
ಸಾರ್ಥನವಗ್ರಹಸ್ತೋತ್ರಂ

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ಸಾರ್ಥನವಗ್ರಹಸ್ತೋತ್ರಂ



ಪದ್ಮ ಕಿಂಜಲ್ಕ-ಸಂಕಾಶಂ ಲೋಕಸಾಕ್ಷಿಂ ಜಗದ್ಗುರುಂ .
ಸರ್ವರೋಗಹರಂ ದೇವಂ ಆದಿತ್ಯಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 1..
ಕ್ಷೀರೋದಾರ್ಣವ-ಸಂಭೂತಂ ಅತ್ರಿನೇತ್ರ-ಸಮುದ್ಭವಂ .
ನಮಾಮಿ ಶಶಿನಂ ದೇವಂ ಶಂಭೋರ್ಮಕುಟ ಭೂಷಣಂ .. 2..
ಧರಣೀ-ಗರ್ಭ-ಸಂಭೂತಂ ವಿದ್ಯುತ್ತುಂಜಂ ಜಗತ್ಪತಿಂ .
ಕುಮಾರಂ ಶಕ್ತಿ-ಹಸ್ತಂ ಚ ಮಂಗಲಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 3..
ಪ್ರಿಯಂಗು ಕನಕಾ-ಭಾಸಂ ರೂಪೇಣಾಪ್ರತಿಮಂ ಶುಭಂ .
ಸೌಮ್ಯಂ ಸೌಮ್ಯ-ಗುಣೋಪೇತಂ ತಂ ಬುಧಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 4..
ದೇವಾನಾಂ ಚ ಋಷೀಣಾಂ ಚ ಗುರುಂ ಕನಕಸನ್ನಿಭಂ .
ಬುದ್ಧಿಪೂರ್ಣಂ ತ್ರಿಲೋಕೇಶಂ ತಂ ಗುರುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 5..
ಶುದ್ಧ-ಸ್ಪಟಿಕ-ಸಂಕಾಶಂ ದೈತ್ಯಾನಾಂ ಪ್ರಣತಂ ಗುರುಂ .
ಸರ್ವಶಾಸ್ತ್ರ-ಪ್ರವಕ್ತಾರಂ ಭಾರ್ಗವಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 6..
ನೀಲಾಂಜನ ಸಮಾಕಾರಂ ರವಿಪುತ್ರಂ ಮಹಾಗ್ರಹಂ .
ಭಾಯಾ-ಮಾರ್ತಾಂಡ-ಸಂಭೂತಂ ತಂ ನಮಾಮಿ ಶನೈಶ್ಚರಂ .. 7..
ಅರ್ಧಕಾಯಂ ಮಹಾವೀರ್ಯಂ ಚಂದ್ರ-ಭಾಸ್ಕರ-ಮರ್ದನಂ .
ಸಿಂಹಿಕಾ-ಗರ್ಭ-ಸಂಭೂತಂ ತಂ ರಾಹುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 8..
ಪಲಾಲ ಧೂಮಸಂಕಶಂ ತಾರಕ-ಗ್ರಹ-ಮಸ್ತಕಂ .
ರೌದ್ರಂ ರೌದ್ರತರಂ ಘೋರಂ ತಂ ಕೇತುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 9..
ಕಲ್ಯಾಣಾನಿ ನಭೋಮಣಿಃ ಸುಲಲಿತಂ ಕೀರ್ತಿಂ ಕಲಾನಾಂ ನಿಧಿಃ
ಶೌರ್ಯಂ ಕ್ಷ್ಮಾತನಯಃ ಬುಧಶ್ಚ ಬುಧತಾಂ ಜೀವಶ್-ಚಿರಂಜೀವಿತಾಂ .
ಸಾಮ್ರಾಜ್ಯಂ ಭೃಗುಜೋ-ರ್ಕರ್ಜೋ ವಿಜಯಿತಾಂ ರಾಹುಃ ಬಹೂರ್ಕಷತಾಂ
ಕೇತುರ್ಯಚ್ಚತು ವಾಂಚಿತಂ ಮಮ ಫಲಂ ಸರ್ವೇ ಗ್ರಹಾಃ ಸಾದರಾಃ .. 10..
ನ್ಯೂನಾತಿರಿಕ್ತಾ-ನ್ಯಪರಿಸ್ಪೃಟನಿ ಕರ್ಮಾಣಿ ಯಾನೀಹ ಮಯಾ ಕೃತಾನಿ .
ಸರ್ವಾಣಿ ಚೈತಾನಿ ಮಮ ಕ್ಷಮದ್ವಂ ಪ್ರಯಾತು ತುಷ್ಠಾಃ ಪುನರಾಗಮಾಯ .. 11..
ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ ಯೂಯಂ ಮೇ ಶರಣಂ ಸದಾ .
ತಸ್ಮಾತ್ಕಾರುಣ್ಯ ಭಾವೇನ ರಕ್ಷದ್ವಂ ಗ್ರಹ-ನಾಯಕಾಃ .. 12..

ಸಾರ್ಥನವಗ್ರಹಸ್ತೋತ್ರಂ

ಸಾರ್ಥಂ



.. ಶ್ರೀರಸ್ತು..

.. ಅಥ ನವಗ್ರಹ ಸ್ತೋತ್ರಂ ..

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.

ಆದಿತ್ಯಗ್ರಹ ಸ್ತೋತ್ರಂ . Hymn in praise of the Sun God.

