
NavagrahakRitis by MuttusvAmi DikShitara

नवग्रहकृतयः मुत्तुस्वामिदीक्षितविरचित

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१ सूर्यः

राग- सौराष्ट्र ताल- यतुश्रजाति-ध्रुव

सूर्यमूर्ते नमोऽस्तु ते सुन्दर छायाधिपते ।

कार्यकारणात्मक जगत्प्रकाशक सिंहा-राश्याधिपते

आर्यविनुत तेजःस्कूर्ते आरोग्यादि-कलद-कीर्ते ।

सारसमित्र मित्र भानो सहासकरिण कर्णसूनो

दूर-पाप-हर कृशानो गुरुगुह-मोहित-स्वभानो

सूरिजनेडित सुदिनमणो सोमादिग्रह-शिष्यामणो

धीरार्थित कर्मसाक्षिणो दिव्यतर-समाश्र-रथिने

सौर-अष्टार्ण-मन्त्रात्मने सौवर्ण-स्वरूपात्मने

भारतीश-हरि-हरात्मने भुक्ति-मुक्ति-वितरणात्मने ॥

२ चन्द्रः

राग- असावेरी ताल- यतुश्रजाति मध्य

चन्द्रं भज मानस साधु-दृढय-सदृशम् ।

धन्वादि-लोकपालेडित-तारेणं

कमनीय-कटक-राश्यादीपम् ।

धन्वं षोडश-कला-धरं निशाकरं

धन्दिरा-सखोदरं सुधाकरं अनिशम् ।

शङ्कर-मौलि-विभूषणं शीत-किरणं

यतुर्भुजं मदन-छत्रं क्षपाकरं

वेङ्कटेश-नयनं विराणमनो-जननं

विधुं कुमुद-मित्रं विधि-गुरुगुह-वक्त्रं

शशाङ्गुं गीष्पति-शापानुग्रह-पात्रं
 शरथ्यन्द्रिका-धवल-प्रकाश-गात्रं
 कङ्कण-केयूर-हार-मकुटादि-धरं
 पङ्कजस्त्रिपुं रोहिणी-प्रियकर-यतुरम् ॥

३ अङ्गारकः

राग- सुरटि ताल- यतुश्रजाति त्रुपक
 अङ्गारकमाश्रयाम्यलं विनताश्रितजनमन्दारं
 मङ्गणवारं भूमिकुमारं वारं वारम् ।
 भृङ्गारकं मेष-वृश्चिक-राशयधिपतिं
 रक्ताङ्गं रक्ताम्बरदि-धरं शक्ति-शूल-धरं
 मङ्गणं कम्बु-गणं मञ्जु-तल-कर-युगणं
 मङ्गण-दायक-मेष-तुरङ्गं मकरोत्तुङ्गम् ।
 दानव-सुर-सेवितं मन्दस्मित-विलसित-वङ्गं
 धरणी-प्रदं भ्रातृ-कारकं रक्त-नेत्रं
 दीन-रक्षकं पूजित-वैद्यनाथ-क्षेत्रं
 दिव्यौघादि-गुरुगुल-कटाक्षानुग्रह-पात्रं
 भानु-चन्द्र-गुरु-मित्रं भासमान-सुकण्ठं
 जानुस्थ-लस्त-चित्रं यतुर्भुजमतिविचित्रम् ॥

४ बुधः

राग- नाटकुरञ्जि ताल- मिश्रजाति जम्भ
 बुधमाश्रयामि सततं
 सुरविनुतं छन्द-तारा-सुतम् ।
 बुधजनैर्-वेदितं भूसुरैर्-मोदितं
 मधुर-कविता-प्रदं मलनीय-सम्पदम् ।
 कुङ्कुम-समधुतिं गुरुगुल-मुदाकृतिं
 कुजवैरिणं मणि-मकुट-हार-केयूर-
 कङ्कणदि-धरणं कमनीय-तर-मिथुन-
 कन्याधिपं पुस्तक-करं नपुंसकं

डिङ्कर-जन-मडितं डिङ्खिषादि-रडितं
शङ्कर-भक्त-डितं सदानन्द-सडितम् ॥

प बृडस्यतिः

राग- अढाण ताल- तिश्रजति त्रिपुट
बृडस्यते तारापते ब्रह्मजते नमोऽस्तु ते ।
मडाबल विभो गीष्यते मञ्जु-धनुर्-मीनाधिपते
मडेन्द्राद्युपासित-कृते माधवादि-विनुत-धीमते ।
सुरार्यार्थ-वर्य वज्रधर शुभलक्षण जगत्-त्रय-गुरो
जरादि-वर्जित अक्रोध कय-जनक आश्रित-जन-कल्पतरु
पुरारि-गुरुगुड-संमोदित पुत्र-कारक दीन-बन्धो
परादि-यत्वारि-वाक्-स्वरुप-प्रकाशक दया-सिन्धो
निरामयाय नीतिकर्त्रे निरङ्कुशाय विश्व-भर्त्रे
निरञ्जनाय सुवन-भोङ्क्रे निरंशाय मडा-प्रदात्रे ॥

