NavagrahakRitis by MuttusvAmi DikShitara

नवग्रहकृतयः मुत्तुस्वामिदीक्षितविरचित

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नवग्रहकृतयः मुत्तुस्वामिदीक्षितविरचित

१ सूर्यः

राग- सौराष्ट्र ताल- चतुश्रजाति-ध्रुव

सूर्यमूर्ते नमोऽस्तु ते सुन्दर छायाधिपते ।

कार्यकारणात्मक जगत्प्रकाशक सिंह-राश्यधिपते
आर्यविनुत तेजःस्फूर्ते आरोग्यादि-फलद-कीर्ते ।

सारसमित्र मित्र भानो सहस्रकिरण कर्णसूनो
क्रूर-पाप-हर कृशानो गुरुगुह-मोदित-स्वभानो
सूरिजनेडित सुदिनमणे सोमादिग्रह-शिखामणे
धीरार्चित कर्मसाक्षिणे दिव्यतर-सप्ताश्व-रथिने
सौर-अष्टार्ण-मन्त्रात्मने सौवर्ण-स्वरूपात्मने
भारतीश-हरि-हरात्मने भुक्ति-मुक्ति-वितरणात्मने ॥

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२ चन्द्रः

राग- असावेरी ताल- चतुश्रजाति मट्य

चन्द्रं भज मानस साधु-हृदय-सद्दशम् ।

इन्द्रादि-लोकपालेडित-तारेशं
कमनीय-कटक-राश्यादीपम् ।
इन्दुं षोडश-कला-धरं निशाकरं
इन्दिरा-सहोदरं सुधाकरं अनिशम् ।

शङ्कर-मौळि-विभूषणं शीत-किरणं
चतुर्भुजं मदन-छत्रं क्षपाकरं
वेङ्कटेश-नयनं विराण्मनो-जननं
विधुं कुमुद-मित्रं विधि-गुरुगुह-वक्त्रं

शशाङ्कं गीष्पति-शापानुग्रह-पात्रं
 शरच्चन्द्रिका-धवळ-प्रकाश-गात्रं
कङ्कण-केयूर-हार-मकुटादि-धरं
 पङ्कजरिपुं रोहिणी-प्रियकर-चतुरम् ॥

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३ अङ्गारकः

राग- सुरटि ताल- चतुश्रजाति रूपक

अङ्गारकमाश्रयाम्यहं विनताश्रितजनमन्दारं
मङ्गळवारं भूमिकुमारं वारं वारम् ।

भृङ्गारकं मेष-वृश्चिक-राश्यधिपतिं
रक्ताङ्गं रक्ताम्बरादि-धरं शक्ति-शूल-धरं
मङ्गळं कम्बु-गळं मञ्जुळ-तर-कर-युगळं
मङ्गळ-दायक-मेष-तुरङ्गं मकरोत्तुङ्गम् ।

दानव-सुर-सेवितं मन्दस्मित-विलसित-वक्त्रं
 धरणी-प्रदं भ्रातृ-कारकं रक्त-नेत्रं
दीन-रक्षकं पूजित-वैद्यनाथ-क्षेत्रं
 दिव्यौघादि-गुरुगुह-कटाक्षानुग्रह-पात्रं
भानु-चन्द्र-गुरु-मित्रं भासमान-सुकळत्रं
जानुस्थ-हस्त-चित्रं चतुर्भुजमतिविचित्रम् ॥

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४ बुधः

राग- नाटकुरञ्जि ताल- मिश्रजाति झम्प

बुधमाश्रयामि सततं
सुरविनुतं छन्द्र-तारा-सुतम् ।

बुधजनैर्-वेदितं भूसुरैर्-मोदितं
मधुर-कविता-प्रदं महनीय-सम्पदम् ।

कुङ्कुम-समद्युतिं गुरुगुह-मुदाकृतिं
 कुजवैरिणं मणि-मकुट-हार-केयूर-
कङ्कणादि-धरणं कमनीय-तर-मिथुन-
 कन्याधिपं पुस्तक-करं नपुंसकं

