



ISSN 2456-3110

Vol 7 · Issue 4

May 2022

Journal of  
**Ayurveda and Integrated  
Medical Sciences**

*www.jaims.in*

**JAIMS**

An International Journal for Researches in Ayurveda and Allied Sciences



**Maharshi Charaka**  
Ayurveda

Indexed

# Creation of Universe in connect with 51 Sanskrit Varna (Alphabets) Akshar their order and 9 Chakras Application as Aushadhi - An Review

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## ABSTRACT

Sanskrit Language's integrated approach leads to bring correlation between *Veda* (4 *Vedas*, 4 *Upveda*, 18 *Puraan* and 18 *UpPuraan*, *Upanishads*, Astrology, *Vastu*, *Arthashastra*) *Tantra* (*Mantra*, *Yantra*, *Tantra*), Language and Universal Consciousness from Macro to Micro. This has become possible by following a uniform alphabetical order, elementwise and chakrawise. *Chakras* are connected with *Kundalini* and which is connected with *Aatma*. *Aatma* is connected with *Parmatma*. *Parmatma* in different forms created Universe. This type of Universal consciousness brings or upgrades one's conscious decisions and thus humans can appreciate better each component of Universe and the Creator. Changing the alphabetical order brings confusion, lowers one's energy and brings confusion. Present system needs research on bringing more correlations and one integrated fibre bearing 51 alphabets in order can be used as *Aushadhi* in *Mantra Chikitsa*.

**Key words:** *Varna*, *Akshar*, *Aushadhi*, *Mantra*, *Chikitsa*, *Daivyapashraya*.

## INTRODUCTION

*Tantra* (texts) provide definition of each of all 51 Alphabets as well as describe its creation, its shape, and above all what all *Kshaktis* the order of alphabets and each alphabet is assigned a position, element, *Kshakti* and other parameters associated. If we change the order of alphabets everything changes and the impact on everything as an *Aushadhi* also changes

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Submission Date: 06/03/2022

Accepted Date: 15/04/2022

### Access this article online

Quick Response Code



Website: [www.jaims.in](http://www.jaims.in)

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greatly. With it everything changes in Hindu text which encompasses *Veda*, *Tantra*, *Tarka*, *Puraan*, *Upanishad*. As they follow a certain order. Creation of thought leads to expression, which leads to Sign language (*Mudra*) / Vocal Language (*Bhasha*) / Written Language (*Lipi*). But the order is not limited to this in Sanskrit it starts from *Nirgun Brahma* (Before the creation of Universe) then *Sagun Brahma* (after the creation of Universe). From Creation of Universe to how the creation is performed *Mansik* Creation (The whole creation just by thinking) - *Maithuni* Creation (couple is born, grown up and they produce children and their children produce further). This defines what all needs to be created and in which order. So, creation of Humans comes very late, the celestial world is created before humans and thus, we have terms like *Suryaputra Shani* and *Manvantar Adhikari*. So, the inquiry starts from reverse integration; *Parmatma* / *Aatma* / *Kundalini* / *Chakras* / Elements / Directions / *Navagrah* / Earth/ Humans/ Human parts (*Nyas* – Inside & Outside). As per *Daivyapashraya* taking

refuge of your Aatma (Soul), which is bringing things to order between *Parmatma* & Human (*Aatma*) and understanding importance of everything as *Aushadhi*.

### AIMS AND OBJECTIVES

To review the literature related to the concept of 51 Sanskrit *Varna* (Alphabets) *Akshar*, their order vis-a-vis 9 *Chakras* in their application as *Aushadhi*. The objectives of this research paper are twofold, i.e., to dig out the ancient knowledge about 51 *Varna* (alphabets) order and 9 *Chakras* as *Aushadhi* under *Mantra Chikitsa* that is used in different diseases and to remove the confusion about the meaning and connotation of origin of Alphabets.

### METHODOLOGY

Review of *Vedas* and *Ayurveda* texts, electronic data base, and published researches have been carried out. Collection, compilation and deep analysis of the concept have been done.

### REVIEW OF LITERATURE

*Tantra* (texts) namely, *Kaamdhenu Tantra*<sup>[1]</sup>, *Varnabhidhan Tantra*, *Ekakshar Kosh Sharda Tilak*, *Tantraraj Tantra*, *Rudrayamal Tantra* provide definition of each of all 51 Alphabets as well as describe its creation its shape and above all what all *Kshaktis* (to say loosely powers) are associated with it.

