forms of the two types of knowledge are diverse, they are aware that *parāvidya* is the highest knowledge. Therefore, *parāvidya* is sometimes called *Atmavidya* to enable humans to achieve self-realization or eternal

## 1.2 Theological Sound of OM

In the Hindu symbology the 'OM' is the most pronounced sacred sound-symbol or nada-brahman. All the Vedic mantras are product of this monosyllabic which, it is believed, existed before the world was created. Thus 'OM' is referred to as the supreme mantra of Hindu scriptures (Chatterjee, 1996: 33). Related to the sound of OM, Donder (2006) in *Brahmavidya Teologi Kasih Semesta*, and in *Teologi Paradigma Sanatana Dharma* (2010) and then in *Glimpses of Hindu Rituals in the Logic Perspective: An Analysis of Theology, Philosophy, Science and Technology Approach* (2019), stated that in the “theology of *Saguna Brahmān*, by and large, the Lord is believed to have three manifestations namely Lord *Brahmā*, Lord *Viṣṇu* and Lord *Śiva*. These three manifestations of God are generally understood as the *Tri-Mūrti* or the Holy Trinity of the Hindu Belief. Although, all the three deities are taken to be the actual representations of the Supreme Being it is an uphill task to reveal its true manifestation within the psyche of the common man. The general devotees have a lot of duties to attend and look after: he or she hardly has enough liberty to look for the actual manifestation in a way that an ascetic or learned believer can. Hence, the ancient seers (the *maharṣis*) found out a solution to assist the general devotees worshipping God in the abstract by going into deep meditative research. As a result, they found out that traces of God’s voice are being hinted at the three kinds of manifestation, which speaks for God’s omnipotence i.e. as the Supreme Creator, the Great Preserver, and the Supreme fuser.

The ancient seers (*maharṣis*) heard the sound of the Lord Almighty’s footsteps and echo in the form of ‘AUM’, which gradually came to be understood as “Om” – the sound of His deep exhalation. God does not have any name, and at the same time, God has infinite names. So, all names belong to Him.

Therefore there is no name of God as complete and perfect as OM (A.U.M)



AUM (OM) represents all the letters within the articulatory region of speech. Therefore there is no name of God as complete and perfect as OM (A.U.M) Donder (2006), Burde (2007), Iyer (2010)

Therefore, it becomes extremely difficult to address Him by any particular name at all. On the other hand, if he has got innumerable names (since all the sounds that occur in this universe is nothing but phonologically representative manifestations of Him), each and every droplet from the sea would be insufficient to prepare the ink with which we could write His name. The believers and devotees may address God in many different ways. However, from the point of view of

precision and phonetic speech articulation ‘AUM’ (‘Om’), it is felt, would be the most appropriate as it covers the entire area of articulation or *Hindu Rituals in The Logic Perspective* speech (this has been a point of discussion amongst linguists and phoneticians for several decades). The letter ‘A’ represents the area of articulation in the open mouth position (>), ‘U’ represents the position of articulation in the mouth half open and half closed like a superset symbol (⊃) and the letter ‘M’ represents the area of articulation in the tightly closed mouth position as a symbol of “equals” (=). This is the name of God who, therefore, it seems, is manifested in almost all the known and understood languages (Donder, 2006; 2010; 2019: 63;).

Also, related to the sound of Om (ॐ), Buckland (2005:137-138) in the book called “*An Illustrated Guide to Magical and Spiritual Symbolism*”, outlines that: Om or ‘AUM’, is believed to be the one eternal symbol incorporating past, present, and future. Some say the three letters of ‘AUM’ stand for *Brahmā*, *Viṣṇu*, and *Śiva*; the Creator, the Preserver, and the Destroyer. When properly pronounced according to the several different types as understood, it produces different results, each differing from the other according to the intonation as required by the different given formulas and its syllables. This mystic sentence above all refers to the indissoluble union between man and the universe, and thus conveys ‘I am in thee and thou are in me’. Each of us is within Him like a jewel in the lotus or divine self within each of us. When understood in a cosmic sense, it signifies the divine cosmic self within, inspiring all beings within the range of that cosmic divinity.