ಪದ್ಮ ಕಿಂಜಲ್ಕ- ಸಂಕಾಶಂ ಲೋಕಸಾಕ್ಷಿಂ ಜಗದ್ಗುರುಂ .

ಸರ್ವರೋಗಹರಂ ದೇವಂ ಆದಿತ್ಯಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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. ಸೂರಃ, ಸೂರ್ಯಃ, ಅರ್ಯಮಾ, ಆದಿತ್ಯಃ says the Amara. Krishna says that He is the sun among the bright objects. ಜ್ಯೋತಿಷಾಂ ರವಿ-ರಂಶುಮಾನ್ . (Gita. 10-20). There are references to the Sun in Vishnu and Siva Sahasranamas. Some are: ವಿಹಾಯಸಗತಿಃ- ವಿಹಾಯಸಂ ಗತಿಃ ಆಸ್ತೋ ಅಸ್ಯೇತಿ ವಿಹಾಯಸಗತಿಃ =one who travels in the sky (No.876): ರವಿಃ- ರಸಾನಾದತ್ತ ಇತಿ ರವಿಃ ಆದಿತ್ಯಾತ್ಮಾ (No.881) and the one who goes on his path in a chariot drawn by seven horses. (No:829) as ಸಪ್ತವಾಹನಃ- ಸಪ್ತ ಅಶ್ವಾ ವಾಹನಾನ್ಯಸ್ಯೇತಿ ಸಪ್ತವಾಹನಃ . ಸೂರ್ಯಃ (He is of the form of Surya or Sun. SS (64).ರವಿಃ SS (630). ಹರ್ಯಶ್ವಃ- ಹರ್ಯಃ ಅತಿವೇಗವಾಹಿನಃ ಅಶ್ವಾಃ ಯಸ್ಯ ಸಃ ಹರ್ಯಶ್ವಃ ಸೂರ್ಯಃ ತದಾತ್ಮಾ . 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.

ಅಸೌ ಯಸ್ತಾಮ್ರೋ ಅರುಣ ಉತ ಬಭ್ರುಃ ಸುಮಂಗಲಃ .

ಯೇ ಚೇ ಮಾಗೆ ರುದ್ರಾ ಅಭಿತೋ ದಿಕ್ಷು .

ಶ್ರಿತಾ ಸಹಸ್ರಶೋಽವೈಷೇ ಹೇಡ ಈಮಹೇ .

ಅಸೌ ಯೋಽವಸರ್ಪತಿ ನೀಲಗ್ರೀವೋ ವಿಲೋಹಿತಃ .

ಉತ್ಯೇನಂ ಗೋಪಾ ಅದೃಶನ್ನದೃಶನ್ನದಹಾರ್ಯಃ .

ಉತ್ಯೇನಂ ವಿಶ್ವಾಭೂತಾನಿ ಸ ದೃಷ್ಟೋ ಮೃಡ್ಯಾತಿ ನಃ ..

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 ನಿರ್ಗುಣಃ . really without any attributes and so is formless. This pure form is extremely difficult to comprehend. In His ಸಗುಣ 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. ಸೂರ್ಯ ಆತ್ಮಾ ಜಗತಃ ತಸ್ಥುಷಶ್ಚ . 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.” ಅಸೂರ್ಯಾಃ ನಾಮ ತೇ ಲೋಕಾಃ ಅಂಧೇನ ತಮಸಾವೃತಾಃ ಲೋಕಸಾಕ್ಷಿ . = 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.

ಮನ್ಯತೇ ಪಾಪಕಂ ಕೃತ್ವಾ ನ ಕಶ್ಚಿತ್ ವೇತ್ತಿ-ಮಾಮಿತಿ .

ವಿದಂತಿ ಚೈನಂ ದೇವಾಶ್ಚ ಯಶ್ಚೈವಾಂತರಪೂರುಷಃ ..

ಅದಿತ್ಯ-ಚಂದ್ರಾವನಿಲಾನಲೌ ಚ ದ್ಯೌರ್ಭೂಮಿ-ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ .

ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ ಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವೃತ್ತಂ ..

Manu also says something on these lines.

ಮನ್ಯಂತೇ ವೈ ಪಾಪಕೃತೋ ನ ಕಶ್ಚಿತ್ಪಶ್ಯತೀತಿ ನಃ .

ತಾಂಸ್ತು ದೇವಾಃ ಪ್ರಪಶ್ಯಂತಿ ಸ್ವಸ್ಯೈವಾಂತರ ಪೂರುಷಃ ..

ದ್ಯೌರ್ಭೂಮಿರಾಪೋ ಹೃದಯಂ ಚಂದ್ರಾರ್ಕಗ್ನಿಯಮಾನಿಲಾ .

ರಾತ್ರಿಃ ಸಂಧ್ಯಾ ಚ ಧರ್ಮಶ್ಚ ವೃತ್ತಜ್ಞಾಃ ಸರ್ವದೇಹಿನಾಂ ..

The Lord witnesses everything. So He is called ಸಾಕ್ಷೀ . ಸಾಕ್ಷೀ- ಸಾಕ್ಷಾತ್ ಅವ್ಯವಧಾನೇನ ಸ್ವರೂಪ ಬೋಧೇನ ಈಕ್ಷತೇ ಪಶ್ಯತಿ ಸರ್ವಮಿತಿ ಸಾಕ್ಷೀ says the (VS15). also:ಸರ್ವಲೋಚನಃ one who witnesses everything.SS(820). ಸರ್ವ-ರೋಗಹರಂ . (One who removes all diseases. We are told to pray to the Sun God for good health. ಆರೋಗ್ಯಂ ಭಾಸ್ಕರಾತ್ ಇಚ್ಛೇತ್ . 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: ಶರೀರಂ ಆದ್ಯಂ ಖಲು ಧರ್ಮ-ಸಾಧನಂ . It is said that the sins committed in previous births afflict one in the form of diseases.ಪೂರ್ವ ಜನ್ಮ-ಕೃತಂ ಪಾಪಂ ವ್ಯಾಧಿ-ರೂಪೇಣ ಬಾಧತೇ . The sage Manu gives some details of diseases one gets because of sins committed by him.

