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## Navagraha Stotram with Meaning and Commentary

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ஸார்த<sup>2</sup>நவக்<sup>3</sup>ரஹஸ்தோத்ரம்

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ஸார்த<sup>2</sup>நவக்<sup>3</sup>ரஹஸ்தோத்ரம்



பத<sup>3</sup>ம கிஞ்ஜல்க-ஸங்காஸம் லோகஸாக்ஷிம் ஜக<sup>3</sup>த<sup>3</sup>கு<sup>3</sup>ரும் |  
ஸர்வரோக<sup>3</sup>ஹரம் தே<sup>3</sup>வம் ஆதி<sup>3</sup>த்யம் ப்ரணமாம்யஹும் || 1 ||

கஷ்டரோதா<sup>3</sup>ரணவ-ஸம்பூ<sup>4</sup>தம் அத்ரிநேதர-ஸமுத<sup>3</sup>ப<sup>4</sup>வம் |

நமாமி ஶஸ்ரிநம் தே<sup>3</sup>வம் ஶம்போ<sup>4</sup>ர்மகுட பூ<sup>4</sup>ஷணம் || 2 ||

த<sup>4</sup>ரணீ-க<sup>3</sup>ரப<sup>4</sup>-ஸம்பூ<sup>4</sup>தம் வித<sup>3</sup>யுத்புஞ்ஜம் ஜக<sup>3</sup>த்பதிம் |

குமாரம் ஶக்தி-ஹஸ்தம் ச மங்க<sup>3</sup>ளம் ப்ரணமாம்யஹும் || 3 ||

ப்ரியங்கு<sup>3</sup> கநகா-பா<sup>4</sup>ஸம் ரூபேனைப்ரதிமம் ஶாப<sup>4</sup>ம் |

ஸௌம்யம் ஸௌம்ய-கு<sup>3</sup>ணேபேதம் தம் பு<sup>3</sup>த<sup>4</sup>ம் ப்ரணமாம்யஹும் || 4 ||

தே<sup>3</sup>வாநாம் ச ரு'தீணைம் ச கு<sup>3</sup>ரும் கநகஸந்நிப<sup>4</sup>ம் |

பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>பூர்ணம் த்ரிலோகேஸம் தம் கு<sup>3</sup>ரும் ப்ரணமாம்யஹும் || 5 ||

ஶாத<sup>3</sup>த<sup>4</sup>-ஸ்படிக-ஸங்காஸம் தை<sup>3</sup>த்யாநாம் ப்ரணதம் கு<sup>3</sup>ரும் |

ஸர்வஸாஸ்தர-ப்ரவக்தாரம் பா<sup>4</sup>ர்க<sup>3</sup>வம் ப்ரணமாம்யஹும் || 6 ||

நீலாஞ்ஜிந ஸமாகாரம் ரவிபுத்ரம் மஹாக<sup>3</sup>ரஹும் |

சா<sup>2</sup>யா-மார்தாண்ட<sup>3</sup>-ஸம்பூ<sup>4</sup>தம் தம் நமாமி ஶநைஸ்சரம் || 7 ||

அர்த<sup>4</sup>காயம் மஹாவீர்யம் சந்த<sup>3</sup>ர-பா<sup>4</sup>ஸ்கர-மர்த<sup>3</sup>நம் |

ஸிம்ஹிகா-க<sup>3</sup>ரப<sup>4</sup>-ஸம்பூ<sup>4</sup>தம் தம் ராஹும் ப்ரணமாம்யஹும் || 8 ||

பலால தூ<sup>4</sup>மஸங்கஸம் தாரக-க<sup>3</sup>ரஹு-மஸ்தகம் |

வெளத<sup>3</sup>ரம் வெளத<sup>3</sup>ரதரம் கோ<sup>4</sup>ம் தம் கேதும் ப்ரணமாம்யஹும் || 9 ||

கஸ்யானைநி நபோ<sup>4</sup>மணி: ஸாலவிதம் கீர்த்திம் கலாநாம் நிதி:<sup>4</sup>

ஸௌரிகாதநய: பு<sup>3</sup>த<sup>4</sup>ஸ்ச பு<sup>3</sup>த<sup>4</sup>தாம் ஜீவஸ்-சிரஞ்ஜீவிதாம் |

ஸாம்ராஜ்யம் ப<sup>4</sup>ரு'கு<sup>3</sup>ஜோ-ஸ்ரகஜோ விஜயிதாம் ராஹு: ப<sup>3</sup>ஹுகர்ஷதாம்

கேதுர்யச<sup>2</sup>து வாஞ்சிதம் மம ப<sup>2</sup>லம் ஸர்வே க<sup>3</sup>ரஹா: ஸாத<sup>3</sup>ரா: || 10 ||

ந்யுநாதிரிக்தா-ந்யபரிஸ்புடநி கர்மாணி யாநீஹு மயா க்ரு'தாநி |

ஸர்வாணி சைதாநி மம கூதமத்<sup>4</sup>வம் ப்ரயாது துஷ்டா: புநராக<sup>3</sup>மாய ॥ 11 ॥

அந்யதா<sup>2</sup> ஶரணம் நாஸ்தி யூயம் மே ஶரணம் ஸதா<sup>3</sup> ।

தஸ்மாத்காருண்ய பா<sup>4</sup>வேந ரகூத்<sup>4</sup>வம் க<sup>3</sup>ரு'ஹ-நாயகா: ॥ 12 ॥

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## Navagraha Stotram with Meaning and Commentary

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ஸார்த<sup>2</sup>நவக்<sup>3</sup>ரஹஸ்தோத்ரம்

ஸார்த<sup>2</sup>ம்



॥ பூர்வஸ்து ॥

॥ அத<sup>2</sup> நவக்<sup>3</sup>ரஹஸ் ஸ்தோத்ரம் ॥

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.