किङ्कर-जन-महितं किल्बिषादि-रहितं
शङ्कर-भक्त-हितं सदानन्द-सहितम् ॥

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५ बृहस्पतिः

राग- अठाण ताल- तिश्रजाति त्रिपुट

बृहस्पते तारापते ब्रह्मजाते नमोऽस्तु ते ।

महाबल विभो गीष्पते मञ्जु-धनुर्-मीनाधिपते
महेन्द्राद्युपासित-कृते माधवादि-विनुत-धीमते ।

सुराचार्य-वर्य वज्रधर शुभलक्षण जगत्-त्रय-गुरो
जरादि-वर्जित अक्रोध कच-जनक आश्रित-जन-कल्पतरो
पुरारि-गुरुगुह-संमोदित पुत्र-कारक दीन-बन्धो
परादि-चत्वारि-वाक्-स्वरूप-प्रकाशक दया-सिन्धो
निरामयाय नीतिकर्त्रे निरङ्कुशाय विश्व-भर्त्रे
निरञ्जनाय भुवन-भोक्त्रे निरंशाय महा-प्रदात्रे ॥

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६ शुक्रः

राग- परशु ताल- खण्डजाति अट

श्रीशुक्र-भगवन्तं चिन्तयामि सन्ततं सकल-तत्त्वज्ञम् ।

हे शुक्र-भगवन् मा-
माशु पालय वृषतुला-
धीश दैत्य-हितोपदेश
केशव-कटाक्षैक-नेत्रं किरीटधरं धवळ-गात्रम् ।

विंशति-वत्सरोडु-दशा-विभागं अष्टवर्गं
कविं कळत्र-कारकं रवि-निर्जर-गुरु-वैरिणं
नवांश-होरा-द्रेक्काणादि-वर्गोत्तमावसर-समये
वक्रोच्च-नीच-स्वक्षेत्र-वर-केन्द्र-मूल-त्रिकोणे
त्रिंशांश-षष्ठ्यंशैरावतांश-पारिजातांश-
गोपुरांश-राजयोग-कारकं राज्यप्रदं गुरुगुहमुदम् ॥

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७ शनैश्चरः

राग- यदुकुलकांभोधि   ताल- मिश्रजाति एक

दिवाकर-तनूजं शनैश्चरं धीरतरं सन्ततं चिन्तयेऽहम् ।

भवाम्बु-निधौ निमग्न-जनानां भयंकरं अति-क्रूर-फलदं
भवानीश-कटाक्ष-पात्र-भूत-भक्तिमतां अतिशय-शुभ-फलदम् ।

कालाञ्जन-कान्ति-युक्त-देहं काल-सहोदरं काक-वाहं
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-फलद-कामधेनुं
काल-चक्र-भेद-चित्र-भानुं कल्पित-छाया-देवी-सूनुम् ॥

८ राहुः

राग- रामप्रिय   ताल- चतुश्रजाति रूपक

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

सुरासुरं रोग-हरं सर्पादि-भीति-हरं
शूर्पासन-सुखकरं शूलायुध-धर-करम् ।

कराळ-वदनं कठिनं कयानार्ण-करुणार्द्र-अपाङ्गं
चतुर्भुजं खड्ग-खेटादि-धरणं
चर्मादि-नीलवस्त्रं गोमेदकाभरणं
शनि-शुक्र-मित्र-गुरुगुह-सन्तोषकरणम् ॥

९ केतुः

राग- चामर   ताल- चतुश्रजाति रूपक

महासुरं केतुमहं भजामि छायाग्रहं वरम् ।

महा-विचित्र-मकुट-धरं मङ्गल-वस्त्रादि-धरं
नर-पीठ-स्थितं सुखं नवग्रह-युतं सखम् ।

केतुं कृण्वन्-मन्त्रिणं क्रोध-निधि-जैमिनं

कुलुत्तादि-भक्षणं कोण-ध्वज-पताकिनं
गुरुगुह-चामर-भरणं गुणदोष- जिताभरणं
ग्रहणादि-कार्य-कारणं ग्रहापसव्य-सञ्चारिणम् ॥

Encoded and proofread by KS Ramachandran ramachandran_ksr at yahoo.ca

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१ सूर्यः

राग- सौराष्ट्र ताल- चतुश्रजाति-ध्रुव

सूर्यमूर्ते नमोऽस्तु ते सुन्दर छायाधिपते ।

कार्यकारणात्मक जगत्प्रकाशक सिंह-राश्यधिपते
आर्यविनुत तेजःस्फूर्ते आरोग्यादि-फलद-कीर्ते ।