ಇಹ ದುಶ್ಚರಿತ್ಯೈಃ ಕೇಚಿತ್ಕೇಚಿತ್ ಪೂರ್ವಕೃತ್ಯೈಸ್ತಥಾ .
 ಪ್ರಾಪ್ನುವಂತಿ ದುರಾತ್ಮಾನೋ ನರಾ ರೂಪವಿಪರ್ಯಯಂ ..
 ಸುವರ್ಣಚೌರಃ ಕೌನಖ್ಯಂ ಸುರಾಪಾಃ ಶ್ಯಾವದಂತತಾಂ .
 ಬ್ರಹ್ಮಹಾ ಕ್ಷಯರೋಗಿತ್ವಂ ದೌಶ್ಚಮ್ಯಂ ಗುರುತಲ್ಪಗಃ ..
 ಪಿಶುನಃ ಪೌತಿನಾಸಿಕ್ಯಂ ಸೂಚಕಃ ಪೂತಿವಕ್ತ್ರತಾಂ .
 ಧಾನ್ಯಚೌರೋಽಜ್ಞಹೀನತ್ವಂ ಆತಿರೇಕ್ಯಂ ತು ಮಿಶ್ರಕಃ ..
 ಅನ್ನಹರ್ತಾ ಆಮಯಾವಿತ್ತ್ವಂ ಮೌಕ್ಯಂ ವಾಗಪಹಾರಕಃ .
 ವಸ್ತ್ರಾಪಹಾರಕಃ ಶ್ವೈತ್ರ್ಯಂ ಪಂಗುತಾಂ ಅಶ್ವಹಾರಕಃ ..
 ಏವಂ ಕರ್ಮವಿಶೇಷೇಣ ಜಾಯಂತೇ ಸದ್ವಿಗರ್ಹಿತಾಃ .
 ಜಡಮೂಕಾಂಧಬಧಿರಾ ವಿಕೃತಾಕೃತಯಾಸ್ತಥಾ ..

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

ಪ್ರಾಯಶ್ಚಿತ್ತಾನ್ಯಶೇಷಾನಿ ತಪಃಕರ್ಮಾತ್ಮಕಾನಿವೈ .
 ಯಾನಿ ತೇಷಾಂ ಅಶೇಷಾಣಾಂ ಶ್ರೀಕೃಷ್ಣನುಸ್ಮರಣಂ ಪರಂ ..

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. ಪಾಪನಾಶನಃ .

ಕೀರ್ತಿತಃ ಪೂಜಿತೋ ಧ್ಯಾತಃ ಸ್ಮೃತಃ ಪಾಪರಾಶಿಂ ನಾಶಯನ್ ಪಾಪನಾಶನಃ .

“ಪಕ್ಷೋಪವಾಸಾದ್ ಯತ್ ಪಾಪಂ ಪುರುಷಸ್ಯ ಪ್ರಣಶ್ಯತಿ .

ಪ್ರಣಾಯಾಮ ಶತೇನೈವ ತತ್ ಪಾಪಂ ನಶ್ಯತೇ ನೃಣಾಂ ..

ಪ್ರಾಣಾಯಾಮಸಹಸ್ರೇಣ ಯತ್ ಪಾಪಂ ನಶ್ಯತೇ ನೃಣಾಂ .

ಕ್ಷಣಮಾತ್ರೇಣ ತತ್ ಪಾಪಂ ಹರೇರ್ಧ್ಯಾನಾತ್ ಪ್ರಣಶ್ಯತಿ ..” ಇತಿ

ವೃದ್ಧಾಶಾತಾತಪೇ .. VS(992).

ಹರಿಃ - ಸ್ಮೃತಿಮಾತ್ರೇಣ ಪುಂಸಾಂ ಪಾಪಂ ಸಂಸಾರಂ ವಾ ಹರತೀತಿ

ಹರಿಃ . VS(351)

For this reason, Siva has the name Hari. SS (PP) (No.542) and also No.96(SA). ಪವಿತ್ರಃ-
 ಪಾವನಃ- ಪರಮಸ್ತು ಪುಮಾನ್ ಧ್ಯಾತೋ ದೃಷ್ಟಃ ಕೀರ್ತಿತಃ ಶ್ರುತಃ ಪೂಜಿತಃ ಸ್ಮೃತಃ
 ಪ್ರಣತಃ ಸ ಸರ್ವಾನ್ ಪಾಪಾನುನ್ಮೂಲಯತೀತಿ . “ಪುಷ್ಕರಂ ಪವಿತ್ರಮಹ” ಮಿತಿ

ಶ್ರುತಿಃ .. SS (PP)(No 90).ತೀರ್ಥಃ- ಯಥಾ ಪ್ರಯಗಾದಿ ಸ್ನಾನಪಾನಾದಿನಾ ಪಾವಯತಿ
ಏವಂ ಸ್ತೃತಮಾತ್ರೇಣ ಸರ್ವನ್ವಾವಯತೀತ್ಯರ್ಥಃ . (SS)(PP)(No.224).

