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The form of the Vēdākshara (Akshara Swaroopam)

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Abstract

This study explores the metaphysical and linguistic essence of the *Akshara* (Vēdākshara) as presented in the Vēdic tradition. It distinguishes between the Vēdic and Sanskrit languages asserting that while Sanskrit evolved from the Vēdic tongue, the two differ fundamentally in grammar, structure, and spiritual function. The Vēdas, described as *Chhandas* (metrical and prosodic in nature), are identified as the only authentic source of the original divine language. The paper explains that in the Vēdas, language is *Vēdākshara-centered* (*Akshara-pradhāna*), whereas in later human languages, it becomes *sound-and root-centered* (*Shabda-dhātu-pradhāna*).

Through scriptural references, we established that Vēdāksharas (*Aksharās*) emerge at the intersection of vital, life, and sound energies, while words arise from the union of desire, emotion, and effort. Thus, the *Akshara* embodies the inner vital consciousness of beings, while words express external sensory experiences. The analysis concludes that *Akshara* represents the metaphysical principle sustaining life and consciousness, whereas words and sounds manifest human knowledge and emotional expression.

Keywords: *Shabda-dhātu-pradhāna*, Akshara Swaroopam, emotional expression, knowledge

Introduction

In the worldly sense, a *Vēdākshara* is defined as a “complete sound form” that emerges from the lips, whether it occurs within one *matra* (unit of time) or two. Every language in the world has its own alphabet, with a fixed number of letters. However, in some languages, letters do not possess independent significance or full integrity-their pronunciation is incomplete or merely symbolic.

Discussion

The Vēdas stand supreme comprehensive, perfect, vast, and ancient among all forms of knowledge and literature. Indian scholars have always proclaimed this truth. Western scholars have only hinted at it. Linguists, literary theorists, and philosophers agree that the *Vēdic language* is the first complete language. From it, *Sanskrit* took shape. Yet, these two are distinct in form, grammar, and purpose [Method-1, Ref (1)]. This matter requires thorough investigation. Though they share some similarities in sound and vocabulary, they remain fundamentally different. Their resemblance only reinforces the belief that the Vēdic and Sanskrit languages are closely related.

There are several reasons for this view:

All major commentaries, grammatical treatises, and explanations of the Vēdas are written in Sanskrit. Many Vēdic words appear in Sanskrit usage. The ancient grammarian *Panini* studied both Vēdic and Sanskrit grammar in Sanskrit itself. When distinguishing the two, *Panini* explained that “*Vēda is Chandasa* (Prosody or metrical arrangement)” meaning the Vēdic language is distinct and that “*Chhandas*” is another name for the Vēdic tongue.

The *Vēda Samhitas* are the only authoritative texts of the Vēdic language there is no second scripture [Method-2, Ref (2)].

Before the emergence of Sanskrit, all sacred and literary expression existed in the Vedic language.

The Vēda is boundless. While the Vedic language arose naturally as the vehicle of spiritual expression, later languages including Sanskrit are human creations.

In the Vēdas, language is “Vēdākshara-centered” (akshara-pradhāna) [Method-3, Ref (3)], while in ordinary languages, it is “sound and root-centered” (Shabda-dhātu-pradhāna). At both levels, the fundamental building block of language is the Vēdākshara.

Through the use of Vēdāksharas, the vital life energy (Prāna Shakti) gains the form of speech (vāg-rupa) [Method-4, Ref (4)]. Through the use of words (Shabda), human emotions and desires are expressed. When a Vēdākshara’s (Akshara) position changes, its energetic form changes.

When a word’s root changes, its meaning changes. Vēdāksharas are natural to living beings [Method-5, Ref (5)]; words are human constructs. A Vēdākshara is expressed as sound through the vital breath (prāna) [Method-6, Ref (6)], while a word becomes language through human will and meaning.

Grammar of Vēdāksharas is the process through which life transforms into speech. The grammar of human language, on the other hand, gives form and completeness to networks of sounds and meanings. The meaning of a Vēdākshara differs from that of a word or root. The birth of a Vēdākshara occurs where life energy, vital energy, and sound energy meet [Method-7, Ref (7)].

