

## February 18, 1978 Class on Symbolism with Baba Hari Dass

Edit notes: The following was typed from notes handwritten at the time of the class. Comments in square brackets are generally those of the typist. Comments in parentheses are likely that of the reader. Names of individuals who are not public figures are changed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

Tribals all over the world have the same rituals in different languages. In the body, mind corresponds to jñāna śakti, the senses correspond to icchā śakti, and the body corresponds to kriyā śakti.

Here tamas means form [solid], not inertia.

- Cit -
- Nāda – sound creates everything; action
- Rūpa – form

When the body functions, it is kriyā śakti.

When action is only mental, it is icchā śakti.

When mental action is really pure, it is jñāna śakti.

- Cetanā śakti = jñāna śakti
- Kriyā śakti = icchā śakti
- Karma śakti = kriyā śakti

Iḍā and piṅgalā come to ājñā and exit out the nostrils.

Tamas, rajas, and sattva guṇa separate and go to Rudra, Brahmā, and Viṣṇu cakra, and on to mūla. Another branch of tamas guṇa split off at mastaka granthi and went up back of head. Brahma nāḍī [from inside suṣumṇā] goes through śrī cakra, and on to mūla.

### Hand poses:

Varada hasta = boon pose: palm of left hand up, fingers down, sometimes holding bolus (ball)

Abhaya hasta= protection-giving or fear-relieving pose: palm of right hand open, fingers pointing up

Kathaka hasta or Simhakarṇa karna = holding of flowers by goddess: tips of index finger and thumb join to form ring. Here flower = creation.

Śuci hasta = needle pose, pointing to something below: index finger points down with fingers curled in. Pointing to tāmasika energy sometimes or to own energy sometimes.

Tarjanī hasta = pointing finger pose, for scolding or warning: index finger of right hand points straight upward, with other fingers curled.

Kaṭyavalambita = posture of ease: arm hangs down by side and hand rests on hip.

Daṇḍahasta or gajahasta= elephant trunk pose: power arm is straight, stretched horizontal and forward across body, palm faces downward and fingers.....

Alang [Sp?] hasta = salutation pose: prayerfulness and worship, namaste pose with root of thumbs touching heart.

Vismaya hasta = astonishment pose: forearm up with palm backward.

Cin mudrā = orator pose for speaking: arm bent up at elbow, palm forward, index finger and thumb make ring [like the Western gesture that means “that was perfect”?].

Jñāna mudrā= knowledge: same as above but with hand in center of chest, with palm up or forward.

Yoga mudrā for meditation: palms up, with right hand resting on left hand, in lap (more or less).

### **Weapons:**

Śaṅkha, conch = primordial sound or Oṃ

Cakra, as a discus, to destroy negativity

Gadā, club (Hanuman’s or Viṣṇu’s) = destruction and supreme dominion

Khaḍga, sword = pure knowledge that cuts ignorance

Khetaka, shield = avidyā or ignorance which blocks the sword of knowledge.

Can be held in either hand. Who holds it changes the meaning. If deva holds shield, it means blocking ignorance.

Musala, wooden pestle = destruction and supreme dominion

Dhanus, bow [see start of 2/22/78 class for other symbolism] curved as arc

“three-curved” – both ends curved to tie knot(s?), like water

“five-curved” – curves at ends and again in middle = ādi-māyā, primordial illusion or kriyā śakti

Bāṇa arrow = senses; different arrows with different kinds of heads for different uses.

(Rāma had a different one for each use.)

Parāsu axe = destroyer of ignorance

Hala, plow = the universe like a pick – long handle with hook, to be thrown forward and pulled back toward you

khaṭvāṅga club made of human skull and forearm bone or leg bone = destruction of creation

Ṭaṅka, chisel, used by stone masons (shaped like holly leaf) = creative energy Agni, fire:

of offering = sacrifice; of missile weapon (on end of it) = destruction

Śūla, trident used in battle = triśūla = three guṇa or gods or energies. When sadhu holds it, it symbolizes control over three guṇa and perfect knowledge.

Aṅkuśa, elephant poker [or goad]= jñāna śakti, knowledge that destroys ignorance, destroys separation between self and non-self.

[But viveka khyāti separates Self from non-Self; was the above mis-recorded?]

All destructions are with anger. We don’t destroy anger, we replace it. It represents ego, the last thing to go.

Pāśa, rope = attachment or icchā śakti

Vajra, thunderbolt, with three claws on each side = sexual power

Śakti, spear used in battles = higher consciousness

Sahasrāra has 1000 petals with 16 qualities apiece.

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