

AN ESOTERIC APPROACH TO LANGUAGE AND IT'S SPIRITUAL DIMENSION

V. Leela Krishna¹, P. Sree Hari Raju²

Assistant Professors, Dept of English

Shri Vishnu Engineering College for Women, Bhimavaram, India

Abstract:

The sound is an important basis for human communication. The sound is the link between that which is perceptible and that which is imperceptible. "He, who knows sound, knows all" is one of the most ancient dictums of our nation. A harmonious utterance creates a harmonious atmosphere and a discordant sound creates its own phenomenal world. Sound or speech has been regarded by the ancient philosophers as the highest agent used by man in molding himself and his surroundings. Thought, speech, and activity make a triangle which makes a man what he is and places him where he is. The scriptures of all the ancient nations and religions bear testimony to the efficacy of sound in producing all that is tangible and visible. The scriptures of India say very beautifully that "the Great Singer builds the worlds and the Universe is His Song". If the import of these statements is realized, the significance of our letters and the utterance of sound in speech becomes almost a momentous happening. The hidden mysteries of the sounds in the alphabet in languages can be appreciated. The paper studies and presents the spiritual and esoteric dimensions of sounds and symbols in the language.

Keywords: Sound, Silence, Speech sounds, Vowels and consonants, Thought and speech, spiritual

Of all the discoveries that have occurred and developed in the course of human history, human language stands to be the most significant one. Without human language, civilization could obviously not exist. The faculty of speech is one of the phenomenal features that distinguish man from other species in the creation. The other species on the earth also communicate with their counterparts by means of sounds but their range of communication is limited to a few sets of sounds. But the system of human communication is well developed and it is complex too.

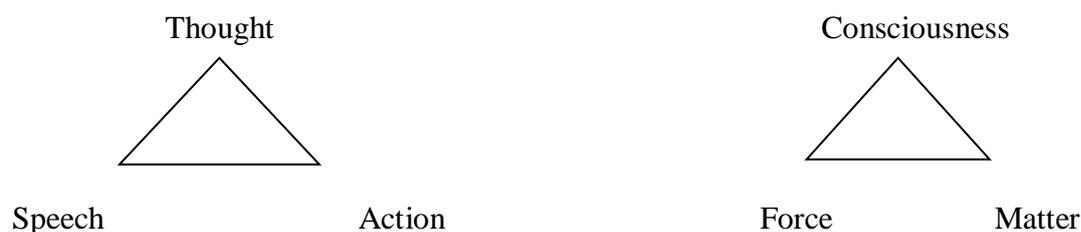
The sound is the basis for human communication. Sound or speech has been regarded by the ancient philosophers as the highest agent used by man in molding himself. According to ancient Indian science, the sound is the link between that which is perceptible and that which is imperceptible. For example, in the absence of light, sound helps us to identify one another. "He, who knows sound, knows all" is one of the most ancient dictums of our philosophy. They believe that sound is the basis for creation. They also believe that according to the sound uttered there is the formation of the phenomenal world. It is our common experience that a harmonious utterance creates a harmonious atmosphere and a discordant sound creates its own phenomenal world.

The modern science today is slowly able to explain the mysterious connection between sound and life. What we know as the sound is a vibration which can cause an avalanche; it can calm the mind; it can put people to sleep; it can make people happy or sad, and it can even kill. It is a proven fact that pleasant sound can stimulate the growth of plants, and it can even help cows produce more milk.

Some sounds are clear and comfortable to listen to. Some sounds are inspiring, some are very soft and pleasant, and some others are loud and annoying

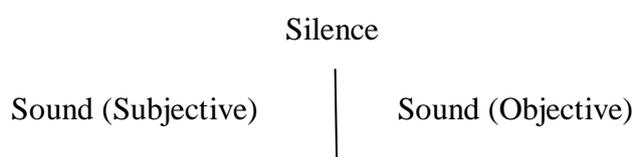
The scriptures of all the ancient nations bear the testimony to the efficacy of sound in producing all that is tangible and visible. The scriptures of India especially Upanishads say very beautifully that "*the Great Singer built the worlds, and the Universe is His Song.*" Bible says "*At the beginning, there was a word, the word was with God, the word itself God*" This is another way of expressing the same idea of Upanishads. If this is realized and the science of this concept is understood, the significance of our own words and the utterance of sound in speech becomes almost a momentous happening.

