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वेदाक्षरोच्चारण (Vedakshara Pronunciation)

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Abstract

This work explores the Vedic philosophy of sound (śabda) and vēdāksharas (akṣara) as the foundation of life, knowledge, and language. Each vowel and consonant represent a distinct energy of existence अ, इ, उ denote temporal powers (past, present, future); ऋ and ॠ embody vital breath; and groups of consonants correspond to realms of action, imagination, and knowledge. The text explains that “vāk” arises from the union of mind, breath, and knowledge, forming the bridge between human consciousness and divine creation. Pronunciation and tone reflect emotional and mental states, revealing the unity of language, thought, and life energy. While animals possess sound, only humans transform sound into meaningful expression through akṣara-śakti. Recognizing this sacred interrelation, ancient seers declared “Vākbhī Brahma” With Speech itself is Brahman, affirming that language is both a spiritual and creative force within the universe.

Keywords: Vākbhī Brahma, vēdāksharas, Vedic philosophy, vedakshara pronunciation

Introduction

The purpose of *Vēdāksharas* is to unite with knowledge. This state is called *Vēdākshara-Samhitā*. Growth in knowledge depends on the strength of *Vēdākshara-Shakti*. Knowledge that is the root of imagination does not reside in the upper layers. Practical knowledge, knowledge of objects, and knowledge of meanings exist in the upper layers of the gross body. Humans created worldly languages, signs, symbols, words, and speech using knowledge of objects and phenomena so that they could share and communicate their experiences, joys, dislikes, and approvals. They are aware that they possess only threefold physical and mental bodies, and that these operate across past, present, and future times. The root knowledge that unites everything is the cause of imagination. When one wishes to distribute or express these imaginings, vēdāksharas and script provide assistance. Thoughts, emotions, opinions, religions, and intentions arising from sensory experiences are further expressed and advanced through language, which is constructed with the natural and possible power of combining words thus facilitating human communication and expression.

Human languages were developed for communication sharing experiences, ideas, joys, and intentions. However, the primal source of expression lies in *Vēdākshara-Jñāna*.

The most fundamental and primary proof that human birth is meaningful compared to the animal world is “vāk”. This truth needs to be conveyed repeatedly in different contexts, to explain various matters, and to allow them to be seen from diverse perspectives. It was understood from very ancient times through daily use by ordinary people and through inquiry by scholars that the nature of sound, its function, and the form of vēdāksharas are interdependent, and that the intended meaning of a sound can change due to variations in pronunciation. The ancients thoroughly studied the nature of sound, its purpose, and its arrangement.

Man understood the connection between the mind and sound. When the mind was calm,

free from agitation, and without excitement or enthusiasm, he observed that the voice flowed softly and smoothly. When the mind was disturbed, anger rose, or joy overflowed, he experienced the pitch of the voice rising higher in the throat. He recognized the relationship, the secret, and the necessity of expression between the mind, the vocal sound, the state of agitation, and the composition of vĕdāksharas. He noticed even the smallest subtle distinctions and his imagination did not arise without purpose. He realized that when a sound varies, a fundamental change has occurred. Efforts sometimes yielded the intended results, sometimes not. The power to conceive a complete form of the desire born within him was his alone. The power to express it also belonged to him. Vĕdāksharas knowledge encompasses all of this. Can the mind act without knowledge? This question arises not only for scholars but for ordinary people as well.

The wondrous combination of vĕdāksharas reveals and expresses the form of the mind. A living being stands upon three pillars: Mind, Breath, and Knowledge. Breath is constant experience; mind connects breath and knowledge. Sound awakens the mind, and vĕdāksharas express it. Eastern traditions revered the *Vĕdākshara* and *Shabda* (sound) powers as divine forces.

This is not limited to Vĕdic language or Sanskrit alone; it can also be observed in worldly affairs and in daily use. If a sound is even slightly altered, it's meaning changes. Meaning depends on the "Svara" of the sound. At times, thought halts even before its experimental expression. For immediate practical purposes, language is a fine instrument, but its results are temporary. Sound is founded upon vĕdāksharas; the formation of sound depends on vĕdāksharas. Changes in sound influence the human mind both psychologically and philosophically. The firmness of sound follows the potency of vĕdāksharas, and humans can comprehend this. No matter how difficult the effort is, humans are compelled to engage in intricate and varied experiments. All the diversity in expression arises from this. Those ancient seers who experienced this secret insight proclaimed: "*Vāgbhī Brahmā*".

