

# Path to Dharma

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## Editorial

'Path to Dharma' the monthly magazine, published by Kshethra Vinayaka Temple, Sri Munneswaram, Chilaw, Sri Lanka, is presenting the 54<sup>th</sup> issue this month. The main intention of this magazine is to converse the perceptions linked to Hinduism and its ceremonial rituals, customs and dharma, to the anxious readers.

The elucidation and investigation from the readers are appreciated.

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## 1. Give a brief account of Chandrasekhar murthi and Umashitha Candrasekara murthi?

### **Lord Chandrasekhar** (moon ornamented Lord , bhoga murthy)

Lord Siva represents one aspect of the Supreme Being that continuously dissolves to recreate in the cyclic process of creation, preservation, dissolution and recreation of cosmic activity of the universe.

The three matted locks on the head of Siva symbolize the integration of the physical, mental and spiritual energies.

River Ganga, falling from the head as a jet of water on the ground signifies that the Lord Siva destroys sin, removes ignorance, and bestows knowledge, purity and peace on the devotees. River Ganga denotes fertility also.

River Ganga represent jnana, knowledge River Ganga is highly adored as a great purifying agent, it goes with saying that he whom it adorns, is the very personification of purifying or redeeming power.

The crescent moon symbolizes the time cycle through which creation evolves. The crescent moon stands for time, since measurement of time as days or months depends upon the waxing and waning of the moon. By wearing it as a diadem Siva is showing us that even the all-powerful time is only an ornament for him.

Three eyes symbolize the sun by the right eye, the moon by the left eye and fire by the third eye. The two eyes on the right and the left indicate His activity in the physical world. The third eye (the eye of wisdom or knowledge) in the centre of the forehead symbolizes spiritual knowledge and power. When the Lord opens His eyes, a new cycle of creation starts and when He closes them, the universe dissolves for creation of the next cycle. The half-open eyes convey the idea that creation is going through cyclic process, without any beginning or end.

A snake (Vasuki) around the neck symbolizes the yogic power of Lord Siva with which He dissolves and recreates the universe. The snake is shown curled three times around the neck of the Lord and is looking towards His right side. The three coils of the snake symbolize the past, present and future in time cycles.

Rudraksha maala (necklace) worn by the Lord illustrates that He uses His cosmic laws firmly without any compromise to maintain law and order in the universe. A three-pronged trident (Trisula) of the Lord symbolizes His three fundamental powers of (sakti) will (iccha), action (kriya) and knowledge (jnana) and the power to destroy evil and ignorance.

The appearance of this Chandrasekharar idol form is where the upright body with one hand in abhaya (protecting) and the other hand in varada (boon giving) postures. The face is with a pleasant expression, with a blossomed face and expressive eyes. The crescent moon is strikingly seen on the crown (moon ornamented Lord). The body, and feet are seen in the same plane. One hand holds the deer and the other one the axe.

## **Umasahitha Candrasekara murthi**

Siva and Uma, the divinities stand on separate lotus pedestals on a shared rectangular base. They remain separate yet together as a processionl icon. Umaahitha Candrasekara murthi, Uma with her Lord wearing the moon in his crown.

Siva stands straight, with both feet solidly on the pedestal, according to the ichonographic details. The battle axe is in his rear right hand and the antelope, its head turned towards Him, leaps from the two upraised fingers of his posterior (rear) left hand. His anterior (front) right hand makes the gestures of reassurance and the left of the granting a boon. The leaping antelope symbolizes the scarification by the God in Vedic legend, It takes the form of the black antelope as it flees to heaven.

Uma the Goddess and Siva's consort despite her own importance and power, is, as is customary, a delicate feminine figure, only as tall as the shoulder of Siva. She stands gracefully, her right knee slightly bent, her left arm swinging freely, while her right arm is partly raised as if the hand were holding the lotus sometimes depicted in her grasp.

## **2. Briefly describe the Murugan temples at Fiji?**

Nandi Murukan temple ('Periya Kovil'- Sri Siva Subramaniya temple) is the largest and oldest temple found in Fiji. The other Murukan temples at Fiji are Tagi Tagi Murukan temple, Koronubu Murukan temple and Navua Murukan temple. There are less significant and private family centered Murukan temples in many parts all over Fiji.

