

Phallus, the Magical Wand: An Ontological Study under the Shade of
Worshipping Phallic Symbols as an Epitome of Continuation of Human Race.

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Abstract :

The mystery of life would have been unresolved without stepping in of the discourse called phallicism-worship of the phallus. The concept of sex worship came to light when it is manifested by religious ceremonies and religious institutions with the aid of concept of Creator and other symbolic objects. The human history sustains with the fact that the theological association with the worship of phallus has its primary and universal object to solve our existential crisis in the form of procreation and reproduction. Phallus is the incarnate source of being. Sex worship or phallicism did not confine within a particular ages in the history of the world. It was a common form of worship that universally inspired. There were the manifestation of sex worship and a neo-reading of various emblems of the history directly accomplish to study the existential status of human race. Through the mirror of existentialism a rainbow of divine passion had been reflected and with two oxymoronic words “sex”: and “worship” places side by side cultivating a sense of being or more precisely, the notion of ontology. . The fundamental doctrines and truths of religion have remained unaltered; they have simply been modified and adapted to the various stages in the evolution of human society and the pictures, emblems, objects, architecture and structures are been studied with a special references to the phallic worship for unwinding the riddle of Door of Life. The Pillars, the Obelisks, the Columns, the Monuments, the Poles, the Towers, the Tortoises, the Serpents, the Cross are been reviewed and found connected with the symbol of Creation-Phallus, throughout the world and in different ages. The various religious faiths of the world have had a common origin and are founded upon a natural, material

basis- the adoration of life in its phenomena of creation and reproduction. Recreation is the key for continuation of human race and phallic worship adding fuel to it.

Key words: Phallicism, symbol, human race.

Literature is the picture of society drawn on a large canvas (canvas could be the world itself) by some sensible person with higher sensibilities to exhibit their inner feelings and foibles, to explore the unknown mundane affairs, and to show the critical observations on certain common phenomenon. In *Sex Worship*, Clifford Howard has made out a case on manifestations of great importance and significance in the evolution of human race, which is phallicism- the adoration of the generative organs as symbols of the creative power of Nature or the adoration of life in its phenomena of creation and reproduction.

The mystery of life is most probably the permanent problem ever placed before the human race. There is no doubt that from the beginning of the humanity it has occupied itself with the problem of its origin. There is no nation in the world where we do not find this crisis and to solve this mentioned problematic concept Howard introduced to us a neo reading of emblems of the history as worship towards the Almighty and he called it as sex-worship. Sex-worship or phallicism, did not confine within a particular race or to any particular ages in the history of the world. It was a common form of practice that universally inspired by foregrounding of nature in her great mystery of life and procreation.

We have to be conscious about both the terms 'sex' and 'worship', though placing it side by side may not be significant to this twenty first century but down the ages of history we have witnessed how sex been a process of procreation, function of rebirth, and an origin of theological creeds. Religion is an institution constructed in every part of the earth inhabited by man and at the same time, the worship of phallus seen as an evidence for the continuation of human race was also practice by them. Thus, the religion and

the procreative nature of man were quite evident and existed uninterruptedly for thousands of years. We must keep in mind, the word 'sex' is not just having the sexual intercourse between a male and a female but it is the only door of life for reproduction of a new one. We cannot deny the fact that the union of male sexual organ, phallus and female sexual organ, yoni, is undoubtedly the ultimate purpose of human race for their existence. The existential crisis of human being in the earth is been answered by Howard in this book with historic and religion signs and symbols found today in our surroundings.

Before we walk deep down into the concept of the phallic worship, another important aspect regarding it should be remembered that is religion always stands for highest and purest thought of a man and we should not associate it with unholy, unethical and impure thinking of licentiousness and bodily pleasure to question the practice of worshiping of a man. There is another point we should keep in mind while dealing with this book is that it is not about the man's dominance for having a phallus, the creative organ of human race, rather it is the key through which we can open up our thought process for betterment and progress of the human sect. phallus is mere a symbol in the process of procreation and for this we should not consider males are always superior to the 'second sex' otherwise Maa Kali, in Hindu mythology, should not have had her feet over Lord Shiva. The representation of Maa Kali and God Shiva is the purest form of calmness and peace for the betterment of human race and in similar way we have to look into the phallic worship for a sacred, holy and beautiful practice by the man.