Even a slight deviation in pronunciation alters meaning hence *Svara* and *Vĕdākshara* were revered as sacred. Every thought, emotion, and intention manifest through the power of *Vĕdākshara* and *Svara*.

Language, therefore, is not merely a tool of communication but a manifestation of spiritual power. The ancient seers, realizing this sacred truth, proclaimed: "*Vāgbhī Brahma*" = Brahman with Vācs that are *Vĕdās*.

Discussion

The pronunciation of "अ" is the first vowel, the vital sound of life. The birth of a child begins with the sound "अ". This sound is eternal, unchanging, and without distortion. It symbolizes the beginning of knowledge and life an expression of *Agni* (the sacred fire) that lasts for one *mātrā* (unit of time). It represents the pure knowledge that is innate in a living being. [Method-1, Ref (1)].

The vowel "अ" expresses the state where consciousness begins to manifest intelligence. It marks the start of the present moment and the movement of life through *Agni*. [Method-2, Ref (2)].

The vowel "इ" symbolizes the variation of motion movement and expansion in accordance with the principle of time and space. [Method-3, Ref (3)].

The vowel "उ" represents the power related to the future the potential energy contained in every effort. Every act produces its result in due time; thus, action is *Yajña*. The presiding power that determines the outcome is "उष" *dēvatā* [Method-4, Ref (4)].

In the *Taittiriya Upanishad* (*anuvāka-7*), it is stated: "Prāṇa, Vyāna, Apāna, Udāna, and Samāna....this is all". Prāṇa signifies movement through *Agni*. Life functions through five vital Vāyus. Each representing five planes of existence. All living activities arise through five corresponding *Vĕdākshara energies*. [Method-5, Ref (5)].

The vowels अ, इ, उ symbolize the powers of past, present, and future. The consonants ह, श, ष, स represent the vital breath-safety, vitality, and well-being. The vĕdāksharas य, र, ल, व symbolize:

- य effort (यत्न)
- र the living being
- ल the state of mind or awareness
- व expressed speech or manifestation

The vĕdāksharas क, च, ट, त, प represent the physical world of action. The vĕdāksharas ग, ज, ड, द, ब denote the mental or imaginative realm. The vĕdāksharas न, म refer to the realm of knowledge (*Jñāna*). The vĕdāksharas म, ह, ऋ, ॠ represent:

- म the mind.
- ह *Prāṇa* (life-breath)
- ऋ and ॠ are life-related vowels. They are non-tactile, representing subtle vital energies.

The *Prāṇa* that operates through knowledge, mind, and breath is called *Prāṇāgni*. The vital fire is inherent in all beings. The vĕdākshara "अ" is eternal and truthful pervading the three realms and the three times (past, present, future). The power that remains constant through the three states: imagination, yajña, knowledge, thought, action, and result. The vĕdākshara "अ" is the vital life energy that emerges at the moment of a child's birth.

"स" becomes present for every moment, the energy required for the living being's efforts and actions. The vĕdāksharas अ, इ, उ provide the energies required for the three stages of *Yajña*: beginning, middle, and end.

The sounds ऋ [Method-6, Ref (6)] and ॠ are natural cries of life that emerge at birth, expressing vital energy before the awareness of touch or sensory knowledge. In the subtlety of a newborn's first cry, when observed with great dedication and attentiveness, there is a unique and profound resonance. At the moment when, with great effort, the life-force within a living being first moves outward, and as the exertion of breath subsides and the cry momentarily ceases, when, after swallowing a gulp of air, the crying begins anew, then, without any tactile contact, through vibration alone, the sounds of ऋ and ॠ become manifest. The sounds ऋ and ॠ are life-bearing vĕdāksharas. They are not consonants. The ऋ and ॠ sounds that emerge naturally from the throat of an infant differ subtly from the र and ल sounds produced through human effort. This distinction becomes clear to one who listens with careful attention and deep awareness. As life

matures, the ability to articulate these sounds fades, showing that they belong to the realm of *Prāṇa* rather than the physical world. They have no connection with materiality or worldliness. The sounds ऋ and ॠ express realities that transcend human power and human knowledge. The Vēda declares this as Brahman, the infinite supreme consciousness. These vēdāksharas, which reveal the inconceivable and transcendental energies of that boundless awareness, are the *Śiva-Śakti* vēdāksharas, the very forces that have evolved into the Rudra-form of the universe.

