

# Brahmā's Body is Language : An Analytical Approach

Bhavpreeta Thakur

## Abstract

Language is a natural function of the mind. It arises naturally by contemplating things just as *Vak* arose while Brahmā was thinking and contemplating about who he was. Language is the tool for knowledge and wisdom. Language arose as a result of Brahmā's endeavour to contemplate and transmit knowledge (the Vedas). Words are the symbolic form of ideas. When you see something, you translate it into words in your brain. That's why one learns different languages so one can think differently. Language is this supreme being in the form of sound. (*Pranava*) Om is the core of Language because it contains all the shapes of the mouth that are required to produce all the vowels. The vowels are the heart of a language and consonants are the body of a language. The Poetry is the most refined and beautiful form of language. The fine hairs of the body are the delicate 28 syllable poems called *Uṣṇik*, its smooth complexion is a praiseworthy 24 syllable poetry called *Gāyatrī*, and so are other organs. The vowels are the life force of Brahmā, the semi vowels are its strength, the syllable are the senses, and the consonants define its form. Music and the seven universal musical notes are also included as a form of language. References: *Srīmad Bhāgavatam*, Part 3/Ch.12

## Full Paper

'Language is the medium through which Knowledge is transmitted'. says sage Maitreya. Brahmā means Knowledge, and Vāk means Speech. Knowledge cannot be transmitted without Speech. Brahmā has manifested a fully refined, linguistic mastery, and the goddess Vāk agrees to cooperate with Brahmā by becoming his body. So, he can use the fully refined Language (Sanskrit) to communicate what he learnt from Vishnu, the Vedas.

There are principles of the doctrine of *Sabda-Brahmān* in Sanskrit texts right from the Vedas downwards. We find a supreme word principle *SabdaBrahmān* described under various names in the Vedās, Brāhmanās, and the Upanishads. It is identified with mind, matter, and Prajāpati and is described in terms like Vāk and Prajāpati. As the other self of Prajāpati, Speech functioned as the source of all universe.

*Kling yad-vāg-vandantya-vinchtetannāni  
Rāshtri devānām nishasād mandrā;  
Chatasra urjam dyduhe payānsi  
Ka swidasyā paramam jagām. [1]*

Vāk pervades the whole universe. Each thing is there because of Vāk; everyone, including the animals, use sounds. The *Sādhakas* get four *shaktis*. She fulfils all desires. Devi is behind every sound. The four regions of the world are described as originating from the seas of water, descending from Speech in streams, and the universe as getting life from the imperishable flood, which flows from it. In the Yajurveda, we find Vāk considered as the supreme wifely Shakti of Prajāpati named Vācaspati. Again, Vāk is described as Prajāpati's 'other self' in the matter of creating the universe. She was manifested out of the 12 syllables, which emanated from Prajāpati while he was performing sacrifice, and it was through Vāk that Prajāpati created all beings.

She is described as carrying out the function of creating the shape of the body by bringing together the marrow, flesh, etc, in their proper places. She also creates the internal organs and even generates the *vyāna-vāyu* (life breath) which pervades the body from head to foot. She stimulates and sustains the growth of the foetus in the womb. In the Upanishads, we find the identification of Vāk and the *Prajñā* (intelligence) and also the world phenomena. Thus, all Speech is held together by Om just as all leaves are held together by one the stock.

## Where did Language come from?

"Like living beings, words have no traceable beginning, whether they are eternal or created. This rule about words is called their eternity." [ii] Language is a natural function of the mind. It arises naturally by contemplating things just as Vāk arose while Brahmā was contemplating how to transmit the Knowledge of the Vedas. It takes specific shapes over time, but the essence of Language is, the way that the intellect processes ideas.

Language is a tool for Knowledge and wisdom. It arose as a result of *Brahmā's* endeavour to contemplate and transmit Knowledge (the Vedas). Words are the symbolic form of ideas. When you see something, you translate it into words in your brain. That's why one learns different languages so one can think differently. Language is the *Sabda-Brahmān* [iii] – (supreme being) in the form of sound fully empowered by all the potencies of the supreme. Language is the processed form of consciousness. It enables us to share conscious Knowledge and define tangible as well as intangible, subtle, and sophisticated ideas and objects. Different degrees of learning a language can help one cognise, express, and share one's cognition of simple things, as well as worldly things, depending on how fluent you are.

