

NAVAGRAHA VEDA MANTRAMS



ANNOTATED COMMENTARY IN ENGLISH BY:

‘SRI NRSIMHA SEVA RASIKAN’

OPPILIAPPAN KOIL SRI VARADACHARI SATHAKOPAN



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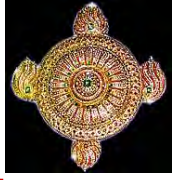




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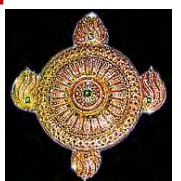




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SrI sudarSanar - SrIrangam





॥ श्रीः ॥

Navagraha Veda Mantrams

INTRODUCTION:

The ParamaikAntis who have performed Prapatti at the sacred feet of Sriman nArAyaNan will not seek any anya devatais like nava Grahams to seek redress from samsAric sufferings.

For them Navagraha Saanti is obtained by reciting specific slokams of Sri RanganAtha Paaduka Sahasram (SRPS) of Swamy Desikan. The recitation of the 749th slokam of SRPS with the following sankalpam will result in Navagraha Devata PrasAdam. The 749th slokam and its meaning as well as commentaries have been housed at the Sundarasimham web site (25th e-book, Part 4 and Page 482):

<http://www.sundarasimham.org>

Lord RanganAtha's Paadukai is Swamy NammAzhwAr, the Supreme most SadAcAryan. Links (sambandhams) with Him will chase away the Navagraha doshams and confer auspiciousness at all times .

Any one seeking relief from inauspiciousness caused by the Nava grahams will recite the 749th Slokam preceded by the following Sankalpam seeking the anugraham of Lord's Paadukais:

श्री श्रीरङ्गनायिका समेत श्री रङ्गनाथस्वामिनः अनुग्रहेण मम नव ग्रह देवता प्रसाद सिद्धयर्थ श्री रङ्गनाथ दिव्यमणि पादुका सहस्रस्तोक मन्त्र जपमहं करिष्ये ।





SrI SrIranganAyika sameta SrI ranganAtha svAmina: anugraheNa mama nava graha devata prasAda siddhyartham, SrI ranganAtha divya maNi paaduka sahasra sloka mantra japamaham karishye|

The 749th slokam is recited for 10, 28 or 108 times per day for a MaNDalam or shorter periods. The slokam is:

कनकरुचिरा काव्याख्याता शनैश्चरणोचिता

श्रितगुरुबुधा भास्वद्रूपा द्विजाधिपसेविता ।

विहितविभवा नित्यं विष्णोः पदे मणिपादुके

त्वमसि महति विश्वेषां नः शुभा ग्रहमण्डली ॥

kanakarucirA kAvyAkhyAtA SanaiScaraNocitA

SritagurubudhA bhAsvadrUpA dvijAdhipasevitA |

vihitavibhavA nityam vishhNo: pade maNipAduke

tvamasi mahati viSveshAm na: SubhA grahamANdali ||

---SrI RanganAtha pAduka sahasram, Slokam 749

Not every one is a Prapannan and many such seek KaamyArtha siddhis and freedom from illness or other misfortunes. The ever merciful Vedams house mantrams for addressing navagrahams for that purpose; the navagrahams are really the servants of the Lord. Any power that they have arises from the Lord.

Nava Grahams and their worship is very much in the Hindu psyche. Temples for them abound and they are generally found in Siva Temples in Tamil Naadu. Most of them have been built between 7th and 12th centuries. There is an





exclusive temple for Nava Grahams at the village of iDaikkADu, where iDaikkADu Siddhar lived. This siddhar is said to have established the array of the 9 planets vis a vis each other with sUryan at the Center. Navagraha sannidhis are not found in VishNu Temples and the legend that Lord Raamachandra worshipped Nava Grahams at Nava PaashANam near ThiruppullANi are not accepted by VaishNavAs. The Nava GrahAs are invited normally to attend brahmotsavams of Sriman NaarAyaNan at His temples with bhERi TaaDanam. They are also recognized to be present during Lord VenkatesvarA's SuprabhAtam:

सूर्येन्दुभौमबुधवाक्पतिकाव्यसौरि- स्वर्भानुकेतुद्विषत्परिषत्प्रधानाः ।

त्वद्दासदासचरमावधिदासदासाः श्रीवेङ्कटाचलपते तव सुप्रभातम् ॥

sUryendu bhauma budha vAkpati kAvya sauri

svarbAnu ketu dvishat parishat pradhAnA: |

tvadAsa dAsa caramAvadhi dAsa dAsA:

SrI venkatAcalapate ! tava suprabhAtam ||

MEANING:

Lord of Venkatam Hill! May this dawn be an auspicious One for You! The Sun, the son of Sun (sanIsvaran), Moon and other big fellows of the sky are actually Your servant's servant's servants. They are all here.

GaayatrIs for Nava Grahams

Each of them have their own GaayatrI mantrams. For instance the one for sUryan goes this way:





(प्रणवम्) अश्व-ध्वजाय विद्महे पाश हस्ताय धीमहि तन्नो सूर्यः प्रचोदयात् ॥

(praNavam) aSva-dhvajAya vidmahe pASa-hastAya dhImahi
tanno sUrya: pracodayAt ||

For Candran:

(प्रणवम्) पद्म ध्वजाय विद्महे हेम रूपाय धीमहि तन्नो सोम प्रचोदयात् ॥

(praNavam) padma dhvajAya vidmahe hema rUpAya dhImahi
tanno soma: pracodayAt ||

For sanIsvaran:

(प्रणवम्) काक ध्वजाय विद्महे खड्क हस्ताय धीमहि तन्नो मन्दः प्रचोदयात् ॥

(praNavam) kAka dhvajAya vidmahe khaDka hastAya dhImahi
tannO manda: pracodayAt ||

Each Graham has particular vastram, vAhanam and weapon . The locations of these temples for the nine planets in Tamil Naadu are:

- sUryan at sUryanAr KOil (15 Km from KumbakoNam)
- Candran at ThingaLUr (3 Km from ThiruvayyARu)
- angArakan /SevvAy at VaitthIsvaran KOil (6 Km from SeerkhAzhi)
- budhan at ThiruveNkAdu (10 Km from VaitthIsvaran KOil).
- brhaspati/Guru at Alangudi (6 KM from NeedAmangalam)
- Sukran at KanjanUr (3 Km from sUryanAr KOil)





- Sani at ThirunaLLARu (5 Km from KaraikkAI)
- Raahu at ThirunAgEswaram (1 Km from Oppiliappan KOil)
- Ketu at KizhaperupaLLam (near TarangampAdi).

In modern day astrology, sUryan is Sun; Candran is Moon; angArakan/SevvAi is Mars; Budhan is Mercury; Guru/Brhaspati is Jupiter; Sukran is Venus; Raahu is snake's head and Ketu is snake's tail. If we leave out Raahu and Ketu, there are 7 grahams and each one is associated with a particular day of the week. For example, Sukran is associated with Friday.

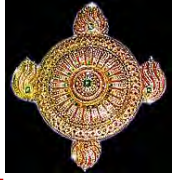
MUSICAL KRTIS ON NAVAGRAHAMS:

Saint ThyagarAja questioned the power of the Nava Grahams; for him Lord Raamachandran's power is the dominant one over them. Saint Thyagaraja instructed us that the anugraham of Ramachandran is the only strength that matters in warding off all aSubhams and amangaLams. This Krti is set in moving Revagupti rAgam and was composed by the Saint, who was an authority on Jyothisha sAstram. Saint Thyagaraja was familiar with the aTaaNaa rAga Krti of Purandara Daasa, who asked about the futility of worshipping the nava grahams compared to the worship of the Lotus eyed Sriman NaarAyaNan: "sakala graha bala ninne sarasijAkshA?".

Among the SangIta trimUrtis, Sri Mutthuswamy DIkshitar and SyAmA SaastrigaL were also proficient in Jyotisham as a VedAngam. Sri DIkshidar composed 9 beautiful krtis for the nava grahams. Some believe that the krtis on Raahu and Ketu were composed by some one else and added to the group of nine.

These krtis have a wealth of information about the individual grahams and their worship protocols. Here are the Raagams and tALams for the nine grahams allocated by Sri DIkshitar:





- sUrya mUrte: rAgam saurAshTram and cathusra dhruva tALam
- candram bhajamAnasa: asAvEri rAgam and Catusra maTyA tALam
- angArakam aSrayAmi: surutti rAgam and Catusra rUpakam
- budhamAsrayAmi: nAtakurinji rAgam and miSra jhampa
- brhaspate: aThaaNa rAgam and tisra tripuTa
- SrI Sukra bhagavantam: Paraju rAgam and KaNDa aTa tALam
- sani bhagavAn/divAkara tanujam:Yatukula KaambhOji and catusra Ekam
- Raahu: smarAmyaham sadA / RamAmanOhari rAgam and rUpakam
- mahAsuram ketum: cAmara rAgam and rUpaka tAlAm

The Texts, meanings and recordings of these nine krtis are available through Google search with the words "navagraha+krtis" .

Please browse the following URL for the krtis

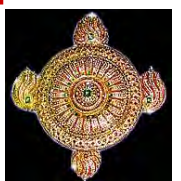
[http://www.esnips.com/doc/df5369a9-1e7a-403f-8c62-549e0b98a1d6/1\).B.Rajam-Iyer-Soorya-moorthe,-,Dikshitar](http://www.esnips.com/doc/df5369a9-1e7a-403f-8c62-549e0b98a1d6/1).B.Rajam-Iyer-Soorya-moorthe,-,Dikshitar)

[http://www.esnips.com/doc/7b9ac1d2-32d0-4dcc-bf06-864ec6fd2936/2\).B.Rajam-Iyer-Chandram-Bhaja,-,Dikshitar/nsnext](http://www.esnips.com/doc/7b9ac1d2-32d0-4dcc-bf06-864ec6fd2936/2).B.Rajam-Iyer-Chandram-Bhaja,-,Dikshitar/nsnext)

[http://www.esnips.com/doc/0a177de9-71c0-44d7-b087-dde28f575dac/3\).B.Rajam-Iyer-Angarakamaashrayamyaham,-,Dikshitar/nsprev](http://www.esnips.com/doc/0a177de9-71c0-44d7-b087-dde28f575dac/3).B.Rajam-Iyer-Angarakamaashrayamyaham,-,Dikshitar/nsprev)

[http://www.esnips.com/doc/c8f239e1-2b8d-4227-8c20-3c0fe67b5ab9/4\).B.Rajam-Iyer-Budhamashrayami-sathatham--,Dikshitar/nsprev](http://www.esnips.com/doc/c8f239e1-2b8d-4227-8c20-3c0fe67b5ab9/4).B.Rajam-Iyer-Budhamashrayami-sathatham--,Dikshitar/nsprev)

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to=120&page5=1&page4=1&gen=Any+Gender&page3=1&sort=0&cnt=Any+Country
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st=4&pp=15&q=dikshitar#allFilesL](http://res0.esnips.com/_t_/dikshitar?to=120&page5=1&page4=1&gen=Any+Gender&page3=1&sort=0&cnt=Any+Country&page2=1&uf=0&page1=1&page0=1&pageUsers=1&from=13&t=1&page=1&cur=4&st=4&pp=15&q=dikshitar#allFilesL)

VEDA MANTRAMS:

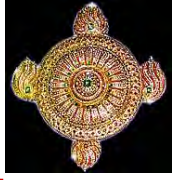
Let us now cover the Veda Mantrams for each of the nine Grahams and their adhi devatai and the pratyadhi devatai for them. Here are the devatai (graham) and their adhi and pratyadhi devatais:

graham	Adhi devathai	Pratyadhi devathai
sUryan	agni	rudran
angArakan/SevvAi	bhUmi	KshetrapAlar
Sukran	indrANi	indran
soman/Moon	jalam	Gauri
budhan	trivikraman	VishNu
brhaspati	indran	budhniyA:
Sani	PrajApati	Yaman
rAhu	durgA	nirrudhi dig pAlakan
Ketu	BrahmA	Citraguptan

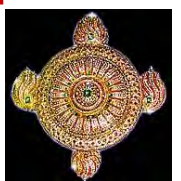
aDiyEn will provide the meanings of these devatAs, adhidevatAs and pratyadhidevatAs mantrams and limited comments.