ड शुङ्कः

राग- परशु ताल- भाडजति अट
श्रीशुङ्क-भगवन्तं चिन्तयामि सन्ततं सकल-तत्त्वज्ञम् ।
डे शुङ्क-भगवन् मा-
माशु पालय वृषतुला-
धीश दैत्य-डितोपदेश
डेशव-कटाक्षैक-नेत्रं डिरीटधरं धवण-गात्रम् ।
विंशति-वत्सरोडु-दशा-विभागं अष्टवर्गं
कविं कणत्र-कारकं रवि-निर्जर-गुरु-वैरिणं
नवांश-डोरा-द्रेक्काणादि-वर्गोत्तमावसर-समये
वक्रोच्य-नीच-स्वक्षेत्र-वर-डेन्द्र-मूल-त्रिकोणे
त्रिंशांश-षष्ठ्यंशैरावतांश-पारिजातांश-
गोपुरांश-राजयोग-कारकं राज्यप्रदं गुरुगुडमुद्गम् ॥

७ शनैश्चरः

राग- यद्दुकुलकांभोधि ताल- मिश्रजाति अेक

द्विवाकर-तनूँ शनैश्चरं धीरतरं सन्ततं चिन्तयेऽडम् ।

भवाम्भु-निधौ निमग्न-जनानां भयंकरं अति-कूर-कूलदं

भवानीश-कटाक्ष-पात्र-भूत-भक्तिमतां अतिशय-शुभ-कूलदम् ।

कालाञ्जन-कान्ति-युक्त-देलं काल-सखोदरं काक-वालं

नीलांशुक-पुष्प-मालावृतं नील-रत्न-भूषणालङ्कृतं

मालिनी-नुतं गुरुगुड-मुदितं मकर-कुम्भ-राशि- नाथं तिल-

तैल-मिश्रितान्न-दीप-प्रियं दया-सुधा-सागरं निर्भयं

काल-दण्ड-परिपीडित-जानुं कामितार्थ-कूलद-कामधेनुं

काल-चक्र-मेद-चित्र-भानुं कल्पित-छाया-देवी-सूनुम् ॥

८ राहुः

राग- रामप्रिय ताल- यतुश्रजाति रुपक

स्मराम्यलं सदा राहुं सूर्य-चन्द्र-वीक्ष्यं विकृत-देलम् ।

सुरासुरं रोग-लरं सर्पादि-भीति-लरं

शूर्पासन-सुभकरं शूलायुध-धर-करम् ।

कराण-वदनं कठिनं कयानार्ण-करुणार्द्र-अपाङ्गं

यतुर्भुँ षड्ग-भेटादि-धराणं

थर्मादि-नीलवस्त्रं गोमेदकाभरणं

शनि-शुक्र-मित्र-गुरुगुड-सन्तोषकरणम् ॥

९ केतुः

राग- यामर ताल- यतुश्रजाति रुपक

मडासुरं केतुमलं भजामि छायाग्रलं वरम् ।

मडा-विचित्र-मकुट-धरं मङ्गल-वस्त्रादि-धरं

नर-पीठ-स्थितं सुषुं नवग्रह-युतं सपम् ।

केतुं कृण्वन्-मन्त्रिणं क्रोध-निधि-जैमिनं

कुलुत्तादि-भक्षणां कोण-ध्वज-पताकिनं
गुरुगुड-यामर-भरणां गुणदोष- जिताभरणां
ग्रहणादि-कार्य-कारणां ग्रहापसव्य-सञ्चारिणाम् ॥

Encoded and proofread by KS Ramachandran ramachandran_ksr at yahoo.ca

१ सूर्यः

राग- सौराष्ट्र ताल- यतुश्रजति-ध्रुव

सूर्यमूर्ते नमोऽस्तु ते सुन्दर छायाधिपते ।

कार्यकारणात्मक जगत्प्रकाशक सिंहा-राश्याधिपते
आर्यविनुत तेजःस्कृते आरोग्यादि-कलद-कीर्ते ।

सारसमित्र मित्र भानो सङ्गदिराण कर्णसूनो
कूर-पाप-हर कृशानो गुरुगुड-मोदित-स्वभानो
सूरिजनेडित सुदिनमणो सोमादिग्रह-शिषामणो
धीरार्थित कर्मसाक्षिणो दिव्यतर-समाश्र-रथिने
सौर-अष्टार्ण-मन्त्रात्मने सौवर्ण-स्वरुपात्मने
भारतीश-हरि-हरात्मने भुक्ति-मुक्ति-वितरणात्मने ॥

सूर्यमूर्ते - Oh Sun God!

नमोऽस्तु ते - salutations to you!

सुन्दर - (you are) of pleasing appearance

छायाधिपते - O consort of Chaya devi!

कार्यकारणात्मक - you are the embodiment of The Primal Cause
and all Effects (1)

जगत् प्रकाशक - you illuminate the whole world

सिंह राश्याधिपते - you are the Lord of the zodiacal sign Leo

आर्य विनुत - learned men salute you

तेजःस्कृते - you display spectacular brightness (2)

आरोग्यादि कलद कीर्ते - provider of good health and other benefits

- सारस मित्र - you have affinity to the lotus
 मित्र - you are a friend
 भानो - O Surya
 सडस्रडिरण - of a thousand rays
 डर्णसूनो - father of Karna
 डूरपापडर - remover of evil and sinful deeds
 डृशानो - you are verily like Fire
 गुरुगुड भोदित - propitiated by Guruguha
 स्वभानो - innately effulgent
 सूरिजनेडित - worshipped by seers
 सुदिनमणो - you are the jewel of daytime
 सोमादि ँड शिप्पामणो - you are the leader of Chandra and
 other planets
 धीरार्थित - great men salute you
 डर्म साक्षिणो - you are witness to all actions in the world (3)
 दिव्यतर सप्ताश्व रथिने - your chariot is drawn by seven
 fine horses (4)
 सौर अष्टार्ण मन्त्रात्मने - you are identified with your core
 mantra of eight syllables (5)
 सौवर्ण स्वरूपात्मने - your body shines in golden hue
 भारतीश डरि डरात्मने - you are identified with Brahma,
 Vishnu and Shiva (6)
 भुक्ति भुक्ति वितरणात्मने - you are dispenser of worldly gifts
 as well as salvation.

