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वेदाक्षर यज्ञं (The origin of the Vēdākshara)

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Abstract

The Vēdāksharas, the sacred Vēdāksharas of the Vēda, originate beyond human cognition and embody powers that awaken imagination and consciousness within the human being. Neglect of these Vēdāksharas obscures both vital life-force and Brahman-consciousness. Through auditory experience, self-recitation (svādhyāya), and interpretive exposition (pravaçana), the Vēdāksharas generate vibrations that animate mind and subtle body. Their manifestation depends on Prāṇa, the life-breath and two divine forces: Prāṇāgni, sustaining consciousness, and Vāgagni, expressing latent desire as speech. Independent of human control, these forces enable precise articulation through the coordinated flow of breath and the organ of speech. The Vēda is neither a linguistic nor logical treatise; rather, it reveals cosmic and human energies, actualized through disciplined study and sound. The Vēdāksharas thus constitute living sounds that transmit Brahman-consciousness, stimulate inner cognition, and sustain human life.

Keywords: Vēdāksharas, human life, Brahman-consciousness, svādhyāya, speech, articulation

Introduction

The Origin of the Vēdākshara

Where did the *Vēdākshara* originate? This is a matter that does not lie within the reach of human thought. Even the properties and classifications of the *Vēdāksharas* are not fully or clearly within the awareness of mankind. The relation of these *Vēdāksharas* to other cosmic forces, and the particular purpose for which they have arisen in their respective forms, are both unknown.

There is, indeed, much to be contemplated concerning these *Vēdāksharas*. It is the Vēda that reveals the power latent within the human being, the power that expands the faculty of imagination (*ūhā-śakti*), and the power that makes known the very energy of awareness itself through the medium of the *Vēdākshara*.

The Neglect of the Life-giving Vēdākshara

Mankind, having pursued the words issuing from its own mouth and, through incessant thought concerning the objects of the world, has not only forgotten the *Vēdāksharas*, the very Vēdāksharas that bestow life, but has also shown utter disregard toward the inquiry into the origin of that vital power. That investigation has thus become a potency inaccessible to human illumination.

The Experience of Hearing the Vēdic Vēdākshara

By attaining the auditory experience of the *Vēdākshara* (*Vēda-Vēdākshara-śravaṇānubhūti*), one gains the possibility and the means to apprehend the mysteries of the universe. To that end, the *Vēdāksharas* must be pronounced distinctly and with fullness of voice. They must be uttered audibly, for articulation gives rise to

sound, and these sounds, in turn, reach the organ of hearing (*śravaṇendriya*). Following upon that *Vēdākshara*, the illumination of imagination (*ūhā-sphuraṇa*) arises, and its expression through utterance constitutes *Svādhyāya* (sacred self-recitation). To contemplate upon that intuition and realize its import is *Pravacana* (interpretative exposition). *Svādhyāya* and *Pravacana* together constitute the living sounds of the Vēda itself.

The Essentiality of Prāṇa for the Birth of the Vēdākshara

What, then, is the essential nature of *Prāṇa*? Where, within us, does desire arise? According to material science and medical knowledge, it is declared that, through the agency of physical substances, there are formed within the body blood, bones, muscles, nerves, arteries, the bony framework, marrow, and the various organs of the body. Yet, concerning the origin of sound, whence these sounds have arisen or concerning the manner in which the *Vēdāksharas*, necessary for the formation of sound, have themselves come into being, there exists no human language that is capable of revealing it. The answers to such questions are utterly unattainable.

The Nature of the Vēda and its transcendence beyond Human Disciplines

The *Vēda* is not a work of *Nirukta* (etymological exposition). Therefore, it does not contain an elaborate treatment concerning language or sound. It is not a *nighaṇṭu* (lexicon), for lexicons are devised for the sake of human comprehension. Consequently, the meaning of every word is not separately nor explicitly defined within it.

The *Vēda* is not a treatise on *linguistics* (*bhāṣā-śāstra*). Within it, there is found no systematic exposition pertaining to the construction or structure of language.

The *Vēda* is not a treatise on *logic* (*tarka-śāstra*). The Vēdic hymns and their sounds are not to be discussed or interpreted from the standpoint of logical reasoning, for the mysteries of creation do not fall within the purview of dialectical thought.

Then what indeed is the essence of the Vēda? The *Vēdāksharas* are not merely *Vēdāksharas* or clusters of sounds. Through self-study (*svādhyāya*) they become sacred centers of awareness and reach the limits of human knowledge. The flashes of imagination (*uhā-taṭillatālu*) follow one after another, filling the inner pathways of consciousness with luminous energy.

The Vēda manifested itself through *Vēdāksharas* that were noble in intonation and cadence, reaching the mind, stirring the waves of cognition, and evoking meanings through variations of sound. It is through distinctions of pronunciation, the pulsations of rhythm, and variations of measure that the mind is led toward the intended significations across time. The Vēdas are composed of *Vēdāksharas*. By means of diligent study, through which vibrations arise in the gross and subtle bodies, producing auditory delight in the mind and illuminating the intellect with the lamp of Brahman-consciousness, there are, accordingly, accumulations of *Vēdāksharas* that are capable of such disciplined study.