Related to the *Tri Murti*, there is explanation in *Upaniṣad*, namely in *Maitrī Upaniṣad* V.1 which stated as follow:

*atha yatheyam kautsyāyani stutiḥ; tvam brahmā tvañ ca vai viṣṇus tvam rudras tvam prajāpatiḥ; tvam agnir varuṇo vāyus tvam indras tvam niśākarah; tvam annas tvam yamas tvam pṛthivī tvam viśvam tvam athācyutaḥ; svārthe svābhāvike ‘rthe ca bahudhā samsthitis tvayi; viśveśvara, namas tubhyam, viśvātmā viśva-karma-kṛt; viśva-bhug viśvamāyus tvam viśva-kṛdā-rati-prabhuḥ; namaḥ śāntātmane tubhyam, namo guhyatamāya ca, acintyāyāprameyāya anādinidhanāya ca*

Now then this is Kutsayana’s hymnm of praise:

Thou art Brahmā and verily thou art Viṣṇu, thou art Rudra and thou Praja-pati; thou art Agni, Varuna, Vayu, thou art Indra and thou art the moon. Thou art food, thou art Yama, thou art the earth, thou art all, thou art the Imperish-able. All things exist in thee in many forms for their own or for their natural ends. Lord of the universe, salutation to thee, the self of all, the maker of all, the enjoyer of all, thou art all life and the lord of all pleasure and delight. Salutations to thee, the tranquil self, salutations to thee, the deeply hidden, the incomprehensible, the immeasurable and without beginning and without end (Radhakrishnan, 2010: 814).

The Vedas which are famous as the Hindu scripture consist of very large knowledges, so the Vedic scriptures can guide and give solve all of human problems both physical problems and metaphysical problems. Chatterjee (1996) in his book entitle *Sacred Hindu Symbols* explained, that in the Hindu symbology the ‘OM’ is the most pronounced sacred sound-symbol or *Nada-Brahman*. All the Vedic mantras are product of this monosyllable which, it is believed, existed before the world was created. Thus ‘OM’ is referred to as the supreme mantra of Hindu scriptures. *Katha Upanishad* has explained the very essence of this supreme mantra. It says that “The goal which all the *Vedas* declare, which all austerities aim at, and which men desire when they lead the life of continuance, I will tell you briefly: it is *OM*. This syllable *OM* is indeed *Brahman*. This syllable is the Highest. Whosoever knows this syllable obtains all

the desires. This is the best support; this is the highest support. Whosoever knows this support is adored in the world of *Brahmā*."

He also explained, that in order to understand the meaning, purpose and mysticism of *OM*, one should delve into it philosophically. According to the Hindu philosophy the world of the Universe had *Nama* (name) and *Rupa* (shape) which are the conditions of manifestations. Swami Vivekananda had perfectly analysed the theme as he wrote. "In the human microcosm, there cannot be a single wave in the mind-stuff (*chittavritti*) unconditioned by name and form. If it be true that nature is built throughout on the same plan, this kind of conditioning by name and form must also be the plan of the building of the whole of the cosmos. The body is the form, and the mind or the *antahkarana* is the name, and sound-symbols are universally associated with *nama* (name) in all beings having the power of speech. In the individual man the thought-waves rising in the limited *Mahat* or *Citta* (Mind-stuff) must manifest themselves, first as words, and then as the more concrete forms." (Chatterjee, 1996: 33).