Methods

Method-1

RigVēda (1-22-16)

- देवता: विष्णुदेवो वा
- ऋषिः मेधातिथिः काण्वः
- छन्दः गायत्री
- स्वरः षड्जः

अतो'देवा अवनतु नो यतो विष्णुर्विचक्रमे। पृथिव्याः सुप्त धामभिः॥

Essence of RigVēda (1-22-16)

May the learned ones help us understand for what purpose Viṣṇu, the all-pervading, indwelling presence who upholds all things such as earth, water, fire, air, ether, atoms, and time, and who, as the Viṣṇu principle of the Supreme Brahman, creates the earth, nature, and all existence, has brought forth this creation. May that very cause, all-pervading and ever inspiring, protect us through their wisdom.

Proposition

Question: In RigVēda (1.22.16), what does the term “अतः” mean?

Answer: It means “*that which pervades everything*” all-pervading.

Question: What is the connection of “all-pervading” with the vēdākshara “अ” (*akāra*)? How does it represent the Viṣṇu principle?

Answer:

- अ = He who pervades all things” (अतति सर्वम् व्याप्नोति).
- The vēdākshara “अ” is inherently present within all other vēdāksharas.
- Therefore, “अ” symbolizes the Viṣṇu principle, the all-pervading essence.

Question: In RigVēda (1.22.16), what does the term “sapta” (seven) indicate?

Answer: The *seven* represent the seven fundamental substances: earth, water, fire, air, ether, atom, and time.

Question: What aspects of the Viṣṇu principle are understood from RigVēda (1.22.16)?

Answer:

- Subtle and inherent like the vēdākshara “अ”.
- All-pervading.
- The indwelling essence (अन्तर्यामिन्).
- The principle that moves within all and causes all movement.
- The bearer and sustainer of earth, nature, and all

creation.

- The source, cause, and driving force of creation itself.

Question: According to RigVēda (1.22.16), what is the duty of the dēvas and the learned (vidvān-s)?

Answer:

- To understand and make others understand the knowledge of the Viṣṇu principle, as well as the nature of earth, nature, and the seven substances mentioned above.
- To apply this knowledge for the benefit and welfare of humanity.
- To protect and be protected through that understanding.

Question: What is the nature of the knowledge revealed in RigVēda (1.22.16)?

Answer:

- Knowledge is innate. It exists inherently within us from the moment of creation.
- It is the primordial characteristic of consciousness, the very mark of life itself.
- Since knowledge is embedded in creation, and we are part of that creation, this is the innate, original.
- Knowledge that accompanies every living being.

Therefore, this knowledge belongs to us and to our descendants. It is the eternal inheritance of life itself.

Conclusion of Method-1

The vēdākshara ‘अ’ (*akāra*) is the Viṣṇu principle the primordial knowledge and the very mark of life.

Method-2

RigVēda (1-1-7)

- देवता: अग्निः
- ऋषिः मधुच्छन्दाः वैश्वामित्रः
- छन्दः गायत्री
- स्वरः षड्जः

उप त्वाग्ने दिवेदिवि दोषावस्तर्धिया व्रयम्। नमो भरन्त एमसि॥

Essence of RigVēda (1-1-7)

The Vēda begins with the hymn to Agni. By worshipping Agni daily and constantly, with intelligence and devotion, we draw nearer to the Supreme Being and receive the divine radiance from all directions. In this sense, Agni is the giver of the wealth called intellect. He is the one who enables us to bear and embody knowledge

Proposition

- **Question:** How is the Supreme Being (*Paramātmā*) known?

Answer: He is known through *buddhi* (intelligence) and *prajñā* (wisdom).

- **Question:** Who does stuti (स्तुति) of Agni day and night?

Answer: Those endowed with *prajñā* — the intelligent and the wise.

- **Question:** What results from स्तुति or offering reverence?

Answer: We draw near to the divine presence.

- **Question:** And what do those who approach the Divine receive from all directions?

Answer: They receive *radiance*, illumination of “Moksha” or Salvation.

- **Question:** Who grants us the power to hold intelligence within us?

Answer: The *dēvatā Agni* himself.