अ इ उ ऋ लृ आ ई ऊ ऋ लृ ए ऐ ओ औ अं अः are considered as 16 *Swara* (Vowels)

ह य व र ल श ष स ळ क्ष are considered as 10 *Ardh Swara* (Semi Vowels)

क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म 25 are considered as *Vyanjana* (Consonants)

अ इ उ ऋ लृ आ ई ऊ ऋ लृ ए ऐ ओ औ अं अः ह य व र ल श ष स ळ क्ष क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म is the order of alphabets and each alphabet is assigned a position, element, *Kshakti* and other parameters associated. If we change the order of alphabets everything changes and the impact on

everything as an *Aushadhi* also changes greatly. With it everything changes in Hindu Text which encompasses *Veda*, *Tantra*, *Tarka*, *Puraan*, *Upanishad*. As they follow a certain order. Creation of Thought leads to expression, which leads to Sign language / Vocal Language / Written Language. But the order is not limited to this in Sanskrit it starts from *Nirgun Brahma* (Before the creation of Universe) then *Sagun Brahma* (after the creation of Universe). From Creation of Universe to how the creation is performed *Mansik* Creation (The whole creation just by thinking) - *Maithuni* Creation (couple is born, grown up and they produce children and their children produce further). This defines what all needs to be created and in which order. So, creation of Humans comes very late, the celestial world is created before humans and thus we have terms like *Suryaputra Shani* and *Manvantar Adhikari*.

So, the inquiry starts from reverse integration; whether Universe has a creator Yes<sup>[2]</sup> (*Aastik*) or No<sup>[3]</sup> (*Nastik*). If Yes then how *Veda*<sup>[4]</sup>, *Tantra*<sup>[5]</sup>, *Tapa*<sup>[6]</sup>, *Tarka*<sup>[7]</sup>, *Yagya*<sup>[8]</sup> are different ways of invocation of Divine or Creator of Universe. From these different ways Humans start putting questions as to who is a creator *Devta*<sup>[9]</sup> (Gender - *Stri* (Mother) One who converts *Sukshma* to *Sthool*)<sup>[10]</sup> or *Dev*<sup>[11]</sup> (Gender - *Purush* (Father). One who converts *Sthool* to *Sukshma*. Once gender was placed for creating the Model the second question emerged was *Shiv*<sup>[12]</sup> or *Kshakti*,<sup>[13]</sup> Third question that emerged was whether Divine is Singular (*Advait*)<sup>[14]</sup> or Dual (*Dwait*)<sup>[15]</sup> or Plural<sup>[16]</sup> (*Panchdevopasna*) whether the creator is One or Many. To add more from creator to Creation (Universe) How all is connected - *Shiv Kshakti* or *Naad*. So, all these theories lead to the development of the lost knowledge that existed from Death of Shri Krishna to Chanakya by the *Rishis/Sadhu* of that era. As due to the cultural invasions the total knowledge was lost and redefinitions began. *Akshasutra*<sup>[17]</sup> - In *Gautamiya Tantra - Tantric Bhasha* had 50 *Varna* अं to क्ष. **Vishwavidya** - *Taitriya Upanishad* - 3/1 **Bhrigu - Varun** Dialogue - Try to wish to know from whom the *Bhutas* are born, sustain life (brought up) and later they merge in Whom - That is *Brahma*. *Taitriya* 2/1- *Aakash*

emerged from *Aatma*, *Vaayu* emerged from *Aakash*, *Agni* emerged from *Vaayu*, *Jal* emerged from *Agni*, *Prithvi* emerged from *Jal*, *Aushadhi* emerged from Earth, *Bhojan* emerged from *Aushadhi*, Human emerged from *Bhojan*.<sup>[18]</sup> *Vaak* (*Bhasha Vichar*) emerged from Humans. *Akshar - Varna* emerged from Humans. *Mantra* emerged from *Akshar - Varna*. *Shabda Brahma* emerged from *Mantra*. Thus, humans must concentrate on origin of *Varna - Akshar* as everything is *Brahma*.

