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

RESPECT
Respect or Ādara

- The Sanskrit word for respect is “ādara”

- How do we honor another individual?
  - **Thought**: We can respect another individual by thinking of them as an expression of Īśvara (God)
  - **Speech**: We can address them respectfully (Indian languages have many forms of the second pronoun “you” to do this; do you know any examples?
  - **Action**: We can respect others through thoughtful actions; for example we can respect our teacher (Guru) by bowing one’s head, offering fruits & flowers
The Mundaka Upanisad talks about two types of knowledge: Aparā Vidyā (knowledge of the world of objects & forms or “anatma”) and Parā Vidyā (knowledge of the ātma or Self).

Parā Vidyā is most sacred and one with this knowledge is considered a wise person.

The king is honored in his country while the wise person is honored everywhere & by everyone (even a powerful king)!

In the Sanatana Dharma tradition, the sannyāsi (renunciate) is also accorded highest respect by all members of society.
Respect or Ādara

- In the Sanatana dharma tradition, learning (knowledge) occupies the most exalted place; that is why we treat books and paper with respect (e.g., don’t step on them)

- How do you show respect for learning, teachers, etc. in your own life?
  - Give examples
Respect or Ādara

- We have respect for elders (because elders are considered to possess knowledge)
- We have respect for others
  - When we demand respect (mānityam) from others we become a pawn in their hands and become unhappy when they don’t please us!
  - Instead we respect others!
- We have respect for the Self
  - We do not present a false image (dambhitvam) of ourselves
  - Instead we accept ourselves (and others) as we (they) are
Summary: Value of Ādara

- We have a value for ādara (respect) for everyone
- We have a value for amānitvam (do not demand respect)
- We have value for adambhitvam (no false pride)
ĪŚVARA & RELIGIOUS DISCIPLINE

THE FIVE DAILY SACRIFICES

(THE FIVE YAJNAS)
The five daily sacrifices

- In order to live in harmony with the universe, one should develop a mature attitude.

- A mature person is comfortable with oneself & knows how to interact gracefully with the world.

- A mature person has an attitude of sacrifice and worship to all beings and things; he/she recognizes her/his place in the scheme of Īśvara’s universe and brings maximum joy and happiness to everyone around her/him.
The five daily sacrifices

- **Brahma yajna**: Recognizes the duty to study the Vedas
- **Pitr yajna**: Recognizes the duty to offer oblations to our ancestors
- **Deva yajna**: Recognizes the presence of the deities in the laws that govern the universe
- **Bhuta yajna**: Recognizes our connection to all living beings
- **Athithi yajna**: Recognizes Īśvara who appears in the form of an unannounced guest
The five daily sacrifices

- Taittirīya Āraṇyaka (2.10.1)
- Manu Smṛiti (3.70)
  
adhyāpanam brahmayajnah pitṛyajnastu tarpaṇam
homo daivo balirbhauto nṛyajno’tithi pūjanam
- Manu Smṛiti (3.102)
  
  ekarātram tu nivasann-atithirbrāhmamaṇaḥḥ smṛtaḥ
  anityaṃ hi sthito yasmāt tasmād atithirucyte
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*
Lord Dakṣinamurthi

From Swami Tadatamananda Saraswati’s Atma Bodha Ashram, New Jersey
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
श्री दक्षिणामूर्ति स्तोत्रम्

ॐ

सदाशिव समारंभां श्रुकराचार्य मध्यमां
अस्मदाचार्य पर्यंत्तं वन्दे गुरुपरमपरां
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
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.
Amazing! Under the banyan tree aged disciples sat around a youthful guru. He taught them in silence, yet their doubts were dispelled…
Salutations to Lord Dakshinamurti, the abode of all wisdom, teacher of the whole world, healing those who suffer from the disease of samsara ...
Salutations to Lord Dakshinamurti, who is the meaning of "Om", whose form is pure knowledge, who is taintless and utterly silent …
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 पूर्णेवावशिष्यते ||
ॐ शान्तिः शान्तिः शान्तिः ॥

- Om pūrṇamadah pūrṇamidam pūrṇātpurṇamudacyate
  pūrnasya pūrnādāya 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