

MAHA SOURAM

65 Powerful Mantras of Sun god from Rig Veda
With their esoteric meanings



SATYA NARAYANA SARMA

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Panchawati Spiritual Foundation
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Dedication

This book is respectfully dedicated to the sacred memories of my mother Shrimati Siva Kameswari Devi, my guru Swami Nandanandaji Maharaj of the Ramakrishna Order and my diksha guru Swami Gambhiranandaji Maharaj, the eleventh president of the Ramakrishna Order.



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Foreword

Worship of Sun is an important part of Hindu religion. Lord Surya or Sun is a visible god who is seen by us everyday. The Veda praises Sun god as the embodiment of all gods known to us.

Sun is our life giver. According to the Vedas, cloud cast days on which Sun is not visible are bad days. The famous Gayatri worship is nothing but the worship of the energy of Sun which is not separate from God's energy. In reality, it is the energy of God alone which is sustaining the Earth and its inhabitants in the form of Sun's energy.

In fact, this is the fundamental difference between Hindu religion and other religions. They say that only God deserves our respect and worship, not his creation. We say that God is immanent in his creation. So, we worship all the things of God's creation, especially the bright ones, as his manifestations. We worship them as his symbols. Truly speaking, we worship the One God through the symbols available to us. Religions which cannot understand this simple concept consider us as idol worshippers. It is not true. Every Hindu knows that he is not worshipping stones. Stone images and idols are just symbols. We know very well that we are worshipping the One God through all these symbols. We know that our worship and adoration goes to the One God alone.

Sun is the lord of all beings living in the solar system. We live by his light, we are sustained by his light and we die in his light. That is the reason why we call him the visible God. Followers of other religions

forget this simple truth and worship their imaginary gods. Truly speaking, they are the real idol worshippers because they are worshipping an imaginary God, forsaking the visible God i.e the Sun. But they never understand this simple truth. It is a mistake to leave Sun god who is sustaining us from birth to death, in favour of other gods who are just imaginary entities. In my view, this is nothing but ingratitude.

The one mistake being committed by human race is to worship imaginary gods forgetting Sun god who is always supporting it by supply of food. I consider this to be a great mistake being committed by human race.

Gayatri is nothing but a female symbol of Sun god. The five faced female form that we see now in the pictures of Gayatri was not found in the Vedas but has been designed in the medieval times. The Vedas called this energy - Savita.

Agni or Fire is also a form of Sun god. That is why it is worshipped by Brahmins of India as a symbol of One God. Like Brahmins, Parsis also worship Fire as a symbol of the supreme God. Before the advent of Islam, there was fire worship in Iran. There are many similarities between the words we find in the Vedas and the Zend Avesta. We find words like Mitra and Varuna in Zend Avesta also.

The Veda calls Sun god with many names. He is Mitra in the dawn, Indra at noon and Varuna in the dusk. He is the fire that burns in our homes. Indra is another name of Sun god. Similarly he is called by various other names as Ganapati, Brahma, Vishnu, Rudra, Kubera, Agni etc. All these names are synonyms of Sun god. Vedic hymns such as *asāvādityō brahmēti...* suggest this idea in unequivocal terms.

There are many ideas in Hindu scriptures which worship Sun god as Brahma in the morning, as Rudra in the noon and as Vishnu in the evening. The roots of these ideas could be found in the Vedas. There are mantras in the Vedas which say 'Oh Lord! You are glowing in the space as the Sun. You are flowing in the sky as wind. You are burning in the homes of sages as the sacred fire'. All this goes to prove that it is the One God who is worshipped by us in the forms of Sun, Fire and other forces of Nature. This idea appears queer to the followers of some religions.

One comes to understand these concepts well, if he cares to ponder over the meanings of the mantras of *Sandhya vandana*. *Arunam* of the Vedas is one such grand hymn and *Maha Souram* is another. There are many famous Sun mantras like *udutyam jātavēdasam...* or *hagurṁ saśuciśadvasur antarikṣa....* etc.; in *Maha Souram* which indicate the idea of One God being worshipped in many forms.

