

## Day3

### Phonematic emanation

Sanskrit Alphabet

### Vowels

अ a आ ā

Gutturals

इ i ई ī

Palatals

उ u ऊ ū

Labials

Cerebrals ऋ ṛ ॠ Ṛ

Dentals ल ḷ लृ Ḍ

Guttural ए e

Palatal ऐ ai

Guttural ओ o

Labial औ au

अं am अः aḥ

### Consonants Ka-varga

**Ka-varga:** क ka ख kha ग ga घ gha ङ ṅa **Gutturals**

**Ca-varga:** च ca छ cha ज ja झ jha ञ ṅa **Palatals**

**Ṭa-varga:** ट ṭa ठ ṭha ड ḍa ढ ḍha ण ṇa **Cerebrals**

**Ta-varga:** त ta थ tha द da ध dha न na **Dentals**

**Pa-varga:** प pa फ pha ब ba भ bha म ma **Labials**

Palatal

Cerebral

Dental

Labial

**Ya-varga:**

य ya

र ra

ल la

व va

**Śa-varga:**

श śa

ष ṣa

स sa

**Guttural** ह ha

**Kṣa:** क्ष kṣa

The process of creation can be observed from different perspectives.

From the perspective of the Word it can be observed in 3 different ways: sound, levels of Word and the emergence of 50 phonemes of Sanskrit alphabet.

These are 50 energies abiding within Universal Consciousness which will bring the Universe into existence.

### Theory of Reflection

यः प्रकाशः स सर्वस्य प्रकाशत्वं प्रयच्छति ।

न च तद्व्यतिरेक्यस्ति विश्वं सद्भावभासते ॥२॥

2. Light is that which by its very nature dispenses luminosity to all. The universe is not distinct from it, or, if it were so, it would not be illuminated.

अतो 'सौ परमेशानः स्वात्मव्योमन्यनर्गलः ।

इयतः सृष्टिसंहाराडम्बरस्य प्रदर्शकः ॥३॥

निर्मले मकुरे यद्वद्भ्रान्ति भूमिजलादयः ।

अमिश्रास्तद्वदेकस्मिंश्चिन्नाथे विश्ववृत्तयः ॥४॥

3,4. The truth is consequently this, that the highest Lord, unrestrained (*anargala*), manifests all the varied play of creations and dissolutions in the ether of His own Self. In the same way as in a pure mirror, without mingling together, earth, water, etc., are reflected, so in one Lord, who is of the nature of consciousness (*cinnāthe*), the various motions of the whole (*viśvavṛttayah*) (are manifested).

सदृशं भाति नयनदर्पणाम्बरवारिषु ।

तथा हि नर्मले रूपे रूपमेवावभासते ॥५॥

5. In the eye, in a mirror, in the ether and in the water appear things respectively homogeneous to them. As for example in the pure mirror reflect form/color.

प्रच्छन्नरागिणी कान्तप्रतिबिम्बतसुन्दरम् ।

दर्पणं कुचकुम्भाभ्यां स्पृशन्त्यपि न तृप्यति ॥६॥

न हि स्पर्शो 'स्य विमलो रूपमेव तथा यतः ।

नैर्मल्यं चातिनिविडसजातीयैकसंगतिः ॥७॥

7. The mirror in question, in fact, is not endowed with the capacity to reflect touch but possesses only capacity to reflect form. Purity consists, on its part, in a uniform complex of very compact and homogeneous elements.

स्वस्मिन्नभेदाद्भिन्नस्य दर्शनक्षमतैव या ।  
अत्यक्तस्वप्रकाशस्य नैर्मल्यं तद्गुरुदितम् ॥८॥

8. According to Teachers, *nairmalya*, consists in the capacity possessed by a given thing, to manifest in identity with itself another thing diverse from itself while remaining nevertheless in possession of its autonomous light.

नैर्मल्यं मुख्यमेकस्यसंवित्राथस्य सर्वतः ।  
अशांशिकातः क्वाप्यन्यद्विमलं तत्तदिच्छया ॥९॥

9. Purity belongs primarily and universally only to the Lord, whose nature is consciousness. The various other things that are considered pure are such only partially and through His will.

भावानां यत्प्रतीघाति वपुर्मायात्मकं हि तत् ।  
तेषामेवास्ति सद्विद्यामयं त्वप्रतिधातकम् ॥१०॥

10. The entities are of two kinds, one which offer resistance, as they are in essence of the nature of *māyā*, and those that offer no resistance, as they are made of pure knowledge.