Excellent recitation of Navagraha veda mantrams can be heard at the following URL - <http://www.raaga.com/play/?id=76519>





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Mantrams and Meanings

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antaryami of sUryan - Kumbakonam SrI Aravamudha perumal



VEDA MANTRAM FOR SURYAN (DEVATAN)

(प्रणवम्) आसत्येन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यञ्च ।

हिरण्मयेन सविता रथेनाऽऽदेवो याति भुवना विपश्यन् ॥

(praNavam) Asatyena rajasA vartamAno niveSayannamrtam martyanca |
hiraNmayena savitA rathenA devo yAti bhuvanA vipaSyant ||

MEANING:

sUrya devan travels around the world in His golden chariot witnessing the activities of all jIvans. With His Atma jyoti and the lustre seen by our very eyes, sUrya devan encourages the jIvans of deva lokam and those of bhU lokam to perform their karmAs; this He does, while seated on His golden chariot serving as loka sAKshi and performing pradakshiNam of the Meru Mountain.

satyena - through the splendour of His Atma jyoti

rajasA - through His lustre experienced by one's eyes

amrtam martyanca niveSayan - He engages the people of deva and Manushya lokams to observe their karmAs

AvartamAna: savitA deva: - sUryan rotating around His assigned path

hirNmayena rathena bhuvanA vipaSyant AyAti - In His Golden chariot sUryan travels and observes unfailingly all the KarmAs of the jIvans as their witness.

Mantram for agni as adhidevatai for sUryan:

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् । अस्य यज्ञस्य सुक्रतुम् ।





agnim dUtam vrNImahe hotAram viSvavedasam | asya yaj~nasya sukratum |

MEANING:

aDiyEn invokes agni devan, who is the grantor of the auspicious phalans. aDiyEn prays to agni, who invites devAs for this Yaj~nam as dUtan; takes and offers the havis presented at the Yaj~nam to appropriate devAs in His role as HotAran. He does not hold back any of the Havis offered by the adhikARis in His role as ViSva Vedas. We invoke for this Yaj~nam agni as the adhi devatai is invoked.

Mantram for Rudran as the pratyadhi devatai for sUryan:

येषामीशे पशुपतिः पशूनां चतुष्पदामुत च द्विपदाम् ।

निष्क्रीतोऽयं यज्ञियं भागमेतु रायस्पोषा यजमानस्य सन्तु ॥

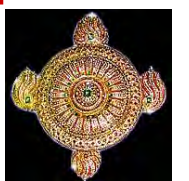
yeshAmIeSe paSupati: paSUnAm catushpadAmuta ca dvipadAm | nishkrItoyam yaj~nyam bhAgametu rAyasposhA yajamAnasya santu ||

MEANING:

May Rudran, the Pratyadhi devatai for sUryan, accept our samarpaNams, which have not been earned by us but blessed to us by Him. This Rudran is also known as PaSupati, the Lord of the sentient jIvans embodied as four legged or two legged jantus. Oh Rudra! Please grow the status arising from wealth of the YajamAnar (performer) of the Yaj~nam enjoy the status arising from the growth in his wealth!

Word by Word Meaning:

catushpatAm paSUnAm uta ca dvipadAm yeshAm ISe paSupati: - Rudran known as Pasupati is the Lord of both the two legged humans and the four-legged cattle.





(sa rudra paSupati) nishkrIta ayam yaj~nyam bhAgam etu - May He accept as naivEdhyams (offerings) of ours, which are not earned by us but bequeathed to us by Him.

yajamAnasya rAyasposha: santu - May the enhanced status arising from the blessings of wealth to the YajamAnan be realized!

sUrya GaayatrI:

(प्रणवम्) अश्वध्वजाय विद्महे पाश हस्ताय धीमहि तन्नो सूर्यः प्रचोदयात् ॥

(praNavam) aSva-dhvajAya vidmahe pASa-hastAya dhImahi
tanno sUrya: pracodayAt ||

MEANING:

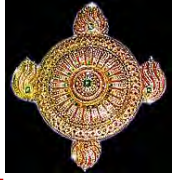
We mediate on that sUryan with the horse symbol in His flag and for that we pray to the one who holds the rope. May that sUryan prompt us for that meditation!

(प्रणवम्) अधिदेवता प्रत्यदिदेवता सहिताय आदित्याय नमः

(praNavam) adhidevatA pratyadidevatA sahitAya AdityAya nama:

Our salutations to sUryan with His adhidevata (agni) and PratyadhidevatA (rudran)!

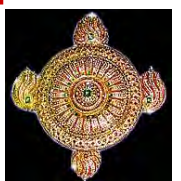




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antaryami of angArakan - thirullikeNi SrIpArthasArathy perumal





VEDA MANTRAM FOR ANGARAKAN (DEVATAI)

(प्रणवम्) अग्निर्मूर्द्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपागरेतागंसि जिन्वति ॥

(praNavam) agnir-mUrddhA diva: kakutpati: prthivyA ayam | apAgumretAgumsi
jinvati ||

MEANING:

angArakan is like Agni. He confers on devalokam glories like the hump on a male bull. He is the Lord of the earth. He protects all living entities with water.

Word by Word Meaning:

(sa:) agni: - angArakan is like agni in many ways.

mUrddhA diva: kakut - For the upper world of deva lokam, he stands out like the majestic hump (timil) of a bull.

pati: prthivyA: ayam - He is indeed the Lord of the earth.

apAm retAgumsi jinvati - He protects all living beings them with the waters by which they sustain themselves.

Mantram for the adhidevatai (BhUmi) for angAkarakan:

स्योना पृथिवि भवाऽनृक्षरा निवेशनी । यच्छानश्शर्म सप्रथाः ।

syonA prthivi bhavAnrksharA niveSanI | yacchAna: Sarma saprathA: |

MEANING:

Oh BhU dEvi who wipes away all sorrows! Oh BhUmi devi, who is known as sarvam sahA! May Thou grant us noble happiness as One who creates the human beings and the other jantUs and provide them a home.





Word by Word Meaning:

syonA prthivi - Oh BhUmi devi who chases away our sorrows !

bhavA nrksharAa niveSanI - You create the human beings and all the other living entities and give them a home to reside

saprathA: - You bear patiently will all transgressions of the human beings. You possess in abundance the guNam of KshAnti and therefore You are saluted as sarvam sahA.

na: - for us

Sarma yaccha - Please give us the boon of enjoying the noblest (uttama) of delights to enjoy!

Mantram for Kshetra pAlakar as the pratyadhi devatai for angArakan:

क्षेत्रस्य पतिना वयगृहिते नेव जयामसि । गामश्वं पोषयित्त्वा स नो मृडातीदृशे ॥

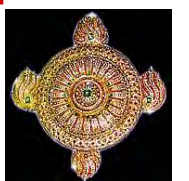
kshetrasya patinA vayagum hite neva jayAmasi | gAmaSvam poshayitnvA sa no mrDA+IdrSe ||

MEANING:

We will become victorious in our noble endeavours with the help of KshetrapAlakar, who is like a friend seeking our hitam. May He protect and nourish our cattle and appear before us to bless us with uttama sukham in this world!

Word by Word Meaning:

vayam - We





hiteneva - with the help of caring friend-like

kshetrasya patinA - KshetrapAlar

jayAmasi - will become victorious in our noble activities .

gAmaSvam poshayitnvA - May He protect and grow our cattle (cows and horses)!

sa na: drSe - May He provide/bless us his darsana saubhAgyam

mrDA+I - and confer on us the uttama sukham (of AyurArOgyam, progeny and finally Parama PurushArtham).

angAraka GaayatRI:

(प्रणवम्) अङ्गारकाय विद्महे भूमिपालाय धीमहि तन्नो कुजः प्रचोदयात्

(praNvam) angArakAya vidmahe bhUmi-pAlAya dhImahi

tanno kuja: pracodayAt

MEANING:

We meditate on that angArakan and for that we pray to One who is the protector of the earth. May that angArkan (kuja) prompt us for that meditation!

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय अङ्गारकाय नमः

(praNvam) adhidevatA pratyadhidevatA sahitAya angArakAya nama:

MEANING:

Our salutations to angArakan with His adhidevata (bhUmi) and pratyadhidevatA (kshetrapAlar)!

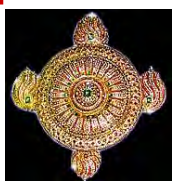




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antaryami of Sukran - ThiruvelliyankuDi Sri kolavilrAmar





VEDA MANTRAM FOR SUKRAN (DEVATAI):

(प्रणवम्) प्रवश्शुक्राय भानवे भरध्वगंहव्यं मतिं चाग्नये सुपूतम् ।

यो दैव्यानि मानुषा जनूगुंष्यन्तर्विश्वानि विद्म ना जिगाति ।

(praNavam) prava: SukrAya bhAnave bharadhvagum havyam matim cAgnaye
supUtam | yo daivyAni mAnushA janUgumshyantar-viSvAni vidma nA jigAti |

MEANING:

May You all jIvans belonging to deva kulam or manushya kulam or the kulam in between the above two kulams present Your consecrated and pure Havis to Sukran as well as your minds rooted in dhyAnam about Sukran. He has the lustre of the Sun and comprehends all the jIvans and their svarUpams through his j~nAna Sakti.

Word by Word Meaning:

ya: - The One

daivyAni - (who comprehends) the devAs

mAnushA - the humans

janUgumshi antarviSvAni - those in between the two

vidma nA jigAti - comprehends them through His j~nAna Sakti

bhAnave - The One having the lustre of the Sun

agnaye - the One who has the power to grant noble boons like agni

SukrAya - to that Sukra BhagavAn





va: - (May) Your

supUtam havyam - pure havis (and)

matim ca - mind rooted in dhyAnam

prabharatvam - be presented especially .

Mantram for the adhidevatai (indrANi) for Sukran:

इन्द्राणिमासु नारिषु सुपत्नीमहमश्रवम् । न ह्यस्या अपरञ्जन जरसा मरते पतिः ।

indrANi mAsu nArishu supatnI mahamaSravam | na hi asyA aparanjana jarasA
marate pati: |

MEANING:

I have heard from others about IndrANi, the greatest of pativratais among the women of the world. Another thing I heard is that Her husband Indran does not die of old age.

Word by Word Meaning:

Asu nArishu - among all the women of the world

supatnIm - as a MahA Pativratai

indrANIm - IndrANI is

ahamSravam - (has been) heard by me from others.

asyA: pati: jarasA na hi marate - The husband of this MahA Pativratai, Indran does not die of old age is also known to me.





aparanjana - That is another thing I have heard about.

Mantram for Indran as the Pratyadhi devatai for Sukran:

इन्द्रं वो विश्वतस्परि हवामहे जनेभ्यः । अस्माकमस्तु केवलः ॥

indram vo viSvataspari havAmahe janebhya: | asmAkamastu kevala: ||

MEANING:

We perform ArAdhanam for Indran, who is superior to all cetanams of this universe on Your behalf. May he grant us matchless blissful anbhavams !

