

The Language of Existence

Sanskrit is an ancient language with its roots in India originating about 3500 years. It was termed Deva-Vani ('Deva' Gods - 'Vani' language) as it was believed to have been generated by the god Bhrama who passed it to the Rishis (sages) living in celestial abodes, who then communicated the same to their earthly disciples from where it spread on earth. It was not created as a means of communication as other languages were. It was an outcome of refined human experience on the nature of existence. These seem to be far fetched claims but it doesn't take long to understand that this is reality. By examining the alphabet it is easy enough to verify this truth. The basic sounds of Sanskrit are a natural outcome of human physiology. The arrangement of these sounds is not arbitrary but a natural consequence of origin of sound itself.

So let's look at the first set of Sanskrit sounds and how they are formed, why they are arranged the way they are arranged and how deep their relationship is with human physiology and beyond. There are 2 kinds of letters in the Sanskrit language based on how the sound is produced. The first are the sounds that are native to the vocal cavity and are called swaras. Letters that correspond to the sounds that are made by special effort of the organs of the vocal cavity are called Vayanjanas.

There are sixteen swara's in Sanskrit. The Indian music note is also called a swara because the word swa ra means a self established sound and the seven notes are expressed easily and simply without any manipulation of the organs of the vocal cavity. The sixteen letters of the alphabet are as follow:

aa	aa
ee	ee
uu	uu
rr	rr
irr	irr

The next 6 are a mixture of:

aa and ii = aii
aa and uu = o sound in between aa and uu
aa and uu = auu pronounce slower and one after other vs "o" sound

These naturally occurring sounds not just form the basis of the Sanskrit language and grammar but their manifestation is seen in the human physiology. For example, these

sixteen letters or swara's are connected to the throat chakra. Chanting these sounds in a specific way and mastering them is a means of activating and unlocking the possibilities of the throat chakra. A combination of these sounds is also used in beeja mantra's which are used in the worship of deities associated with aspects of human well-being such as health, wisdom, power. Each of the sixteen swara's or sounds such as om, eem, aim, im, um etc have a direct correlation with different aspects of human physiology and can be used to enhance certain human capabilities.

The second set of sounds which form the Sanskrit language are the Vayanjanas. They are made by special effort of the organs of the vocal cavity. The first twenty-five letters are called sparshAh are formed by contact of two parts of the vocal cavity. The last few are called UshmanAh and are created by blowing out air in different formation. The in between sounds are called AntashthAh and are based on amount of air(PraAna) used to utter them. AlpaPraNaha means use of less air and the mahaPraNaha is use of more air.

This set of thirty-five sounds are found mainly in the lower four chakras with three sounds in the third eye chakra or Ajna. Four of the sounds are at the muladara or root chakra, six are in the svadhisthana or sacral, 10 at the manipura or solar plexus, twelve at the anahata or heart chakra. Furthermore, each sound is associated with specific deities and form an integral part of some of the most powerful mantras. ,

The root chakra is the entry point for spiritual seekers to awaken their kundalini and it is also where the vayanjanas are utilized. It is described as having four petals which are associated with four sounds- vam, zam, sham, sam and is said to be shining with golden light. The sounds are key to activating this chakra. The root chakra is also associated with the beeja mantra which is connected to the sound of the earth, lum. These various sounds, vam, zam, sham etc are expressed by using the different organs of the vocal cavity which is in contrast to the way the swara's are pronounced.

It is not difficult to understand the importance of the Sanskrit language as one embarks on a journey of self discovery and self transformation. There are countless ways the language and the culture that it represents can enhance and bring understanding to questions that arise on the endless path of awareness. The sounds of this language create a way to communicate so that we can always be connecting to an awareness that is beyond what we can visibly see and experience.

Soham Shivoham
Soham Shivoham

Soham Shivoham

I am that, I am pure consciousness