तदेवमुभयाकारमवभासं प्रकाशयन् ।  
विभाति वरदो बिम्बप्रतिबिम्बदृशाखिले ॥११॥

11. These two aspects are being manifested by the God himself, who shines as both the image and its reflection.

## Vowels (*bīja-s*) and Consonants (*yoni-s, vyañjana-s*)

### Emanation of vowels (*bīja-s*)

Three energies 'a' (*anuttara*), 'i' (*icchā*) and 'u' (*unmeṣa*) as the sources of creation.

अनन्यापेक्षिता यास्य विश्वात्मत्वं प्रति प्रभोः ।

तां परां प्रतिभां देवीं संगिरन्ते ह्यनुत्तराम् ॥६६॥

66. The Lord's complete independence with regard to It's being the Self of the universe is acknowledged as the highest understanding (*pratibhā*), the goddess, the supreme 'a'.

अकुलस्यास्य देवस्य कुलप्रथनशालिनी ।

कौलिकी सा परा शक्तिरवियुक्तो यया प्रभुः ॥६७॥

67. *Kaulikī śakti*, belonging to this God *Akula*, is the one through which the *kula* arises, from whom that God can never be separated.

*Kaulikī śakti* is letter 'a' *svātantrya* or *pratibhā* = the desire to create.

*Kula* = aggregate of all the energies of all the 50 letters = *vimarśa*. That awareness of itself as Pure "I"-Consciousness.

तयोर्यद्यामलं रूपं स संघट्ट इति स्मृतिः ।

आनन्दशक्तिः सैवोक्ता यतो विश्वं विसृज्यते ॥६८॥

68. The conjunction of these two is called stirring union (*saṁghaṭṭa*). It is the power of bliss (*ānandaśakti*) from which the universe emerges.

From this *ānandaśakti* the creation in the form of the manifestation of *icchā* and *unmeṣa* will occur. Every act of creation, Jayaratha explains in his commentary on this verse, comes from arising of the bliss.

परापरात्परं तत्त्वं सैषा देवी निगद्यते ।

तत्सारं तच्च हृदयं स विसर्गः परः प्रभुः ॥६९॥

**69. This reality (*tattva*) called Goddess transcends both supreme and non-supreme (immanence). She is the essence (*sāra*), the heart and the supreme emitting power of the Lord.**

देवीयामलशास्त्रे सा कथिता कालकर्षिणी ।

महाडामरके यागे श्रीपरा मस्तके तथा ॥७०॥

श्रीपूर्वशास्त्रे सा मातृसद्भावत्वेन वर्णिता ।

**70/1. She is called *Kālakarṣiṇī* in the section of *Devīyāmala* dealing with great sacrifice (*mahāḍambara*) (where she is worshiped) above *Parā*; and in *Śrīpūrva śāstra* she is described as *Mātṛsadbhāva*.**

संघट्टेऽस्मिंश्चिदात्मत्वाद्यत्तत्प्रत्यवमर्शनम् ॥७१॥

इच्छाशक्तिरघोराणां शक्तीनां सा परा प्रभुः ।

**71/2. In this stirring union because of its being consciousness, the reflective self-awareness (*pratyavamarśa*) which develops (there) is the power of will, the supreme source of the *Aghora* energies.**

The awareness that dawns through the conscious nature of this union of Śiva and śakti is the power of the will 'i,' it is the source (*prabhu*) and the supreme goddess (*Parā*) of the *Aghora* energies.

सैव प्रक्षुब्धरूपा चेदीशित्री संप्रजायते ॥७२॥

तदा घोराः परा देव्यो जाताः शैवाध्वदैशिकाः ।

**72/3. This power of will, if disturbed, becomes the sovereign energy of Lord Śiva (*Īsitrī*) . Then the supreme *Aghorā* goddesses are born, who are indicators of Śaiva path.**

When this same power of the Will is disturbed it becomes the dominant one (aroused) ..... .