ಸೋಮಗ್ರಹ ಸ್ತೋತ್ರಂ . Hymn in praise of the Moon God.

ಕ್ಷೀರೋದಾರ್ಣವ-ಸಂಭೂತಂ ಅತ್ರಿನೇತ್ರ-ಸಮುದ್ಭವಂ .

ನಮಾಮಿ ಶಶಿನಂ ದೇವಂ ಶಂಭೋರ್ಮಕುಟ ಭೂಷಣಂ .. 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 is an ornament to the head of Lord Siva. The moon is called ಶಶಿನ್ because we can see a mark like a ಶಶಿ or hare or rabbit in it. So it is also known as ಶಶಧರಃ . or ಮೃಗಾಂಗಃ . as some say that the mark resembles a deer. One of the names of the Lord (VS No.285) is ಶಶಬಿಂದುಃ- ಶಶ ಇವ ಬಿಂದುಃ ಲಾಂಚನಮಸ್ಯೇತಿ ಶಶಬಿಂದುಃ ಚಂದ್ರಃ ತದ್ವತ್ ಪ್ರಜಾಃ ಪುಷ್ಪಾತೀತಿ ಶಶಬಿಂದುಃ . and ಚಂದ್ರಃ . SS (No-63) “ಪುಷ್ಪಾಮಿ ಚೌಷಧೀಃ ಸರ್ವಾಃ ಸೋಮೋ ಭೂತ್ವಾ ರಸಾತ್ಮಕಃ” (ಗೀತಾ 15. 13) ಇತಿ ಭಗವದ್ವಚನಾತ್ .

The moon said to have come out of the ocean of milk (ಕ್ಷೀರೋದಃ .) when it was churned by the devas and asuras to get the nectar. ಅತ್ರಿನೇತ್ರ-ಸಮುದ್ಭವಂ . 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

ಅಥ ನಯನಸಮುತ್ಥಂ ಜ್ಯೋತಿರತ್ತೇರಿವ ದ್ಯೌಃ
ಸುರಸರಿದಿವ ತೇಜೋ ವಕ್ಷಿನಿಷ್ಕೂತಮೈಶಂ .
ನರಪತಿಕುಲಭೂತ್ಯೈ ಗರ್ಭಮಾದತ್ತ ರಾಜ್ಞೀ
ಗುರುಭಿರಭಿನಿವಿಷ್ಟಂ ಲೋಕಪಾಲನುಭಾವೈಃ .. 75..

The commentator Mallinatha says: ಅತ್ರಿ ಮಹರ್ಷೇಃ ನಯನಯೋಃ ಸಮುತ್ಪನ್ನಂ ನಯನಸಮುತ್ಥಂ . ಜ್ಯೋತಿರಿವ . ಚಂದ್ರಮಿವೇತ್ಯರ್ಥಃ . ಚಂದ್ರಸ್ಯ ಅತ್ರಿನೇತ್ರೋದ್ಭೂತತ್ವಮುಹರಿವಂಶೇ- "ನೇತ್ರಾಭ್ಯಾಂ ವಾರಿ ಸುಸ್ತಾವ ದಶಧಾ ದ್ಯೋತಯದ್ವಿಶಃ . ತದ್ಗರ್ಭವಿಧಿನಾ ಹೃಷ್ಟಾ ದಿಶೋ ದೇವ್ಯೋ ದಧುಸ್ತದಾ .. ಸಮೇತ್ಯ ಧಾರಯಾಮಾಸುರ್ನ ಚ ತಾಃ ಸಮಶಕ್ವನ್ . ಸ ತಾಭ್ಯಃ ಸಹಸೈವಾತ ದಿಗ್ಭ್ಯೋ ಗರ್ಭಃ ಪ್ರಭಾವಿತಃ .. ಪಪಾತ ಭಾಸಯಂಲೋಕಾನ್ ಶೀತಾಂಶುಃ ಸರ್ವಭಾವನಃ .. ಇತಿ ..

ಶಂಭೋರ್ಮಕುಟ ಭೂಷಣಂ . The moon looks like an ornament on the matted locks of Siva. So He has the names: ಶಶಿಶೇಖರಃ . - ಶಶಾಕಾರೋ ಲಾಂಚನವಿಶೇಷಃ ಶಶಃ, ಸೋಮಸ್ಯಾಸ್ತೀತಿ ಶಶೀ, ಸ ಶೇಕರೋ ಯಸೇತಿ ತತೋಕ್ತಃ . SS(108), SA(5), and ಸೋಮವಿಭೂಷಃ . - ವಿಶಿಷ್ಟಾ ಭೂಷಾ - ವಿಭೂಷಾ, ಸೋಮಃ ವಿಭೂಷಾ

ಭೂಷಣಂ ಯಸ್ಯ ಸ ಸೋಮವಿಭೂಷಃ ಚಂದ್ರಧರಃ . “ಚಂದ್ರಲಲಾಟಾಯ ಕೃತ್ತಿವಾಸನೇ ನಮ” ಇತಿ ಶ್ರುತಿಃ .. SS (PP) (26). Krishna says (Gita-10-21) that He is the moon among the stars. ನಕ್ಷತ್ರಾಣಾಮಹಂ ಶಶೀ

ಅಂಗಾರಕ ಸ್ತೋತ್ರಂ . Hymn in praise of Angaraka.

ಧರಣೀ-ಗರ್ಭ-ಸಂಭೂತಂ ವಿದ್ಯುತ್ಪಂಜಂ ಜಗತ್ಪತಿಂ .

