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# Navagraha Stotram with Meaning and Commentary

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सार्थनवग्रहस्तोत्रम्

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सार्थनवग्रहस्तोत्रम्



पद्म किञ्चल्-सङ्काशम् लोकसाक्षिं जगद्गुरुम् ।  
सर्वरोगहरं देवं आदित्यं प्रणामाम्यहम् ॥ १ ॥

क्षीरोदार्णव-सम्भूतं अत्रिनेत्र-समुद्भवम् ।  
नमामि शशिनं देवं शम्भोर्मकुट भूषणम् ॥ २ ॥

धरणी-गर्भ-सम्भूतं विद्युत्पुञ्जं जगत्पतिम् ।  
कुमारं शक्ति-हस्तं य मङ्गलं प्रणामाम्यहम् ॥ ३ ॥

प्रियङ्गु कनका-भासं रुपेणाप्रतिभं शुभम् ।  
सौम्यं सौम्य-गुणोपेतं तं बुधं प्रणामाम्यहम् ॥ ४ ॥

देवानां य ऋषीणां य गुरुं कनकसन्निभम् ।  
बुद्धिपूर्णां त्रिलोकेशं तं गुरुं प्रणामाम्यहम् ॥ ५ ॥

शुद्ध-स्पटिक-सङ्काशं दैत्यानां प्रणतं गुरुम् ।  
सर्वशास्त्र-प्रवक्तारं भार्गवं प्रणामाम्यहम् ॥ ६ ॥

नीलाञ्जन समाकारं रविपुत्रं मङ्गाग्रहम् ।  
छाया-मार्ताण्ड-सम्भूतं तं नमामि शनैश्चरम् ॥ ७ ॥

अर्धकायं मङ्गावीर्यं चन्द्र-भास्कर-मर्दनम् ।  
सिंहिका-गर्भ-सम्भूतं तं राहुं प्रणामाम्यहम् ॥ ८ ॥

पलाल धूमसङ्कुशं तारक-ग्रह-मस्तकम् ।  
रौद्रं रौद्रतरं धोरं तं केतुं प्रणामाम्यहम् ॥ ९ ॥

कल्याणानि नभोमणिः सुललितं कीर्तिं कलानां निधिः  
शौर्यं क्षमातनयः बुधश्च बुधतां ज्वलन्-चिरञ्ज्विताम् ।  
साम्राज्यं भृगुजो-ऽर्कजो विजयितां राहुः बलूकर्षतां  
केतुर्यच्छतु वाञ्छितं मम कुलं सर्वे ग्रहाः सादराः ॥ १० ॥

न्यूनातिरिक्ता-न्यपरिस्पुटनि कर्माणि यानीह मया कृतानि ।  
सर्वाणि चैतानि मम क्षमध्वं प्रयातु तुष्टाः पुनरागमाय ॥ ११ ॥

अन्यथा शरणां नास्ति यूयं मे शरणां सदा ।  
तस्मात्कारुण्य भावेन रक्षध्वं गृह-नायकाः ॥ १२ ॥

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## Navagraha Stotram with Meaning and Commentary

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### सार्थनवग्रहस्तोत्रम्

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#### सार्थम्

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॥ श्रीरस्तु ॥

॥ अथ नवग्रह स्तोत्रम् ॥

We need the blessings of the nine planets known as Navagraha's to have a life that is free from various types of problems that may trouble us from time to time. The following verses are in praise of the planets. The "planets" are not the planets we talk about normally, but the word refers to the presiding deities or devatas. The verses were found in an old palm-leaf manuscript. Rough translations of the verses are given to enable the reader to recite the verses with the knowledge of the meaning. It is said that reciting a stotra with an understanding of the meaning is more beneficial than mere reading of the text. Some explanatory notes are given.

In these notes VS stands for Vishnu Sahasranama Stotram and SS for Siva Sahasranama Stotram (Mahabarata version) and SS (PP) stands for Siva Sahasranama Stotram (Padma Purana version) and SA for Siva 108 Namavali. Those who want to know more about the nine planets may like to go through the songs by the great carnatic composer Muthuswamy Dikshitar. He was an expert on our traditions and a veritable store house of knowledge. He gives a wealth of details about the planets in his Navagraha songs. There is another Navagraha Stotram by Vyasa which is popular. This is available with meaning in this web site. Many other stotras are available under the heading Navagraha in this site. All are informative and give details about the planets.

आदित्यग्रह स्तोत्रम् । Hymn in praise of the Sun God.

पद्म डिग्गल्- सङ्काशम् लोकसाक्षिं जगद्गुरुम् ।

सर्वरोगहरं देवं आदित्यं प्रणमाम्यहम् ॥ १ ॥

I bow to Aditya, whose complexion resembles the filament of a lotus flower, and who is a witness to all our actions, who is a preceptor to the entire world, and who can remove all diseases.