Word by Word Meaning:

viSvata: parijanebhya: - Of Him, who is superior to all other jIvans

indram va: havAmahe - that Indran, we worship on Your behalf

asmAkam kevala: astu - May He stay as the One granting matchless bliss to us all!

Sukra GaayatrI:

(प्रणवम्)अश्व-ध्वजाय विद्महे दनुर्हस्ताय धीमहि तन्नो शुक्रः प्रचोदयात्

(praNavam) aSva-dhvajAya vidmahe danur-hastAya dhImahi

tanno Sukra: pracodayAt ||

MEANING:

We mediate upon that Sukran with the symbol of horse in His flag. For that, we meditate on the One with the bow in His hand. May that Sukran prompt us for that meditation!





(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय शुक्राय नमः ॥

(praNavam) adhidevatA pratyadhidevatA sahitAya SukrAya nama: ||

MEANING:

Our salutations to Sukran with His adhidevata (indrANi) and pratyadhidevatA (indran)!

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VEDA MANTRAM FOR SOMAN (DEVATAI)

(प्रणवम्) आप्यायस्व समेतु ते विश्वतस्सोम वृष्णियम् । भवा वाजस्य सङ्गथे ॥

(praNavam) ApyAyasva sametu te viSvata: soma vrshNiyam |

bhavA vAjasya sangathe ||

MEANING:

Oh Candra BhagavAn! Please extend my longevity and enhance my strength (to perform kaimkaryams). May Your vIryam (virility) extend all over. Please bless us to have anna samrddhi (fullness of food and provisions).

Word by Word Meaning:

ApyAyasva - (Oh soma) Please grow further my life on this earth and my strength during this life!

te vrshNiyam sametu - May Your virility spread to every corner!

vAjasya sangathe bhavA - Please bless us with the boon of sumptuous food!

Mantram for the adhidevatai (Jalam) for soman:

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा । अग्निञ्च विश्वशंभुवमापश्च विश्वभेषजीः ॥

apsu me somo abravIdantar-viSvAni bhashajA | agnim ca viSvaSambhuvam

ApaSca viSvabhashajI: ||

MEANING:

Soma has said that water (jalam/Apa:) contains in it all kinds of medicine (healing essences). Agni, who grants the world and its beings with all kinds of auspiciousness is inside the Jalam (antargatam). The water is the curing medicine for all sufferings.





antaryami of sOman - SrIrangam SrIranganAthar



Word by Word Meaning:

me - for me

apsu - the Waters

viSvAn bheshajA anta: - contain inside it all the healing potions (medicine).

(iti) soma: abravIt - Thus said Candran.

viSva sambhuvam agnim ca - Agni, which confers all kinds of auspiciousness on the universe is also housed inside the Jalam.

Apa: ca viSvabheshajI - This water is the cure for all sorrows.

Mantram for Gauri as the pratyadhi devatai for soman:

गौरी मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी ।

अष्टापदी नवपदी बभ्रुवुषी सहस्राक्षरा परमे व्योमन् ॥

gaurI mimAya salilAni takshat ekapadI dvipadI sA catushpadI |

ashTApadI navapadI babhUvushI sahasrAksharA parame vyoman ||

MEANING:

Gauri Devi measures the universe and makes it orderly. She holds under Her sway all the animals that came out of the cosmic waters. She is the One, who is with ParamAKASa Brahman in the form of the Veda mantrams with one line (pAdam), two lines, four lines, eight lines, nine pAdams and those which contain one thousand letters (aksharams).





Word by Word Meaning:

gauri - This Gauri Devi

mimAya - She measures this world and creates order.

salilAni takshati - She brings under Her control all the beings born out of water.

sA - She

parame vyoman (tishThati) - resides with Brahman in the ParamAkASam

ekapadI dvipadI catuspadI babhUvushI - and (GaurI) becomes the embodiment of mantrams with one line, two lines and four lines.

ashTApadI navapadI sahasrAkshara babhUvushI - (She also) becomes the form of mantrams with eight pAdams, nine pAdams and one with thousand letters.

soma gaayatrIi:

(प्रणवम्) पद्मध्वजाय विद्महे हेम रूपाय धीमहि तन्नो सोम प्रचोदयात् ॥

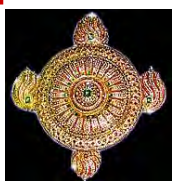
(praNavam) padma dhvajAya vidmahe hema rUpAya dhImahi

tanno soma: pracodayAt ||

MEANING:

We mediate on that One with the lotus flower on His flag and for that we pray to the One of golden hue. May that soman prompt us for that meditation!

(प्रणवम्) अधिदेवता प्रत्यदिदेवता सहिताय सोमाय नमः



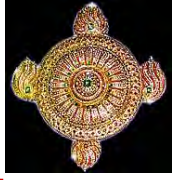


(praNavam) adhidevatA pratyadidevatA sahitAya somAya nama:

MEANING:

Our salutations to Candran with His adhidevata (Jalam) and PratyadhidevatA (GaurI)!

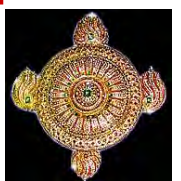




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antaryami of budhan - thirukkannapuram SriSowrirAjaperumal





VEDA MANTRAM FOR BUDHAN (DEVATAI)

(प्रणवम्) उद्बुध्यस्वाग्ने प्रतिजाग्रह्येनमिष्टापूर्ते सगंसृजेथामयञ्च ।

पुनः कृण्वगंस्त्वा पितरं युवानमन्वातागंसीत्त्वयि तन्तुमेतम् ॥

(praNavam) udbudhyasvAgne prati jAgrhyenamishTApUrte sagum-srjethAmayam ca | puna: krNvagumstvA pitaram yuvAna-manvAtAgumsIt tvayi tantumetam ||

MEANING:

Oh Agni blessing Your devotees! Please awaken and cast Your benevolent glances on aDiyEn. Please awaken the yajamAnan as well so he can engage in auspicious activities. Both of you together should perform the Subha kAryam of ishTA pUrta Yaj~nam. Oh adhikAri for this Yaj~nam! May Agni bless You to be young forever and serve as the good father in Your family and be the source of good progeny.

This is a prayer by AcAryan on behalf of the YajamAnan.

Word by Word Meaning:

agne! - Oh Agni! Who blesses Your devotees with the elevation of their worldly and spiritual status !

udbudhyasva - Please awaken aDiyEn for casting Your MangaLa drshTi on aDiyEn.

etam pratijAgrhi - Please awaken the YajamAnan and instill in him the desire to engage in auspicious activities.

ayam ca ishTApUrte sagumsrjethAm - May both yourself and the YajamAnan perform ishTA pUrta kaimkaryam.





tvA pitaram yuvAnam - Oh YajamAna! May You be youthful and be the Father of the household.

puna: krNvan - performing more and more auspicious deeds

tvayi etam tantum anvAtAgumsIt - and May Budhan grow further Your progeny!

Mantram for the adhidevatai (trivikramar) for Budhan:

इदं विष्णुर्विचक्रमे त्रेधा निदधे पदम् । समूढमस्यपागंसुरे ।

idam vishNurvicakrame tredhA nidadhe padam | samUDhamasya pAgumsure |

MEANING:

VishNu measured this earth as Trivikraman. He placed His sacred feet in three ways. The entire Universe is under the dust from His auspicious feet.

Word by Word Meaning:

idam vishNu: - This VishNu

vicakrame - measured

padam tredhA nidadhe - (for that purpose), He placed His feet in three ways.

asya pAgumsure samUDham - The whole world is held under the speck of a dust from His sacred feet.

Mantram for VishNu as the Pratyadhi devatai for Budhan:

विष्णो रराटमसि विष्णोः पृष्ठमसि विष्णोः झप्त्रेस्थो विष्णोस्स्यूरसि विष्णोर्ध्रुवमसि वैष्णवमसि
विष्णवे त्वा ।





vishNo rarATamasi vishNo: prshThamasi vishNo: j~naptrestho vishNossyUraSi
vishNordhruvamasi vaishNavamasi vishNave tvA |

MEANING:

This mantram is about the homage to the Pratyadhi devatai for Budhan, VishNu. Please eulogize Budhan at the entrance of His Yaaga MaNTapam as VishNu's forehead (lalATam). Please salute him as VishNu's rear at the back of that MaNTapam. Please view Him as the legs of VishNu, when the two entrance posts are seen. Consider the binding ropes as the nADis of VishNu. Meditate on the binding knots formed by the ropes as the firm grantis (granthis) of VishNu. You shine as the embodiment of VishNu. aDiyEn prostrates before You as the representative (Pratinidhi) of VishNu Bhagavan.

Word by Word Meaning:

vishNo: rarATamasi - (This is a prayer to be made at the steps of the Yaaga MaNTapam): You are like the broad forehead of VishNu.

vishNo: prshThamasi - (The prayer at the backside of this MaNTapam): You are like the rear of Lord VishNu.

vishNo: jn~aptre stha: - (The prayer at the pillars holding the MaNTapam): You are like the Lords's strong legs (that measured effortlessly the entire universe).

vishNo: syUraSi - (The prayer for the ropes binding the auxillaries): You are like the esoteric nADis of VishNu.

vishNo: dhruvamasi - (The prayer on seeing the knots made from the ropes): You are like the grantis of VishNu.

vaishNavamasi - You shine the entire body of VishNu (VishNumayam).

vishNave tvA - aDiyEn salutes You as the representative of VishNu .





budha GaayatrI:

(प्रणवम्) गजध्वजाय विद्महे शुख हस्ताय धीमहि तन्नो बुधः प्रचोदयात् ॥

(praNavam) gaja-dhvajAya vidmahe Sukha hastAya dhImahi
tanno budha: pracOdayAt ||

MEANING:

We meditate upon that Budhan with the elephant symbol in His flag. For that purpose we mediate on the One with Sukha mudrai on His hand. May that Budhan prompt us for that meditation !

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय बुधाय नमः

(praNavam) adhidevatA pratyadhidevatA sahitAya budhAya nama:

MEANING:

Our salutations to budhan with His adhidevata (trivikrama) and pratyadhidevatA (VishNu)!





VEDA MANTRAM FOR GURU/BRHASPATI (DEVATAI)

(प्रणवम्) बृहस्पते अतियदर्यो अर्हाद्द्युमद्विभाति क्रतुमज्जनेषु ।

यद्दीदयच्छवसर्तप्रजात तदस्मासु द्रविणन्धेहि चित्रम् ॥

(praNavam) brhaspate atiyadaryo arhAt dyumat vibhAti kratumajjaneshu |
yaddIdayacchavasarta prajAta tadasmAsu draviNam dhehi citram ||

MEANING:

Oh Brhaspati of eternal glory! Just like the king having more rights about the wealth of his land, just like the good deeds shining splendidly with the puNyAsAlis and just like the wealth won by valour, May all kinds of wealth stay firmly with us from Your anugraham!

Word by Word Meaning:

brhaspate! arya: yat ati arhAt - Oh Guru BhagavAn! Just as a reigning monarch claims the rights for enjoyment of the wealth of the land at a level higher than the citizens,

kratumajjaneshu dyumat vibhAti - Just as the illustrious jyoti that shines on the (foreheads of) the puNyAsAlis,

yat chavasA dIdayat - Just as that jyoti shines due to the heroism (sAdhanA) of the adhikAri

rtaprajAta - May Thou Guru BhagavAn of limitless Vaibhavam

tat citram draviNam asmAsu dhehi - bless us with wealth of all kinds that will stay with us always!

