

# The Sanskritic Philosophical Heritage - A Paragon of Vedic Excellence

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## The Philosophical Backdrop

Sanskrit, as the name itself implies, is a perfected language to begin with. It is often erroneously taken to mean that it has been perfected through human intellectual efforts. Even though styles have evolved, no sound shifts or changes in the meaning of words and the vowel system have ever been seen in Sanskrit. In relation to the formation of words, no addition to the grammar has been possible. No vogue words have been found or added; hence the original meaning of the words has not changed through generations. These are only a few of the hallmarks of Sanskrit that defy all attempts to frame it as a product of human intellectual evolution. Sanskrit texts are cryptic, requiring meditative and metaphorical insight to decipher and translate. The texts that are published or publicly available, as well as the volumes of unpublished and hidden manuscripts are simply unfathomable and insurmountable.

While other old languages have either faded or dropped out of common use, Sanskrit still thrives in regional pockets of the world. It is also practiced through the ceremonies and rituals in diverse cultural situations, which is why it is also called the language of the Gods. Historical research and deep linguistic analyses show that Sanskrit is, in fact, the incontrovertible mother language of the world. More recently in history (late 18th century Gregorian), politically motivated efforts have been made, suggesting the existence of other parent languages prior to Sanskrit, but earlier scholars and linguists have clearly accepted Sanskrit as the mother of all languages. In fact, out of its 2200 root sounds, only 800 are in use in India with about 1600 in use worldwide. Most of these words not in use within the current borders of India are more Vedic in character than many words being used in regional languages of India. This exemplifies that the current regional languages of India have evolved over longer periods and have had more modifications (*apabhramsa*) than the languages from migratory traits of Sanskrit that are proliferating worldwide and have slowly lost connection with the parent Vedic culture. From language research alone, one can see how the Vedic cultural paradigm and ritualistic customs form the basis of worldwide culture prior to the onset of institutionalized religion. Both Sanskrit texts and other authentic European references ineluctably prove the antiquity of a universal Vedic culture predating the few thousand year-old era of institutionalized or prophet-based religion.

A modern mind trained in the Western modalities of seeking truth, who embraces the deeper India, finds her to be an enigma of vivid contrasts. India presents herself as a kaleidoscope of languages, customs, colors, rituals, forms, and flow of humanity riding on the pulse of Vedic antiquity and timeless wisdom. The vast scope and coverage of the Vedic literature seem puzzling and often present a formidable conceptual barrier. If they were transmitted via oral tradition, when were these texts written? How did they cover so many subjects? If mankind have evolved intellectually and have become civilized of late, how were such depths achieved by our ancestors? Are these stories myths or do they have another interpretation? Do the diverse cultural traditions all have their roots in one source? What part is history and what part is imagination? How are these incredible collections of texts to be studied? Are Sanskrit texts also the source of science and technology as they seem to indicate? How did our ancestors know so much? Why is there so much emphasis on the spiritual dynamics? What is transcendence? Does the Vedic societal system call for caste-based division of labour? Why do they

refer to the philosophy as experience or seeing? These are only a few of the questions that make up the initial inquiry trying to penetrate the immensity of Sanskritic philosophical heritage.