Note. Aditya is another name of the Sun God. सूः, सूर्यः, अर्यमा, आदित्यः says the Amara. Krishna says that He is the sun among the bright objects. ज्योतिषां रवि-रंशुमान् । (Gita. 10-20). There are references to the Sun in Vishnu and Siva Sahasranamas. Some are: विडायसगतिः- विडायसं गतिः आस्यो अस्थेति विडायसगतिः =one who travels in the sky (No.876): रविः- रसानादत्तं धत्ति रविः आदित्यात्मा (No.881) and the one who goes on his path in a chariot drawn by seven horses. (No:829) as सप्तवाहनः- सप्त अश्वा वाहनान्यस्थेति सप्तवाहनः । सूर्यः (He is of the form of Surya or Sun. SS (64).रविः SS (630). षर्यश्चः-षर्यः अतिवेगवाहिनः अश्वाः यस्य सः षर्यश्चः सूर्यः तदात्मा । SS(No.212). One whose horses are very fast.

Sri Rudram in Anuvakam I, Rik 7 and 8 refer to the fact that the Lord manifests Himself as the Sun so as to be visible and easily accessible to the people for worshipping.

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।

ये ये मार्गे रुद्रा अभितो दिक्षु ।

श्रिता सडस्रशोऽवैषो डेऽ धमडे ।

असौ योऽवसर्पति नीलग्रीवो विलोडितः ।

उतैनं गोपा अदृशन्नदृशन्नुदुहार्थः ।

उतैन विश्वाभूतानि स दृष्टो मृज्याति नः ॥

This says that the Sun, who is copper coloured when he rises, then slightly rosy-red, then golden yellow, this highly auspicious and beneficent one is verily Rudra. The sun is stated to be the visible form of God. The Lord in His true form is निर्गुणः । really without any attributes and so is formless. This pure form is extremely difficult to comprehend. In His सगुण form, as Lord endowed with attributes like form can be understood by only certain devotees who are conversant with the shastras. In His form as the sun He is visible to all. This mantra says that as the sun He is visible to the cowherds and women fetching water. These two stand as examples of people who are generally considered illiterate and naive. Really speaking, the whole world stands ignorant and on par with the cowherds and the women carrying water in the matter of understanding the Lord. But still, the kindly Lord stands easy to be seen by all as the sun. All life depend on him. He announces the dawn of the day, vivifies all beings so that they may go about their work. So the scriptures say

that He is the Self of the world. સૂર્ય આત્મા જગતઃ તસ્થુષ્ચ । We cannot imagine a world without the sun, a world plunged into utter darkness. It will be a veritable hell. Perhaps, keeping such a view, the Isavasyopanishad calls hell as “the sunless worlds enveloped in blinding darkness.” અસૂર્યાઃ નામ તે લોકાઃ અન્ધેન તમસાવૃતાઃ લોકસાક્ષિ । = Witness to what we do. It is said in Mahabharata (Adi parva) that one may be naive enough to think that no one knows when he perpetrates a foul deed. But the devas and the One within are watching him. Besides there are other witnesses. They are the sun, the moon, the god of wind, the god of fire, the sky, the earth, the water, one’s own mind, the god of death, the day and the night, the two junctions of the day and the night, and the god of Dharma.

મન્યતે પાપકં કૃત્વા ન કશ્ચિત્ વેત્તિ-મામિતિ ।

વિદન્તિ ચૈનં દેવાશ્ચ યશ્ચૈવાન્તરપૂરુષઃ ॥

અદિત્ય-ચન્દ્રાવનિલાનલૌ ચ ધૌર્ભૂમિ-રાપો હૃદયં યમશ્ચ ।

અહશ્ચ રાત્રિશ્ચ ઉભે ચ સંધ્યે ધર્મશ્ચ જાનાતિ નરસ્ય વૃત્તમ્ ॥

Manu also says something on these lines.

મન્યન્તે વૈ પાપકૃતો ન કશ્ચિત્પશ્યતીતિ નઃ ।

તાંસ્તુ દેવાઃ પ્રપશ્યન્તિ સ્વસ્યૈવાન્તર પૂરુષઃ ॥

ધૌર્ભૂમિરાપો હૃદયં ચન્દ્રાકાગ્નિયમાનિલા ।

રાત્રિઃ સન્ધ્યઃ ચ ધર્મશ્ચ વૃત્તજ્ઞાઃ સર્વદેહિનામ્ ॥

The Lord witnesses everything. So He is called સાક્ષી । સાક્ષી- સાક્ષાત્ અવ્યવધાનેન સ્વરૂપ બોધેન ઈક્ષતે પશ્યતિ સર્વમિતિ સાક્ષી says the (VS15). also:સર્વલોચનઃ one who witnesses everything.SS(820). સર્વ-રોગહરમ્ । (One who removes all diseases. We are told to pray to the Sun God for good health. આરોગ્યં ભાસ્કરાત્ ઇચ્છેત્ । so goes the saying. Health is the most precious possession one can have.

In its absence one cannot be happy even though he has other good things of life like money at his disposal. Not only it makes him unhappy but it affects him in other ways too. “A sick body cannot house a healthy mind.” said Swamy Vivekananda. A sick man cannot work efficiently. He cannot even concentrate and say his prayers properly. Keeping all this in mind Kalidasa said in his Kumarasambhavam that the foremost requisite for the performance of dharma is a sound body: શરીરં આદ્યં ખલુ ધર્મ-સાધનમ્ । It is said that the sins committed in previous births afflict one in the form of diseases.પૂર્વ જન્મ-કૃત પાપં વ્યાધિ-રૂપેણ

भाधते । The sage Manu gives some details of diseases one gets because of sins committed by him.

