



ĪŚVARA & RELIGIOUS DISCIPLINE

PŪRNA VIDYĀ VEDIC HERITAGE TEACHING PROGRAMME

Homework Review

- Practice a few minutes of *mauna* (silence) every day and observe your mind
- Practice meditation every day for a few minutes
 - Chant “**Om! Namaḥ Śivāya...**” with your eyes closed
- Reflect on the meaning of silence when you are in meditation

VALUES

Values learned so far...

- *Ahimsa* or non-injury
- *Satyam* or truthfulness
- *Saucam* or purity
- *Mitratvam* or friendship
- Attitude towards money

Values learned so far...

- Absence of the “six-fold enemies”
 - Desire (*kāmā*) and how to manage it
 - Anger (*krodha*) and how to let it go
 - Greed/lust (*lobha*) and how to deal with it
 - Delusion (*moha*) and how to be free of it
 - Pride (*mada*) and how to guard against it
 - Jealousy (*mātsarya*) and how to understand it...jealousy is “lousy”

Values learned so far...

- Accommodation (*kṣānti*)
- Straightforwardness (*ārjava*)
 - Alignment of thought, word and deed
 - Lord Rama had *ārjava* and yet was able to discern the trickery and manipulation in others
- Firmness of resolve (*sthairya*) ... “*stha*” means to stand
- Mastery of the mind (*ātma-vinigraha*)

Value of Anahankāra

- Absence of ego (anahankāra) – in Sanskrit the prefix of “an” before “ahankara” negates the word “ahankara”
- The Sanskrit word “ahankāra” must be understood clearly and not mistaken for pride (simple meaning)
- Ahankāra can be translated into English as the “I-notion”
- It is a byproduct of ignorance
- What is this “ignorance”?

Value of Anahankāra

- What is this “ignorance”?
- Everyone is born with a two-fold ignorance (1) of oneself and (2) of the world
- As a new-born child, one has some sense of one’s needs (hunger, pain, etc.) and also some sense of awareness of the environment
- As one grows one develops a sense of self-identity as an individual entity distinct (separate) from the world and at the same time as a part of the world.
- This is called the **I-sense** or *ahankara*

Value of Anahankāra

- Emotions arise out of interacting with other people when one grows up
- Other's positive and negative response to one's actions affects the individual and the **I-sense** or *ahankara*
- One's cognitive capacities, emotions, perceptions, distortions and insecurities go into developing the **I-sense** or *ahankara*

Value of Anahankāra

- There is therefore delusion about how one understand the subject or “I”
- This delusion leads one to think he/she is the “doer” and eventually this leads to developing pride (*mada*)
- Is pride legitimate? What do you think? Discuss...
- **Let us take an example of a renowned (e.g. Nobel prize-winning) chemist who has developed pride in his accomplishments**

Value of Anahankāra

- Is this pride really legitimate? Consider this...
 - The scientist has be born in circumstances where the opportunities & conditions exist for potential success
 - The scientist needs a lot of help along the way to success from his family, friends, teachers, students, peers, etc.
 - Even the food he/she consumes and the shelter are “given”

Value of Anahankāra

- Is this pride really legitimate? Consider this...
 - Finally, one can be an accomplished chemist but first, one has to be endowed with a mind that can absorb knowledge of chemistry (and other sciences, etc.)
 - The chemist must also be endowed with the ability to hear, grasp, remember and incorporate knowledge he has acquired over the years to produce something worthy of a Nobel prize (for example)

Value of Anahankāra

- Since the chemist is successful because of so many factors & “givens” or gifts, whose success is it really?
- Even winning the Nobel prize requires that others notice (and appreciate) the chemist’s work and are able to see the value in it

Value of Anahankāra

- In order to be an accomplished chemist one has to have the desire to learn and put forth the effort
- The capacity to desire (*iccha śakti*), the ability to act (*kriya śakti*), and the capacity to know (*jnana śakti*) are essential principles to any accomplishments
- The source of all these *śaktis* is the source of creation, which we identify as Īśvara

Value of Anahankāra

- When this fact (that the source of all *śaktis* is Īśvara) is recognized, one becomes truly humble and can let go of the pride – this is the mark of a wise person
- Such an individual does not take anything for granted and sees the miracles in every moment of existence...
- Think about it....

Value of Anahankāra

- Think about your own body...
 - Your heart, lungs, liver, pancreas, etc. function just fine without your consciously telling them do this or that
 - The food gets digested without any conscious thought (Chapter 15 of the Bhagavad Gita)
 - Your blood circulates without any conscious command from you.... the list goes on and on....
- Recognize that Īśvara makes all this happen!

