



Section One

Research Articles



The Greatness of Sanskrit Language

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Abstract

Samskrutam is the most ancient and greatest language of the world. It refines and polishes those who read, write and use this language. All languages got शब्दशक्ति. But Samskruta Bhaashaa has the Mantra S'akti embedded in it. And hence it is very powerful. In Samskrutam, each and every word got an original form of it - मूलरूप, by which we can give the etymological meaning of words. In Samskrutam, we utter exactly what we write, and we write exactly as we utter. Due to this and due to the syntax - वाक्यनिर्माण of the Sanskrit language, it became most suitable language to be used in the computer. To understand the Vedic Sanskrit, Nirukta of Yaaskaachaarya is very useful. The Classical Sanskrit is enriched with the most systematically and scientifically written grammar and the finest grammars' ever produced in the world, the AṣṭhAdhyaayee Sootramaala composed by PaaNini Maharshi. Sanskrit is recognized in the 'Constitution of India' as both a classical language and as an official language, which continues to be used in scholarly, literary, and technical media, as well as in periodicals, radio, television, and film. So it is the duty of all Bhaarateeyaas to preserve the Samskruta Bhaashaa by learning it thoroughly and putting in practice of writing and converse.

या सत्संस्कृति संप्रदाय जननी, या सर्व विद्या प्रसूः
 या देशस्य जनस्य सर्व वचसामैक्य प्रदानोद्यता ।
 या वेदोपनिषत्पुराणचय सत्काव्यश्रिया राजते
 सा भाषा द्यु सदां सदा विजयतामाचन्द्र तारारुणम् ॥

Discussion

That greatest Sanskrit language, which is the root of noble Samskruti and Sampradaaya - good culture and tradition, which language originated all branches of knowledge, which is uniting all the languages and words of entire mankind, which language is shining with VEDAas, Upanishads, PuraaNaas and good literary works, such a language should always be glorious and shine forever as long as Sun, Moon and Stars shine in the sky.

Sanskrit language is the greatest language. It is the language of Gods. It is called as देवभाषा. The script of Sanskrit language is called as देवनागर लिपि - the script used by the dwellers of heaven. It is called as संस्कृत भाषा- सम्यक् कृता भाषा.

In ऐतरेयोपनिषत् it is said - 'आत्मा वा इदमेक एवाग्र आसीत्।.... स ईक्षत

लोकान्नु सृजा इति।.... सुकृतं बत इति पुरुषो
वाव सुकृतं।(ऐतरेयोपनिषत् - 1.2.3.)

Before creation Paramaatmaa alone existed. He thought, 'Let me create universe'. He created Gods and hunger and thirst. Gods wanted abodes to reside. Paramaatmaa created a bull and a horse. But Gods said that they are not suitable to them. Then Paramaatmaa created human being - पुरुष. Gods at once said, 'well done, well done, सुकृतम्, सुकृतम्'। सुकृतमिis सुष्ठु कृतम्, सम्यक् कृतम् - संस्कृतम् ।

Immediately all the Gods entered and occupied each and every part of human bodies, i.e. human beings. Even परमात्माentered into our body in the form of चिच्छक्ति, as साक्षी. Just as the cotton exists in the whole cloth, made of cotton, similarly परमात्माexists in the whole creation, in all beings and in all languages. So, the language got power and explains the meanings of all the words. So, out of 84 lakhs of living creatures, human beings are the best creation of Paramaatmaa. जन्तूनां नर जन्म दुर्लभम्....(Jagadguru Sree Aadi S'ankara Bhagavatpaada's Viveka ChooDaamaNi, 2nd s'loka).

Along with the creation of the Universe and ApaurushEya VEDAas, Paramaatmaa gave us Samskruta Bhaashaa, which is a well created and well-polished language.

The word संस्कृतम्came from the root कृ - to do, with the Upasarga सं - सम्यक् -

well. So, सम्यक् कृतम् संस्कृतम् - This means 'which is well created and well done'.