ஆதி<sup>3</sup>தயக்<sup>3</sup>ரஹஸ் ஸ்தோத்ரம் | Hymn in praise of the Sun God.

பத<sup>3</sup>ம் கிஞ்ஜல்க- ஸங்காஸம் லோகஸாக்ஷிம் ஜக<sup>3</sup>த<sup>3</sup>கு<sup>3</sup>ரும் |  
ஸர்வரோக<sup>3</sup>ஹரம் தே<sup>3</sup>வம் ஆதி<sup>3</sup>தயம் ப்ரணமாம்யஹும் || 1 ||

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. ஸுர:; ஸுரய:; அர்யமா, ஆதி<sup>3</sup>தய: says the Amara. Krishna says that He is the sun among the bright objects. ஜ்யோதிஷாம் ரவி-ரம்பாமாந் । (Gita. 10-20). There are references to the Sun in Vishnu and Siva Sahasranamas. Some are: விஹாயஸக<sup>3</sup>தி:- விஹாயஸம் க<sup>3</sup>தி: ஆஸ்ரயோ அஸ்யேதி விஹாயஸக<sup>3</sup>தி: =one who travels in the sky (No.876): ரவி:- ரஸாநாத<sup>3</sup>த்த இதி ரவி: ஆதி<sup>3</sup>த்யாத்மா (No.881) and the one who goes on his path in a chariot drawn by seven horses. (No:829) as ஸப்தவாஹந:- ஸப்த அஸ்வா வாஹநாந்யஸ்யேதி ஸப்தவாஹந: । ஸுரய: (He is of the form of Surya or Sun. SS (64).ரவி: SS (630). ஹர்யஸ்வ:-ஹர்ய: அதிவேக<sup>3</sup>வாஹிந: அஸ்வா: யஸ்ய ஸ: ஹர்யஸ்வ: ஸுரய: ததா<sup>3</sup>த்மா । 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.

அபெளள யஸ்தாம்ரோ அருண உத ப<sup>3</sup>ப<sup>4</sup>ரு: ஸாமங்க<sup>3</sup>ள: ।

யே சே மாக<sup>3</sup>: ருத<sup>3</sup>ரா அபிழோ தி<sup>3</sup>க்ஷா ।

ப்ரிதா ஸஹஸ்ரஸோ டவைஷா: ஹேட<sup>3</sup> ஸமஹே ।

அபெளள யோ டவஸர்பதி நீலக<sup>3</sup>ரோவோ விலோஹித: ।

உதைநம் கோ<sup>3</sup>பா அத்<sup>3</sup>ரு'ஸந்நத்<sup>3</sup>ரு'ஸந்நுத<sup>3</sup>ஹார்ய: ।

உதைநம் விஸ்வாஸு<sup>4</sup>தாநி ஸ த<sup>3</sup>ரு'ஷ்டோ மரு'ட<sup>3</sup>யாதி ந: ॥

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 நிர்கு<sup>3</sup>ண: । really without any attributes and so is formless. This pure form is extremely difficult to comprehend. In His ஸகு<sup>3</sup>ண 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. ஸுவர்ய ஆத்மா ஜக<sup>3</sup>த: தஸ்து<sup>2</sup>ஷஸ்ச | 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.” அஸுவர்யா: நாம தே லோகா: அந்தே<sup>4</sup>ந தமஸாவ்ரு’தா: லோகஸாக்ஷி | = 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.

மந்யதே பாபகம் க்ரு’த்வா ந கஸ்சித் வேத்தி-மாமிதி |

வித<sup>3</sup>ந்தி சைநம் தே<sup>3</sup>வாஸ்ச யஸ்சைவாந்தரஷுரஷ: ||

அதி<sup>3</sup>த்ய-சந்த<sup>3</sup>ராவநிலாநலெளா ச த<sup>3</sup>பெயளர்பூ<sup>4</sup>மி-ராபோ ஹ்ரு’த<sup>3</sup>யம் யமஸ்ச |

அஹஸ்ச ராத்ரிஸ்ச உபே<sup>4</sup> ச ஸந்த<sup>4</sup>யே த<sup>4</sup>ர்மஸ்ச ஜாநாதி நரஸ்ய வரு’த்தம் ||

Manu also says something on these lines.

மந்யந்தே வை பாபக்ரு’தோ ந கஸ்சித்பஸ்யதீதி ந: |

தாம்ஸ்து தே<sup>3</sup>வா: ப்ரபஸ்யந்தி ஸ்வஸ்யைவாந்தர ஷுரஷ: ||

த<sup>3</sup>பெயளர்பூ<sup>4</sup>மிராபோ ஹ்ரு’த<sup>3</sup>யம் சந்த<sup>3</sup>ரார்காக்ளி யமாநிலா |

ராத்ரி: ஸந்த<sup>4</sup>யே ச த<sup>4</sup>ர்மஸ்ச வரு’த்தஜ்ஞா: ஸர்வதே<sup>3</sup>ஹிநாம் ||