Homework

- Practice FIVE minutes of *mauna* (silence) every day and observe your mind and practice meditation every day for a few minutes
- Reflect on how to develop the attitude of *anahankāra*
 - Identify any one of your accomplishments
 - *What had to be “given” for you to be successful in that activity or accomplishment? Write these down and bring it to the next class*

DAKṢINAMURTHY STOTRAM
DHYANA ŚLOKAS

Lord Dakṣinamurthi

From Swami Tadatamananda Saraswati's Atma Bodha Ashram, New Jersey



DAKṢINAMURTHY STOTRAM

- Contains the most profound teachings of *Advaita Vedanta*
- Set in a meter called “*Shardula Vikridita*”
- Superb piece of poetry
- The wisdom in the Dakṣinamurthy stotram is capable of destroying *mula-avidya* or “root-ignorance” (fundamental ignorance)
- The Dakṣinamurthy stotram is *mokṣa-sastra* – knowledge that can lead one to liberation

DAKᅒINAMURTHY STOTRAM

श्री दक्षिणामूर्ति स्तोत्रम्

॥ ॐ ॥

सदाशिव समारंभां शङ्कराचार्य मध्यमां ।
अस्मदाचार्य पर्यन्तां वन्दे गुरुपरम्परां ॥

DAKṢINAMURTHY STOTRAM

मौनव्याख्या प्रकटित परब्रह्मतत्त्वं युवानं
वर्षिष्ठांते वसद् ऋषिगणैः आवृतं ब्रह्मनिष्ठैः ।
आचार्येन्द्रं करकलित चिन्मद्रमानंदमूर्तिं
स्वात्मारामं मुदितवदनं दक्षिणामूर्तिमीडे ॥१॥

Mauna vyākhyā prakatita parabrahma tatvam yuvānaṁ
Varṣiṣṭhānte vasadr̥ṣigaṇairāvrtam brahmaniṣṭaiḥ
Ācāryendram karakalita cinmudramānanda rupam
Svātmārāmaṁ muditavadanaṁ dakṣinamūrtimīde

A young guru, imparting knowledge of Brahman through silence, surrounded by *rishis* who are firmly established in wisdom...

...teacher of teachers, whose gesture signifies wisdom, whose nature is fullness, smiling, reveling in himself, I worship that Lord Dakshinamurti

DAKṢINAMURTHY STOTRAM

वटवितपिसमीपेभूमिभागे निषण्णं
सकलमुनिजनानां ज्ञानदातारमारात् ।
त्रिभुवनगुरुमीशं दक्षिणामूर्तिदेवं
जननमरणदुःखच्छेद दक्षं नमामि ॥२॥

Vatavitapisamipe bhūmibhāge niṣaṇṇam
Sakalamunijanānām jñānadātaramārāt
Tribhuvanagurmīśam dakṣinamūrtidevaṃ
Jananamaraṇa duḥkhacchedadakṣam namāmi

Seated on the ground under the banyan tree, bestowing knowledge to all the *rishis* who have assembled near him...

... teacher of the three worlds, destroyer of the miseries of birth and death, I bow to that Lord.

DAKṢINAMURTHY STOTRAM

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।
गुरोस्तु मौनं व्याख्यानं शिष्यास्तुच्छिन्नसंशयाः ॥३॥

Chitram vatatarormūle vṛddhāḥ śiṣyā gururyuvā
Gurostu maunaṁ vyākhyānaṁ śiṣyā stu cchinasamśayāḥ

**Amazing! Under the banyan tree aged disciples sat around a youthful guru.
He taught them in silence, yet their doubts were dispelled...**

DAKṢINAMURTHY STOTRAM

निधये सर्वविद्यानां भिषजे भवरोगिणाम् ।
गुरवे सर्वलोकानां दक्षिणामूर्तये नमः ॥४॥

Nidhaye sarvavidyānām bhiṣaje bhavarogiṇām
Gurave sarva lokānām dakṣiṇāmūrtaye namaḥ

Salutations to Lord Dakshinamurti, the abode of all wisdom, teacher of the whole world,
healing those who suffer from the disease of *samsara* ...

DAKṢINAMURTHY STOTRAM

ॐ नमः प्रणवार्थाय शुद्धज्ञानैकमूर्तये ।
निर्मलाय प्रशान्ताय दक्षिणामूर्तये नमः ॥५॥

Om namaḥ praṇavārthāya suddhajñānaika mūrtaye
Nirmālaya praśāntāya dakṣiṇāmūrtaye namaḥ

Salutations to Lord Dakshinamurti, who is the meaning of "Om", whose form is pure knowledge, who is taintless and utterly silent ...

DAKṢINAMURTHY STOTRAM

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने ।
व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः ॥७॥

Iśvaro gururātmeti mūrtibhedavibhāgine
Vyomavad vyāptadehāya dakṣiṇāmūrtaye namaḥ

Salutations to Lord Dakshinamurti, who underlies all apparent forms of separation and pervades the universe...

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