Sexual appetite or animating impulse? Physiological need or human endeavor? Such questions will surely baffle us while dealing with the concept of phallic or sex worship. On one hand, those who are believer of phallic worship will genuinely consider this form of practice as serene and sublime. But, on the other, those who consider it as bodily pleasure or seducing women will name it as animal craving. It is quite easy to say that the practice of phallicism became a debatable issue where it has both ends- good and bad,

positive and negative, sensitive and sensual. As Howard puts the ultimate goal of sex worship and its promotion through different religious rites and ceremonies and even with certain symbols and signs of religion is to survive and exist in the animal world. We have to choose between these binaries where we have to meet the most exalted thought of the human race- the production of a new being.

The worship for the production of a new being has universally associated with the religion because both have the same foundation i.e Love. From beginning to the end of human thought and aspiration Love is the only institution which is physical and spiritual, material and ideal, and the animating, creative force of the world and the divine immanence of the universe, source of life and indwelling spirit of the soul at a time. Thus, the human history bears the witness to the fact that the theological association with the worship of phallus has its primary and universal object to solve our existential crisis in the form of procreation and reproduction. The transmission from one generation to another only possible when we will acknowledge the fact that religion is the sole foundation where faith of people is been witnessed from before the birth of Christ. Not only religion is exclusively responsible for the faith of the people but the creative power of Nature mends us to believe that new-one comes into the world when there is blessing from the supreme, the Almighty God. In India, there are ample number of rituals regarding the birth of a child which begins from the conception and continuous till 21 days after the birth of the baby. The offerings to the God and gaining the blessings from it are hardly the reason why we should show our faith on the Almighty. The creative power of the Creator (Almighty) is a belief that is common among all people of the world and which constitutes the central and basic truth of all religious faiths.

Every being, every race, every age has a form of religion in conformity with its individual status and necessities. Each builds its social and theological structure in accordance with its ideas and needs; each constructs a form of religion suitable to its conditions, mental and physical. The concept of

Almighty is similar as well as different to every individual. The Hindus worship more than one God whereas the Christians believe in one Supreme. Having different god does not mean that it will create a religious conflict rather there are variety of forms and ceremonies to glorify the supreme power of the God or the Creator. The conception about the Creator is widely spread and it defers and differs in spatial universe but what make them one is the everlasting, eternal and endless truth of supreme power of procreation. In every religion, they share similar faiths and beliefs but with different manifestations of rituals and ceremonies. What is more important is that we have to understand the underlying truth that the Almighty is the only figure that can help us to reach our goal, being a human being, the process of reproduction. If we draw an example from our day to day life then it will be easy to understand the function of the religious institution, where the phallic worship has its seed and roots, helps in the process of procreation: one of the commercials in television on promotion of Colgate, we see the commercial begins with our daily activity of life and as it progresses towards the end, the girl or boy who was promoting Colgate becomes a doctor as if we will only believe in Colgate when it is prescribed and inspired by a doctor, our social-friend, similarly the concept of sex worship came to light when it is manifested by religious ceremonies or religious institutions with the help of the concept of the Creator and other symbolic objects it is hard to find a religion without the higher philosophy of recreation. The process of recreation is only possible by mating and Clifford trying to persuade us by his observations that phallicism is an old age phenomenon and forerunner of human race, so we have to carry it till the Doom's day.