As per *Vaisheshik Darshan* - Universe is a bundle of *Parmaanuu*.<sup>[19]</sup> *Tarka Deepika* - Page 9 - When *Ishwar* wish to create, vibrations occur amongst the *Parmanuu*, 2 *Parmaanuu* combine, *Dwaiyani* is formed, *Triyanu* is formed from 3 *Dwaiyanu*, and thus at the end earth is formed. When divine wish to destruct, again the vibration starts and in the same order split of *anu* takes place. Thus, *Ishwar* manages creation and destruction. *Rigveda* (10/90) in 16 *Shloka* describes *Purush Sukta* that divine creator. *Purush* to *Virat*, *Virat* to *Hiranyagarbha*, who was offered *Pashu* (particle) in *Yagya*, *Yagya* created *Basant*, *Greeshma* and *Sharad Ritu*. From this *Aadi Yagya* created Animals, humans, celestial bodies, *Indra*, *Vedas*, *Swarga* and Earth.<sup>[20]</sup> Thus, *Rigveda* to *Mandal*, *Mandal* to *Sukta*, *Sukta* to *Mantra*, *Mantra* to *Beej*, *Beej* to *Varna Akshar*, *Varna Akshar* to Divine. Similarly, *Shreesukta* describes the counterpart of *Purush Sukta* as equal and opposite again from *Lakshmi Tantra* and as well from *Rigveda*. *Vishnu Sukta - Rigveda* (1.154) and *Lakshmi Sukta* again depicting the divine in the form of creative energies. Each and every attribute is defined as *Veda / Mandal / Sukta / Mantra / Beej / Varnakahshar* and the meaning of the combination is connected with object, properties, action and relationship of divine.

In *Tantrarajatantra*<sup>[21]</sup> the description of *Aushadhi* name connected with 51 *Varna Akshar* is described - Pg 781 has correlation of alphabets with 5 elements and *Aushadhi* associated with them.

Air Element : अ आ ह श क च ट त प

Fire Element : इ ई ए ऐ य ष ख छ ठ थ फ

Earth Element: उ ऊ ओ औ व स ग ज ड द ब

Water Element : ऋ ॠ र ऌ घ ङ ढ ध भ

Sky Element : लृ लृ अं अः ल क्ष ड ज ण न म

It has been observed in almost all *Tantra* texts that everything is associated with the domain of *Varna-Akshar* (alphabets), *Varna Akshar* (alphabets) connected with elements and elements connected with *Chakras*, *Chakras* connected with *Kundalini*, *Kundalini* connected with *Aatma*, *Aatma* connected with *Parmatma*. Thus, everything is alphabets and its combinations. For example, *Guru* (Jupiter) - *Ketu* are Earth Element, *Shukra* (Venus) - *Mangal* (Mars) are Water Element, *Budh* (Mercury) – *Surya* (Sun) are fire element and *Chandra* (Moon) - *Shani* (Saturn) are Sky element.<sup>[22]</sup>

*Swara* are 16 and (*Ardh Swara + Vyanjana*) are 36, thus composite *Varna* are  $(16 \times 35) + 16 = 576$ . This is considered as *Purnakaal*.<sup>[23]</sup> This is the basis of creating *Yuga Kalp*. Thus, *Satyug* is of 3000 *Purnakaal* which is  $3000 \times 576 = 1728000$  *Samvat* (years). *Treta* is  $(3000 - 1/4(3000)) \times 576 = 1296000$  *Samvat* (years). *Dwapar* is  $(3000 - 1/2(3000)) \times 576 = 864000$  *Samvat* (years). *Kaliyug* is  $3000 - 3/4(3000) \times 576 = 432000$  *Samvat* (years). Thus, total of all 4 *Yug Samvat* (years) are 4320000 is based on *Varna Akshar* composite. This is equal to 1 day of *Brahma* age adding to its equal amount becomes an *Ahoratra* (Day+Night). Multiplying by 360 gives 1yr age of *Brahma*. Multiplying by 100 yrs gives total age of one *Brahma*. Thus  $36000 \times 2 \times 4320000 = 31104000000$  *Samvat* (yrs) is age of *Brahma* (31104 Cr years). 4 *Yuga* is with 4 alphabets अः (Satyug) अं (Treta) इ (Dwapar) उ (Kaliyug) and the *Yug Vighrah Yantra* is described. *Dinakshar* are अ इ उ ऋ लृ आ ई ऊ ऋ लृ ए ऐ ओ औ अं and *Ratriakshar* are अ इ उ ऋ लृ आ ई ऊ ऋ लृ ए ऐ ओ औ अः which is combining each alphabet as अं अः for the domains of day 7 night. On similar lines the *Ghatika Chakra* is also created which is used for hora calculation in Astrology.