छल दृश्र्चितैः केचिच्छेचित् पूर्वकृतैस्तथा ।

प्राप्नुवन्ति दुरात्मानो नरा उपविपर्ययम् ॥

सुवर्णयौरः कौनभ्यं सुरापाः श्यावदन्तताम् ।

ब्रह्मडा क्षयरोगित्वं दौश्र्चर्यं गुरुतल्पगः ॥

पिशुनः पौतिनासिड्यं सूयकः पूतिवङ्कताम् ।

धान्ययौरोऽङ्गुलीनत्वं आतिरेड्यं तु मिश्रकः ॥

अन्नडर्ता आमयावित्त्वं मौड्यं वागपडारकः ।

वस्त्रापडारकः श्रैत्र्यं पङ्गुतां अश्र्मडारकः ॥

अेवं डर्मविशेषेण जायन्ते सड्दिगर्हितः ।

जडमूडान्धबधिरा विकृताकृतयास्तथा ॥

Manu classifies the sins into various categories based on their gravity. He terms five as मडापातडानि । or great sins. He says that the cure for the diseases can be had by means of expiatory acts. These acts include taking medicines, performing special sacrifices, homas, japa, harity etc.. But in these modern times it may be difficult, if not impossible, to perform these prescribed rites. Our shastras say that in all such cases the remedy lies in chanting Lord's names or thinking of Him.

प्रायश्चित्तान्यशेषानि तपःडर्मात्मडानिवै ।

यानि तेषां अशेषाणां श्रीकृषणनुस्मरणं परम् ॥

This is a verse we say daily with our prayers and says that repeating Sri Krishna's names is the expiation for all sins. So the Lord has the following names. पापनाशनः ।

डीर्तितः पूजितो ध्यातः स्मृतः पापराशि नाशयन् पापनाशनः ।

“पक्षोपवासाद् यत् पापं पुरुषस्य प्रणश्यति ।

प्रणायाम शतेनैव तत् पापं नश्यते नृणाम् ॥

प्राणायामसड्श्रेण यत् पापं नश्यते नृणां ।

क्षणमात्रेण तत् पापं डरेर्ध्यानात् प्रणश्यति ॥” छति

वृद्धाशातातपे ॥ VS(992).

डरिः - स्मृतिमात्रेण पुंसां पापं संसारं वा डरतीति

डरिः । VS(351)

For this reason, Siva has the name Hari. SS (PP) (No.542) and also No.96(SA). पवित्रः-  
पावनः- परमस्तु पुमान् ध्यातो दृष्टः कीर्तितः श्रुतः पूजितः स्मृतः प्रज्ञातः स सर्वान् पापानुन्मूलयतीति । “पुष्करं  
पवित्रमळ” मिति श्रुतिः ॥ SS (PP)(No 90).तीर्थः- यथा प्रयगादि स्नानपानादिना पावयति अेवं स्मृतमात्रेण  
सर्वन्यावयतीत्यर्थः । (SS)(PP)(No.224).

सोमग्रह स्तोत्रम् । Hymn in praise of the Moon God.

क्षीरोदार्णव-संभूतं अत्रिनेत्र-समुद्भवम् ।

नमामि शशिनं देवं शंभोर्मकुट भूषणम् ॥ २ ॥

I bow down to the God of Moon who was born from the ocean of milk and once appeared  
from the eyes of sage Atri and is is an ornament to the head of Lord Siva. The moon is  
called शशिनं because we can see a mark like a शशि or hare or rabbit in it. So it is also known  
as शशधरः । or मृगाङ्गः । as some say that the mark resembles a deer. One of the names  
of the Lord (VS No.285) is शशबिन्दुः- शश षव बिन्दुः लाञ्छनमस्येति शशबिन्दुः यन्द्रः तद्गतं प्रजाः  
पुष्पातीति शशबिन्दुः । and यन्द्रः । SS (No-63) “पुष्पामि यौषधीः सर्वाः सोमो भूत्वा रसात्मकः” (गीता  
१५। १३) षति भगवद्भयनात् ।

The moon said to have come out of the ocean of milk (क्षीरोदः । ) when it was churned by  
the devas and asuras to get the nectar. अत्रिनेत्र-समुद्भवम् । It is said in the Puranas that  
the sage Atri produced the moon from his eye, while he was practising penance. The poet  
Kalidasa refers to this in his Raghuvamsa (2-75). While describing Queen SudakShina’s  
conception he says