British government brought Indians to Fiji for the work in sugarcane plantations. In the year 1879, the earliest group of Indians arrived on the ship Leonidas from North India. In the year 1903, the first set of three South Indians arrived on ship Elba. With the entrance of South Indians, Lord Murukan worship was introduced to Fiji Islands.

The first Murukan temple was built around 1861 on the banks of Nandi River by Tiru Ramasami Pillai of Singarandapuram village, Razipur Taluq, Salem District, Tamil Nadu.

Initially this was a private temple and shortly the administration was under the management of Ten Intiya Canmarka Ikya Cankam.

The following Hindu religious rituals are observed in this temple:

- Taip Pucam
- Pankuni-Uttiram
- Māta Kārttikai Pūcai
- Āti Kārttikai
- Kārttikai Dīpam
- Skanda Sashti

In addition to these rituals dedicated to Lord Murukan, Siva Rātri vratha and Vināyaka Caturthi are also observed.

Fiji is made up of nearly three hundred islands: Indians live predominantly on the two large islands. Devotees from Vanualevu come by boat. The devotees stay at the temple for full ten days and return after the flag was lowered at festival's end.



### 3. Give an account of the Surya worship?

Adi Sankara categorised the worship of Gods and Goddesses into six major categories *Souram*, *Saktham*, *Saivam*, *Ganapathyam*, *Vaishnavam* and *Goumaram*. *Souram* is the worship of Sun God.

The worship of Sun God has been followed in many parts of the world from time immemorial. In countries Afghanistan, Burma, Cambodia, Egypt, England, Greece, Iran, Japan, Java and Sumatra, people worship the God in varied manners. Worship of Sun God has an important place in the marriage rituals of Greeks and their mythological stories resemble that are seen in Hindu rituals. Like the Greeks, Mexicans also give more importance to the Sun worship and The kings of Japan take pride in terming themselves as the inheritors of *Surya Vamsha* (Race).

The Ādityas are a group of solar deities of the Vedic periods really, from the Brahmana period. The Ādityas represent a group of deities. They are six in the Rigveda, eight in most of the Brahmanas and twelve in the Sathapatha Brahmana. The Ādityas are the personification of laws that rule the universe and the human society. The Ādityas are;

1. Mitra (the friend),
2. Varuna (one who encompasses and binds),
3. Aryaman (the destroyer of foes),
4. Dakṣa (the skilful),
5. Bhaga (the giver),
6. Aśva (the liberal),
7. Tvaṣṭr (the shaper),
8. Savitr (the vivifier)
9. Pusan (the nourisher)
10. Sakra (the mighty)
11. Vivasvat (the resplendent)
12. Visnu (the pervader).

A large number of hymns dedicated to Mitra, Varuna, and Savitr etc are seen in the Vedas. Savitr is one of the principal Ādityas. The Gayatri mantra, the most sacred of the Vedic hymns is dedicated to Savitr.

The ritual of *sandhyavandanam*, which is performed by Hindus thrice a day, is to offer obeisance to Sun God, is an elaborate set of hand gestures and body movements, designed to greet and revere the Sun. According to Hinduism Sun is an ancient and revered deity. Later in the history all the Vedic Ādityas lost their identities and metamorphosed into one single deity, Surya, the Sun. The attributes of all other Ādityas merged into that of Surya and the names of all other Ādityas became synonymous Surya.

Hymns to the sun can be found in the Vedas, the oldest sacred texts of Hinduism. Practiced in different parts of India, the worship of the sun has been described in the Rigveda. The festival known as Sambhādasami, which is celebrated in the state of Orissa (India) for the God *surya*.

The epic Ramayana shows that Rama is a descendant of the Surya, thus belonging to the Suryavansha or the clan of the Sun. In the famous epic Ramayana, Rama found that the ten heads of Ravana continued to rejuvenate (resurrect) every time he cut them, and Sage Agasthya taught the hymn “Aditya Hridayam” to worship the sun and then Rama was able to defeat Ravana.

The other epic Mahabharata shows that one of its warrior heroes, Karna, as being the son of the Pandava mother Kunti and Surya.

According to puranic descriptions the sun god is married to the goddess Ranaadeh (Sanjnya). She is depicted in dual form, being both sunlight and shadow, personified. The charioteer of Surya is Aruna, who is also personified as the redness that accompanies the sunlight in dawn and dusk. The sun god is driven by a seven-horsed Chariot depicting the seven days of the week or the seven colours (violet, Indigo, Blue, Green, Orange, Yellow & Red) which make up the ray of sunlight.