It is the mind itself that partitions the mantra into sounds. This act of partitioning is accomplished by the Vēda. The

knowledge of *Vēdāksharas* inherent in the individual initiates this division. It separates the mantra into its constituent sounds and conveys them. From that very moment, the Vēda manifests as the recitation of words and becomes an object of knowledge accessible to the mind. When the sounds and words do not yet convey meaning, a further partitioning into *Vēdāksharas* occurs. Thus, the mind receives the significance inherent in the *Vēdāksharas*.

The Function of the Mantra and the Two Divine Fires

The first is “*Prāṇāgni*,” the second is “*Vāgagni*.” Both are powers of most extraordinary nature. By virtue of these powers, the mundane life of living beings is sustained. The first is the life-force, named “*Chaitanya*” (consciousness), which functions through the processes of inhalation and exhalation. The second enacts the operation of bringing forth and manifesting the latent desire within, and this is called *Vāgajñāna* (the knowledge of speech).

These two powers are not subject to our control. It is by their providence that living beings are born. In the external world, composed of the five elements, the air of respiration and exhalation is one and the same. The air of inhalation and exhalation flows through the throat, passes along the pharyngeal passage, and enters the organ of speech, namely, the oral cavity, where it reaches the six articulatory positions and causes the *Vēdāksharas* to be pronounced.

Discussion

The Neglect of the Life-giving Vēdākshara

The *Vēdākshara* is *Brahman*. Hence, in turning away from the *Vēdākshara*, we are, in truth, turning away from *Brahman* Himself. The *Vēda* has manifested in order to deliver us from such weakness and intellectual blindness, and to restore us once again to the contemplation of the *Brahman-consciousness* [Method-1, Q-1].

The Experience of Hearing the Vēdic Vēdākshara

As declared in the *Taittirīya Upaniṣad*, *Śikṣā-vallī*, Ninth Anuvāka:

“ऋतम् च स्वाध्यायप्रवचने च (Ṛtaṁ ca svādhyāyapravacanē ca)”

“Truth (“*ऋत*” *Ṛta*, which is Brahman) is to be realized through self-recitation and exposition [Q-2].”

The *Vēdākshara* possesses the power to move the mind, the potency to evoke imagination, and the inherent capacity to make meanings manifest. It gathers within itself all the characteristics that stimulate and express the inner faculties of awareness dwelling in man. The *Vēdāksharas* are those that declare, reveal, and elucidate the energies residing within the subtle body of living beings [Q-3].

Since these *Vēdāksharas* are aggregates of sound, the knowledge of their true nature lies beyond the domain of human capacity and intellect [Q-4]. In no age, through any human-devised language, can the profundity of these truths be comprehended.

The Essentiality of Prāṇa for the Birth of the Vēdākshara

For the generation of the *Vēdākshara*, *Prāṇa* (the vital

breath or life-force) is indispensable [Q-5].

The *Vedic language* has no relation whatsoever to human languages [Q-6]. It is found nowhere save within the *Vēda* itself.

The Nature of the Vēda and its transcendence beyond human disciplines

The meaning of the *Vēda* cannot be attained through human intellect [Q-7].

Through the pronunciation of these *Vēdāksharas* and the recitation of mantras, certain sounds and vibrations reach our sense of hearing, and through them, specific meanings arise. These meanings awaken movement within the very structure of our inner creation; this is what the *Vēdic* sounds contain [Q-8].

When the sounds that reach the ear are understood in meaning, inquiry (*vicāra*) begins, and within the sky of the mind, a radiant flame of illumination (*rocis*) is kindled [Q-9].

The mantras of the *Vēda*, upon reaching the auditory faculties, immediately touch the mind. The mind conjectures their meaning. When the meaning cannot be apprehended, no external assistance is available [Q-10].

The Function of the Mantra and the Two Divine Fires

A living being attains human birth through two extraordinary divine powers. Over these two, the human possesses neither authority nor control. They are the initiatory forces of *Agni* [Q-11].

Within, the internal air, through the functions of inhalation and exhalation, becomes “*Prāṇa*”, conferring vital energy and sustaining the course of human life [Q-12].

Methods

Method-1

RigVēda (1-25-7)

- देवता: वरुणः
- ऋषिः शुनः शेष आजीगर्तिः
- छन्दः निचृद्गायत्री
- स्वरः षड्जः

वेदा यो वीनां पदमन्तरिक्षेण पतताम्। वेदं नावः समुद्रियः॥

Essence of RigVēda (1-25-7)

Whoever perceives those entities that move upward and downward through the mid-region (*Antariksha*, the intermediary expanse between heaven and earth) comes to know the word (*pada*) belonging to the one who moves therein, the utterances (*vāṇīh*) of the divine wanderer.

Proposition

- **Question:** In this mantra, what does the term *pada* signify?
Answer: *Pada* signifies *mokṣa* (liberation).
- **Question:** What is *mokṣa*?
Answer: *Mokṣa* is *jñāna*, knowledge. When true knowledge is attained, one is liberated from ignorance and delivered from all forms of weakness.
- **Question:** How is such knowledge obtained?
Answer: It is attained through understanding the “नावः (boats) of the ocean”.
- **Question:** What, then, are these “नावः (boats)”?

Answer: These नावः (boats) are those that traverse the mid-region (*antarikṣa*). Symbolically, they are the *Vēdāksharas* (imperishable sounds).