Some say that because it is Samskruta Bhaashaa, it is refined and polished from Paali, or Praakrutam etc languages. But it is not true. Samskrutam is well created by God Himself in the form of परा, पश्यन्ती, मध्यमा, वैखरी. When we want to talk, that samkalpa comes from Paraa S'akti, i.e. Paramatmaa. That Paraas'akti arises in our सहस्रार चक्रand like current, within a fraction of second, it reaches Moolaadhaara Chakra and inspires that. From there it travels through स्वाधिष्ठान, and reaches मणिपूर चक्रat नाभिस्थान. It hits the air there and gains the form ofपश्यन्ती. By that time, that वाक्शक्तिdecides as to what to talk, how to talk, with what words to talk, in which language to talk etc. and gets certain form. It crosses अनाहतचक्र, reaches विशुद्धिचक्र. So, at the throat, it comes in अव्यक्त नाद स्थिति, in the form of unexpressed sound. From there, through our mouth, it comes in the form of वैखरीwith certain sound, in the form of words. That sound, which comes out of our mouth, enters into the sky. शब्दगुणकमाकाशम्From there, it reaches the ears of listeners, श्रोताs. Thus well refined by God, सम्यक्कृतम्language is संस्कृतभाषा ।

The great quality of Samskruta Bhaashaa is, it refines and polishes those who

read, write and use this language - संस्क्रियते
अनेन इति संस्कृतम्.

The name Samskrutam is अन्वर्थ
नामquite befitting to its name.

संस्कृतं संस्कृतिं नाम
न पदं व्यर्थं संज्ञकम् ।
अन्वर्थाक्षरमेतद्धि
संस्करोतीति संस्कृतम्।

(Samskruta Vaangmaya charitra)

परमात्मा is शब्द ब्रह्मन्. Om is
considered as S'abda Brahman, from which the
entire language, i.e. all languages and even
universe arose. मांडूक्योपनिषत् explains this
Omkaara very well.

भाष्यते इति भाषा . Because we speak,
it is called as Bhaashaa. All languages got the
शब्दशक्ति. That is why when a word is
uttered, it gives the meaning of it and we know
the object it indicates. वागर्थविव
संपृक्तौ....(Mahaakavi KaaLidaasaa's
Raghuvams'a 1st s'loka).

Word and its meaning are inseparable.
Similarly language and script are also very
closely related. When we utter माता Mother,
immediately our mother, her good qualities
etc. appear in front of our eyes. When we say
गोमाता, the form of cow appears in our mind.
Each word got its meaning and also it's S'abda
S'akti. But Samskruta Bhaashaa got Mantra
S'akti in it. In *Samskrutam* each letter got
certain colour, and a Devataa, the adhiSthaana
Devataa of that letter. It is explained in

Akshamaalika Upanishat
(अक्षमालिकोपनिषत्) .

In Samskruta bhaashaa, all the letters
are Mantraas. There are बीजाक्षराs in
Samskrutam. Beeja means seed. Just as the
tree comes out of seed, all letters come out of
beejaaksharaas. Beejaaksharaas got immanent
hidden divine power - mantra s'akti in them.
Mantra means - मननात् त्रायत इति मन्त्रः, that
which protects us, when being repeated. मन् -
अवबोधने - means, to know, to think. All the
Mantraas are in *Samskrutam* only.

Mantra itself is DEvataa. When we
start doing Japa of any DEvata's mantra, that
DEvata comes to us in invisible form. By
mantra japa, Gods will be pleased and they
yield all our desires, and give us boons. Those
Mantraas are in *Samskrutam*. Only Sanskrit
language got such divine spiritual power in it.

But since a few hundred years, our
Samskruta Bhaashaa is neglected by us due to
several reasons. That is why we are unable to
recognize our own greatness and the
wonderful knowledge we possess. Several
foreigners recognized the great ness of our
Sanskrit language, and spiritual knowledge
and said - "The greatness of Indians can be
spoken by the great Sanskrit language they
speak."