The Lord witnesses everything. So He is called ஸாக்ஷி | ஸாக்ஷி- ஸாக்ஷாத் அவ்யவதா<sup>4</sup>நேந ஸ்வரூப போ<sup>3</sup>தே<sup>4</sup>ந ஈக்ஷதே பஸ்யதி ஸர்வமிதி ஸாக்ஷி says the (VS15). also:ஸர்வலோசன: one who witnesses everything.SS(820). ஸர்வ-ரோக<sup>3</sup>ஹரம் | (One who removes all diseases. We are told to pray to the Sun God for good health. ஆரோக<sup>3</sup>யம் பா<sup>4</sup>ஸ்கராத் இச்சே<sup>2</sup>த் | 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: ஸார்ம் ஆத<sup>3</sup>யம் க<sup>2</sup>லு த<sup>4</sup>ர்ம-ஸாத<sup>4</sup>நம் | It

is said that the sins committed in previous births afflict one in the form of diseases. பூர்வ ஜன்ம-க்ருதம் பாபம் வ்யாதி<sup>4</sup>-ரூபேண பா<sup>3</sup>த<sup>4</sup>தே । The sage Manu gives some details of diseases one gets because of sins committed by him.

இஹ து<sup>3</sup>ஸ்சரிதை: கேசித்கேசித் பூர்வக்ருதைஸ்ததா<sup>2</sup> ।

ப்ராப்நுவந்தி து<sup>3</sup>ராத்மாநோ நரா ரூபவிபர்யயம் ॥

ஸாவர்ணசெஸளர: கெளாநக<sup>2</sup>யம் ஸாராபா: ஸ்யாவத<sup>3</sup>ந்ததாம் ।

ப்ர<sup>3</sup>ரஹ்மஹா கூதயரோகி<sup>3</sup>தவம் தெள<sup>3</sup>ஸ்சர்மயம் கு<sup>3</sup>ருதல்பக:<sup>3</sup> ॥

பிஶாந: பெளதிநாளிக்யம் ஸுசக: பூதிவக்த்ரதாம் ।

தா<sup>4</sup>ந்யசெஸளரோ<sup>5</sup>ங்க<sup>3</sup>லீந்தவம் ஆதிரேக்யம் து மிஸ்ரக: ॥

அந்நஹர்தா ஆமயாவித்தவம் மெளக்யம் வாக<sup>3</sup>பஹாரக: ।

வஸ்த்ராபஹாரக: ஶ்வைத்ரயம் பங்கு<sup>3</sup>தாம் அஶ்வஹாரக: ॥

ஏவம் கர்மவிஶோஷண ஜாயந்தே ஸத<sup>3</sup>விகீர்ஹிதா: ।

ஐட<sup>3</sup>ழுகாந்த<sup>4</sup>ப<sup>3</sup>தி<sup>4</sup>ரா விக்ருதாக்ருதயாஸ்ததா<sup>2</sup> ॥

Manu classifies the sins into various categories based on their gravity. He terms five as மஹாபாதகாநி । 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.

ப்ராயஸ்சித்தாந்யஶோஷாநி தப:கர்மாத்மகாநிவை ।

யாநி தேஷாம் அஶோஷானாம் பூர்க்ருதைஸ்மரணம் பரம் ॥

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. பாபநாஸந: ।

கீர்தித: பூஜிதோ த<sup>4</sup>யாத: ஸம்ருத: பாபராஸிம் நாஸயந் பாபநாஸந: ।

“பகோபவாஸாத<sup>3</sup> யத் பாபம் புருஷஸ்ய ப்ரணஸ்யதி ।

ப்ரணையாம ஶதேநைவ தத் பாபம் நஸ்யதே ந்ருணம் ॥

ப்ராணையாமஸஹஸ்ரேண யத் பாபம் நஸ்யதே ந்ருணம் ।

கூதணமாத்ரேண தத் பாபம் ஹரேர்த<sup>4</sup>யாநாத் ப்ரணஸ்யதி ॥” இதி வங்குத<sup>3</sup>தா<sup>4</sup>ஸாதாதேபே ॥ VS(992).

ஹரி: - ஸம்ருத்மாத்ரேண புமஸாம் பாபம் ஸமஸாரம் வா ஹரதீதி

ஹரி: | VS(351)

For this reason, Siva has the name Hari. SS (PP) (No.542) and also No.96(SA). பவித்ர:- பாவந:- பரமஸ்து புமாந் த<sup>4</sup>யாதோ த<sup>3</sup>ரு'ஷ்ட: கீர்தித: ஶ்ருத: பூஜித: ஸ்மரு'த: ப்ரணத: ஸ ஸர்வாந் பாபாநுந்மூலயதீதி | “புஷ்கரம் பவித்ரமஹ” மிதி ஶ்ருதி: || SS (PP)(No 90).தீர்த:<sup>2</sup>- யதா<sup>2</sup> ப்ரயகா<sup>3</sup>தி<sup>3</sup> ஸ்நாநபாநாதி<sup>3</sup>நா பாவயதி ஏவம் ஸ்மரு'தமாத்ரேண ஸர்வந்பாவயதீத்யர்த:<sup>2</sup> | (SS)(PP)(No.224).

ஸோமக<sup>3</sup>ரஹ ஸ்தோத்ரம் | Hymn in praise of the Moon God.