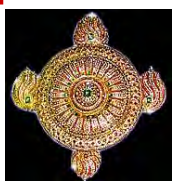




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antaryami of bruhaspati - Kanchi Sri Varadaraja perumal





Mantram for the adhidevatai (indran) for Brhaspati:

इन्द्रमरुत्व इह पाहि सोमं यथा शायति अपिबस्सुतस्य ।

तव प्रणीती तव शूरशर्मन्नाविवासन्ति कवयस्सुयज्ञाः ॥

indra marutva iha pAhi somam yathA SAryAte apibassutasya |

tava praNIItI tava SUra SarmannAvivAsanti kavaya: suyaj~nA: ||

MEANING:

Oh Indra with Your assembly of DevAs! Just like You partook the soma rasam in the Yaagam of SaaryAti, please drink the soma rasam from this Yaj~nam. Oh heroic One! With Your grace and permission, the great ones perform many Yaj~nams and enjoy good lives.

Word by Word Meaning:

indra marutva: - Oh Indran surrounded by the assembly of Your devAs!

SAryAte: sutasya yathA apiba: - Just as You drank the freshly squeezed juice of Soma (soma rasam) at the Yaj~nam performed by Sage SAryAti,

iha somam pAhi - Please accept and drink the Soma rasam offered to You at our Yaj~nam.

SUra! tava praNIItI kavaya: - Oh Valorous One! the great ones who have obtained Your permission and

suyaj~nA: tava Sarman avivAsanti - have performed great Yaj~nams and are enjoying their lives well due to Your anugraham.





Mantram for budhniyA: as the pratyadhi devatai for Brhaspati:

ब्रह्मजज्ञानं प्रथमं पुरस्ताद्विसीमतस्सुरुचो वेन आवः ।

सबुध्निया उपमा अस्य विष्ठास्सतश्च योनिमसतश्च विवः ॥

brahmajaj~nAnam prathamam purastAt visImata: suruco vena Ava: |

sa budhniyA upamA asya vishThAssataSca yonimasataSca viva: ||

MEANING:

sUrya devan of illustrious luminescence, who arose first from Brahman shines at all the boundaries of this universe and spreads His rays.

Word by Word Meaning:

brahmajaj~nAnam prathamam purastAt - At the very beginning, He (sUryan) arose from the Brahman

visImata: suruca: vena Ava: - (This) sUryan is filled with lustre, pervades and shines in every boundary of this universe through His nourishing rays.

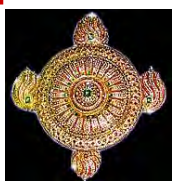
sa: budhniyA: upamA asya vishThA: - This sUryan created sUryans like Him (dvAdaSa AdityAs), the pillars for this universe and

sataSca asataSca yonim viva: - created further the source place (yoni) for the KaaraNa and Kaarya lokams

brhaspati GaayatṛI:

(प्रणवम्) वृषभध्वजाय विद्महे गृणि हस्ताय धीमहि तन्नो गुरुः प्रचोदयात् ॥

(praNavam) vrshabha-dhvajAya vidmahe grNi hastAya dhImahi





tanno guru: pracodayAt ||

MEANING:

We meditate upon that Brhaspati with the symbol of the bull in His flag. For that purpose we mediate on the auspicious hand of his. May that Brhaspati prompt us for that meditation !

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय बृहस्पतये नमः ॥

(praNavam) adhidevatA pratyadhidevatA sahitAya brhaspataye nama: ||

MEANING:

Our salutations to brhaspati with His adhidevata (indra) and pratyadhidevatA (budhniyA)!





antaryami of sanaischaran - thirumalai Sri Malayappa swamy



VEDA MANTRAM FOR SANAI SCARAN/ SANISVARAN (DEVATAI)

(प्रणवम्) शन्नो देवीरभिष्टय आपो भवन्तु पीतये । शंयोरभिस्त्रवन्तु नः ॥

(praNavam) Sanno devIrabhishTaya Apo bhavantu pItayE |

Samyorabhisravantu na: ||

MEANING:

May the divine water sources (nIr nilaikaL) stay as fulfillers of our auspicious wishes and be fit for our drinking! May these divine waters enhance our peace and tranquility on all four sides when we encounter sorrows at the present time and in the future.

Word by Word Meaning:

devI: Apa: - these divine water sources

na: Sam abhishTaye - May they be fulfillers of our auspicious wishes!

pItaye bhavantu - May they be fit for quenching our thirst and performing our nitya karmAs!

Samyo: na: abhisravantu - May they confer on us peace (Saanti) from all four sides by warding off the ills of today and tomorrows!

Mantram for the adhidevatai (PrajApati) for SanaiScaran:

प्रजापते न त्वदेतान्यन्यो विश्वा जातानि परिता बभूव ।

यत्कामास्ते जुहुमस्तन्नो अस्तु वयगूंस्याम पतयो रयीणाम् ।

prajApate na tvadetAnyanyo viSvA jAtAni paritA babhUva |





yatKAmAste juhUmastanno astu vayagum syAma patayo rayINAm |

MEANING:

Oh PrajApate! Other than You, there is none, who would have the power to protect or destroy that which has been created. May we be blessed to receive the boons that we desire through the performance of this homam for You. May we be blessed by You to become the Masters of abundant wealth in all forms!

Word by Word Meaning:

prajApate - Oh PrajApati!

tvat-anya: - other than You

jAtAni tA etAni viSvA - of all these created worlds

na paribabhUva - do not have the Sakti to protect or destroy.

vayam yat kAmA: te juhuma: tat na: astu - May we be blessed with the realization of our desires that propel us to perform this homam for You! May we attain our kAmA pUrti!

vayam rayINAm pataya: syAma: - May we become the Masters of wealth of every kind!

Mantram for as the Pratyadhi devatai (Yama) for SanaiScaran

इमं यमप्रस्तरमाहि सीदाऽङ्गिरोभिः पितृभिस्संविदानः ।

आत्वा मन्त्राः कविशस्ता वहन्त्वेना राजन् हविषा मादयस्व ।

imam yama prastaramAhi sIdAngirobhi: pitrbhissamvidAna: |





AtvA mantrA: kaviSastA vahantvenA rAjan havishA mAdayasva |

MEANING:

Oh Yama dharma Raajan! We invite You to this lofty karmA accompanied by the Pitr devatais such as angirasar. May the mantrams recited by the great poets welcome You to our auspicious homam! Oh Yama deva! May Thou be pleased to accept the offered Havis and make this YajamAnan become happy!

Word by Word Meaning:

yama - Oh Yama Dharma RaajA!

angirobhi pitrbhi: samvidAna: - along with the pitr devatais like angIrasar

imam prastaram AsIta - please arrive at this special Yajn~a site.

kaviSastA: mantrA: tvA Avahantu - May the mantrams sung by the mantra drshtAs welcome You to this Yajn~a saalai !

ena havishA mAdayasva - May Thou graciously accept the offered havis and make the offerer (YajamAnan) happy and fulfilled !

Sanaiscchara GaayatrI:

(प्रणवम्) काक ध्वजाय विद्महे खड्क हस्ताय धीमहि तन्नो मन्दः प्रचोदयात् ॥

(praNavam) kAKa dhvajAya vidmahe khaDKa hastAya dhImahi

tannO manda: pracodayAt ||

MEANING:

We meditate upon that Sanaisccharan with the symbol of the crow in His flag. For that purpose, we meditate on the hand holding the sword. May that Sani





bhagavAn prompt us for that meditation !

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय शनैश्चराय नमः ॥

(praNavam) adhidevatA pratyadhidevatA sahitAya SanaiScarAya nama: ||

MEANING:

Our salutations to SanIsvaran with His adhidevatai (PrajApati) and pratyadhi devatA (Yama dharman)!





VEDA MANTRAM FOR RAAHU (DEVATAI):

(प्रणवम्) कया नश्चित्र आभुवदूती सदावृधस्सखा । कया शचिष्ठया वृता ॥

(praNavam) kayA naScitra AbhuvadUtI sadAvrdhassakhA |

kayA SacishThayA vrtA ||

MEANING:

May Raahu who blesses us to reach higher planes in spiritual sAdhanAs, who is like a friend to us, who is mysterious use His inexplicable power to protect us!

Word by Word Meaning:

sadAvrdha: - One who blesses with growth in higher and higher planes

sakhA - One who is like caring friend

citra: - One who is mysterious in the execution of His acts

kayA SacishThayA - through His hard-to-comprehend power

na: UtI Abhuvat - be pleased to protect us .

Mantram for the adhidevatai (durgai) for Raahu:

आयङ्गौः पृश्निरक्रीदसनन्मातरं पुनः । पितरञ्च प्रयन्त्सुवः

Ayam gau: prSnirakramIdasanan-mataram puna: | pitaram ca prayantsuva: ||

Word by Word Meaning:

prSni - One who possesses the white hue





antaryami of rAhu - thiruvinnagaram Sri oppiliappan swamy



gau: - One who blesses us with the wealth of cows/cattle

Ayam - This durgA devi

akramIt - occupies everywhere.

mAtaram asanan - She pervades the Mother-like BhUmi

puna: pitaram suva: prayan - She expands even unto the Father-like upper regions .

Mantram for as the pratyadhi devatai (nirrdhi digpAlakan) for Raahu:

यत्ते देवी निरृतिराबन्ध दाम ग्रीवास्वविचर्त्यम् ।

इदन्ते तद्विष्याम्यायुषो न मध्यादथाजीवः पितुमद्धि प्रमुक्तः ॥

yatte devI nirrtirAbabandha dAma grIvAsvavicartyam |

idam te tat -vishyAmyAyusho na madhyAdathA jIva: pitumaddhi pramukta: ||

MEANING:

Misfortune with the name of mirrti devi has placed tightly the rope on the neck of the Yajman. I will undo that rope around the Yajman's neck so that it will not cause grief during the middle of his life. Oh jIvan! May thou be freed from this pAsam and enjoy the pleasures of life.

Word by Word Meaning:

nirrti devI te grIvAsu yat dAma avicartyam Ababandha - The nirrti Devi , who is the embodiment of misfortune (durbhAgyam)

te grIvAsu yat dAma avicartyam Ababandha - has tightly bound You, the





YajamAnan's neck with the ropes (pAsam)

idam te tat vishyAmi - Those ropes, I will remove them.

Ayusha: na madhyAt - Those wont trouble You anymore in the middle of Your life.

athA jIva: pramukta: pitum addhi - You will live long! You will be freed of the troubles and enjoy life's pleasures.

Raahu GaayatRI:

(प्रणवम्) नाक ध्वजाय विद्महे पद्महस्ताय धीमहि तन्नो राहु प्रचोदयात् ॥

(praNavam) nAka dhvajAya vidmahe padma hastAya dhImahi

tanno rAhu pracodayAt ||

MEANING:

We meditate upon that Raahu with the symbol of the nAkam in His flag. For that purpose, we meditate on the hand holding the lotus. May that Raahu prompt us for that meditation !

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय राहवे नम

(praNavam) adhidevatA pratyadhidevatA sahitAya rAgave nama:

MEANING:

Our salutations to Raahu with His adhidevata (durgai) and Pratyadhi-devatA (nirrti digpAlakan)!





VEDA MANTRAM FOR KETU (DEVATAI):

(प्रणवम्) केतुङ्खण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥

(praNavam) ketum krNvanna ketave peSo maryA apeSase |

samushadbhi-rajAyathA: ||

MEANING:

Oh Eternal Ketu! You shine in a resplendent manner with your beams of light and grant riches to us, who are bereft of wealth.

Word by Word Meaning:

amaryA: - Oh Deathless Ketu!

aketave - (for us) without luster (kAnti)

ketum - (you grant us) kAnti

apeSa - (for us) without wealth

peSa: - (You give us) wealth.

krNvan tvam - You bless us

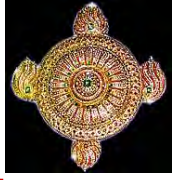
ushadbhi: - with Your rays of light

sam ajAyathA: - (You shine in) many splendid forms (while granting us all these boons).