- **Question:** What does RigVēda (1.1.7) say about the *vēdākshara* “आ”?

Answer: In RigVēda (1.1.7), the term “आ” means “from all directions.” The phrase “from all directions” denotes the awareness of space and orientation, the sense of direction itself. A person can perceive directions only when conscious, that is, when endowed with innate intelligence. This conscious awareness allows one to recognize the present moment, and only then does movement become possible.

Conclusion of Method-2

The *vēdākshara* “आ” represents the *innate, pure intelligence* that accompanies the living being from birth, the state in which knowledge seeks to become manifest. It marks the beginning of the present, the onset of awareness, and the initiation of motion within life.

Method-3

RigVēda (1-10-7)

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

सुविवृतं सुनिरञ्जमिन्द्र त्वादातुमिद्यशः। गवामपं ब्रजं वृधि कृणुष्व राधो अद्रिवः॥

Essence of RigVēda (1-10-7)

O Indra!

May You, who are all-powerful and generous in every way, grant us with compassion the knowledge, glory, happiness, and golden wealth that are discovered and established through You.

O Lord, possessor of abundant riches!

With firm resolve, open the gateway of knowledge, the path of the mind and the senses, so that we may perceive and attain true wisdom.

Proposition

- **Question:** Who is the giver of all kinds of happiness?
Answer: *Indra*.
- **Question:** How many kinds of giving (charity or bestowal) are there?
Answer: Indra is the giver of *mind and senses, happiness, knowledge, learning (vidyā), fame (yaśas), and grace (kṛpā)*.
- **Question:** Who expands and awakens the organs of knowledge (*jñānendriyas*)?
Answer: Since Indra is the *dēvatā* of this mantra, *he himself is the lord of the senses*.
- **Question:** Who possesses the wealth of knowledge, gold, and all forms of prosperity?
Answer: *Īśvara (the Supreme Lord)*.
- **Question:** Among all forms of wealth, which is foremost?
Answer: The *wealth of learning (vidyā)*, which brings

happiness and prosperity, is primary for human beings.

- **Question:** Why is the wealth of learning considered foremost?
Answer: Because it supports the *state of expansion and perfection, the spatial and structural completeness of being*.
- **Question:** Which elements in this mantra contribute to that expansive perfection?
Answer: *Fame (yaśas), knowledge (vidyā), grace (kṛpā), and happiness (sukha)*.
- **Question:** What represents the vital force (*jīva-śakti*) in this mantra?
Answer: The *wealth of learning (vidyā-svarṇa-ādi dhana)* that produces happiness.
- **Question:** According to the principle of space and time, what represents the dynamic variation (movement) in this mantra?
Answer: The *expansion of the organs of knowledge (jñānendriyas)*.
- **Question:** When do the organs of knowledge expand?
Answer: When *Indra purifies and refines them*.
- **Question:** What does “Indra’s purification” mean?
Answer: It means *the sanctification and refinement of the senses*.
- **Question:** What happens when the senses are purified?
Answer: The *gateway of the mind to knowledge* is opened.

Conclusion of Method-3

Definition

“इ” = meaning “the son (offspring) of Viṣṇu”.

Interpretation

“इ” represents the life-force (*jīva-śakti*) that has emanated from the Viṣṇu principle.

“इ” the life-energy born of Viṣṇu; the form of motion, expansion, and conscious vitality.

“इ” is the state that, according to the principles determined by *space and time (deśa-kāla)*, supports the variations and movements (*increase and decrease*) of *life-energy (jīva-śakti)*, contributing to the *regional or spatial characteristic of expansion and form*.

Method-4

RigVēda (1-10-1)

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

गार्ग्यन्ति त्वा गायत्रिणोऽर्चन्त्युर्कमुर्किणः। ब्रह्माणस्त्वा शतक्रतु उद्भूशमिव येमिरे॥

Essence of RigVēda (1-10-1)

O Indra! The learned ones, like a lineage of sages, praise you with hymns in the form of Sāma songs, and those who possess sacred mantras worship you as the embodiment of the ritual.

Proposition

- **Question:** What does *Śatakratu* mean?
Answer: *Śata* means “many” and *kratu* means “yajña”.

Therefore, *Śatakratu* means “the one who performs many yajña” or “the *dēvatā* presiding over many yajña.”

- **Question:** Who performs many yajña?