सारसमित्र मित्र भानो सहस्रकिरण कर्णसूनो
क्रूर-पाप-हर कृशानो गुरुगुह-मोदित-स्वभानो
सूरिजनेडित सुदिनमणे सोमादिग्रह-शिखामणे
धीरार्चित कर्मसाक्षिणे दिव्यतर-सप्ताश्व-रथिने
सौर-अष्टार्ण-मन्त्रात्मने सौवर्ण-स्वरूपात्मने
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 राश्यधिपते - you are the Lord of the zodiacal sign Leo
आर्य विनुत - learned men salute you
तेजःस्फूर्ते - you display spectacular brightness (2)
आरोग्यादि फलद कीर्ते - provider of good health and other benefits

सारस मित्र - you have affinity to the lotus

मित्र - you are a friend

भानो - O Surya

सहस्रकिरण - of a thousand rays

कर्णसूनो - father of Karna

क्रूरपापहर - remover of evil and sinful deeds

कृशानो - you are verily like Fire

गुरुगुह मोदित - propitiated by Guruguha

स्वभानो - innately effulgent

सूरिजनेडित - worshipped by seers

सुदिनमणे - you are the jewel of daytime

सोमादि ग्रह शिखामणे - you are the leader of Chandra and other planets

धीरार्चित - great men salute you

कर्म साक्षिणे - 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 हरि हरात्मने - you are identified with Brahma, Vishnu and Shiva (6)

भुक्ति मुक्ति 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 रवये लोकसाक्षिणे says Agastya, in Ramayana 6.107.21

4 The seven vedic metres - gAyatrI, uShNik, anushTup, brihatI, pangtI,

triShTup, jagatI - are the seven horses for the Sun's chariot
यत्र हयाश्छन्दोनामानः सप्तारुणयोजिता वहन्ति देवमादित्यम् ।
–Shrimadbhagavatam 5.21.15
5 Surya's bija mantra consists of eight syllables. The mantra is घृणिः सूर्य आदित्य ओम् । "The Supreme OM, the giver of brilliance, the impeller of
the universe, and the First Cause"
6 ब्रह्मा-विष्णु-शिव-स्वरूप-हृदयं
वन्दे सदा भास्करम् says the dhyAna sloka of Sun God.

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२ चन्द्रः

राग- असावेरी ताल- चतुश्रजाति मठ्य

चन्द्रं भज मानस साधु-हृदय-सदृशम् ।

इन्द्रादि-लोकपालेडित-तारेशं
इन्दुं षोडशकलाधरं निशाकरं
इन्दिरा-सहोदरं सुधाकरं अनिशम् ।

शङ्कर-मौळि-विभूषणं शीतकिरणं
चतुर्भुजं मदन-छत्रं क्षपाकरं
वेङ्कटेशनयनं विराण्मनो-जननं
विधुं कुमुदमित्रं विधिगुरुगुह-वक्त्रं
शशाङ्कं गीष्पतिशापानुग्रहपात्रं
शरच्चन्द्रिकाधवळप्रकाशगात्रं
कङ्कणकेयूरहारमकुटादिधरं
पङ्कजरिपुं रोहिणीप्रियकरचतुरम् ॥

चन्द्रम् भज - Pray to Chandra,
मानस - O mind!
साधु हृदय सदृशं - he is as pure as the mind of the virtuous persons
इन्द्रादि लोकपालेडित तारेशं - He is the consort of Tara (1) and is praised by Indra and other gods

इन्दुं - he is soothingly pleasant
षोडश कलाधरं - wearer of the sixteen digits
निशाकरं - the maker of the night
इन्दिरा सहोदरं - brother of Goddess LakShmi
सुधाकरं - he makes the herbs ooze nectar (2)
अनिशम् - always (worship Chandra).
शङ्कर मौळि 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)
विराड्ड् अनो जननं - he was born of the heart of VirAt puruSha (5)
विधुं - deva-s specially drink him (6)
कुमुद मित्रं - is friendly to the lily,
विधि गुरुगुह वक्रम् - is a face of Subrahmanya, who is the preceptor of Brahma
शशाङ्कं - 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 धवळ 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 रिपुं 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:
पुष्णामि चौषधीः 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 एनं सुराः - आमरकोश 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 gIrpati 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 यक्ष्मग्रहार्दितः ।
पुनः प्रसाद्य तं सोमः कला लेभे क्षये दिताः ॥

- 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.