When *Brahma* has an Age pattern so, does everybody in the Universe. Age is determined by breaths one takes 360 *Shwas* (breath) is one *Nadi*. So, in one day of 60 *Ghati Brahma* takes 21600 *Shwas* (breath).<sup>[24]</sup> A

month has 30 days divided into 2 parts *Shukla Paksha* and *Krishna Paksha*. Each day has 2 parts *Din* (Day) & *Raatri* (Night). So, from *Surya Uday* (Sunrise) to *Suryaasta* (Sunset) it is Day and *Suryasta* to *Suryodaya* it is Night. So, 12 hrs night and 12 hrs day thus 24 hrs. 1hr *Shwas* in Right nostril, 1 hr left nostril as *Pranayaam*. In one hour, 5 Elements are created; Sky, Air, Fire, Water and Earth. In one hour 270 *Shwas* are taken and thus  $270 \times 5 = 1350$  5 elements are created. 90 *Shwas* of Sandhikaal makes it  $1350 + 90 = 1440$  *Shwas* is one *Aavrati*. Leading to 15 Cycles gives us  $1440 \times 15 = 21600$  *Shwas*. Each *Shwas* bears an *Akshar Varna* associated with it. The breakup is described as *Kalnitya Shwas* - 20736, *Purna Mandal Varna Shwas* = 576, three *Sandhya Shwas* = 61, *Ahoratra Shwas* = 60, 12 *Rashi Shwas* = 12, *Navagrah Shwas* = 9, *Panch Bhoot Shwas* = 5, *Visarg Yukt Matrika Shwas* = 50, *Shree Chakra Shwas* = 91 total 21600 *Shwas*.<sup>[25]</sup> Thus, in this manner everything is associated with *Varnaakshar*. 50 *Matrikakshar* X 432 *Aavratti Jap* = 21600 *Shwas*, 5 *Bhutatmak Varna* X 4320 *Aavratti Jap* = 21600, 9 *Nath Varna* X 2400 *Aavratti Jap* = 21600 *Shwas*, 36 (35+1) (*Vyanjan*+ *Ardhswar* + 1 *Swar*) X 600 *Aavratti Jap* = 21600 *Shwas*, 16 *Nityatmak Varna* se 1350 *Aavratti Jap* = 21600 *Shwas*, 60 *Ghatikakshar* X 360 *Aavratti Jap* = 21600 *Shwas*, 12 *Rashi Varna*, se 1800 *Aavratti Jap* Se 21600 *Shwas*.

But the order of *Varnakshar* (alphabets) is different in different *Tantra* texts. The reason may be mixing *Hindu Aastik Tantra* with *Jain* and *Baudh Tantra*. When everything is connected with *Varnakshar* so with each breath *Beejmantra* are created which is sometimes quoted as *Dhaatu* or Rootwords in Sanskrit grammar. Thus, when a *Mantra* is created the whole of Universe starting from *Brahma* to each subsegment reflects into one *Mantra Shlok* bound together for a Particular purpose and in a particular combination.

*Taittiriya Upanishad*,<sup>[26]</sup> in *Dwitiya Anuvak* highlights the importance of *Varna: Swar: Matra: Bala: Saam: Sanaan* in *Shiksha Adhyaya* of *Vedaang*. The *Tritiya Anuvaak* highlights the connection between *Sandhi* (Conjunction) and *Sanhita*. There are 5 types of *Sandhi* in Vedic Sanskrit 1. *Swar* अ इ उ ऋ लृ आ ई ऊ ऋ लृ

2. *Vyanjan* ह य व र ल श ष स ङ क्ष क ख ग घ ङ च छ ज झ ञ ट ठ ड ढ ण त थ द ध न प फ ब भ म 3. *Swadi* ए ऐ ओ औ

4. *Anuswar* अं 5. *Visarg Sandhi* अः. These *Sandhi* becomes *Sanhita* (e.g., *Sandhi* says conjunction of two vowels, when pronounced by one person. What happens when 750 crore people on earth chant a particular Conjunction becomes *Sanhita* (Integration) *Swar* becomes *Lok*, *Vyanjan* becomes *Jyoti*, *Swadi* becomes *Vidya Sanhita*, *Visarg Sandhi* becomes *Praja Sanhita* and *Anuswar Sandhi* becomes *Aatma Sanhita*. This highlights the scope of application of Sound in Language as regards Creation of Universe.