ಕುಮಾರಂ ಶಕ್ತಿ-ಹಸ್ತಂ ಚ ಮಂಗಲಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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.

ಬುಧ ಗ್ರಹ ಸ್ತೋತ್ರಂ . Hymn in praise of Budha.

ಪ್ರಿಯಂಗು ಕನಕಾ-ಭಾಸಂ ರೂಪೇಣಾಪ್ರತಿಮಂ ಶುಭಂ .

ಸೌಮ್ಯಂ ಸೌಮ್ಯ-ಗುಣೋಪೇತಂ ತಂ ಬುಧಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 4 ..

ಅತ್ರಿಃ . 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.

ಬೃಹಸ್ಪತಿ ಸ್ತೋತ್ರಂ . Hymn in praise of Brihaspathi.

ದೇವಾನಾಂ ಚ ಋಷೀಣಾಂ ಚ ಗುರುಂ ಕನಕಸನ್ನಿಭಂ .

ಬುದ್ಧಿಪೂರ್ಣಂ ತ್ರಿಲೋಕೇಶಂ ತಂ ಗುರುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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.

ಪುರೋಧಸಾಂ ಚ ಮುಖ್ಯಂ ಮಾಂ ವಿದ್ಧಿ ಪಾರ್ಥ ಬೃಹಸ್ಪತಿಂ .

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

Amara gives his names as follows:

ಬೃಹಸ್ಪತಿಃ ಸುರಾಚಾರ್ಯಃ ಗೀಷ್ಟತಿಃ ಧಿಷಣೋ ಗುರುಃ .

ಜೀವಾಂಗಿರಸೋ ವಾಚ್ಸ್ಪತಿಃ ಚಿತ್ರಶಿಖಂಡಿಜಃ ..

ಶುಕ್ರ ಸ್ತೋತ್ರಂ . Hymn in praise of Sukra.

ಶುದ್ಧ-ಸ್ವಟಿಕ-ಸಂಕಾಶಂ ದೈತ್ಯಾನಾಂ ಪ್ರಣತಂ ಗುರುಂ .

ಸರ್ವಶಾಸ್ತ್ರ-ಪ್ರವಕ್ತಾರಂ ಭಾರ್ಗವಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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.

ದೇವಾಸುರಗುರುಃ . 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. ಕವೀನ-ಮುಶನಾ ಕವಿಃ . Sukra was the son of sage Bhṛugu. He was an expert in yoga shastra and knew the art of reviving the dead, known as Sanjivini Vidya.

ಶನೈಶ್ಚರ ಸ್ತೋತ್ರಂ . Hymn in praise of Shani.

ನೀಲಾಂಜನ ಸಮಾಕಾರಂ ರವಿಪುತ್ರಂ ಮಹಾಗ್ರಹಂ .

ಭಾಯಾ-ಮಾತಾಂಡ-ಸಂಭೂತಂ ತಂ ನಮಾಮಿ ಶನೈಶ್ಚರಂ .. 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. ಶನಿಃ SS(65). He is of the form of Shani.

ರಾಹು ಸ್ತೋತ್ರಂ . Hymn in praise of Rahu.

ಅರ್ಧಕಾಯಂ ಮಹಾವೀರ್ಯಂ ಚಂದ್ರ-ಭಾಸ್ಕರ-ಮರ್ದನಂ .

ಸಿಂಹಿಕಾ-ಗರ್ಭ-ಸಂಭೂತಂ ತಂ ರಾಹುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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).

ದೇವಲಿಂಗಪ್ರತಿಚ್ಛನ್ನಃ ಸ್ವರ್ಭಾನುರ್ದೇವಸಂಸದಿ .

ಪ್ರವಿಷ್ಟಃ ಸೋಮಮಪಿಬತ್ ಚಂದ್ರಾರ್ಕಾಭ್ಯಾಂ ಚ ಸೂಚಿತಃ .. 24..

ಚಕ್ರೇಣ ಕ್ಷುರಧಾರೇಣ ಜಹಾರ ಪಿಬತಃ ಶಿರಃ .

ಹರಿಸ್ತಸ್ಯ ಕಬಂದಸ್ತು ಸುಧಯಾ ಪ್ಲಾವಿತೋಽಪತತ್ .. 25..

ಶಿರಸ್ತ್ವ ಮರತಾಂ ನೀತಮಜೋ ಗ್ರಹಚೀಕ್ಷಪತ್ .

ಯಸ್ತು ಪರ್ವಣಿ ಚಂದ್ರಾರ್ಕಾವಭಿಧಾವತಿ ವೈರಧೀಃ ..

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

ಕೇತು ಸ್ತೋತ್ರಂ . Hymn in praise of Ketu.

ಪಲಾಲ ಧೂಮಸಂಕಶಂ ತಾರಕ-ಗ್ರಹ-ಮಸ್ತಕಂ .

ರೌದ್ರಂ ರೌದ್ರತರಂ ಘೋರಂ ತಂ ಕೇತುಂ ಪ್ರಣಮಾಮ್ಯಹಂ .. 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. ಕೇತುಃ SS(66). He is of the form of Ketu.

ಸಮಷ್ಟಿ ಸ್ತೋತ್ರಂ ಪ್ರಾರ್ಥನಾ ಚ . Hymn in praise of all and prayer.