Every man's idea of God or Creator is dependent upon her/his nature, her/ his education, and her/his social condition. The postulation about Supreme Being becomes double folded. In one side, the Almighty is the power house to continue the human race; is the guardian who guides for progeny formation; is the embodiment of existing human cult, and on the other side, God is regarded as an exaggerated human being, endowed with the same feelings and emotions that actuate his creatures, and governed by same passions and

impulses as we have seen Jehovah in the Old Testament, Krishna in the Mahabharata. Now the question is whether religion permits us to worship the Creator, in general, and phallic worship, in particular. The answer to this question is very simple and common; from both the ends we acknowledged the Almighty, the Creator, is the only source of our human existence and religion plays a pivotal role to sustain its importance. The fundamental doctrines and truths of religion have remained unaltered; they have simply been modified and adapted to the various stages in the evolution of human society, now appearing in one form, and now in another, concordantly with the social and mental development of the race. All the ages of human history shows the same legends and same beliefs of different religion; all pointing to a common origin to a universal foundation- the worship of Nature in its great mystery of life, the worship of the supreme creative power.

The creative act is of greatest pleasure, and produced the most wonderful and mostprized result—a new being. Surely, within the range of human’s observation and experience there was nothing in nature at once so mysterious, so potent, so awe-inspiring; so overpowering in its manifestations, so inexplicably marvelous in its results; silent and invisible in its Operations; omnipotent and supreme in its powers and capabilities. It was the male organ of generation, the phallus, was regarded as the incarnate source of being,—as the embodiment of the creative power,—and came to be looked upon and adored as the Author of Life. The begetting of children was the highest and holiest aim in life, the sole purpose of human existence; an ancient belief which is so abundantly demonstrated in the Old Testament. Barrenness was not only an affliction, but a curse. To be childless was to a woman worse than death. It was the supreme religious duty of every woman to bear children and perpetuate the seed of mankind, and it was at the same time the highest ambition of every man to beget sons and daughters. Of this we have ample evidence in the Scriptures and other ancient records. Naturally, the woman, as well as the man, looked to the Creator as the supreme source of worldly happiness and comfort. The idea of entertaining the Creator was prominent in the ancient time. This practice is still to be

found in certain parts and various customs of a like character might be cited, in further evidence of the sacred relationship supposed to exist between the organ of generation and the Creator. It was through it that the Creator manifested his supreme power, and hence it was an object of reverence and worship, even as was the Creator himself.

All the religions had for their dominant object the worship of the procreative powers of nature, as symbolized by the generative organs, which were represented in images and emblems of the greatest diversity and variety. The Assyrians, one of the most ancient nations of the world, worshiped a trinity known as Asshur, Anu and Hoa, they refer directly to the triune generative organ. Asshur represents the phallus, for the name plainly signifies the erect one, the upright member. The right testicle, which, as the assistant in the production of male children, was held next in rank to the phallus itself, is represented by Anu, a name derived from the word meaning strength, particularly manly strength or power, while Hoa, the third member of the trinity, has reference to the feminine element. The representation of masculine member was very common among the ancients. They were made in every conceivable variety of form and size, many of them being molded in plastic material, and others carved from wood, stone and ivory. The most common form of the phallic images, however, was the realistic representation of the phallus in its upright position, in which shape it was regarded as more clearly exhibiting the divine attribute of the Creator. The phallus, as the symbol of Bacchus, played an important part in festivities. In many places this emblem of regenerated life was placed in a chariot, and, covered with flowers and attended by a merry crowd of men, women and children. A ceremony is illustrated by a design on an old Roman gem, which shows a triumphal chariot bearing an altar, upon which rests a colossal phallus. A female figure hovers over this symbol, holding a crown of flowers above it.

Phallus is the incarnate source of being and embodiment of creating power. No doubt, many of the devotees regarded the phallus as the deity itself. The woman, who knelt before the consecrated image of the masculine creative

power, and prayed for the blessing of children, was as earnest and modest as the Christian woman mentioned in theology or *devdasi* of India. The phallus was considered a charm against evil spirits, and it is occasionally found in ancient tombs, where it was placed to guard the dead from the Evil One. A remarkable instance of this custom was seen in Egypt, where there was found at Thebes the mummy of a woman of rank, with whom there was buried the embalmed phallus of a bull. The phallus was frequently pictured on coins, in sculpture and upon vases and other articles, as may be seen in the remains that have been found, not only in the ancient cities, but in those of more modern times.