- **Question:** How can this interpretation be justified?
Answer: The term *nāvah* (boats) refers to those that voyage across the ocean, carrying beings safely to the far shore. In a similar manner, the *Vēdāksharas*, being the carriers of sound, which is the inherent quality of *ākāśa* (ether), transport the mind across the ocean of worldly existence. Hence, the *Vēdāksharas* themselves are the true “boats.”
- **Question:** How do these *Vēdāksharas-boats* protect us?
Answer: Just as boats prevent one from sinking in the ocean, the *Vēdāksharas boats* prevent the individual from sinking in the ocean of *saṃsāra* (worldly bondage).
- **Question:** Which kinds of sounds provide such protection?
Answer: The sacred utterances of the *Vēda* serve as these protective boats. Just as physical boats safeguard travelers from drowning in water, so too do the *Vēdic* words safeguard beings from drowning in sin and ignorance.

Conclusion of Method-1

By invoking the *Vēdākshara* as both sound and vehicle, the text reveals a metaphysical conception of language as the medium through which consciousness attains transcendence and freedom.

The *Vēda* has manifested in order to deliver us from such weakness and intellectual blindness, and to restore us once again to the contemplation of the *Brahman-consciousness*.

Method-2

RigVēda (2-23-15)

- देवता: बृहस्पतिः
- ऋषिः गृत्समदः शौनकः
- छन्दः भुरिक्त्रिष्टुप्
- स्वरः धैवतः

बृहस्पते अति यदर्यो अहीदद्युमद्विभाति क्रतुमज्जनेषु। यद्दीदयच्छर्वस क्रतुप्रजात तदस्मासु द्रविणं धेहि चित्रम्॥

Essence of RigVēda (2-23-15)

O *Bṛhaspati*! From You the *Vēda* has originated. Therefore, may you, who bestows all forms of knowledge among beings, who is wise in illumination, worthy, and wondrous in your divine power, establish within us the fullness of bodily strength and abundant wealth.

Proposition

- **Question:** Who establishes in us bodily strength and wealth?
Answer: It is established in us through those endowed with extraordinary and wondrous power.
- **Question:** Who possesses such extraordinary and wondrous power?
Answer: Those who are worthy, radiant, and endowed with discriminative wisdom possess that extraordinary and wondrous power.

- **Question:** Who is the worthy, radiant, and discriminatively wise?
Answer: They are the ones who bestow knowledge among beings.
- **Question:** Who are the bestowers of knowledge?
Answer: Those who have studied and realized the Vēda.
- **Question:** From whom has the Vēda originated?
Answer: From Bṛhaspati.

Conclusion of Method-2

Through RigVēda (2-23-15) mantra, it is demonstrated that “ऋत” (*Rta*) that is to say, *Brahman* is to be attained solely through *Svādhyāya* (sacred self-recitation) and *Pravacana* (expository teaching).

Method-3

Yajur Vēda (9-31)

- **देवता:** अन्यादयो मन्त्रोक्ता देवताः
- **ऋषि:** तापस ऋषिः
- **छन्द:** स्वराड् अति धृतिः
- **स्वर:** षड्जः

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रील्लोकानुदजयत् तानुज्जेषं सोमश्चतुरक्षरेण चतुर्षदः पशूनुदजयत् तानुज्जेषम् ॥३१॥

Essence of Yajur Vēda (9-31)

Agni, with a single Vēdākshara, or with the divine Gāyatrī meter consisting of a single Vēdākshara, brought forth *prāṇa* (vital breath) in its supreme form and attained it in perfection.

The Aśvins, with two Vēdāksharas, or with the divine Uṣṇik meter composed of two Vēdāksharas, move upon two feet; they generated humankind in its highest form and attained them in perfection.

Viṣṇu, with three Vēdāksharas, or with the divine Anuṣṭubh meter composed of three Vēdāksharas, brought forth the three worlds in their most excellent form and attained them in perfection.

Soma, with four Vēdāksharas, or with the divine Bṛhatī meter composed of four Vēdāksharas, moves upon four legs; he generated the creatures in their supreme form and attained them in perfection.

Proposition

- **Question:** Is the *Akṣara* (syllable) a living aggregate?
Answer: Yes, according to the authority of the *YajurVēda* (9.31), it is revealed to be so.
- **Question:** What is meant by *Prāṇa*?
Answer: The five vital airs: *Vyāna*, *Samāna*, *Udāna*, *Apāna*, and *Prāṇa*.
- **Question:** Who generated *Prāṇa*?
Answer: *Agni* produced *Prāṇa* and attained it in its most perfect form.
- **Question:** What does “attaining in the highest form” signify?
Answer: It signifies complete or perfect attainment, as known from the *YajurVēda* (9.31).
- **Question:** What does *Dvipadaḥ* (the two-footed beings) mean?

Answer: It refers to birds and human beings.

- **Question:** What does *Paśūn* (creatures) denote?
Answer: It signifies the animals dwelling in forests, such as the dog, the cat, and others of their kind.
- **Question:** Which are the seven *Grāmya Paśus* (domestic animals)?
Answer: The seven domestic animals are the cow, the buffalo, the horse, the donkey, the camel, the goat, and the sheep.
- **Question:** What is the essence of *YajurVēda* (9.31)?
Answer: From the *Vēdākṣara*, *Prāṇa* was born. From that *Prāṇa*, human beings themselves arise; hence they are called *prāṇis*, beings endowed with life. Within the intellect (*buddhi*) of these living beings, the *Vēdākṣaras* are again generated.

