

January 21, 1978 Class on Symbolism with Baba Hari Dass

Edit notes: The following was typed from notes handwritten at the time of the darśana. 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. Names of individuals who are not public figures are removed to protect their privacy. There was editing for format and IAST transliteration of Sanskrit terms.

MĀYĀ: mā (with attributes) + yā (without attributes)

The non-perceived cosmos has no existence and the non-perceiving consciousness has no existence. Avidyā is the perceiver of the forms of illusion. Symbols used to give form to māyā are yantra.

Yantra

A mantra is a power pattern of sound. A yantra is a power pattern of form. Deity lives in yantra. Basis of writing. Yantra must be conceived as three-dimensional, though drawn two-dimensionally. Term maṇḍala is associated with Buddhism; maṇḍala tend to be more representational. Yantra is associated with Hinduism; yantra tend to be more abstract.

Bindu

Two points start creation. Three points represent a continuance, form a circle, and resolve back into one. Three points represent state of continuance and of return to one. One becomes two becomes three becomes one.

A bindu or circle is a point whose center is everywhere and perimeter is nowhere.

Bindu is limit of manifestation, beginning and end. Things can't be condensed further.

Mahābindu = Great Point, center that....

Parābindu = seed of ultimate sound, and of dynamic and static aspects, Shiva and Shakti, in one.

[See 2/11/78 for more.]

Aparābindu = after creation begins.

Line = unbroken series of points, may show sound vibration or space.

Triangle

Two more bindu that are created: nāda bindu and rūpa bindu. This triad of bindu, triangle, is Kāmakaḷ. It is the many three-part things in yoga.

Triangle pointing up represents static aspect of creation, citta śakti; or fire (upward movement) or śivaliṅgam or śiva or puruṣa.

Triangle pointing down represents dynamic aspect of creation, icchā śakti, or water or śakti or prakṛti, force of inertia that pulls down and equalizes, passive aspect of creation, yoni. It is dynamic in forming the world and passive with respect to nivṛtti. [Babaji agreed.]

[In nivṛtti, sattva is male and the three guṇa are seen as Rāma, Sītā, and Lakṣmaṇa.]

[A satsaṅga member said at 5/77 retreat that female energy is kuṇḍalinī located at mūlādhāra, and male energy is located at ajñā: raising kuṇḍalinī or śakti to ajñā unites them.]

Brahman is absolute.

Brahmā is creator.

Brāhmaṇa is one who knows God, a member of priestly class.

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