स्वात्मप्रत्यवमर्शो यः प्रागभूदेकवीरकः ॥७३॥

ज्ञातव्यविश्वोन्मेषात्मा ज्ञानशक्तितया स्थितः ।

**73/4. The solitary (*ekavīraka*) reflective awareness of the Self that previously existed, (now) exists as the power of knowledge which is unfoldment of the knowable,**

इयं परापरा देवी घोरां या मातृमण्डलीम् ॥७४॥

सृजत्यविरतं शुद्धाशुद्धमार्गैकदीपिकाम् ।

**74/5. The goddess *Parāparā* continuously creates the circle of the *Ghorā* mothers, who illuminate the pure and impure paths.**

ज्ञेयांशः प्रोन्मिषन्क्षोभं यदैति बलवत्त्वतः ॥७५॥

ऊनताभासनं संविन्मात्रत्वे जायते तदा ।

**75/6. When the portion/aspect of the knowable, unfolding, enters a great disturbance, then on account of its strength contraction (*ūnatā*) arises in the singleness of consciousness.**

**Emanation of neuter phonemes: ṛ, ṝ, ḹ.**

रूढं तज्ज्ञेयवर्गस्यस्थितिप्रारम्भ उच्चते ॥७६॥

रूढिरेषा विबोधाब्धेश्चित्राकारपरिग्रहः ।

इदं तद्धीजसन्दर्भबीजं चिन्वन्ति योगिनः ॥७७॥

**76/7. When the deficiency in the consciousness develops this is referred to as the beginning of the existence of the collection of knowables. This development consists in that the ocean of perception assumes a variety of forms. The *yogins* therefore knows this as the seed of all that constitutes (the world of) differentiated reality.**

**Emanation of diphthongs: e, ai, o, au.**

अनुत्तरानन्दचिती इच्छाशक्तौ नियोजिते ॥९४॥

त्रिकोणमिति तत्प्राहुर्विसर्गामोदसुन्दरम् ।

**94/5. When the two aspects of consciousness, absolute and bliss, are joined with the energy of will (there arises) what is called triangle beautiful by the bliss of emission.**

अनुत्तरानन्दशक्ती तत्र रूढिमुपागते ॥९५॥

त्रिकोणद्वित्वयोगेन व्रजतः षडरस्थितिम् ।

**95/6. These same energies, *anuttara* and *ānanda*, entering there in the state of *vṛddhi*, gives rise to six-angled phoneme by joining of two triangles.**

त एवोन्मेषयोगेऽपि पुनस्तन्मयतां गते ॥९६॥

कियाशक्तेः स्फुटं रूपमभिव्यङ्क्तः परस्परम् ।

**96/7. These same energies *anuttara* and *ānanda* unite with unfolding (*unmeṣa*, 'u'), and consequently again become intrinsic in it. They mutually manifest the power of action in its clearest form.**

**Vowel 'o' is the result of joining of 'a' and 'u' following the rule of Pāṇini: ādguṇaḥ.**

इच्छोन्मेषगतः क्षोभो यः प्रोक्तस्तद्गतेरपि ॥९७॥

ते एव शक्ती ताद्व्युप्यभागिन्यौ नान्यथास्थिते ।

**97/8. These two powers can enter the disturbed form of the *icchā* and of the *unmeṣa* as it has already been explained. But not because of this do they assume different forms.**

नन्वनुत्तरतानन्दौ स्वात्मनाभेदवर्जितौ ॥९८॥

कथमेतावतीमेनां वैचित्रीं स्वात्मनि श्रितौ ।

**98/9. Someone may object, "How do *anuttara* and *ānanda* being free from differentiation assume all of these various forms within themselves?"**

शृणु तावदयं संविज्ञाथोऽपरिमितात्मकः ॥९९॥

अनन्तशक्तिवैचित्र्यलयोदयकलेश्वरः ।

**99/100. Listen, this Lord of consciousness is immeasurable by nature. He is absolute master (*Kuleśvara*) of rising and dissolving of all the various unlimited powers.**

अस्थास्यदेकरूपेण वपुषा चेन्महेश्वरः ॥१००॥

महेश्वरत्वं संवित्त्वं तदत्यक्ष्यद्भाटादिवत् ।

**100/1. Listen, if the Lord should appear to possess fixed or uniformed body (subject to any restriction), He would then be deprived of the Lordship and nature of consciousness in the same way as jar, etc.**

परिच्छिन्नप्रकाशत्वं जडस्य किल लक्षणम् ॥१०१॥

जडाद्विलक्षणो बोधो यतो न परिमीयते ।

तेन बोधमहासिन्धोरुल्लासिन्यः स्वशक्तयः ॥१०२॥

आश्रयन्त्यूर्मय इव स्वात्मसंघट्टचित्रताम् ।

**101/2. The limited light is indeed, the characteristic of insentiency. (On the other hand), the consciousness has different characteristics from insentiency simply because it possesses unlimited light (is immeasurable).**