Conclusion of Method-3

The Vēdākṣaras are those which reveal, make known, and expound the powers (*śaktis*) residing within the subtle bodies (*sūkṣma-dehas*) of living beings.

Method-4

Yajur Vēda (30-19)

- **देवता:** राजेश्वरौ देवते
- **ऋषि:** नारायण ऋषिः
- **छन्द:** भुरिधृतिः
- **स्वर:** ऋषभः

प्रतिश्रुत्कायाऽअर्तुनं घोषाय भुषमन्ताय बहुवादिमनन्ताय मूकः शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्ममवरस्पुराय शङ्खध्मं वनाय वनपमन्यतोऽरण्याय दावपम् ॥१९॥

Essence of Yajur Vēda (30-19)

Those who produce echoes, those who utter repulsive or disturbing sounds, those who speak loudly or emit harsh, unpleasant noises, those who speak excessively without restraint, those who are ignoble in expression, those who generate the tumultuous sounds of battle instruments, and those who create confusion or disorder, all such individuals or sources of sound must be eliminated or must be restrained.

Conversely, one who speaks gracefully in various ways, the mute person, the seeker of knowledge, the player of the *viṇā*, the blower of the *śaṅkha* (conch), the protector of forests, the one who articulates sound with precision, the creator of melodious musical tones, and the guardian who protects other forests from destructive fires, all these must be preserved and protected.

Proposition

- **Question:** Which types of sounds or sound-producing entities must be eliminated?
Answer: Those that generate base or repulsive sounds, that is, sounds which are ignoble or offensive in nature must be eliminated.
- **Question:** Which types of individuals must be restrained?
Answer: Those who produce echoes, those who make excessively loud noises, those who utter repulsive or disturbing sounds, those who speak without moderation or restraint, those who create the calamitous sounds of battle instruments, and those

who cause confusion or disorder, all such individuals must be restrained.

- **Question:** Who must be protected?

Answer: Those who speak eloquently and with refinement in various ways; the mute person; the seeker of knowledge; the player of the *vīṇā* (lute); the blower of the *śaṅkha* (conch); the one who safeguards forests; the one who ensures the correct articulation of sound; the creator or preserver of musical harmony; and the guardian who protects other forests from destructive fires, all these individuals must be protected.

Conclusion of Method-4

According to Yajur Vēda (30-19), the Mantra distinguishes between harmful and beneficial forms of sound and their sources. It asserts that individuals or entities producing harsh, chaotic, or excessive sounds should be restrained or eliminated, as such noises disrupt harmony. In contrast, those who produce or preserve harmonious, purposeful, and refined sounds, such as eloquent speakers, seekers of knowledge (Vēdic Scholars), and musicians, should be protected and nurtured, as they uphold order and balance in the environment.

Since those Vēdāksharas are fragments or manifestations of primordial sound, the comprehension of their true nature lies beyond the capacity of human power and intellect.

Method-5

Yajur Vēda (9-31)

- **देवता:** अग्न्यादयो मन्त्रोक्ता देवताः
- **ऋषि:** तापस ऋषिः
- **छन्द:** स्वराड् अति धृतिः
- **स्वर:** षड्जः

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं विष्णुस्त्र्यक्षरेण त्रीँल्लोकानुदजयत् तानुज्जेषं सोमश्चतुर्क्षरेण चतुष्पदः पशुनुदजयत् तानुज्जेषम् ॥३१॥

Essence of Yajur Vēda (9-31)

Agni, with a single Vēdākshara, or with the divine Gāyatrī meter consisting of a single Vēdākshara, brought forth *prāṇa* (vital breath) in its supreme form and attained it in perfection.

The Aśvins, with two Vēdāksharas, or with the divine Uṣṇik meter composed of two Vēdāksharas, move upon two feet; they generated humankind in its highest form and attained them in perfection.

Viṣṇu, with three Vēdāksharas, or with the divine Anuṣṭubh meter composed of three Vēdāksharas, brought forth the three worlds in their most excellent form and attained them in perfection.

Soma, with four Vēdāksharas, or with the divine Bṛhatī meter composed of four Vēdāksharas, moves upon four legs; he generated the creatures in their supreme form and attained them in perfection.

Proposition

- **Question:** Is the *Akṣara* (syllable) a living aggregate?
Answer: Yes, according to the authority of the *YajurVēda* (9.31), it is revealed to be so.