கூத்திரோதா<sup>3</sup>ர்ணவ-ஸம்பூ<sup>4</sup>தம் அத்ரிநேத்ர-ஸமுத<sup>3</sup>ப<sup>4</sup>வம் |

நமாமி ஶஸிநம் தே<sup>3</sup>வம் ஶம்போ<sup>4</sup>ர்மகுட பூ<sup>4</sup>ஷணம் || 2 ||

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 an ornament to the head of Lord Siva. The moon is called ஶஸிந் because we can see a mark like a ஶஸி or hare or rabbit in it. So it is also known as ஶஸத<sup>4</sup>: | or ம்ரு'கா<sup>3</sup>ங்க.:<sup>3</sup> | as some say that the mark resembles a deer. One of the names of the Lord (VS No.285) is ஶஸபி<sup>3</sup>ந்து:<sup>3</sup>- ஶஸ இவ பி<sup>3</sup>ந்து:<sup>3</sup> லாஞ்சநமஸ்யேதி ஶஸபி<sup>3</sup>ந்து:<sup>3</sup> சந்த<sup>3</sup>ர: தத<sup>3</sup>வத் ப்ரஜா: புஷ்ணைதீ ஶஸபி<sup>3</sup>ந்து:<sup>3</sup> | and சந்த<sup>3</sup>ர: | SS (No-63) “புஷ்ணை செளாக்தீ:<sup>4</sup> ஸர்வா: ஸோமோ பூ<sup>4</sup>த்வா ரஸாத்மக:” (கீ<sup>3</sup>தா 15 | 13) இதி பு<sup>4</sup>க<sup>3</sup>வத்<sup>3</sup>வசநாத |

The moon said to have come out of the ocean of milk (கூத்திரோத:<sup>3</sup> | ) when it was churned by the devas and asuras to get the nectar. அத்ரிநேத்ர-ஸமுத<sup>3</sup>ப<sup>4</sup>வம் | 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

அத<sup>2</sup> நயநஸமுத்த<sup>2</sup>ம் ஜ்யோதிர்த்ரேவிவ த<sup>3</sup>பெளா:

ஸாரஸரித<sup>3</sup>வ தேஜா வஹ்நிநிஷ்டு<sup>2</sup>தமைஸமம் |

நரபதிகுலபூ<sup>4</sup>த்யை க<sup>3</sup>ர்ப<sup>4</sup>மாத<sup>3</sup>த்த ராஜ்ஞே

கு<sup>3</sup>ருபி<sup>4</sup>ரபி<sup>4</sup>நிவிஷ்டம் ஸோகபாலநுபா<sup>4</sup>வை: || 75 ||

The commentator Mallinatha says: அத்ரி மஹர்ஷே: நயநயோ: ஸமுத்பந்நம் நயநஸமுத்த<sup>2</sup>ம் | ஜ்யோதிரிவ | சந்த<sup>3</sup>ரமிவேத்யர்த:<sup>2</sup> | சந்த<sup>3</sup>ரஸ்ய அத்ரிநேத்ரோத<sup>3</sup>பூ<sup>4</sup>த்தவமுக்க ஹரிவம்ஸே- ”நேத்ராப<sup>4</sup>யாம் வாரி ஸாஸ்ராவ த<sup>3</sup>ஸதா<sup>4</sup> த<sup>3</sup>போதயத்<sup>3</sup>தி<sup>3</sup>ஸ: | தத<sup>3</sup>க<sup>3</sup>ர்ப<sup>4</sup>விதி<sup>4</sup>நா ஹரு'ஷ்டா தி<sup>3</sup>ஸோ தே<sup>3</sup>வயோ த<sup>3</sup>து<sup>4</sup>ஸததா<sup>3</sup> || ஸமேத்ய

தா<sup>4</sup>ரயாமாஸார்ந் ச தா: ஸமஸக்நுவந் । ஸ தாப<sup>4</sup>ய: ஸஹஸவாத தி<sup>3</sup>க்<sup>3</sup>ப<sup>4</sup>யோ  
க<sup>3</sup>ப:ப<sup>4</sup> ப்ரபா<sup>4</sup>வித: ॥ பபாத பா<sup>4</sup>ஸயம்லோகாந் ஶீதாம்ஶா: ஸர்வபா<sup>4</sup>வந: ॥ இதி ॥

ஸம்போ<sup>4</sup>ர்மகுட பூ<sup>4</sup>ஷணம் । The moon looks like an ornament on the matted locks  
of Siva. So He has the names: ஶஸிபேசக<sup>2</sup>ர: । - ஶஸாகாரோ லாஞ்சநவிஶோத: ஶஸா:,  
ஸோங்ஸயாஸ்தீதி ஶஸி, ஸ ஶேகரோ யலேதி ததோக்த: । SS(108), SA( 5), and  
ஸோமவிபூ<sup>4</sup>ஷ: । - விஶிஷ்டா பூ<sup>4</sup>ஷா - விபூ<sup>4</sup>ஷா, ஸோம: விபூ<sup>4</sup>ஷா பூ<sup>4</sup>ஷணம் யஸய ஸ  
ஸோமவிபூ<sup>4</sup>ஷ: சந்த<sup>3</sup>ரத<sup>4</sup>ர: । “சந்த<sup>3</sup>ரலலாடாய க்ரு’த்திவாஸைஸ நம” இதி ஸ்ருதி:  
॥ SS (PP) (26). Krishna says (Gita-10-21) that He is the moon among the stars.  
நக்கத்ரானுமஹும் ஶஸி

அங்கா<sup>3</sup>ரக ஸ்தோத்ரம் । Hymn in praise of Angaraka.

த<sup>4</sup>ரணீ-க<sup>3</sup>ப<sup>4</sup>-ஸம்பூ<sup>4</sup>தம் வித<sup>3</sup>யுத்புஞ்ஜம் ஜக<sup>3</sup>த்பதிம் ।  
குமாரம் ஶக்தி-ஹஸ்தம் ச மங்க<sup>3</sup>ளம் ப்ரணமாம்யஹும் ॥ 3 ॥

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.

