

# UNDERSTANDING VEDĀNTA BY APPLICATION OF PHONOSEMANTICS

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## Abstract

We are presenting a new theory in the field of linguistic science. According to the theory, every sound in this universe represents a specific meaning allotted by nature. All the languages of this world got evolved because of these specific meanings. We are explaining some of the important doubts raised by linguists against phonosemantics. It is explained that the naming of an object is always the outcome of ‘observing’ the ‘object’ by the observer with own views, needs, and limitations. All observers are prototype of *Brahma*, and have a common codec structure, where the observations are made. We are explaining the structure in the form of a model where all the phonemes are placed with their respective emotions. With a summarized theory of Indian Philosophy, the phonemes are explained with systematic groupings. The paper provides the semantic values of all usable Devanagari phonemes, including consonants and vowels. To prove the correctness of the semantic values, we have provided the experimental results on 55 words of different languages. The theory can be applied to interpret the real meanings of *Veda mantras*. To illustrate the process, we have taken one *mantra* (*ṛigveda-I-164-46*) as an example.

## Key words –

*āditya, agni, akṣara, asura, avyaya-kośas, Brahma, brahmāmāyā, deva, Devanāgarī, existence, gaṇḍharva, Indra, mantra, marut, mitra, phonosemantics, pitṛ, psychology, ṛgveda, ṛṣi, śivamāyā, unitary, varuṇa, viṣṇumāyā,*

## 1.0 INTRODUCTION

Phonosemantics is a science which explains that every sound in this universe has a specific meaning allotted by nature. Under this hypothesis, it is believed that, as and when we speak or listen to any phoneme, we feel a corresponding specific emotion inside. We all have the same feeling for clapping, smiling, and waving hands. This feeling mechanism is made by nature and governed by the natural laws. Vocalization is a gesture and can be felt psychologically like other ones. We know that animals communicate with different types of gestures including vocalization, without learning any sign language. All this happens because all ‘existences’ in this universe possess a common structural phenomenon, responsible for all inflow (listening, viewing), outflow (speaking, executing), and self flow (thinking) activities. The structure is allotted by nature, and incorporates all phonemes at defined places.

It is to be understood that Nature has not given any name to any object. Naming is done by the observer by observing the object with his needs and limitations. Differences in languages are due to the differences in these limitations. It is largely argued that if every phoneme has a specific meaning, why we have two different objects for the same pronunciation. It is because the selection of the ‘name’ largely depends on the ‘part appearance’ of the object. Two different objects can have a common ‘part appearance’, and hence the naming can be common. Let us explain it with an example. ‘Bank’ can be defined as “*visibility of restricted/protected existence*”. In case of money

bank, the ‘existence’ is money, and in case of river bank the ‘existence’ is water. Both have common ‘part-appearance’ of “*visibility of restricted/protected*”, which is used to fix up the name ‘bank’.

## 2.0 CODE OF *Brahma* (ब्रह्म)

As far as philosophy is concerned, every ‘existence’ possesses the same code named ‘*Brahma*’. It is just like the DNA (unitary code) available in all the cells of a biological body. We can consider the biological body as the universe and the cell as an ‘existence’ with an inbuilt unitary code named ‘*Brahma*’. And hence, we all are existences as well as *Brahma* (*aham brahmāsmi* अहं ब्रह्मास्मि). Both the observer and the object possess same structural model representing the code of *Brahma*. The structure provides specific places for all the parts of the image. These places represent different phonemes. Mind perceives the image in identity-appearance (नाम-रूप) duality. Here the identity is represented by the phoneme, and the appearance is represented by the image.

## 3.0 UNDERSTANDING EXISTENCE OR *Brahma* (ब्रह्म)

The ultimate aim of the *vedānta* is to understand *Brahma* (ब्रह्म), which is the ultimate code of every existence. There are many schools of thought which are trying to visualize the same *Brahma* from different angles. We have our traditional philosophical scriptures like the *Veda* (वेद), the *Upniṣada* (उपनिषद्), the *Brāhmaṇa* (ब्राह्मण) etc, which reveal the basis of our ultimate philosophy regarding *Brahma*. These scriptures are complicated, and have to be understood without reasonable doubts. Relying on *śabda pramāṇa*, most of these schools have used grammar and *niruktaṁ* (निरुक्तम्) to analyze the ‘words’ (*śabda* शब्द) used in these scriptures. This seems insufficient because we have a number of words which are not available in any language of this globe. That is why the available meanings of these scriptures are still not beyond reasonable doubts.

The *Vedas* are the message of God, supposed to have been directly revealed, and are, therefore, called *śruti* (what is heard). Nature, which is the offering part of *Brahma*, has allotted us the meaningfulness of these sounds. In other words, the sounds can only be understood by understanding *Brahma* itself, and that can only be done by defining the ‘existence’ itself.