- **Question:** What is meant by *Prāṇa*?
Answer: The five vital airs: *Vyāna*, *Samāna*, *Udāna*, *Apāna*, and *Prāṇa*.
- **Question:** Who generated *Prāṇa*?
Answer: Agni produced *Prāṇa* and attained it in its most perfect form.
- **Question:** What does “attaining in the highest form” signify?
Answer: It signifies complete or perfect attainment, as known from the *YajurVēda* (9.31).
- **Question:** What does *Dvipadaḥ* (the two-footed beings) mean?
Answer: It refers to birds and human beings.
- **Question:** What does *Paśūn* (creatures) denote?
Answer: It signifies the animals dwelling in forests, such as the dog, the cat, and others of their kind.
- **Question:** Which are the seven *Grāmya Paśus* (domestic animals)?
Answer: The seven domestic animals are the cow, the buffalo, the horse, the donkey, the camel, the goat, and the sheep.
- **Question:** What is the essence of *YajurVēda* (9.31)?
Answer: From the *Vēdākṣara*, *Prāṇa* was born. From that *Prāṇa*, human beings themselves arise; hence they are called *prāṇis* beings endowed with life. Within the intellect (*buddhi*) of these living beings, the *Vēdākṣaras* are again generated.

Conclusion of Method-5

From Yajur Vēda (9.31), it is established that *Prāṇa* (vital breath) is indispensable for the generation of the *Vēdākṣara*.

Methods-6 & 7

RigVēda (1-164-45)

- **देवता:** वाक्
- **ऋषि:** दीर्घतमा औचथ्यः
- **छन्द:** भुरिक्त्रिष्टुप्
- **स्वर:** धैवतः

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः। गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

Essence of RigVēda (1-164-45)

Languages such as Sanskrit and others are spoken only by human beings. However, to comprehend the Vēdic language, which lies in a latent and hidden form, one requires spiritual discipline and inner cultivation (*sādhana*).

Proposition

- **Question:** How many types of words exist in total?
Answer: Four.
- **Question:** What is the definition of a word?
Answer: A word is a collection of Vēdāksharas.
- **Question:** What governs or limits these four types of words?
Answer: A sentence (*vākya*).
- **Question:** Who is a *Maniṣin* (wise Vēdic scholar)?
Answer: A scholar who has comprehended the *Śabda Brahman* (the ultimate reality of sound).
- **Question:** What must one do to become a *Maniṣin*?

Answer: One must acquire knowledge of these four types of words.

- **Question:** What are these four types of words?
Answer: They are *Rc*, *Yajus*, *Sāmā*, and words used in worldly transactions (*lokavyavahārika*).
- **Question:** Where are *Rc*, *Yajus*, and *Sāmā* preserved?
Answer: In the *Guha*, that is, within the heart-space (*hrdayākāśa*).
- **Question:** Does “in the *Guha*” imply that they can be externally articulated?
Answer: No, they cannot be articulated externally. Articulation implies an inability to fully apprehend.
- **Question:** How are these three types of words comprehended?
Answer: Only by the intellect (*viduḥ*), that is, they are grasped through wisdom.
- **Question:** What is the fourth type of word?
Answer: It is the category of words employed for worldly transactions. Unlike *Rc*, *Yajus*, and *Sāmā*, these can be comprehended by ordinary human beings.
- **Question:** Are the words found in the *Vēdas* and the words used for worldly transactions distinct?
Answer: Yes, and this mantra explicitly clarifies this distinction.

Conclusion of Methods 6 & 7

6. The Vēdic language has no relation to human language

Language is the fundamental basis of human culture. Humans use language to express their thoughts, emotions, and experiences to others. Languages such as Sanskrit, Telugu, Tamil, and English are all human inventions. Through these languages, we have created literature, advanced science, and shared philosophy.

However, the Vedic language stands on an entirely different plane. The *Vedas* are referred to as “Śabda Brahma” (the Divine Sound). They cannot be placed alongside ordinary human languages. The reason is that the *Vedas* exist within the three inner levels of speech that reside deep in the heart. The *Rc*, *Yajus*, and *Sāmā*, these three cannot be uttered by ordinary humans. Humans can speak only the fourth level of speech.

The RigVēda (RV 1.164.45) clearly states:

- “*Guhā trīṇi nihitāni*”, “Three levels of speech are hidden within.”
- “*Turīyam ā vadati manuṣyāḥ*”, “Humans speak only the fourth.”

This indicates that the Vedic language is an inner, mystical language, revealing the secrets of creation and the path to liberation. Human language, on the other hand, is an external form of speech used only for worldly communication. Therefore, there is no philosophical or intrinsic connection between the two.

7. The meaning of the Vēdas cannot be attained through human intellect alone

Human knowledge pertains only to worldly matters. Humans can learn grammar, study logic, develop sciences, and create literature, but all of these belong to the fourth level of speech, which is limited in nature.

The Vedic language, however, transcends human thought. To truly understand the meaning of the *Vedas*, mere intellect is insufficient. It requires inner experience, deep contemplation, and yogic discipline. The *ṛṣis* (sages) perceived the *Vedas* through *śravaṇa* (divine hearing). They did not compose the *Vedas*; rather, they received them through divine revelation. Hence, the *Vedas* are called “*apauruṣeya*”, not of human origin.

The same RigVēda (1.164.45) also declares:

“*Tāni viduḥ brāhmaṇā ye manīṣiṇaḥ*”, “Those wise *Brāhmaṇas* alone know the three inner levels of speech”. Ordinary humans can articulate only the external, fourth level of speech.

Thus, the meaning is clear: Human knowledge and effort alone cannot fully grasp the essence of the *Vedas*. To understand the Vedic truth, one needs not just intellect but also faith, devotion, and yogic realization.