Notes :

- 1 KaraNam is the Primal Cause, Mulaprakriti; everything born out of it in succession is Karyam. The Supreme is both karanam and karyam. तत्सृष्ट्वा । तदेवानुप्राविशत् । says TaittirIya UpaniShad.
- 2 तेजसामपि तेजस्वी - Ramayana 6.107.15
- 3 स्वये ढोकसाक्षिणो says Agastya, in Ramayana 6.107.21
- 4 The seven vedic metres - gAyatrI, uShNik, anushTup, brihatI, pangI,

triShTup, jagatI - are the seven horses for the Sun's chariot

यत्र ङयाश्छन्दोनामानः समारुणयोजिता वलन्ति देवमादित्यम् ।

-Shrimadbhagavatam 5.21.15

5 Surya's bija mantra consists of eight syllables. The mantra is धृषिः

सूर्य आदित्य ओम् । “The Supreme OM, the giver of brilliance, the impeller of the universe, and the First Cause”

6 ब्रह्मा-विष्णु-शिव-स्वरूप-दृढयं

वन्दे सदा भास्करम् says the dhyAna sloka of Sun God.

२ चन्द्रः

राग- असावेरी ताल- यतुश्चजाति मटय

चन्द्रं भज मानस साधु-दृढय-सदृशम् ।

छन्द्रादि-लोकपालेडित-तारेणं

छन्दुं षोडशकलाधरं निशाकरं

छन्दिरा-सोदरे सुधाकरं अनिशम् ।

शङ्कर-मौलि-विभूषणं शीतकिरणं

यतुर्भुजं मदन-छत्रं क्षपाकरं

वेङ्कटेशनयनं विराणमनो-जननं

विधुं कुमुदमित्रं विधिगुरुगुल-वक्त्रं

शशाङ्गं गीष्पतिशापानुग्रहपात्रं

शरय्यन्द्रिकाधवलप्रकाशपात्रं

कङ्कणकेयूरहारमकुटादिधरं

पङ्कजरिपुं रोडिणीप्रियकरयतुरम् ॥

चन्द्रम् भज - Pray to Chandra,

मानस - O mind!

साधु दृढय सदृशं - he is as pure as the mind of the

virtuous persons

छन्द्रादि लोकपालेडित तारेणं - He is the consort of Tara (1) and

is praised by Indra and other gods

छन्दुं - he is soothingly pleasant

- षोडश कलाधरं - wearer of the sixteen digits
 निशाकरं - the maker of the night
 छन्दिरा सखीधरं - brother of Goddess LakShmi
 सुधाकरं - he makes the herbs ooze nectar (2)
 अनिशम् - always (worship Chandra).
 शङ्कर मौलि विभूषणं - he adorns Shiva's crown
 शीत किरणं - his rays are pleasantly cool
 चतुर्भुजं - he has four hands
 मदन छत्रं - (he serves as) umbrella for Manmatha, the God
 of Love (3)
 वेङ्कटेश नयनं - he is the (left) eye of Vishnu (4)
 विराट्म अनो जननं - he was born of the heart of VirAt puruSha (5)
 विधु - deva-s specially drink him (6)
 कुमुद मित्रं - is friendly to the lily,
 विधि गुरुगुह वक्त्रम् - is a face of Subrahmanya, who is the
 preceptor of Brahma
 शशाङ्गं - he is bearing hare-like marks (7)
 गीष्पति शापानुग्रह-पात्रं - he received first a curse, and
 then a boon, from DakSha prajapati (8)
 शरत् चन्द्रिका धवण प्रकाश गात्रं - his body shines as
 white as the autumn moon (9)
 कङ्कण केयुर हार मकुटादि धरं - he is bedecked with armband,
 bracelet, necklace and diadem
 पङ्कज शिपुं he is inimical to the lotus
 रोहिणी प्रिय कर चतुरम् - he is adept in pleasing RohiNI (10)

Notes:

- 1 Tara is Brihaspati's wife. She fell in love with Chandra and lived with him for some time.
- 2 Moon is called Soma. Soma is the divine plant whose juice, also called Soma, was the drink of the celestials, This led to regard Chandra as the guardian of all beneficial plants. Shri Krishna says in the Gita:

पुष्पामि यौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ Bhagavad Gita

15.13 “I assume the form of Chandra, and sustain all vegetation”

3 Nights are dear to lovers, so Chandra is regarded as helper to the God of Love

4 Vishnu sahasranama stotram goes further to assert that Chandra is a manifestation of VishNu himself. Compare the names chandrAMshuH (281), shashabinduH (283) and somaH (503) there.