Existence or *Brahma* is made of five **indeclinable sheaths** [*avyaya kośas* अव्यय कोश]. The *annamaya kośa* अन्नमय कोश represents ‘dissimilarities’, *prāṇamaya kośa* प्राणमय कोश represents ‘vibrations’, *manomaya kośa* मनोमय कोश represents ‘stimulation’, *vijñānamaya kośa* विज्ञानामय कोश represents ‘vision’, and *ānandamaya kośa* आनन्दमय कोश represents ‘support’. Nothing can exist if anyone of the above is absent. As and when these five indeclinable sheaths interact with each other, different parts of aliveness [*prāṇas*] evolve in the existence, which are: *gāndharva* गन्धर्व *ṛṣi* ऋषि, *deva* देव, *pitṛ* पितृ, and *asura* असुर. These five *prāṇas* represent five groups of phonemes. Each group is made of three time segments: the future, the present, and the past. The present and the past again have two divisions named available (*vidyā* विद्या) and non-available (*avidyā* अविद्या). In this way, we have 25 basic consonants, which are indivisible ingredients of our existence. The observations of different emotions stimulate different ingredients of our code structure of existence and provide corresponding phonemes. Moreover, the theory explains the vowels, based on the same parallel phenomenon.

## 4.0 PLACEMENT OF PHONEMES IN EXISTENCE

The aliveness [*prāṇa*] in any image is made of five indivisible parts: offering appearance (*gāndharva*) (diversity; display; intensity), acquiring in identity (*ṛṣi*) (logic; formula; belief), analyzed clarity (*deva*) (accuracy; feature; detail), derived strength (*pitṛ*) (rigidness; strength; energy), and occupied flow (*asura*) (inflow; outflow; self flow) in space. The composition of all the

above evolves the perception of image in the observer. The quantum towards the above aliveness (*prāna*) is made available by vowels.

<b>Annamaya kośa</b> अन्नमय कोश (dissimilarities)	<b>Gāndharva गन्धर्व</b> (Ability to offer appearance)			<b>Prānamaya kośa</b> प्राणमय कोश (vibrations)
	diversity	display	intensity	
Deva देव (ability to analyze clarity)	accuracy	feature	detail	Pitr पितृ (ability to derive strength)
	objective, active, feeling, ज्ञान क्रिया भोग present /k kh/; past /g gh/; future /ñ/ open / closed [क् ख् ग् घ ङ्]			
<b>Vijñānamaya kośa</b> विज्ञानमय कोश (vision)	with / without condition [प् फ् ब् भ् म्] present /p ph/; past /b bh/; future /m/ property, mobility, quantity, गुण गति दृव्य			<b>Ānandamaya kośa</b> आनन्दमय कोश (support)
	logic	formula	belief	
R̥ṣi ऋषि (ability to acquire identity)				
<b>Model of Existence (Consonants)</b>				

**4.1 Offering appearance** (*gāndharva*)- Interaction between *Annamaya kośa* (dissimilarities) and *Prānamaya kośa* (vibration) evolves the offered appearance (*gāndharva*) (diversity; display; intensity) in image. Before the start of interaction, the “dissimilarities without vibrations” and “vibrations without dissimilarities” create a “without availability of appearance”, which always remains in the **future** and is symbolized by the nasal sound /n/ [न्]. The **present** of interaction is symbolized by the unvoiced sound /t/ [त्] and /th/ [थ्] for offering ‘free’ and ‘established’ shaped appearances. After the interaction is completed, the past is symbolized by voiced sound /d/ [द्] and /dh/ [ध्] for already offered ‘free’ and ‘established’ shaped appearance. **Semantic Values** - /ta/ [त] - towards offering (sign; signal; shape) free appearance (diversity; display; intensity); expanding offer. /tha/ [थ] - towards offering established (formed; fixed; composed) appearance. /da/ [द] - already offered free appearance. /dha/ [ध] - already offered established appearance; biased; notion; adopted. /na/ [न] - emptiness; fullness of identity; eagerness of acquiring; capability of acquiring; manliness; act of acquiring.

**4.2 Accepting identity** (*r̥ṣi*)- Interaction between *Vijñānamaya kośa* (vision) and *Ānandamaya kośa* (support) evolves the acquired identity (*r̥ṣi*) (logic; formula; belief) in image. Before the start of interaction, the “vision without support”, and “support without vision”, create a “without availability of identity”, which always remains in **future** and is symbolized by the nasal sound /m/ [म्]. The **present** of interaction is symbolized by the unvoiced sound /p/ [प्] and /ph/ [फ्] for acquiring

‘conditional’ and ‘unconditional’ of identity. After the interaction is completed, the past is symbolized by the voiced sound /b/ [ब्] and /bh/ [भ्] for already acquired ‘conditional’ and ‘unconditional’ identity. **Semantic Values** - /pa/ [प] - towards acquiring (adopting; approving; allowing) in identity (logic; formula; belief) with condition (protection; support; secure; check; restriction; audit). /pha/ [फ] - towards acquiring in identity unconditionally; freely acquiring; unprotected. /ba/ [ब] - already acquired (adopted; approved; allowed) in the identity with conditions (protected; supported; secured; checked; restricted; bond); compulsion; belief; confined; helpless, identified. /bha/ [भ] - already acquired identity without condition; unprotected; unchecked; new vision; free; insecure; flexible; arbitrary; independent. /ma/ [म] - unavailable identity; non established; fullness of appearance; eagerness for offering; capability of offering; having; submission; surrender; substance; to be; disapproved.