**102/3. Therefore, the powers of the Self emerge from the great ocean of consciousness just like waves and then in their mutual play assume the form of variegated universe.**

स्वात्मसंघट्टवैचित्र्यं शक्तीनां यत्परस्परम् ॥१०३॥

एतदेव परं प्राहुः क्रियाशक्तेः स्फुटं वपुः ।

**103/4. This mutual play of the energies in multiple ways is said to be the supreme but fully-developed form of *kriyā śakti*.**

निरञ्जनमिदं चोक्तं गुरुभिस्तत्त्वदर्शिभिः ॥१०५॥

शक्तिमानञ्ज्यते यस्मान्न शक्तिर्जातु केनचित् ।



105/6. This phoneme was also called stainless (*nirañjana*) by the knowers of reality. The possessor of power is made manifest/stained (*añjate*) while His power is the cause of manifestation and so he is never manifest by anything.

### Importance of Bindu

अत्रानुत्तरशक्तिः सा स्वं वपुः प्रकटस्थितम् ।

कुर्वन्त्यपि ज्ञेयकलाकालुष्याद्विन्दुरूपिणी ॥११०॥

110. Although at this stage, the *anuttara śakti*, manifesting itself in full evidence, assumes the nature of *bindu* because of the contact with the objectivity.

उदितायां क्रियाशक्तौ सोमसूर्याग्निधामनि

अविभागः प्रकाशो यः स बिन्दुः परमो हि नः ॥१११॥

111. This undivided light that shines even with the full development of the power of action, is luminous seed of sun, moon and fire and is for us supreme *bindu*.

योऽसौ नादात्मकः शब्दः सर्वप्राणिष्ववस्थितः ॥११३॥

अधऊर्ध्वविभागेन निष्क्रियेणावतिष्ठते ।

113/4. It is a sound (*śabda*) of the nature of subtle resonance in all the living beings which exists there, as being divided between high and low (while) beyond all activity.

### The Nature of Visarga

अस्यान्तर्विसिसृक्षासौ या प्रोक्ता कौलिकी परा ॥१३६॥

सैव क्षोभवशादेति विसर्गात्मकतां ध्रुवम् ।

136/7. That internal desire to create, existing in the Lord, has already been named *kaulikī śakti*, that desire and nothing else is what, because

of disturbance, is certainly converted into *visarga aḥ* (assumes the form of emission).

### The Emanation of Consonants

इत्थं यद्वर्णजातं तत्सर्वं स्वरमयं पुरा ॥१८३॥

व्यक्तियोगाद्ब्रह्मजनं तत्स्वरप्राणं यतः किल ।

**183/4. All these consonants, before being manifest, are of the nature of vowels. They are, in reality, manifest from vowels for which reason they are called manifestations, that is consonants (*vyañjana*), as they get their life from vowels.**

From here the emanation starts which takes the form of reflection.

Phonematic emanation doesn't happen all at once; it goes through stages:

- It is entirely contained in the Universal Consciousness in the form of 50 phonemes, the totality of sounds (*śabdarāśi*).
- The archetype of all the creation (*mahāśṛṣṭi*) existing on the level of supreme Speech (*parāvāk*)
- Then everything is reflected in supreme-non-supreme level (*parāparā*). Here it has two different aspects: *mātrikā* in *paśyantī* and *mālinī* in *madhyamā*.

When everything reflects in the supreme-non-supreme level (*parāparā*) it acts as a mirror so that ka-varga reflects as 5 elements, etc.

**Ka-varga** from vowel 'a'. Reflects as: 5 elements.

**Ca-varga** from vowel "i". Reflects as: 5 *tanmātras*.

**Ṭa-varga** from "ṛ". Reflects as: organs of action.

**Ta-group** from "ḷ". Reflects as: organs of knowledge.

**Pa- varga** from vowel "u". Reflects as: 3 internal organs, *prakṛti* and *puruṣa*.

The emanation of **semivowels: ya, ra, la and va** are created when "i", "ṛ", "ḷ" and "u" come in contact with "a" or "ā" following the rule of Pāṇini 6:1:7 "*iko yan aci*". They reflect as 5 veils (*kañcukas*) and *māyā*.

The emanation of **śa, ṣa, sa and ha**. They reflect as pure principles.

These four phonemes are unique because they are not produced by coming in contact with *anuttara* but from their own steam.

**AHAṀ- parāmarśa**, reflexive awareness of all-encompassing I-Consciousness.