### 1.3 The Big Bang Theory and *OM* Sound

Related to the big bang theory, Burde (2009) in his book entitle *Sunya* and Nothingness in Science, Philosophy and Religion, stated: that the big bang theory in astrophysics maintains that the universe was infinitesimally small and infinitely dense about 10-15 billion years ago. The theory implies that space, time, and the universe can be supposed to have begun at that instant. The theory is based on Edwin Hubble's discovery of the expanding universe. By extrapolation "back in time" scientists have determined the instant when the universe was almost a point of infinite density. Not every scientist accepts this theory. Its serious fault is extrapolation over 10-15 billion years, which gives a mathematical "zero space": from the standpoint of physics, this appears to be a dubious epistemology. What is more astonishing that some Indians claim that the big bang theory was known to the Vedic civilization. In his book *Vedanteel Vidnyan*, ("The Vedic Science") Dhananjay Deshpande interprets the *Nasadiya Sukta* embodies the big bang theory. His interpretation is based on the following arguments.

1. There was neither existence nor non-existence then (RV 10-129-1). This verse clearly suggests the description of the stage before the universe was born.
2. "One breathed without air with its own vibrations (RV 10-129-2). Deshpande finds breathing without air quite significant since it denotes the state when the universe, and hence the air, did not exist. The vibration without air is interpreted as the appropriate description of the cause of the big bang, because without vibration there cannot be an explosion.

Burde also stated that, there are also other parallels between the *Sukta* and the big bang theory. It must however, be mentioned that this Creation Hymn has been interpreted in several ways. The poetry of the distant past appears obscure and interpreted affords us and opportunity to prove almost anything. The Creation Hymn in undoubtedly profound philosophically, but there is no reason to interpret it as

description of scientific theory. There is neither internal (intra-Vedas) not external evidence to suggest that the Vedic society was advanced in science or technology. Nevertheless, one does not deny the acuity of the mind which describes the prenatal stage as "neither existence nor non-existence". If the *Sukta* really refers to the creation of the universe, the hymn has a rare philosophical insight (Burde, 2009: 257).

#### 1.4 An Example Theological of OM (AUM) Sound in Few of Upanishads

Was mentioned in the epistemological framework of theology above, that, whatever discussing of theology it should refer to the scripture texts. Also, whatever the smart of discussion about the God, but has not using argumentation of scriptures, then all of that are not theology subject, but philosophy of God. One of the very significant to noted, that very different between subject of theology and subject of philosophy. In shorth, theology based on the scriptures and philosophy based on the smart of speculation views of philosophers. Because, of this article discuss around subject of theology, then it should be cited few of Vedic scriptures as the proof of characteristic' theology subjects, as follow.

##### 1.4.1 Theology of OM (AUM) in Chandogya Upanishad

AUM is symbolism of three places which are including of the material place and spiritual place. The places are *Bhur*, *Bhuvah*, and *Suvah*, which is *Bhur* means the human body, earth, physical realm, existence; and *Bhuvah* means the vital energies, heaven, consciousness. And then *Suvah* means the soul, inner space, spiritual realm, bliss. Tat, That. In the Vedic teaching is belief that AUM as the source of all creations. Therefore, the sound of AUM is believed as God Itself. The Upanishad mentioned as follow:

*prajā-patir lokān abhyatapat; tebhyo abhitaptebhyas trayī vidyā samprāsravat, tām abhyatapat, tasyā abhitaptāyā etāny akṣarāṇi-samprāsravanta bhūr bhuvah svar iti* (Chandogya Upanisad II.23.2).

‘Prajā-pati brooded on the world. From them, thus brooder upon, issued forth the threefold knowledge. He brooded on this. From it, thus brooded, upon, issued forth the syllables, *bhūh*, *bhuvah*, *svah*.’ (Radhakrishnan, 2010: 375)

*tān abhyatapat, tebhyo’ bhitaptebhya aumkārah samprāsravat, tad yathā saṅkunā sarvāṇi parṇāni samtrṇṇāny evam aumkāreṇa sarvā vāk samtrṇṇaumkāra evedaṁ sarvam, aumkāra evedaṁ sarvam* (Chandogya Upanisad II.23.3).