## What is Brahmā's body made of?

Brahmā created Vāk and became fascinated by her and wanted to marry her because he is wisdom, and she is linguistic mastery but, in her mind, he was like a father to her as he had created her. Brahmā disliked himself for advancing on her and wanted to get rid of his polluted body. So, Vāk became his body for him, and after their marriage, in the form of her being his body, he could express the Vedas in words. [iv]

Om (*Prānava*) is the core of Language because it contains all the shapes of the mouth that are required to produce all the vowels. The vowels are the heart of a language and consonants are the body of a language. Brahmā's body is made from poetry, the most refined and beautiful form of Language. The fine hairs of the body are the delicate 28-syllable poems called *Uṣṇik*, its smooth complexion is a praiseworthy 24-syllable poetry called *Gāyatrī*, its musculature is the strong 44-syllable poetry *Triṣṭubh*, its circulatory system is the flowing 32 syllable poetry called *Anuṣṭubh*, its bones are the sturdy 48 syllable poetry *Jagatī*, its bone marrow is the viscous 40 syllable poetry *Pañkti*, and its breath is the expansive 36 syllable poetry *Bṛhati*. [v]

The vowels are the life force of Brahmā, the semi-vowels are its strength, the syllables are the senses, and the consonants define its form. Music and the seven universal musical notes are also included as a form of Language. Om is the basic seed of all Languages. Therefore, it is a basic representation of the supreme being. Vowels are the actual sounds that are produced by the air going through your vocal cords and coming out of your mouth. The sound can be changed by the shape of the mouth. In this way, you hold your tongue and your lips to make consonants.

The basic Vowel is A (□) and that sound can be changed by the way you hold your tongue and your lips. Consonants mean 'with the sound'. You can't make a consonant without a vowel. The vowels are the life force of Brahmā just as they are the life force of Language. The semi-vowels are its strength and Consonants define the sound. [vi] Musicality is part of the Sanskrit language itself. So, the scale of musical notes is included in the Language. The seven musical notes are the sound types that convey basic emotions.

*Vāni* - is the Language with grammar included. *Dhvani* - is the sound. Both *Vāni* and *Dhvani* convey meaning. But *Vāni* can convey very specific meanings. If you only use *Dhvani*, it is very difficult to convey specific things. On the other hand, you can convey even without a sound.

Here Vāk is the refined form of Language. The seven musical notes are included in this and that's Brahmā's playfulness. It's not necessary to have musicality. Science has examined that men don't use that much musicality in their Language. They just get the job done whereas the women care about how well the job is done.

In Mandarin, Musical notes are a part of Grammar. The way the notes rise and fall. In Vedic Sanskrit also musicality was a part of the Grammar but this was lost in classical Sanskrit. So, adding music is not necessary but enjoyable and when poetry expresses itself with melody, then it becomes the most playful. Different languages activate different parts of your consciousness. Sanskrit is a refined language so knowing Sanskrit Grammar can help you understand other languages as it uses the basic template that all languages use and your thinking power increases.

### How do we learn the meanings of Words?

There are different ways by which we can learn the meanings of words as described in the Indian Theories of Meaning. [vii] There are eight such methods used -

- *Vṛddhavyavahāra* - The usage of words by elders. This is the most important of all the eight methods and is the natural way of observation in actual life. According to the Prābhākara school of Mīmāṃsā, this is the only method of learning a language. "As Wittgenstein says: 'one cannot guess how a word functions one has to look at its use and learn from that.'" [viii]

Kumārīlabhaṭṭa says that in this method there are three stages:-

- *Pratyakṣa* or direct perception. The child hears the speaker and sees the activity on the part of the listener.
- *Anumāna* or inference. The child refers to the listener's actions that he has understood the meaning of the utterance.
- *Arthāpatti* or postulation. The child knows that the activity of the listener is inexplicable except on the presumption of a relation existing between the address and the meaning. Nāgeśa, the grammarian, considers this the best method of learning the meanings of words.
- *Āptavākya* - The direct statement of a trustworthy authority is another way by which people generally understand the meaning of words. In this case, the learning is conscious and deliberate.