பு<sup>3</sup>த<sup>4</sup> க<sup>3</sup>ரஹ ஸ்தோத்ரம் । Hymn in praise of Budha.

ப்ரியங்கு<sup>3</sup> கநகா-பா<sup>4</sup>ஸம் ரூபேணுப்ரதிமம் ஶஸப<sup>4</sup>ம் ।  
ஸெளாம்யம் ஸெளாம்ய-கு<sup>3</sup>ணேபேதம் தம் பு<sup>3</sup>த<sup>4</sup>ம் ப்ரணமாம்யஹும் ॥ 4 ॥

அத்ரி: । 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.

பு<sup>3</sup>ரு'ஹஸ்பதி ஸ்தோத்ரம் । Hymn in praise of Brihaspathi.

தே<sup>3</sup>வாநாம் ச ரு'ஷி<sup>4</sup>னும் ச கு<sup>3</sup>ரும் கநகஸுந்நிப<sup>4</sup>ம் ।  
பு<sup>3</sup>த<sup>3</sup>தி<sup>4</sup>பூர்ணம் த்ரிலோகேஸம் தம் கு<sup>3</sup>ரும் ப்ரணமாம்யஹும் ॥ 5 ॥

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.

புரோத<sup>4</sup>ஸாம் ச முக<sup>2</sup>யம் மாம் வித<sup>3</sup>தி<sup>4</sup> பார்த<sup>2</sup> பு<sup>3</sup>ரு'ஹஸ்பதி<sup>3</sup>ம் ।

The name Brihaspathi is synonymous for one who is very intelligent and is skilled in oratory. Amara gives his names as follows:

ப்<sup>3</sup>ரு'ஹஸ்பதி: ஸாராசார்ய: கோ<sup>3</sup>ஷ்பதி: தி<sup>4</sup>ஷ்டீயே கு<sup>3</sup>ரு: |

ஜீவாங்கி<sup>3</sup>ரஸோ வாச்ஸபதி: சித்ரஸிக<sup>2</sup>ணடி<sup>3</sup>ஜ: ||

ஸக்ர ஸ்தோத்ரம் | Hymn in praise of Sukra.

ஸாத<sup>3</sup>த<sup>4</sup>-ஸ்படிக-ஸங்காஸம் தை<sup>3</sup>த்யாநாம் ப்ரணதம் கு<sup>3</sup>ரும் |

ஸர்வஸாஸ்தர-ப்ரவக்தாரம் பா<sup>4</sup>ர்க<sup>3</sup>வம் ப்ரணமாம்யஹும் || 6 ||

I salute Sukra (the planet Venus), the son of Bhrugu, who is sparkling like a pure crystal, who is the foremost preceptor of the asuras and who is adept in explaining all the shastras. தே<sup>3</sup>வாஸாருகு<sup>3</sup>ரு: | 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. கவீந-முஸ்நா கவி: | Sukra was the son of sage Bhrugu. He was an expert in yoga shastra and knew the art of reviving the dead, known as Sanjivini Vidya.

ஸநூஸ்சர ஸ்தோத்ரம் | Hymn in praise of Shani.

நீலாஞ்ஜந ஸமாகாரம் ரவிபுத்ரம் மஹாக<sup>3</sup>ரஹும் |

சா<sup>2</sup>யா-மார்தாண்ட<sup>3</sup>-ஸம்பூ<sup>4</sup>தம் தம் நமாமி ஸநூஸ்சரம் || 7 ||

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. உநிஃ: SS(65). He is of the form of Shani.

ராஹு ஸ்தோத்ரம் | Hymn in praise of Rahu.

அர்த<sup>4</sup>காயம் மஹாவீர்யம் சந்த<sup>3</sup>ர-பா<sup>4</sup>ஸ்கர-மர்த<sup>3</sup>நும் |

ஸிம்ஹிகா-க<sup>3</sup>ர்ப<sup>4</sup>-ஸம்பூ<sup>4</sup>தம் தம் ராஹும் ப்ரணமாம்யஹும் || 8 ||

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).

தே<sup>3</sup>வலிங்க<sup>3</sup>ப்ரதிச்ச<sup>2</sup>நந: ஸ்வர்பா<sup>4</sup>நூர்தே<sup>3</sup>வஸம்ஸதி<sup>3</sup> |  
ப்ரவிஷ்ட: லோமமபிப<sup>3</sup>த் சந்த<sup>3</sup>ரார்காப்யாம் ச ஸுசித: || 24 ||

சக்ரேண கூதாரதா<sup>4</sup>ரேண ஜஹார பிப<sup>3</sup>த: ஸிர: |  
ஹரிஸ்தஸ்ய கப<sup>3</sup>ந்த<sup>3</sup>ஸ்து ஸாத<sup>4</sup>யா ப்லாவிதோ<sup>5</sup>பதத் || 25 ||  
ஸிரஸ்தவமரதாம் நீதமஜோ க<sup>3</sup>ரஹசீக்லு' பத் |  
யஸ்து பர்வணி சந்த<sup>3</sup>ரார்காவபி<sup>4</sup>தா<sup>4</sup>வதி வைரதீ:<sup>4</sup> ||

க<sup>3</sup>ரஹ: SS(67). He is of the form of Rahu who seizes.

கேது ஸ்தோத்ரம் | Hymn in praise of Ketu.

பலால தா<sup>4</sup>மஸங்கசயம் தாரக-க<sup>3</sup>ரஹ-மஸ்தகம் |  
ரெளத<sup>3</sup>ம் ரெளத<sup>3</sup>ரதரம் கோ<sup>4</sup>ரம் தம் கேதும் ப்ரணமாம்யஹம் || 9 ||

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. கேது: SS(66). He is of the form of Ketu.