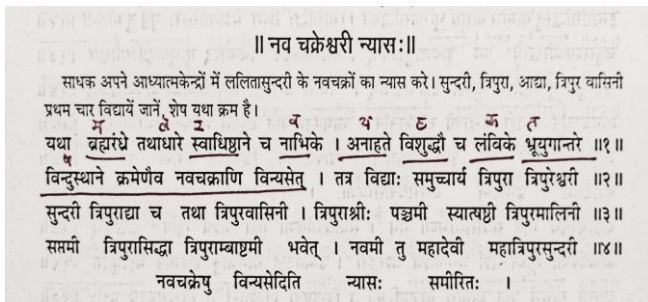
In *Shwetashwetopanishad*,<sup>[27]</sup> *Pratham Adhyay Shlok* 4 again explains the basis of *Varna Akshar* being 16 as a combination of Micro Macro अ इ उ ऋ लृ आ ई ऊ ऋ लृ ए ऐ ओ औ अं अः (order on the basis of 5 elements), by changing the order of the alphabet system in a different manner, i.e., *Vaayu* अआ, *Tej* इई, *Prithvi* उऊ, *Jal* ऋॠ, *Aakash* लृलृ, *Ahankaar* एऐ, *Buddhi* ओऔ, *Mann* अंअः. These 8 *Sukshma* and 8 *Sthool Roop* become 16 domain parts. The sixteen end-parts are sixteen modifications or *Vikritis*, viz. the five organs of knowledge, the five organs of action, the five gross elements and mind.

**Shlokas 5 to 12**<sup>[28]</sup> are symbolic understanding of why we have 50/51 alphabets 10. The fifty spokes are (a) the five classes of ignorance viz., *Tamas*, *Moha*, *Maha-Moha*, *Timira* (darkness) and *Andha-Timira* (utter darkness); (b) The 28 disabilities; (c) the nine *Tushtis* or satisfactions; (d) the eight *Siddhis* or perfections. 12. **Six sets of eight:** (1) the eight producers of the *Sankhya* eightfold *Prakriti* viz. the five elements plus mind, intellect and egoism. (2) the eight constituent parts of the body or *Dhatus*, viz. external skin, internal skin, blood, flesh, fat, bone, marrow and semen. (3) *Ashtasiddhis* or eight superhuman powers viz., *Anima*, *Mahima* etc. (4) Eight mental states (*Bhava*) viz., virtue, unrighteousness, knowledge, ignorance, Detachment - attachemnet, super- human power and want of superhuman power. (5) The eight deities viz., *Brahma*, *Prajapati*, *Devas*, *Gandharvas*, *Yakshas*, *Rakshasas*,

*Pitris and Pisachas.* (6) The eight virtues of the soul, viz. compassion, forbearance, absence of jealousy, purity, freedom from Lethargy, auspiciousness, freedom from poverty, and being purposeful. (7) Three different roads; are virtue, vice and knowledge. (8) The rope is desire (These are basically elaborations of 50/51 alphabets or *Varnakashar*. 4<sup>th</sup> *Adhyaay*, 8<sup>th</sup> *Shlok*<sup>[29]</sup> Of what use are the *Vedas* to him who does not know that indestructible Substance, that *Akasa* - like *Brahman*, which is greater than the unmanifest and wherein the *Vedas* and all the gods are sheltered? Only those who know It attain bliss. (4.8) is the importance of *Varna Akshar* in *Vedas*.

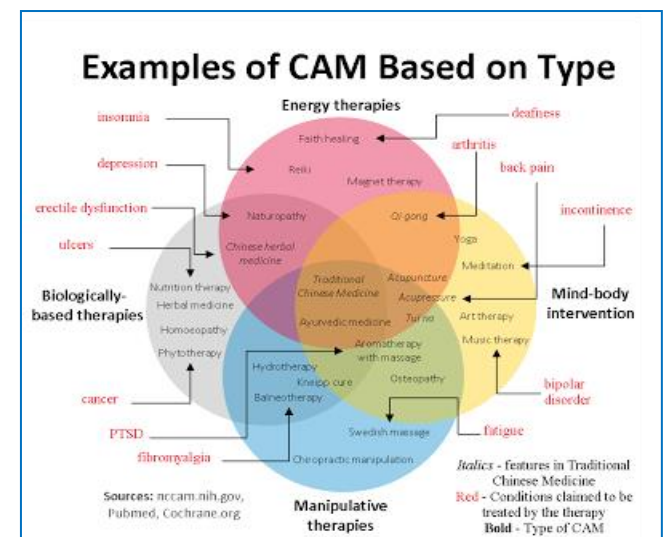
### Shad Chakra Vs Nav Chakra<sup>[30]</sup>