The birth of a word occurs where desire, feeling, and effort converge [Method-8, Ref (8)]. A Vēdākshara represents the inner vital power of the body [Method-9, Ref (9)], while a word represents the external sensory experience [Method-10, Ref (10)]. A Vēdākshara is the stabilized form of consciousness; a word is the manifest form of meaning. Within the domain of life, Vēdāksharas arise; within the domain of feeling, sounds arise. The power of Vēdāksharas is common to all living beings; the power of words and roots belongs only to humans [Method-11, Ref (11)]. Vēdāksharas signal the beginning of life; languages express the realization of knowledge and emotion. Vēdākshara power extends life [Method-12, Ref (12)]; sound power expands knowledge. A Vēdākshara is metaphysical; sound and language serve knowledge expression.

Methods

Method-1: Vedic language is the first complete language. From it, Sanskrit took shape. Yet, these two are distinct in form

मन्त्र-यजुर्वेद (7-14)

- देवता: विश्वेदेवा देवता:
- ऋषि: वत्सार काश्यप ऋषि:
- छन्द: विराड् जगती
- स्वर: निषाद:

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्याम।
सा प्रथमा संस्कृतिर्विधवारि स प्रथमो वरुणो मित्रोऽग्निः ॥

Essence of यजुर्वेद (7-14)

The Supreme Being (*Paramātmā*) is the primordial one He

existed before all. From Him emerged *speech*, that is, the *Vēda*, the sacred words, or the *language of the Vēdas*, which is the first of all languages. That *Vēda* bestows every kind of prosperity and wealth.

O Lord! O Soma! For the sake of your sacred knowledge of the Vēda, may we become valiant like *Varuṇa*, rich in learning and wealth like *Agni*, and generous in giving like *Mitra*!

(a1) Proposition (Pratipādanam)

Question: Which is the first language?

Answer: The *language of the Vēdas* or *Vedic speech*, as stated in the *YajurVēda* (7-14).

Question: What is indivisible?

Answer: The *Vedic language*, according to the *YajurVēda* (7-14).

Question: Did Sanskrit originate from the Vedic language?

Answer: Yes, it did. In *YajurVēda* (7-14), it is said, “May we, like *Mitra* or *Vāyu* (RigVēda 3-59-9), be givers of offerings.” Just as *Vāyu* refines and purifies all substances, so too should we refine the *Vedic language* and offer it as *Sanskrit*, the language of purity and refinement.

Conclusion of Method-1

It is evident from *YajurVēda* (7-14) that Sanskrit language developed from Vedic language. Based on *YajurVēda* (7-14), it can be demonstrated that Vēda was the first language of humans, and Sanskrit language, containing those words, originated from it.

Method-2

The *Vēda Samhitas* are the only authoritative texts of the Vedic language there is no second scripture for the Vedic language, the “*Vēda Samhitā*” is a single text.

ऋग्वेद (1-165-15)

- देवता: इन्द्र
- ऋषि: अगस्त्य
- छन्द: पङ्क्ति
- स्वर: पञ्चम

एष वः स्तोमो मरुत इयं गीर्मान्द्वार्यस्य मान्यस्य कारोः।

एषा यासीष्ट तन्वे वृयां विद्यामेषं वृजनं जीरदानुम् ॥

Essence of ऋग्वेद (1-165-15)

The *Vēda Samhitā* coming from the Lord (Bhagavān) contains the speech of the one worthy of worship, that is, of the Maruts, and of the one who is venerable, that is, Indra. By desiring the praise of Indra, the *dēvatā*, the wind (*vāyu*) spreads it to us. We receive the desire of the wind from all directions. It comes so that we may shed our sins and attain the knowledge of truth.

(a2) Proposition (Pratipādanam)

Question: What is the desire of the winds in RigVēda (1-165-15)?

Answer: To perform Praises (hymns).

Question: Who is praising?

Answer: Sage Agastya.

Question: About whom is Agastya praising?

Answer: About the Lord (Bhagavān), the worthy of praise, and the venerable.

Question: Who is the worthy of praise?

Answer: The Maruts.

Question: Who is the venerable?

Answer: Indra is the venerable.

Question: What does Agastya wish for us?

Answer: The Vēda.

Question: How do Agastya's desires reach us?

Answer: Agastya's desire spreads in all directions through the Maruts, praising it.

Question: Who can receive Agastya's praises?

Answer: Only those humans who shed their sins receive the knowledge of the Vēda.

Question: What do we learn fundamentally from RigVēda (1-165-15)?