Answer: *Indra*.

- **Question:** Why Indra? The mantra does not explicitly mention Indra, does it

Answer

The *dēvatā* of a mantra (*mantra-dēvatā*) is the presiding force. For this mantra, the *dēvatā* is *Indra*.

Therefore, Indra himself is the performer (*karta*) of the yajña and also the *yajña-dēvatā*.

- **Question:** What does “with exalted praise” (*utkr̥ṣṭa stuti*) mean?

Answer: It means a hymn sung with elevated voice and devotion through the recitation of Vedic mantras.

- **Question:** Why is this praise compared to a *vaṁśa* (lineage)?

Answer: *Vaṁśa* means “a family or lineage.” Just as elders in a family nurture and develop their children and live together harmoniously, in the same way, the singers of Sāma hymns and the chanters of mantras should unite as one, collectively elevating the chant and performing the yajña, thus praising Indra together.

- **Question:** What does “many yajña” mean?

Answer: It signifies countless or innumerable yajña.

- **Question:** Who can perform innumerable yajña?

Answer: Only “ऋ,” meaning “the one who pervades everything”, can perform them.

- **Question:** Where does the word “ऋ” appear in Rigveda (1.10.1)?

Answer: In the word *utkr̥ṣṭa*, derived as *ut + kr̥ṣ + kta*. Here *ut* = ऋ + *kvip*, and “ऋ” means “the all-pervading one.” Hence, *ut* also conveys the sense of “ud,” meaning “exalted” or “elevated.”

Conclusion of Method-4:

From Rigveda (1.10.1), the *vēdākshara* “ऋ” signifies the *life-energy* (*jīvi*) that relates to future actions, that is, the power inherent within the *lineage* (*vaṁśa*). It implies that the result of every effort (*yatna*) manifest in the future.

The *effort itself* is the *yajña*. As the yajña proceeds, its result gradually takes form, step by step.

This process of progressive formation, the gradual unfolding of results through the continuity of action, is what is referred to as “*vaṁśa*” (lineage or sequence).

Thus, Rigveda (1.10.1) clearly expresses that “*vaṁśa*” represents the inherent life-energy that sustains continuity and brings future outcomes into manifestation.

Method-5

Yajur Vēda (9-31)

- देवता: अग्न्यादयो मन्त्रोक्ता देवताः
- ऋषिः तापस ऋषिः
- छन्दः स्वराड् अति धृतिः
- स्वरः षड्जः

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषमश्निनौ द्यूक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रील्लोकानुदजयत् तानुज्जेषं सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत् तानुज्जेषम् ॥३१॥

Essence of Yajur Vēda (9-31)

Agni, with one *vēdākshara* or through the divine *Gāyatrī* meter consisting of one *vēdākshara* generated life (*prāṇa*) in the highest and most excellent form and attained it in its supreme state.

The *Aśvins*, with two *vēdāksharas* or through the divine *Uṣṇik* meter composed of two *vēdāksharas* brought into beings that move with two legs (humans and birds). They created humankind in the best form and attained excellence through them.

Viṣṇu, with three *vēdāksharas* or through the divine *Anuṣṭubh* meter consisting of three *vēdāksharas* produced the three worlds in their finest form and attained excellence through them.

Soma, with four *vēdāksharas* or through the divine *Br̥hati* meter consisting of four *vēdāksharas* created the beings that move on four legs (animals). He brought them forth in their most excellent form and attained completeness through them.

Proposition

- **Question:** Does *prāṇa* (life force) mean the movement of Agni (fire)?

Answer: Yes. Because Agni, through a single *vēdākshara*, generated *prāṇa*, filling it completely and giving it motion.

- **Question:** Is motion the life of a living being?

Answer: Yes. Only if there is *prāṇa*, breathing (inhalation and exhalation) occurs. Everything that moves breathes. Agni entered the air and generated *prāṇa*. That is why a living being possesses motion.

- **Question:** Does a living-being sustain life through five vital forces (*prāṇas*)?

Answer: Yes. Life continues through ten *prāṇas*, but five of them are principal. The vital force (*prāṇa*) in the form of air functions as the life-energy of the living being. These five *prāṇas* correspond to the five cosmic realms: *prāṇa*, *vyāna*, *apāna*, *udāna*, *samāna*.

- **Question:** Does the entire motion and activity of a living-being manifest as five classes of *akṣara* energies from five positions?