Srimad Bhagavatam's definition of sound is unique from modern thought. "*Sound is the product of consciousness*". In this sense, the sound is referred to as vak, or speech, throughout the Vedic texts. According to our ancient system, thought, speech and the resultant activity on the physical plane form the triplicate which makes a man what he is, and place him where he is in the creation. It corresponds to the other triplicate in the creation called Consciousness, Force and Matter which is the basis for the creation.



The sound key:

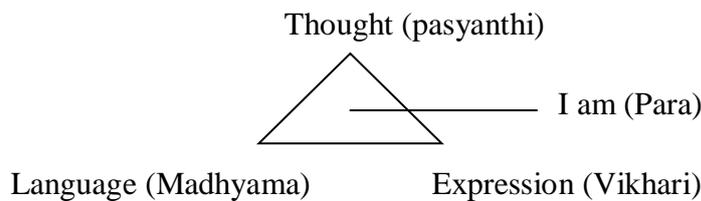
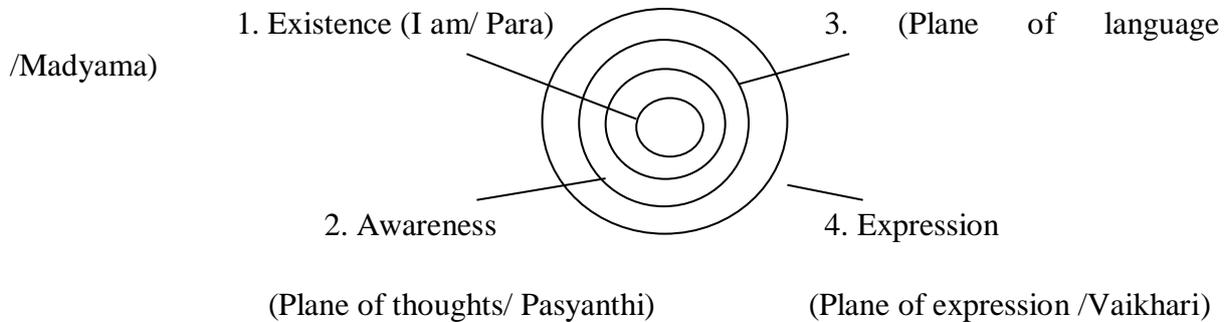
Sound, as we understand, is the disturbance of silence. Whenever there is a clash between two objects, silence is disturbed and sound emerges. But as per the parlance of esoteric science, there is also a sound beyond silence. Sound exists beyond silence and below silence. Silence is the gateway for the sound as the sky is the gateway for the sound to manifest the creation. The Sound beyond silence is called subjective sound and the sound below the silence is called objective sound. The subjective sound is the undercurrent for the objective sound. All are speaking is in relation to the objective sound. Speaking is the function of objective sound and listening is the function of subjective sound. The sound beyond silence is also called 'Voice of silence'. Those who listen to it can get into the process of receiving the voice of silence. When we close our ears, we can hear a buzzing sound happening continuously. Without that under current, we cannot utter any vowels or consonants. It enables us to utter sounds. We grow aware of that by converging from various sounds to one sound. This sound is the basis for all creation and it is termed as 'Sabda Brahma' in the scriptures.



The fourfold speech:

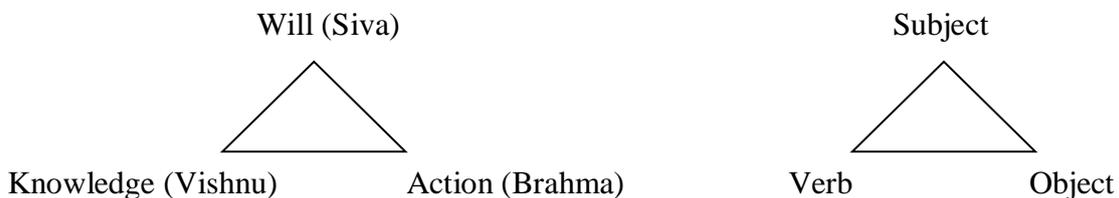
The scriptures of all the ancient nations proclaim that the entire creation comes into existence in gradations from seemingly nothingness (subtle) to material world (gross) in a fourfold manner. So also, human communication happens in a fourfold manner. According to esoteric knowledge, these four stages are called Para, Pasyanthi, Madyama, Vaikhari. First, there is a state (Para) where there is no thought; that is our state of existence (I am). If we don't exist, there is no scope for us to receive a thought. Our conscious existence is the first step towards any speech. We receive a thought based on the existence of our conscious. Receiving a thought is the second step (Pasyanthi). After receiving the thought, we put it in language. That is the third step (Madhyama). Having clothed the thoughts with the language we speak out and that is the fourth step (Vaikhari). This is the fourfold existence of the word or the speech or the sound. This is an automatic process that happens every time when we speak or others speak. This creative work happens continuously within our own conscious state.

Before a word came out as a thought where was it? It was with us only. It came out of us and later we have a dress to it; that is the clothing of language and then we have presented it to the outer world. Thus the word was with God and the word was God is the first step.



Para is the first stage which is seemingly nothing. Para means beyond, it indicates the sound which is beyond the perception of the senses. Para-vak is an unvibratory condition of sound beyond the reach of mind and intelligence, only to be realized by great souls, Parama-jnanis. Creation comes out from seemingly nothingness to everything that can be perceived; so also human communication happens.

On this stage, the differences between languages do not exist, as this sound is intuitive and situated beyond rigidly defined concepts. At this stage of pashyanti-vak, speech is intuitively connected to the object. Pashyanti-vak is the finest impulse of speech.

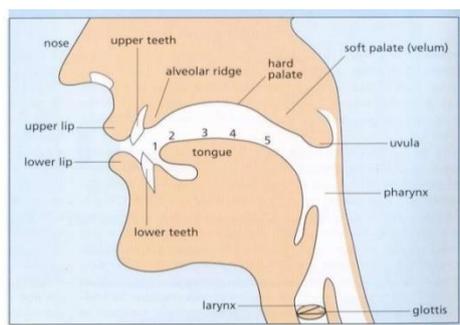


The secret of the alphabet:

The goal of all sciences of the world is to find the truth behind the working of creation. For this, the scientists of the world have been working together with extraordinary vitality and excitement about uncovering the unknown. The science of language gives some clues about the wisdom of creation. The alphabet patterns in most of the languages especially Indian

languages help to understand the working of nature. Unfortunately, the English language is lacking this system of arrangement.

The secrets of creation exist in the small organ of the buccal cavity. From gutturals to labials or from the throat to the lips, a man carries all the potencies. Basically, we need the tongue, the upper palate, lower palate and throat to speak. The process of creation is subtle to gross, from center to circumference, from consciousness to matter, and from subtle sounds too gross sounds, from 'a' to 'MA'.

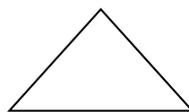
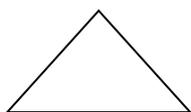


Vowels and consonants:

All the speech that we utter forth is a composition of vowels and consonants. We keep uttering vowels and consonants as a combination to bring out words. There cannot be a word without the combination of these two. If only consonants are uttered without vowels, we cannot communicate and there will be no flow of speech. The vowels act as a life force and the consonants work as the vehicles of the force. Consonants are like physical bodies and the vowels are the souls. The consonants cannot move without vowels, as the physical body cannot move without a soul. Consonants are the exterior part of the negative sound and vowels are the interior part of that sound.

Ex: K + A= KA, N+ I= NI

Man is a triple being. Man is verily a conscious being expressed into the matter with the help of force. In the same way, the sound or speech is expressed out by means of vowels and consonants.



Consciousness

Sound

Force

Matter

Vowels

Consonants

As sound is the nature of the syllables, the esoteric knowledge affirms that the creative force of the universe resides in all the letters of the alphabet. Letters are not sounds. They are the physical representatives of sounds existing in nature. Letters can be seen, whereas sounds can be heard. The different letters symbolize the different functions of that creative force and their totality is designated as 'matrika' or 'the mother in essence'. Letters are potent sounds constitutionally connected to objects as sound (shabda) and its meaning (artha). The principle of 'Arthanareeswara' described in the scriptures speaks of this shabda + artha combination. Shabda and Artha are the embodiment of 'Shiva' and 'Shakti' as the universe itself. They are inseparable. Words and their meanings that they denote in the objective world are the variety of manifestations of 'Shakti'.