**4.3 Analyzing clarity** (*deva*) - Interaction between *Vijñānamaya kośa* (**vision**) and *Annamaya kośa* (**dissimilarities**) evolves the analyzed clarity (*deva*) (accuracy; feature; detail) in image. Before the start of interaction, “vision without dissimilarity” and “dissimilarity without vision” create a “need for clarity”, which always remains in the **future** and is symbolized by nasal sound /ñ/ [ङ्]. The **present** of interaction is symbolized by the unvoiced sound /k/ [क्] and /kh/ [ख्] for ‘open’ and ‘closed’ consciousness. After the interaction is completed, the past already clarified is symbolized by the voiced sound /g/ [ग्] and /gh/ [ग्] for ‘open’ and ‘closed’ clarity. **Semantic Values** - /ka/ [क] - towards analyzing (clarifying; explaining) the clarity (accuracy; feature; details) with open consciousness; question mark; getting fear (towards clarifying for non-strength); attentive. /kha/ [ख] - towards analyzing for clarity with closed consciousness; providing place for /ka/; non-analyzing. /ga/ [ग] - already analyzed (manifest; noticed) clarity with open consciousness; clarified non-strength (insecure; threat). /gha/ [घ] - already analyzed clarity with closed consciousness; limitation of /ga/; surrounded; density. /ña/ [ङ] - unavailable clarity; fullness of strength; eagerness for analyzing; lively; continue; curiosity; capability of analyzing.

**4.4 Deriving liveliness** (*pitṛ*) - Interaction between *Prāṇamaya kośa* (**vibration**) and *Ānandamaya kośa* (**support**) evolves the strength (*pitṛ*) (firmness; power; energy) derived in the image. Before the start of interaction, “support needs vibrations” and “vibrations needs support”, create a “need for strength”, which always remains in the **future** and is symbolized by nasal sound /ñ/ [ञ्]. The **present** of interaction is symbolized by the unvoiced sound /c/ [च्] and /ch/ [च्] for ‘regulated’ and ‘obstructed’ liveliness. After the interaction is completed, the past of already strengthened is symbolized by the voiced sound /j/ [ज्] and /jh/ [ज्] for ‘regulated’ and ‘obstructed’ strength. **Semantic Values** - /ca/ [च] - towards deriving (achieving; attaining; collecting; invoking) the strength (energy; power; firmness) with regulated liveliness; vibrating energy; charge; towards deriving illusion (inattentive). /cha/ [छ] - towards deriving the strength with obstructed liveliness; imbalanced energy; obstruction in all the /ca/. /ja/ [ज] - already derived strength with regulated liveliness; consistent energy; derived lack of clarity (fantasy); aliveness (psychological strength). /jha/ [झ] - already derived strength with obstructed liveliness; hesitation; unstable; lack of firmness; weak; limitation of /ja/; uneasy. /ña/ [ञ] - unavailable strength; fullness of clarity; eagerness of deriving; capability of deriving.

**4.5 Occupying flow** (*asura*) - The ‘*stimulator*’ rotates ‘the sense’ around the **space** (अंतरिक्ष) of four in eclinate elements (dissimilarities, vision, support, and vibrations) creating active flow. It stimulates (analyzing clarity + acquiring identity + deriving strength + offering appearance) the existence in a

cyclic manner and forms a wave, in all the three directions: inflow (viewing, listening etc.), outflow (speaking, executing etc.), and self flow (thinking). Every out-flow process moves from intellectual to psychological, to biological, to physical world. The inflow process is just the reverse of it. Self-flow is available in each world individually.

Interaction between *Manomaya kośa* (*stimulator*) and **space (non-existent)** evolves the flow (*asura*) (outflow; inflow; self flow) occupied in the image. Before the start of interaction, “stimulator needs space” and “space needs stimulator”, create a ‘need of flow’, which always remains in the **future** and is symbolized by the nasal sound /ṅ/ [ण]. The **present** of interaction is symbolized by the unvoiced sound /t/ [ट] and /th/ [ठ] for ‘free’ and ‘barred’ flow. After the interaction is completed, the **past** of already occupied is symbolized by the voiced sound /d/ [ड] and /dh/ [ढ]for ‘free’ and ‘barred’ flow.

**Semantic Values** - /ṭa/ [ट] - towards occupying space with free fluency (inflow; outflow; self flow) of time; occupying; activating; doing; presence. /ṭha/ [ठ] – towards occupying the space in the barred fluency of time; stop in all the /ṭa/. /ḍa/ [ड] - already occupied space in the past with free fluency of time; activated; had; death; old; completed; damaged; already happened; already existing; every past can be included; demolition; life absorbed; historical; decay; done; executed; created. /ḍha/ [ढ] - already occupied space in the past with barred fluency of time; applicability of bar in all the /ḍa/; barred space in the past; closing (covering; ending) of already existing; ignorant with past /ṅa/ [ण] unavailable flow; fullness of space; eagerness to occupy the flow; capability to execute; inactive.