Answer: Vēdic mantras came from the Lord. Through the praises of the sages, they spread via the Maruts and reach those who have shed their sins. Therefore, for the Vēdic language, the Vēda Saṃhitā is a single text.

Conclusion of Method-2

To establish that the Vēdic language has the Vēda Saṃhitā as its only text, the essence of RigVēda (1-165-15) has been presented and demonstrated.

Method-3

In the Vēdas, language is "Vēdākshara-centered" (*akshara-pradhāna*), while in ordinary languages, it is "sound and root-centered" (*Shabda-dhātu-pradhāna*)

ऋग्वेद (9-28-2)

- देवता: पवमानः सोमः
- ऋषिः प्रियमेधः
- छन्दः विराङ्गायत्री
- स्वरः षड्जः

एष पवित्रे अक्षरत्सोमो देवेभ्यः सुतः । विश्वा धामान्याविशन् ॥

Essence of ऋग्वेद (9-28-2)

In the Vēdas, language is "Vēdākshara-centered" (*akshara-pradhāna*) this mantra reveals that Soma, as the power of knowledge, stands as the offspring of the *dēvatās* (Scholars), flowing for the sake of purity. He enters all bodies on the earth and sanctifies them.

Through the influence of this Soma sacrifice (Soma-yajña), the *dēvatās* (Scholars) purify the bodies and guide beings toward a higher way of life.

Therefore, this mantra emphasizes that in the Vēdas, language is based on the power of the *akṣara* each *akṣara* carries divine energy and leads human beings toward divinity.

(a3) Proposition (Pratipādanam)

- **Question:** In this mantra (RigVēda 9-28-2), how do

we know that "eṣaḥ" means "Vēdākshara (*akṣara*)"?

Answer: In this mantra (RigVēda 9-28-2), the seer (*ṛṣi*) is *Priyamedha*, which means "one who possesses a mind with the power of desirable concentration." Knowledge is sustained by the intellect, and the Vēdākshara (*akṣara*) itself is knowledge. Therefore, what is sustained by the intellect is called *akṣara* (the Vēdākshara).

- **Question:** What is the relationship between Soma and the Vēdākshara (*akṣara*)?
- **Answer:** Soma is the Vēdākshara (*akṣara*).
- **Question:** In this mantra (RigVēda 9-28-2), what purifies?
- **Answer:** In this mantra (RigVēda 9-28-2), the *dēvatā* (*dēvatā*) is *Pavamāna Soma*. Therefore, Soma himself is the purifier.
- **Question:** Whom does he purify?
- **Answer:** The *dēvatās* (Scholars).
- **Question:** How does he purify them?
- **Answer:** By flowing as their offspring that is, by flowing in the form of knowledge.
- **Question:** What do the *dēvatās* (Scholars) do with that knowledge?
- **Answer:** The *dēvatās* (Scholars), with that knowledge, enter the bodies on earth and purify them meaning, they enlighten human beings with divine knowledge and make them pure.

Conclusion of Method-3

In the Vēdas, language is "Vēdākshara-centered" (*akṣara-pradhāna*). These mantras tell us that Soma, as the power in the form of knowledge, stands as the offspring of the *dēvatās* (Scholars), flows for the sake of purity, and enters all bodies on the earth, sanctifying them.

Method-4: Through the use of Vēdāksharas, the vital life energy (*Prāna Shakti*) gains the form of speech (*vāg-rupa*).

ऋग्वेद (10-125-4)

- देवता: वागाम्भृणी
- ऋषिः वागाम्भृणी
- छन्दः त्रिष्टुप्
- स्वरः धैवतः

मया सो अन्नमन्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् । अमन्तवो मां त उप क्षियन्ति श्रुधि श्रुतं श्रद्धिवं ते वदामि ॥

Essence of RigVēda (10-125-4)

Whoever eats food and breathes in and out to such people, the Vēda, which is a subject filled with devotion and reverence, is taught by the Supreme Being (Paramātma) Himself. Such individuals, endowed with these two powers food (vital energy) and breath (life force) become intelligent and are able to understand the Vēda and express creativity.

Those who accept the Vēda in an opposing or contradictory manner cannot realize the Supreme Being. Likewise, those who reject the teacher who imparts Vēdic knowledge are, in fact, rejecting the Supreme Being Himself.