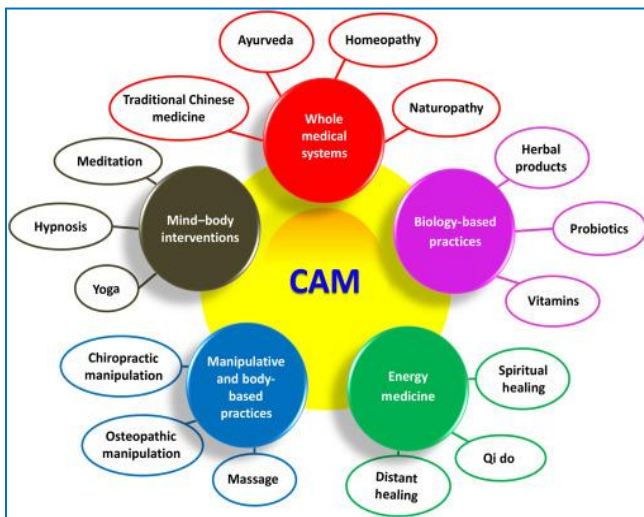
*Shad Chakra* being *Buddhist Tantric* as it does not recognise *Kaal, Mann* as element but as per *Vaisheshik Darshan Navdravya; Mann, Aatma, Kaal, Disha, Aakash, Vaayu, Agni, Jal* and *Prithvi* are the basis of *Navchakras*. *Prithvi* Element<sup>[31]</sup> उ ऊ ओ औ व स ग ज ड द ब being *Manipur Chakra*, *Jal* element ऋ ॠ र ऌ घ झ ढ ध भ being *Swadishthan Chakra*, *Agni* Element इ ई ए ऐ य ष ख छ ठ थ फ being *Anahat Chakra*, *Vaayu* element अ आ ह श क च ट त प being *Vishuddhi Chakra*, *Aakash* Element लृ लृ अं अः ल क्ष ड ज ण न म being *Muladhar Chakra*, Direction element (+ -) being *Aagya Chakra*, *Kaal* element (count, domain, outside domain) being *Labdhikagra Chakra*, *Aatma* element (Thought) being *Sahastraar Chakra*, *Mann* element (Thought) being *Sahastrar Chakra Band* or *Brahmarandhra*.



**Nyaas:** In *Mahashodhanyaas* the placement of alphabets across all body parts are also getting affected because of the changed order of alphabets with change in element leads to changed *Mudras*. e.g., Sky element

in Thumb, Earth element in Index finger, Water element in Middle finger, Fire element in ring finger and Air element in little finger is the correct order. *Antarmatrikanyas*<sup>[32]</sup> is performed in fingers, *Bahirmatrikanyas* is performed in Body parts, e.g., Head, heart, neck, etc mapped with elements. The 51 alphabets are 51 energy centres of are body which are connected through *Mahashodhanyaas*<sup>[33]</sup> *Nyaas* before start of any ritual, one must touch to energize the body part अ(Kapal) इ(Right eye) उ(Right nostril) ऋ(Upper lip) लृ(Right ear) आ(Mukh Vratt) ई(Right Eye) ऊ(left nose) ॠ(lower lip) लृ(left Ear) ए(Right temple) ऐ(left temple) औ(Upper jaw) औ(Lower jaw) अं(Nasal Cavity) अः (Mouth) ह(Ras) य(Rakta) व(Asthi) र(Mans) ल(Medh) श(Majja) ष(Veerya) स(Sampurna Sharir) ङ(Talu) क्ष(Sharir+Aatma) क(Right Hand Shoulder Joint) ख(Right hand Elbow) ग(Right Hand wrist) घ(Right hand finger joint) ङ(Right hand between finger joints) च(LH- Shoulder Joint) छ(LH-Elbow) ज(RH- Wrist) झ(RH- finger Joints) ञ(LH-Between finger Joints) ट(Right foot Thigh & Hipjoint) ठ(RF-Knee) ड(RF- Ankle) ढ(RF-finger Joint) ण(RF-Finger joint) त(left foot thigh & hip joint) थ(Lf-Knee) द(Lf-Ankle) ध(Lf-finger joint) न(Lf-between fingerjoint) प(Back bone) फ(Pancreas) ब(Nabhi) भ(Buddhi) म(Mann).