He brooded on them and on them, thus brooded upon, issued forth the syllable Aum. As all leaves are held together by a stalk, so is all speech held together by *Aum*. Verily, the syllable *Aum* is all this, yea, the syllable *Aum* is all this (Radhakrishnan, 2010: 375)

What was described by two of *Chandogya Upanishad* verses is symbol of God as Creator, Custodian, and Smelter (some translator used the synonym word as destroyer). Actually, it is an explanation of the *Nirsaguna Brahman* theology, who is God without any form. From the concept of God



as creator, custodian and smelter then appear the concept of *Tri Murti* (*Brahma*, *Vishnu* and *Shiva*) as the *Saguna Brahman* theology. It is the method how to help general people whoever the level of their spiritual knowledge they can reach the God conscious. God in the simply of the *Saguna Brahman* theology, has three personal form as His manifestation. Its manifestation is call *deva*, *Deva Brahma* (Creator), *Deva Vishnu* (Protector), and *Deva Shiva* (Destruction). *Brahma*, *Vishnu* and *Shiva*, are not three God, but the three manifestation of God for help lest people reach the God. So, physically sound of AUM maybe only as natural sound, but behind of it there is the source of all creations, that is God Almighty.

#### 1.4.2 Theological of OM (AUM) Sound in *Kaṭha Upanishad*

The characteristic of theology subject and its analysis, should use of the scriptures. Therefore, to explained of theological of Om (AUM) should use Vedic scriptures, in this case it will be used is *Upaniṣad* as part of Vedas. *Upanishad* which is known as *Vedanta* too, is smart analysis to Vedic teachings whose done by *maharshis* which is beyond to the analysis of positivistic paradigm which is based on material evidence or empirical evidence. It is called so, because the maharishis used of *parāvidyā-aparāvidyā* paradigm approach which mean using both physic material and metaphysic approach. It is a perfect approach which is not denying something behind of the physic evidence. Therefore, many of West scholars confuse when they read of the *Upanishads*, to have of clear understanding of the *Upanishads*, then *Upanishads* suggested who one want to study *Upanishad* should study from the true teachers. The existence of *Upanishad* in Vedic teaching is both of theology and philosophy, even is mix both of them. So, in the Upanishadic analysis far from dogmatic and apologetic approach. This is *Katha Upanishad* I.2.15, 16, 17, stated about AUM:

*sarve vedā yat padam āmananti, tapāmsi sarvāṇi ca yad vadanti, yad icchanto brahmacaryam caranti, tat te padam saṁgrahaṇa bravīmi: aum ity etat*  
(*Katha Upanishad* I.2.15)

(Yama says:) That word which all the Vedas declare, which all the austerities proclaim, desiring which (people) live the life of a religious student, that word, to thee, I shall tell in brief. That is **Aum** (Radhakrishnan, 2010: 615)

*etadd hy evākṣaram brahma, etadd hy evākṣaram param. etadd hy evākāram jñātvā, yo yad icchati tasya tat* (*Katha Upanishad* I.2.16)

This syllable (*aum*) is, verily, the everlasting spirit. This syllable (*aum*), indeed, is the highest end; knowing this very syllable (*aum*), whatever anyone desires will, indeed, be his (Radhakrishnan, 2010: 616).

*etad ālambanam śreṣṭham etad ālambanam param. Etad ālambanam jñātvā brahma-loke mahīyate* (*Katha Upanishad* I.2.17).

This support (*aum*) is the best (of all). This support (*aum*) is the highest; knowing this support (*aum*), one becomes great in the world of *Brahmā* (Radhakrishnan, 2010: 616).

Based on described above is clear that theologically of Om Sound is the core of symbolism mystery of the universe existence and also God existence who dwell in the universe. In other term, this matter it called as the pantheistic theology too and sometime one called pantheistic philosophy. Whatever is the term, but the essence is the existence of God and also the existence of the universe. The difference is, that the God as the source of all existence, and the existence of the universe is because of God existence.