If we understand clearly, we see that all the methods of worship of God are inherent in the worship of Sun. Indian religion is basically a method of worship of Sun god. In other words, we worship and venerate the energy of One God which is sustaining us in the form of solar energy.

For the materialists and the atheists, Sun may be a big ball of fire. However, this ball of fire is the only source of life for the Earth. When we understand this simple idea, our hearts are filled with a sense of gratitude for the continuous help and support that we receive from the Sun. This sense of gratitude is called *bhakti* or devotion. I don't think even the materialists and the atheists are devoid of the sense of gratitude for

the help that they receive. For, those who are devoid of gratitude are unfit to be called human beings at all.

Some religions consider it as a sin to worship the Sun which has been created by God. We just laugh at this idea. God's creation is neither different nor distinct from God. Creation is full of God's light and glory. The Veda says *tat sṛṣṭvā tadēvānu prāviśat...* which means 'God created the world and entered into it'. God is not somewhere above the clouds, as some foreign religions ask us to believe, but lives in and as his creation. Hence, it is not a sin to worship the light of God in his creation. We say that foreign religions are unable to understand this simple truth.

Somebody asked the Mother of Jillellamudi 'Mother ! Does God exist in ants and mosquitoes too?'

Mother replied - 'He exists as ants and mosquitoes too, but not in ants and mosquitoes'.

It is one of the special traits of Hindu religion to practice *sadhana* to reach the One God who has become many. Our efforts are not confined to mere prayers but contain a methodology to see and feel God directly. This methodology is called *upasana* which is of three types i.e *pratimopasana*, *pratikopasana* and *ahamgrahopasana*. *Maha Souram* belong to *pratikopasana* level which means worshipping One God through many symbols.

The Veda says *sarvaṁ khalvidaṁ brahma* which means 'All this is verily God'. Seeing everything as God is the highest level in spiritual journey. The greatest of all lights that we see is the Sun. So it is very logical and reasonable to worship Sun as the supreme Lord. This kind of *upasana* is accepted by the Vedas as proved by the hymns like *Arunam* and *Maha Souram* etc. These

are well known to the Sun worshippers of India. *Aditya Hridayam* is another celebrated hymn of Sun god from Ramayana. This is recited even today by millions of Indians worldwide.

Maha Souram is one of the many hymns of Rig Veda. There are many commentaries on this celebrated hymn by great scholars. I have made a humble effort in this book to explain the meanings of these mantras as I could understand them from my *sadhana*.

From my childhood, I had the habit of reciting *Aditya Hridayam* and *Maha Souram* daily in the morning. This habit steered me through many states of ill health, big and small, that I faced in my life. Not only that, these hymns helped me greatly in my spiritual evolution too. By the grace of Lord Surya, I am able to write a commentary on these celebrated hymns now. In these pages, I tried to explain not only the general meanings of these mantras but also the inner and esoteric meanings which I sensed through my long *sadhana* of four decades.

On his last day, Swami Vivekananda said 'There are many powerful mantras in the Vedas. My disciples should try to interpret their true meanings to the world'. I think I have fulfilled his words to a little extent by writing this book.

Lord Surya (Sun God) is known as the One who sends out a thousand rays of light. This book was originally written in Telugu language with 360 poems and their explanations. I wrote the Telugu poems taking the 360 degrees of a circle as 360 rays of his light. It is impossible to praise the infinite God with our limited intellect. In this process, we are forced to impose a limit on our expression. Hence I stopped my poems at 360.

Sixty five celebrated mantras collected from sixteen *suktas* of the Rig Veda are known as *Maha Souram*. It is customary to remember with respect the original seers who visualized these ideas in their meditations. Hence their table is given in the beginning. One could see the different shades of their realizations in their respective hymns.