*Vyākaraṇa* - We learn the meanings of the roots, suffixes, and derivatives from Grammar. The most important use of grammar is to help people to learn the Language quickly and correctly. Words are the sole guide to the truths about the behaviour of objects and there is no understanding of the truth about words without grammar. [ix]

The Supreme Word Principle or the *Sabda-Brahman* is the source, the sustenance, and the end of all manifestation. Grammar is the most important of the disciplines which have arisen from the Vedas. As written in the *Vākyapadīya*, Grammar leads one to the realization of Brahman in the form of the Supreme Word. We know the truth about things through words, and we know the truth about words through grammar. Grammar helps us purify our Speech and mind. He who has a firm footing in this science and is capable of studying the Veda realises Brahman. The Supreme Word forms the essence of this Brahman. Additionally, the soul which has passed beyond errors in it (i.e. in Grammar) and is capable of studying the Veda observes that (Brahman) which is the source of the Vedas and the very soul of which is constituted by the Veda (i.e. in the form of the OM). [x] If the *Aṣṭādhyāyī*[xi] gives a study of the structure of the Sanskrit language with the rules governing its functions, it is in the *Vākyapadīya* that a first full-fledged statement discussion of the philosophy of grammar is given. [xii]

The last few stanzas of the second canto of the *Vākyapadīya* are devoted to a brief discussion of the fortunes of Sanskrit Grammar. The *Samgraha* text of *Vyādi*, the Grammarian, was condensed

so much by the writers that it became obscure over time. Then Patañjali wrote his *Mahābhāshya* and brought back clarity and depth to the study of Sanskrit Grammar.

In Grammar, the nature of words, meanings, and the relationship between them and their different kinds are studied. The validity of a form is determined depending on whether or not it is recognized by the scripture, namely grammar. Furthermore, Words fall into two categories, those which are created and those which are not. But both these can be described as eternal. The created word is only a manifestation of the supreme Word principle, about the eternal nature of which there is no question. The scripture prescribes this rule about the eternity of words. [xiii]

- **Upamāna** - Analogy. A man who does not know what a *gavaya*, the *Ghayal* or a kind of wild ox is, can identify it through perception, aided by the description of the animal heard previously. He is told that a *gavaya* is like a cow and then he meets a *gavaya* in the forest. He can identify it. This method of knowing is considered by the Mimāṃsaka-s and the Naiyāyika-s as a *pramāṇa* or means of Knowledge, different from perception and inference. It is one of the means of knowledge about the relation between words and their meaning, the identification and descriptions of herbs and plants come under this category.
- **Kośa** - Lexicon. The meaning of a word may be understood from the lexicon also. The lexicon may give the metaphorical sense of sanction by usage. The primary indicative power should not be assumed in such cases.
- **Vākyaśeṣa** - The rest of the passage in the context. Jamini says that when there is doubt about the meaning of a word, the rest of the passage should be taken into account.
- **Vivṛti** - Explanation. We may know the meaning of any word from a commentary by giving the synonyms of the word or describing the meaning. Patañjali says that the meaning of a word is to be determined by the commentator's explanation, especially in cases of doubt. [xiv]
- **Siddhapadasāmnidhya** – the syntactic connection with words already known. "In the sentence, 'The *pika* sings beautifully on this Mango tree', the meaning of the word *pika* is known to be 'cuckoo' from the presence of other well-known words." [xv]
- **Aham Prema** - In addition to these, a ninth method mentioned in the Vedas has been added to this research that helps us understand Brahmā, is the 5th chapter of *Srimad Bhāgavatam* where Devrishi Nārada and Śrī Vyāsa are having a conversation about Divine Love.

After the sages had developed their commentaries and interpretations of the four Vedas and Purāṇas, Vyāsa Dev realized that ordinary people won't be able to digest this knowledge, so he tried to put it all in a story form i.e., the Mahābhārata. Even after this, he wasn't sure if this information would help the people of the kali yuga.