### 1.4.3 Theological of OM Sound in *Maitri Upanisad*

The sound of OM also mentioned in *Maitri Upanisad* IV.6, which has little described of *Brahmarasyavidyam* or the confidential of knowledge of God. It called as only the little description, because the confidential of God is very wide, in no enough describe by this verse. The verse as follow: *brahmaṇo vā vaiṭā agryās tanavaḥ parasyāmṛtasya śarīrasya tasyaiva loke pratimodātī ha yo yasyānuṣakta ityevaṃ hy āha; brahma khalv idam vā va sarvam, yā vā'syā agryā stanavas tā abhidhyāyed arcayen nihnuyāc ca, atas tābhiḥ sahairvopary upari lokeūu carati, atha kṛtsna-kṣaya ekatvam eti puruṣasya, puruṣasya.*

Its means: “These are but the chief forms of the Supreme, the immortal, the bodiless *Brahman*. To whichever one each man is devoted here, in his world he rejoices. For it has been said, ‘Verily, this whole world is *Brahman*.’ Verily, these, which are its chief forms one meditates upon, worships and discards. For with these one moves higher and higher in the worlds. And when all things perish (in universal dissolution), he attains unity of (with) the person, yea, of the person (Radhakrishnan, 2010: 812).

Through the verse of the *Upanisad* above it can clearly, that the sound OM is the chief forms of the Supreme in the form of Voice, this is the immortal God, the God bodiless *Brahman*. Therefore, the sound of OM sometime one called as *Nada Brahman*, this the universal name of God which cover all of sounds. It is called so, because the sound of OM which is created from A, U, M, and the three sounds representative of all sound. Because the sound of OM as the representative of all sounds, therefore in some of scriptures mentioned, that even people who is very less its knowledge will reach God by chanting of OM's sound. It is very simple, but perfect, it is a part of *Brahma rahasyam vidyam* or the sacred knowledge of the God.

And then, the sound of OM also mentioned in the *Maitri Upanisad* VI.3, in this verse of *Maitri Upanisad* describe that there are, assuredly, two forms of *Brahman*, the formed and the formless. In this verse of *Maitri Upanisad* describe that there are, assuredly, two forms of *Brahman*, the formed and the formless. It is relevant to the Vedic theology which generally has two kinds theology namely, first *Nirguna Brahman* theology (Theology which God without form), then the second, *Saguna*

*Brahman* theology (Theology which the God have uncountable forms in the form of Deva and Devi (god and goddess) as manifestation of God). This *Upanisad* stated as follow:

*dve vāva brahmaṇo rūpe mūrtañ cāmūrtañ ca; atha yan mūrtaṁ asatyam, yad amūrtaṁ tat satyam tad brahma, taj jyotiḥ, yaj jyotiḥ sa ādityaḥ, sa vā eṣa aum ity etad ātmābhavat, sa tredhātmanāṁ vyākurutā, aum iti, tisro mātrā, etābhiā sarvam idam otam protaṁ caivāsmīti, evaṁ hy āhaitad vā āditya aum ity evaṁ dhyāyata ātmānaṁ yuñjītetī.*

Its means: There are, assuredly, two forms of Brahman, the formed and the formless. Now that which is formed is unreal; that which is the formless is the real; that is the *Brahman*, that is the light. That which is the light is the Sun. Verily, that came to have *AUM* as Its Self. He divided himself threefold (for *AUM* consists of three letters (A, U, M). By means of these all this (world) is woven, warp and woof, across Him. For thus has it been said, ‘One should meditate on the Sun as *AUM* and get united to it.’ (Radhakrishnan, 2010: 817).