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३ अङ्गारकः

राग- सुरटि ताल- चतुश्रजाति रूपक

अङ्गारकमाश्रयाम्यहं विनताश्रितजनमन्दारं

मङ्गळवारं भूमिकुमारं वारं वारम् ।

बृङ्गारकमेषवृश्चिकराश्यधिपतिं
रक्ताङ्गं रक्ताम्बरादिधरं शक्तिशूलधरं
मङ्गळं कम्बुगळं मञ्जुळतरकरयुगळं
मङ्गळदायकमेषतुरङ्गं मकरोत्तुङ्गम् ।

दानवसुरसेवितं मन्दस्मितविलसितवक्त्रं
  धरणीप्रदं भ्रातृकारकं रक्तनेत्रं
दीनरक्षकं पूजितवैद्यनाथक्षेत्रं
  दिव्यौघादिगुरुगुहकटाक्षानुग्रहपात्रं
भानुचन्द्रगुरुमित्रं भासमानसुकळत्रं
जानुस्थहस्तचित्रं चतुर्भुजमतिविचित्रम् ॥

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
मङ्गळ वारं - he presides over Tuesday
भूमि कुमारं - he is the son of Mother Earth (2)
भृङ्गारकं - he resembles a golden pot
मेष वृश्चिक राश्यधिपतिं - he presides over the zodiacal signs Aries and Scorpio (3)
रक्ताङ्गं - his body is red in colour
रक्ताम्बरादि धरं - he wears a red cloth, and the like
शक्ति शूल धरं - he holds a mace and a trident
मङ्गळं - is auspicious
कम्बु गळं - has a handsome neck
मञ्जुळ तर पदयुगळं - his two feet are quite charming
मङ्गळ 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 वक्त्रं - 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 वैद्यनाथ 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 सुकळत्रं - has a charming wife

जानुस्थ हस्त 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 शुक्रारजीवार्कजाः
मन्दो देवगुरुः क्रमेण कथिताः मेषादिराशीश्वराः ॥ phaladIpika 1.6

4 An ancient town near Sirkali in TamilNadu, India

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४ बुधः

राग- नाटकुरञ्जि ताल- मिश्रजाति झम्प

बुधमाश्रयामि सततं
सुरविनुतं चन्द्रतारासुतम् ।

बुधजनैर्वेदितं भूसुरैर्मोदितं
मधुरकविताप्रदं महनीयसम्पदम् ।

कुङ्कुमसमद्युतिं गुरुगुहमुदाकृतिं
कुजवैरिणं मणि-मकुट-हार-केयूर-
कङ्कणादिधरणं कमनीयतरमिथुन-
कन्याधिपं पुस्तककरं नपुंसकं
किङ्करजनमहितं किल्बिषादिरहितं
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 मोदितं - is appreciated by great scholars (1)
मधुर कविता प्रदं - bestower of fine poetical talents
महनीय सम्पदम् - his accomplishments are praiseworthy
कुङ्कुम सम द्युतिं - his saffron-coloured form is splendid
गुरुगुह मुद् आकृतिं - whose form delights Guruguha
कुज वैरिणं - is inimical to Kuja
मणि मकुट हार 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
किल्बिषादि रहितं - he is blemishless
शङ्कर भक्त हितं - very helpful to the devotees of Shiva (3)
सदानन्द सहितम् - ever revelling in bliss.

Notes:

1) budha literallly means a learned person

2) Ketu, Budha and Shanaishchara are genderless.
क्लीबाः केतु-बुधार्कजाः, 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.