I feel my efforts are not in vain, if the reader, after going through this book, gets a correct idea of Hindu religion.

Guntur
2019

Satya Narayana Sarma





Prayer to Sri Ramakrishna

***yogārūḍhāya śāntāya yōgapatṭābhiṣiktayē
nitya bōdhanimagnāya rāmakṛṣṇāyatē namaḥ***

Salutations to Sri Ramakrishna who ascended to the summit of *yoga*, who is seated on the throne of *yoga* and who is always immersed in the awakened state of *samadhi*.

***yōgēśvarāya nityāya yōgavighna nivāriṇē
yōganāthāya dēvāya rāmakṛṣṇāyatē namaḥ***

Salutations to Sri Ramakrishna who is the lord of *yoga*, who is the eternal Being, who destroys the obstacles in the path of *yoga* and who is God incarnate.

***īśvarātmaika cittāya viṣnumāyā vilāsinē
līlākalpita dēhāya rāmakṛṣṇāyatē namaḥ***

Salutations to Sri Ramakrishna who is one with Lord Siva, who delights in the divine *maya* of Lord Vishnu and who assumed a human body out of his divine play.

***māyāmānuṣa vēṣāya māyābhrānti vidāriṇē
saccidānanda rūpāya rāmakṛṣṇāyatē namaḥ***

Salutations to Sri Ramakrishna who, out of his divine *maya*, assumed a physical body, who annihilates the illusion of *maya* and who is the embodiment of Being-Awareness-Bliss.



Mantra - Rishi - Chandas

S No	Mantra	Rishi	Chandass
1-9	From <i>udutyamī jātavēdasam</i> to <i>ayukta sapta śundhyuvaḥ</i>	Praskanva	Gayatri
10-13	From <i>udvayamī tamasaspari</i> to <i>udagādaya mādityō</i>	Praskanva	Anushtup
14-19	From <i>citram dēvānām</i> to <i>adyā devā uditā</i>	Kutsa	Trishtup
20-21	From <i>indram mitram varuṇamagni</i> to <i>kṛṣṇam niyānam</i>	Dirghatamasa	Trishtup
22	<i>hagunī saśśuciṣadvasur antarikṣa saddhōtā</i>	Vamadeva	Jagati
23	<i>yatvā sūrya svarbhānustamasā</i>	Atri	Anushtup
24-32	From <i>yadadya sūrya</i> to <i>yatrāścakṣu ramṛtā</i>	Vasishta	Trishtup
33	<i>udutyaddarśatamī</i>	Vasishta	Bruhati
34	<i>śīrṣṇa śśīrṣṇō jagatasta stuṣaspatimī</i>	Vasishta	Satobruhati
35	<i>taccakṣurdēva hitamī</i>	Vasishta	Purusnik

36-37	From <i>baṅmahaāsi sūrya</i> to <i>baṅ sūrya śravasā</i>	Jamadagni	Barhata Pragadha
38-46	From <i>namō mitrasya varuṇasya</i> to <i>yasya te viśvā bhuvanāni</i>	Abhitapa	Jagati
47	<i>śaṁ nō bhava cakṣasā</i>	Abhitapa	Trishtup
48-49	From <i>asmākaṁ dēvā ubhayāya</i> to <i>yadvō dēvāścakṛma jihvayā</i>	Abhitapa	Jagati
50-54	From <i>sūryo nō divaspātu</i> to <i>susañdrśaṁ tvā vayam</i>	Caksha	Gayatri
55-57	From <i>vibhrādrbuha tpibatu sōmyam</i> to <i>idam śrēṣṭham jyōtiṣām</i>	Vibhrada	Jagati
58	<i>vibhrājam jyōtiṣāsvāragacchō</i>	Vibhrada	Prastarapankti
59-61	From <i>āyam gouḥ pṛṣṇirakramīda</i> to <i>trimśaddāma virājati</i>	Sarparaajni	Gayatri
62-64	From <i>ṛtaṁ ca satyam</i> to <i>sūryā chandramasau dhātā</i>	Aghamarshana	Anushtup
65	<i>savitā paścatātsavitā purastāt</i>	Dhanakalusa	Trishtup