5 At the time of Creation, Chandra was born from the heart of the Primal Cause. चन्द्रमा मनसो जातः - PuruShasUkta.

6 विशेषेण धीयन्ति येन सुराः - आभरकोश व्याख्यासुधा, १-३-१३

7 The visible blemish in the whiteness of the moon’s disk is referred to by poets as a hare

8 gIshpati or gIrpai literally means a learned person. Here the reference is to DakSha prajapati, whom Lord Narayana Himself addressed once as Brahman -Learned one. (ShrimadbhAgavatam, 6-4-46) DakSha gave twentyseven of his daughters in marriage to Chandra. Chandra was inordinately fond of only one of them, RohiNi. On a complaint from the neglected wives, DakSha cursed Chandra to lose all his sixteen digits. Later pacified, DakSha allowed him to gradually lose, and then gain, his lustre in the span of a month, every month.

दक्षशापात् सोऽनपत्यस्तासु यक्ष्मग्रहादितः ।

पुनः प्रसाद्य तं सोमः कला वेले क्षये दितः ॥

- ShrimadbhAgavatam 6-6-24

9 The poet compares the whiteness of Chandra to itself!

10 RohiNI is Chandra’s favourite among the 27 wives who are the constellations (nakShatra-s) AshvinI, BharanI, krittikA, etc.

३ अङ्गारकः

राग- सुरटि ताल- चतुश्रजति रुपक

अङ्गारकमाश्रयाभ्युदं विनताश्रितजनमन्दारं

मङ्गलवारं भूमिकुमारं वारं वारम् ।

भृङ्गारकमेषवृश्चिकराश्याधिपतिं
 रक्ताङ्गं रक्ताम्भरादिधरं शक्तिशूलधरं
 मङ्गलं कम्बुगलं मञ्जुलतरकरयुगलं
 मङ्गलदायकमेषतुरङ्गं मकरोत्तुङ्गम् ।
 दानवसुरसेवितं मन्दस्मितविलसितवक्त्रं
 धरणीप्रदं भ्रातृकारकं रक्तनेत्रं
 दीनरक्षकं पूजितवैद्यनाथक्षेत्रं
 दिव्यौघादिगुरुगुडकटाक्षानुग्रहपात्रं
 भानुयन्द्रगुरुमित्रं भासमानसुकण्ठं
 जानुस्थलस्तत्रिं यतुर्भुजमतिविचित्रम् ॥

अङ्गारकं आश्रयामि अहं - I take refuge in Kuja (1)

वारं वारम् - again and again

विनत आश्रित जन मन्दारं - he is very valuable (helpful) to those who
approach him

मङ्गल वारं - he presides over Tuesday

भूमि कुमारं - he is the son of Mother Earth (2)

भृङ्गारकं - he resembles a golden pot

मेष वृश्चिक राश्याधिपतिं - he presides over the zodiacal
signs Aries and Scorpio (3)

रक्ताङ्गं - his body is red in colour

रक्ताम्भरादि धरं - he wears a red cloth, and the like

शक्ति शूल धरं - he holds a mace and a trident

मङ्गलं - is auspicious

कम्बुगलं - has a handsome neck

मञ्जुल तर पद्मयुगलं - his two feet are quite charming

मङ्गल दायकं - bestower of auspiciousness

मेष तुरङ्गं - he rides a goat

मकर उत्तुङ्गम् - Makara (Capricornus) is his exalted house (uchcha).

दानव सुर सेवितं - he is worshipped by devas (gods) and asuras
(demons) alike

मन्द स्मित विलसित वङ्गं - he sports a charming smile

धरणीप्रदं - graces (devotees) with real estate

भ्रातृ कारकं - he promotes good brotherhood

रक्त नेत्रं - has red eyes

दीन रक्षकं - protector of the afflicted

पूजित वैधनाथ क्षेत्रं - he is worshipped in the town

VaithIsvarankoil (4)

दिव्यौघादि गुरुगुह कटाक्ष अनुग्रह पात्रं - recipient of
grace and blessings of the vast assemblage of gods as well
as guruguha

भानु चन्द्र गुरु मित्रं - he is friendly to Sun, Moon and Jupiter

भासमान सुकण्ठं - has a charming wife

जानुस्थ उस्त चित्रं - appears cute with hands resting on his knees

चतुर्भुजं - he has four arms

अति विचित्रम् - he is quite fantastic.

Notes:

1 he is called a NgAraka or simply a NgAra because he looks like a heap of lighted charcoal.

2 He was born out of a drop of sweat from Shiva in meditation which fell on the earth. Mother Earth nurtured it to become a graha. So he has come to be known as her son Bhauma, or Kuja

3 Mantreshvara indicates the presiding planets for the 12 signs:

भौमो शुक्रबुधेन्दुसूर्यशशिजाः शुक्रारजुवार्कजाः

मन्दो देवगुरुः क्रमेण कथिताः मेघादिराशीश्वराः ॥ phaladIpika 1.6

4 An ancient town near Sirkali in TamilNadu, India

४ बुधः

राग- नाटकुञ्जि ताल- मिश्रजाति ऽम्भ

बुधमाश्रयामि सततं

सुरविनुतं चन्द्रतारासुतम् ।

बुधजनैर्वेदितं भूसुरैर्भोदितं
 मधुरकविताप्रदं मङ्गीयसम्पदम् ।
 कुङ्कुमसमधुतिं गुरुगुडमुद्गाकृतिं
 कुजवैरिणं मणि-मकुट-डार-केयूर-
 कङ्कणादिधरणं कमनीयतरमिथुन-
 कन्याधिपं पुस्तककरं नपुंसकं
 किङ्करजनमहितं किम्बिषादिरहितं
 शङ्करभक्तहितं सदानन्दसहितम् ॥