Mantram for the adhidevatai (BrahmA) for Ketu:

ब्रह्मा देवानां पदवी कवीनामृषिर्विप्राणां महिषो मृगाणाम् ।

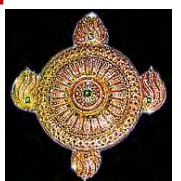




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antaryami of ketu - Melkote thirunarAyaNa perumAl





श्येनो गृध्राणागंस्वधितिर्वनानागंसोमः पवित्रमत्येति रेभन् ।

brahmA devAnAm padavI kavInAm rshir-viprANAm mahisho mrgANAm |
Syeno grdhrANAgum-svadhitiir-vanAnAgum soma: pavitramatyeti rebhan |

Word by Word Meaning:

brahmA devAnAm - You are BrahmA among the devAs

padavI: kavInAm - You are the most gifted among the poets

rshi: viprANAm - You are a Rshi among the Brahmins

mahisha: mrgANAm - You are the strong Buffalo among the animals

Syena: grdhrANAm - You are the strong eagle among the groups of Eagles

svadhiti: vanAnAm - Among the tools to cut, You are the sharp axe

rebhan soma: - The soma rasam eulogized by the Veda mantrams

pavitram atyeti - surpasses every thing in sacredness. You match that (soma rasam) also in sacredness.

Mantram as the pratyadhi devatai (Citra Guptan) for Ketu:

सचित्रचित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।

चन्द्रं रयिं पुरुवीरं बृहन्तं चन्द्रचन्द्राभिर्गृणते युवस्व ॥

sacitra citram citayantam asme citrakshatra citratamam vayodhAm | candram
rayim puruvIram brhantam candra candrAbhir-grNate yuvasva ||





MEANING:

Oh most renowned Citragupta who gladdens the people of the world like the Candran! For us who eulogize You with sweet stotrams, please bless us with multifarious aiSvaryams and valuable boons that yield food, sukham and heroic progeny.

Word by Word Meaning:

sacitra candra - Oh Famous CitrguptA, who delights the world as Candran!

candrAbhi: grNate asme - For us who eulogize You with sweet stutis

citram - of different kinds

citayantam - (and) most noble

citratamam - (as well as) valuable

vayodhAm - yielding food/annam

candram - and that gives sukham

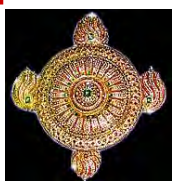
puruvIram - heroic progeny

rayim - (all the above) wealth

yuvasva - Please grant!

Ketu GaayatrI:

(प्रणवम्) अश्वध्वजाय विद्महे शूलहस्ताय धीमहि तन्नो केतुः प्रचोदयात् ॥





(praNavam) aSvadhvajAya vidmahe SUIahastAya dhImahi
tanno ketu: pracoayAt ||

MEANING:

We meditate upon that Ketu with the symbol of horse in His flag. For that purpose, we reflect on the hand holding a trident. May that Ketu prompt us for that meditation!

(प्रणवम्) अधिदेवता प्रत्यधिदेवता सहिताय केतवे नमः

(praNavam) adhidevatA pratyadhidevatA sahitAya ketave nama:

MEANING:

Our salutations to Ketu with His adhidevata (BrahmA) and Pratyadhi devatA (Citra Gupta)!





NIGAMANAM

There are individual Navagraha stotrams, kavacams and ashTottara naamAvalis available for the nine grahams for use in Navagraha pUjAs.

May Sriman nArAyaNa, the Lord of Navagrahams bless You all!



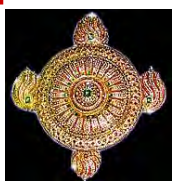
namo nArAyaNAya

navagraha mantrams sampUrNam

dAsan,

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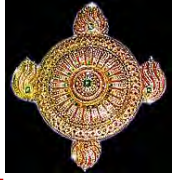


ANUBANDHAM I

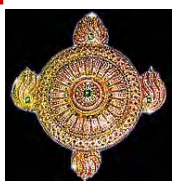
SRI MUTTHUSWAMY DIKSHITAR'S NAVAGRAHA
KRTIS
AND
TRANSLATION BY LATE DR. T. MCCOMB

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NAVAGRAHA KRTIS OF SRI MUTTUSWAMY DIKSHITAR

A SHORT NOTE ON LATE DR. T. McCOMB

Dr. McComb is a great friend of Carnatic Music and he was requested by Professor (Sangeetha Kalanidhi) SrI. S. Ramanathan to provide the meaning and foot notes for a western audience of Carnatic Music Lovers. Dr. McComb spent many years at Madras Music Academy and recorded the season's concerts. Those records are now at Harvard Library .

INTRODUCTION BY DR. T. McCOMB

DIkshitar's Navagraha (Nine Planets) krtis are among his most famous sets. They contain a good deal of Vedic astrology, as well as fine music. There is one krti for each of the classical nine planets.

The following lyrics and translations are taken from the LP recording of Prof. S. Ramanathan. I have tried to correct some typographical errors from that source (which is also very hard to read), and hope I have not introduced too many of my own. Please let me know of any errors.

The Nine Planets:

sUrya (Sun): sUryamUrte namostute - *saurAshTram/caturaSra dhruvam

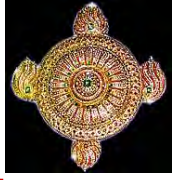
candra (Moon): candram bhaja mAnasa - *asAveri/caturaSra maTyam

aHNgAraka (Mars): angArakam ASrayAmi aham - *suraTi/rUpakam

budha (Mercury): budham ASrayAmi - *nATTakuranji/mishra jhampa

bRhaspati (Jupiter): brhaspate tArApate - *aThAna/tiSra tripuTa





[shukra](#) (Venus): SrI Sukrabhagavantam - pharaj/khaNDa aTa

[shani](#) (Saturn): divAkaratanujam SanaiScaram - yadukulakAmbhoji/caturashra
ekaM

[rAhu](#): smarAmyaham sadA rAhum - ramAmanohari/rUpakam

[ketu](#): mahAsuram ketumaham - cAmaram/rUpakam

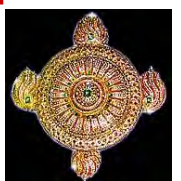
Note that the final two kritis (on the inauspicious "planets" Rahu and Ketu) are now considered to be later compositions by Dikshitar's followers, added to round out the traditional nine.

To [caturdasha rAgamAlika](#)

To [Carnatic page](#)

Todd M. McComb

mccomb@medieval.org



NAVAGRAHA KRITIS

SURYA MURTE

rAga: saurAshTram / tAla: caturasra dhruva

पल्लवि

सूर्यमूर्ते नमोस्तु ते सुन्दरछायाधिपते

अनुपल्लवि

कार्यकारणात्मक जगत्प्रकाश सिंहाराश्याधिपते

आर्यविनुततेजस्फघर्ते आरोग्यादिफलदकीर्ते

चरणम्

सारसमित्र मित्र भानो सहस्रकिरण कर्णसूनो

क्रधरपापहर कृशानो गुरुगुहमोदितस्वभानो

सूरिज नेडितसुदिनमणे सोमादिग्रहशिखामणे

धीरार्चितकर्मसाक्षिणे दिव्यतरसप्ताश्वरधिने

सौराष्टर्ण मन्त्रात्मने सौवर्ण स्वरूपात्मने

भारतीशहरिहरात्मने भुक्तिमुक्तिवितरणात्मने



antaryAmi of sUryan - Kumbakonam SrIArAvamudha perumal

Pallavi:

sUryamUrte namostu te sundarachAyAdhipate

anupallavi:

kAryakAraNAtmaka jagatprakASa simhArASyAdhipate

AryavinutatejasphUrte ArogyAdiphaladakIrte

caraNam:

sArasamitra mitra bhAno sahasrakiraNa karNasUno

krUrapApahara krSAno guruguhamoditasvabhAno

sUrija neDita sudinamaNe somAdigrashikhAmaNe

dhIrAcita karmasAKSiNe divyatarasaptASvarathine

saurAshTArNa mantrAtmane sauvarNa svarUpAtmane





bhAratISahariharAtmane bhuktimuktivitaraNAtmane

TRANSLATION:

Pallavi:

Salutations Oh Lord in the form of sUrya, the Lord of the beautiful chAyA devi¹.

anupallavi:

Oh illuminator of all infinite causes and effects in the world, the Lord of Simha rAsi².

One whose effulgent lustre has been praised by those of highest esteem, the bestower of benefits such as good health.

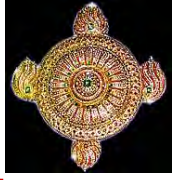
caraNam:

Friend to the day-lotus, a friend to all, the most resplendent one, the thousand-rayed, the father of KarNa³, the fire swallowing dreadful sins⁴, whose brilliance has delighted Guruguha⁵, one who is praised by the learned, the auspicious day-jewel, crest-jewel to Chandra and other planets, worshipped by the energetic, the witness to all actions, one who has the chariot drawn by the seven divine horses⁶. One whose principle nature is embedded in the eight-syllabled hymn of praise⁷, who is of golden hue, of the nature of Brahma, VishNu and Siva⁸, and who confers material benefits and spiritual emancipation.

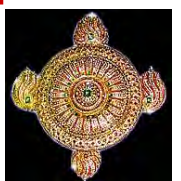
Notes:

1. (lit. 'shadow'), a substitute form of Samj~na, wife of sUrya, who assumed this disguise to escape the heat of her husband.





2. Constellation Leo
3. Hero of the MahA bhArata who having sided with the Kauravas against the PANDvAs was killed by Arjuna at the battle of Kurukshetra
4. The power of the VedAs radiates forth in the form of sUrya, this power illuminates all darkness and destroys the sins of the worlds.
5. A name for Subramanya (Skanda), son of Siva who became the teacher of the Gods [also Deekshitar's "pen name"]
6. This theme appears in numerous passages of the VedAs. The Sun-temples of India are constructed along this theme, the most famous being the Konarak temple in Orissa. The symbolism of the seven horses has been explained in different ways; relating to the seven days of the week, to the seven sacred metres of verse [See RV X130.4-5], and to the seven colors of the solar spectrum. The seven horses at Konarak are named after these colors: Rakta (red), Rocika (orange), Pita (yellow), nIla (blue), indra-nIla (deep blue), Mocika (violet) and Sukla (white).
7. Ref. to the 'gAyatrI' hymn addressed to the Vedic solar god savitr: "May we attain that excellent glory of savitr the god, so we may stimulate our prayers." [RV III.62.10] This is the most sacred of Hindu hymns and is recited daily by all Brahmins.
8. sUrya is considered to be a manifestation of VishNu, from whom all Gods were created. On rising, he appears in the form of Brahma (creator), at mid-day as Rudra (dissolution) and on setting as VishNu (preserver). This theme has its roots in the Vedic myth of VishNu taking three steps over the universe: "I will declare the mighty deeds of VishNu, of him who measured out the earthly regions. Who propped the highest place of congregation, thrice setting down his footstep, widely striding." [RV I.154.1, also VII.99]





CANDRA

rAga: asAverI / tAla: caturas maTya

पल्लवि

चन्द्रं भज मानस साधुहृदयसदृशम्

अनुपल्लवि

इन्द्रादिलोकपालेडित तारेशम् इन्दुंषोडशकलाधरं निशाकरम्

इन्दिरासहोदरं सुधाकरमनिशम्

चरणम्

शङ्करमौलिविभूषणं शतकिरणं चतुर्भुजं मदनच्छत्रं क्षपाकरं

वेङ्कटेश नयनं विराण्मनो जननं विधुं कुमुदमित्रं विधिगुरुगुहवक्रं

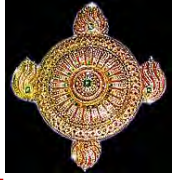
शशाङ्कं गीष्पति शापानुग्रहपात्रं शरच्चन्द्रिकाधवलप्रकाशगात्रं

कङ्कण केयूरहार मुकुटादिधरं पङ्कजरिपुं रोहिणीप्रियकर चतुरम्

Pallavi

candram bhaja mAnasa sAdhuhridayasadrSam





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antaryami of sOman - SrIrangam SrIranganAthar

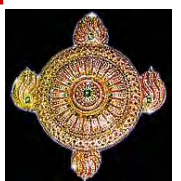
anupallavi

indrAdilokapAleDita tAreSam indum SoDaSakalAdharam niSAkaram

indirAsahodaram sudhAkaramaniSam

caraNam

SankaramauLi vibhUshaNam SatakiraNam





caturbhujam madanacchatram kshapAkaram
venkaTeSa nayanam virANmano jananam
vidhum kumudamitram vidhiguruguhavaktram
SasAnkam gIshpati SApAnugrahapAtram
Sarat candrikAdhavaLa prakASagAtram
kankaNa keyUrahAra mukuTadidharam
pankajaripum rohiNIpriyakara caturam

TRANSLATION:

Pallavi:

Mind, worship Candra (pure and pleasing) who is like the hearts of all good men.