Our greatness is due to our great
Maharshis, who were the DraSTHaas (द्रष्टाः)
of several Mantraas, who gave us the way of
life from morning to night, from the birth, till
we leave the body. Maharshis spoke about
manifold items and S'aastraas, which are
beneficial to the whole mankind -
लोकानामुपकाराय एतत् सर्वं प्रतिष्ठितम् ।।।

this is provided by the sages for the welfare of entire mankind.

There are several points to explain the greatness and importance of the Sanskrit language:

1. The most sublime and deep meanings are given in S'loka form with Chandas - the prosody, to make it easy to learn by heart. Most of the literature is in the form of poetry.
2. Great significant ideas are given in sootra form. Sootras are small sentences, which contain a lot of meaning in it. They need to be explained with Bhaashyas, i.e. with explanations.

अल्पाक्षरमसंदिग्धं सारवद्विश्वतोमुखम्।

अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः॥

(Vararuchi or Kaatyayana's Vaartika)

There are BaadaraayaNa Brahma sootraas, Naarada Bhakti sootraas, PaaNini's ASThaadhyaayee paaThamaalaa sootraas, Jaimini sootraas, Gautama sootraas, Yoga sootraas, Vais'Eshika sootraas etc.

3. Another greatness of Sanskrit language is - in *Samskrutam*, each and every word got an original form of it - मूलरूप, called as प्रातिपदिक for noun forms and धातु or root for verbs, क्रियापदs. So each word can be explained with its root form. Etymological meaning can be given to each word. For example, राम came from the root रम् to enjoy - रमते. So राम is one who enjoys himself and makes everyone enjoy.

मुकुन्द is explained as मुक्तिं ददातीति मुकुन्दः. वाहन is from the root वह् to bear, वहतीति वाहनम्.

दिनकरः - दिनं करोतीति दिनकरः

नारदः - नारं - ज्ञानं ददातीति नारदः etc.

4. Another quality of Samskruta Bhaashaa is - in *Samskrutam*, each object or even pancha Mahaabhootaas are named according to their nature, tattva. i.e., the names explain the tattva or power of that object. For e.g. पृथ्वी, the earth - प्रथयतीति पृथिवी, that which is expanding.

जलम् water, - जडयतीति जलम्, जडं करोतीति

जलम् - that which makes the hands numb

when we touch it. वातीति वायुः - the wind,

that blows. आ समंतात् काशते - प्रकाशते

इति आकाशः - that which shines all over is

aakaas'a. Thus, to explain the etymological meaning of the words is called as निरुक्तम्.

Now in our present period, Germans recognized the greatness of our Sanskrit language and greatness of our spiritual knowledge and are teaching *Samskrutam* and Bhagavad Geetaa to their children, and are doing research on our Samskruta Bhaashaa.

5. Another specialty is - in *Samskrutam*, to tell one meaning, there are several words, and each word got several meanings. For e.g. to say - water, we can say जलम्, वारि, नारम्, आपः etc. The word sky - आकाशम् can be called as - दिवम्, अभ्रम्, व्योम, पुष्कर, नभस्, अंबरम्, गगनम्,

विहायसम्, रोदसि, वियत्, तारापथम्etc.

The one word हरिःmeans Sreemannaraayana, monkey, lion etc.

6. With one word, we can create hundreds of words. For e.g. जलम् - water - जलनिधि - storehouse of water, समुद्रम्ocean, जलांजलिto take hand full of water to offer as अर्घ्यto Gods or पितृदेवतस fore fathers, जलांटकः - shark fish, जलाधिपः - God varuNa, वरुणदेव. जलार्कः - the reflection of sun in water. जलार्थी - one who is thirsty, जलाकारfountain, जलाशय - a lake etc.
7. In Sanskrit, whatever name we keep to any item, which is befitting to that, this divine language is very close to the Nature and to God. We should never forget that, Sanskrit is the most spiritual language that possesses mantra s'akti or magical power in it.
8. Another most important characteristic feature of Sanskrit language is - in *Samskrutam*, we utter exactly what we write, and we write exactly as we utter or speak the words. This qualification made Sanskrit language as befitting to be used in computers.
9. Another great ness is in the syntax - वाक्य निर्माणof Sanskrit sentences. In any language, the sentence gives desired meaning, when subject, object and verb exist in their own places. If the place is changed, the meaning gets changed. But in *Samskrutam*, even if the place of words is