अथ नयनसमुत्थं ज्योतिरत्रेरिव धौः

सुरसरिदिव तेजो वह्निनिष्ठतमैशम् ।

नरपतिकुलभूत्यै गर्भमादत्त राज्ञी

गुरुभिरभिनिविष्ट लोकापालनुभावैः ॥ ७५ ॥

The commentator Mallinatha says: अत्रि मदर्षेः नयनयोः समुत्पन्नं नयनसमुत्थम् । ज्योतिरिव  
। यन्द्रमिवेत्यर्थः । यन्द्रस्य अत्रिनेत्रोद्भूतत्वमुक्तं ऽरिंशे- ”नेत्राभ्यां वारि सुस्राव दशधा द्योतयद्विशः ।  
तद्गर्भविधिना लृष्टा दिष्टो देव्यो दधुस्तदा ॥ समेत्य धारयामासुर्न य ताः समशङ्कुवन् । स ताभ्यः सडसैवात्  
दिग्भ्यो गर्भः प्रभावितः ॥ पपात भासयंलोकान् शीतांशुः सर्वभावनः ॥ षति ॥

शंभोर्मकुट भूषणम् । The moon looks like an ornament on the matted locks of Siva. So He has  
the names: शशिशेभरः । - शशाकारो लाञ्छनविशेषः शशः, सोऽस्यास्तीति शशी, स शेकरो यसेति ततोक्तः ।  
SS(108), SA( 5), and सोमविभूषः । - विशिष्टा भूषा - विभूषा, सोमः विभूषा भूषणं यस्य स सोमविभूषः



चन्द्रधरः । “चन्द्रललाटाय कृतिवाससे नम” इति श्रुतिः ॥ SS (PP) (26). Krishna says (Gita-10-21) that He is the moon among the stars. नक्षत्राणामहं शशी

अङ्गारक स्तोत्रम् । Hymn in praise of Angaraka.

धरणी-गर्भ-संभूतं विद्युत्पुञ्जं जगत्पतिम् ।  
कुमारं शक्ति-हस्तं य मङ्गलं प्रणामाम्यहम् ॥ ३ ॥

I salute the God Mangala (Mars) who was born of earth, who shines like a cluster of lightning, who is the Lord of the earth and is the same as the Kartikeya bearing the weapon known as Shakti.

बुध ग्रह स्तोत्रम् । Hymn in praise of Budha.

प्रियङ्गु कनका-भासं रुपेणाप्रतिभं शुभम् ।  
सौम्यं सौम्य-गुणोपेतं तं बुधं प्रणामाम्यहम् ॥ ४ ॥

अत्रिः । SS(70). He is of the form of Budha - descendant of Atri.

I prostrate to Budha - the son of Soma or Moon - who is effulgent like the saffron and gold, who is incomparably handsome, and who has charming qualities.

बृहस्पति स्तोत्रम् । Hymn in praise of Brihaspathi.

देवानां य ऋषीणां य गुरुं कनकसन्निभम् ।  
बुद्धिपूर्णां त्रिलोकेशं तं गुरुं प्रणामाम्यहम् ॥ ५ ॥

I bow down to Guru (planet Jupitar) who is the preceptor of gods and sages, who is radiant like gold, who has complete wisdom and is the Lord of the three worlds. Krishna says in Gita (10-24) that He is Brihaspati amongst priests.

पुरोधसां य मुष्यं मां विद्धि पार्थ बृहस्पतिम् ।

The name Brihaspathi is synonymous for one who is very intelligent and is skilled in oratory.

Amara gives his names as follows:

बृहस्पतिः सुराचार्यः गीष्पतिः धिषणो गुरुः ।

शुवाङ्गिरसो वास्पतिः चित्रशिष्यिञ्जः ॥

शुक्र स्तोत्रम् । Hymn in praise of Sukra.

शुद्ध-स्पटिक-सङ्काशं दैत्यानां प्रणतं गुरुम् ।  
सर्वशास्त्र-प्रवक्तारं भार्गवं प्रणामाम्यहम् ॥ ६ ॥

I salute Sukra (the planet Venus), the son of Bhrgu, who is sparkling like a pure crystal, who is the foremost preceptor of the asuras and who is adept in explaining all the shastras. देवासुरगुरुः । SS(937) - He is of the form of preceptor of devas and asuras (i.e.) Brihaspathi and Sukra. Krishna says in Gita (10-37) that amongst those with sharp intellect He is Sukracharya. कवीन-मुशना कविः । Sukra was the son of sage Bhrgu. He was an expert in yoga shastra and knew the art of reviving the dead, known as Sanjivini Vidya.

शनैश्चर स्तोत्रम् । Hymn in praise of Shani.

नीलाञ्जन समाकारं रविपुत्रं मलाग्रहम् ।

छाया-माताएड-संभूतं तं नमामि शनैश्चरम् ॥ ७ ॥

I bow down to Shani (Saturn) whose complexion resembles the dark pigment, the son of Sun God who is a prime planet, and who was born of Chaya Devi to Sun God. शनिः SS(65). He is of the form of Shani.

राहु स्तोत्रम् । Hymn in praise of Rahu.

अर्धकायं मलावीर्यं यन्द्र-भास्कर-मर्दनम् ।

सिंहिका-गर्भ-संभूतं तं राहुं प्रणमाम्यहम् ॥ ८ ॥

I salute Rahu who has half the body, who has great valour, who hides the sun and the moon and who was born of Simhika.