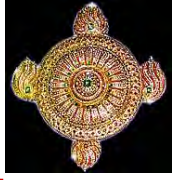
anupallavi:

(Worship Him) Always, the Lord of the stars¹ praised by the guardian deities of Indra² and others, tArA's consort, who cools the minds of humans, the one with sixteen kalais (phases)³, creator of night, sahodaran of Lakshmi, and rich in nectar⁴.

caraNam:

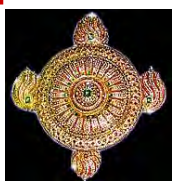
(Worship Him) The ornament on Lord Siva's crest, the cool-rayed, the four-armed, the parasol of Madana (manmatha), creator of night, the eye of Lord Venkatesa⁶, created by ViraTa Purushan⁷ from His mind, the inflictor of suffering⁸, the friend of the night-lotus (Ambal), on the face of Brahma, SubramaNya (guruguha vaktran), who bears the mark of the hare⁹, who was first cursed and later favored by Brhaspati, with his white body shining bright in autumn, the wearer of armlets, bracelets, necklace and crown, enemy of the lotus and a courteous lover of RohiNI¹⁰.





Notes:

1. Lord of the 27 nakshtra, the stars which oversee the 27 lunar mansions of the zodiac. These are considered to be the wives of Candra.
2. The Vedic God of thunderbolt and battle, the King of the Gods who vanquishes demons of drought and darkness
3. The 16 lunar phases (kala)
4. The Vedic God Soma, the Moon, is the repository of the rich soma nectar which is the ambrosial drink of the Gods. As this nectar is derived from the Moon it moistens the Earth. The process of producing soma is closely identified with the Moon. "As the Moon-God pours down his ambrosial rain through the sieve of heaven he is addressed and worshipped as pavamAna (self-purifying), represented by the soma juice as it undergoes purification by flowing through the wool which is used as a filter or strainer." [RV IX.1] Most of the hymns of this Book are addressed to soma the nectar, or Soma, or indu the Moon.
5. The parasol symbolizes Candra's role as a follower and attendant to Madana (infatuator'), the God of Love, also called Manmatha ('churner of the mind'), kAma ('desire') or Smara ('love').
6. The form of Siva having three eyes, the Sun, Moon and Fire, the three sources of light which illuminate the worlds. The eye of Fire is the strongest. This looks inward on the forehead but when directed outwards it can destroy all that appears before it.
7. The secondary creator VirADa-purusha, created by Brahman as primeval man. "The Moon was engendered from his mind, and from his eye the Sun had birth, Indra and Agni from his mouth were born, and vAyu (air) from his breath. Forth from his navel came mid-air; the sky was fashioned from





his head; from his feet, Earth and from his ear the regions. Thus they formed the worlds." [RV X.90.13-14]

8. Chandra fell in love with tAra, the beautiful wife of Brhaspati, and abducted her. There was a prolonged war between Chandra and Brhaspati in which the Gods became involved. This ultimately resulted in the defeat of Chandra and his separation from tAra. Thus Chandra has come to be identified with the despair and suffering of separated lovers.
9. The surface markings on the Moon reveal in outline form, the figure of a hare. For this reason Candra is sometimes referred to as SaSa (hare).
10. The star Aldebaran, constellation Taurus; of the 27 nakshatras RohiNI is the favorite of Candra

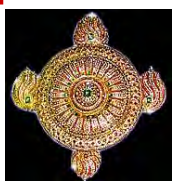




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antaryami of angArakan - thiruallikeNi SrIpArthasArathy perumal





ANGARAKA

rAga: suraTi / tAla: carurasra rUpakam

पल्लवि

अङ्गारकमाश्रयाम्यहं विनताश्रितजन मन्दारं मङ्गलवारं भूमिकुमारं वारं वारं

अनुपल्लवि

शृङ्गारक मेष वृश्चिक राश्याधिपतिं रक्ताङ्गं रक्तांबरादिधरं शक्तिसूलधरं

मङ्गळं कम्बुगळं मञ्जुलतर पदयुगळं मङ्गलदायक मेषतुरङ्गं मकरोत्तुङ्गम्

चरणम्

दानवसुर सेवित मन्दस्मित विलसित वक्रं धरणीप्रदं भ्रातृकारकं रक्त नेत्रं

दीनरक्षकं पूजित वैद्यनाथ क्षेत्रं दिव्यौघादि गुरुगुह कटाक्षानुग्रहपात्रं

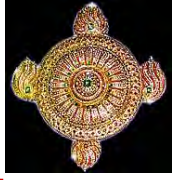
भानु चन्द्रगुरुमित्रं भासमान सुकळत्रं जानुस्थहस्त चित्रं चतुर्भुजमतिविचित्रम्

Pallavi

angArakamASrayAmyaham vinatASritajana mandAram

mangaLavAram bhUmikumAram vAram vAram





anupallavi

SrngAraka mesha vrScika rASyAdhipatim
raktAngam raktAmbarAdidharam SaktisUladharam
mangaLam kambugaLam manjulatarā padayugaLam
mangaladAyaka meshaturangam makarottungam

caraNam

dAnavasura sevita mandasmita vilasita vaktram
dharaNIpradam bhrAtrkArakam rakta netram
dInarakshakam pUjita vaidyanAtha kshetram
divyaughAdi guruguha kaTAKshAnugrahapAtram
bhAnu candraguru mitram bhAsamAna sukaLatram
jAnusthahasta citram caturbhujamativicitram

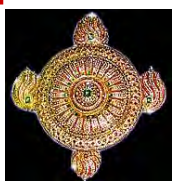
TRANSLATION:

Pallavi:

I take refuge again and again in angAaraka¹, the divine MandAra tree² to the humble dependent devotees, the presiding deity of Tuesday (mangaLa vAram), and the son of Earth.

anupallavi:

Who is the Lord of the cherished houses of Mesha and VriScika³, with red limbs (SarIram), who wears the red dress and is the bearer of the sword and trident. The auspicious one, with beautiful neck like conch, with lovely tender feet, bestower of auspiciousness, with Goat as His vAhanam, and whose higher





apsis⁴ is in Makara rAsi⁵.

caraNam:

Who is worshipped by devAs and demons, one with the face beaming and smiling, bestower of landed wealth and brotherhood, with red eyes, protector of the afflicted, worshipped in the holy VaittIsvaran temple⁶, and favored by the hosts of the devAs and Guruguha. Who is the friend of sUrya, Candra and Brhaspati, shining with his good wife, and his hands on his knees, having four arms, and who is quite extraordinary.

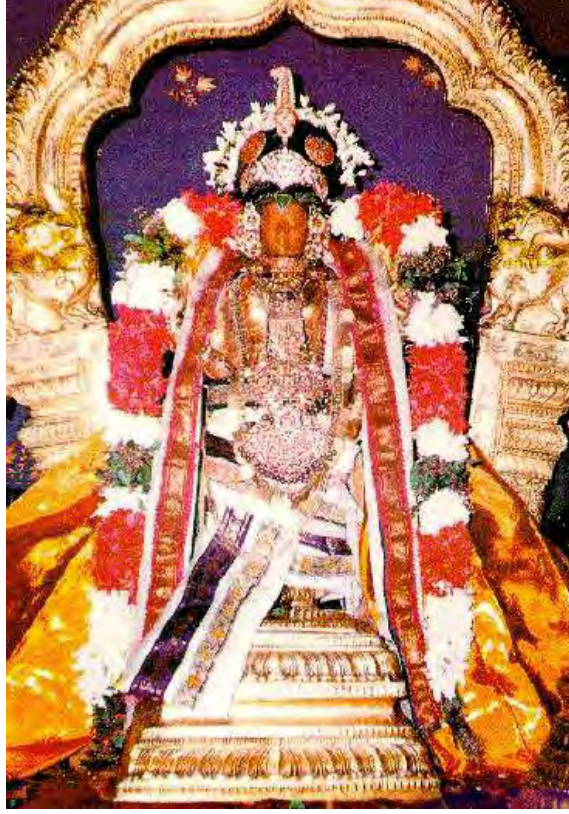
Notes:

1. (lit. 'glowing charcoal'), also referred to as MangaLa ('happiness', 'felicity')
2. A form of coral tree, one of the 'five divine trees' (devatAaru) of the heaven of the gods: mandAra, parijAtaka, santana, kalpavrksha and haricandana
3. Constellations Aries and Scorpio
4. Aphelion
5. Constellation Capricorn
6. This shrine is located close to SeerkAzhi. It is used for seeking good health and cure from diseases.





BUDHA



antaryami of budhan - thirukkannapuram SrI sowrirAja perumal

rAga: nATakuranji / tAla: miSra jhampa

पल्लवि

बुधमाश्रयामि सततं सुरविनुतं चन्द्रतारासुतम्

अनुपल्लवि

बुधजनैवेदितं भूसुरैर्मोदितं मधुरकविताप्रदं महनीयसंपदम्

चरणम्

कुङ्कुम समद्युतिं गुरुगुहमुदाकृतिं





कुजवैरिणं मणिमकुटहारकेयूरकङ्कणादि धरणं

कमनीयतरमिथुनकन्याधिपं पुस्तककरं नपुंसकं

किङ्करजन महितं किल्बिषादिरहितं शङ्करभक्तहितं सदानन्दसहितम्

Pallavi

budhamASrayAmi satatam suravinutam candratArAsutam

anupallavi

budhajanaiveditam bhUsurairmoditam

madhurakavitApradam mahanIyasampadam

caraNam

kunkuma samadyutim guruguhamudAkrtim

kujavairiNam maNimakuTa hAra keyUra kankaNAdi dharaNam

kamanIyatara mithunakanyAdhipam pustakakaram napumsakam

kinkarajana mahitam kilbishAdi rahitam Sankarabhaktahitam -

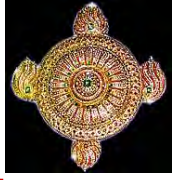
sadAnandasahitam

TRANSLATION:

Pallavi

I always seek shelter in Budha who is worshipped by the Gods, who is the son of Candra and tAra¹.





anupallavi

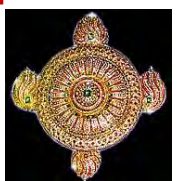
Who is revered by the learned, and who brings joy to BrAhmins. Who is the bestower of the sweet art of poetry, the one of splendorous wealth.

caraNam

Who is brightly colored like saffron, whose form gives delight to Guruguha, who is the enemy of Kuja², the wearer of gem-studded crown, necklace, armlets and bracelets, Lord of the houses of Mithuna and Kanya³, with book in hand⁴ and who is neuter⁵. Who is honored by his attendants, is devoid of all evil, benefits the devotees of Siva, and is always joyous.