Method-8

Yajur Vēda (34-57)

- देवता: ब्रह्मणस्पतिर्देवता
- ऋषिः कण्व ऋषिः
- छन्दः विराड्बृहती
- स्वरः मध्यमः

प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्त्यम्। यस्मिन्निन्द्रो वरुणो मित्रोऽअर्यमा देवाऽओका सि चक्रिरे ॥५७॥

Essence of Yajur Vēda (34-57)

In whom *Indra*, *Varuṇa*, *Mitra*, *Aryaman*, and the other devatas have taken up their abode, concerning that being, *Brahmaṇaspati*, the possessor of abundant and efficacious praise, the mantra is uttered.

Proposition

- **Question:** Who is *Brahmaṇaspati* in this mantra?
Answer: He in whom *Indra*, *Varuṇa*, *Mitra*, *Aryaman*, and the other devatas have taken their abode, that one is *Brahmaṇaspati*.
- **Question:** What is the benefit when *Indra*, *Varuṇa*, *Mitra*, *Aryaman*, and the devatas dwell within him?
Answer: Through *Indra*, *Varuṇa*, *Mitra*, *Aryaman*, and the deities, Time (*Kāla*) itself is born.
- **Question:** What is the benefit that arises from Time?
Answer: It is through Time that the motion of creation takes place.
- **Question:** What is the relation between *Brahmaṇaspati* and the movement of creation?
Answer: Because *Brahmaṇaspati* proclaims the *Vēda* through Mantra, the highly beneficial and praiseworthy mantra enters our faculty of hearing (*śrotrendriya*); thereby, Time is generated, and we perceive that the universe moves in accordance with that divine utterance.

Conclusion of Method-8

Through the utterance of *Vēdākṣaras* (*akṣara-ucchāraṇa*) and the recitation of mantras (*mantra-ucchāraṇa*), the particular *Vēdākṣaras* and sounds that reach our faculty of hearing (*śravaṇendriya*), and through whose inherent meaning the very form of creation is set into motion, those syllables and sounds reside within the *Vēda*.

Method-9**RigVēda (1-188-11)**

- देवता: आप्रियः
- ऋषिः अगस्त्यो मैत्रावरुणिः
- छन्दः गायत्री
- स्वरः षड्जः

पुरोगा अग्निर्देवानां गायत्रेण समर्ज्यते। स्वाहाकृतीषु रोचते ॥

Essence of RigVēda (1-188-11)

Those who, in ancient times, praised the devatas so that the yajna rites (*svāhā*) performed with mantras in the Agni Gayatrī meter could proceed flawlessly, are themselves illumined and radiant.

Proposition

- **Question:** Who were illumined?
Answer: Those who did stuti of the devatas.
- **Question:** Who did the stuti of the devatas?
Answer: Our ancestors.
- **Question:** How did they do the stuti of the devatas?
Answer: Using the Agni Gayatrī meter.
- **Question:** What did they do with the Agni Gayatrī meter?
Answer: They performed *yajñas* involving the *svāhā* ritual.
- **Question:** What is the essence of this RigVēda (1-188-11) mantra?
Answer: Just as our ancestors performed yajnas using the Agni Gayatrī meter, we must perform and then we will be illumined through hearing the sounds of these mantras.

Conclusion of Method-2

When the meaning of the sounds reaches the auditory faculty and is apprehended, inquiry begins, and a radiant illumination (*rocis*) arises within the expanse of the mind.

Method-10**Yajur Vēda (34-5)**

- देवता: मनो देवता
- ऋषिः शिवसङ्कल्प ऋषिः
- छन्दः त्रिष्टुप्
- स्वरः धैवतः

यस्मिन्नृचः साम यजूषि यस्मिन् प्रतिष्ठिता रथनाभाविवाः।
यस्मिंश्चित्तं सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥५॥

Essence of Yajur Vēda (34-5)

That principle, in which the “ऋक्” (Rk) mantras, the “साम” (Sāman) chants, and the “यजुस्” Yajur mantras are established, just as the axle of a chariot is fixed at the central hole of its wheel and in which the minds of all beings are pervaded and eternally sustained, may that principle cause within me my mind be endowed with auspicious and noble activity.

Proposition:

- **Question:** The mantras of the Vēda, upon entering through the auditory sense, touch the mind. The mind

then attempts to infer their meaning. When the meaning is not grasped, no external assistance becomes possible. Does the mind itself divide the mantra into distinct sounds?

Answer: Yes. This is evident from the *Yajur Vēda* (34.5).

- **Question:** In what is everything pervaded?
Answer: All things are pervaded within our “चित्” (the faculty of consciousness or thought).
- **Question:** What, specifically, is pervaded within it?
Answer: The “ऋक्” (Rk) mantras, the “साम” (Sāman) chants, and the “यजुस्” Yajur mantras are eternally pervaded within it. Since the Vēdas dwell within the mind, the comprehension of Vēdic meaning arises only through the mind itself.
- **Question:** In what manner are they pervaded?
Answer: They are pervaded within the mind like the spokes fixed in the central hole of a chariot wheel. The hub of the wheel is its heart; similarly, in the center of human consciousness, the mind stands firm like a supporting pillar. In this way, it aids in perceiving and realizing the inner meaning of the mantras in every respect.
- **Question:** What is meant by *Śiva-saṅkalpa* (auspicious resolution)?
Answer: The tendency or disposition of the mind toward auspicious and benevolent thoughts is called *Śiva-saṅkalpa*.
- **Question:** Why should the mind be endowed with *Śiva-saṅkalpas*?
Answer: In order to comprehend the meaning of the Vēdic mantras, the mind must always remain imbued with auspicious and noble intentions (*Śiva-saṅkalpas*).