For this mantra, the *dēvatā* (*dēvatā*) and seer (*ṛṣi*) are *Vāgāmbṛṇī* that is, *Vāk + Āmbṛṇī*

- Vāk means speech.
- Āmbṛṇī means daughter of Ambṛṇa, who is Sarasvatī.

Therefore, the phrase “by me” in this mantra refers to “by the *dēvatā*”, and the phrase “by you” refers to “by the seer”.

(a4) Proposition (Pratipādanam)

- **Question:** Who revealed the Vēda?
Answer: According to RigVēda (10-125-4), the one who gave the Vēda is Vāgāmbṛṇī.
- **Question:** Who is Vāgāmbṛṇī?
Answer: Vāk.
- **Question:** To whom was this Vāk revealed?
Answer: To those who eat food, who breathe in and out, and who possess intellect.
- **Question:** Who has intellect?
Answer: According to this mantra (RigVēda 10-125-4), the seer (*rṣi*) is Vāgāmbṛṇī. That is, those who possess Vāk have intellect.
- **Question:** What is the fundamental result of giving the Vēda to those with intellect?
Answer: They observe and listen with discernment.
- **Question:** What does “observe with discernment” mean?
Answer: It means observing not merely with the eyes but with the intellect.
- **Question:** What does eating food mean?
Answer: When a human eats food, it is equivalent to performing a yajña for sustaining the life force (*prāṇāgni*).
- **Question:** What happens by eating food?
Answer: Through the food eaten, one obtains life energy and intellect.
- **Question:** What happens through the use of Vēdāksharas?
Answer: Through the use of Vēdāksharas, the life fire (*prāṇāgni*) and speech fire (*vāgāgni*) manifest in the being.
- **Question:** What happens through breathing in and out?
Answer: Through inhalation and exhalation, the life force maintains the being’s vitality.
- According to RigVēda (1.1.4), the yajña performed with fire (*Agni*) must be non-violent, and the Supreme Being (*Paramātma*) is attained only by the wise. That is, human food must be non-violent.

Conclusion of Method-4

From the Mantra RigVēda (10-125-4), it is evident that “through the use of Vēdāksharas (*Aksharās*), the vital life energy (*prāṇa shakti*) gains the form of speech (*vāg-rupa*)”.

Method-5: Vēdāksharas are natural to living beings; words are human constructs.

यजुर्वेद (9-31)

- देवता: अग्न्यादयो मन्त्रोक्ता देवता:
- ऋषि: तापस ऋषि:
- छन्द: स्वराड् अति
- धृति: स्वर: षड्ज:

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयत् तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रील्लोकानुदजयत् तानुज्जेषं सोमश्चतुर्क्षरेण चतुष्पदः पशूनुदजयत् तानुज्जेषम् ॥३१॥

यजुर्वेद (9-32)

- देवता: पूषादयो मन्त्रोक्ता देवता
- ऋषि: तापस ऋषि
- छन्द: कृति
- स्वर: निषाद

पूषा पञ्चाक्षरेण पञ्च दिशः उदजयत् ताऽऽज्जेषं सविता षडक्षरेण षड् ऋतूनुदजयत् तानुज्जेषं मरुतः सप्ताक्षरेण सप्त ग्राम्यान् पशूनुदजयत् तानुज्जेषं बृहस्पतिर्ष्टाक्षरेण गायत्रीमुदजयत् तामुज्जेषम् ॥३२॥

Essence of Yajur Vēda (9-31 and 9-32)

- Agni with a single Vēdākshara, or with a single-Vēdākshara divine Gayatri meter, gave birth to the life force (*prāṇa*). He received it in the best manner.
- Ashvins with two Vēdāksharas, or with a two-Vēdākshara divine Ushnik meter, and gave birth to humans and move with two legs. They received all of them in the best manner.
- Vishnu with three Vēdāksharas, or with a three-Vēdākshara divine Anushtup meter, gave birth to the three worlds. He received all of them in the best manner.
- Soma with four Vēdāksharas, or with a four-Vēdākshara divine Brihati meter, gave birth to animals that moves with four legs. He received all of them in the best manner.
- Pushan with five Vēdāksharas, or with a five-Vēdākshara divine Pankti meter, gave birth to the five directions. He received all of them in the best manner.
- Savita with six Vēdāksharas, or with a six-Vēdākshara divine Trishtup meter, gave birth to the six seasons. He received all of them in the best manner.
- Maruts with seven Vēdāksharas, or with a seven-Vēdākshara divine Jagati meter, gave birth to seven village animals. They received all of them in the best manner.
- Brihaspati with eight Vēdāksharas, or with an eight-Vēdākshara Gayatri meter, gave birth to her that protects the one who chants. He received her in the best manner.