Answer: Yes, as evidenced by the mantras of the Yajur Vēda (9.31).

Conclusion of Method-5

Prāṇa is the movement of Agni. Motion constitutes the life of a living being. Life continues through five principal *prāṇas*. In the form of air, *prāṇa* acts as vital energy, sustaining the living being. The five *prāṇas* correspond to the five realms: *prāṇa*, *vyāna*, *apāna*, *udāna*, *samāna*. The entire motion and activity of a living being manifest as five classes of *akṣara* energies from five positions, as confirmed with the help of Yajur Vēda (9.31) mantras.

Method-6

RigVēda (1-2-8)

- देवता: मित्रावरुणौ
- ऋषिः मधुच्छन्दाः वैश्वामित्रः
- छन्दः गायत्री
- स्वरः षड्जः

ऋतेन मित्रावरुणावृतावृतावृतस्पृशाः ऋतुं बृहन्तमाशाथौ॥

Essence of RigVēda (1-2-8)

By the power of Truth (*Satya*), the devatas Mitra and Varuṇa, through the creative potency of Brahman, obtained the strength of Dharma (or waters) and thereby advanced the great Yajña.

Proposition

- **Question:** What is *Satya* (Truth)?
Answer: The Vēdāksharas.
- **Question:** Through the Vēda, what is bestowed?
Answer: *Dharma* (Righteousness).
- **Question:** By what does *Dharma* grow or flourish?
Answer: Through the power of *Brahman*.
- **Question:** Who, through *Satya*, bestow *Dharma*?
Answer: *Mitra* and *Varuṇa*.
- **Question:** What do Mitra and Varuṇa pervade?
Answer: The *Yajña*.
- **Question:** What is *Yajña*?
Answer: The *Creation, Maintenance, and Destruction* (divine will or sacred resolve).
- **Question:** According to this mantra, with what is *Ṛta* (cosmic order) connected?
Answer: With the *Prāṇa* and *Apāna* life-breaths.
- **Question:** With whose help do *Prāṇa* and *Apāna* extend into the *Dharma-sankalpa*?
Answer: With the help of *Ṛta* that is, through the Vēdāksharas.
- **Question:** What kind of Vēdākshara is “ऋ”?
Answer: Since it relates to *Prāṇa* and *Apāna* (the vital airs), it is a *Prāṇa-akṣara*, a Vēdākshara of life.

Conclusion of Method-6

- With the support of the Vēdāksharas, the *Prāṇa* and *Apāna* vital airs, through the creative power of Brahman, bestow the Dharma that has grown in strength and extend themselves into the great Sankalpa (divine resolve).
- The *Prāṇa*-*Apāna* vital airs, with the aid of the Vēdāksharas, expand and sustain the Dharma-sankalpa (righteous resolve).

According to the mantra RigVēda (1.2.8), since the word “*Ṛta*” (cosmic order) is associated with *Prāṇa* and *Apāna*, the Vēdākshara “*Ṛ*” can be regarded as a *Prāṇa-akṣara*, a *Vēdākshara of life-energy*.

Conclusion

The vēdāksharas embody the fundamental energies of life, consciousness, and the cosmos. The vowels अ, इ, उ represent the powers of the past, present, and future, while consonants and other vowels symbolize vital breath, effort, mind, speech, action, knowledge, and the subtle realms of life. At birth, the first cry of a child naturally produces the life-bearing vowels ऋ and ॠ, revealing the primal vital energy (*Prāṇāgni*) inherent in all beings. These vēdāksharas transcend materiality, representing the subtle, eternal, and omnipresent forces that sustain existence, link action and result, and manifest the infinite consciousness (*Brahman*). In essence, every sound originated from vēdākshara is a manifestation of life's sacred fire and the underlying Śiva-Śakti energies that shape the universe.

References

1. Yajur Vēda (7-14).

2. RigVēda (1-165-15).
3. RigVēda (9-28-2).
4. RigVēda (10-125-4).
5. Yajur Vēda (9-31) and Yajur Vēda (9-32).
6. Yajur Vēda (9-31).
7. RigVēda (1-101-5).
8. Yajur Vēda (9-33).
9. Yajur Vēda (9-31).
10. RigVēda (1-62-2).
11. RigVēda (1-34-6).
12. RigVēda (1-10-11).