changed, there will not be any difference in the meaning. For e.g. Raama killed RaavaNa. In English, if we change the position and write RaavaNa killed Raama - the entire meaning is changed, and we got wrong meaning. Now, in *Samskrutam* - रामः पुस्तकम् पठति - Raama reads the book. Even if we change the place of object to subject, or bring the verb to any place in the sentence, the meaning does not change. For e.g.

रामः पुस्तकं पठति ।

रामः पठति पुस्तकम् ।

पुस्तकं रामः पठति ।

पुस्तकम् पठति रामः ।

पठति रामः पुस्तकम् ।

पठति पुस्तकम् रामः ।

All these sentences are grammatically correct, and are giving the same meaning.

Even due to this quality, Sanskrit language became most suitable language to be used in the computer. There is bright future to those who learn *Samskrutam* and computer.

10. Another greatness of Sanskrit language is, if we read or utter loudly all the letters of *Samskrutam* - संस्कृत वर्णमाला, we can utter any sounds or letters of any language easily and correctly.

By learning Samskruta s'lokaas, we get vaak s'udhdhi - purity of speech, and thereby we can acquire vaak sidhdhi, whatever we say becomes true. The nerves of our body would be stimulated properly, blood flow would be clear, the षट् चक्राs of our body function properly and thereby we get noble and pious thoughts in our minds.

Such is the greatness of our Sanskrit language, which got such शब्द पुष्टि, व्याकरण पुष्टि, and भाषा पुष्टि in it. That is why Sanskrit is able to withstand, though several times being tried to be destroyed by foreign invaders. It is our foremost duty to protect and preserve our Samskruta Bhaashaa by learning and propagating it.

Some got misconception that Sanskrit is very difficult to learn because of the difficulty in learning its Grammer. But it is not so. It is easy to learn *Samskrutam*.

संस्कृतं कठिनं नास्ति
सुबोधं सरलं हि तत्।

भारते भासितं तच्च
देवनागर भाषितम् ॥

(Samskruta Vaangmaya charitra)

Sanskrit Grammer though seems a little difficult to learn, yet this great language is preserved as it is, due to its vyaakaraNa only. Scholars say - though we have studied a lot of granthaas, yet we have to study vyaakaraNa.

यद्यपि बहुनाधीते
तथापि पठ व्याकरणम् ।
स्वजनो श्वजनो मा भूः
सकृत् शकृत् सकलं शकलम् ॥

(Samskruta Vaangmaya charitra)

The difference between the letters - श, ष, स should be well noticed and uttered properly. If we utter श्वजन for स्वजन, it gives wrong meaning. श्व means dog. स्वजन means one's own people, relatives. श्वजन means dogs. सकृत् means once.

सकृदेव प्रपन्नाय तवास्मीति च याचते।
अभयं सर्व भूतेभ्यो ददाम्येतद् व्रतं मम ॥

says Sree Raama Chandra (Sreemad Vaalmeeki RaamaayaNam - YudhdhakaanDa - 18.35).

शकृत् is that which is to be avoided, left out.

सकलं means fully. शकलं means pieces.