ಕಲ್ಯಾಣಾನಿ ನಭೋಮಣಿಃ ಸುಲಲಿತಂ ಕೀರ್ತಿಂ ಕಲಾನಾಂ ನಿಧಿಃ
ಶೌರ್ಯಂ ಕ್ಷಾತ್ರನಯಃ ಬುಧಶ್ಚ ಬುಧತಾಂ ಜೀವಶ್ಚ-ಚಿರಂ-ಜೀವಿತಾಂ .
ಸಾಮ್ರಾಜ್ಯಂ ಭೃಗುಜೋ-ರ್ಕಜೋ ವಿಜಯಿತಾಂ ರಾಹುಃ ಬಹುಕರ್ಷತಾಂ
ಕೇತುರ್ಯಚ್ಚತು ವಾಂಚಿತಂ ಮಮ ಫಲಂ ಸರ್ವೇ ಗ್ರಹಾಃ ಸಾದರಾಃ .. 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. ಉದ್ವಾಸನ್ ಕ್ಷಮಾಪಣಂ ಚ . Giving leave and praying for forgiveness.

ನ್ಯೂನಾತಿರಿಕ್ತಾ-ನ್ಯಪರಿಸ್ಪೃಟನಿ ಕರ್ಮಾಣಿ ಯಾನೀಹ ಮಯಾ ಕೃತಾನಿ .

ಸರ್ವಾಣಿ ಚೈತಾನಿ ಮಮ ಕ್ಷಮದ್ವಂ ಪ್ರಯಾತು ತುಷ್ಠಾಃ ಪುನರಾಗಮಾಯ .. 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.

ಪ್ರಾರ್ಥನಾ . Prayer.

ಅನ್ಯಥಾ ಶರಣಂ ನಾಸ್ತಿ ಯೂಯಂ ಮೇ ಶರಣಂ ಸದಾ .

ತಸ್ಮಾತ್ಕಾರುಣ್ಯ ಭಾವೇನ ರಕ್ಷದ್ವಂ ಗೃಹ-ನಾಯಕಾಃ .. 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 ವ್ಯಾವಹಾರಿಕ 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 ಪಾರಮಾರ್ಥಿಕ 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.

ಕವಿರ್ಮನೀಷೀ ಪರಿಭೂಃ ಸ್ವಯಂಭೂಃ ಯಥಾತಥ್ಯತೋಽರ್ಥಾತ್ ವ್ಯದಧಾತ್
ಶಾಶ್ವತೀಭ್ಯಃ ಸಮಾಭ್ಯಃ . (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.

ಭಯಾದಸ್ಯಾಗ್ನಿಸ್ತಪತಿ ಭಯಾತ್ ತಪತಿ ಸೂರ್ಯಃ .

ಭಯಾದಿಂದ್ರಶ್ಚ ವಾಯುಶ್ಚ ಮೃತ್ಯುರ್ಧಾವತಿ ಪಂಚಮಃ ..

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 Taittiriyanopanishad (Anuvaka 8) says the same thing.

ಭೀಷಸ್ಮಾದ್ವಾತಃ ಪವತೇ . ಭೀಷೋದೇತಿ ಸೂರ್ಯಃ .

ಭೀಷಾಸ್ಮಾದಗ್ನಿಶ್ಚೇಂದ್ರಶ್ಚ . ಮೃತ್ಯುರ್ಧಾವತಿ ಪಂಚಮ ಇತಿ .

Thus, the Lord is the creator and also the controller of various devatas. Because of this, He gets the names ಮಹಾದೇವಃ and ಮಹೇಶ್ವರಃ . . 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 Lakshmi 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. ಜನ್ಮಜಿತ ಸಂಸ್ಕಾರ ವಿಶೇಷೇಣ 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.

ಯೇಽಪ್ಯನ್ಯ-ದೇವತಾ-ಭಕ್ತಾ ಯಜಂತೇ ಶ್ರದ್ಧಯಾನ್ವಿತಾಃ .

ತೇಽಪಿ ಮಾಮೇವ ಕೌಂತೇಯ ಯಜಂತಿತ್ವ-ಧಿ-ಪೂರ್ವಕಂ .. (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)

ಕಾಮೈಸ್ತೈಸ್ತೈ-ಹೃತ್ಯತಜ್ಞಾನಾಃ ಪ್ರಪದ್ಯಂತೇ-ಽನ್ಯದೇವತಾಃ .

ತಂ ತಂ ನಿಯಮ-ಮಾಸ್ತಾಯ ಪ್ರಕೃತ್ಯಾ ನಿಯತಾಃ ಸ್ವಯಾ .. 20..

ಯೋ ಯೋ ಯಾಂ ಯಾಂ ತನುಂ ಭಕ್ತಃ ಶ್ರದ್ಧಯಾರ್ಚಿತು-ಮಿಚ್ಛತಿ .

ತಸ್ಯ ತಸ್ಯಾಚಲಾಂ ಶ್ರದ್ಧಾಂ ತಾಮೇವ ವಿದಧಾ-ಮ್ಯಹಂ .. 21..

ಸ ತಯಾ ಶ್ರದ್ಧಯಾ ಯುಕ್ತ-ಸ್ತಸ್ಯಾರಾಧನ-ಮೀಹತೇ .

ಲಭತೇ ಚ ತತಃ ಕಾಮಾನ್ ಮಯೈವ ವಿಹಿತಾನ್ ಹಿ ತಾನ್ .. 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:

ಆಬ್ರಹ್ಮ-ಭುವನಾಲ್ಲೋಕಾಃ ಪುನರಾವರ್ತಿನೋಽಜುನ .

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

necessarily be ephemeral or

limited by time.

ಅಂತವಂತು ಫಲಂ ತೇಷಾಂ ತದ್ಭವ-ತ್ಯಲ್ಪಮೇಧಸಾಂ .