This passage describes how the *dēvatās* (*Scholars*), through specific Vēdāksharas and Vēdic meters (*chandās*), manifest life, directions, seasons, animals, and beings, each receiving them in the most perfect or auspicious way.

(a5) Proposition (Pratipādanam)

- **Question:** Is a Vēdākshara a living entity?
Answer: Yes, as can be understood from the Yajur Vēda (9-31) and Yajur Vēda (9-32) mantras.
- **Question:** What is Prāṇa (life force)?
Answer: The five vital airs (*pañcha prāṇas*). They are Vyāna, Samāna, Udāna, Apāna, and Prāṇa.
- **Question:** Who generated Prāṇa?
Answer: Agni generated Prāṇa and obtained it in its

most excellent form.

- **Question:** What does “obtaining in the most excellent form” mean?

Answer: It means obtaining completely or fully, as understood from Yajur Vēda (9-31).

- **Question:** What does “Dvipadaḥ” mean?

Answer: Birds and humans.

- **Question:** What are animals (paśū)?

Answer: Creatures that live in the forest; dogs and cats are also included.

- **Question:** What are the seven domestic animals (Saptagrāmyān paśū)?

Answer: The seven village/domestic animals, cow, buffalo, horse, donkey, camel, goat, sheep.

Conclusion of Method-5

A Vēdākshara is a group of living entities, as stated in Yajur Vēda (9-31) and Yajur Vēda (9-32).

Method-6: A Vēdākshara is expressed as sound through the vital breath (prāṇa).

यजुर्वेद (9-31)

- **देवता:** अग्न्यादयो मन्त्रोक्ता देवताः
- **ऋषि:** तापस ऋषिः
- **छन्दः** स्वराङ् अति धृतिः
- **स्वरः** षड्जः

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयत् तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रील्लोकानुदजयत् तानुज्जेषं सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत् तानुज्जेषम् ॥३१॥

Agni, with one Vēdākshara or a syllable, in the divine Gayatri meter, generated Prāṇa (life force) and obtained it in its most excellent form.

The Ashvins, with two Vēdāksharas or syllables, in the divine Ushnik meter, moving on two legs, generated humans and obtained all of them in their most excellent form.

Vishnu, with three Vēdāksharas or syllables, in the divine Anushtup meter, generated the three worlds and obtained all of them in their most excellent form.

Soma, with four Vēdāksharas or syllables, in the divine Brihati meter, moving on four legs, generated animals and obtained all of them in their most excellent form.

(a6) Proposition (Pratipādanam)

Agni, with one Vēdākshara or syllable, in the divine Gayatri meter, generated Prāṇa (life force) and obtained it in its most excellent form.

- **Question:** Does a Vēdākshara, using the life-breath (prāṇa vāyu), manifest as sound (nāda)?
- Answer:** Yes, as understood from Yajur Vēda (9-31).
- **Question:** How did Agni generate Prāṇa?
- Answer:** When “Agni” is filled in vāyu, it transforms into Prāṇa.

Conclusion of Method-6

It has been established, with the support of Yajur Vēda (9-31), a Vēdākshara is expressed as sound through the vital

breath (prāṇa).

Method-7: The birth of a Vēdākshara occurs where *life energy, vital energy, and sound energy* meet.

ऋग्वेद (1-101-5)

- **देवता:** इन्द्रः
- **ऋषि:** कुत्स आङ्गिरसः
- **छन्दः** विराङ्जगती
- **स्वरः** निषादः

यो विश्वस्य जगतः प्राणतस्पतिर्यो ब्रह्मणे प्रथमो गा अविन्दत् इन्द्रो यो दस्युर्धरां अवातिरन्मरुत्वन्तं सुख्याय हवामहे ॥

Essence of ऋग्वेद (1-101-5)

Those who first praised and attained the Supreme Being, the lord of all life forces of the entire universe, are called Indra.