<b>Annamaya kośa</b> अन्नमय कोश expanding visibility	Gāndharva गन्धर्व (expanding ability)		<b>Prāṇamaya kośa</b> प्राणमय कोश expanding force
	self expanding /l/ [ल]		
	available expansion /ll/ [ल्ल]		
Deva देव (visible ability) visible quantities without force /i/ [इ] Visible existence /y/ [य]	<b>Manomaya kośa</b> मनोमय कोश Asura असुर occupying ability existing quantities /a/ [अ]		invisible force /v/ [व] without visible /u/ [उ] (forcing ability) Pitṛ पितृ
<b>Vijñānamaya kośa</b> विज्ञानमय कोश concentrating visibility	acquired concentration /r/ [र्]		<b>Ānandamaya kośa</b> आनन्दमयकोश concentrating force
	self concentrating /ṛ/ [ऋ]		
	(concentration ability) Rṣi ऋषि		
<b>Model of Existence (Vowels)</b>			

**4.6 Expressing in physical form** - The ultimate aim of outflow activity is to transfer the signal from the upper world to the lower (physical) world. There are four phases of physical transformation, which are: /sa/ [स्] - application of physical expression; sense of physical transformation; with. /śa/ [श्] - application of physical strength; time of physical transformation; believable expression. /ṣa/ [ष्] - application of physical flow; space of physical transformation; desiring expression. /ha/ [ह]

application of physical placing; physical availability, availability of nonexistent (*asata*); death; leaving existence; entering physical; eliminate.

**4.7 Consonants made from vowels** - We have four consonants, which are made from vowels. These are: /y/ [य्] (*deva*) - visible (without force, outflow) existent; /v/ [व्] (*pitṛ*) - forceful (invisible, inflow) existent; /l/ [ल्] (*gāndharva*) - available expansion; /r/ [र्] (*ṛṣi*) - acquiring concentration, involvement.

**4.8 Placement of vowels in existence** - Without going into detail, the vowels are very well explained in the above table. **Semantic Values of vowels** - /a/ [अ] - existence; existence without existent. /ā/ [आ] - entity; by the entity. /i/ [इ] - towards; visible; in view; out flow; quantum of the visible without force. /ī/ [ई] - exposing, out flowing. /e/ [ए] - indicated. /ai/ [ऐ] - visibility. /u/ [उ] - inside; hidden; indirect; quantum of invisible force; acceptance. /ū/ [ऊ] - inflowing; hiding/accepting/keeping/ invisible inside; quantum of power; dark. /o/ [ओ] - hidden existence; in the direction. /au/ [औ] - acceptable /hidden/force availability. /ṛ/ [ऋ] - self-concentration; gravity; quantum of identity. /ṛ/ [ॠ] - self-expandability, appearing ability; repulsion; quantum of appearance.

## 5.0 EXPERIMENTAL RESULTS

**act** करना /*karanā*/ - action /*nā*/ involving /*ra*/ consciousness /*ka*/ {*action involving consciousness*; चेतना में संलिप्त क्रिया}. **action** काज /*kāja*/ - energy /*ja*/ by consciousness /*kā*/ {*energy by consciousness*; चेतना के द्वारा ऊर्जा}. **air** हवा /*havā*/ - invisible entity /*vā*/ physical /*ha*/ {*physical invisible entity*; भौतिक अदृश्य इकाई}. **alive** चर /*carā*/ - towards deriving energy /*ca*/ involve /*ra*/ {*involved in deriving energy*; ऊर्जा के व्युत्पन्न में शामिल}. **arrow** तीर /*tīra*/ - towards offering /*t*/ out exposing /*ī*/ / involve /*ra*/ {*involved in out exposing offering*; बाहर की दिशा में प्रस्तुति को प्रकट करने में संलिप्त}. **art** कला /*kalā*/ - consciousness /*ka*/ expanded entity /*āl*/ {*expanded entity of consciousness*; चेतना की विस्तारित इकाई}. **bad** बंद /*bada*/ - restricted existence /*ba*/ offered /*da*/ {*restricted existence offered*; प्रतिबंधित अस्तित्व की प्रस्तुति}. **bark** छाल /*chāla*/ - obstruction in deriving energy /*ch*/ entity /*āl*/ expanded availability /*la*/ {*expanded availability of cover (entity obstructing the derived energy)*; आच्छादन (ऊर्जा प्राप्त निरोधक इकाई) के विस्तार की उपलब्धता}. **blaze** लपट /*lapaṭa*/ - expanded availability /*la*/ approval /*pa*/ occupying /*ṭa*/ {*occupying the approval of expanded availability*; विस्तार उपलब्धता के अनुमोदन में प्रवृत्त}. **blaze** शोला /*śolā*/ - application of physical energy /*ś*/ in the direction of /*o*/ expanded /*l*/ entity /*āl*/ {*expansion of entity in the direction of application of physical strength*; भौतिक शक्ति के अनुप्रयोग की दिशा में इकाई का विस्तार}. **body** तन /*ṭana*/ - gesture /*ṭa*/ acquiring capability /*na*/ {*acquiring capability of gesture*; भाव की अधिग्रहण क्षमता}. **brave** शूर /*śūra*/ - application of psychological strength /*ś*/ accepting inside /*ū*/ involved /*ra*/ {*involved in courage (accepting inside the application of psychological strength)*; साहस (मनोवैज्ञानिक ताकत के अनुप्रयोग की आंतरिक स्वीकृति) में संलिप्त}. **brother** भाई /*bhāī*/ - unconditionally accepted /*bh*/ entity /*āl*/ exposing /*ī*/ {*exposing the genetically (unconditionally) accepted entity*; आनुवांशिक (बिना शर्त) स्वीकृत इकाई का प्रत्यक्षीकरण}. **case** खोल /*khola*/ - clarifying with closed consciousness /*kh*/ direction /*o*/ expanded availability /*la*/ {*expanded availability of the direction of clarifying with cover (closed consciousness)*; कवर (बंद चेतना) के साथ स्पष्ट की दिशा के विस्तार की उपलब्धता}. **charged** तैश /*taiśa*/ - offering /*t*/ visibility /*ai*/ application of psychological strength /*śa*/ {*visibility of offering of the "psychological force feeling"*; "मनोवैज्ञानिक ताकत के अनुप्रयोग" में दृश्यता की प्रस्तुति}. **conscious** चेत /*cheta*/ - towards aliveness /*ch*/ indicated /*e*/ towards offering /*ta*/ {*offering the indicated towards aliveness*; सजीवता की ओर इंगित प्रस्तुति}. **continuity** तार /*tāra*/ - towards offering /*t*/ by the entity /*āl*/ involved /*ra*/ {*involved by the entity towards offering*; getting continuously; प्रस्तुत की दिशा में इकाई द्वारा संलिप्तता; लगातार मिल रहा}. **cry** चीख /*chikha*/ - towards evolving energy /*ch*/ sharp exposing /*ī*/ illogical /*kh*/