ದೇವಾನ್ ದೇವಯಜೋ ಯಾಂತಿ ಮದ್ಭಕ್ತಾ ಯಾಂತಿ ಮಾಮಪಿ .. 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 (ಅಷ್ಟೋತ್ತರ ಶತ ನಾಮಾವಲಿಃ) is ಬ್ರಹ್ಮ ವಿಷ್ಣು ಶಿವಾತ್ಮಿಕಾ . That is, She is of the form of Brahma, Vishnu and Siva. One of the 108 names of Subrahmanya is ಪರಬ್ರಹ್ಮ . This is also one of the 108 names of Krishna. It also says ಸರ್ವಗ್ರಹರೂಪೀ . . 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:

ಸ ಬ್ರಹ್ಮಾ ಸ ಶಿವಃ ಸೇಂದ್ರಃ ಸೋಽಕ್ಷರಃ ಪರಮಃ ಸ್ವರಾಟ್ .
ಸ ಏವ ವಿಷ್ಣುಃ ಸ ಪ್ರಾಣಃ ಸ ಕಾಲಾಽಗ್ನಿಃ ಸ ಚಂದ್ರಮಾಃ ..

“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.

ಆಕಾಶಾತ್ ಪತಿತಂ ತೋಯಂ ಯಥಾ ಗಚ್ಛತಿ ಸಾಗರಂ .
ಸರ್ವದೇವ ನಮಸ್ಕಾರಾಃ ಕೇಶವಂ ಪ್ರತಿ ಗಚ್ಛತಿ ..

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 ಏಕಃ- ಪರಮಾರ್ಥಃ

ಸಜಾತೀಯ-ವಿಜಾತೀಯ-ಸ್ವಗತಭೇದ-ವಿನಿರ್ಮುಕ್ತತ್ವಾತ್ ಏಕಃ; “ಏಕಮೇವಾದ್ವಿತೀಯಂ”(23

6. 2.1) ಇತಿ ಶ್ರುತೇಃ . and ಏಕರೂಪಃ - ಏಕಮೇವ ರೂಪಂ ವಾಸ್ತವಂ ಯಸ್ಯ ಸಃ ಏಕರೂಪಃ . “ಸ ಏಕಃ ಸ ಏವ ರುದ್ರ” ಇತಿ ಶ್ರುತಿಃ .. SS(PP)(511). and as ಅನೇಕಃ- ಮಾಯಯಾ ಬಹುರೂಪತ್ವಾತ್ ನೈಕಃ; “ಇಂದ್ರೋ ಮಾಯಾಭಿಃ ಪುರುರೂಪ ಈಯತೇ”(ಬೃ.ಉಪ್.2. 5.19) ಇತಿ ಶ್ರುತಿಃ . Also ಅನೇಕಮೂರ್ತಿಃ- ಅವತಾರೇಷು ಸ್ವೇಚ್ಛಯಾ ಲೋಕಾನಾಮುಪಕಾರಿಣೀರ್ಬಹ್ವೀರ್ಮೂರ್ತಿರ್ಭಜತ ಇತಿ ಅನೇಕಮೂರ್ತಿಃ . (VS 721) and ಶತಮೂರ್ತಿಃ- ನಾನಾವಿಕಲ್ಪಜಾ ಮೂರ್ತಯಃ ಸಂವಿದಾಕೃತೇಃ ಸಂತೀತಿ ಶತಮೂರ್ತಿಃ . (VS 723). ಸಹಸ್ರಮೂರ್ತಿಃ - ಸಹಸ್ರಸಂಖ್ಯಾತಾ ಅನೇಕಮೂರ್ತಯಃ, ಸರ್ವಾತ್ಮಕತ್ವಾತ್, ಅಸ್ಯ ಸಂತೀತಿ ಸಹಸ್ರಮೂರ್ತಿಃ . “ಯತ್ಪರಂ ಬ್ರಹ್ಮ ಸರ್ವಾತ್ಮೇ”ತಿ ಶ್ರುತಿಃ .. SS(PP)(209) and ಬಹುರೂಪಃ - ಬ್ರಹ್ಮಾದಿ ಸ್ಥಾವರಾಂತಾಕರೇಣ ಬಹುರೂಪಃ . “ ಇಂದ್ರೋ ಮಾಯಾಭಿಃ ಪುರುರೂಪ” ಇತಿ ಶ್ರುತಿಃ . SS(PP)(393).

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

ತ್ವಮರ್ಕಸ್ತ್ವಂ ಸೋಮಸ್ತ್ವಮಸಿ ಪವನಸ್ತ್ವಂ ಹುತವಹ್-
ಸ್ತ್ವಮಾಪಸ್ತ್ವಂ ವ್ಯೋಮ ತ್ವಮು ಧರಣಿರಾತ್ಮಾ ತ್ವಮಿತಿ ಚ .
ಪರಿಚ್ಛಿನ್ನಮೇವಂ ತ್ವಯಿ ಪರಿಣತಾ ಬಿಭೃತಿ ಗಿರಂ
ನ ವಿದ್ಮಸ್ತತ್ತ್ವಂ ವಯಮಿಹ ತು ಯತ್ ತ್ವಂ ನ ಭವಸಿ ..

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.