बुधं आश्रयामि सततं - I take refuge in Budha always
 सुर विनुतं - he is lauded by the devas
 चन्द्र तारा सुतम् - he is the offspring of Chandra and Tara
 बुध जनैः वेदितं - he is understood by learned men
 भूसुरैः भोदितं - is appreciated by great scholars (1)
 मधुर कविता प्रदं - bestower of fine poetical talents
 मङ्गीय सम्पदम् - his accomplishments are praiseworthy
 कुङ्कुम सम धुतिं - his saffron-coloured form is splendid
 गुरुगुड मुद्गा आकृतिं - whose form delights Guruguha
 कुज वैरिणं - is inimical to Kuja
 मणि मकुट डार केयूर कङ्कणादि धरणं - he is adorned with
 a crown, necklace, armband and bracelet made of gems
 कमनीयतर मिथुन कन्याधिपं - he presides over the lovely
 zodiacal signs Gemini and Virgo
 पुस्तक करं - he has a book in his hands
 नपुंसकं - he is genderless (2)
 किङ्कर जन महितं - highly respected by the servant class
 किम्बिषादि रहितं - he is blemishless
 शङ्कर भक्त हितं - very helpful to the devotees of Shiva (3)
 सदानन्द सहितम् - ever revelling in bliss.

Notes:

1) budha literally means a learned person

2) Ketu, Budha and Shanaishchara are genderless.

कलीभाः केतु-बुधार्कजः, says phaladIpika, 2.27

3) The Tamil saint jnAnasaMbandha asserts in kOLarupadigam that devotees of Shiva have nothing to fear from the navagrahas.

For, towards such devotees, these graha-s not only refrain from exerting evil influence, or just remain neutral, but are positively helpful.

पृष्ठस्थितिः

राग- अठाए ताल- तिश्रजति त्रिपुट

भृष्टस्यते तारापते ब्रह्मजाते नमोऽस्तु ते ।

महाबल विभो गीष्पते मञ्जुधनुर्मीनाधिपते

मडेन्द्रादिउपासित-कृते माधवादि-विनुत-धीमते ।

सुरार्यवर्य वज्रधर शुभलक्षण जगत्-त्रय-गुरो

जरादि-वर्जित अक्रोध कथ-जनक आश्रित-जन-कल्पतरु

पुरारि-गुरुगुह-संमोदित पुत्र-कारक दीन-भन्धो

परादि-यत्वारि-वाङ्-स्वरुप-प्रकाशक दया-सिन्धो

निरामयाय नीतिकर्त्रे निरङ्कुशाय विश्व-भर्त्रे

निरञ्जनाय भुवन-भोङ्क्रे निरंशाय महा-प्रदात्रे ॥

भृष्टस्यते तारापते - O Brihaspati, the consort of Tara

ब्रह्म जाते - born of Brahma

नमोऽस्तु ते - I salute you.

महाबल - you have great strength

विभो - O master

गीष्पते - Lord of speech and writing

मञ्जु धनुर्मीन अधिपते - you preside over the lovely zodiacal

signs Sagittarius and Pisces

मडेन्द्रादि उपासित आकृते - you are venerated by Indra and others

माधवादि विनुत धीमते - your intellect has been praised by

Vishnu and others (1)

- सुराचार्यं वर्ध - the best preceptor of the gods
 वज्र धर - you hold a mace in your hand
 शुभ लक्षण - you are endowed with auspicious features
 जगत् त्रय गुरो - you are a Teacher for all three worlds
 जरादि वर्जित - you are ever young
 अक्रोध - you never become angry
 कथ जनक - you are the father of Kacha
 आश्रित जन कल्पतरो - you are verily the kalpaka tree for all who
 approach you
 पुरारि गुरुगुड संमोदित - you have been appreciated by Shiva
 and Guruguha
 पुत्रकारक - you promote good offspring
 दीन बन्धो - you are a friend for all poor people
 परादि चत्वारि वाक् स्वरूप - you are the embodiment of the four
 stages of speech starting with parA (2)
 प्रकाशक - you illuminate people's intellect
 दयासिन्धो - you are full of compassion
 निरामयाय - you are never afflicted by any illness
 नीति कर्त्रे - you are the author of a Treatise on righteous Conduct(3)
 निरङ्कुशाय - you cannot be controlled
 विश्व भर्त्रे - you are the saviour of all living beings
 निरञ्जनाय - you are pure
 भुवन भोक्त्रे - you enjoy yourself in the world
 निरंशाय - you are whole
 महा प्रदात्रे - you are a great provider

Notes:

1) Shri KriShNa says in the Gita:

पुरोधसां च भुष्यं मां विद्मि पार्थ बृहस्पतिम् । १०.२४

“Know thou that among the great preceptors, I am Brihaspati”

2) the generation of speech (vAk) consists of four stages, parA, pashyantI, madhyamA, and vaikhari. parA is the dormant stage in the

mUlAdhAra. When this kArana bindu rises to the level of the navel it becomes kArya bindu. This stage is pashyantI. The next stage is madhyamA, when it further rises to the level of the heart where it acquires discriminatory content and is more oscillatory. When finally it emerges from the throat /mouth and becomes audible sound, capable of representation by alphabets, we have the vaikharI. According to Rig Veda, people are ignorant of these four parts and think that only the fourth part is speech:

यत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुडा श्रीणि निडिता नेङ्गयन्ति तुरीयम् वायो मनुष्या वदन्ति ॥ १.१६४.४५ ॥

We can also recall here nAma-s 366-371 of LalitA sahasranAma परा प्रत्यङ्घ्रितीरुपा पश्यन्ती परदेवता । मध्यमा वैभरीरुपा... ।

3) Internal evidence for the existence of such a Niti ShAstra is found in a reference made by the third century poet Parimelazagar, in his commentary of the Tamil classic TirukkuraL.