So, first, he wrote the modern form of the Vedas, then he wrote a story that simply compiled everything - Mahābhārata. Then he compiled in the Brahmā-Sutrās, all the knowledge a philosopher would require to realize their true self but something was still wrong and he realized that he hadn't given the supreme explanation about true spirituality. Even after generations of work, he felt he hadn't done what he wanted to do. He wanted to focus on people living in the *Kali Yuga*; people who are short-lived, small-brained, and hard-hearted.

While he is regretfully contemplating his incompleteness, Devarṣi Nārada arrives from the east – and asks him if it is ever satisfying to see the body and mind as the self. He further says that even though you have thoroughly inquired and explained everything in the best possible manner, you still feel incomplete. He continues to tell him that everything Vyāsa Deva had done was glorious, but it only benefits the mind and body and not the Soul (the True Self) hence he felt that everything he has done is not enough because he hasn't written about the beauty of the all attractive, the source of everything. Even knowledge is ugly without love. Without heartfelt affection for the All attractive, there is no beauty at all. Not even in enlightenment.

Śrī Nārada then asks him to meditate and comprehend why someone who has no *karma* would engage in any action. What he shall learn from the contemplation would enable him to create a book that would truly liberate humanity. One cannot write or teach about something one doesn't understand, so he was advised not to write anything in that book without connecting to the divine. A heart without divine love will twist any morality to serve its selfish purpose. It will ignore inconvenient principles and will exploit whatever justifies its greed and so we always see humans doing horrible things in the name of religion. Additionally, he was asked not to compose any moral codes without explicitly connecting them to divine love. It will not be easy as common people don't understand who they are, and are bound to the pleasures of a mad quest which is not real.

Śrī Vyāsa Dev worriedly asks “what if people don't understand my presentation of divine love and prematurely abandon their moral duties in the name of seeking it?” Śrī Nārada replies, "My dear Vyāsa, even though a devotee sometimes falls somehow or the other, he certainly does not undergo material existence like others because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again." [xvi]

### **Can Aham Prema be Taught?**

Vyāsa Dev expresses his doubts and says that he is not sure if he can do justice to the topic of the beauty of the All Attractive, especially for the audience of the Kali Yuga. Devrishi Nārada encourages him and tells him how to set the context. He asks him to –

- Describe the all attractive as one with everything yet distinct from everything.
- Explain that everything rests upon him for existence, destruction, and creation.

This way he will be able to awaken in humanity, the greatest form of divine love by giving a very vivid description of Bhagavān. Vyāsa Deva persists and says that love cannot be manufactured. Love is natural and love is cause less. He is being asked to give love to humanity but no one can make someone love someone, even if that someone is Bhagavān. Certainly, divine love cannot be generated, but one gets love by meeting someone who has love. Same as emotions cannot be manufactured but they are contagious. You cannot intellectually generate love but *Bhakti* which is fundamentally an emotion is contagious. If you want to love somebody who has a different philosophical outlook than you do, then find some people who love those people and you will have that love.

### **A Conversation between Nārada and Vyāsa about Aham Prema**

*Svāyambhuva kayā vrttyā Vartotam te param vayah/  
Katham cedam adasrāksīh kale prāpte kalevaram // [xvii]*

- ‘Oh, son of Brahmā, how did you pass your life after initiation and how did you attain this body, having quit your old one in due course?’

Śrī Nārada in his previous life was just an ordinary maidservant's son so how he became so perfectly transformed into the spiritual body of eternal life, bliss and knowledge was certainly important. Śrī Vyāsadev desired him to disclose the facts for everyone's satisfaction. When he was a mere child of five years, he lived in a Brāhmaṇa school. He was dependent on his mother's affection with no experience of different lands. His mother went out one night to milk a cow and was bitten by a serpent, influenced by supreme time. He took this as a special mercy of the Lord and so thinking, he started North. After traveling, he felt tired, both bodily and mentally, and he was both thirsty and hungry. He took a bath in a river lake and also drank water. While contacting water, he got relief from his exhaustion. After that under the shadow of a banyan tree in an uninhabited forest, he began to meditate upon the super soul situated within, using his intelligence as he learned from the liberated souls. As soon as he began to meditate, his mind transformed with the transcendental love upon the

Lotus feet of the personality of the Godhead, tears rolled down his eyes, and without delay, Śrī Kṛiṣṇa appeared on the lotus of his heart.