Conclusion of Method-10

It is established, with the support of *Yajur Vēda* (34.5) that the mantras of the Vēda, upon reaching the faculty of hearing (*śravaṇa-indriya*), immediately make contact with the mind. The mind then seeks to intuit their meaning. When such meaning is not apprehended, no external aid becomes available.

Method-11**RigVēda (10-125-4)**

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

मया सो अन्नमति यो विपश्यति यः प्राणिंति य ई'शृणोत्युक्तम् । अमुन्तवो मां त उप क्षियन्ति श्रुधि श्रुत श्रद्धिं तं वेदामि ॥

Essence of RigVēda (10-125-4)

Those who partake of food and perform the acts of inhalation and exhalation are the ones to whom the Vēda, imbued with reverence and faith, is revealed by the Supreme Being Himself. Such individuals, endowed with these two divine powers, become wise and capable of understanding the Vēda and expressing creative insight. Those, however, who oppose or reject the Vēda cannot attain knowledge of the Supreme. Likewise, those who oppose the teacher (Guru) who imparts Vēdic wisdom are,

in effect, rejecting the Supreme Being Himself.

The *dēvatā* and ऋषि (*r̥ṣi*) of this mantra are *Vāgāmbṛṇī*, that is, *Vāk* (Speech), daughter of *Ambhṛṇa*, identified as *Sarasvatī*.

Hence, the expression “*by me*” in this mantra signifies “*by the dēvatā of the mantra*”, and the expression “*by you*” signifies “*by the ऋषि of the mantra*”.

Proposition

- **Question:** Who revealed the *Vēda*?
Answer: According to *RigVēda* (10.125.4), the giver of the *Vēda* is *Vāgāmbṛṇī*.
- **Question:** Who is *Vāgāmbṛṇī*?
Answer: She is *Vāṇī*.
- **Question:** To whom was this *Vāṇī* revealed?
Answer: To those who partake of food, who perform inhalation and exhalation, and who possess intelligence (*buddhi*).
- **Question:** Who possesses intelligence?
Answer: The seer (*r̥ṣi*) of this mantra, *Vāgāmbṛṇī* of *RigVēda* (10.125.4); that is, those endowed with *Vāṇī* possess intelligence.
- **Question:** What happens when the *Vēda* is bestowed upon those endowed with intelligence?
Answer: They perceive and hear in a distinctive manner.
- **Question:** What is meant by “perceiving in a distinctive manner”?
Answer: It signifies seeing not with the eyes but through intelligence.
- **Question:** What is the meaning of *vipaśyati*?
Answer: *Vi* (distinctly) + *paśyati* (to see): it denotes the ability to perceive through “*buddhi*”.
- **Question:** Who can thus perceive distinctly?
Answer: Those capable of perceiving through *Vēda*.
- **Question:** What does “eating food” signify?
Answer: For a human being, eating food is equivalent to performing a *yajña* (sacrifice) to the *prāṇāgni* (vital fire).
- **Question:** What occurs through the act of eating?
Answer: Through the consumption of food, life-energy (*prāṇa-śakti*) and intellect (*buddhi*) are obtained.
- **Question:** What results from the use of *Vēdākshara*?
Answer: Through the utterance of *Vēdāksharas*, the *prāṇāgni* and *vāgāgni* within the being assume the form of *vāk*.
- **Question:** What occurs through inhalation and exhalation?
Answer: Through these acts, the vital energy (*prāṇa-śakti*) sustains the life of the living being.

Conclusion of Method-11

When a living being attains human birth, he is born endowed with two divine powers, *Prāṇāgni* and *Vāgāgni*. It is only through these two energies that man, endowed with faith and concentration, can grasp the sacred essence of the *Vēda* and manifest creative intelligence. The Supreme Being bestows these powers upon the human being through food and breath, which serve as the sources of life-energy (*prāṇa-śakti*). Thus, it becomes evident that the vital and vocal energies of man depend upon the fires generated by nourishment and respiration.

Hence, whoever gains mastery over his food and breath is abundantly endowed by the Supreme with these two divine powers. The mantra reveals that *Prāṇāgni* depends upon the food consumed, while *Vāgāgni*, when cultivated through the learning of *Sarasvatī*’s wisdom, transforms one into a true scholar.

Through this *RigVēda* mantra, two principles are established:-

- The human being is born through two supreme divine energies, *Prāṇāgni* and *Vāgāgni*, over which he has no control or agency. Both are initiatory fires of *Agni*. Through the utterance of *Vēdāksharas*, the vital life-force (*Prāṇa*) assumes the form of (*Vāk*).
- It is further understood from this mantra that the acts of hearing and seeing themselves are dependent upon the vital energy (*Prāṇa-śakti*).