६ शुक्रः

राग- परशु ताल- भाएडजति अट

श्रीशुक्रभगवन्तं चिन्तयामि सन्ततं सकलतत्त्वज्ञम् ।

७ शुक्रभगवन् मा-

माशुपालय वृषतुला-

धीश दैत्यडितोपदेश

केशवकटाक्षैकनेत्रं किरीटधरं धवणगात्रम् ।

विंशति-वत्सरोदु-दशा-विभागं अष्टवर्गं

कविं कणत्र-कारकं रवि-निर्जर-गुरु-वैरिणं

नवांश-डोरा-द्रेक्काणादि-वर्गोत्तमावसर-समये

वक्रोच्च-नीच-स्वक्षेत्र-वर-डेन्द्र-मूल-त्रिकोणे

त्रिंशांश-षष्ठ्यंशैरावतांश-पारिजातांश-

गोपुरांश-राजयोग-कारकं राज्यप्रदं गुरुगुडमुष्टम् ॥

श्रीशुक्र भगवन्तं चिन्तयामि सन्ततं - I always meditate

upon Shri Shukra BhagavAn

सकल तत्त्वज्ञं - he is the repository of all Truths (1)

हे शुक्रभगवन् - O Lord Shukra !

मां आशु पालय - please protect me now

वृष तुलाधीश- you preside over the zodiacal signs Rishabha
(Taurus) and TulA (Libra)

दैत्य छितीपदेश - you are the preceptor of the asuras

केशव कटाक्ष-ओङ-नेत्रं - By the grace of Mahavishnu, you
have one eye left (2)

किरीट धरे - you wear a crown

धवण गात्रम् - your body is white in colour

विंशति वत्सर-उद्दुष्टशा-विभागं - your share in the udu
dashA system (3) is twenty years

अष्ट वर्ग - you have beneficial ashta varga

कवि - you are a great poet (4)

कण्ठ कारकं - you promote happy matrimony

रवि निर्जरगुरु-वैशिष्टं - you are inimical to the Sun and the
ever-young Brihaspati

नवांश डोरा द्रेक्काणादि वर्गोत्तम अवसर समये - at the time you
are in the parts (varga) of the orbit known to be your navamsa
hora, drekkANa, and vargottama (5)

वक्र उच्य नीच स्वक्षेत्र वरकेन्द्र मूलत्रिकोणे - and in
exalted and depressed positions, own house, pivotal and
mulatrikona positions (6)

त्रिंशांश षष्ठ्यंश औरावतांश पारिजातांश गोपुरांश -
and if they belong to the groups of parts known as trimshamsa,
shahtyamsa, etc (7)

राज योग कारकं - you promote conditions for kingship (to
the person)(8)

राज्यप्रदम् - you bestow kingship.

गुरुगुह मुहं - you give great happiness to Guruguha.

Notes:

- 1) Like Brihaspati, Sukra is also a highly learned person. He and Brihaspati were disciples of the sage angirA who is the latter's father. The kacha-devayani episode in Mahabharata revolves around the mrita-sanjivini mantra that Sukra knew but Brihaspati did not!
- 2) The reference here is to the Vamana avatara- Mahabali episode.
- 3) Humans, from birth to death, are under the influence of the planets in varying intensity. In the Ududasha system, the major periods (in years) of influence are: Surya-6, Chandra-10, Kuja-7, Rahu-18, Brihaspati-16, Shani-19, Budha-17, Ketu-7 and Shukra-20.
- 4) He is the celestial kavi. Later Valmiki became the Adikavi in the world. Shri Krishna pays the highest compliment to Sukra when he declares that among the foremost poets, He was verily Shukra
कवीनामुशाना कविः ॥ (Bhagavad Gita-10.37)
- 5) From hereon DikShita launches into jyotiSha shAstra. Popular belief ascribes to Sukra the ability to bestow outstanding prosperity. (Sukra dasha). DikShita enumerates circumstances when Shukra bestows unlimited benefits. These technical terms are explained in treatises on Hindu Astrology, like in Prithuyashas' HorasAra and Mantreshvara's PhaladIpikA. The ecliptic is divided into 12 equal parts called Rasi-s, the first part, starting from the First Point of Aries being Mesha. The Rasis are subdivided into equal parts, called amsa-s, in several ways, each way being called a varga. If divided into two, we have two hora-s: if subdivided into three parts, each is a drekkana. Navamsa is obtained by dividing a Rasi into 9 equal parts, Trimshamsa 30 parts (subgrouped into 5, 5, 8, 7, and 5 degrees in one of forward or reverse order), shashtyamsa, 60 parts. Other modes of division are also possible. Saptamsa, dashamsa, dvadashamsa, and Shodashamsa arise when dividing the rasi into 7, 10, 12, and 16 parts. And so on.

And there are rules to identify the Lords of these parts. If a

navamsa bears the same name as that of the Rasi from which it arose, it is called a vargottama.