**Aushadhi:** Anything and everything outside the preview of Allopathy is considered vaguely falling under complimentary and alternate Medicine (CAM). On checking each part as approved by definition of cam falls under 5 categories: (1) traditional medicines, (2) mind-body interventions, (3) biology-based practices, (4) manipulative body-based practices, and (5) energy medicine. This definition and broad categories do not have *Aatma* and *Beejmantra* healing which fall under the category of *Daivyapashraya* is conspicuously missing, So, Mind body interventions will become Mind Body *Aatma* (Soul) interventions. Ayurveda can never be complete CAM until and unless it incorporates *Daivyapashraya*, whereas *Daivyapashraya* is taking refuge of your *Aatma* and the *Parmatma*. *Daivyapashraya* considers *Daivam* means deeds which were done in the previous life(s) and their outcome / fruition. While *Daiva Purushakaravada* is explained in *Charaka Samhita*, *Atreya* mentions that *Daivam* means *Purvajanmakruta Karma*<sup>[34]</sup> (deeds of previous life). Energy Medicine will become Information (*Sat*), Energy (*Raj*) and Matter (*Tam*)<sup>[35]</sup> medicine. Thus, not only the effect of medicine but also the approach as well as definition of what is a medicine in Ayurveda and other sources will change. From CAM as presently understood NEW CAM or Advanced CAM will be required. Biology based practices will change once *Aatma* and *Parmatma* is incorporated and nearly everything, starting from thought to the words one chooses for expression can be a medicine. In *Sharda Tilak* it is mentioned that *Mantra* is a thought and *Daivyapashraya* is the thought to connect with the

*Aatma* or *Parmatma*.<sup>[36]</sup> So, definitions of *Mantra* and its connection with medicine can be established as to connect with the divine. So, this highlights the importance of correct order of *Varnaakshar* to be effective as Medicine.

The term *Daivyapashraya* means *Daivam Aद्रुशतम* (Not Visible by naked eyes) *Tad Vyapashrayam* - that which depends upon *Aद्रुशतम*. It includes procedures *Aushadhi* as *Mantra*, wearing of *Aushadhi* in the form of amulet, wearing of *Mani* (*Navagrah* gems), *Mangalakarma* (auspicious rites), *Bali* (*Pinda Karma*), *Upahara* (oblations), *Homa* (*Yagya* and *Havan* for purposeful activities using *Mantras*), *Niyama* (Performing rituals at a fixed time in a fixed process), *Prayashcitta* (atonement), *Upavasa* (fasting), *Swastyayana* (Auspicious hymns), *Pranipata* (putting your head in the feet of someone – that reduces ego), *Gamanam* (pilgrimage)<sup>[37]</sup> and other procedures such as *Shantikarma*, *Prashamana*, *Atitthi Poojana*, *Bandha*, *Aaveshana* etc. having *Aद्रुशतम*. This means invoking and connecting ones *Aatma* (Soul) in actions connected with nature. Nature here is connected with *Navagrah*, 27 *Nakshatra*, *Navdisha*, *Nava Chakra*. Connecting *Aatma* with the Universe and its creator helps one to know his/her divine purpose why he/she came to this world. For example, going to Pilgrimage has a technical term *Teertha*<sup>[38]</sup> which is a place connected with *Devta* / *Maha Purush* / Place of Event of Divine Importance/ River of Divine origin / Pond with some divinity connection, e.g., 7 Puri (*Ayodhya*, *Mathura*, *Haridwar*, etc.), 4 *Dhaam* (4 frontiers of *Shri Vishnu*), In *Shaivaites* an *Ashtak* is mentioned which saves you from *Paap Guru*, *Ling* (Symbol), *Vibhuti* (Divine person), *Rudraksh*, *Mantra*, *Jangam* (*Vish*), *Teertha* and *Prasad* (Home). So, consideration of *Aushadhi* is different in diverse sects but fundamentally it is the connection between the divine and *Varnaakshar* - alphabets.

## DISCUSSION

*Laghusiddhant Kaumudi* highlights the origin of *Sanskrit Varna Akshar*<sup>[39]</sup> from *Shiv* (*Maheshwar Sutra*), from the *Tandava* dance performed by Lord *Nataraja* (*Shiva*). *Nrittavasane Natarajarajo Nanad Dhakam*

*Navpanchavaram. Uddhartukam: Sanakadisiddhan Etadvimarshe Sivasutrajalam.* Meaning :- "At the end (end) of the dance (*Tandava*), *Nataraja (Shiva)* played the *Damru Navpanch* (fourteen) times for the accomplishment (fulfillment) of the Sanakadi sages and for the salvation (fulfillment) of the sages. Thus, this web of fourteen *Shivasutras* (alphabet)"appeared". By playing the *Damru* fourteen times, sounds came out in the form of fourteen sutras, from these sounds the grammar was revealed. That is why Lord *Nataraja* is considered to be the originator of grammar formulas. It is famous that *Maharishi Panini* obtained these *Sutras* with the blessings of *Devadhivev Shiva*, which became the basis of *Panini Sanskrit grammar*.