The *lingam* in Hindu cult, (the phallus) is still universally used as a religious symbol throughout India, where phallic worship has flourished unabated for thousands of years. The lingam is the divine symbol of Siva, the Reproducer, the third member of the Hindu creative trinity, and is to be found in every temple dedicated to his worship. The upright structure made of granite, marble, ivory and precious wood seen as an object of phallicism is been worshiped for gaining boon from the God in India. The worship of the lingam is an important and necessary religious rite, and when fully and properly performed in accordance with the prescribed ritual, is a very elaborate ceremony, consisting of sixteen essential requisites, including a prefatory bath of purification by the worshiper, the bathing of the lingam with clarified butter, honey and the juice of sugarcane, the offering of flowers, incense, lamps, fruits and various kinds of prepared edibles, the repetition of prayers, and the walking about and bowing before the image.

A common and more realistic symbol of the procreative power, was a statue or representation of the male figure, either entirely nude, or simply exhibiting the phallus, which was generally of unnaturally large. The Egyptian god Osiris is very frequently depicted with large and prominent genitals, as a mark of his divine and supreme power; The Roman phallus-god Priapus, the deity of procreation, was always represented by a figure of this kind; St. Foutin was one of the most popular of the saints to whom were ascribed the

power of procreation. Statues to him were common in various parts of France, and he was the recipient of many prayers and offerings, for he was said to have not only the gift of relieving barren women, but of restoring exhausted vitality and curing secret diseases.

Realistic representations of the masculine generative symbol became very readily modified into more formal shapes, which were adopted and retained, either for the sake of convenience or for the reason that they could be better adapted to certain ceremonial uses. The emblems or the symbolizing object of phallus is scattered all over the world. One of the most preeminent symbolizing objects was pillar. It is not difficult to understand how the large, upright phallus became modified into the conventional form of a pillar. In fact, a plain pillar, either of wood or stone, was adopted as a symbol of the procreative power. The marvelous Egyptian obelisks are nothing more nor less than large pillars, phallic emblems, erected in honor of the Creator and his divine attribute. All ancient structures of this kind—pillars, columns, obelisks and monuments—are of phallic significance, and owe their existence to religious motives and the devout endeavor on the part of mankind to honor the Creator. We have ample proof in the Bible that the pillar was regarded as a sacred emblem of the Creator, for it will be remembered that the setting up of a pillar as a witness to the Lord was a common practice among the Hebrews, and that it was always an occasion of reverential ceremonies.

Rock and alters are also manifestations of phallic symbols. The rock was a simplification of the pillar. In Hebrew, rock stands for might, strength and the God. Pillar became modified in various other ways, one of which resulted in giving to a sacred and phallic significance. In fact, our word pole is derived from plallus which is itself a derivative of the Phenician word meaning "the breaks through or passes into." The principal outgrowth of the pillar was the tower. In truth, this symbol was but a further enlargement and elaboration of the phallus image- "Round Towers," the most noteworthy examples of which are those found in Ireland, where these ancient phallic structures having been built by sex-worshipping refugees from ancient Persia. A church is not

complete without its steeple or tower, but little is it realized that this important and distinguishing feature of church architecture is a relic of the primitive symbol of the Creator.

Many other artificial and conventional emblems used in ancient times for the representation of the procreative deity might be cited—as the arrow, the shepherd's crook, the three-pointed wand, which are of minor importance compared with the pillar and the tower, and with the numerous natural objects that were chosen as phallic symbols. Trees, too, were regarded as sacred emblems of the Creator and his attributes. Some, like the pine and the fir, because of their straightness and uprightness; others, like the oak, because of their strength and vitality; and others, again, like the fig and the palm, because of the shape of their leaves or the venereal effect of their fruit. The Santhal community of Santhal parganas also worships trees for begetting children.