Rahu was a demon, son of Viprachitti and Simhika. At the time the nectar, that was got by churning of the ocean was being served, he disguised himself and tried to get a share of it. But he was detected by Surya and Chandra. They informed Vishnu who as Mohini was serving the nectar. Vishnu severed the head. But since he had tasted a little of the nectar, the head became immortal. It is said to wreck its revenge by seizing them at the time of their conjunction and opposition which causes the eclipse. This is said in Sri Bhagavata Purana. (8-9-24,25,26).

द्वैविङ्गप्रतिच्छन्नः स्वर्भानुर्द्वैवसंसदि ।

प्रविष्टः सोममपिबत् यन्द्राङ्गाभ्यां य सूचितः ॥ २४ ॥

यङ्केण क्षुरधारेण जडार पिबतः शिरः ।

हरिस्तस्य कबन्धस्तु सुधया ध्वावितोऽपतत् ॥ २५ ॥

शिरस्त्वमरतां नीतमजो ग्रहथीकृपत् ।

यस्तु पर्वणि चन्द्रार्कवन्निधावति वैरधीः ॥

ग्रहः SS(67). He is of the form of Rahu who seizes.

केतु स्तोत्रम् । Hymn in praise of Ketu.

पलाल धूमसङ्कुशं तारक-ग्रह-मस्तकम् ।

शैद्र शैद्रतरं धोरं तं केतुं प्रणामाम्यहम् ॥ ८ ॥

I salute Ketu whose complexion is of the colour of smoke emanating from burning of straw, who is the chief of the stars and planets, who is very cruel and of frightful appearance. केतुः SS(66). He is of the form of Ketu.

समष्टि स्तोत्रम् प्रार्थना य । Hymn in praise of all and prayer.

कल्याणानि नभोमणिः सुललितं कीर्तिं कलानां निधिः

शौर्यं क्षमातनयः बुधश्च बुधतां शुभश्च-चिरं-शुविताम् ।

साम्राज्यं भृगुजो-ऽर्कजो विजयितां राहुः बहुकर्मतां

केतुर्त्यर्थतु वाञ्छितं मम कृपं सर्वे ग्रहाः सादराः ॥ १० ॥

Let the Sun give me all prosperity, the Moon excellent fame, Angaraka valour, Budha wisdom, Guru long life, Sukra kingdom, Shani victory, Rahu attractive nature and Ketu all desires. Let all the planets give me support. उद्भासन् क्षमापणं य । Giving leave and praying for forgiveness.

न्यूनातिरिक्ता-न्यपरिस्पृष्टानि कर्माणि यानीह मया कृतानि ।

सर्वाणि चैतानि मम क्षमध्वं प्रयातु तुष्टाः पुनरागमाय ॥ ११ ॥

There might have been deficiencies or excesses or lack of clarity in the rites I have performed. Kindly bear with them. Please go happily and return.

प्रार्थना । Prayer.

अन्यथा शरणं नास्ति यूयं मे शरणं सदा ।

तस्मात्कारुण्य भावेन रक्षध्वं गृह-नायकाः ॥ १२ ॥

I have no other refuge. You are always my protection. Therefore, may you, the lords of the planets kindly protect me.

CONCLUDING REMARKS.

The nine planets mentioned here are said to give auspicious or inauspicious results to one as per the individual's karma or past actions. By propitiating them, it is said that one can either get favourable results in enhanced form or malefic effects with reduced severity. So we have the practice of worshipping them in the temples regularly and particularly on certain days dedicated to them, like Saturday is the day specially chosen to worship god Saturn. Let us now look at what is said about such worships in our shastras. The scriptures talk of this subject at two different levels. One is at the व्यापारिक or transactional level or the level at which we do our work or go about doing business in this world. The other is at the पारमार्थिक level or at the level of reality or truth. Let us call them as level 1 and 2.

Speaking at level1 first, the scriptures aver that the Lord created the devas and assigned them their duties and conferred on them the capability necessary to perform their duties.

ऽविर्मनीषी परिभूः स्वयंभूः यथातथ्यतोऽर्थात् व्यदधात्  
शाश्वतीभ्यः समाभ्यः । (Isavasyopanishad.No.8).

The various deities perform their assigned duties diligently as the Lord is keeping a close watch over them. This is also said in the Kathopanishad.

भयादस्याग्निस्तपति भयात् तपति सूर्यः ।  
भयादिन्द्रश्च वायुश्च मृत्युर्धवति पञ्चमः ॥

From Its fear; the fire burns, the sun generates heat; again from Its fear Indra, Vayu and Death run around, busy in their respective jobs. The Taittiriyaopanishad (Anuvaka 8) says the same thing.

भीषस्माद्वातः पवते । भीषोदेति सूर्यः ।  
भीषास्मादग्निश्चेन्द्रश्च । मृत्युर्धवति पञ्चम इति ।

Thus, the Lord is the creator and also the controller of various devatas. Because of this, He gets the names भूदेवः and भूेश्वरः । . The Upanishads to some extent and the Puranas to a greater extent talk about the deities. They say they have supernatural powers to bless us with health, wealth and such material benefits. Because of this people have developed the habit of worshipping different deities.