ஸமஷ்டி ஸ்தோத்ரம் ப்ரார்த<sup>2</sup>நா ச | Hymn in praise of all and prayer.

கல்யாணேநி நபோ<sup>4</sup>மணி: ஸாலலிதம் கீர்திம் கலாநாம் நிதி:<sup>4</sup>

ஸஸார்யம் க்ஷமாதநய: பு<sup>3</sup>த<sup>4</sup>ஶ்ச பு<sup>3</sup>த<sup>4</sup>தாம் ஜீவஸ்-சிரம்-ஜீவிதாம் |  
ஸாம்ராஜ்யம் ப<sup>4</sup>ரு'கு<sup>3</sup>ஜோ-ஏர்கஜோ விஜயிதாம் ராஹா: ப<sup>3</sup>ஹுகர்ஷதாம்  
கேதுர்யச்ச<sup>2</sup>து வாஞ்சிதம் மம ப<sup>2</sup>லம் ஸர்வே க<sup>3</sup>ரஹா: ஸாத<sup>3</sup>ரா: || 10 ||

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. உத்<sup>3</sup>வாஸந்ம் க்ஷமாபணம் ச | Giving leave and praying for forgiveness.

ந்யூநாதிரிக்தா-ந்யபரிஸ்புடரி கர்மாணி யாநீஹ மயா க்ரு'தாநி |  
ஸர்வாணி சைதாநி மம க்ஷமத்<sup>4</sup>வம் ப்ரயாது துஷ்டா: புநராக<sup>3</sup>மாய || 11 ||

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.

ப்ரார்த<sup>2</sup>நா । Prayer.

அந்யதா<sup>2</sup> ஶரணம் நாஸ்தி யூயம் மே ஶரணம் ஸதா<sup>3</sup> ।

தஸ்மாத்காருண்ய பா<sup>4</sup>வேந ரக்ஷத்<sup>4</sup>வம் க்ட<sup>3</sup>ரு'ஹ-நாயகா: ॥ 12 ॥

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 வ்யாவஹாரிக 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 பாரமார்த்தி<sup>2</sup>கா 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.

கவிர்மநீஷி பரிசூ:<sup>4</sup> ஸ்வயம்பூ:<sup>4</sup> யதா<sup>2</sup>தத்<sup>2</sup>யதோ<sup>2</sup>ர்தா<sup>2</sup>த் வ்யத<sup>3</sup>தா<sup>4</sup>த்  
ஸாஸ்வதீப்ப<sup>4</sup>ய: ஸமாப்ப<sup>4</sup>ய: । (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.

ப<sup>4</sup>யாத<sup>3</sup>ஸ்யாக<sup>3</sup>நிஸ்தபதி ப<sup>4</sup>யாத் தபதி ஸஹரய: ।

ப<sup>4</sup>யாத<sup>3</sup>ந்த<sup>3</sup>ரஸ்ச வாயுஸ்ச ம்ரு'த்யுர்தா<sup>4</sup>வதி பஞ்சம: ॥

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 Taittiriyyopanishad (Anuvaka 8) says the same thing.

பீ<sup>4</sup>கூஸ்மாத<sup>3</sup>வாத: பவதே । பீ<sup>4</sup>கோதே<sup>3</sup>தி ஸஹரய: ।

பீ<sup>4</sup>கூஸ்மாத<sup>3</sup>க<sup>3</sup>நிஸ்சேந்த<sup>3</sup>ரஸ்ச । ம்ரு'த்யுர்த<sup>4</sup>வதி பஞ்சம இதி ।

Thus, the Lord is the creator and also the controller of various devatas. Because of this, He gets the names மஹாதே<sup>3</sup>வ: and மஹேஸ்வர: । . 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 off 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. ஐந்மர்ஜித் ஸமஸ்கார விபோதேண 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.

யே॥ப்யந்ய-தே<sup>3</sup>வதா-ப<sup>4</sup>க்தா யஜந்தே ஸ்ரத்<sup>3</sup>த<sup>4</sup>யாந்விதா: ।

தே॥பி மாமேவ கெளந்தேய யஜந்தய்விதி<sup>4</sup>-பூர்வகம் ॥ (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)

காமமெஸ்தைஸ்தை-ரஹ்மு'தஜ்ஞாநா: ப்ரபத்<sup>3</sup>யந்தே-ந்யதே<sup>3</sup>வதா: ।

தம் தம் நியம-மாஸ்தாய ப்ரக்ரு'த்யா நியதா: ஸ்வயா ॥ 20 ॥

யோ யோ யாம் யாம் தநும் ப<sup>4</sup>க்த: ஸ்ரத்<sup>3</sup>த<sup>4</sup>யார்சிது-மிச்ச<sup>2</sup>தி ।

தஸ்ய தஸ்யாசலாம் ஸ்ரத்<sup>3</sup>தா<sup>4</sup>ம் தாமேவ வித<sup>3</sup>தா<sup>4</sup>-ம்யஹம் ॥ 21 ॥

ஸ தயா ஸ்ரத்<sup>3</sup>த<sup>4</sup>யா யுக்த-ஸ்தஸ்யாராத<sup>4</sup>ந-மீஹதே ।

லப<sup>4</sup>தே ச தத: காமாந் மயைவ விதிதாந் ஹி தாந் ॥ 22 ॥

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:

ஆப<sup>3</sup>ரஹ்ம-ப<sup>4</sup>வநால்லோகா: புநராவர்த்திநோ**கஜாந** ।

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

necessarily be ephemeral or  
limited by time.