Maha Souram

ōm

*udutyam jātavēdasam
dēvaṃ vahanti kētavaḥ
dṛṣē viśvāya sūryam*

1

Look at the mighty horses resembling the victorious flags of God showing us clearly the all knowing Lord Surya.

Lord Surya, with the help of his rays, looks at all things that happen on the earth. He is the lord of all living beings viz., humans, animals, birds, trees and micro-organisms which get their sustenance from his light. He is the all knowing God. He rides on his seven horses which are the seven colors of his light. He is glowing in sky riding his light rays.

He, like a mighty king, is riding his chariot of light, looking at the world wistfully. He is the ruler of the universe. He is the ancient one. He manages the order of all things on the earth. He travels in the path of light in the firmament.

These seven horses are symbols of the seven *chakras* that exist in all human beings. We need to draw into ourselves the spiritual light of Sun by awakening the seven *chakras*. O men of the world ! Learn to tread the path of this wonderful *yoga* !

This mantra has the power of nullifying the blemishes of Ketu (South node of Moon) in the astrological chart. At dawn, the light of Sun appears before actual sunrise. In a royal procession, we see the king's retinue before we see the king. Here also, the

light rays of sun appear before his rise in the east. That sacred light is praised here.

To indicate the fulfilment of the *sadhana* of a spiritual aspirant, there appear certain distinct signs and symptoms in his body and mind. This is similar to the glow of light we see before sunrise. After that, we see the Sun of knowledge rising in our being.

***apatyē tāyavō yathā
nakṣatrā yantyaktubhiḥ
sūrāya viśvacakṣasē*** **2**

Sensing the arrival of Surya who is the eye of the world, the stars, like thieves, are fleeing fast along with their hostess, the night.

Thieves flee at the sight of officers of the King. Similarly, at the sight of sun rays, the stars along with the night, their hostess, are quickly disappearing into oblivion. Sun is the eye of the world. When it opens up, how can darkness exist in the world?

Ajna chakra is the symbol of Sun's rays. When it is awakened in the *sadhaka*, the dark forces of ignorance and lethargy disappear from his being. When the resplendent door of *ajna chakra* open up wide, how can darkness remain in the *sadhaka*?

Lord Surya, as the external eye of the world, is observing all things. Similarly, *ajna chakra*, as inner eye, observes all things in the *sadhaka's* body. As per the Tantrik dictum, *yatpindē tat brahmāndē* human body is a miniature universe. All things that exist in the universe exist in human body as well.

This mantra has the power of awakening the *ajna* and *sahasrara chakras*.

Stars are symbols of human *karma*. The twenty seven star clusters contain the whole *karma* of human race. Each birth chart portrays the native's *karma* according to the different permutations and combinations of planets and stars in that horoscope. Inner sunrise is the awakening of *ajna* and *sahasrara chakras*. When this miracle happens, all the past impressions of a *sadhaka* hiding in the dark chambers of his being disappear from him. Ignorance, which is like the night that shelters the stars, also disappears forthwith from his being. This yogic state is described by this mantra.

***adrśramasya kētavō
viraśmayōjanāgum anu
bhrājantō agnayō yathāḥ*** **3**

His bright rays are like tongues of fire. They are looking at all beings with a stern look.

We cannot see objects in darkness. We need light to see things. Similarly, when ignorance reigns, clear knowledge cannot rise. Conversely, when the light of knowledge awakens in the being, the darkness of ignorance cannot remain there anymore.