१. अइउ ण्। २. ऋलृ क्। ३. एओ ङ्। ४. ऐऔ च्। ५. हयवर ट्। ६. ल ण्। ७. जमडणन म्। ८. झभ ज्। ९. घढध ष्। १०. जबगडद श्। ११. खफछठथचटत व्। १२. कप य्। १३. शषस र्। १४. ह ल्

Since *Vedas* have *Vedaang* as *Shiksha, Kalp, Vyakaran, Chhand, Nirukta, Jyotish* as 6 parts and *Veda* is directed towards *Brahma*, why *Shiv* or *Maheshwar Sutra* were used from destruction of Universe (may be to depict the start of creation from end of destruction). Later when the suffix (nonmeaningful) were added the *Maheshwar Sutra* changed its *swarup* (form) and the order became

१. अइउ २. ऋलृ - अइउऋलृ (Missing आ ई ऊ ऋ लृ )

३. एओ ४. ऐऔ - एओऐऔ (Missing अं अः) एओऐऔअं अः

५. हयवर ६. ल - हयवरल (order is missing in hindi Varnamala)

१३. शषस १४. ह (Duplicate ळ क्ष Missing) शषसळ क्ष

७. जमडणन ८. झभ ९. घढध १०. जबगडद ११. खफछठथचटत १२. कप (Complex to remember)

(a)क च ट त प (b) ख छ ठ थ फ(c) ग ज ड द ब(d)

घ झ ढ ध भ(e) ङ ञ ण न म (Simple to remember)

So, the 3978 *Sutra* were created in the name of *Panini*, but this approach complicated the learning of Sanskrit. Though this answers many things extra

E.g., *Sutra* – *Sangya* (Noun), *Paribhasha* (Def.), *Vidhi* (Law), *Niyam* (Rule), *Atidesh* and *Adhikar* (Rights) are 6 type of *Sutra*.

*Updesh* are *Dhatu, Sutra, Gana, Unadi, Langanushasan, Aagam, Pratyaya* and *Aadesh*

*Vyakaran* - *Dhaatupath, Sutrapath (Ashtadhyayi), Ganapath, Unadi Path, Langanushasan* are 5 parts of Grammar.

This gives very meaningful formula: *Vyakaran* = *Updesh* - (*Aagam, Pratyaya* and *Aadesh*)

So, this means that if pure grammar needs to be identified all *Updesh* needs to recheck *Aadesh* in *Sanskrit Sutra*. Secondly where are the origins of *Dhatu, Upsarg* and *Pratyaya*. Primarily list of *Dhatu* from *Aakhyat* does not highlight the source that is why it seems that this is again some kind of transformation possibly performed by Jain and Buddhist grammarians.

Thus, commentaries on *Maheshwar Sutra* by *Panini* or later grammarians or commentaries translation by Jain and Buddhist experts created distortion as a result the order of Sanskrit alphabets was changed leading to changed elements - broken structures from Macro to Micro and reverse, reduction of *Aushadhi* Value of the *Mantras* (due to broken structures).

## CONCLUSION

The *Varna Akshar* approach in Sanskrit Vedic text is very scientific and has an elaborate use in the Vedic, Tantric, Mudras, Nyayas, and Sanskrit Grammar. In this Micro to Macro, i.e., Human to *Brahma* everything is integrated and it is connected with *Varna Akshar*. Vedic and Tantric texts are based on order of alphabets. *हयवरल शषसळ क्ष* is coming-out as a logical order but we have been taught *यरलवशषसळक्ष* this impacts the element attached to the order as being Air, Fire, Earth, Water, Sky. So, if the order is changed Air will become fire, Fire will become water, Earth will become Sky, *Muladhar* will become earth element. Thus, the whole



system will result in confusion in Invocation of Divine through *Mantra, Yantra, Tantra, Mudra* and *Tarka* approaches. The distorted logic of Sanskrit Language will result in structures with confusion of corrupt logic gates. Correction by going to the Vedic roots will bring the desired linguistic model of Sanskrit as well as will serve all the linguistic logical needs. The text-processing operations like indexing and sorting which are very important for information storage will result better and logical retrieval can be performed efficiently. Speech synthesis can be facilitated as the nuances of speech are preserved through phoneme standardization.

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**How to cite this article:** Gaurav Shukla, Aarti Shukla. Creation of Universe in connect with 51 Sanskrit Varna (Alphabets) Akshar their order and 9 Chakras Application as Aushadhi - An Review. J Ayurveda Integr Med Sci 2022;4:107-115.

**Source of Support:** Nil, **Conflict of Interest:** None declared.

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