People choose to worship a particular deity because they think that deity can fulfil their specific desires. In this way they may worship the planets to ward of evil effects predicted by an astrologer. Similarly, one may worship Goddess Laksmi to get wealth or Sarasvathi to gain knowledge. The puranas and other scriptures give the method of worship also. It

is also possible that one is attracted to a particular deity because of past tendencies called vasanas. जन्मर्जित संस्कार विशेषेण says Sankara in his commentary on Gita. The Lord Krishna reveals a secret in Gita (Chapter 7) about worshipping various deities. He says that He is Himself in the form of all deities (not only planets). But some people are not aware of this truth and as a result of this ignorance they worship different deities, assuming that one is different from the other. So worship offered to a deity in any form is in fact worship offered to Him only. Only the names and forms are different.

येऽप्यन्य-देवता-भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्तिव्यधि-पूर्वकम् ॥ (Gita-9.23)

The results one gets as the fruit of the worship is, in fact given by Him only, and is channelised through the particular deity. (Gita-Chap-7)

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्ते-ऽन्यदेवताः ।

तं तं नियम-मास्ताय प्रकृत्या नियताः स्वया ॥ २० ॥

यो यो यां यां तन्तुं भक्तः श्रद्धयार्चितु-मिच्छति ।

तस्य तस्यायलां श्रद्धां तामेव विदधा-म्यहम् ॥ २१ ॥

स तथा श्रद्धया युक्त-स्तस्याराधन-मीडते ।

लभते च ततः कामान् मयैव विदितान् छि तान् ॥ २२ ॥

Krishna adds that He strengthens their faith in that particular deity. Such devotees, who worship like this, will also progress in course of time and reach higher forms of devotion and worship. The Lord says that He will ensure their progress. The point to be noted here is that these deities are only Lord's manifestations, and not eternal like the Lord. The Lord says in Gita (8-16) that even the positions of the creator Brahma and Indra are not permanent. They will go in time. Krishna says this:

आश्रम-सुवनाल्लोकः पुनरावर्तिनोऽजुन ।

So, the rewards they offer cannot be permanent either. They will

necessarily be ephemeral or

limited by time.

अन्तवन्तु क्वलं तेषां तद्भव-त्यल्पमेघसाम् ।

देवान् देवयज्ञो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

Krishna terms these people who worship such deities as people endowed with limited intelligence. This is because the effort they put in to perform the worship, in the form of gathering materials, the time and money spent is the same as required to worship the Lord; but the result they get is limited. The reason is that their vision is limited.

The remedy lies in understanding what is said in Gita and other scriptures and get a broader picture. One may worship any deity but with the understanding that the deity worshipped is only the Supreme Being that has no limitations. To facilitate such an understanding the stotras contain names that reveal this fact. For example, one of the 108 names of LakShmi (અષ્ટોત્તર શત નામાવલિ:) is બ્રહ્મ વિષ્ણુ શિવાત્મિકા । That is, She is of the form of Brahma, Vishnu and Siva. One of the 108 names of Subrahmanya is પરબ્રહ્મ । This is also one of the 108 names of Krishna. It also says સર્વગ્રહરૂપી । . That is, Krishna is of the form of all planets. This fact is stated clearly in the Upanishads about the Supreme Being.

For example, the Kaivalyopanishad says:

સ બ્રહ્મા સ શિવઃ સેન્દ્રઃ સોઽક્ષરઃ પરમઃ સ્વરાટ્ ।  
સ એવ વિષ્ણુઃ સ પ્રાણઃ સ કાલાઽગ્નિઃ સ ચન્દ્રમાઃ ॥

“He is Brahma, He is Shiva, He is Indra, He is the Immutable, the Supreme, the Self-luminous. He alone is Vishnu, He is Prana, He is Time and Fire, He is the Moon.” A popular verse , which we recite during our prayers says this.

આકાશાત્ પતિતં તોયં યથા ગચ્છતિ સાગરમ્ ।  
સર્વદેવ નમસ્કારાઃ કેશવં પ્રતિ ગચ્છતિ ॥

This verse says that just like the rain water falling in different places ultimately reaches the sea, so do the worship offered to different deities reach the Lord. This is sufficient proof of the fact that a deity worshipped in any form is a manifestation of the One Supreme Being only. So the Lord gets these names ( VS 725 and 726) as એકઃ- પરમાર્થતઃ

સજાતીય-વિજાતીય-સ્વગતભેદ-વિનિર્મુક્તત્વાત્ એકઃ; “એકમેવાદ્વિતીયમ્”(યાન્દ્.ઉપ્. ૬। ૨।૧) ઇતિ શ્રુતેઃ ।  
and એકરૂપઃ - એકમેવ રૂપં વાસ્તવં યસ્ય સઃ એકરૂપઃ । “સ એકઃ સ એવ રુદ્ર” ઇતિ શ્રુતિઃ ॥ SS(PP)(511).  
and as અનેકઃ- માયાયા બહુરૂપત્વાત્ નૈકઃ; ”ઇન્દ્રો માયાભિઃ પુરુરૂપ ઇયતે”(બૃ.ઉપ્.૨। ૫।૧૯) ઇતિ શ્રુતિઃ ।  
Also અનેકમૂર્તિઃ- અવતારેષુ સ્વેચ્છયા લોકાનામુપકારિણીર્બહ્વીર્મૂર્તીર્ભજત ઇતિ અનેકમૂર્તિઃ । ( VS 721) and  
શતમૂર્તિઃ- નાનાવિકલ્પજા મૂર્તયઃ સંવિદાકૃતેઃ સન્તીતિ શતમૂર્તિઃ । (VS 723). સહસ્રમૂર્તિઃ - સહસ્રસૂખ્યાતા  
અનેકમૂર્તયઃ, સર્વાત્મકત્વાત્, અસ્ય સન્તીતિ સહસ્રમૂર્તિઃ । “યત્યરં બ્રહ્મ સર્વાત્મે”તિ શ્રુતિઃ ॥ SS(PP)(209)  
and બહુરૂપઃ - બ્રહ્માદિ સ્થાવરાન્તાકરેણ બહુરૂપઃ । “ ઇન્દ્રો માયાભિઃ પુરુરૂપ” ઇતિ શ્રુતિઃ । SS(PP)(393).