Those who easily overcome enemies (the groups of Kāma, Krodha, Mada, Mātsarya), and the lowly (adharma, untruth, injustice),

Those who possess qualities like the air-lightness, mobility, conduciveness (to scent, sound, and heat), enlivening beings through the prāṇāyāma of life, and maintaining equilibrium (samyamanam). We invite such beings for friendship.

(a7) Proposition (Pratipādanam)

- **Question:** Who is the life energy-vital energy?
- Answer:** Both life energy and vital energy is the Supreme Being, as made clear by RigVēda (1-101-5).
- **Question:** What is sound energy (nāda śakti)?
- Answer:** From RigVēda (1-101-5), it is understood that the act of praising corresponds to sound energy.
- **Question:** How is praising considered sound energy?
- Answer:** Sound energy is “Om” (Ōmkāra). Praise always begins with “Om”.
- **Question:** How is it known that the place where life energy, vital energy, and sound energy meet is the birthplace of a Vēdākshara?
- Answer:** In RigVēda (1-101-5), it is clearly indicated that praising (i.e., the sound energy) the Supreme Being, who is life energy and vital energy, results in their combination. This combination manifests as “Indra,” and this Indra is the “Vēdākshara” (akshara).

Conclusion of Method-7

It is established through RigVēda (1-101-5) that the place where life energy (jīva śakti), vital energy (prāṇa śakti), and sound energy (nāda śakti) come together is the birthplace of a Vēdākshara.

Method-8: The birth of a word occurs where *desire, feeling, and effort* converge.

यजुर्वेद (9-33)

- **देवता:** मित्रादयो मन्त्रोक्ता देवताः
- **ऋषि:** तापस ऋषिः
- **छन्दः** कृतिः

- **स्वरः** निषादः

मित्रो नवाक्षरेण त्रिवृत् ५ स्तोममुदजयत् तमुज्जेषु वरुणो दशाक्षरेण विराजमुदजयत् तामुज्जेषुमिन्द्रः ५ एकादशाक्षरेण त्रिष्टुभमुदजयत् तामुज्जेषु विश्वे देवा द्वादशाक्षरेण जगतीमुदजयत् तामुज्जेषु ॥३३॥

Essence of Yajur Vēda (9-33)

Mitra, with nine Vēdāksharas, in the Yajushi Brihati meter, generated desire, thought, effort, and praise, and obtained them in their most excellent form.

Varuna, with ten Vēdāksharas, in the Yajushi Virat meter, generated radiance, and obtained it in its most excellent form.

Indra, with twelve Vēdāksharas, in the Asuri Panktishchandameter, generated the day that remains in the three realms, and obtained it in its most excellent form.

Vishvādēvas, with twelve Vēdāksharas, in the Samani Gayatri meter, generated the world (jagatī), and obtained it in its most excellent form.

(a8) Proposition (Pratipādanam)

- **Question:** Is the place where “desire-thought-effort” come together the birthplace of a word or Vēdākshara (akṣara-pada)?
Answer: Yes, as understood from Yajur Vēda (9-33).
- **Question:** What does “Trivṛtam” mean?
Answer: Desire (karma), thought (jñāna), and effort (upāsana).
- **Question:** What does “Stotram” mean?
Answer: Stotram means praise. Praise means appreciating virtues and qualities. In YajurVēda (9-33), praise is being offered for Mitra. By following Mitra’s virtues, we correct and refine our own qualities, and our desires are involved in this process. Desires are thoughts, and they constitute our inner reflections.
- **Question:** What is the inner connection of desire-thought-effort? Is the place where they come together the birthplace of a word or Vēdākshara (akṣara-pada)?
Answer: Only when there is desire does a person perform action; only when there is thought does knowledge arise; without effort, worship cannot be performed. Therefore, humans accomplish these through the mind. That is why the place where desire, thought, and effort come together is the birthplace of a word or Vēdākshara (akṣara-pada). This is our mind, as revealed by Yajur Vēda (9-33).

Conclusion of Method-8

It is established, with the support of Yajur Vēda (9-33), that the place where “desire-thought-effort” come together is the birthplace of a word or Vēdākshara (akṣara-pada).

Method-9: A Vēdākshara represents the inner vital power of the body.