There are some of other verses which are explain about the essence of OM, but because of limited time and space, then it will be cited one verse, namely the *Maitri Upanisad* VI.5 which also give advance explanation of OM as follow:

*athāyatṛāpy uktam, svanavaty eṣāsyah tanūḥ ya aum ity strī-pun-napumsaketi-liṅgavatī, eṣa'thāgnir vāyur āditya iti bhāsvatī, eṣā atha brahma rudro viṣṇur ity adhipativatī eṣā'tha gārhapatyō dakṣiṇāgnir āhavanīyā iti mukhavatī, eṣātha rg yajus-sāmeti vijñānavatī, eṣā bhūr bhuvah svar iti lokavatī, eṣātha bhūtam bhavyam bhavisyad iti kālavatī, eṣātha prāno'gniḥ sūrya iti pratāpavatī, eṣāthānnam āpas candramā ity āpyāyanavatī, eṣā'tha buddhir mano'hamkāra iti cetanavatī, eṣā'tha prāno'pāno vyāna iti prānavatī, eṣety ata aum ity uktenaitāḥ prastutā arcitā arpitā bhavantīti evaṁ hy āhaitad vai satyakāma parañ cāparañ ca brahma yad aum ity etad akṣaram iti.*

Its means: And then it has been said elsewhere, ‘This *AUM* is the sound form of this (the self). Feminine, masculine and neuter (this) is the sex form. Fire wind and sun; this is his light form. Brahma, Rudra and Visnu, this is his lordship form. The *Garhapatya*, the Daksinagni and the Ahavaniya sacrificial fires – this is his mouth-form. Rg, Yajus and Saman (Vedas) this is his knowledge-form. Earth, atmosphere and sky, this is his world-form. Past, present and future, this is his time-form. Breath, fire and Sun, this is his heat-form. Food, water and moon, this is his growth form. Understanding, mind and self-sense, this is his thought-form. The *prāna* breath, the *apāna* breath and the *vyāna* breath, this is his breath, this is his breath form. Therefore, by the utterance of the syllable *AUM* all these (forms) are praised, worshipped and ascribed. For thus it is said, ‘This syllable *AUM*, verily, is the higher and the lower Brahman.’ (Radhakrishnan, 2010: 818-819).

Based on the description of the *mantram* in the Upanishads above, it can be stated that it is true that the sound OM (*AUM*) is the source of the Universe and all its contents. This can be seen from the explanation of the *Upanisad mantram* above that the sound of OM (*AUM*) is a form of the sound of the Self (Atman or Brahman). As the Self, He has all the qualities of sex as male, female and neutral. The

sound OM (AUM) also has the properties of all elements of the Universe, as *Vayu* (Wind), *Raditya* (Sun); OM (AUM) is also a manifestation of *Brahman* (Almighty God), namely *Brahma*, *Visnu*, *Rudra*. The sound OM (AUM) is also the form of the Three Holy Sacrifice Fires, namely the *Garhapatya*, *Daksinagi* and *Ahavaniya* Sacrifice Fires. The sound of OM (AUM) is also a form of the sacred literature *Rigveda*, *Yajurveda* and *Samaveda*, all of which are forms of His knowledge. Other worldly forms of the sound OM (AUM) are the earth, atmosphere, and sky; The past, present, and future are manifestations of the sound OM (AUM). Furthermore, the sound OM (AUM) also manifests as breath, fire and the Sun, this is the form of heat. The sound OM (AUM) also manifests as Food, water and the moon, this is the form of growth. The sound of OM (AUM) also manifests into understanding, thoughts and feelings of self, this is the form of thinking. The sound OM (AUM) also manifests as *prana* breath, *apāna* breath and *vyāna* breath, this is the breath, this is the form of the breath. Therefore, with the pronunciation of the syllable OM (AUM) all these (forms) are praised, as the source of all thing in the Universe. That is the theological reason that the sound OM (AUM), which consists of three letters, namely A, U, and M, is declared as Brahman which covers the entire Universe from the highest to the lowest.

Through the explanation of some of the *Upanisad* mantras above, a small part of God's secrets regarding the existence of the Universe and its contents can be understood little by little. Therefore, the more we read the *Upanisad* literature, the more we can understand God's secrets in the Universe. This is in accordance with the statement of the *Brahmasutra* I.1.3 which states that reading and believing in sacred literature is the best way to understand God.