Our वैदिक वाङ्मय is very vast and endless. They say - अनन्ता वै वेदाः। VEdaas are endless. VEdaas are the earliest and first literary works given to us directly by God in Sanskrit language. S'ruti or VEdaas, Upanishads, VEdaangaas, upavEdaas, smruti granthaas, prasthaana traya, ShaDdars'anaas, itihaasaas, puraaNaas etc. all are in Sanskrit only. All the Upaasanaa granthaas, dharma s'aastraas, sidhdhaanta granthaas are in Sanskrit. There are several kaavyaas and naaTakaas in Sanskrit. Prasthaana traya, the Upanishads, Brahmasootraas and Bhagavadgeetaa are in Sanskrit. The original granthaas of all branches of education and knowledge are in Sanskrit language only. The VyaakaraNa s'aastra, khagoLa s'aastra, jyotis's'aastra, chchandaa s'aastra, AayurvEda s'aastra, PaaNinee's आष्टाध्यायी etc. all are in Sanskrit language.

Many vidyaas like - jalaantargaami vidyaa, vyomagaami vidyaa, yoga s'aastra, gaNita s'aastra, s'ilpa s'aastra, nirmaaNa s'aastra, vaidya s'aastra, mantra s'aastra, tantra s'aastra, yantra s'aastra, rasaayana s'aastra, jantu s'aastra, vruksha s'aastra, etc. all s'aastraas got their original granthaas in Sanskrit language only. Mahaakavi KaaLidaasa, Bhaasa, Bhavabhooty, DanDi, Maagha, Sreeharsha, Bhartruhari etc with their literary works enriched Sanskrit language.

Sanskrit language is the substratum of our spiritual knowledge and cultural and traditional values. Entire वैदिक वाङ्मय, which is the embodiment of our culture, is in Sanskrit. Sanskrit language is the sweetest language with musical words. The greatness and divinity exists in our Vedic culture is due to its profound ideas and teachings of *Samskrutam* only.

In our BhaaratadEs'a numerous languages and numerous scripts are there. Almost all languages are full of Sanskrit words and idioms. We say in Telugu - 'Ella bhaashalakunu talli Samskrutambu' - Sanskrit is the mother of all languages.

Sanskrit language was patronized by the kings and scholars from all over Bhaarata DEs'a. So almost all Indian languages have close affinity with Sanskrit language.

In the past, for several lakhs of years, till the advent of British rule, Sanskrit was the spoken language and scholars and common people also used to exchange their views in *Samskrutam*. We got a taaLapatra where it was written in dEvaanaagara lipi as -

का वा बाला? कांचनमाला।

कस्याः पुत्रीः? कनकलतायाः।

किं वा हस्ते? तालजपत्रम् ।

का वा लेखाः? खखगघ॥

This is the conversation between a 4 or 5 years old girl and a person. She replied in *Samskrutam* when he questioned in *Samskrutam*.

Samskrutam was our National language for lakhs of years. It was spoken by people all over the globe, because the entire earth mass was ruled by our kings, starting from Vaivasvata Manu. But in due course of time, the earth mass was divided again and again

and different countries came into existence. Similarly, in due course of time, different languages were developed.

Due to foreign invasions and rule, our great Sanskrit language was kept aside from the lives of people. In our Bhaarata DEs'a, there is unity in diversity, and diversity in unity in the language, culture, festivals, and *Samskaarams* etc. Yet our National Integration is due to our Sanskrit language only. It should once again be made National Language and taught to each and every one since childhood. Why we have to learn *Samskrutam* thoroughly is to understand the esoteric significance of the knowledge that exists in Vaidika Saahitya and Classical saahitya, to lead a very happy life here, to get liberated and to reveal the Universal knowledge of VEdaas and S'aastraas to the universe - to the whole mankind.

Our Sanskrit language and our Samskruti - our cultured way of life are bringing fame to our country.

भारतस्य प्रतिष्ठा द्वे

संस्कृतं संस्कृतिस्तथा ॥

(Samskruta Vaangmaya Charitra)

There is no other country or any other language, except Bhaarata DEs'a and Samskruta Bhaashaa which are greatest among all others, due to the great spiritual knowledge they possess. Sanskrit literature is not only enormous in quantity, but also it is remarkable for its variety and richness in the range of subjects and the branches of knowledge covered. It encompasses mythology, religion, Philosophy, epicks, poems, prose, drama, champu, the fine arts, anaesthetics, Grammer, lexicography, sociology and law, statecraft and military sciences, mathematics, geometry, astrology, astronomy, medicine and a lot of

subjects like the study of plants, animals, precious stones, perfumes, cooking etc. All knowledge was systematized by Sanskrit and codified in texts.