அந்தவந்து ப<sup>2</sup>லம் தேஷாம் தத்<sup>3</sup>ப<sup>4</sup>வ-த்யல்பமேத<sup>4</sup>ஸாம் ।  
தே<sup>3</sup>வாந் தே<sup>3</sup>வயஜோ யாந்தி மத்<sup>3</sup>ப<sup>4</sup>க்தா யாந்தி மாமபி ॥ 23 ॥

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 (அஷ்டோத்தர ஶத நாமாவளி:) is ப<sup>3</sup>ரஹ்ம விஷ்ணு ஸிவாத்மிகா । That is, She is of the form of Brahma, Vishnu and Siva. One of the 108 names of Subrahmanyam is பரப<sup>3</sup>ரஹ்ம । This is also one of the 108 names of Krishna. It also says ஸர்வக<sup>3</sup>ரஹரூபீ । . 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:

ஸ ப<sup>3</sup>ரஹ்மா ஸ ஶிவ: ஸேந்த<sup>3</sup>ர: ஸோ**க**ஷர: பரம: ஸ்வராட் ।  
ஸ ஏவ விஷ்ணு: ஸ ப்ராண: ஸ காலா**க**க்ளி: ஸ சந்த<sup>3</sup>ரமா: ॥

“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.

ஆகாஸாத் பதிதம் தோயம் யதா<sup>2</sup> க<sup>3</sup>ச்ச<sup>2</sup>தி ஸாக<sup>3</sup>ரம் ।  
ஸர்வதே<sup>3</sup>வ நமஸ்காரா: கேஸவம் ப்ரதி க<sup>3</sup>ச்ச<sup>2</sup>தி ॥

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 ஏக:- பரமார்த<sup>2</sup>த:  
ஸஜாதீய-விஜாதீய-ஸவக<sup>3</sup>தபே<sup>4</sup>த<sup>3</sup>-விநிர்முக்தத்வாத் ஏக:; “ஏகமேவாத்<sup>3</sup>விதீயம்”(சாந்த<sup>3</sup>.உப். 61 211) இதி ஸ்ருதே: । and ஏகரூப: - ஏகமேவ ரூபம் வாஸ்தவம் யஸ்ய

ஸ: ஏகரூப: । “ஸ ஏக: ஸ ஏவ ருத்ர” இதி ஸ்ருதி: ॥ SS(PP)(511). and as அநேக:- மாயயா ப<sup>3</sup>ஹாருபத்வாத் நெக:; ”இந்த<sup>3</sup>ரோ மாயாபி:<sup>4</sup> புருஞப ஈயதே”(ப<sup>3</sup>ரு.உப.2। 5।19) இதி ஸ்ருதி: । Alsoஅநேகமூர்தி:- அவதாரேஷா ஸ்வேச்ச<sup>2</sup>யா லோகாநாமுபகாரினீர்ப<sup>3</sup>ஹவீர்மூர்தீர்ப<sup>4</sup>ஜத இதி அநேகமூர்தி: । ( VS 721) and ஶதமூர்தி:- நாநாவிகல்பஜா மூர்தய: ஸம்விதா<sup>3</sup>க்ரு<sup>4</sup>தே: ஸந்தீதி ஶதமூர்தி: । (VS 723). ஸஹஸ்ரமூர்தி: - ஸஹஸ்ரஸங்க<sup>2</sup>யாதா அநேகமூர்தய:, ஸர்வாத்மகத்வாத், அஸ்ய ஸந்தீதி ஸஹஸ்ரமூர்தி: । “யத்பரம் ப<sup>3</sup>ரஹம் ஸர்வாத்மே”தி ஸ்ருதி: ॥ SS(PP)(209) and ப<sup>3</sup>ஹாருப: - ப<sup>3</sup>ரஹமாதி<sup>3</sup> ஸதா<sup>2</sup>வராந்தாக்ரேண ப<sup>3</sup>ஹாருப: । “இந்த<sup>3</sup>ரோ மாயாபி:<sup>4</sup> புருஞப” இதி ஸ்ருதி: । SS(PP)(393).

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

த்வமர்கள்தவம் லோமஸ்தவமனி பவநஸ்தவம் ஹாதவஹ-  
ஸ்தவமாபஸ்தவம் வ்யோம தவமு த<sup>4</sup>ரணிராத்மா தவமிதி ச ।  
பரிச்சி<sup>2</sup>ந்நமேவம் தவயி பரிணதா பி<sup>3</sup>ப<sup>4</sup>ரதி கி<sup>3</sup>ரம்  
ந வித<sup>3</sup>மஸ்தத்தவம் வயமிஹ து யத் தவம் ந ப<sup>4</sup>வளி ॥

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.

ஸம்ப்ரசரத்ஸூ நாநாயாகே<sup>3</sup>ஷா விரசிதாங்க<sup>3</sup>க்ரியேஷ்வபூர்வம் யத் தத்  
க்ரியாப<sup>2</sup>லம் த<sup>4</sup>ர்மாக<sup>2</sup>யம் பரே ப<sup>3</sup>ரஹ்மனி யஜ்ஞபுருஷே ஸர்வதே<sup>3</sup>வதாலிங்கா<sup>3</sup>நாம்  
மந்த்ராணும்

அர்த<sup>2</sup>நியாமகதயா ஸாக்ஷாத்கர்தரி பரதே<sup>3</sup>வதாயாம் ப<sup>4</sup>க<sup>3</sup>வதி வாஸாதே<sup>3</sup>வ ஏவ  
பா<sup>4</sup>வயமாந