*{illogical sharp expression of evolving-liveliness; उभरती जीवंतता की विसंगत तेज अभिव्यक्ति}*. **direction** ओर **/ora/** - in the direction of /o/ involved /ra/ *{in the direction of the involved; संलिप्त की दिशा में}*. **donation** दान **/dāna/** - offered /d/ entity /ā/ act /na/ *{act of already offered by the entity; इकाई द्वारा किया पेशकश का कर्म}*. **donkey** खर **/khara/** - closed consciousness /kha/ involve /ra/ *{involved in inhuman activities (closed consciousness); अमनानवीयता (बंद चेतना) में संलिप्त}*. **father (Chinese)** **/fūsina/** - unconditional approving accepting /fu/ psychological strength /s/ towards /i/ act /na/ *{act towards psychological strength of accepting unconditional approval; बिना शर्त अनुमोदन स्वीकृति की मानसिक शक्ति की दिशा में कर्म}*. **father (English)** **/fādara/** - unconditional approving /f/ by the entity /ā/ offered /da/ involved /ra/ *{involved in offering by unconditional approval; बिना शर्त अनुमोदन के द्वारा प्रस्तुति में संलिप्त}*. **father (French)** **/pera/** - approval with conditions (bonding /protecting) /p/ indicated /e/ experiencing involved /ra/ *{involved in indicated approval with conditions शर्तों के साथ इंगित अनुमोदन में संलिप्त}*. **father (German)** **/fātara/** - unconditional approval /fā/ occupation /ta/ involved /ra/ *{involved in occupation of unconditional approval; बिना शर्त अनुमोदन की प्रवृत्ति में संलिप्त}*. **father (Hindi)** **/pitā/** - visible conditional approving /pi/ entity towards offering /tā/ *{entity towards offering visible approval with conditions; सशर्त दृश्य अनुमोदन में प्रस्तुत उन्मुखता}*. **father (Italian)** **/pādre/** - conditional approval /pā/ existing /d/ indicated involvement /re/ *{indicated involvement existing with conditional approval; इंगित संलिप्तता सशर्त मंजूरी के साथ मौजूद}*. **father (Japanese)** **/cici/** - liveliness /c/ towards /i/ liveliness /c/ towards /i/ *{towards liveliness regularly; providing liveliness to the child; नियमित रूप से जीवंतता की ओर}*. **Ganesh** गणेश **/ganeśa/** - clarity /ga/ towards indicated flow /ne/ 'application of physical strength' /śa/ *{'application of physical strength' towards indicated flow of clarity; स्पष्टता के इंगित प्रवाह की दिशा में 'शारीरिक शक्ति का अनुप्रयोग'}*. **hidden technique** गुर **/gura/** - clarity /g/ hidden /u/ involve /ra/ *{involved in hidden clarity; छुपी स्पष्टता में संलिप्त}*. **husband** पति **/pati/** - approving with protection /pa/ towards offering /ti/ *{towards offering approval with protection; the husband protects the wife; सुरक्षा के साथ अनुमोदन की ओर प्रस्तुत उन्मुख; पति पत्नी की रक्षा करना है}*. **involved** रत **/rata/** - involvement /ra/ towards offering /ta/ *{towards offering the involvement; संलिप्तता में प्रस्तुति की ओर}*. **king** राज **/rāj/** - strength /j/ entity /ā/ involved /r/ *{strength in involved entity; सत्ता में संलिप्त शक्ति}*. **layer** थर **/thara/** - towards establishing /tha/ involved /ra/ *{involved towards establishing; स्थापना की दिशा में संलिप्त}*. **life** जीवन **/jivana/** - aliveness /j/ exposing /i/ hidden existence /va/ act /na/ *{act of exposing aliveness of hidden existence; जीवंत अभिव्यक्ति को प्रकाश में लाने का कर्म}*. **listen** सुन **/suna/** - expression /s/ inflow /u/ act /na/ *{act of inflow of the expression; अभिव्यक्ति की आमद का कर्म}*. **love** प्यार **/pyāra/** - approving /p/ displayed /yā/ involved /ra/ *{involved in display of approval; अनुमोदन के प्रदर्शन में संलिप्त}*. **male** नर **/nara/** - acquisition capability /na/ involve /ra/ *{involved in acquisition capability; अर्जन क्षमता में संलिप्त}*. **path** पथ **/patha/** - towards approving /pa/ offering the established /the/ *{approving towards offering the established; स्थापित प्रस्तुति की ओर अनुमोदन}*. **power** बल **/bala/** - belief /ba/ available expansion /la/ *{available expansion of belief; विश्वास का विस्तार उपलब्ध}*. **profit** लाभ **/lābha/** - expansion entity /lā/ acquired freely /bha/ *{freely acquired expanded entity; विस्तारित इकाई का स्वतंत्र रूप से अधिग्रहण}*. **ray** किरण **/kīraṇa/** - consciousness /k/ visible /i/ concentrated /ra/ space availability /ṇa/ *{space availability concentrated in visible consciousness; दृश्य चेतना में केंद्रित अंतरिक्ष उपलब्धता}*. **roof** छत **/chata/** - obstruction in deriving energy /cha/ towards offering /ta/ *{providing (towards offering) obstruction in deriving sunlight (energy); सूरज की रोशनी (ऊर्जा) पाने में बाधा प्रदान}*. **rote** जप **/japa/** - strength /ja/ approving /pa/ *{approving strength; शक्ति का अनुमोदन}*. **skilled** दक्ष **/ḍakśa/** - offered /ḍa/ conscious /k/ liveliness /śa/ *{offered capability (conscious liveliness); प्रस्तुत क्षमता (सचेत सजीवता)}*. **sky** नभ **/nabh/** - emptiness existing /na/ unconditionally acquired /bh/