According to the mythical legends the sun travels in a single wheeled chariot pulled by seven horses. There is a temple dedicated to Surya, at Konark, in the state of Orissa in India. Earliest references to Konark is in the Brahma Purana. The temple dedicated to Surya, is seen at Arasavilli., This temple is constructed in a manner that on the day of Radhasapthami, the rays of the beam of sun light falls directly on the feet of the Sri Suryanarayana Swami, the main deity at the temple.

The other famous temples dedicated to Surya are located one at Srikakulam in Andhra Pradesh, one at Modhera in Gujarat and another in Rajasthan. The other special temples dedicated to Surya are Dakshinaarka Temple in Gaya, Suryanar Kovil in Tamilnadu.

Surya is in the center and considered the most prominent of the *navagrahas* or nine celestial objects of the Hindu belief.

A Vedic prayer offered to Sun God is as follows;

*Asatho ma sat gamaya* (Lead us from Falsehood to Truth)

*Thamaso ma jyothir gamaya* (Lead us from Darkness to Enlightenment)

*Mruthyor ma amrutham gamaya* (Lead us from Ephemerality to Eternity)

The Mahabharata describes one of its warrior heroes Karna as being the son of the righteous queen Kunti and the Sun. The Ramayana describes Lord Ram as being descended from the Surya Vansh or the clan of kings as bright as the Sun.

The Sun God is said to married to goddess Ranaadeh, also known as Sanjnya. She is depicted in dual form, both sunlight and shadow, personified. The charioteer of Surya is Arun, who is also personified as the redness accompanies the sunlight in dawn and dusk.

In the 3<sup>rd</sup> millennium BC, the winged sun was an ancient symbol of Horus. The Neolithic concept of a solar barge, the sun as traversing the sky in a boat, is found in the later myths of ancient Egypt, with Ra and Horus. Earlier Egyptian myths imply that the sun is within the lioness,

Proto-Indo-European religion has a solar chariot, the sun as traversing the sky in a chariot. During the Roman Empire, a festival of the birth of the Unconquered Sun was celebrated when the duration of daylight first begins to increase after the winter solstice, — the "rebirth" of the sun.

In Germanic mythology this is Sol, in Vedic Surya, and in Greek this is Helios (Titan, Apollo). Mesopotamian Shamash plays an important role during the Bronze Age, and "my Sun" is eventually used as an address to royalty. South American cultures have emphatic Sun worship. Svarog is the Slavic god Sun and spirit of Fire.

In Aztec mythology, Tonatiuh is referred to the Sun god. The Aztec culture considered Sun as the leader of Tollan, heaven.

Surya is responsible for controlling all the movements of the other planets. The Sun in Vedic astrology is called Ravi. The Sun rules the Sign of Leo. He is exalted in the sign of Aries, and he is in his fall in the sign of Libra.



In Vedic astrology the Sun is referred to as the Atmakaraka, which means an "indicator of the soul." According to Hindu astrology the Sun is the indicator of the father, our ego, honors, status, fame, the heart, the eyes, general vitality, respect and power of a person.

He is particularly beneficial for the fire sign Ascendants of Aries, Leo, and Sagittarius. His nature, or temperament is Piththa, (fiery), and the gemstone associated with the Sun is the red ruby. The Sun's metal is Gold and his direction is east. His day is Sunday, and he comes into full maturity and brilliance at age 22.

The Vedas adore him as a witness (Sakshi) of all actions. He is the lord of Leo in the Zodiac. He stays one month in each Rasi and takes 365 days or 12 months to complete a round of 12 Rasas.

Our solar system consists of an average star we call the Sun, the planets Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto. It includes: the satellites of the planets; numerous comets, asteroids, and meteoroids; and the interplanetary medium. The planets, most of the satellites of the planets and the asteroids revolve around the Sun in the same direction, in nearly circular orbits.

Our solar system the part of whole solar system, together with the local stars visible on a clear night, orbits the center of our home galaxy, a spiral disk of 200 billion stars known as the Milky Way. One of billions of galaxies known is traveling through intergalactic space.

The order of planets revolving around the Sun, from the Sun are: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto.

Surya worship dates back to ancient times in India. References to surya worship are found in Vedas and Puranas. All living beings get their energy (vital life force) from the rays of sun. Hence Hindus worship Sun as the source of life of the entire universe.