6) For purposes of fine-tuning predictions, some special parts of these Rasi/amsa-s are named as Vakra, Uchcha, Nicha, SvakShetra, Varakendra and Mulatrikona for individual planets. For example, for Shukra, Uchcha in MIna, Nicha is Kanya, SvakShetra is Tula 6 deg to 30 deg, and Mulatrikona is Tula 0 deg to 5 deg.

7) It is possible that a planet is in more than one varga. Parijatamsha is attained when the planet obtains 2 varga-s; Gopuramsha, with four varga-s; Airavatamsha with nine varga-s, and so on.

8) Enumerating the various planetary positions for Rajayoga forms an important chapter in every work on astrology. For example, Phalaladipika (7-15) says: "If Shukra and Guru are in Mina, Shani in uchcha, Kuja aspects Chandra, and Lagna and Surya are in Mesha, the person will be King owning a vast army...."

७ शनैश्चरः

राग- यद्दुलकांभोधि ताल- मिश्रजाति ओक

द्विवाकर-तनूजं शनैश्चरं धीरतरं सन्ततं चिन्तयेऽडम् ।

भवाम्भु-निधौ निमग्न-जनानां भयंकरं अति-कूर-कूलदं

भवानीश-कटाक्ष-पात्र-भूत-भक्तिमतां अतिशय-शुभ-कूलदम् ।

कालाञ्जन-कान्ति-युक्त-देलं काल-सोदरे काक-वालं

नीलांशुक-पुष्प-मालावृतं नील-रत्न-भूषणालङ्कृतं

मालिनी-नुतं गुरुगुह-मुदितं मकर-कुम्भ-राशि- नाथं तिल-

तैल-मिश्रितान्न-दीप-प्रियं दया-सुधा-सागरं निर्भयं

काल-दण्ड-परिपीडित-जानुं कामितार्थ-कूलद-कामधेनुं

काल-यक-मेद-चित्र-भानुं कल्पित-छाया-देवी-सूनुम् ॥

सन्ततं चिन्तये अडं - I meditate constantly on

શનૈશ્ચરં દિવાકર તનૂજં - Shri ShanIshvara, the son of Surya (1)

ભવામ્બુ નિધૌ નિમગ્ન-જનાનિ -In those who are immersed in the
ocean of worldly life

ભયકુરં - he strikes terror

અતિ કૂર કૃલદં - (and) dispenses terrible consequences

ભવાનીશ કટાક્ષ પાત્ર ભૂત ભક્તિમતિં - (on the other hand,)

on those devotees of Lord Shiva who are blessed by His grace

અતિશય શુભ કૃલદમ્ - he bestows exceptionally good things

કાલાઞ્જન કાન્તિ ચુક્ત દેહં - he is sparkling dark in colour, like
the eye liner pigment

કાલસહોદરં - he is brother of Yama, the lord of Death (2)

કાકવાહં - he rides a crow (3)

નીલાંશુક - પુષ્પ-માલા-વૃતં - he wears a blue dress and a garland
of blue flowers

નીલ-રત્ન-ભૂષણાલકૃતં - and is decorated with ornaments made
of blue gemstones

માલિની-નુતં - He is worshipped by mAlinI (4)

ગુરુગુહ-મુદિતં - he gives pleasure to Guruguha

મકર-કુમ્ભ-રાશિ-નાથં - he presides over the zodiacal signs

Capricornius and Aquarius

તિલ-તૈલ-મિશ્રિત-અન્ન-દીપ-પ્રિયં - he has great liking for

sesame oil lamp and sesame seeds mixed rice

દયા-સુધા-સાગરં - he is an ocean of compassion (for his devotees)

નિર્ભયં - he is fearless

કાલદણ્ડ-પરિપીડિત-જાનું - he bears a wound on his legs inflicted
by Yama,'s cudgel (5)

કામિતાર્થકૃલદ-કામધેનું - he is verily the divine Kamadhenu while
dispensing favours to devotees

કાલ-ચક્ર-ભેદ-ચિત્રભાનું - he has the capacity to break the

Wheel of Time (6)

કલ્પિત-છાયાદેવી-સૂનુમ્ - he is the son of ChAyA devI

Notes:

1 shanaishchara is so called because he is slow-moving. Note that Saturn takes more than 29 years to go round the Sun once. For this reason he is also called Manda. In Naishadha mahAkAvya, the poet advocates this as the reason for Shani's late arrival at Damayanti's svayamvara.

2 Yama was the son o Surya by the first wife saMj nA devI

3 Many texts declare that the eagle (gRidhra) is Shani's vehicle.

4 mAlinI is a favourite mantra metre of Shani. In Mahabharata, during exile, Draupadi mentions her name as Malini while seeking employment in cognito. Probably she then prayed to Shani.