Notes:

1. The illegitimate son of Candra and tAra
2. ref. to angAaraka, the son of Siva and Earth, as 'born of Earth'
3. Constellations Gemini and Virgo
4. Symbolic of the intelligence and wisdom of Budha
5. Having been born of an illicit love affair Budha was cursed by Brhaspati and became neuter





BRHASPATI

rAga: aThAna / tAla: tiSra tripuTa

पल्लवि

बृहस्पते तारापते ब्रह्मा जाते नमोस्तु ते

अनुपल्लवि

महाबलविभो गीष्पते मञ्जुधनुर्मीनाधिपते

महेन्द्राद्युपासिताकृते माधवादिविनुतधीमते

चरणम्

सुराचार्यवर्य वज्रधर शुभलक्षण जगत्त्रयगुरो

जरादिवर्जिताक्रोध कचजनकाश्रित जनकल्पतरो

पुरारिगुरुगुहसम्मोदित पुत्रकारक दीनबन्धो

परादिचत्वारि वाक्स्वरूप प्रकाशक दयासिन्धो

निरामयाय नीतिकर्त्रे निरङ्कुशाय विश्वभर्त्रे

निरञ्जनाय भुवनभोक्त्रे निरंशाय मखप्रदात्रे





antaryami of bruhaspati - Kanchi SrI VaradarAja perumAl

Pallavi

brhaspate tArApate brahmA jAte namostu te

anupallavi

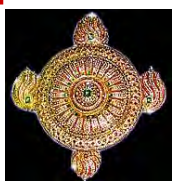
mahAbalavibho gIshpate manjudhanurmInAdhipate

mahendrAdyupAsitAkrte mAdhavAdivinutadhImate

caraNam

surAcAryavarya vajradhara SubhalakshaNa jagattrayaguro

jarAdivarjitAkrodha kacajanakASrita janakalpataro





purAriguruguhasammodita putrakAraka dInabandho
parAdicatvAri vAKsvarUpa prakASaka dayAsindho
nirAmayAya nItikartre nirankuSAya viSvabhartre
niranjanAya bhuvanabhoktre niramSAya makhapradAtre

TRANSLATION:

Pallavi

Salutations Brhaspati! Lord of tAra, one who is born of Brahma¹.

anupallavi

Oh Omnipresent one, Oh Lord of great strength, Lord of speech², Lord of lovely dhanus and mIna³, whose form is adored by Indra and the other devAs, and who is the great intellectual honored by divinities like Madhava⁴.

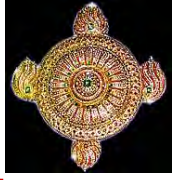
caraNam

Oh most esteemed teacher of the devAs, wielder of the thunderbolt⁵, of auspicious markings, teacher of the three worlds⁶, one who is not affected by old age and the like, unexcitable, father of Kaca⁷, the divine Kalpataru⁸ for those who take refuge in Him, who is a delight to Siva and Guruguha, and the bestower of offspring, kin to the distressed, the manifester of the four phases of speech⁹, an ocean of compassion. Who is devoid of all illness, the author of smrti¹⁰, uncontrolled, the Lord of the Universe, the untarnished one, who delights in the worlds and is the bestower of vigor.

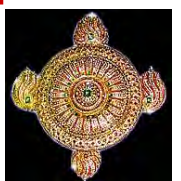
Notes:

1. Born out of the mind of Brahma (see Note 7 for krti Candra)





2. An epithet for the Vedic god Indra, Brhaspati or BrahamAspati is the 'Lord of Prayer'
3. Constellations Sagittarius and Pisces
4. Name for VishNu in his incarnation as KrshNa
5. In the VedAs , Brhaspati is associated with the god Indra.
6. ref. to tripura, the three cities of the gods: "here (Earth), heaven above Earth, and the spacious firmament" [RV I.6.10]
7. The son of Brhaspati who was sent to Sukra, leader of the demons (asuras), to learn the secret for reviving the dead (see note 1 for krti on Sukra)
8. The wish-yielding tree of Indra's paradise, the kalpavrksa (see note 2 for krti on angAraka); as a generous god, Brhaspati is compared to the kalpavrksa.
9. "The place where the idea originates... the first impulse... is the 'voice beyond' (para-vac). The first mental impulse, like the shoot springing from an invisible seed is the 'voice that sees' (paSyanti). The potential sound, which is the vehicle of thought, is the 'intermediary voice' (madhyama). The exteriorized sound in the form of articulate syllables is the 'voice manifest' (vaikhAri)." [Karapatri "Sri Bhagavati tattva"]
10. ref. to Brhaspati smrti, an important early text on legal etiquette





SUKRA

rAga: pharaju / tAla: khaNDa aTa

पल्लवि

श्री शुक्रभगवन्तं चिन्तयामि सन्ततं सकलतत्त्वज्ञम्

अनुपल्लवि

हे शुक्रभगवन् माम् आशु पालय वृषतुलाधीशतैत्यहितोपदेश

केशवकटाक्षैक नेत्रं किरीटधरं वळगात्रम्

चरणम्

विंशतिवत्सरोडुदश विभागमष्टवर्गं कविं कळत्रकारकं रविनिर्जरगुरुवैरिणं

नवांश होराद्रेऽणादि वर्गोत्तमवसर समये वक्रोच्चनीचस्वक्षेत्र वरकेन्द्रमूलत्रिकोणे

त्रिंशांश षष्ठ्यां शैरवतांश पारिजातांश गोपुरां शराजयोगकारकं राज्यप्रदं गुरुगुहमुदम्

Pallavi

SrI Sukrabhagavantam cintayAmi santatam sakalatattvaj~nam

anupallavi

he Sukrabhagavan mAm ASu pAlaya vrshatulAdhISataityahitopadeSa





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antaryAmi of Sukran - Thiruvelliankudi SrI kolavil rAmar
keSavakaTAKshaika netram kirITadharam vaLagAtram

caraNam

vimSativatsaroDudaSa vibhAgam ashTavargam kavim kaLatrakArakam -

ravinirjaraguruvairiNam

navAmSa horA drekkANAdi vargottamavasara samaye -

vakroccanIcasvakshetra varakendra mUlatrikoNe

trimSAmSa shashTyAm SairavatAmSa pArijAtAmSa gopurAm -

SarAjayogakArakam rAjyapradam guruguhamudam





TRANSLATION:

Pallavi

I always meditate upon Sukra bhagavAn, the knower of all truths¹.

anupallavi

Rescue me quickly Oh Sukra bhagavAn! Lord of the houses of tula and vrshabha², and gives good counsel to all asurAs, whose one lost eye was restored by the grace of KeSava³, who is the wearer of the crown and of white SarIram.

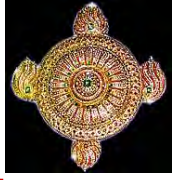
caraNam

Whose beneficial influence on the various constellations is for the duration of twenty years⁴, one having eight vargAs⁵, the poet, beneficent planet for marital bliss⁶, inimical to sUrya and Brhaspati, who while in navamSa, hora, drekaNa⁷, vakra⁸, nica⁹, ucca¹⁰], svakshetra¹¹, varakendra¹², and in the mulatrikoNa¹³ and while in the different amSAs, trimsamSam¹⁴, shashTyAmSam¹⁵, airAvatAmSam, pArijAtAmSam, gopurAmSam¹⁶, bestows royalty and kingdoms and delights Guruguha.

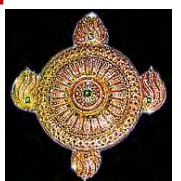
Notes:

1. Although the preceptor of the demons, Sukra was a Brahmin and as such a repository of the knowledge of the Vedas. When Kaca broke out from Sukra's stomach after having been burnt and pulverized by the demons and consumed with wine which was drunk by Sukra, Kaca saw the pile of Vedic knowledge which was the fallen dead man. With the secret formula for reviving the dead he caused him to come to life again. Kaca then bowed to his Guru and said, "The Guru is the giver of unsurpassed truth, the treasury of the four-fold riches of knowledge, worthy of respect. Those who do not respect him go to the bottomless evil worlds". [Mahabharata I.71]





2. Constellations Libra and Taurus
3. A name for VishNu; Sukra lost one of his eyes when VishNu appearing as vAmana, his fifth incarnation, counseled MahAbali not to grant the boon of three steps of land by Vaamana. Sukra tried to obstruct the dAnam by blocking the hole in the water vessel and got his eyes punctured by the darbham on the hand of the Vaamana mUrti.
4. ref. to ududaSa system in which each planet presides over a particular period (daSa) of time. According to MantreSvara these are: Surya 6 years, Chandra 10, Mangala 7, Rahu 18, Brhaspati 16, Sani 19, Budha 17, Ketu 7 and Sukra 20. Each of these main periods is divided into smaller sub-periods (bhuktis) and each sub-period is divided into smaller periods (antara). The antara are again subdivided into antarantarAs, and so on until the svara or the period necessary for the inhaling and exhaling of breath is reached. Thus the planets individually and collectively exercise controls over all time-spans of existence.
5. ref. to ashTavarga, a system of ongoing horoscopy; pertaining to this system PingrI gives the following account: "As described in the YavanajAtaka, this system is identical with the Western theory of the revolution of the years of the nativity in which one uses the transits of the planets through the places they occupied at the original of the birth-horoscope.... The basic idea is to cast a new horoscope at the end of each year, month, day or other appropriate time-interval of the native's life and to compare it with the horoscope at his birth.... Transit is the entry of a planet into a sign occupied by a particular planet in the birth-horoscope".
6. Love, one of the principles of existence (sattvani), is assigned to Sukra. "...life, love, knowledge, speech, truthfulness, ignorance and mind; they pervade respectively the Sun, Venus, Jupiter, Mercury, Mars, Saturn and the Moon." [YavanajAtaka I-112]





7. These terms refer to measurements of arc as determined from the first point of Aries, the 'vernal equinox'. This is the point at which the path of the Sun crosses from the South to the North of the celestial equator. All measurements are made on the ecliptic. NavamSa is 1/9th of 30 degrees = 3 degrees 20 minutes; hora is 1/2 of 30 degrees = 15 degrees; drekaNa is 1/3 of 30 degrees = 10 degrees.
8. Retrograde motion of planet
9. lit. 'in a low position') dejection
10. (lit. 'high' or 'elevated') position of exaltation; this is located 180 degrees opposite from the position of dejection
11. The ruling houses of Sukra, Libra and Taurus
12. The best cardines; of the 12 places on the Zodiac, cardines 1, 4, 7 and 10
13. Base-triplicity; "the mulatrikoNAs of Mars, the Moon, the Sun, Mercury, Venus, Jupiter and Saturn are, in order, Aries, Taurus, Leo, Virgo, Libra, Sagittarius and Aquarius." [YavanajAataka I-62]
14. one degree
15. one half degree
16. These terms refer to particular combinations of the vargas for the planets. According to the 10 varga (daSavarga) system, MantreSvara says "whether a planet is in its friendly house, its own house, or in its exaltation house, a combination of 2 vargas is called pariyatamSa, that of 4 is called gopurAmSa, that of 6 airavatamSa".