Various animals were adopted as suggestive symbols of the male creative energy, particularly those of unusual sexual power. The cock, the goat and the bull figure very largely in phallic worship, as worthy representatives of the procreative god; the goat and the bull being especially sacred to the Egyptians. The goat is, perhaps, the most salacious of all animals; his inexhaustible appetite and virility enabling him to mate with as many as eighty ewes in a single night. The dove was a symbol of Bacchus, in his character of the First Begotten of Love, and was emblematic of the Holy Spirit, or divine generative power, through which he came into being. Among the Hindus the tortoise is an important phallic emblem. This animal was probably chosen as a sacred representative of the creative deity because of its fabled androgyny,—an attribute of the Creator which will be considered in another place,—and because of its great fecundity and tenacity of life. One of the Hindu trinity Gods, Vishnu has an avatar of the tortoise. The tortoise changing from an appearance of repose to one of energy and action, as well as the shape of its head and neck when aroused, readily suggested to the imaginative phallic-worshiper the active lingam, or masculine creative

symbol. The worship of the serpent is another emblem for the phallic worshiper in India. Serpent is the living phallus and the divine passion. It has the power of puffing itself up, enlarging and erecting its head, when aroused to excitement and its size, shape, position as well as its well known significant. In southern part of India, a community having a sacred ritual of garland exchanging among the bride and groom and the garlands must be serpents, which symbolizing the procreative power possessed by it.

The foremost of all natural emblems of the creative deity was the sun; the sun was the Creator himself, the Almighty God. It was he who gave light and life to the world; upon him all existence depended. The worship of the sun, therefore, necessarily formed a part,—a very important and significant part,—of phallic worship.

The supreme deity of every theology is a male. This is due to the fact that the part played by the woman in the phenomenon of procreation is not only passive and receptive, but was for a long time regarded as merely functional. Only the masculine—the active —element was recognized in the act of procreation; it alone was the generator. But we soon realized the fact that the female element plays an important and essential part in the reproduction of life; that not only is the union of the sexes necessary for procreation, but that the production of the offspring depends upon the co-operation and reciprocal activity of both elements. Yoni, the symbol of feminine sex organ, had limited manifestation in comparison to the male one but we cannot deny the truth that without female sex organ the process of progeny formation is incomplete. We have Kamakhya Mandir in Assam where we will find the worshipers are worshiping yoni as sacred deity and considering it as a deity of procreation. The independent yoni, the feminine symbol of creation, was naturally more difficult to exactly represent in the form of an image than was the phallus, or lingam.

A natural opening was always looked upon as a particularly sacred emblem. Any hole or cave, any cleft or fissure, any natural crevice, was regarded with holy reverence, as sacred to the divine Mother Earth. From time immemorial

the earth has been regarded as feminine ; as the All-creative Mother ; the consort of the Almighty Father, the Sun. According to many early myths, the human race was conceived in the womb of the Earth Mother, and the first man and woman came forth from the under-world. A symbol of equal significance with that of the opening or aperture, but of far greater sanctity and importance, was the chest or ark, or any consecrated repository or enclosure. The yoni was the receptacle, the divine ark, of the phallus; within its hidden enclosure was contained the mystery of life.

The pictorial representations of the yoni, as the symbol of the feminine procreative power, it is often portrayed with more realism than is to be found in its images. This is especially true when shown in its place on the female form, as is common on ancient coins, vases, sculptures and in designs on temples. The pointed oval was one of the most common of the more conventional designs of the yoni, and in various modifications is still retained in our church architecture: "Door of Life". The fish, too, is a well-known religious symbol. This was chosen partly on account of its fecundity and partly because its mouth was supposed to resemble the opening into the womb.

From the observations of Howard and his unexceptional point of view made us to believe that the world is full of mysteries and the mystery of reproduction is no exception. He tried his best to show us a world beyond our imagination with hard proof and undeniable truth. Howard took the symbols and signs of the world to a greater level where we are all mesmerized to see a new form of religious practice and a sensible reading of those. The picture of human race was drawn on the universal canvas by brush (a phallus), the magical wand that create sense and happiness.

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