The Siva Mahimna Stotram (No.23) says this in a highly poetic fashion.

त्वमर्कस्तवं सोमस्त्वमसि पवनस्त्वं द्रुतवह-  
स्त्वमापस्त्वं व्योम त्वमु धरणिशतात्मा त्वमिति च ।  
परिच्छिन्नमेवं त्वयि परिणता बिभ्रति गिरे  
न विद्वस्तत्त्वं वयमिह तु यत् त्वं न भवसि ॥

Some hold this limiting opinion about You: You are the Sun; You are the Moon; You are the Fire; You are the Air; You are the Water; You are the Space; You are the Earth; and You are the Self. But we do not know that thing which You are not.

Worshipping any deity with such an expanded vision will bring in infinitely richer results and also take our understanding of God to a higher degree. Sri Bhagavatha says (5-7-5) that the king Bharatha performed the religious rites with this idea in his mind and offered the results of the rites to the Lord with the knowledge that the different deities are only different limbs of the Lord.

सम्प्रथरत्सु नानायागेषु विरचिताङ्गुकियेष्वपूर्वं यत् तत्  
क्रियाङ्गं धर्माभ्यं परे ब्रह्मणि यज्ञपुरुषे सर्वदेवतालिङ्गानां मन्त्राणां  
अर्थनियामकतया साक्षात्कर्तारि परदेवतायां भगवति वासुदेव ओव भावयमान  
आत्मनैपुण्यमृदितकषायो हविःश्वध्व र्युभिः गृह्यमाणेषु  
स यजमानो यज्ञभाजो देवांस्तान् पुरुषावयवेष्वस्यध्यायत् ।

It is said that the king Bharata's mind was thoroughly cleansed through the purity of his actions and he developed intense devotion to the Lord.

Swami Rama Thirta explains this with an interesting example. A lady goes to a jeweller's shop desirous of buying, say, a gold bangle. The salesman there displays various designs of bangles available with him. She does not look at the other items, also made of gold, on display or being shown to other ladies there. She is taken by the form and the name "bangle" and buys it. She makes the payment and goes away happily with the bangles.. A thief enters the shop at night. He collects all items of gold and makes good his escape. He does not bother whether the item is a bangle or a chain or something else. That is, he is not taken by the form like the lady. The Swami points out that there is no such THING as "bangle" or "chain". "Bangle" and "chain" are only gold. "Bangle" and "chain" are only names given to particular forms of gold. They do not have existence of their own. They depend on the gold for their existence but not vice versa. The gold can exist separately, independantly

of the bangle and the chain. Such a thing, like gold in this case, which gives substance to other things is called Adhishtanam अधिष्ठानम् । . Some more ekShamples are: wood is the Adhishtanam for articles like chair and table made out of it. One cannot bring a chair or table without bringing wood. Or, to put it bluntly, when one is bringing a chair or table, he is bringing only wood. Clay is the Adhishtanam for pot and other items made of clay. The names and forms like “bangle” and “chain” are not permanent as they can be changed; but not the Adhishtanam gold which gives them existence. It will continue to exist even after the bangle or chain is melted or made into a different item. In fact what we call as “bangle” or “chain” or by any other name is only gold. Such items do not exist by themselves. The lady temporarily overlooks the Adhishtanam gold - the permanent substance - as her mind is set on the bangle. But the thief is wiser. He is after the Adhishtanam gold only. He is not fooled by the names and forms like “bangle” and “chain” and as a result becomes richer. The conclusion, the Swamiji says is, that most of us are struggling with the world of names and forms only and may be termed as ajnanis. But the wise thief, who goes beyond names and forms is like a jnani. He strikes it rich.

So at level 2, one can worship the deity as the Supreme Being, as being behind it, as the source and sustainer of all other forms of deities. Not surprisingly, one of His names is (VS No.324)

अधिष्ठानम् । - अधितिष्ठन्ति भूतानि उपादन-कारणत्वेन

ब्रह्मेति अधिष्ठानम् । “मत्स्थानि सर्वभूतानि” (गीता ८। ४) इति भगवद्ग्रन्थम् ।

He has also the name सर्वदेवमयः । The suffix मय appended to any word means “made of” or composed of. Thus we say the ornament is स्वर्णमय. It is gold and nothing but gold only. Gold pervades it in and through. Similarly, the Lord has the name (SS950) सर्वदेवमयः । . Any deity is nothing but a form and name of the Lord only. We have seen this said in this popular verse from Niti Sastra.