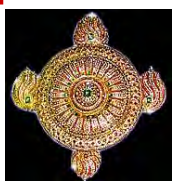




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antaryami of sanaischaran - thirumalai Sri SrInivAsar





SANAISCARA (SANI)

rAga: yadukula kAmbhoji / tAla: caturaSra eka

पल्लवि

दिवाकरतनुजं शनैश्चरं धीरतरं सन्ततं चिन्तयेहम्

अनुपल्लवि

भवाम्बुनिधौ निमग्नजनानां भयङ्करम् अतिक्रधरफलदं

भवानीशकटाक्षपात्रभूतभक्तिमताम् अतिशय शुभफलदम्

चरणम्

कालाञ्जनकान्तियुक्तदेहं कालसहोदरं काकवाहं

नीलां शुकपुष्पमालावृतं नीलरत्नभूषणालङ्कृतं

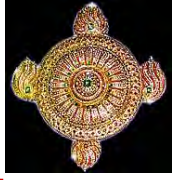
मालिनीविनुतगुरुगुहमुदितं मकरकुंभराशि नाथं

तिलतैलमिश्रितान्न दीपप्रियं दयासुधासागरं निर्भयं

कालदण्डपरिपीडितजानुं कामितार्थफलदकामधेनुं

कालचक्रभेदचित्रभानुं कल्पितच्छायादेविसूनुम्





Pallavi

divAkaratanujam SanaiScaram dhIrataram santatam cintayeham

anupallavi

bhavAmbunidhau nimagnajanAnAm bhayankaram atikrUraphaladam

bhavAnISakaTAKshapAtrabhUtabhaktimatAm atiSaya Subhaphaladam

caraNam

kAlAnjanakAntiyuktadeham kAlasahodaram kAkavAham

nIIm SukapushpamAlAvrtam nIaratnabhUshaNAlaNkrtam

mAlinIvinutaguruguhamuditam makarakubumbharASi nAtham

tilatailamiSritAnna dIpapriyam dayAsudhAsAgaram nirbhayam

kAladaNDaparipIDitajAnum kAmitArthaphaladakAmadhenum

kAlacakrabheda citrabhAnum kalpitacchAyAdevisUnum

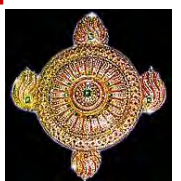
TRANSLATION:

Pallavi

I always meditate upon the slow-moving¹ Sani, the son of sUrya and the courageous one.

anupallavi

Who causes fear in people plunged in the ocean of worldly existence, and is the harbinger of calamitous events². Who grants uniquely auspicious rewards for devotees favored by Siva's benign glances.





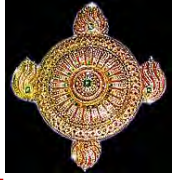
caraNam

Who with a body of dark lustre like collyrium³, brother of Yama, riding on his vehicle the Crow, decorated with blue dress and a blue flower wreath, with ornaments embedded with blue stones, who is worshipped by mantra of MalinI⁴ and delights Guruguha. Lord of the two houses of Makara and Kumbha⁵, with special liking for the lamp lit with Sesame oil and for rice with sesame seeds⁶, an ocean of nectar of compassion and fearless. Whose knee was disfigured by the staff of the Lord of Death, like Kamadhenu⁷ yielding all desires, the fire capable of splitting the time-wheel⁸, and one conceived of as the son of the Goddess ChAyA.

Notes:

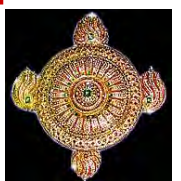
1. Sani's knee was disfigured as a result of a fight with his brother Yama, God of the dead. Hence Sani is called 'SanaiScara' (lit. 'slow-moving').
2. Sani is the planet influencing suicide.
3. A black sandal-paste mixture
4. According to musicologist Sri Parthasarathy, this name was assumed by Draupadi, heroine of the Mahabharata and wife of the five PANDava brothers. While in exile with her husbands she suffered untold privations and indignities while living at the palace of King ViraaTa. Under her assumed name MalinI she worshipped Sani to alleviate her from her sufferings.
5. Constellations Capricorn and Aquarius
6. Foods for offering oblations to Sani
7. The sacred wish-granting cow, bestower of all wishes and desires





8. Figure of speech symbolizing Sani's power to interrupt or delay the progress of time; this power prevents a normal progress towards death, such as caused by calamitous events or suicide.

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RAHU

(Prof. Ramanathan argues convincingly that this kriti is not original, but was rather composed and added by one of Dikshitar's followers).



antaryAmi of rAhu - thiruviNNagaram SrI oppiliappan swAmy

rAga: rAmapriyA (ramAmanohari) / tAla: rUpaka

पल्लवि

स्मराम्यहं सदा राहुं सूर्यचन्द्रवीक्ष्यं विकृतदेहम्

अनुपल्लवि

सुरासुरं रोगहरं सर्पादिभीतिहरं शुर्पासनसुखकरं शूलयुधधरकरं

चरणम्

कराळवदनं कठिनं कयानार्णकरुणार्द्रापाङ्गं चतुर्भुजं खड्गखेटादिधरणं





चर्मादिनीलवस्त्रं गोमेदकाभरणं शनिशुक्रमित्रगुरुगुहसंतोषकरणम्

Pallavi

smarAmyaham sadA rAhum sUryacandravIkshyam vikrtadeham

anupallavi

surAsuram rogaharam sarpAdibhItiharam SurpAsanasukhakaram -

SUIAyudhadharakaram

caraNam

karALavadanam kaThinam kayAnArNakaruNArdrApAngam caturbhujam -

khaDgakheTAdidharaNam

carmAdinIlavastram gomedakAbharaNam Sani sukra mitra guruguha -

santoshakaraNam

TRANSLATION

Pallavi

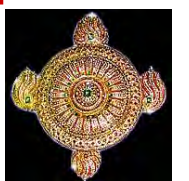
I am constantly reminded of Rahu who is being seen by Surya and Candra¹ , and is deformed².

anupallavi

Who has the svabhAm of both devA and asura³ , who removes all ills, and dispels danger from poisonous creatures like serpents. Who does good to those who worship him seated in his grain-sieve⁴ and bears the trident.

caraNam

Who with a dreadful face, harsh, directing his compassionate side-glance when worshipped with the kayA na mantra⁵ , with four hands and carrying the sword





and shield. Who is attired in blue cloth, who wears ornaments made of Gomedaka gems⁶, the friendly planet of Sani and Sukra, and who delights Guruguha.

Notes:

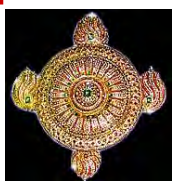
1. The planets Rahu and Ketu are the ascending and descending nodes, the points where the path of the Moon crosses the ecliptic and as a result causes eclipses. These demons are regarded as constantly chasing sUrya and Candra, to seize them, and when they catch up, swallow them.
2. Rahu and Ketu are the upper and lower parts of the body of a demon dragon which was cut into two by VishNu. Rahu is therefore called 'dragon's head' and Ketu 'dragon's tail'. The following episode from the MahA bhArata describes this event. "As the Gods were drinking the amrtam which they so desired, a demon named Rahu took the form of a god and began to drink, but when the amrtam reached his throat, the Moon and the Sun reported it, for they wished to help the gods, and the lord VishNu took his discus and cut off the well-adorned head of that demon who was drinking the amrtam that he obtained by force. The great head of the demon, which was like the peak of a mountain, fell to earth. The severed head rose up to the sky, roaring terribly, but the headless torso of the demon fell and split open the surface of the earth, causing a tremor throughout the earth with its mountains forests and islands. Since then there has been a deadly enmity between the head of Rahu and the Moon and Sun, and the immortal head swallows them up even today." [Mahabharata I.15-17]
3. A god for having drunk amrtam and a demon by birth
4. A grain sifter having a wooden frame of the shape shown in the line-configuration for Rahu





- 5. ref. to mantra text for Rahu
- 6. A gemstone of the mineral 'hessonite', one of the lime-aluminum varieties of garnet; colors honey, brownish, cinnamon; found mostly in Sri Lanka

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KETU

(Prof. Ramanathan argues convincingly that this kriti is not original, but was rather composed and added by one of Dikshitar's followers).



antaryami of ketu - Melkote thirunArAyana PerumAl

rAga: cAmaram / tAla: rUpaka

पल्लवि

महासुरं केतुमहं भजामि छायाग्रहवरम्

अनुपल्लवि

महाविचित्रमकुटधरं मङ्गलवस्त्रादिधरं नरपीठस्थितं सुखं नवग्रहयुतं सखं





चरणम्

केतुकृण्वन् मन्त्रिणं क्रोधनिधिजैमिनं कुलुत्थादिभक्षणं कोणध्वजपताकिनम्

गुरुगुहचामरभरणं गुणदोषजिदाभरणं

ग्रहणादि कार्यकारणं ग्रहापसव्यसञ्चारिणम्

Pallavi

mahAsuram ketumaham bhajAmi chAyAgrahavaram

anupallavi

mahAvicitramakuTadharam mangalavastrAdidharam narapIThasthitam—
sukham navagrahayutam sakham

caraNam

ketumkrNvan mantrinam krodhanidhijaiminam kulutthAdibhakSaNam -
koNadhvajapatAkinam

guruguhacAmarabharaNam guNadoshajidAbharaNam

grahaNAdi kAryakAraNam grahApasavyasancAriNam

TRANSLATION:

Pallavi

I worship Ketu, the great demon who is foremost of the shadow planets¹.





anupallavi

Who wears a peculiar crown and auspicious dress. Who is happy in his part human-like body and is friendly in the group of nine planets.

caraNam

Who is adored by the Ketum-krNvan mantra², who is exceedingly wrathful, a descendent of Jaimini³, who savours his grain⁴, and has his flag with the cut-out triangle. Who bears the fan of Guruguha⁵, whose distinction lies in his discernment of good and bad, who causes eclipses and moves in a counterclockwise direction.

Notes:

1. The planets causing eclipses
2. ref. to mantra text for Ketu
3. Disciple of VyAsa, compiler of the Vedas; the significance of this relationship however remains unclear
4. A coarse horse-grain (koLLu) used for offering oblations to Ketu
5. The fan is a symbol for imparting pleasure, as this brings relief from the heat. Ketu as the holder of the fan gives pleasure to Guruguha.

End of navagrha krtis





ANUBANDHAM II

The following navagraha mantras are accessible at

[http://sanskritdocuments.org/doc_z_misc_navagraha/
doc_z_misc_navagraha.html](http://sanskritdocuments.org/doc_z_misc_navagraha/doc_z_misc_navagraha.html)

Please select the required mantra under the title "Navagraha" in the above URL and choose the required format like PDF, ITRANS (ITX) etc.

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angAraka ashTottara Sata nAmAvali

Adityahrdayam

budha ashTottara nAmAvali

budhapanca vimSati nAma stotram

chandra ashTottara nAmAvali

guru ashTottara nAmAvali

ketu ashTottara nAmAvali

mangala ashTottara nAmAvali

mangala stotra





nava graha karAvalamba stotram

navagraha stotra (with meanings)

rAhu ashTottara nAmAvali

SanaiScarastavarAja: (ashTottara Sata nAmastotra)

Sanivajra panjara kavaca

SanaiScara stotram

SanaiScarastavarAja: (ashTottara Sata nAmastotra)

Sani ashTottara nAmAvali

Sukra ashTottara nAmAvali

sUrya ashTottara nAmAvali

sUrya kavacha

sUryamanDala ashTakam

sUrya namaskAra - Slokas and mantras

sUrya sahasra nAma stotra (bhavishyapurANa)