The Hindu Calendar has the first day of the week is named after the sun god. In legends the Sun God is portrayed as seated on a chariot drawn by seven horses. The Sun is the lord of the Zodiac Sign Leo. The sun stays one month in each Zodiac and takes 365 days or 1 year to complete an orbit of the 12 signs. Surya exalts in the sign of Aries and falls in the sign of Libra. The sun is specially worshiped on "*Makara Sankranti*" day which falls in January each year, to signify sun's celestial journey from the *Tropic of Capricorn* to the *Tropic of Cancer* (the parallels of latitude 23° 27' South towards the same distance in degrees latitude North of equator.). It is the start of "*Utharayana*" meaning sun's journey to the north – after the greatest inclination. The corresponding Hindu names are Makara and Kataka in the Hindu Zodiac corresponding to the months Thai and Adi in Tamil. The sun is especially worshiped on "*Makara Sankranti*" day which falls in the month of January.

The Sun is considered supreme God in Hinduism, like Zeus in Greek mythology. Sun god is worshiped by different names, mainly as Surya Narayana, Bhaskara, Aditya, Ravi, Mitra, Bhanu etc. by 1008 names. The sun is the prime source of all kinds of energy in the world. The daily rituals of Surya worship consists of;

1. Offer "Argya"- offering water to sun during daily ritual of "*sandhyavandhana*"
2. Chanting the supreme mantra- the sacred **Gayatri** mantra is chanted invoking the sun god
3. "*Surya Namaskar*" – prostrating towards the direction of appearance of sun in the morning chanting hymns in praise of sun. This is done to request sun to bestow on us, inter alia, robust health.

The sun is considered in Hinduism as the giver of health, as it is said in Sanskrit, “*Arogyam Bhaskarat ichchet*”

### **Surya Mantras**

***OM GHRINI SURYA ADITYA OM***  
***OM HRAM HREEM HROUM SAH SURYAYA NAMAH***

### **Surya Dyana Mantra**

Dvibhujam padma hastam caratham makutanvitam  
Dhyayeddivakaram Devam Sarva bhista pradayakam

### **Surya Sloka by Ved Vyasa**

Japakusuma Sankasam  
Kasyapeyam mahadyutim  
Tamorim Sarva papaghnam  
Pranatosmi Divakaram ||

### **Gayathri Mantras of sun**

'AUM Bhaskaraya Vidmahe  
Mahadyutikaraya Dhimahi  
Tanno Adityah Pracodayat'  
'AUM Bhaskaraya Vidmahe  
Jyotiskaraya dhimahi  
Tanno Adityah Pracodayat'  
'AUM Divakaraya Vidmahe  
Maha dyutikaraya dhimahi  
Tanno Adityah Pracodayat'  
'AUM Adityaya Vidmahe  
Sahasra Kiranaya dhimahi  
Tanno bhanuh Pracodayat'  
'AUM Tat Bhaskaraya Vidmahe  
Prabhakaraya dhimahi  
Tanno bhanuh Pracodayat'  
'AUM Bhaskaraya Vidmahe  
Divakaraya dhimahi  
Tanno Suryah Pracodayat'  
'AUM Prabhakaraya Vidmahe  
Divakaraya dhimahi  
Tanno Suryah Pracodayat'  
'AUM Adityaya Vidmahe  
Martandaya dhimahi  
Tanno Suryah Pracodayat'  
'AUM Asvadhvajaya Vidmahe  
Pasahastaya dhimahi  
Tanno Suryah Pracodayat'  
'AUM Bhaskaraya Vidmahe  
Sahasra rasmaye dhimahi  
Tanno Suryah Pracodayat'  
'AUM Asvadhvajaya Vidmahe  
Padmahastaya dhimahi  
Tanno Suryah Pracodayat'