Method-12

Yajur Vēda (36-1)

- देवता: अग्निर्देवता
- ऋषि: दध्यङ्ङाथर्वण ऋषिः
- छन्दः पङ्क्तिः
- स्वरः पञ्चमः

ऋचं वाचं प्र पद्ये मनो यजुः प्र पद्ये सामं प्राणं प्र पद्ये चक्षुः श्रोत्रं प्र पद्ये वागोजः सहो ज्ञो मयि प्राणापानौ ॥१॥

Essence of Yajur Vēda (36-1)

Within Me,

- The *R̥ks* [ऋक्] embody speech the power of expression (*Vāk-śakti*) in its threefold form: *Parā*, *Paśyantī*, and *Madhyamā*.
- The *Yajus* corresponds to the mind the power of thought (*Mano-śakti*).
- The *Sāmas* pertain to the life-breath the vital energy (*Prāṇa-śakti*).
- The *Ojas* encompass the faculties of speech (*Vaikharī*), vision (*Dṛk*), and hearing (*Śravaṇa*) these are their inherent powers.
- Along with these, *Ojas* also sustains both inhalation and exhalation (*Ucchvāsa* and *Niśvāsa*).
- Thus, may all these dwell within me, and may I become their abode.

Proposition

- May the four *Vēdas* within me stimulate the powers of mind (*manas*), speech (*vāk*), and vital breath (*prāṇa*)! May speech, sight, hearing, together with inhalation and exhalation, be endowed with *ojas* (vital vigor, potency)!
- That is to say, when the *mantras* of the *Vēdas* are chanted aloud, with proper intonation and modulation, the sounds of the *Vēda* reach the mind through the organs of hearing and set it into vibrant response.
- When the *R̥ks* are chanted, those very sounds, entering through the auditory organs, reach the mind and influence the three states of speech *Parā*, *Paśyantī*, and *Madhyamā* (“*Rucam Vācam*”, *Yajurveda* 36.1).
- Subsequently, they affect our faculty of imagination

and act upon the centers of the navel, throat, and mouth, influencing the stages of *Nāda* (subtle sound), *Śabda* (audible sound), and *Bhāṣā* (language), that is, the *Vaikhari* stage of speech. Thus, they manifest as articulated words (*vāk*), generating the power of expression and enhancing eloquence. ("Pra Padye Vāgojaḥ" *Yajurveda* 36.1).

- The sound-energy arising from the recitation of the *Yajus* influences the mind, imparting mental strength and sharpness of thought.
- The chanting of the *Sāma* and the musical vibration of its tones affect the processes of inhalation and exhalation, thereby producing and augmenting *prāṇa-śakti* (vital energy).
- The Vedic recitation performed with proper tonal modulation (*svara-yukta*) has the power to increase one's radiance (*tejas*), vitality (*ojas*), and to strengthen the faculties of sight and hearing.

1. Rig Veda. 1.25.7.
2. Rig Veda. 2.23.15.
3. Yajur Veda. 9.31.
4. Yajur Veda. 30.19.
5. Yajur Veda. 9.31.
6. Rig Veda. 1.164.45.
7. Rig Veda. 1.164.45.
8. Yajur Veda. 34.57.
9. Rig Veda. 1.188.11.
10. Yajur Veda. 34.5.
11. Rig Veda. 10.125.4.
12. Yajur Veda. 36.1.

Conclusion of Method-12

Through the chanting of Vedic mantras with proper tonal modulation (*svara-yukta pāṭhana*), the sounds thus produced possess the capacity to influence and activate the faculties of the *mind*, *intellect*, *thought-processes*, *speech*, *vision*, hearing, *radiance (tejas)*, *vital vigor (ojas)*, and *life-energy (prāṇa-śakti)*.

Conclusion

The text presents a profound metaphysical exposition on the Vedic conception of sound (*Śabda*) and language (*Vāk*). It asserts that the Vēdākṣaras are not human inventions but manifestations of primordial sound, beyond the grasp of ordinary intellect. Unlike human languages, such as Sanskrit or English, which serve as tools for communication and culture, the Vedic language exists on a transcendent plane, representing *Śabda Brahman*, the Divine Sound.

Citing several Vedic sources, especially the *RigVēda* and *Yajur Vēda*, the text explains that *Vāk* has four levels. Three of which remain hidden within the inner and highest layers of consciousness (*buddhi*), accessible only to sages (*manīṣiṇaḥ*), while ordinary humans can express only the fourth, external level. Consequently, the true meaning of the Vedas cannot be realized through intellect alone, but through spiritual discipline, inner experience, and divine revelation (*śravaṇa and yoga*).

The Vēdākṣaras are described as forces that awaken the subtle energies (*śaktis*) within the human being, operating through *Prāṇāgni* (vital fire) and *Vāgāgni* (vocal fire), two divine energies bestowed by the Supreme through food and breath. The *Yajur Vēda* further reveals that the act of hearing Vedic mantras directly stimulates the mind and initiates illumination (*rociṣ*) within consciousness.

Through the chanting of Vedic mantras with proper tonal precision (*svara-yukta pāṭhana*), the vibrations produced are said to purify and energize the faculties of the mind, intellect, speech, vision, and life-force, establishing harmony between the individual and the cosmic order (*Ṛta*). Thus, the Veda is both the source and medium of transcendence, guiding human consciousness toward liberation.

References