ಸಂಪ್ರಚರತ್ಸು ನಾನಾಯಾಗೇಷು ವಿರಚಿತಾಂಗಕ್ರಿಯೇಷ್ಟಪೂರ್ವಂ ಯತ್ ತತ್
ಕ್ರಿಯಾಫಲಂ ಧರ್ಮಾಖ್ಯಂ ಪರೇ ಬ್ರಹ್ಮಣಿ ಯಜ್ಞಪುರುಷೇ ಸರ್ವದೇವತಾಲಿಂಗಾನಾಂ
ಮಂತ್ರಾಣಾಂ

ಅರ್ಥನಿಯಾಮಕತಯಾ ಸಾಕ್ಷಾತ್ಕರ್ತರಿ ಪರದೇವತಾಯಾಂ ಭಗವತಿ ವಾಸುದೇವ
ಏವ ಭಾವಯಮಾನ

ಆತ್ಮನೈಪುಣ್ಯಮೃದಿತಕಷಾಯೋ ಹವಿಃಷ್ಟದ್ವ ಯುಭಿಃ ಗೃಹ್ಯಮಾಣೇಷು
ಸ ಯಜಮಾನೋ ಯಜ್ಞಭಾಜೋ ದೇವಾಂಸ್ತಾನ್ ಪುರುಷಾವಯವೇಷ್ಟಭ್ಯಧ್ಯಾಯತ್
.

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 ಅಧಿಷ್ಠಾನಂ . . . 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)

ಅಧಿಷ್ಠಾನಂ . - ಅಧಿತಿಷ್ಠಂತಿ ಭೂತಾನಿ ಉಪಾದನ-ಕಾರಣತ್ವೇನ
ಬ್ರಹ್ಮೇತಿ ಅಧಿಷ್ಠಾನಂ . “ಮತ್ಸ್ಥಾನಿ ಸರ್ವಭೂತಾನಿ” (ಗೀತಾ 9.4) ಇತಿ ಭಗವದ್ವಚನಂ

He has also the name ಸರ್ವದೇವಮಯಃ . The suffix ಮಯ appended to any word means “made of” or composed of. Thus we say the ornament is ಸ್ವರ್ಣಮಯ . It is gold and nothing but gold only. Gold pervades it in and through. Similarly, the Lord has the name (SS950) ಸರ್ವದೇವಮಯಃ . . 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.

ಮೃತ್ತಿಂಡಮೇಕಂ ಬಹುಭಾಂಡರೂಪಂ ಸುವರ್ಣಮೇಕಂ ಬಹುಭೂಷಣಾತ್ಮಕಂ .
ಗೋಕ್ಷೀರಮೇಕಂ ಬಹುಧೇನುಜಾತಂ ಏಕಃ ಪರಾತ್ಮಾ ಬಹುದೇಹವರ್ತಿ .

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.

ಯಥಾ ಹಿ ಸ್ತಂಧ-ಶಾಖಾನಾಂ ತರೋರ್ಮೂಲಾವಸೇಚನಂ .

ಏವಮಾರಾಧನಂ ವಿಷ್ಣೋಃ ಸರ್ವೇಷಾ-ಮಾತ್ಮನಶ್ಚ ಹಿ ..

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 adhishthanam 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.

ಅಕಾಮಃ ಸರ್ವಕಾಮೋ ವಾ ಮೋಕ್ಷಕಾಮಃ ಉದಾರಧೀಃ .

ತೀವ್ರೇಣ ಭಕ್ತಿಯೋಗೇನ ಯಜೇತ ಪುರುಷಂ ಪರಂ ..

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)

ಶ್ರೇಯಶ್ಚ ಪ್ರೇಯಶ್ಚ ಮನುಷ್ಯಮೇತ-

ಸ್ತೌ ಸಂಪರೀತ್ಯ ವಿವಿನಕ್ತಿ ಧೀರಃ .

ಶ್ರೇಯೋ ಹಿ ಧೀರೋಽಭಿ ಪ್ರೇಯಸೋ ವೃಣೇತೇ

ಪ್ರೇಯೋ ಮಂದೋ ಯೋಗಕ್ಷೇಮದ್ ವೃಣೇತೇ ..

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:ಮಹೇಶಾನ್ನಾಪರೋ ದೇವಃ 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.

ಸಹಸ್ರಂ ವರ್ತಂತೇ ಜಗತಿ ವಿಬುಧಾಃ ಕ್ಷುದ್ರಫಲದಾ
ನ ಮನ್ಯೇ ಸ್ವಪ್ನೇ ವಾ ತದನುಸರಣಂ ತತ್ಕೃತಫಲಂ .
ಹರಿ-ಬ್ರಹ್ಮಾದೀನಾಮಪಿ ನಿಕಟಭಾಜಾ-ಮಸುಲಭಂ
ಚಿರಂ ಯಾಚೇ ಶಂಭೋ ಶಿವ ತವ ಪದಾಂಭೋಜ-ಭಜನಂ ..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 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.

ಪೃಥ್ವೀ ರೇಣುರಣುಃ ಪಯಾಂಸಿ ಕಣಿಕಾ ಫಲ್ಲಸ್ಪೃಲಿಂಗೋ ಲಘುಃ
ತೇಜೋ ನಿಶ್ವಸನಂ ಮರುತ್ತನುತರಂ ರಂಧ್ರಂ ಸುಸೂಕ್ಷ್ಮಂ ನಭಃ .
ಕ್ಷುದ್ರಾ ರುದ್ರಪಿತಾಮಹಪ್ರಭೃತಯಃ ಕೀಟಾಸ್ಸಮಸ್ತಾಸ್ಸುರಾಃ
ದೃಷ್ಟೇ ಯತ್ರ ಸ ತಾವಕೋ ವಿಜಯತೇ ಭೂಮಾವಧೂತಾವಧಿಃ .. 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.

.. ಶುಭಂ ..

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