५ बृहस्पतिः

राग- अठाण ताल- तिश्रजाति त्रिपुट

बृहस्पते तारापते ब्रह्मजाते नमोऽस्तु ते ।

महाबल विभो गीष्पते मञ्जुधनुर्मीनाधिपते
महेन्द्राद्युपासित-कृते माधवादि-विनुत-धीमते ।

सुराचार्यवर्य वज्रधर शुभलक्षण जगत्-त्रय-गुरो
जरादि-वर्जित अक्रोध कच-जनक आश्रित-जन-कल्पतरो
पुरारि-गुरुगुह-संमोदित पुत्र-कारक दीन-बन्धो
परादि-चत्वारि-वाक्-स्वरूप-प्रकाशक दया-सिन्धो
निरामयाय नीतिकर्त्रे निरङ्कुशाय विश्व-भर्त्रे
निरञ्जनाय भुवन-भोक्त्रे निरंशाय महा-प्रदात्रे ॥

बृहस्पते 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
महेन्द्रादि उपासित आकृते - you are venerated by Indra and others
माधवादि विनुत धीमते - your intellect has been praised by

Vishnu and others (1)

सुराचार्य वर्य - 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

कच जनक - you are the father of Kacha

आश्रित जन कल्पतरो - you are verily the kalpaka tree for all who approach you

पुरारि गुरुगुह 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 मुख्यं मां विद्धि 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 finallly 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:

चत्वारि वाक्परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयम् वाचो मनुष्या वदन्ति ॥ १.१६४.४५ ॥

We can also recall here nAma-s 366-371 of LalitA sahasranAma

परा प्रत्यक्चितीरूपा पश्यन्ती परदेवता । मध्यमा वैखरीरूपा.. .. ।

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.

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६ शुक्रः

राग- परशु ताल- खण्डजाति अट

श्रीशुक्रभगवन्तं चिन्तयामि सन्ततं सकलतत्त्वज्ञम् ।

हे शुक्रभगवन् मा-
माशुपालय वृषतुला-
धीश दैत्यहितोपदेश
केशवकटाक्षैकनेत्रं किरीटधरं धवळगात्रम् ।

विंशति-वत्सरोडु-दशा-विभागं अष्टवर्गं
कविं कळत्र-कारकं रवि-निर्जर-गुरु-वैरिणं
नवांश-होरा-द्रेक्काणादि-वर्गोत्तमावसर-समये
वक्रोच्च-नीच-स्वक्षेत्र-वर-केन्द्र-मूल-त्रिकोणे
त्रिंशांश-षष्ट्यंशैरावतांश-पारिजातांश-
गोपुरांश-राजयोग-कारकं राज्यप्रदं गुरुगुहमुदम् ॥

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 हितोपदेश - you are the preceptor of the asuras

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

किरीट धरं - you wear a crown

धवळ गात्रम् - your body is white in colour

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

अष्ट वर्गं - you have beneficial ashta varga

कविं - you are a great poet (4)

कळत्र कारकं - you promote happy matrimony

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

नवांश होरा 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 उच्च नीच स्वक्षेत्र वरकेन्द्र मूलत्रिकोणे - and in exalted and depressed positions, own house, pivotal and mulatrikona positions (6)

त्रिंशांश षष्ठ्यंश ऐरावतांश 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 मुदं - 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 Brihapati 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
कवीनामुशना 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 ons.

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....”

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७ शनैश्चरः

राग- यदुकुलकांबोधि   ताल- मिश्रजाति एक

दिवाकर-तनूजं शनैश्चरं धीरतरं सन्ततं चिन्तयेऽहम् ।

भवाम्बु-निधौ निमग्न-जनानां भयंकरं अति-क्रूर-फलदं
भवानीश-कटाक्ष-पात्र-भूत-भक्तिमतां अतिशय-शुभ-फलदम् ।

कालाञ्जन-कान्ति-युक्त-देहं काल-सहोदरं काक-वाहं
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-फलद-कामधेनुं
काल-चक्र-भेद-चित्र-भानुं कल्पित-छाया-देवी-सूनुम् ॥