In spite of having eyes, people remain blind in darkness. To be able to see, eyes need light. That is the reason why we see all things clearly at dawn. Similarly, at the dawn of knowledge, we instantly understand all things like birth, death, *karma*, ignorance, and deliverance.

When one achieves success in *yoga*, then *prana* becomes refined and strong. Such a *yogi* comes to know all things by his subtle vision. External sunrise removes outer darkness whereas internal sunrise removes the seeker's ignorance.

When the light of awareness flows down from the fully bloomed thousand petalled lotus of the *yogi* into the nooks and corners of his body through his spinal column, all the dark forces like ignorance, past sins, imperfections etc., will disappear from his being. The five elements of his body will start functioning in conformity with divine law.

taraṇirviśva darśitō
jyōtiṣkrdaśi sūrya
viśvamābhāsi rōcanam **4**

You are the one who emancipates the entire world. You are the great light that is worthy of looking at. Your effulgence lights up the entire world.

You are travelling at a plane unreachable by others. At the same time, as *prana* in us, you are protecting us by countering our diseases.

The effulgence of Brahman glowing in the *sahasrara* above the six *chakras*, is like the midday sun. It is governing all things in the body of the seeker.

Those who are desirous of deliverance from the fetters of *karma* and from the wheel of birth and death are treading the path of goodness and meditating on your glory. Darkness reigns supreme on the earth in your absence. The earth is thrilled by the touch of your light.

The darkness of ignorance and egoism vanish forever from the seeker when divine grace and light descend into his being.

You reside at a great distance from Earth. Nevertheless, you are very compassionate to traverse great distance to reach those who meditate on your light and glory.

According to science, it takes eight minutes for sunlight to reach Earth. However, the mind, owing to its speed greater than light, could feel the grace of Lord Surya, as soon as it is concentrated on him.

A ship takes us across the ocean, from one shore to the other. Lord Surya is the mighty ship that takes us beyond the sea of the world. His light removes darkness and death from us. So we pray him to come down, spreading his light and bliss in our beings.

The learned are meditating on you as the great light that supports life on Earth, as the One God who removes all suffering and misery and who is blessing the world.

***pratyaj dēvānām viśaḥ
pratyāṅgudēṣi mānuṣān
pratyagviśvaṁ svardṛṣē***

5

You are rising in front of the gods, men and the worlds at the same time.

You are the light of gods and men alike. You are looking at the entire world at the same time. You are rising in all the worlds. Everybody feels that you are rising for him alone. Wherever you rise, you are removing the darkness therein, filling it with your light. The darkness in the five sheaths of the seeker is instantly removed when you touch him with your effulgence.

Similar to the Self which is One without a second, but exists in each body as a distinctly separate entity, the Sun too, being One always, rises in each world as if he is rising for that world alone. As self knowledge is same for all beings, so does sun appears as their own to all beings.

Lord Surya is to be taken and meditated upon as a symbol of the one Self that exists in all beings. He is a symbol of the One God.

You are the beloved light of all the worlds and planes of existence. You are waking up all beings from their darkness, ignorance and slumber.

You are thus observing all worlds and their beings with your divine eye. You are watching their day to day conduct. All beings are exhilarated with the feeling that you are their own, just like they feel that God is their own.

This mantra hints at the wonderful state that ensues when the light of *atman* arises at the same time in the three levels of body, *prana* and mind of the seeker.

yēnā pāvaka cakṣasā
bhuraṇyantam janāgum anu
tvaṁ varuṇa paśyasi

6

You are traversing the sky, searching all places with your light, purifying them, observing them and removing their miseries.

O Lord Surya ! Your great light is reflected at all places of the world. Your rays which are the sources of hidden powers are our support. Living beings are filled with life only when your light rays fall upon them and infuse them with your living energy.

Your light shines forth in the waves of the sea of life. Your pure light is the support of earth as well as heaven.

Your heat and light is working in the millions of cells of our body and driving it with life force. Your light is our life.