मृत्पिण्डमेकं बहुभाण्डरूपं सुवर्णमेकं बहुभूषणरूपम् ।

गोक्षीरमेकं बहुधेनुजातं ऐकः परात्मा बहुदेववर्ती ॥

The vessels (made of clay) are different but the clay is one. The ornaments are many but the gold is one. The cows are many but the milk is one. (So also) the bodies are many but the Lord is one.

This understanding will bring in rich dividends in the form of material gains and also



spiritual progress. Since He is in the form of all deities, the worship offered to Him flows to all deities, which are His various forms only and as a result fetches the benefits of worshipping them also. Sri Bhagavatha (8-5-49) illustrates this with an apt example.

यथा छि स्कन्ध-शाखानां तरोर्मूलावसेचनम् ।

शेवमाशधनं विषुशोः सर्वेषा-मात्मनश्च छि ॥

Even as pouring water at the roots of a tree nourishes the trunk and branches as well. even so worshipping the Lord Vishnu amounts to propitiating all as well as oneself. Taking the example of bangle and chain discussed earlier, we see that when the gold is cleaned and polished, the ornaments “bangle” and “chain” get automatically cleaned and polished. Also when we weigh the “bangle” and “chain”, we are in fact weighing the adhishtanam gold only. This brings home the idea conveyed all along. That is, worship offered to a deity in any form is indeed worship offered to the Supreme Being only, but unknowingly. And worship offered to the Supreme Being is equivalent to worshipping all the deities. An incident in the life of the Tamil saint Sambandar illustrates this point. He wanted to go to Madurai, the capital of Pandyan kingdom. The kingdom was at that time, under a wave of Jainism and the king too was under the spell of that religion.

In view of this, it appears that his well wishers advised him to drop the idea of visiting that place as they feared he may be harmed there. They added that the planetary positions also were not favourable for undertaking the journey. But the saint was not discouraged by such thoughts. He recited ten verses through which he conveyed that the planets will do no harm to the devotee of the Lord; but on the other hand they will do only good and much, much good only. His vision was very clear. When one is under the Lord’s protection, the planets, who are His form only, will not harm him. So Sri Bhagavatha (2-3-10) says that a wise person, whether he has many desires, or has no desires or he desires moksha can worship the Lord and benefit.

अकामः सर्वकामो वा मोक्षकामः उदारधीः ।

तीत्रेणु भक्तियोगेन यजेत पुरुषं परम् ॥

But we are only human. We are fascinated by the worldly gains like health and lucre as we feel they are near and are tangible and no attraction to things like God’s grace and salvation which sound distant and nebulous. Yama, the god of death, mentions this with sadness in Kathopanishad. (1-2-2)

श्रेयश्च प्रेयश्च मनुष्यमेत-

स्तौ संपरीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेथसो वृणीते

प्रेयो मन्दी योगक्षेमद् वृणीते ॥

He adds with regret that these people will be reborn and come to him again and again. As an aside, it is to be pointed out that some devotees may call the Supreme Being by different names such as Siva or Krishna etc. For example, the authour of Siva-mahimna Stotram says:महेशान्नापरो देवः that is , there is no God superior to Mahesha or Siva. They may also add that they will not worship other deities who can give only petty benefits or favours. For example we see Sri Sankaracharya saying so in his famous work Sivanandalahari.

सहस्रं वर्तन्ते जगति विबुधाः क्षुद्रकृलदा

न मन्ये स्वप्ने वा तदनुसरणं तद्धृतकृलम् ।

हरि-ब्रह्मादीनामपि निकटभाजा-मसुलभं

शिरं याये शंभो शिव तव पदांभोज-भजनम् ॥ ४ ॥

There are thousands of gods who can give petty benefits. I will not even dream of worshipping them or seeking favours from them. O Shambo! I seek only Your lotus feet which is difficult to attain even by Gods like Vishnu and Brahma, though they are near You. Prima facie, it will seem that the Acharya is speaking disparagingly of Vishnu and Brahma. But, his intention becomes clear if we can see that he is taking Siva as the Supreme Lord. All other Gods become His manifestations only and cannot give ever lasting bliss or mokSha like Him. In the same vein, Kulasekhara says in his Mukundamala thus.

पृथ्वी रेणुरागुः पयांसि कणिका कृत्वास्कुविङ्गो लघुः

तेजो निश्चसनं मरुत्तनुतरं रन्ध्रं सुसूक्ष्मं नभः ।


क्षुद्रा रुद्रपितामहप्रभृतयः कीटास्समस्तास्सुराः


दृष्टे यत्र स तावको विजयते भूमाऽवधूतावधिः ॥ २२ ॥

He terms all gods including Rudra and Brahma as insignificant. The idea is that when one realises that Lord alone is supreme and real, all other gods are only names and forms and so are unsubstantial and insignificant. But all have said the one fact stated above, that is worshipping Him is the best thing to do.

॥ शुभम् ॥

Encoded and proofread by N.Balasubramanian

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