{*unconditionally acquired emptiness*; बिना शर्त अर्जित खालीपन}. **song** गीत /gīta/ - clarity /g/ exposing /i/ towards offering appearance /ta/ {*towards offering appearance by exposing detail (clarity)*}; रूप की प्रस्तुति की दिशा में विवरण (स्पष्टता) उजागर}. **spectacles** ऐनक /ainaka/ visibility /ai/ act /na/ consciousness /ka/ {*consciousness of act of visibility*; दृश्यता के कार्य की चेतना}. **time** काल /kāla/ - conscious entity /kā/ available expansion /l/ {*available expansion of conscious entity*; सचेत इकाई का उपलब्ध विस्तार}. **truth** सत्य /satya/ - expression /sa/ towards offering /t/ observable /ya/ {*observable offering of expression; the visible proof*}; अभिव्यक्ति में प्रत्यक्ष की पेशकश; प्रत्यक्ष प्रमाण}. **universe** जगत् /jagata/ - {*offering of clarity of aliveness*}; जीवंतता की स्पष्टता की प्रस्तुति}. **vein** नस /nasa/ - acquisition capability /na/ expressing /sa/ {*expressing the acquisition capability*}; अर्जन क्षमता व्यक्त}. **war** जंग /jñaga/ - strength /j/ living /ña/ clarity /ga/ {*clarity of living strength*}; जीवित शक्ति की स्पष्टता}. **water** जल /jala/ - aliveness /ja/ available expansion /la/ {*available expansion of aliveness*}; जीवंतता का उपलब्ध विस्तार}. **wind** पवन /pavana/ - active /na/ invisible existent /va/ approving /pa/ {*approving active air (invisible-existent)*}; सक्रिय अदृश्य विद्यमान का अनुमोदन}.

## 6.0 ILLUSTRATION OF MONTRA (RGVEDA-1-164-46)

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।  
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

**Indram mitram varuṇmagnimāhurathon divyaḥ sa suparṇo garutmān .**

**Ekam sadviprā bahudhā vadantyanim yamam mātariśvānamāhuḥ ..**

**indra** (इन्द्र) = visible /i/ active /n/ offer related /d/ involvement /ra/ {*active offer related involvement (logic; formula; belief) in visible*; दृश्यमान में सक्रिय प्रस्तुति संबंधित संलिप्तता (तर्क, सूत्र, विश्वास)} (**active involvement**)

[*Viṣṇumāyā*; intelligent; विष्णुमाया] - active offer of logical Involvement; तार्किक संलिप्तता की सक्रिय प्रस्तुति.