यजुर्वेद (9-31)

- **देवता:** अग्न्यादयो मन्त्रोक्ता देवताः

- **ऋषिः** तापस ऋषिः
- **छन्दः** स्वराड् अति धृतिः
- **स्वरः** षड्जः

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषुमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषु विष्णुस्त्र्यक्षरेण त्रील्लोकानुदजयत् तानुज्जेषु ५ सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत् तानुज्जेषु ॥३१॥

Agni, with one Vēdākshara or a syllable, in the divine Gayatri meter, generated Prāṇa (life force) and obtained it in its most excellent form.

The Ashvins, with two Vēdāksharas or syllables, in the divine Ushnik meter, moving on two legs, generated humans and obtained all of them in their most excellent form.

Vishnu, with three Vēdāksharas or syllables, in the divine Anushtup meter, generated the three worlds and obtained all of them in their most excellent form.

Soma, with four Vēdāksharas or syllables, in the divine Brihati meter, moving on four legs, generated animals and obtained all of them in their most excellent form.

(a9) Proposition (Pratipādanam)

- **Question:** Who are the deities beginning with Agni (Agnīyādayo dēvatāḥ)?
Answer: The deities such as Agni and others.
- **Question:** Who generated the life force (Prāṇa)?
Answer: Agni, with one syllable, using the divine Gāyatrī meter, generated the life force in its most excellent form.
- **Question:** Who obtained that life force?
Answer: Agni obtained that life force in its most excellent form.

Conclusion of Method-9

According to Yajur Vēda, Chapter 9, Mantra 31, it has been established that the Vēdākshara (akṣara) is an internal power or energy within the human body.

Method-10: A word represents the external sensory experience.

ऋग्वेद (1-62-2)

- **देवता:** इन्द्रः
- **ऋषिः** नोधा गौतमः
- **छन्दः** निचृदार्षीत्रिष्टुप्
- **स्वरः** धैवतः

प्र वो महे महि नमो भरध्वमाङ्गूष्यं शवसानाय सामा येना नः पूर्वे पितरः पदज्ञा अर्चन्तो अङ्गिरसो गा अविन्दन् ॥

Essence of ऋग्वेद (1-62-2)

O protectors! Among you, those who know the sacred word and the knowledge of the divine priest’s speech the elderly Gandharvas in the festival, for that which is strong, loudly sing and praise the Sāma hymns, and they bow deeply with great reverence.

(a10) Proposition (Pratipādanam)

- **Question:** Who are the ones that perform *Sāma-gāna* (the chanting of Sāma hymns)?
Answer: The Gandharvas.
- **Question:** What is *Sāma-gāna*?
Answer: The hymns (*rks*) that are sung with melody and imagination (*ūhādi-gāna*) are called *Sāma-gāna*.
- **Question:** What did the ancients do for strength?
Answer: They conducted festivals which are external sensory experience.
- **Question:** What kind of speech or words does the divine priest of the *dēvatās* (Scholars) possess?
Answer: Speech or words endowed with Vedic knowledge.
- **Question:** For what purpose did the ancients offer praise?
Answer: They praised for strong emotional energy (*bhāva-śakti*) or for protection and external sensory experience.
- **Question:** Who is the one who bears or performs the act of salutation (*namaskāra*)?
Answer: The forefather, *Brahmā*, is the one who bears the salutation.

Conclusion of RigVēda (1-62-2)

It has been established with the help of the RigVēda (1-62-2) Mantra that a word represents the external sensory experience.

Method-11

The power of Vēdāksharas is common to all living beings; the power of words and roots belongs only to humans.

RigVēda (1-34-6)

- देवता: अश्विनौ
- ऋषिः हिरण्यस्तूप आङ्गिरसः
- छन्दः विराड्जगती
- स्वरः निषादः

त्रिनो'अश्विना दिव्यानि' भेषजा त्रिः पार्थिवानि त्रिरुं दत्तमुद्भ्यः । ओमानं शृङ्गोर्ममकाय
सूनवे त्रिधातु शर्म वहतं शुभस्पती ॥

Essence of RigVēda (1-34-6)

O Ashvini Devas givers of health, happiness, and auspiciousness!

May you grant to us and to our descendants the three kinds of creations made by Brahma for our protection:

- Divine medicines (connected to the heavens),
 - Earthly medicinal substances (related to plants and herbs), and
 - Health-giving waters
- May these bestow health and protection upon us!

