



ĪSVARA & RELIGIOUS DISCIPLINE

PŪRNA VIDYĀ VEDIC HERITAGE TEACHING PROGRAMME



Values

- **Why should have a Value for Values?**
- **Can you think of an example?**
- **Do you have a value for speaking the truth? Why?**
- **Do you have a value for treating others with respect? Why?**
- **Do you have a value for listening to a teacher? Why?**



Values

- **What happens when there is a doer-thinker split?**
 - **A doer is one who does, for example if one tells a lie, one is a doer telling a lie (the action is uttering a lie)**
 - **A thinker knows that the lie is being uttered**
 - **Now we have a split or conflict within oneself!**
 - **In the long term, this destroys one's own respect for oneself – very harmful!**



Values

- **When one cannot abide by one's own decision, the self-esteem of that person goes down**
- **Nobody can help such a person in this state**
- **What is the solution?**
- **The solution is for that person to start taking small steps towards recovering that self-esteem by taking appropriate action which conform with universal values**

LORD DAKṢIṆĀMŪRTI

Lord Dākṣiṇāmūrti

- Lord Dākṣiṇāmūrti is Lord Śiva manifest as the first teacher
- In the puranas it is said that Lord Brahma created 4 progenies out of his mind (Sanaka, Sanandana, Sanatkumāra and Śanatsujāta)
- Brahma asked them to join him in the task of creation
- However, since they were renunciates by nature and they were keen on knowing the Truth
- So they went north, performed great penance and eventually were rewarded when Lord Śiva appeared as Lord Dākṣiṇāmūrti

Lord Dākṣiṇāmūrti

- Lord Śiva revealed the truth through silent exposition
- The truth was revealed as the identity of Jiva (individual) and Brahman
- This is expressed in the *cinmudra*
- Can you demonstrate this *mudra*? Is it expressed in dance forms like Bharatnatyam?

Lord Dākṣiṇāmūrti

- Lord Dākṣiṇāmūrti faces the south; south represents ignorance and death; Lord Dākṣiṇāmūrti has conquered them
- In the guru-śiṣya *parampara*, the first teacher is Lord Dākṣiṇāmūrti (what is the meaning of “*parampara*”?)
- The student faces the north or “*uttara*” in Sanskrit, which also means “*to rise and cross over*”

Lord Dākṣiṇāmūrti

- Lord Dākṣiṇāmūrti is represented as ever young, surrounded by aging disciples
- Lord Dākṣiṇāmūrti is ever young because the self never ages (it is “*sat*” or that which does not change with time); He is beyond time and free from birth, decay and death; He is of the nature of *ananda* , which is manifest in his smiling face
- Like the aging disciples, we have a very strong body identity and we take ourselves to be the body, instead of our true nature, which is *sat-cit-ananda*

Lord Dākṣiṇāmūrti

- Lord Dākṣiṇāmūrti represents the first teacher of spiritual knowledge
- In the śāstras, he is given a particular form for the purpose of worship and contemplation
- What does his form symbolize?

Lord Dākṣiṇāmūrti

- Four hands
 - Cinmudra (lower right hand)
 - Ḍamaru (i.e., small drum in his upper right hand) symbolizes creation
 - Fire (upper left hand) symbolizes destruction
 - Book (lower left hand)
- Sun and moon are the ornaments on his crown
- His neck and body are adorned with various ornaments

Lord Dākṣiṇāmūrti

- Maiden representing Ganga in his matted locks
- Man's earring in right ear
- Woman's earring in left ear
- Left foot rests on right thigh (*Virāsana* posture in Yoga)
- Right foot presses down on a demon *Apsmāra*
- The banyan tree is also featured

Lord Dākṣiṇāmūrti

- The whole body symbolizes the cosmos
 - heaven = head
 - feet = earth
 - sun and moon = eyes
 - ornaments = glories of the Lord
- The entire form represents creation made from five elements (space, air, fire, water, earth)

Lord Dākṣiṇāmūrti

- Drum symbolizes *space*
- Matted locks are held together by a band or bandanna symbolizing *air*
- His hand holds a torch symbolizing the element *fire*
- Ganga represents *water*
- The ashes smeared on his body represent the *earth*

Lord Dākṣiṇāmūrti

- Banyan tree (*aṣvattha*) represents *samsara* (limitations of worldly existence)
- Samsara has its reality in Brahman, so Lord Dākṣiṇāmūrti is shown seated at the root of the banyan tree
- The bull (*Nandi or Nandikeśvara*) stands for *dharma*
- Lord Śiva is said to be *Ardhanarisvara* (half male and half female) representing the intelligent cause and material cause of creation; this aspect is represented in the different earrings of Lord Dākṣiṇāmūrti

Lord Dākṣiṇāmūrti

- The book in his lower left hand represents knowledge
- The *japa mala* in his hand is used for repeating a mantra
- The Sanskrit alphabet consists of 54 letters; repeated forward and backwards that adds up to 108 – also the number of beads on the *japa mala* (also called the *akṣa mala*), which represents all spiritual disciplines

Lord Dākṣiṇāmūrti

- The demon *Apasmara* under the right foot represents ego, which is a product of self-ignorance
- When self knowledge is attained, ignorance is removed
- This form is called *Medha Dākṣiṇāmūrti*
- Let us chant the *Medha Dākṣiṇāmūrti* mantra now and understand what it means

Lord Dākṣiṇāmūrti

- Other forms of Lord Dākṣiṇāmūrti are *Yoga Dākṣiṇāmūrti* and *Vīṇa Dākṣiṇāmūrti*
- Every traditional Siva temple has an altar (on the right of the sanctum) for Lord Dākṣiṇāmūrti
- On *ekadasi* (11th day) of bright half of the lunar cycle of Caitra month (March-April), a special puja is performed for Lord Dākṣiṇāmūrti



Homework

- What does the word “*medha*” mean?
- What is the Dākṣiṇāmūrti stotra?
- Practice sitting quietly in silence and focus on any one of the the attributes of Lord Dākṣiṇāmūrti

Concluding Śānti Mantra

ॐ पूर्णमदः पूर्णमिदम् पूर्णात् पूर्णमुदच्यते
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

- Om pūrṇamadah pūrṇamidam pūrṇātpurṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
Om śāntiḥ śāntiḥ śāntiḥ ॥

That is fullness, this is fullness. From that fullness this fullness came. From that fullness (when) this fullness (is) removed, what remains is fullness. Om peace, peace, peace