## **Surya astothara shata namavali (The 108 names of Surya)**

1. Aum Arunaya namaha
2. Aum Sharanyaya namaha
3. Aum Karuna-rasa-sindhava namaha
4. Aum Asmanabalaya namaha
5. Aum Arta-raksa-kaya namaha
6. Aum Adityaya namaha
7. Aum Adi-bhutaya namaha
8. Aum Akhila-gamavedine namaha
9. Aum Acyutaya namaha
10. Aum Akhilagnaya namaha
11. Aum Anantaya namaha
12. Aum Inaya namaha
13. Aum Visva-rupaya namaha
14. Aum Ijyaya namaha
15. Aum Indraya namaha
16. Aum Bhanave Namaha
17. Aum Indriramandiraptaya namaha
18. Aum Vandaniyaya namaha
19. Aum Ishaya namaha
20. Aum Suprasannaya namaha
21. Aum Sushilaya namaha
22. Aum Suvarcase namaha
23. Aum Vasupradaya namaha
24. Aum Vasave namaha
25. Aum Vasudevaya namaha
26. Aum Ujjvalaya namaha
27. Aum Ugra-rupaya namaha
28. Aum Urdhvagaya namaha
29. Aum Vivasvate namaha
30. Aum Udhatkiranajalaya namaha
31. Aum Hrishikesaya namaha
32. Aum Urjasvalaya namaha
33. Aum Viraya namaha
34. Aum Nirjaraya namaha
35. Aum Jayaya namaha
36. Aum Urudvayavirnimuktanijasarak namaha
37. Aum Rashivandyaya namaha
38. Aum Rugdhantre namaha
39. Aum Kraksacakracaraya namaha
40. Aum Krajusvabhavavittaya namaha
41. Aum Nityastutyaya namaha
42. Aum Krukaramatrikavarnarupaya namaha
43. Aum Ujjvalatejase namaha
44. Aum Kruksadhinathamitraya namaha
45. Aum Pushakaraksaya namaha
46. Aum Luptadantaya namaha
47. Aum Shantaya namaha
48. Aum Kantidaya namaha
49. Aum Dhanaya namaha
50. Aum Kanatkanaka sushanaya namaha
51. Aum Khalotaya namaha
52. Aum Lunit-akhila-daityaya namaha
53. Aum Satya-ananda-svarupine namaha
54. Aum Apavarga-pradaya namaha
55. Aum Arta-sharanyaya namaha
56. Aum Ekakine namaha
57. Aum Bhagavate namaha
58. Aum Sushtisthityantakarine namaha

59. Aum Gunatmane namaha
  60. Aum Dhrinibhrite namaha
  61. Aum Brihate namaha
  62. Aum Brahmane namaha
  63. Aum Esvaryadaya namaha
  64. Aum Sharvaya namaha
  65. Aum Haridashvaya namaha
  66. Aum Shauraye namaha
  67. Aum Dashadiksam-prakashaya namaha
  68. Aum Bhakta-vashyaya namaha
  69. Aum Ojaskaraya namaha
  70. Aum Jayine namaha
  71. Aum Jagad-ananda-hetave namaha
  72. Aum Taya janma-mrtyu-jara-vyadhi-varjia namaha
  73. Aum Aounnatyapadasamcararathasthaya namaha
  74. Aum Asuraraye namaha
  75. Aum Kamaniyakagaya namaha
  76. Aum Abjaballabhaya namaha
  77. Aum Antar-bahih prakashaya namaha
  78. Aum Acintyaya namaha
  79. Aum Atma-rupine namaha
  80. Aum Acyutaya namaha
  81. Aum Amareshaya namaha
  82. Aum Parasmai jyotishe namaha
  83. Aum Ahaskaraya namaha
  84. Aum Ravaye namaha
  85. Aum Haraye namaha
  86. Aum Param-atmane namaha
  87. Aum Tarunaya namaha
  88. Aum Tarenyaya namaha
  89. Aum Grahanam pataye namaha
  90. Aum Bhaskaraya namaha
  91. Aum Adimadhyantara-hitaya namaha
  92. Aum Saukhyapradaya namaha
  93. Aum Sakalajagatam pataye namaha
  94. Aum Suryaya namaha
  95. Aum Kavaye namaha
  96. Aum Narayanaya namaha
  97. Aum Pareshaya namaha
  98. Aum Tejorupaya namaha
  99. Aum Shrim Hiranyagarbhaya namaha
  100. Aum Hrim Sampatkaraya namaha
  101. Aum Aim Istarthadaya namaha
  102. Aum Am Suprasannaya namaha
  103. Aum Shrimate namaha
  104. Aum Shreyase namaha
  105. Aum Saukhyadayine namaha
  106. Aum Diptamurtaye namaha
  107. Aum Nikhilagamavedhyaya namaha
  108. Aum Nityanandaya namaha
- Aum naanavidha parimala pathra pushpam samarpyami