After Vaalmeeki and Vyaasa maharshi, we salute Mahaakavi KaaLidaasa, who wrote excellent literary works - Mahaa Kaavyaas, khaNda Kaavyaas, NaaTakaas, stotraas etc. There were so many other Sanskrit scholars and writers like Bhaasa, Bhavabhooty Bhaaravi, Maagha, Sree harsha,danDi, Viswanaatha, Mummata etc. There were great philosophers like Jagadguru Sree Aadi S'ankara Bhagavatpaada, who is considered as the most genius and MEthaavi ever born in this world, Sree Madhvaachaarya, Sree Raamaanujaachaarya, Sree Vallabhaachaarya, Sree Nimbaarkachaarya, quite a number of great devotees, great VaaggEyakaaraas etc. In the field of VyaakaraNa, we pay our homage to munitraya - PaaNini, Patanjali and Vararuchi or Kaatyaayana. PaaNini's ASThaadhyaayee is the most scientifically written text on VyaakaraNa. It is one of the greatest monuments of human intellect.Even in the field of sciences; there are hundreds of texts in the Sanskrit language. The great astronomers Varaahamihira, Aaryabhata, Bhaaskaraachaarya etc. wrote several granthaas like NirNayasindhu, Dharmasindhu etc.In the field of Indian medicine, the well-known CharakaSamhita and Sus'ruta Samhitawere written by Charaka and Sus'ruta, respectively. There are several Smruti granthaas and Dharma S'aastra granthaas. Kautilyaa's Arthas'aastra is a master piece on statecraft.

Normally language changes with the change of time, but Sanskrit language remained intact without any changes for lakhs

of years, due to its divine power and great Grammer with scientific approach. In those days also depending upon the places, there was difference in using the language. मागधि, शौरसेनी, मैथिली, पाली, प्राकृतetc. regional languages of *Samskrutam* were prevalent.

There were several examples to say that Sanskrit was spoken language. Several inscriptions were written in *Samskrutam* by the kings, who ruled our country from time to time. Several TaaLapatra granthaas written in Sanskrit were being obtained at different sources. The archaeological excavations revealed several inscriptions written in *Samskrutam*. Lakhs and crores of granthaas of different S'aastraas written in *Samskrutam* were burnt into ashes by dhoortaaas of other religious people. Nalanda and Takshas'ila Universities are the existing examples for the above.

Now-a-days, many nations of the West are attaching great importance to the study of our Sanskrit language. It is the duty of all Bhaarateeyaas to preserve the Samskruta Bhaashaa by learning it thoroughly and putting in practice the teachings of our Sanaatana Dharma to which the base is our Samskruta Vaidika granthaas.

Sanskrit language is our heart. It has molded and guided the way of life of all Bhaarateeyaas. With effort and practice we should learn and preserve our great language *Samskrutam* and our heritage. At the time when Sree SaayaNaachaarya wrote commentaries on VEdaas, there were 1131 branches of VEdaas. But now we got only 11 branches. It is our duty to protect them at least.

Even though several efforts are being done to demolish our great Sanaatana Dharma,

Vedic culture, our Samskruta Bhaashaa, they will ever exist and continue to be passed on to new generations.

Undoubtedly we can proclaim -

"यावत् स्थास्यन्ति गिरयः
सरितश्च महीतले ।
(तावद्रामायणकथा)
तावत्संस्कृत भाषेयं
लोकेऽस्मिन् प्रचलिष्यति" ॥

(Vaalmeeki RaamaayaNam - Baala KaanDa,
Dviteeya Sarga, s'lOka 36)

(रामायणकथा is changed by me as- संस्कृत
भाषेयं)

। स्वस्ति ।

References

About Author



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