[*Brahmāmāyā*; controller; ब्रह्माया] - active offer of formulaic Involvement; सूत्रबद्ध संलिप्तता की सक्रिय प्रस्तुति.

[*Śivamāyā*; brave; शिवमाया] - active offer of believed Involvement; विश्वास संलिप्तता की सक्रिय प्रस्तुति.

*Indra* regulates the existence within three above *māyās*, with the help of *soma* (सोम) (time) and *agni* (अग्नि) (stimulation). These are called five *akṣara Brahma* (अक्षर ब्रह्म), used to evolve life in existence.

**mitra** (मित्र) = nature (activated involved entity) /tra/ towards fullness of appearance (property, mobility, and quantity) /mi/ {*nature towards fullness of appearance*}; रूप (गुण, गति, मात्रा) की परिपूर्णता की ओर प्रकृति}. {*fullness of offering appearance*}.

[*Āditya*; गुण] - Nature towards fullness of property; गुण की परिपूर्णता की ओर प्रकृति.

[*Marut*; गति] - Nature towards fullness of mobility; गति की परिपूर्णता की ओर प्रकृति.

[*Friend*; मात्रा] - Nature towards fullness of quantity; मात्रा की परिपूर्णता की ओर प्रकृति.

**varuṇa** (वरुण) = invisible existent; belief /va/, inflow concentration; acceptable concentration /ru/, full availability of space; eagerness to occupy; inactive; unavailable flow /ṇa/. (**acceptability in belief**).

[*Samuṇdra*] - Full availability of place (space) for inflow concentration of water (invisible existent) पानी (अदृश्य विद्यमान) की अंतर्वाह एकाग्रता के लिए जगह (अंतरिक्ष) की पूरी उपलब्धता.

[*Ākāśa*] - Full availability of space for inflow concentration of invisible-existent (*ākāśa* = the possible place for receiving the existent) अदृश्य विद्यमान की आमद एकाग्रता के लिए अंतरिक्ष की पूरी उपलब्धता (आकाश – जहाँ तक सत् के लिये अवकाश उपलब्ध हो).



[*Āditya*]- capability of executing the acceptable concentration towards dark (night; faith; invisible existent) अंधेरे (रात; आस्था; अदृश्य विद्यमान) की ओर स्वीकार्य एकाग्रता को क्रियान्वित करने की क्षमता.

[*R̥ṣi*]- capability of executing the acceptable concentration towards hidden (unknown; invisible existent); छिपी (अज्ञात; आस्था) दिशा में स्वीकार्य एकाग्रता को क्रियान्वित करने की क्षमता.

[*Asura*]- inactive acceptable concentration towards dark; अंधेरे (अज्ञात; आस्था) की ओर निष्क्रिय स्वीकार्य एकाग्रता.

[Empty liveliness]- unavailable flow of acceptable concentration towards liveliness; जीवंतता स्वीकार्य एकाग्रता की ओर अनुपलब्ध प्रवाह.

**agni** (अग्निम्) = hunger (visible emptiness) /ni/ clarity /g/ existence /a/; {hunger for clarity (property, mobility, quantity) in existence; स्पष्टता (गुण, गतिशीलता, मात्रा) के लिए अस्तित्व में भूख}. (*hunger for anything*)

[Curiosity; जिज्ञासा] - hunger for knowing (clear property) in existence; अस्तित्व में जानने के लिए भूख.

[Excitement; उत्तेजना] - hunger for moving (clear mobility) in existence; अस्तित्व में गतिशीलता के लिए भूख.

[Greed; लालसा] - hunger for achieving (clear quantity) in existence; अस्तित्व में मात्रा के लिए भूख.

**āhuḥ** (आहुः) = inflow /u/ physical entity /hā/; {inflow in physical entity; भौतिक इकाई में अन्तर्वाह} (*memorizing*).

**atho** (अथो) = in the direction of /o/ establishing /th/ existence /a/; in the direction of establishing the existent; वजूद की स्थापना की दिशा में {direction of establishing; स्थापना की दिशा} (*established*)

**divyaḥ** (दिव्यः) = visible existent /ya/ indirect /v/ visible offer /di/; {visible existent of indirect visible offer; अप्रत्यक्ष दृश्य प्रस्तुति की दृश्य विद्यता} (*heavenly*)

**sa** (स) = expression /sa/; {expression; अभिव्यक्ति} (*expression*)

**suparṇo** (सुपर्णो) = in the direction /o/ eagerness of fluency /ṇ/ by /ṛ/ approving /p/ inflow /u/ expression /s/ {in the direction of the eagerness of fluency by approving the inflow expression; अंतर्वाह अभिव्यक्ति का अनुमोदन करने के प्रवाह की उत्सुकता की दिशा में} (*eagerness for inflow*)

**garutmān** (गुरुत्मान्) = act /n/ virtual substance /tmā/ inner involved /ru/ clarity /gā/; act of virtual substance of inner involved clarity; अन्तः संलिप्त स्पष्टता के आभासी पदार्थ का कार्य (*feel*)