5 This happened when they were boys. This is the reason for Shani's slow movement.

6 The wheel referred to here is the cycle of births and deaths breaking it is to attain Mukti (salvation)

८ राहुः

राग- रामप्रिय ताव- यतुश्रज्जाति रुपक

स्मराम्यहं सदा राहुं सूर्य-चन्द्र-वीक्ष्यं विकृत-देलम् ।

सुरासुरं रोग-हरं सर्पादि-भीति-हरं

शूर्पासन-सुभकरं शूलायुध-धर-करम् ।

कराण-वदनं कठिनं कथानार्ण-करुणार्द्र-अपाङ्गं

यतुर्भुजं षड्गण्डेष्टादिधरं

यर्मादि-नीलवस्त्रं गोमेधकाभरं

शनि-शुक्ल-मित्र-गुरुगुह-सन्तोषकरणम् ॥

स्मरामि अहम् सदा राहुं - I always remember RAhu

सूर्य चन्द्र वीक्ष्यं - he is being aspected by Surya and Chandra (1)

विकृत देहम् - he has a crooked body

सुरासुरं - he is a demon and also a deva (2)

रोग हरं - he drives away illnesses

सर्पादि भीति हरं - he wards off fears from snakes and the like

शूर्पासन सुभकरं - he is happily seated on a shUrpa (a
bamboo plate in the form of a trapezium, called muram in Tamil)
शूलायुध धर करम् - he holds a trident in his hands
कराल वदनं - has a frightful face
कठिनं - he is hard,
क्यानार्ण-करुणा-आर्द्र-अपाङ्गं - his(fierce)looks melt into a
compassionate glance due to the mantra commencing 'kayA naH' (3)
चतुर्भुजं - he has four hands
भङ्ग जेटादि धरणां - he holds a sword, a shield and like weapons
अर्मादि नील वस्त्रं - he wears a blue cloth and other garments
made of leather
गोमेदकाभराणां - he wears gomedaka-AbharaNaM ornaments laced with
gomedaka (gem) stones
शनि शुक्र मित्र गुरुगुह सन्तोष करणम् - He is friends with Shani
and Shukra, and pleases Guruguha too.

Notes:

- 1) After getting the pot of nectar by churning the ocean with asuras'help, the deva-s sought Vishnu's help to prevent asuras from getting their share. As Vishnu took on the enchanting form of a mohini and started distributing the nectar to the devas, one asura sneaked in between Surya and Chandra and partook a mouthful, before he was spotted and struck down into two. The head and hands acquired a serpent body and became Rahu, while the torso acquired a serpent's head and became Ketu
- 2) Since the asura had actually drunk the nectar, he did not die, he became a half-deva!
- 3) There is a vedic mantra to propitiate each planet. The mantra for Rahu is:
क्या नश्चित्र आभुवद् ङिती सदावृधः सभा । क्या शशिष्टया वृता ।
“With what help will he come to us, wonderful, ever-waxing friend? With what most mighty company?” This Sama is from Samaveda samhita 1.139. It is in gAyatrI Chandas with Vamadeva as Rishi. Originally addressed

to Indra, it has been adopted for Ketu in later centuries.

८ केतुः

राग- यामर ताल- यतुश्चजाति रुपक

महासुरं केतुमहं भजामि छायाग्रहं वरम् ।

महा-विचित्र-मकुट-धरं मङ्गल-वस्त्रादि-धरं

नर-पीठ-स्थितं सुभं नवग्रह-युतं सभम् ।

केतुं कृण्वन्-मन्त्रिणं क्रोध-निधि-जैमिनं

कुलुत्तादि-भक्षणां कोण-ध्वज-पताकिनं

गुरुगुह-यामर-भरणां गुणदोष- जितभरणां

ग्रहणादि-कार्य-कारणां ग्रहापसव्य-सञ्चारिणाम् ॥

महासुरं केतुं अहं भजामि - I take refuge in the great asura Ketu

छायाग्रहं वरम् - he is a great shadow planet (1)

महा विचित्र मकुट धरं - he wears a big charming crown

मङ्गल वस्त्रादि धरं - he wears auspicious (yellow) clothes

नर पीठ स्थितं सुभं - happily mounted on a human being as seat

नवग्रह युतं सभम् - he is friends with the newly created planet(rahu)

केतुं कृण्वन् मन्त्रिणं - his vedic mantra commences 'ketuM kRiNvan' (2)

क्रोध निधि जैमिनं - he is an angry person and he hails in the line of

the sage Jaimini

कुलुत्तादि भक्षणां - his favourite food is horse-grain (koLLu in Tamil)

कोण ध्वज पताकिनं - his flag is in the form of a triangle

गुरुगुह यामर भरणां - He holds a parousal to Guruguha

गुण दोष जित आभरणां - he is very good to people who had risen above

the sense of good and bad

ग्रहणादि कार्य कारणां - his actions include causing eclipses

ग्रहापसव्य संचारिणाम् - he moves in a retrograde direction among the

planets

Notes:

1) Rahu and Ketu are really not planets in the ordinary sense, but are just the imaginary points of interchapter of the ecliptic and the moon's orbit. The ascending node is Rahu, the descending (crossing the ecliptic from north to south) node is Ketu.

2) The ketu mantra runs as :

केतुम् कृष्णकेतवे पेशो भर्था अपेशसे ।

समुषद्भिरजायथाः ॥ - Rigveda 1.6.3

“Thou, making light where no light was, and form, O men, where form was not, Wast born together with the dawn.”

This rik, originally addressed to UShas, has been adopted for Ketu in later times.

3) In karnatic music, there are seven basic tAla-s (rythmic patterns), and Muttusvami DikShita composed the first seven songs, one in each, for the seven main graha-s. These seven pieces are remarkable not only for their musical content, but also for their literary merit and the wealth of information they exhibit. Though the last two songs, on the Chaya graha-s, also go under his pen-name, Guruguha, there is a view that these two songs are later-day insertions, probably by his disciples.

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NavagrahakRitis by MuttusvAmi DikShitara

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Please send corrections to sanskrit@cheerful.com