And may you also grant the three *dhātus* (essences) the metallic elements, the linguistic and spiritual elements (such as sound, intellect, and consciousness) through which knowledge flows and manifests!

(a11) Proposition (Pratipādanam)

- **Question:** In RigVēda (1-34-6), the deities are the Ashvins. According to this mantra, who are the two, or

what are the two?

Answer: In RigVēda (1-34-6), there are two sages Hiranyastūpa and Āngirasa. These two are the Ashvins or symbolically, the two Ashvins represent Gold (*Hiranya*) and Fire (*Agni*).

- **Question:** According to RigVēda (1-34-6), what do these Ashvins do, or what do these two represent?
Answer: These Ashvins provide healing from disease, fearlessness, and protection.
- **Question:** How do these Ashvins provide healing from disease?
Answer: They prepare three kinds of divine medicines, through which healing and relief from disease are granted.
- **Question:** What are the three kinds of divine medicines mentioned in RigVēda (1-34-6)?
Answer: The three kinds of solar rays, the three types of earthly substances, and the three kinds of waters.
- **Question:** What are the three kinds of solar rays?
Answer: The rays of sunrise, noon, and sunset.
- **Question:** What are the three types of earthly substances?
Answer: Gold, silver, and tin.
- **Question:** What are the three kinds of waters?
Answer: Rainwater, fruit juices, and the sap of the Soma creeper.
- **Question:** What are the three *Dhātus* (roots or grammatical bases) mentioned in RigVēda (1-34-6)?
Answer: *Parasmaipada*, *Ātmanepada*, and *Ubhayapada* forms.
- **Question:** What is attained through these three *Dhātus*?
Answer: Bliss (*ānanda*) is attained.
- **Question:** Who attains this bliss?
Answer: We and our descendants.
- **Question:** How do the *Parasmaipada*, *Ātmanepada*, and *Ubhayapada* roots grant bliss?
Answer: Through these three *Dhātus*, language is formed; through language, knowledge arises; and through knowledge, bliss is attained. This bliss belongs exclusively to human beings.
- **Question:** What do you intend to propose through this mantra?
Answer: Through the Ashvins, we gain knowledge of medicinal and phonetic (sound-based) elements, which bring us bliss. Moreover, this *Dhātu-Śabda Śakti* (root-sound power) belongs solely to human beings.

Conclusion of Method-11

From RigVēda (1-34-6) we conclude that *Dhātu-Śabda Śakti* (root-sound power) belongs solely to human beings.

Method-12: Vēdākshara power extends life.

RigVēda (1-10-11)

- देवता: इन्द्रः
- ऋषिः मधुच्छन्दाः वैश्वामित्रः
- छन्दः अनुष्टुप्
- स्वरः गान्धारः

आ तू न' इन्द्र कौशिक मन्दसानः सुतं पिबा नव्यमायुः प्र सू तिरं कुधी
सहस्रसामृषिम्॥

Essence of RigVēda (1-10-11)

O master skilled in the sacred dictionaries! O Indra! Protect well the one who was born for our sake. Surely, may sleep grant us new life that is most beneficial and auspicious. With compassion, bestow upon us many sages.

Conclusion of Method-12

According to RigVēda (1-10-11) *Akshara* power extends life.

Conclusion

Vēdic language is the first complete language. From it, *Sanskrit* took shape. Yet, these two are distinct in form. The *Vēda Samhitās* are the only authoritative texts of the Vēdic language there is no second scripture. For the Vēdic language, the “Vēda Samhitā” is a single text. In the Vēdas, language is “*Vēdākshara-centered*” (*akshara-pradhāna*), while in ordinary languages, it is “*sound and root-centered*” (*Shabda-dhātu-pradhāna*). Through the use of *Vēdāksharas*, the vital life energy (*Prāna Shakti*) gains the form of *speech* (*vāg-rupa*). *Vēdāksharas* are natural to living beings; words are human constructs. A *Vēdākshara* is expressed as sound through the vital breath (*prāna*). The birth of a *Vēdākshara* occurs where *life energy, vital energy, and sound energy* meet. The birth of a word occurs where *desire, feeling, and effort* converge. A *Vēdākshara* represents the inner vital power of the body. A word represents the external sensory experience. The power of *Vēdāksharas* is common to all living beings; the power of words and roots belongs only to humans. *Vēdākshara* power extends life.

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