**eka** (एक) = consciousness /ka/ indicated /e/ {indicated consciousness; इंगित चेतना} (*single*)

**sat** (सत्) = virtual /t/ expression /sa/; virtual expression; आभासी अभिव्यक्ति {image; छवि} (*existent*)

**viprā** (विप्रा) = approvable involved entity /prā/ towards invisible existent /vi/ {approvable involved entity towards knowable (invisible existent); ज्ञेय की ओर स्वीकार्य शामिल इकाई (अदृश्य विद्यमान)} (*known*)

**bahudhā** (बहुधा) = offered notion /dhā/ inner /u/ physical /h/ belief /ba/ {offered notion unchanged (inner physical bond); अपरिवर्तित (भीतर भौतिक बंधन) धारणा की पेशकश} (*repeating*)

**vadanti** (वदन्ति) = outflow active occupation /nti/ offered /da/ force /va/ {outflow active occupation in offered force प्रस्तुति की शक्ति में बहिर्वाह सक्रिय प्रवृत्त} (*out exposed*)

**agni** (अग्निम्) = hunger (visible emptiness) /ni/ clarity /g/ existence /a/; {hunger for clarity (property, mobility, quantity) in existence; स्पष्टता (गुण, गतिशीलता, मात्रा) के लिए अस्तित्व में भूख}. (*hunger*)

**yama** (यम) = fullness of offering /ma/ view /ya/; {fullness of offering view; दृश्य प्रस्तुत की परिपूर्णता} (*visible proof*)

**mātariśvāna** (मातरिश्वान्) = act /na/ believable invisible entity /śvā/ towards involvement /ri/ offering /ta/ substance /mā/; {act of believable invisible entity towards involvement of offering substance; प्रस्तुत पदार्थ की संलिप्तता की दिशा में विश्वसनीय अदृश्य इकाई का कार्य} (*strengthening the observation*)

**āhuḥ** (आहुः) = inflow /u/ physical /h/ entity /ā/ {inflow in physical entity; भौतिक इकाई में अन्तर्वाह} (*memorizing*)

## 7.0 SUMMARY

active involvement /indra/, offering appearance /mitra/, acceptability in belief /varuṇa/, hunger /agni/, and memorizing /āhuḥ/ established /atho/ heavenly /divya/ expressions /sa/, eagerness for inflow /suparṇo/ feel /garutmān/ flow in memory /āhuḥ/ {active involvement, offering appearance, acceptability in belief, curiosity, and memory, are the established heavenly expressions, which inflow in memory with eagerness and feeling; सक्रिय संलिप्तता, प्रस्तुत रूप उपस्थिति, जिज्ञासा, विश्वास में स्वीकार्यता, और स्मृति, स्थापित दिव्य अभिव्यक्ति हैं, जो उत्सुकता और भावना के साथ स्मृति में सुप्रवाहित हैं}.

one /leka/ Existent /sat/ known /viprā/, out exposed /vadanti/ frequently /bahudhā/ curiosity /agni/, visible proof /yama/, strengthening the observation /mātariśvāna/ memorizing /āhur/; {memorizing is being done by strengthening the observation by visible proof, curiosity, and repeating the same exposed known existent; एक ही ज्ञात के उजागर को दोहराने, जिज्ञासा, और दृश्य सबूत के अवलोकन को मजबूत बनाने से स्मृति निर्मित होती है}-

## 8.0 PHILOSOPHICAL ASPECTS OF THE MANTRA

The *mantra* explains the process of observing an appearance and memorizing it. The *mantra* includes the involvement of **indra** {logic [*Viṣṇumāyā*], formula [*Brahmāmāyā*], and belief [*Śivamāyā*]}, towards the all types of available appearance of **mitra** {[*āditya*; गुण], [*marut*; गति], and [friend; मात्रा]} by accepting in **varuṇa** [*samuṇdra*; *ākāśa*; *āditya*; *ṛṣi*; *asura*; empty liveliness] due to **agni** [curiosity; excitement; greed] and flowing towards the memory. It further explains that the recording of the data in the memory is made strong by repeating the observed existent with curiosity and visible proof. In practical aspect, we can have different types of *indra*, *mitra*, *varuṇa*, *agni* and we observe the things accordingly. One single *mantra* explains the observation and memorizing every kind of perception. Reading books, playing cricket and enjoying a movie may be different, but the process of observing and memorizing will be governed by the above *mantra* only.

It is difficult to have curiosity for truth, to have ability to perceive a truth, to organize the perceived truth, and to explain the same. Truth is always perceived not created. It is away from ones desire, need, fear, ego and all psychological and biological barriers. The perception must be verifiable with our present knowledge of physics, biology, psychology, and cosmology. This is called **creative thinking**. In present paper, the perceived meanings of the words *indra*, *varuṇa* etc., are verifiable form of the different stories of *purāṇas*, for which one has to remove his spectacle of spiritualism. These stories are symbolic and explain the different parts of *Brahma* (unitary truth).

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