सन्ततं चिन्तये अहं - I meditate constantly on
शनैश्चरं दिवाकर तनूजं - Shri ShanIshvara, the son of Surya (1)
भवाम्बु निधौ निमग्न-जनानां -In those who are immersed in the
ocean of worldly life
भयङ्करं - he strikes terror
अति क्रूर फलदं - (and) dispenses terrible consequences
भवानीश कटाक्ष पात्र भूत भक्तिमतां - (on the other hand,)
on those devotees of Lord Shiva who are blessed by His grace
अतिशय शुभ फलदम् - he bestows exceptionally good things
कालाञ्जन कान्ति युक्त देहं - he is sparkling dark in colour, like
the eye liner pigment
कालसहोदरं - he is brother of Yama, the lord of Death (2)
काकवाहं - he rides a crow (3)
नीलांशुक - पुष्प-माला-वृतं - he wears a blue dress and a garland
of blue flowers
नील-रत्न-भूषणालङ्कृतं - and is decorated with ornaments made
of blue gemstones
मालिनी-नुतं - He is worshipped by mAlinI (4)
गुरुगुह-मुदितं - he gives pleasure to Guruguha
मकर-कुम्भ-राशि-नाथं - he presides over the zodiacal signs
Capricornius and Aquarius
तिल-तैल-मिश्रित-अन्न-दीप-प्रियं - he has great liking for
sesame oil lamp and sesame seeds mixed rice
दया-सुधा-सागरं - he is an ocean of compassion (for his devotees)
निर्भयं - he is fearless
कालदण्ड-परिपीडित-जानुं - he bears a wound on his legs inflicted
by Yama,'s cudgel (5)
कामितार्थफलद-कामधेनुं - he is verily the divine Kamadhenu while
dispensing favours to devoteees
काल-चक्र-भेद-चित्रभानुं - he has the capacity to break the
Wheel of Time (6)
कल्पित-छायादेवी-सूनुम् - 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)

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८ राहुः

राग- रामप्रिय ताल- चतुश्रजाति रूपक

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

सुरासुरं रोग-हरं सर्पादि-भीति-हरं
शूर्पासन-सुखकरं शूलायुध-धर-करम् ।

कराळ-वदनं कठिनं कयानार्ण-करुणार्द्र-अपाङ्गं
चतुर्भुजं खड्गखेटादिधरणं
चर्मादि-नीलवस्त्रं गोमेधकाभरणं
शनि-शुक्र-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 सुखकरं - 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 is hands
कराळ वदनं - has a frightful face
कठिनं - he is hard,
कयानार्ण-करुणा-आर्द्र-अपाङ्गं - his(fierce)looks melt into a compassionate glance due to the mantra commencing 'kayA naH' (3)
चतुर्भुजं - he has four hands
खड्ग खेटादि धरणं - he holds a sword, a shield and like weapons
चर्मादि नील वस्त्रं - he wears a blue cloth and other garments made of leather
गोमेदकाभरणं - 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 a vedic mantra to propitiate each planet. The mantra for Rahu is:

कया नश्चित्र आभुवदूती सदावृधः सखा। कया शचिष्ठया 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.

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९ केतुः

राग- चामर ताल- चतुश्रजाति रूपक

महासुरं केतुमहं भजामि छायाग्रहं वरम् ।

महा-विचित्र-मकुट-धरं मङ्गल-वस्त्रादि-धरं
नर-पीठ-स्थितं सुखं नवग्रह-युतं सखम् ।

केतुं कृण्वन्-मन्त्रिणं क्रोध-निधि-जैमिनं
कुलुत्तादि-भक्षणं कोण-ध्वज-पताकिनं
गुरुगुह-चामर-भरणं गुणदोष- जिताभरणं
ग्रहणादि-कार्य-कारणं ग्रहापसव्य-सञ्चारिणम् ॥

महासुरं केतुं अहं भजामि - I take refuge in the great asura Ketu
चायाग्रहं वरम् - he is a great shadow planet (1)
महा विचित्र मकुट धरं - he wears a big charming crown
मङ्गळ वस्त्रादि धरं - he wears auspicious (yellow) clothes
नर पीठ स्थितं सुखं - happily mounted on a human being as seat
नवग्रह युतं सखम् - 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 ot the sage Jaimini
कुलुत्तदि भक्षणं - his favourite food is horse-grain (koLLu in Tamil)
कोण ध्वज पताकिनं - his flag is in the form of a triangle
गुरुगुह चामर भरणं - He holds a parousal to Guruguha
गुण दोष जित आभरणं - he is very good to people who had risen above the sense of good and bad
ग्रहणदि कार्य कारणं - his actions include causing eclipses
ग्रहापसव्य संचारिणम् - 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 कृण्वन्नकेतवे पेशो मर्या 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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