ஆத்மனபுண்யம்ரு<sup>3</sup>துக்ஷாயோ ஹவிஃஷ்வத<sup>4</sup>வ ரயிபி:<sup>4</sup> க<sup>3</sup>ரு<sup>3</sup>ஹ்யமாணேஷா  
ஸ யஜ்ஞமாநோ யஜ்ஞபா<sup>4</sup>ஜோ தே<sup>3</sup>வாமஸ்தாந் புருஷாவயவேஷ்வப<sup>4</sup>யத்<sup>4</sup>யாயத் ।

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 Thirtha 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 existance of their own. They depend on the gold for their existance 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 அதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் । . 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 existance. 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)

அதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் । - அதி<sup>4</sup>திஷ்ட<sup>2</sup>ந்தி பூ<sup>4</sup>தாநி உபாத<sup>3</sup>ந-காரணத்வேந  
ப்ரஹ்மேதி அதி<sup>4</sup>ஷ்டா<sup>2</sup>நம் । “மத்ஸ்தா<sup>2</sup>நி ஸர்வபூ<sup>4</sup>தாநி” (கீ<sup>3</sup>தா 91 4) இதி

பாக<sup>3</sup>வத்<sup>3</sup>வசநம் ।

He has also the name ஸர்வதே<sup>3</sup>வமய: । The suffix மய appended to any word means “made of” or composed of. Thus we say the ornament is ஸ்வர்ணமய. It is gold and nothing but gold only. Gold pervades it in and through. Similarly, the Lord has the name (SS950) ஸர்வதே<sup>3</sup>வமய: । . 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.

மருத் தபின்ட<sup>3</sup>மேகம் ப<sup>3</sup>ஹாபா<sup>4</sup>ண்ட<sup>3</sup>ரூபம் ஸாவர்ணமேகம் ப<sup>3</sup>ஹாபு<sup>4</sup>ஷ்ஞாத்மகம் ।

கோ<sup>3</sup>க்ஷதிரமேகம் ப<sup>3</sup>ஹாதே<sup>4</sup>நுஜாதம் ஏக: பராத்மா ப<sup>3</sup>ஹாதே<sup>3</sup>ஹவர்த் ॥

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.

யதா<sup>2</sup> ஹி ஸ்கந்த<sup>4</sup>-ஸாகா<sup>2</sup>நாம் தரோர்முலாவலேசநம் ।

ஏவமாராத<sup>4</sup>நம் விஷ்டனை: ஸர்வேஷா-மாத்மநர்ச ஹி ॥

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.

அகாம: ஸர்வகாமோ வா மோக்தகாம: உதா<sup>3</sup>ரத:<sup>4</sup> ।

தீவ்ரேண ப<sup>4</sup>க்தியோகே<sup>3</sup>ந யஜேத புருஷம் பாரம் ॥

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)

ப்ரேரயஸ்ச ப்ரேரயஸ்ச மநுஷ்யமேத-

ஸ்தெள ஸம்பா<sup>3</sup>த்ய விவிநக்தி தீ<sup>4</sup>ர: ।

ப்ரேரயோ ஹநி தீ<sup>4</sup>ரோ<sup>3</sup>பி<sup>4</sup> ப்ரேயஸோ வரு'ணீதே

ப்ரேயோ மந்தோ<sup>3</sup> யோக<sup>3</sup>கேதமத<sup>3</sup> வரு'ணீதே ॥

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: மஹேஶாந்நாபரோ தே<sup>3</sup>வ: 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.

ஸஹஸ்ரம் வர்தந்தே ஜக<sup>3</sup>தி விபு<sup>3</sup>தா:<sup>4</sup> கூதாத<sup>3</sup>ரப<sup>2</sup>லதா<sup>3</sup>

ந மந்யே ஸ்வப்ரே வா தத<sup>3</sup>நுஸரணம் தத்கரு'தப<sup>2</sup>லம் ।

ஹரி-ப<sup>3</sup>ரஹஸ்மாத<sup>3</sup>நாமபி நிகடபா<sup>4</sup>ஜா-மஸாலப<sup>4</sup>ம்

சிரம் யாசே ஸம்போ<sup>4</sup> ஶிவ தவ பதா<sup>3</sup>ம்போ<sup>4</sup>ஜ-ப<sup>4</sup>ஜநம் ॥4 ॥

There are thousands of gods who can give petty benefits. I will not even dream of worshipping them or seeking favours from them. O Shambho! 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.

ப்ரு'த<sup>2</sup>வீ' ரேணுரணுः பயாம்ளி கணிகா ப<sup>2</sup>ல்கு<sup>3</sup>ஸ்ஸ்பு<sup>2</sup>விங்கோ<sup>3</sup> லகு:<sup>4</sup>

தேஜோ நிஸ்வஸநம் மருத்தநுதரம் ரந்த<sup>4</sup>ரம் ஸாஸுக்ஷமம் நப:<sup>4</sup> ।

க்ஷத்ரீரா ருத்ரபிதாமஹப்ரப<sup>4</sup>ரு'தய: கீடாஸ்ஸமஸ்தாஸ்ஸாரா:

த<sup>3</sup>ரு'ஷ்டே யத்ர ஸ தாவகோ விஜயதே பு<sup>4</sup>மா**ஸ**வதூ<sup>4</sup>தாவதி:<sup>4</sup> ॥ 22 ॥

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.

॥ ஶபாப<sup>4</sup>ம் ॥

Encoded and proofread by N.Balasubramanian

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*Navagraha Stotram with Meaning and Commentary*

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Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