At that time being exceedingly overpowered by feelings of happiness, every part of his body became enlivened. Being absorbed in an ocean of ecstasy, he could not see both himself and the Lord. He decided to see again that transcendental form of the Lord, but despite his attempts to concentrate upon him with eagerness, to renew the form, he could not see him anymore. Thus, seeing his attempts, at that lonely place, the personality of Godhead, who is transcendental to all mundane description, spoke to him with gravity and pleasing words, just to mitigate his grief.

The Lord spoke, "I regret that during this lifetime, you will not be able to see me anymore. Those who are incomplete and who are not completely freed from all material terms can hardly see me. Intelligence engaged in my devotion cannot be thwarted by time. Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by my mercy." Thereafter, he began chanting the holy name and fame of the Lord, by repetition, and recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental, past times of the Lord are benedictory. In doing so, he travelled all over the earth, fully satisfied, humble and unenvious. Having been awarded a transcendental body befitting and associated with the personality of the Godhead, he quit the body made of material elements, and thus all acquired results of work (*karma*) stopped.

After 4,300,000,000 Solar years, Brahmā wakes to create again by the will of the Lord, and I like the Rishis, like Marīci, Angirā, and Atri, and so on are created from the transcendental body of the Lord, and he also appears along with them. Since then, by the grace of Viṣṇu, he travels everywhere without restriction both in the transcendental world and in the three divisions of the material world.

As stated in the Bhagavad-Gītā, there are three divisions of the material spheres, namely the Ūrdhaloka (topmost planets), Madhyāloka (midway planets), and Adhaloka (downward planets). And beyond the ūrdhaloka planets, that is to say above the Brahmāloka, there are the material coverings of the Universes, and above that there is the spiritual sky which is unlimited in expansion, containing unlimited self-illuminated Vaikunṭha planets, inhabited by God himself along with his associates who are all eternally liberated living entities. Śrī Narada Muni gets into all these planets, both in the material and spiritual spheres, without restriction as much as the all Attractive is free to move in any part of his creation.

### **Understanding Brahmā through his Body**

"Scripture is essential, not reasoning alone – right conduct is not established by reasoning dissociated from scripture. Even the Knowledge which the sages possess has the scripture for its reference." [xviii] Scripture is superior to logic or inference in choosing between right and wrong. There are many areas where inference fails and scripture has to take over. Therefore, a study of words is based on the scripture of unbiased origin and the codes of rules based on it.

Words are of two kinds – one, the cause of all words, and another, the kind of words used to convey a meaning. The Supreme Word principle and the spoken word are in a relationship similar to that between the fire which already exists in the firewood, and which is made manifest through rubbing fire-sticks together. A word consists of its phonetic part and its meaning part. Before a word can convey meaning one has to hear it first. Are different occurrences of a word different instances of the same word, or have we considered them as different words together? They are both views held on the subject.

Among the philosophers of Speech, there are two schools of thought. According to the Monists, the sentence alone is the reality, the single unit, and the words and syllables only appear to

be complete entities. Whereas the Pluralists, the syllable has a reality of its own, the word is the total of the syllables and the sentence is only the words added together. Speech occupies a key place in the scheme of things. It is crucial in the process of comprehension and action. Consciousness is comprehended only as associated with Speech. Speech is man's self and *Mokṣa* or Liberation is realizing identity with Speech or *Śabda=Brahman*. He who knows the secret of the functioning of words, attains the achievement of faultless Speech and enjoys Brahman. [xix]

In the end, I would like to add that the Vedas are of impersonal origin and they do not perish even when all records of human wisdom perish. The wisdom cooperated in the Vedas is eternal and is not destroyed by the faults which are natural to human wisdom. Logic and reasoning become sure guides when they are based on scripture. Employment of correct words and speech is a must for spiritual elevation. [xx] I hope this research would change real lives. It is not just about knowing what is documented in our Vedas but about practicing that knowledge *Aham Prema* in our daily lives. Love is the language of the soul. This is the true essence of Brahṁā and understanding and practising the language of love, that is how we can truly understand him and our Vedas.

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