The audible sounds that we receive are categorized into varieties of the alphabet in all languages starting from 'a'. For example, Indian languages begin with 'a' and end with 'ksha'. 'A' is the beginning letter of all the languages of the world with an exception of a few languages. The sound 'A' is detailed into other sounds. From letter 'A' comes out letters 'E' and 'U.' 'A' is called Cosmic existence (Cosmic being-the Father) 'E' is called Cosmic nature- the Mother, 'U' is called cosmic son, the Kumara. All the remaining letters are the combinations of these letters. Hence, there is a statement in the scripture Bhagavad Geeta: "I am 'A' among all letters".

Vowels are independent sounds. When vowels sounds are uttered, the corresponding sounds come out without any contact among the speech organs. In the creation also, the creative intelligence works out independently for the process of creation.

Behind every visible creation, there is an invisible world. In fact, the invisible world makes the visible world function. In the human constitution also these two worlds are present. The inner faculties like mind and force drive the outer man. Vowels represent the inner world and consonants represent the outer world.

Consonants are dependent sounds. It means they need the support of vowels for utterance. If we look at the patterns of consonants, it can be understood that they come out systematic manner from within. Consonant sounds come out from interior plane to exterior in a phased or systematic manner as nature unfolded from invisible to visible or from center to circumstance.

Alphabet Pattern of Indian languages:

Vowels (A, E, I, O, U)

an aa I i: U U: e eI aI O OO au

Consonants

| | | | | | | |
|----|-----|----|-----|-----|---|-----------|
| Ka | Kha | Ga | Gha | Gna | - | Gutturals |
| Ca | Cha | Ja | Jha | Ini | - | Palatals |
| Ta | Tha | Da | Dha | ana | - | Cerebrals |
| Ta | Tha | Da | Dha | Na | - | Dentals |
| Pa | Pha | Ba | Bha | Ma | - | Labials |

Miscellaneous:

| | | | | | |
|----|-----|----|----|---|------------|
| Ya | Ra | La | Va | - | Semivowels |
| Sa | Sha | Sa | | - | Sibilants |
| Ha | | | | - | Aspirate |

1. Ka Kha Ga Gha Gna - are the first set of consonants. They are uttered at the beginning of the throat. Hence they are called Gutturals/velars.
2. Ca Cha Ja Jha Ini - are the second set of consonants. They are uttered by pressing the middle of the tongue against the hard palate. Hence they are called Palatals.
3. Ta Tha Da Dha ana - are the third set of consonants. They are uttered by pressing the tip of the tongue against the teeth ridge. Hence they are called all over.
4. Ta Tha Da Dha Na - are the fourth set of consonants. They are uttered by pressing the tip of the tongue against the back of the teeth. Hence they are called Dentals.
5. Pa Pha Ba Bha Ma - are the fifth set of consonants. They are uttered by adjoining both the lips. Hence they are called Labials 'a' is the first letter representing the cosmic being or the one that contains everything. 'Ka' is the most interior consonant and 'Ma' is the most exterior consonant. 'Ma' stands for Mother Principle or matter, representing the physical earth. It is uttered by joining the edges of both the lips. Mother earth is the last point of creation. 'Ka' is the linkage between vowels and consonants Vowels stand for the world of life force or consciousness or the unknown world. Consonants stand for the world of material or the known world. It is not mere coincidence that the world teachers 'Krishna' and 'Christ' have the sound 'Ka' at the beginning of their names. They have descended into the physical world to spread the message of Heavens (the world of life force/consciousness) in the world of material/physical world. There are a mystery and wonder in words, there is an *inner content* — of which we are seldom aware.

References:

- A Treatise on Cosmic fire: Alice A Bailey

- The Secret Doctrine: Madam HP Blavatsky
- On Healing: K.Parvathi Kumar
- The Bhagavad Geeta
- Saraswathi Suktam
- Lalita Sahasra Namavali: GLN Sastry
- The Bible