### 1.5 Om Sound as the Core Mystery of the Universe Existence with its Contents

The voice of OM (AUM) in the Vedas is believed to be the source of everything, including the source of all kinds of knowledge, as stated explicitly in the mantram *Mundaka Upanisad* I.1.4, that the essence of the statement is as follows: "There are two kinds of knowledge that humans should understand, namely knowledge as understood by people who understand Brahman. The two knowledges are, firstly higher knowledge and secondly lower knowledge.

The explanation of the two knowledges, namely higher knowledge and lower knowledge is outlined in the mantram *Mundaka Upanisad* I.1.5, that lower knowledge includes knowledge in the *Rigveda*, *Yajurveda*,



*Samaveda*, and *Atharvaveda*; also Phonetics, Rituals, Grammar, Etymology, Metrics and Astrology, all belong to the *Aparavidya* type of knowledge. Meanwhile, higher knowledge, even the highest, is knowledge that discusses something about the Eternal, namely *Paravidya* knowledge which explores the Self which is also known as *Atmavidya* or *Brahmavidya*.

Regarding the knowledge of *Paravidya* and *Aparavidya*, apart from being described in the *Mundaka Upanisad mantram* I.1.4-5, it is also explained implicitly in the *Mundaka Upanisad mantram* II.2.12, as well as the *Swetasvatara Upanisad mantram* IV.5-6. Apart from that, it is also explained in sloka of *Bhagavadgita* X.26; sloka of *Bhagavadgita* XV.1 and sloka of *Bhagavadgita* XV.2.

The description above is a comprehensive theological, philosophical and scientific explanation which provides an explanation of how important it is to understand the existence of the Universe and all its contents which has two aspects, namely the physical and metaphysical aspects. The implementation of these two aspects of knowledge will build harmony in the world. Therefore, the hegemony of the positivism paradigm must be balanced by a holistic paradigm, namely the paradigm of the unity of physical and metaphysical science under the *Paravidya-Aparavidya* paradigm.

## CONCLUSION

Based on the descriptions above, it can be understood that the Vedas and all their derivatives very clearly state that Brahman or the Almighty God, symbolized by the letters OM (AUM) or Brahman, is the source of the existence of the universe and all its contents. The conclusion about this is also found in the *mantra* of *Kaivalya Upanisad* I.7, 8, 9, 10, 11, which stating as follow: "Him who is without beginning, middle or end, who is one, all-pervading, who is wisdom and bliss, who is formless, wonderful, who has Uma as his companion, the highest Lord, the ruler, who is the three-eyed, who has a dark throat, who is tranquil; by meditating on him the sage reaches the source of beings, the witness of all, who is beyond (all) darkness" (*Kaivalya Upanisad* I.7).

"He is Brahma (the Creator); He is Siva (the Judge), He is Indra, He is the impressible, Supreme, the Lord of Himself. He is Visnu (the preserver), He is life, He is time, He is fire, he is the moon" (*Kaivalya Upanisad* I.8).

"He is all, what has been and what shall be. He is eternal. By knowing Him one conquers death. There is no other way to liberation" (*Kaivalya Upanisad* I.9). "By seeing the Self in all beings and all beings in the Self one goes to Brahman, not by any other cause" (*Kaivalya Upanisad* I.10). And the last *mantra* related to this subject, is the *Kaivalya Upanisad* I.11, which stating: "Making one's body the lower firestick and the syllable AUM ( @ ) the upper firestick, by the effort of kindling (the flame of) knowledge, the knower burns the bond (of ignorance)

(Radhakrishnan, 2010: 928-929).

Based on the Upanishad explanation that God is the source of the Universe and all its contents; after God created the Universe and all its contents, God permeated all of His creation. This statement is also stated

in sloka of *Bhagavadgita* IV.11, also the core teaching of *Tattvam Asi* in the *Upanishads*. Therefore, Vedic theology teaches humanity to worship God whatever His form and wherever He is as seen at letter of OM at the picture.

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